THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. V NOVEMBER, 1913 NO. 5

SPACE has no greater depths than our own natures, nor are there stars of greater brightness than the flashes which illumine the soul when looking inward.

A. P. D.

HELENA PETROVNA BLAVATSKY: by H. T. Edge, M. A.

SELDOM, if ever, do those whom the world numbers among the truly great gain recognition as such during their lives. Their work is on a large scale and consists chiefly in ground-breaking and seed-sowing for a future harvest. As reformers, they must often be in conflict with the fixed ideas of their day. Absorbed in their duty, they have neither time nor inclination to cultivate the arts of popularity; nor indeed would it suit their purpose if men should revere the personality of the teacher rather than his teachings. If we feel disposed to censure their contemporaries for blindness, and at the same time avoid the charge of being equally blind ourselves, it behooves us to exercise our perceptions upon our own times. It is the main thesis of these remarks that in H. P. Blavatsky we have an instance of a real Teacher, whose husbandry, though destined to yield a rich harvest, has passed unnoticed by her contemporaries.

Nothing would be easier than to write a panegyric on this theme; but what need is there for such a device where a plain statement of facts is sufficient?

H. P. Blavatsky was the founder of the modern Theosophical Movement, whose title is "The Universal Brotherhood and Theosophical Society"; consequently it is to her that we must give credit for inaugurating what this movement has accomplished and will accomplish. The work under its present Leader, Katherine Tingley, has already won the attention of the pioneers of thought and progress; for the teachings of Theosophy, as brought by H. P. Blavatsky, are seen applied to daily life in the Râja Yoga system of education and in the multifarious expressions of Theosophical principles in literature,

arts, and crafts. In years to come, when this work shall have achieved fruition, and historical perspective given a just and comprehensive view of the influence of Theosophy upon human progress, men will recognize H. P. Blavatsky as one of those Great Souls or Messengers who, appearing at rare intervals, have profoundly changed the world.

The writings of H. P. Blavatsky constitute a phenomenon — a twofold phenomenon, that of their nature, and that of their reception by the world. Scholarship and criticism seem to have decided to let them alone; and this circumstance will doubtless afford something for historians of the future to exercise their minds upon, as well as ground for some Bacon-Shakespeare theorist of posterity to assert that H. P. Blavatsky's works were not extant in her day. An adequate or even a passable review of *The Secret Doctrine* is still awaited and would be much welcomed by Theosophists, and an invitation is hereby extended to any genuine scholar who is willing to read that work and give a candid opinion upon it. Theosophists, however, have much positive evidence (of kinds that can easily be guessed) that *The Secret Doctrine* is actually a great force in the world of literary expression and intellectual speculation; and it may be claimed of books, as of Teachers, that those which gain ready approval and those which achieve results are usually in two different classes.

The Source of Her Greatness

The influence of this real Teacher is thus seen to be vast and far-reaching, and we are led to inquire into the source of so much power. No such influence can be wielded by any one whose purposes and ideals are merely personal. History provides us with instances of great men who have identified themselves with a great impersonal purpose and have thereby achieved great results; but who, falling into some snare of personal ambition or pride, have forthwith sped to rapid ruin. H. P. Blavatsky never fell; impersonal, universal, her purpose remained while she had breath; and the work she founded has not failed, nor will ever lack of workers devoted enough to prevent it from failing.

Devotion to a high and impersonal ideal is thus one of the reasons for H. P. Blavatsky's power. But an ideal alone can accomplish nothing; behind it must stand an Individuality, a Soul — what ordinary language calls a "great personality." And H. P. Blavatsky was truly a great Individuality. In her we see a personality of far more than

ordinary strength, subdued and turned into an obedient servant by the still greater power of an awakened Spiritual Will. She was an example of the truth that he who rules himself can rule the world.

If the history of her life should be written in chapters, the titles might run as follows: (1) Compassion — for humanity's plight; (2) the search for Knowledge; (3) the finding of the Light; (4) self-devotion to the office of Light-Bringer to Humanity; (5) achievement and triumph, won for humanity by services faithfully discharged. Here, then, we have an epitome which sums up her life and explains it; such was the secret of her power.

Every Soul enters corporeal life with a definite purpose to be fulfilled, a written destiny to be unrolled. But how few of us are even dimly conscious of the purpose of our Soul! In rare flashes of intuition, perchance, the inner Light may reveal as much of itself as the wandering mind is able to reflect; we may know that we have been face to face with our very Self; or we may fancy we have had a visit from some divine personality. But apart from such rare illuminations, our mind is the theater of many a passing scene; and perhaps only at the moment of death, when the liberated Soul casts up its accounts, can the real purpose of the life be discerned. Nevertheless the purpose is there, though we know it not; and our life is guided by it and not by our whims and wishes.

Like other people, H. P. Blavatsky entered life with a purpose; but she was more prescient thereof. Like other strong souls, she soon found out the bitter contradiction between life as it is and life as it can and should be. But her dauntless energy brooked no compromise; she started forthwith on her pilgrimage in quest of the Light, thus entering at once on the fulfilment of her life's purpose.

Her Quest of Knowledge

Finding Western civilization still in the crudeness of youth, she turned, as others have done, to the older nations, whence there ever proceeds the aroma of an ancient sacred lore. She traveled in the Orient, but found there far more than falls to the lot of the ordinary traveler or scholar. For, unlike them, she bore passwords that could open doors and unseal lips closed to those unable to give the challenge. And what are these passwords? Courage undaunted by every obstacle; manifest devotion to the Sacred Cause; sympathy; appreciation; docility. The oracle of the East vouchsafes to all suppliants

that for which they ask: to the curious, learning; to the covetous, gold; to the ambitious, fame; to the sceptical, a confirmation of his doubts; to the scoffer, something to scoff at. To the searcher for Wisdom, in like manner, the Oracle gives what is asked; and he who asks for the Truth receives the Truth. H. P. Blavatsky was treated like the rest; and if she won more, it was because she asked more, dared more.

She discovered that there were in the East (and in the West) Teachers whose only condition was the presence of a disciple — of a disciple willing to learn, ready to observe the conditions of Knowledge, able to sacrifice all of lesser worth. If at this point any should ask why such Teachers do not court the favor of the world's acquaintance, let the world's reception of H. P. Blavatsky be his sufficient answer. They seek nothing of the world; and their one purpose, to help the world, they know best how to fulfil. Compassion being the dominant note in her character enabled her to fulfil the conditions of discipleship.

Besides traveling in the East, she also visited the West, the Americas; for the West is the home of the New Race that is to inherit and carry on the ancient lore of the East. These extensive travels gave her an intimate and comprehensive knowledge of human character in all its phases; especially as her journeys did not follow the paved roads of tourists but penetrated into the byways and intimacies of the national life.

This brief outline may serve to account for the power of her individuality, the beneficence of her purpose, and the vastness of her knowledge. Yet, as to the last, it was from no mere accumulation of garnered lore that she drew, but from an inexhaustible and ever-accessible source. For all the knowledge contained in human minds or recorded on scrolls of memory or of parchment is accessible to him whose inner senses are opened; and this may explain H. P. Blavatsky's strange power of being able to write erudite works, full of quotations from recondite sources, without the aid of libraries and literary research.

Knowledge of the human heart, the Teacher's power to discern character, must be included in the number of her attributes. In order to estimate the efficacy of this power, we have only to reflect a moment on the feebleness of our own resources in this respect. Our hearts and minds are sealed books to each other; instead of perceiving the minds of others, we see but the image of our own prejudices;

our own familiar friend may take his life in the depth of his despair, and we none the wiser till the deed is done. Sympathy is the key to knowledge; not sentimental self-indulgent sympathy, but the strong and fruitful kind.

Entry upon Her Work

With such a character and such a mission, it is not surprising that H. P. Blavatsky produced remarkable effects among men wherever she went. She was like a center of electrical energy, to which many lesser bodies are drawn, hovering to and fro, or gyrating in more or less distant orbits around the source of power. Her primary purpose was to form a nucleus from which might grow an organic body. She was like the potency of germination entering the soil. As she herself has said, she had been intrusted with a handful of seeds to sow.

The methods adopted by her to fulfil this purpose were those best suited to success; so it is not surprising that they differed considerably from the stereotyped methods which ordinary people would have adopted. Such a difference was indeed necessary if her methods were to succeed where other means have failed. Had H. P. Blavatsky followed well-meant advice, instead of following the Light within, she might have created a fashionable body or a literary cult, or, worse still, a psychic craze, instead of the nucleus of a Universal Brotherhood founded on a common recognition of eternal truths. But she declined to make principles bend to the alleged necessity for propitiating predilections. Theosophy was not to be for any body of elect or select. She carried her message wherever it was needed, and held aloft the Light that all who would might follow.

As in every age there are those who work unseen for the preservation of the Truth, so there are those who work behind the scenes for its destruction; history tells us this. These latter powers, at all events, recognized H. P. Blavatsky for what she was; her mission they both understood and feared. A determined attempt was early made to bring that mission to an end by ruining its leader. The world knows but the visible machinery by which such attempts are carried out; the powers behind the scenes it knows not. But though in most ages the resources of conspiracy and calumny are well-nigh invincible, they could not succeed against the Messenger of Truth; a few half-hearted disciples fell away, but the Teacher found enough loyal disciples to enable her to establish living centers of Theosophy in many lands.

In accordance with present-day conditions, the activity was mainly literary; for literature provides the great channel of intercommunication. Hence the magazines, books, and pamphlets. Lectures, public meetings, and receptions by the Teacher, afforded other means of spreading the message.

The essential difference between H. P. Blavatsky and the founders of sects and cults was that instead of offering a theory, religion, or philosophy to the approval of the world, she *pointed out the way.* This is characteristic of all real Teachers. They do not theorize or philosophize; they point out the Truth. Columbus dared the trackless ocean, found a new world, and brought back tidings. "Believe me not, but go and see!" Newton demonstrated that his generalization of the law of gravity explained the dynamics of the solar system, and Copernicus offered the heliocentric system to the approval of observation and common-sense. H. P. Blavatsky directed attention to certain *facts,* restated in modern terms certain ancient truths, appealed to observation and common-sense. She was a revealer.

Theosophy a Great Moral Force: "The Voice of the Silence"

Morality is not a code of manners, as some try to make out, but it rests on Spiritual truths or facts. Hence great Teachers are always uplifting powers in the world; they remind men of the eternal Spiritual facts upon which morality rests. The true destiny of man, his full self-realization can only be achieved by the road of compassion and self-denial; or, to put it philosophically, by transcending the limits of personality. The first steps in Occultism must consist of lessons in this principle, otherwise the aspirant would be treading a path that deviates toward delusion and tribulation. Thus in Theosophy the ethical element is paramount; and any system (even though the name of Theosophy should be claimed for it) from which this element is absent or in which it is secondary, is not Theosophy. H. P. Blavatsky was a great *moral* force. One of her chief works is *The Voice of the Silence,* and the above statement needs no more for its proof than a reference to this book, which was written specially by her for the guidance of her pupils in Theosophy.

The Voice of the Silence, like *The Secret Doctrine* as mentioned above, is a work upon which the opinion of competent scholars would be much valued. Whether they admit that the precepts are derived from the source claimed by the author, or whether they say that she

composed them herself, the result is equally remarkable and significant. In either case these precepts constitute a most exalted, and also a profoundly philosophical, code of moral principles and practical instructions. But internal evidence alone is more than sufficient to vindicate the prefatory statements of the author as to their origin. That these precepts are indeed those of a genuine and actually-existing school of the ancient Wisdom admits of no doubt from a candid and competent reader. To quote from the Preface:

> The following pages are derived from "The Book of the Golden Precepts," one of the works put into the hands of mystic students in the East. The knowledge of them is obligatory in that school, the teachings of which are accepted by many Theosophists. Therefore, as I know many of these Precepts by heart, the work of translating has been relatively an easy task for me. . . .
>
> The Book of the Golden Precepts — some of which are pre-Buddhistic while others belong to a later date — contains about ninety distinct little treatises. Of these I learnt thirty-nine by heart, years ago. To translate the rest, I should have to resort to notes scattered among a too large number of papers and memoranda collected for the last twenty years and never put in order, to make of it by any means an easy task. Nor could they all be translated and given to a world too selfish and too much attached to objects of sense to be in any way prepared to receive such exalted ethics in the right spirit. For, unless a man perseveres seriously in the pursuit of self-knowledge, he will never lend a willing ear to advice of this nature. . . .
>
> In this translation, I have done my best to preserve the poetical beauty of language and imagery which characterizes the original. . . . "H. P. B."

Following this, a few quotations from the book itself may be made; which, inadequate though they must necessarily be, may serve both to reveal its character and to invite further study. The book is divided into three parts, entitled respectively: "The Voice of the Silence," "The Two Paths," and "The Seven Portals." In the first title, the Silence referred to is that which ensues upon the mastery of all the senses, both external and internal, which distract the mind and prevent it from mirroring the light of the Soul — the Knower. Herein we see the practical application of that universal principle of Philosophy — that the *mind* is a mirror which reflects either the fires of passion or the tranquil light of the Knower (the Spiritual Soul), the latter being the real source of knowledge. Explanatory of this theme, then, we find the following:

> Before the Soul can see, the Harmony within must be attained, and fleshly eyes be rendered blind to all illusion. . . .
>
> Before the Soul can comprehend and may remember, she must unto the Silent

Speaker be united, just as the form to which the clay is modeled, is first united with the potter's mind.

For then the soul will hear and will remember.

And then to the inner ear will speak —

THE VOICE OF THE SILENCE

The following maxim will be recognized as pertaining to the groundwork of truth common to all religions:

Give up thy life if thou wouldst live.

This sentence is explained by a note as follows: "Give up the life of physical *personality* if you would live in spirit." Subjoined are other quotations, needing little or no comment:

If through the Hall of Wisdom, thou wouldst reach the Vale of Bliss, Disciple, close fast thy senses against the great dire heresy of separateness that weans thee from the rest. . . .

Ere thy Soul's mind can understand, the bud of personality must be crushed out; the worm of sense destroyed past resurrection. . . . .

Let thy Soul lend its ear to every cry of pain, like as the lotus bares its heart to drink the morning sun.

Let not the fierce Sun dry one tear of pain before thyself hast wiped it from the sufferer's eye.

Before that path is entered, thou must destroy thy lunar body,* cleanse thy mind-body and make clean thy heart. . . .

Strive with thy thoughts unclean before they overpower thee. Use them as they will thee, for if thou sparest them and they take root and grow, know well these thoughts will overpower and kill thee. Beware, Disciple, suffer not, e'en though it be their shadow to approach. . . .

The pupil must regain *the child-state he has lost,* ere the first sound can fall upon his ear. . . .

Search for the Paths. But, O Lanoo (disciple), be of clean heart before thou startest on thy journey. Before thou takest thy first step learn to discern the real from the false, the ever-fleeting from the everlasting. Learn above all to separate Head-learning from Soul-Wisdom, the "Eye" from the "Heart" doctrine. . . .

Mind is like a mirror; it gathers dust while it reflects. It needs the gentle breezes of Soul-Wisdom to brush away the dust of our illusions. Seek, O Beginner to blend thy Mind and Soul. . . .

Self-Knowledge is of loving deeds the child. . . .

To live to benefit mankind is the first step; to practise the six glorious virtues is the second.

* The astral form produced by the *Kâmic* principle: the *Kâma-rûpa,* or body of desire.

Sufficient has now been quoted to show that the chief importance of this book is in distinguishing between the true Path of Occultism — Divine Wisdom — and those false roads that lead towards destruction. The true Path is characterized by compassion and the absence of personal desire. It is the Way spoken of by all religious Teachers, and leads to the Peace; its follower benefits all human-kind. The false roads are those by which the deluded one strives to obtain knowledge and power without first cleansing his heart and mind. He falls victim to his weaknesses, which he has not overcome but merely sought to evade. H. P. Blavatsky never flattered the desires of those who sought knowledge from curiosity or any interested motive; but never denied it to those who could fulfil the conditions under which Teachers must teach. A few who have tried to evade these conditions have lost their way in wildernesses of folly and self-deception; but the cause of true Theosophy has even been protected by the wisdom and firmness of H. P. Blavatsky.

"The Secret Doctrine"

The Voice of the Silence has been mentioned in connexion with the ethical aspect of the Teacher's message, but in truth it is difficult to divide that message under headings. For the Wisdom-Religion or Secret Doctrine, of whose existence and significance she reminded the modern world, is a synthesis of Knowledge, and such distinctions as Ethics, Philosophy, Science, etc., pertain rather to the limitations of our minds than to the nature of Knowledge. Since, however, these limitations have to be recognized, we can pass on to a mention of *The Secret Doctrine* as a work dealing more with the philosophical and scientific aspects of the great question. And in *The Secret Doctrine* again we have a piece of evidence that cannot be refuted and can only temporarily be ignored.

The main thesis is to demonstrate the actual existence of that ancient and universal body of Knowledge described as the Wisdom-Religion of the Secret Doctrine and to reveal its character. As a demonstration, and not as an assertion, the book therefore appeals to the unprejudiced judgment of scholars, which is all that the author asks of them. She states in her Preface that

> These truths are in no sense put forward as a *revelation;* nor does the author claim the position of a revealer of mystic lore now made public for the first time in the world's history. For what is contained in this work is to be found

scattered throughout thousands of volumes embodying the scriptures of the great Asiatic and early Europeans religions, hidden under glyph and symbol, and hitherto left unnoticed because of this veil. What is now attempted is to gather the oldest tenets together and to make of them one harmonious and unbroken whole. The sole advantage which the writer has over her predecessors, is that she need not resort to personal speculations and theories. For this work is a partial statement of what she herself has been taught by more advanced students, supplemented, in a few details only, by the results of her own study and observation.

It is not possible within the limits at our disposal to give even an adequate summary of the contents of these two large volumes. The scope is vast and indeed infinite, and any one of the fifteen hundred pages that may be selected at hazard will be found replete with details, hints, and points of departure for side issues not followed up. Still a rough outline may be attempted.

Volume I treats of Cosmogenesis, and Volume II of Anthropogenesis. Herein we have a major twofold division of the subject into the Universe and Man. As indicated by the titles, each of these topics is treated as a *process* — an evolution, in fact. Yet how immeasurably does the word " evolution," as thus used, transcend the meaning given to it in modern science!

The main thesis of the book may be described as a demonstration of the actuality of that body of knowledge called the " Secret Doctrine," and sometimes the " Wisdom-Religion," or " Occult Science "; of its identity in all ages and lands; and of its preservation in the records, symbolical, religious, etc., of all races and times. In the accomplishment of this task the author has evinced an erudition and scholarship which must surely be a marvel to the candid reader; for she quotes from a multitude of sources, many of them rare and almost inaccessible. In the extent of this erudition, as well as in the colossal intellectual power manifested in its arrangement and interpretation, we can but see the results of that training and instruction which, as said above, H. P. Blavatsky's single-minded devotion enabled her to receive at the hands of her Teachers. Or, in other words, *The Secret Doctrine* is standing evidence of the claim that such devotion is the gateway to an illimitable knowledge and capacity.

Each volume is subdivided into three parts; the first part in each case being devoted to the interpretation of certain stanzas from the " Book of Dzyan," an ancient work on the Esoteric Philosophy, not contained in European libraries, but whose teachings may be found, in more or less altered and veiled form, scattered throughout Tibetan,

Sanskrit, and Chinese religious and mystical writings. These Stanzas describe in symbolic language the evolution of Cosmos and of Man. They must be judged by internal evidence; and it is sufficient that, with the explanations and commentaries of H. P. Blavatsky, they actually afford that light and instruction which is the sole object of the true student. The second part of each volume treats of universal religious and mythological symbolism; and the third part contrasts the teachings of Occult Science with those of modern science.

A further idea of the contents may be given by an abbreviated list of contents, as follows:

Volume I, Cosmogenesis.

Part I, Cosmic Evolution. Seven Stanzas from the Book of Dzyan.

Stanza I. The Night of the Universe.
II. The Idea of Differentiation.
III. The Awakening of Kosmos.
IV. The Septenary Hierarchies.
V. Fohat: the Child of the Septenary Hierarchies.
VI. Our World: Its Growth and Development.
VII. The Parents of Man on Earth.

Part II, The Evolution of Symbolism in its Approximate Order.

I. Symbolism and Ideographs.
II. The Mystery Language and its Keys.
III. Primordial Substance and Divine Thought.
IV. Chaos — Theos — Kosmos.
V. The Hidden Deity, Its Symbols and Glyphs.
VI. The Mundane Egg.
VII. The Days and Nights of Brahmâ.
VIII. The Lotus as a Universal Symbol.
IX. Deus Lunus.
X. Tree and Serpent and Crocodile Worship.
XI. Daemon Est Deus Inversus.
XII. The Theogony of the Creative Gods.
XIII. The Seven Creations.
XIV. The Four Elements.
XV. On Kwan-Shi-Yin and Kwan-Yin.

Part III. Science and the Secret Doctrine Contrasted.

II. Modern Physicists are Playing at Blind Man's Buff
III. An Lumen Sit Corpus nec non?
IV. Is Gravitation a Law?
V. The Theories of Rotation in Science.
VIII. Life, Force, or Gravity?

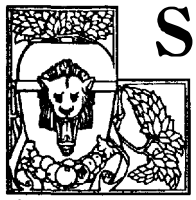
IX. The Solar Theory.
X. The Coming Force.
XI. On the Elements and Atoms.
XV. Gods, Monads, and Atoms.
XVII. The Zodiac and Its Antiquity.

Volume II deals with Anthropogenesis and is subdivided on the same plan as Volume I. Herein we learn about the evolution of the first four great human Races, the evolution of the animals and their relation to Man, the Fall of Man, the gift of Intelligence to mindless Man by the Sons of Mind, the Human Races with the Third Eye, Lemuria and Atlantis, the Builders of the Dolmens, the Divine Instructors of Man, the Interpretation of *Genesis,* Anthropoid Apes and Darwinism, etc., etc.

This work, together with *Isis Unveiled* and other writings, has been the source of great advances in several distinct fields of speculation. Nobody has done more than H. P. Blavatsky to reinstate Religion by demolishing the case for dogma and sectarianism. Her expositions of religious symbolism have demonstrated the common source of all systems and taken away the last supports of dogmatism. Through her initiative we now find representative theologians openly avowing doctrines for which she was condemned in her day; and the Mystic Christ, the immanence of the Deity, and the salvation of man by his own inner Divinity, are now almost commonplaces in our advanced religious thought. In science, it will be found on reading *The Secret Doctrine* that the lines since taken by biology, chemistry, physics, and astronomy were forecasted; and this should claim our attention for this book in view of the future of science. But it is in archaeology, ethnology, and anthropology that the greatest confirmations of her teachings and forecasts have occurred. The ancient teachings as to the antiquity of civilization have been attested by modern discoveries and admissions in a remarkable degree. But a further consideration of this point must be reserved for a special writing on that subject.

We must briefly refer to *The Key to Theosophy,* written in the form of question and answer for the express purpose of meeting inquirers; as this work (in so far as it goes into the subject) constitutes accessible evidence as to what Theosophy really is and what H. P. Blavatsky's teachings actually were, those who wish to know what Theosophy is and what it is not can therefore use this touchstone.

THE MYSTERY OF SILENCE: by R. W. Machell



SILENCE is the soil in which the seed of great things must be sown, and there in the darkness the germ of life must gestate until it is freed from the form that imprisoned it. Then it is ready to take on a body suited to its needs, fit for the expression of its purpose. Not till this is accomplished does it emerge from the silence and the darkness into light and open activity. For this reason, those who wish to create a new thing, that is to say, to give a new form to an eternal idea, must find a quiet place to work in. This place of peace may be in the depths of their own nature, and they may all the time be going about among men apparently engaged in all the distractions that make up the life of those about them. But for most men it becomes almost a necessity to have also a place in which to work, where no other person can disturb the atmosphere which the worker creates there for his own use. This is considered by others as a mere fancy, a piece of self-indulgence perhaps, but it is based on a necessity of nature, the need of silence.

If we consider that the mind is like a bath of mercury or "quicksilver," which, when at rest, is a perfect mirror, but which is so easily disturbed as to be useless for that purpose unless the most perfect quiet can be established, then we may see why the ancients, who were more occupied with psychic and spiritual science than with speculations and experiments, built the massive pyramids that are found all over the world, where natural caves of silence in the mountains are not available. We find caves of mystery for religious rites established in every country among the degraded remnants of great nations, whose religion is forgotten and whose sacred mysteries have been replaced by rites suited to the degenerate people that still linger on the earth as a withered trunk may remain to mark the site of a noble forest.

To the ordinary mind silence appears naturally as a suspension of sound, just as darkness appears to the mind as absence of light. But to those who think and feel more deeply, there comes the conviction that silence is no mere negation, but that on the contrary it is a positive condition; it is perhaps the point of balance on which the beam oscillates; or it is to be compared to a doorway that we must pass through; or it is like the smoothness of the mirror that enables it to give a true reflection.

When the surface of the quicksilver or of any other reflecting fluid

is disturbed, the images reflected there are multiplied and mixed, broken and confused, distorted beyond recognition. But when the surface is at rest the reflection is perfect, and the picture becomes intelligible. If the liquid in the bath is used as a reflector for an ordinary "camera obscura" in which the spectators may get a general idea of the aspect of the star-studded heavens, the degree of stability required is of course much less than it would be if it were desired to serve as a means of studying the constitution, character, or rotation of a planet. So too with the mind, which may be steadied without much effort sufficiently to allow it to reflect clearly thoughts of an ordinary kind; though even this demands study and self-control. But when it is desired to get a clear picture or conception in the mind, of some deep idea that is not yet formulated into a thought, it becomes necessary to shut out all distracting influences, and for this it is found practically necessary to have a place in which some degree of silence can be secured. Then if we go further and imagine that within the ordinary mind of man there is another, more delicate, more volatile, and more sensitive medium in which, when at rest, may be reflected the very soul of the idea, which latter may be called the soul of a thought, then we can see the necessity for a place in which not only audible sound of the usually known kind can be excluded, but also the subtler vibrations of feelings. Then we see that the mind of the man himself must be silenced, just as previously the outer sounds have been excluded.

Such a complete mental silence must appear to a spectator of the ordinary kind as death, trance, sleep, or unconsciousness, whereas it is but the intensified consciousness of the inner man freed from the distractions of the confusion of material existence and prepared for the perception of pure ideas.

This condition may be induced by artificial aids, and in this lies the explanation of the rites, rituals, and ceremonies, which are practised, generally, in a mutilated and degraded form by religious and mystical orders. This also explains why every student seeks seclusion for his study, and this is the key to the mysterious use of the vast temples whose ruins astonish the world today. All are temples of silence. For, as the greatest power of all is inertia, so the greatest of the gods is Silence.

The lower mind dreads silence as the ordinary man fears death; and as the enlightened man looks for death as a release from material life, so the higher mind seeks in meditation to establish the silence

which is a liberation from the torment of the senses and the jar and jangle of the brain-mind.

But this introspective effort is only concerned with the preparatory stages of the birth of an idea. Next comes the clothing of the idea in thought; this also must be accomplished in the silence. Then comes the clothing of the thought in an outer form. This is like the budding of the plant, and even at this stage the "infant" must be guarded and shielded from bad influences because it has emerged from the darkness and silence. Every "creator" knows how necessary it is to keep his first sketch from the destructive handling of curious and critical minds, just as a gardener forbids the visitor from pulling up the young plants to look at the roots. So even at this later stage the creator will, if he be wise, not talk of his invention or creation; he will maintain the outer silence until the new work is ready to bear the test of meeting the conditions of life in which it is meant to take its place.

In all this there is another mystery apparently ruling the whole process — the power of Time. If silence is necessary, so also is patience, and as silence is hateful to the ordinary mind, so is patience repugnant to the desires of man. The world wants "results" and wants them "at once." So it tumbles over itself in its eagerness to accomplish results, which prove to be no more than a changing around of the old obstacles to its own progress. Patience is but a recognition of natural law. Yet we all are apt to chafe at the long endurance of evil conditions; we are all too ready to despair of the harvest before the time is ripe for the appearance of the crop.

Men die broken-hearted because their work has not been recognized by their own generation, for lack of knowledge of the natural order of the seasons that rule in the mental and moral world as they do in the material, that control the work of the artist, the reformer, the teacher, even as they do the work of the farmer and the gardener.

Between the first expression of a new idea and its final recognition and acceptance by the world, lies a space of time necessary for the second birth and growth of the new idea in the public mind; it may be that this time is long or short, just as the time that seeds lie in the ground varies with the nature of the seed, the soil, the climate, or the season. This, however, is a matter that few men understand, and so they have little or no philosophy of patience to support them in the exercise of a virtue that to many otherwise very well-meaning people must appear a superfluous, or at best, rather an ornamental quality.

The greatest minds seem to be able to foresee and to predict results; and from this it must be surmised that Time is indeed, as said by H. P. Blavatsky, " the great deluder." It would seem that the result is inherent in the cause, as the full-grown plant is inherent in the seed; but between the formulation of the cause and the manifestation of the result lies a time-period that few are able to measure in advance. The recognition of this law of nature is the foundation of patience, just as the belief that the result is inherent in its cause is the basis of trust; and both are prompted by the inner man, the soul, who dwells in the silence and secrecy of the heart, in touch with the world of pure ideas and beyond the delusions of Time.

When these things are recognized as essential truths, it becomes easy to understand why Teachers of Wisdom make silence one of the first and most imperative conditions of training for their disciples, who are in pursuit of spiritual wisdom; without it there is no progress possible beyond the limits of the most elementary and preparatory stages of discipline. The student of spiritual science is a student in a school of transcendental art, and the work of art he seeks to create is the rebirth of his own soul. All the other arts are but faint echoes of the great art, but they serve as preliminary training for that which is the ultimate destiny of all humanity.

THE COMMONWEALTH OF AUSTRALIA:
by the Rev. S. J. Neill

IN the two former papers something was said of the land, of Australia: of its geological formation, climate, etc. Then a brief account was given of its products, of its flora and fauna, and man. In this paper a short sketch will be attempted of the present state of the country. According to H. P. Blavatsky the " law of retardation " was operating in Australia for vast ages, and this was in harmony with the presence of a retarded fragment of the ancient Third Root-Race which found a dwelling in the land. Man and his dwelling-place evolve together. She also says that the country must have the touch of a new race in order to evolve, or progress. That touch came when Australia was discovered and began to be inhabited by a new race from Great Britain and Ireland,

and other countries. How long it will be before the " law of retardation " will *fully* cease in its effects in Australia and a new life become distinctly manifest for the country as well as for the inhabitants, it would be rash to say. Most likely, judging from analogy, the land is now changing, and in the future, if the human beings in the country progress as they should, the country will evolve *pari passu*. Man creates his home. Much of the interior of Australia at present is very unpromising. It may not be always so. There may come about changes that will make the desert blossom like the rose. Some changes in that direction have already been made, and they are probably only a faint hint of what may be, of what shall be if man is only faithful to himself. In that " law of retardation," written so clearly, a divine voice is speaking to Australia, and to every other land. " He that hath ears to hear let him hear."

The Commonwealth of Australia is bigger than Australia. It is a never-failing trait of the Anglo-Saxon, wherever he is, gradually to extend his borders. In a former paper we saw that the Dominion of New Zealand had thrown its protecting arms around the isles of a considerable portion of the Pacific. In like manner Australia, since it became " The Commonwealth," has enlarged its borders once or twice! In the formation of the Commonwealth, Tasmania was included. Some hoped that New Zealand would also join the new nation, but its statesmen believed that it would be better for the " land of the Moa and the Maori " to follow its own destiny. Besides, being 1200 miles distant formed something of a barrier. In 1905, four years after the founding of the Australian Commonwealth, part of New Guinea (Papua) was made a Territory of the Commonwealth. In 1909 a part of New South Wales was made Federal Territory so that on it a capital for the Commonwealth should be built. This is following the plan of America in making the District of Columbia, on which Washington, the Capital, stands, Federal Territory. In 1910 that vast tract of country, over half a million square miles, sometimes known as Northern Territory, was made Federal Territory. Formerly this had been under the administration of South Australia. Having mentioned these changes a word or two concerning them will not be out of place before speaking of the other Great States of Australia.

The island of Papua or New Guinea is German on the northeast, Dutch on the northwest, and English on the south, adjoining Australia. This southern portion of about 90,540 square miles was taken

over by the new Commonwealth. It was the first attempt of the new nation to govern another land and the tribes of a different race. Report says the Australian Government is aware of its responsibility and is determined to govern the Papuans wisely and kindly. This is found to be no very simple task. The Papuans, like the natives of Australia, are divided into a great many tribes more or less hostile to each other and speaking different dialects. But this is not all. In order to get the natives to do something there must be some impelling cause for work. In many parts of the earth hunger is a great civilizing agent, for it makes men do something in order to live, and to live in comfort. The wants of the Papuan are few, and easily met by the abundant vegetation everywhere. Where bananas, sweet potatoes, bread-fruit and such things abound, and also fowl, pigeons, geese, turkeys, quail, snipe, etc., etc., no one needs to work much to live. There was no duty on tobacco, each man could produce and smoke as much as he choose. A man could get a new suit of clothes when he liked by beating out the bark of the paper-mulberry and bread-fruit-tree. The Papuans did not need to work much to live, and they did not see why they should. This was the problem that faced the statesmen of Australia. It is pretty warm in New Guinea, within less than ten miles of the equator, so Europeans could not work, at any rate in the lower parts, and the natives, like most of the inhabitants of the Pacific, had an aversion to hard work. It was thought that they should be *made* to work either for the Government, for private individuals, or for themselves. "The Government vetoed the proposal." The sugar plantations of Fiji have in a large measure to be worked by industrious laborers from India. But the Australian Government said: "No, we will keep Papua for the Papuans." This people that did not want to work and did not need to work, how were they to be "civilized"? Much of our so-called civilization consists in what Ruskin trenchantly calls "increasing our wants as much as possible." This happy plan is to be tried with the Papuan. He may be led into the paths of industry by creating in his mind a desire for the white man's cloth, steel, etc. About eight thousand natives were reported as being at work of some sort or other, two years ago. Cocoanut-trees and rubber-trees grow well. Coffee, sisal, cotton, and tobacco are also grown. As the climate differs very much according to altitude, very many European vegetables, such as tomatoes, beans, cucumbers, cabbage, beet-root, turnips, etc., grow well in the higher parts. Maize,

arrowroot, ginger, and a fine kind of China-tea have been found to grow easily. High up on the mountains, grasses, buttercups, daisies, and forget-me-nots are to be found. At an altitude of 3000 feet the climate is mild. At 5000 feet it is cold at night. At 10,000 there is ice in the mornings and the grass is covered with hoar frost. Pearl-shell is found along the whole southern coast-line; and alluvial gold to the value of £44,881 sterling passed through the customs in 1911-12. The world will watch with interest the way the Australian treats the Papuans, and develops Papua. The number of natives is variously estimated: the Australian year-book (1913) gives Europeans 1064, colored (other than Papuans) 405; Papuans (estimated) 270,745. The Encyclopaedia Britannica year-book (1913) gives "white population about 1000, and the native population about 500,000." The Government does not sell the land, but rents it out for a long period for a small sum, about sixpence per acre!

Tasmania, including the adjacent isles, with an area of about 26,216 square miles, and a population of 191,211, is another addition made to the Commonwealth. It was discovered by the Dutch navigator Tasman in 1642 and named by him Van Dieman's Land, after his patron the Dutch Governor of the East Indies. He thought it part of the mainland of Australia; and so did Captain Cook who visited it in 1769. It was not until 1797 that Mr. Bass, a surgeon in the British Navy, in a small boat, made the discovery that it was an island. His name has rightly been given to Bass Strait that separates Tasmania from Australia. The name Van Dieman's Land for a long time was given to the island; and after it became a convict settlement in 1803 the name meant "a place for convicts on the other side of the world." In 1853 transportation to Van Dieman's Land ceased (transportation to Botany Bay, New South Wales, had ceased in 1840), representative government was introduced, and the name was changed to Tasmania, after its discoverer. It goes without saying that the name "Van Dieman's Land" did not prove an attractive one to would-be colonists; and in 1835 the population was only 40,172, of which about one third were convicts. Whatever of a drawback the convicts were, they left their mark for some good in the road across the island made by them from Hobart to Launceston. In the early days the settlers were sometimes on the point of starvation, and flour sold for £200 per ton! Then there were fightings with the natives; for this it is said "the white settlers were entirely responsible." The

original estimate of the natives was about 5000. In 1842 there were only forty-four. In 1849 there were twelve men, twenty-three women, and one male child. In 1854 they had diminished to sixteen; and in 1876 the last Tasmanian native died at the age of seventy-six. There are said to be a few persons of more or less aboriginal blood still living on some of the islands of Bass Strait.

Tasmania possesses many features which give it a charm peculiarly its own. It abounds in ranges of hills, some rising to a height of over 5000 feet. These ranges constitute a table-land of about 4000 feet; and this rests on a more extended table-land averaging from 1200 to 2000 feet. There are many lakes; the Great Lake is thirteen miles by eight, and others range in area from 17,000 acres to 8000. These lakes, and the many rivers that rise in the mountains, give evidence of Tasmania being well-watered. Its climate is one of the most healthful in the world. The average temperature of the hottest month, January, at Hobart is sixty-eight degrees, and for midwinter, July, is forty-five degrees. The rainfall on the eastern side of the island averages about 22 inches and for the western side, from which the prevailing winds blow, is 37.55. In the summer-time Tasmania is a great resort for the people of the mainland of Australia, the distance being about 150 miles.

And yet, with all the charm and natural advantages it possesses, Tasmania does not progress as much as some other less favored places. It should be clearly understood that while Europe has poured out many of her teeming millions to the United States of America, to Canada, and to South America, in a great measure because of their nearness, the long distance to Australia and New Zealand has formed, and perhaps always will form, a great handicap. The time and expense of the voyage, and the slight chance of ever seeing the "old country or the old friends again" acts powerfully against the far-distant lands of the South. Even when the Government of Australia or New Zealand has offered free or assisted passages to induce settlers to go south, the response has not been so very great. In another way the drawback may be a blessing in disguise, for the difficulty of getting there has tended to prevent crowds of not very desirable people from some parts of Europe or Great Britain from going there. The distance which goods have to be sent to market is also some drawback. Of course there have been counterbalancing advantages. The output of gold and other minerals in Australasia has been very con-

siderable. The fruits of these southern lands ripen when it is winter in America and in Europe. The products of the land in the shape of frozen mutton, beef, cheese, butter and other things have found, or are finding, their way everywhere.

Tasmania has been called the "garden-orchard and small culture-farm of the mainland." Tasmanian apples for flavor and keeping quality would be difficult to excel or even equal. A ready market is found for the produce of the island in Victoria, New South Wales, and in New Zealand. A considerable quantity is sent to London. In the matter of railways, Tasmania does not compare favorably with Australia. Last year the Tasmanian Government railways paid 2.15 per cent on the cost of construction. And even this was an improvement on former years. The fact is the country is so well supplied with carriage by sea at various points that the railways are not so much used as on the mainland. Then the total population of less than 200,000 does not give railways very large scope for paying expenses. On the mainland everything is different. Railway communication with the interior is an absolute necessity, and the lines of the various states, according to the Government year-book for 1913, pay on capital invested all the way from a little over four to over six per cent. The comparatively few railways still owned by private companies are those connected with mines, or some special industry. It may be news to most people that while the United States is generally held up as an example of railway enterprise it does not equal Australia! According to the census of 1910 the United States had twenty-seven miles of railway for every ten thousand inhabitants, whereas Australia last year had thirty-nine and a quarter miles for every ten thousand inhabitants. But the railways in Australia labor under a considerable drawback in not having anything like a uniform gage. New South Wales, following the advice of Gladstone, then Secretary of State for the Colonies (1846), adopted the 4ft. 8½in. gage. Victoria has the 5ft. 3in. gage because at the time of construction two private companies had indented for large quantities of rolling-stock for that gage.

Some of the other States, as a matter of convenience or cheapness, have adopted the 3ft. 6in. gage. An evident evil of this variety of gages is that when the transcontinental railway begun last year, connecting Perth on the Indian Ocean with Queensland on the Pacific (5000 miles), is completed, "there will be four breaks in the gage between Perth in Western Australia and Queensland. It is, however,

anticipated that this evil will be overcome by the adoption of a uniform gage on the trunk lines in the first instance."

Before concluding these remarks about Tasmania and about railways, it may be well to note that the products of the island are not confined to the results of agriculture, considerable as these are. Tasmania has produced in dividends from one tin mine (Mount Bischoff) £2,362,500. Copper and silver mines are credited with £2,762,574 in dividends; while from the gold mine of Beaconsfield £772,671 have been paid in dividends.

Passing on to the mainland a brief survey will now be made of the principal States which are now all merged into the Australian Commonwealth; before this took place there was no end of trouble, some of the states having adopted the principle of Free Trade, while others carried Protection to extreme limits, almost everything being "Protected." When the well-known American, Henry George, visited New South Wales, the chairman of a public meeting which Henry George addressed, presented him with a handsome diamond breastpin, "hoping that when the recipient crossed the border into Victoria he would not be obliged to pay duty on it."

The welding together of all the Australian States into one Commonwealth in 1901 was an event of great importance. It was done for internal reasons chiefly, almost solely, but it made the Island Continent stronger every way — less liable to attack — and gave it a good standing financially before the world. These material things, though a very evident gain, were not, perhaps, the greatest gain; the impulse from separate and often conflicting aims, towards unity, solidarity, harmony was something worthy of the new age which had just begun. It was following the example of the United States of North America so long ago. When we talk of Peace there is seldom, if ever, any thought given to this bit of solid work; or to that other more recent and if possible even more important unification of peoples in United South Africa. These two mighty events taking place in the Southern Hemisphere, the one on the east, and the other on the west of the Indian Ocean, are but signs and harbingers of what will be accomplished in the New Age.

It will make our outline of the different States of Australia more easy to follow and to remember if we begin with Queensland on the northeast and pass round by New South Wales, Victoria, and South Australia, to the west.

Queensland, it is supposed, was known to the Portuguese " nearly a century before Torres in 1605 sailed through the straits called after him, or before the Dutch landed in the Gulf of Carpentaria." The State is 1300 miles from north to south and its greatest breadth is about 800 miles from east to west. The main dividing range of mountains extends from north to south and is continued through New South Wales and Victoria. This range in some places rises to about 5000 feet and has many spurs extending from it to the coast. The valleys between these spurs are well adapted to the growth of sugar, maize, and similar products. The climate of southern Queensland is said to resemble that of Madeira; and though some of the northern portions are warm there are no hot winds such as visit other parts of Australia.

There is a good average rainfall — too great sometimes, for in that year of financial depression, 1893, there fell in the month of February 109 inches at the head of the Brisbane river. " Several vessels, including the Queensland Government gunboat, were washed into the Brisbane Botanic Gardens, and left high and dry when the water subsided "! This was unusual, for the average rainfall at Brisbane during the last thirty-five years has been only 50.01 inches. The chief mineral products are gold, silver, copper, and tin. The mineral output for 1905 was £3,726,275. " In Mount Morgan Queensland possesses one of the chief gold mines of the world." Wheat, maize, and sugar-cane are grown, but there has been much trouble in the sugar-cane districts owing to the " labor problem," and imported Kanaka workers. Stock-raising is the principal industry of the State. " The population has increased 21.62 per cent during the last decade and now numbers 505,813. Queensland and New South Wales have adopted a vigorous railway policy; but unlike all the other States of Australia, Queensland has developed its railway system from several maritime towns and not from the capital only.

It is one of the strangest features of Australasia that the birthrate tends to decline in these new lands. The birthrate in Queensland has declined from 43.07 per thousand in 1861-65 to 26.60 in 1901-05. The deathrate has also declined from 21.06 per thousand in 1861-65, to 12.80 in 1891-95.

Education is free, unsectarian, and compulsory. Where an average of twelve children can be got, a school is formed. The religious census shows that 37.5 per cent are Church of England, 24.5 Roman Catholics, 11.7 Presbyterian, 9.5 Methodist, 2.60 Baptist, and other

churches and bodies, 12.3 per cent; Pagan and Mohammedan 4.43 per cent.

All the colonies show a steady increase in public indebtedness. In 1861 Queensland had a total debt of only £70,000; in 1905 it stood at £39,068,827. A great part of this, however, has been expended in railways, which of course are valuable assets. Much of Queensland is still unalienated land. Out of the total area of the State (427,838,080 acres) 411,793,786 remain unalienated.

Politically Queensland has been a stronghold of the Labor Party, but for some years the trend of thought seems to be more Conservative. And some have attributed this, in part, to the advent of woman suffrage in 1907.

Besides gold, of which nearly 18 million fine ounces have been produced in the state, Queensland has a valuable asset in her coal measures which extend over a large portion of the eastern seaboard, and which have hardly been touched yet, though 902,166 tons of coal were produced last year.

Notwithstanding floods, labor disputes, sugar disputes, and many other drawbacks, it is some proof that Queensland has advanced in spite of everything, in that she has 4266 miles of railway open and 1638 under construction. Also that the amount of savings in the Government Savings Bank increased from £4,543,104 in 1906-7, to £7,342,811 in 1911-12. There has been a slow but steady increase of population, though as yet there are not so many people in the whole State as there are in a single town of New South Wales or Victoria.

MAN has not been taught to be the master of his own divinity; he has been taught to live on faith; he has been taught that heaven is a place and that hell is a place. I say that heaven and hell are conditions on earth. Theosophy teaches the duality of man — the higher and the lower natures. The higher belongs to the divine and the lower to the body. Man for centuries has been taught to fear. Think how the whole world is hypnotized today with fear. A man should have nothing to fear except himself. — *Katherine Tingley*

THE ROMANCE OF THE DEAD:

by Henry Ridgely Evans, 33° (Hon.)

MICHAELANGELO'S body was stolen away from the provisional tomb in the church of SS. Apostoli, where it had been placed pending the construction of a fine mausoleum in St. Peter's. The body was enclosed in a bale of wool and taken secretly out of Rome. In St. Peter's rests Charles Edward, the "Young Pretender," whose romantic and desperate efforts to recover the throne of his ancestors are familiar to all students of English history. He lives in the songs of Scotland. One cannot read the story of the Rebellion of 1745 without a feeling of admiration for the gallant young Prince. His battles; his marvelous escape; the devotion of his adherents, are themes for the pen of the romance writer. Charles Edward died in Florence on January 30th, 1788, the anniversary of the execution of his great-grandfather, Charles I of England. His body was removed to Frascati, the episcopal see of his brother, and afterwards interred in St. Peters at Rome, where a monument by Canova marks the spot. A "*recognitio cadaveris*" was performed before this last entombment. Says Lanciani:

> The body was found clad in a royal robe, with the crown, scepter, sword, and royal signet-ring; there were also the insignia of knighthoods of which the sovereign of Great Britain is the grand master *de jure*. The Cardinal [his brother] did his best to obtain a state funeral in Rome; but the Pope refused, on the ground that Charles Edward was never recognized as a king by the Holy See.[1]

An urn, containing the heart of the Young Chevalier, is deposited in the Cathedral church of Frascati, with some lines inscribed on it by the Abbate Felice.

Stout old Oliver Cromwell died in 1658 and was buried in Henry the Seventh's chapel in Westminster Abbey. After the Restoration, on the first anniversary of King Charles the First's execution, in January 1661, Cromwell's body was taken from its resting-place, drawn on a sledge ignominiously to Tyburn and hung on a gallows. The body was afterwards buried at the foot of the gallows tree, but the head was stuck on a pike and set up in Westminster Hall. What became of this head? In the Ashmolean Museum at Oxford is a skull purporting to be that of General Cromwell. There is another in the possession of the Rev. H. R. Wilkinson, who claims that it is genuine.

1. *New Tales of Old Rome,* 1901, p. 318.

At a meeting of the Royal Archaeological Society of Great Britain at Burlington House, London, in April 1911, an investigation was made into the authenticity of the two skulls. The weight of opinion seemed to favor the relic owned by the clergyman, whose great-grandfather became its owner over a century ago. Tradition tells a curious story as follows: An obscure actor named Samuel Russell (who was related or claimed relationship with the Cromwell family) one hundred years after the impalement of Cromwell's head upon a pike, exhibited at a place in Clare Market, London, the identical skull now in the possession of Mr. Wilkinson. Russell said that one night the head was blown down and fell at the feet of a sentry, who picked it up, put it under his cloak, and carried it home with him. He hid the relic somewhere in the house, and kept the fact secret. On his deathbed he informed the members of his family all about it, and they sold it to an ancestor of Samuel Russell. After it had been exhibited, it was bought by James Cox, the proprietor of a museum, and was by him shown to visitors in Meade Court, Bond Street, in 1793. After the death of Cox, his niece fell heir to the skull, and she disposed of it to a Dr. Wilkinson, the great-grandfather of the present possessor. Flaxman, the sculptor, saw it, and declared that he discovered in it all "the characteristics that any one would expect to find who was familiar with the contemporary portraits of Cromwell."

The hair-covered head is transfixed by a spike on the broken end of a pole. There is a quantity of hair on the face. The spike protrudes about half an inch from the top of the cranium. The wood of the pole is old and worm-eaten.

Sir Henry Howorth, chairman of the Archaeological Society, after listening attentively to the evidence adduced by Mr. Wilkinson, pointed out the fact that embalming was an extremely rare process in England in the seventeenth century. Certainly the body of a common malefactor would not be embalmed, and the fact that this was the head of a body that had been embalmed showed that its owner must have been interred with peculiar honor and afterward treated with indignity. This would hardly have happened, except in the case of Cromwell, and Sir Henry laid some stress on the fact that at the time the head first came to light it was not known, as it is at the present time, that Cromwell's body really was embalmed.

Vittoria Colonna was an exquisitely lovely and learned lady of the sixteenth century — the glorious age of the Renaissance. She

was deeply versed in the classics, and wrote with equal grace in Italian prose and verse. Her poems were first printed at Parma in the year 1538, under the title of "Rhymes of the *divine* Vittoria Colonna." She was held in great veneration by her countrymen. Vittoria was born in 1490, and in her sixteenth year married Francis Ferdinand d'Avalos, marquess of Pescara, "generalissimo" of the armies of the Emperor Charles V. Pescara died at Milan on December 2, 1525, and was buried in the church of San Domenico Maggiore at Naples. Vittoria Colonna mourned her gallant husband faithfully to the day of her death, and expressed a wish to be buried near him. She was a patron of the great sculptor Michaelangelo, and was beloved by him as Beatrix was by Dante. The beautiful Colonna advocated the reformation of the Roman Catholic Church which at that age was very corrupt. Says the famous Italian archaeologist Lanciani:

> Vittoria desired an amelioration in the moral condition of the Catholic world, to be brought about by the Church itself, not by those who defied its authority, or had enlisted among its enemies; at the same time she displays in her correspondence a spirit of toleration towards the dissenters that seems at least three centuries in advance of her age.

She died on February 25, 1547, at the convent of Sant' Anna di Funari. She and many of her associates had become the nightmare of the Inquisition. Says Lanciani:

> Such was the cowardly fear which seized all those who had been associated with the deceased lady, lest the Inquisition should involve them in the disgrace with which her memory was threatened, that the coffin was abandoned in a corner of the chapel [of the Church of Sant' Anna di Funari], without any display of those impressive ceremonies with which the Catholic Church is wont to honor its dead. . . . The body was enclosed in a wooden coffin coated with tar, and left on the floor of the church, against the left-hand side of the wall, until the fifteenth day of the following March.

Then the coffin mysteriously disappeared. It was the opinion of some that it had been thrown into the common fosse under the nave of the church, or had been secretly removed from Rome to avoid desecration before or when "the posthumous trial against the marchesa was instituted by the Inquisition." In the year 1896, Dr. B. Amante went to Naples and searched the sacristy of the church of San Domenico Maggiore, and there he discovered the coffin of Vittoria, lying not far from that of her husband, the illustrious captain of Charles V. In the long-lost bier, which was coated with tar, was

revealed the skeleton of the once lovely lady. It was partially "enveloped in a shroud of coarse linen, also besmeared with tar. . . . The hair, unmistakably blonde, was covered by a silk hood."

The coffins of the most cultured lady and of the most valiant knight of the sixteenth century still lie half forgotten in the sacristy of San Domenico Maggiore.

Alas! there are none to do them honor now. Modern Italy has lost the recollection of many of her famous children of the past. Professor Amante deserves credit for his interesting discovery. He was led to search the old church at Naples, knowing that Vittoria Colonna had expressed her desire to be buried near her beloved husband. He reasoned that some of the lady's friends must have taken her coffin from the Roman chapel. The most reasonable place to deposit it was undoubtedly at Naples. And as Vittoria Colonna lies near her warrior husband the mystery is cleared up.

And how fared it with the great apostles of liberty — Jean Jacques Rousseau and Voltaire? Rousseau died suddenly at Ermenonville, France, on July 2, 1778. He was living at the time in the house of the Count de Girardin. His death was certified to be natural, the result of apoplexy, by the surgeons called in by his host, the kind-hearted nobleman, and yet there grew up a legend that Rousseau had committed suicide by shooting himself. This story was circulated shortly after the philosopher's death, by Grimm, editor of the *Literary Correspondence*. Rousseau and Grimm had once been warm friends, but had become bitter enemies. In October 1774, the body of Rousseau was brought to the Pantheon at Paris and interred there not far from the remains of Voltaire.

Voltaire died on May 30, 1778, at the house of M. de Villette. The old mansion still stands in Paris, on the corner of the Quai Voltaire and the Rue Beaune. The body was placed in a carriage and conveyed out of the city by stealth to the Abbey of Scellières, about one hundred and ten miles from Paris, where it was hastily buried in a rough coffin of fir. Permission to inter the remains was obtained through a subterfuge. Voltaire's relative the Abbé Mignot, and his friends, feared interference on the part of the ecclesiastical authorities, hence the unseemly haste in transporting the remains out of Paris. The body of Voltaire, habited in a dressing-gown, with a night-cap covering the head, was placed in a reclining position upon a seat in the coach, "as if it were a night traveler asleep in his carriage." A

manservant rode with the body to keep it in position. Says Parton[2]:

When it was noised abroad over Europe that it had been necessary to convey the body of the patriarch of literature by stealth and in the night from his native city, and to procure by stratagem a decent burial for it, the narrative roused the deepest indignation.

Frederick the Great and the Empress Catherine of Russia wrote letters eulogizing the dead poet, and denouncing his enemies. Says Parton:

For thirteen years the body of Voltaire remained in the vault of the village church in Champagne. All had then changed in France, or was swiftly changing. The Revolution was in full tide. On June 1, 1791, the King of France, the same ill-starred Louis XVI, but then a king only in name, signed a decree of the National Assembly, which ordered that "the ashes of François-Marie Arouet de Voltaire be transferred from the church of Romilli to that of Sainte-Geneviève in Paris" — the church that was to be styled thenceforth the Pantheon of France.

The funeral procession equaled that of Napoleon I. The funeral car was a lofty structure, drawn by four horses caparisoned in violet. On the front of the car was inscribed: "To the manes of Voltaire"; along one side: "If man is created free, he ought to govern himself"; upon the other: "If man has tyrants, he ought to dethrone them." The sarcophagus was placed for one night upon a stone altar erected upon the site of the Bastille, upon "the very spot where the tower had stood in which Voltaire had twice been confined." On the side of the altar, which was built out of the stones of the demolished prison, was the inscription: "Upon this spot, where despotism chained thee. Voltaire, receive the homage of a free people." All Paris turned out to pay tribute to the remains of the illustrious advocate of spiritual and political freedom. After reposing in state until three o'clock the following afternoon, the sarcophagus was placed upon another car "of vast size and height, supported on four great wheels of bronze, and adorned in every part by allegorical figures and decorations from the designs of David." It was forty feet high, and was drawn by "twelve white horses, four abreast, led by grooms dressed in the manner of ancient Rome." The sarcophagus was deposited in the Pantheon near the last resting-places of Descartes and Mirabeau.

When the Bourbons were restored to power, protests were made by a few ultra-royalists against the bodies of Voltaire and Rousseau being permitted to remain any longer in the ancient church of St.

2. *Life of Voltaire*, vol. I, p. 617.

Geneviève. According to the story in circulation at the time (May, 1814), the remains of Voltaire and Rousseau were taken out of their leaden coffins, placed in a sack, and carted outside the city, where they were ignominiously thrown into a pit and covered with quicklime. Parton, in his life of Voltaire credits the story. In the year 1864, according to Parton, the sarcophagus of Voltaire was opened and found to be empty. Finally on December 18, 1897, a commission was appointed by the French Government to examine and report whether the bodies of Rousseau and Voltaire were still in the crypt of the Pantheon. The coffins were accordingly opened. The commission reported that there had been no profanation of the tombs of the great philosophers of the old régime. Only the skeletons remained.

M. Berthelot, the eminent chemist, who presided over the affair, published a report of the proceedings in *Science et Éducation,* pp. 321-329. On January 23, 1905, he made the following statement in reply to inquiries addressed to him by the Society of J. J. Rousseau of Geneva:

> The coffin of Rousseau was enclosed in two others, the one of oak, the other of lead, neither of which had been opened since the day of sepulture. It bore the inscription: "*1778 — Here lies the body of Jean Jacques Rousseau.*" The skeleton reposed at the bottom of the casket, in a good state of preservation. The cranium had been cut with a saw in order to make the original autopsy. I took the two separated pieces in my hands, in the presence of a dozen persons, and I stated with the certainty of my knowledge of anatomy, that I could find no evidence of mutilation, perforation, fracture, or abnormal lesion.

This report would seemingly set at rest the legend that Rousseau shot himself. But it did not, for the commission "did not make a scientific identification of the alleged Rousseau skeleton," as has been charged by Dr. Julien Raspail. The day after the report was rendered, Dr. Hamey, professor of anthropology at the Paris Museum of Natural History, published an article in a newspaper expressing his doubts as to the authenticity of the skeleton found in Rousseau's tomb. Two French medical men of eminence, Drs. Cabanès and Fabien Girardet, however, have written essays on the subject, pronouncing in favor of a natural death. Dr. Raspail who owns the death-mask of Rousseau made by the sculptor Houdon, shows that it contains the impression of certain wounds on the forehead, nose, and face. He comes to the conclusion that the great philosopher was assassinated. By whom? Suspicion points his common-law wife,

Theresa Levasseur, a woman of low origin and lower instincts. She was the only person who saw him die. Her life at Ermenonville was a public scandal. Rousseau had violent quarrels with her, and was seriously contemplating breaking-off all relations with her forever, just before his death. The learned doctor thinks that the mystery will never be cleared up until a scientific examination be made of the skeleton in the Pantheon, and comparisons drawn between the skull of Rousseau and the Houdon death mask.

Mirabeau, the famous Tribune of the French Revolution, received a superb state funeral. He was the first of all the great Frenchmen to be buried in the Pantheon. But the orator's body was not destined to remain long entombed. Acting on a report by Joseph Chénier, the Convention,

deeming that there is no great man without virtue, decrees that the body of Mirabeau shall be removed from the Pantheon and Marat's transferred there.

"The sentence was carried out," says Georges Cain,[3]

pitilessly and coldly during the night, and what remains of Mirabeau lies in some obscure corner of the tragic cemetery of Clamart, where the bodies of those who perished in the September massacres were tossed pell-mell.

Marat, his virtuous supplanter, had his turn of glorification. David himself designed the triumphal car which bore his friend's corpse to the Pantheon. The body was so terribly decomposed that the face had to be made presentable with paint and rouge. For it was the actual body of the popular Tribune which Paris saw carried by, covered with blood-stained linen, an arm "holding an iron pen," hanging outside the coffin. A howling crowd followed, weeping the death of their "divine hero." Three months more and the aforesaid Marat was "depantheonized" in his turn, and thrown probably into the *fosse commune* in the little cemetery attached to *Saint-Étienne du Mont*.

THE word *Occultism* is of deep meaning, and is very often misused. It is a natural tendency of some people to love the mysterious, and they are fascinated by this word *Occultism,* which has been used again and again by persons comparatively ignorant, as a bait to those whom they have thought to be an easy prey. An unselfish and sincere student of Occultism who had the faintest conception of its true meaning would hesitate a long time before he would attempt to influence people by its use. — *Katherine Tingley*

3. *Walks in Paris,* 1909, p. 4.

LIMA, THE CITY OF THE KINGS: by C. J. Ryan

O those who know the history of Latin America the name Lima brings up a flood of recollections. A glance down the pageant of the centuries shows Pizarro with his band of adventurers, after performing feats of daring, establishing the foundations of the city in 1535. Then comes the period of the Viceroys, a time of royal splendor and luxury; this is followed by the arousing of the spirit of independence and the attainment of nationhood; and after long years of disturbance and unrest, the disastrous war with Chile in 1881. Recent years have been for peace and for restoring prosperity, and the development of the country is now proceeding rapidly.

The capital of Peru was for two centuries and a half the center of administration for half the continent and the capital of New Castile, the vast empire won for Spain by Francisco Pizarro. Lima, whose name is derived from Rimac, the river upon which it stands, but which was originally called the City of the Kings in honor of the " three wise men " who visited Bethlehem, was the seat of vice-regal magnificence and Spanish dignity, and she does not forget it. Lima still appears what she really is — the most ancient and most Spanish of South American capitals. It would hardly seem out of place today to see the streets and plazas decorated with silks and flowers awaiting the stately procession of a newly-arrived Viceroy on his way to the palace. The tone of the city is strongly aristocratic, and it preserves with considerable dignity the spirit of a great past. While the conveniences of modern civilization have been assimilated, such as the telephone and the electric light, the mad rush for wealth, the restless and ruthless turmoil of most of the great cities of the world, is not conspicuous. Here, at least, something of the glamor of the past still lingers. Her political supremacy is gone; she is no longer the center of the Spanish dominions in South America, but one of many sister-capitals of independent Latin-American nations. But Lima is a phoenix city, rising quickly from the ashes of the past, taught by the strenuous experiences of four hundred checkered years, and with a great future as the political, commercial, and educational center of an immense territory of unbounded wealth and promise.

The City of the Kings, with its 150,000 people, lies on a great plain about 430 feet above sea level, and fifty miles from the snowy peaks of the Andes. Electric and steam railroads carry the traffic from the ocean port of Callao in about half-an-hour; the bathing-resort of

Ancón is about an hour distant. A new railroad is now being built by the government to Chilón, a small fishing village on the coast towards the south, partly for strategical purposes and partly to develop the valleys in that direction. The Central Railroad is to be prolonged from Huancayo to Ayacucho, about 300 kilometers, and then to the ancient Inca capital, Cuzco, 400 kilometers farther. This will establish railroad communication between Lima and the whole southern portion of Peru, at present only reached by boat to Mollendo, and will also form an important link in the projected Pan-American Railroad. A wireless telegraphic system has recently been established between Lima and Iquitos, 630 miles away on the distant Amazon.

Lima is seen at its best in summer when it is flooded with sunshine, for in " winter " there is a good deal of cloudy weather and even some wet fog, though it rains so seldom that a child may live to middle age without seeing a real shower. As the city is only twelve degrees from the equator, and lies at a low level, the summer season is hot, though cooled to a certain extent by the sea-breezes from the Pacific. It is a clean and elegant city with handsome streets of modern stores and fine residences. There are thirty-five plazas in the city, and street-cars run everywhere. Many of the public buildings are magnificent examples of late Renaissance architecture, more picturesque and ornate than pure in design perhaps. At almost every step the visitor may imagine himself in Andalucía. The early writers likened the city to Seville, but today it is as the capital of a progressive republic more active than its dreamy prototype in Spain. The old style of house has only one, or at most, two stories, the lower of adobe, the upper of cane and plaster, but the modern buildings are often of three or four stories and are made of brick or concrete, sometimes reinforced with iron. The frequency of earthquakes does not encourage the building of very high structures. The adobe houses are skilfully plastered and painted, and present a picturesque appearance, and owing to the dryness of the climate these flimsy buildings last a long time. If they were in the wetter parts of Peru they would be reduced to complete ruin by one tropical rainstorm. Many of the older houses, such as the ancient mansion of the family of Torre Tagle, are enriched with far-projecting balconies, closed in so as to form a half-open chamber of carved and perforated timber, a very picturesque Moorish feature. Very characteristic too are the large tenement houses, each surrounding a patio, where every doorway gives entrance to a separate family.

The cathedral was founded by Pizarro in 1536, but the present building is not the original, which was destroyed by the earthquake of 1746. On account of the earthquakes the towers are built of wood covered with plaster and, owing to pieces of the casing having fallen off in places there is an air of decay about the exterior. It contains some fine woodcarving in the choir, and among its treasures is a painting by Murillo, *La Verónica.* A singular relic is a skeleton, said to be that of Pizarro, which is exposed to view in a glass-windowed sarcophagus. The Cathedral stands on the Plaza Mayor, the heart of the original Lima founded by Pizarro in 1535 and mapped out by him on a scale far exceeding the necessities of his sixty-nine followers who were prepared to make it their home, but designed with foresight in view of the coming greatness of the Empire City of the New World. Thirty-six houses were built and lots divided, one of which pieces of ground is still in the possession of the descendants of the original owner. The Government Palace, the City Hall, and the principal social clubs are also in this plaza. In the former a block of marble marks the spot where Pizarro was assassinated. Close by is the old Inquisition building with its terrible memories of "man's inhumanity to man" in the name of the compassionate Jesus. In the high-domed and paneled room in which the "Holy Office" formerly sat, the Senate now holds its sessions, and the laws of the republic are signed on the same table from which the warrants for the *auto-da-fé* were issued. The former torture-chamber is now a cloak-room. The Inquisition was introduced into Peru in 1570, and abolished in 1813. After the declaration of Independence the Plaza of the Inquisition was called the Plaza of Bolívar, from the statue of the Liberator which stands in the center — a significant change of name.

At the head of the Peruvian system of education stands the fine old University of San Marcos, founded in 1551, nearly a hundred years before Harvard University received its charter, and before there was a single house in New York. Elementary education is well provided for, and there are many excellent modern technical schools supported by the government. English and other foreign languages are spoken by most of the educated classes. H. W. van Dyke, a very well-informed traveler and close observer, writes of the Limeños:

> Too much cannot be said of the charm of Lima's culture and refinement. . . . The Limeños have fallen heirs to the courtly grace and *savoir faire* that made the Knights of Alcántara famous among the first gentlemen in Europe four centuries

ago. From the Lima home of today the visitor will take away with him recollections of hospitality, kindness, and old-world dignity, lightened by a pronounced keenness of wit. They have the reputation of being generous and hospitable, if inclined to extravagance, and of forming warm and lasting friendships. Ardent imaginations and brilliant intellects lend a charm to conversation with the men, only less than that which the world-famed beauty, intelligence, and kindly courtesy of the women lend to theirs.

A magnificent street, the Paseo Colón, one hundred and fifty feet wide, runs through the fashionable residential district, and connects the Plazas Bolognesi and Exposición. It is shaded with trees and beautifully laid out with flower gardens, containing pillars, monuments and fountains. It is here that the "*gente decente*" walk and drive, and the social eminence of Peru is here seen at its best. A fine series of boulevards runs in an almost uninterrupted line around the city from the river and back. They were built on the site of the old walls, torn down in 1870. The Exposition Building, on the Plaza of that name, contains the National Museum, long directed by Dr. Max Uhle, an eminent archaeologist. It houses a magnificent collection of prehistoric Incaic, and Colonial Peruvian specimens, and some paintings of great interest, including Montero's *Death of Atahualpa,* and many portraits of the Spanish Viceroys.

The Biblioteca Nacional was created by a decree of General San Martín in 1821, and now has over 50,000 volumes and many valuable manuscripts. Its nucleus was the old library of the Jesuits, who were suppressed in 1767, and it has passed through many vicissitudes. Thousands of books were carried off by the Chileans in 1881, when Lima was occupied by their conquering army; but the venerable librarian, Don Ricardo Palma, has recovered nearly 9000 of them.

The capture of Lima by the Chileans was the greatest calamity in its history. Though it escaped the disastrous fate of Miraflores and Chorillos, it suffered greatly during the two years and nine months of the occupation, at the close of which the invaders carried off three thousand wagons filled with plunder. But the natural buoyancy and energy of the Peruvians in the years of peace that have succeeded the war, have wiped out most of the evidences of past troubles, and though there is still a good deal of poverty, the country is well on the way to great prosperity. The finest monument in Lima is that to Colonel Bolognesi, who fought with the greatest heroism to the death in the defense of Arica, and whose memory is cherished with passionate enthusiasm along with that of Admiral Grau, who was blown to the

winds in his battleship, the *Huascar,* after many unforgettable deeds. There are also handsome monuments to Colón, Bolívar, San Martín, and others.

Lima has a large cosmopolitan element; its inhabitants include many foreigners from Europe and North America, and there is a considerable Chinese colony. Most of these are engaged in commerce, and with the opening of the Panama Canal, the increase in business is certain to be immense.

It is impossible to close this brief account of the beautiful and interesting city of Lima without mentioning two features that are not in harmony with the great strides it has made in recent years. These are the official recognition of the lottery system which encourages the spirit of gambling, and the existence of the bullfight, which is now abolished in several of the other progressive Latin American Republics.

A SPECIAL OCCASION: by Percy Leonard

WHAT strenuous efforts are called forth on the occasion of a visit from some eminent stranger to a city! Each citizen feels called upon to do his best to disguise the unsightly, to remove the offensive, and to enhance the beauty of the more presentable aspects of the neighborhood, so that the most agreeable effect shall be produced. At the departure of the city's guest the strain relaxes and the life of the community proceeds very much on the old lines. Nuisances are endured until they become intolerable, and are then abolished. Good order and cleanliness are again enforced with only moderate zeal and a persistence not too pressing.

In the same way a sudden, urgent crisis in an individual's life in almost every case provokes a prompt and vigorous response. It seems as though a man reacts to pressing circumstance by a law almost automatic and mechanical. The challenge of the pain and suffering rouses our latent fortitude. Impelling need for instant action awakes the sleeping will, and common men illuminated by a momentary flash of intuition, achieve a notable success at one swift master-stroke. For one brief instant they have lived the life of gods. The crisis passed, they lapse again into the heavy stupor of the body. The bright illumination of the Higher Mind suffers eclipse behind the dull, laborious reasoning of the brain. The inspired hero of the moment sinks to the level of the multitude, and becomes again one of the "common herd."

It may of course be urged that while special efforts are proper for special occasions, the ordinary moment calls for no more than a moderate degree of exertion. But is there an "ordinary moment"? — a single instant that is not fraught with tremendous possibilities for good or ill? Is not each fleeting moment unique, and special of its kind? There is a service to be done for humanity at this precise moment, which was impossible yesterday, which will be impossible tomorrow. Endless future moments will confront us, yet each of these will no more than suffice for the appropriate duty of that moment. Lost opportunities never recur.

But we need not imagine that those moments are idly squandered which are not occupied in some work of evident practical utility. Bodily activity is not necessarily constructive work, for a man may be employed in laying bricks and yet be all the while engaged in tearing down the social fabric by his envious thoughts. Another man, absorbed in leisured contemplation of the rising sun, may be vitally active in welding humanity together by the warmth and vigor of his morning meditation.

Each moment not only provides an opportunity for thinking right thoughts, but affords an exercise for strengthening the will by repelling thoughts of an opposite tendency. The present fleeting moment is a pivotal crisis and we may truly say that our entire future will be influenced for good or evil according to the use we make of it. The whole of Futurity is actually controlled by each common moment as it flashes into and out of our view like a lightning stroke. Is it not therefore "a special occasion," demanding our most careful judgment, our most determined effort.

Constant vigilance and a continually sustained endeavor must appear to many as an intolerable strain; and yet they are quite compatible with cheerfulness and mental calm. Painful strain and anxious effort are two of the main factors which go to make up the hell of the man who varies long spells of careless living with occasional bursts of reform.

Those dull, sad fragments of our days we spend in waiting for a car; those barren intervals between our duties; the unavoidable waste spaces of our time may be made to yield a golden harvest. We may actively combat depression and resentment. We may stir up the dying embers of the fire of aspiration and thus radiate a spiritual force for the uplifting of every one in our company. And it is felt by them.

THE PRESIDENTIAL ADDRESS AT THE BRITISH ASSOCIATION: by T. Henry

ONE could scarcely find a better illustration of the extent to which Theosophy has influenced the general mental atmosphere than the presidential address at the recent annual meeting of the British Association for the Advancement of Science. Nor can there be any doubt as to the relation of cause and effect in this matter; at least, not for a student of Theosophy who has closely followed the history of the Theosophical movement for upwards of a quarter of a century, who has followed the developments in contemporary thought during the same period, and who is familiar with the writings of Helena Petrovna Blavatsky. Consequently this review must begin with a tribute to the great Theosophical teacher, to whom the present age is heir, and whom generations yet to come will acknowledge to have been a pioneer.

The influence of Theosophic thought on the president of the British Association is apparent; as is also its influence upon his world-wide audience, whose progressive mental attitude rendered such an address acceptable. One could easily take *The Secret Doctrine* and from its pages select parallel quotations to nearly all of those which have aroused most attention in the President's address. In a word, we can say and prove that the criticisms and strictures passed on materialism by H. P. Blavatsky, the acknowledgments which she made to science, the predictions she made as to its future course, and many of the hints she gave — have all been reproduced on a public and officially accredited platform. The main body now stands where the advance guard fought and struggled a quarter of a century ago.

The president occupied a serviceable position midway between conservatism and liberalism; and his appeal was consequently far more forceful than would have been the case had he been either more conservative or more liberal. He also combines in a notable degree the qualities of progressiveness and sureness and thus commands the confidence of his audience as a safe guide. Yet, great as is the pleasure with which a Theosophist sees truths proclaimed, he cannot be expected to feel quite so much enthusiasm as do those to whom the said truths are less familiar; for he cannot forget that H. P. Blavatsky, and others with her, fought strenuously for these truths against a very different public atmosphere than that which greeted the president. But it is always thus. Some people are pioneers who blast out the way in

which others follow; and the pioneer, though unrecognized, need not complain, so long as his motive was impersonal.

The address has been well described as a protest against dogmatism. Hence we may expect to find in the address itself ample justification for what we may have to say about it. The speaker also pleaded for a due conservatism; in which again we quite agree with him. Who can deny to H. P. Blavatsky, the great vindicator of the experience of the ages, a due regard for conservatism? The President himself says, referring to one part of his remarks:

> This is not an appeal to the mob as against the philosopher; it is an appeal to the experience of untold ages as against the studies of a generation.

This might have come straight out of *The Secret Doctrine*. But anybody who speaks common-sense is likely, at the time of doing so, to parallel *The Secret Doctrine*.

The title of the address was "Continuity," a word whose meaning is sufficiently vague and multifarious to defeat any attempt to catch its exact meaning apart from the context. But it is more than sufficiently explained in the address. Its opposite is discontinuity, for which another word is atomism. In physics this antithesis is between atomic theories and theories of continuity. We see that matter is continuous; we analyse matter into atoms separated by spaces; we fill up the spaces with ether; then perhaps we make the ether in its turn atomic, and have to invent another ether to fill up the spaces in that; and so *ad infinitum*. Thus we vary between atomism and continuity. The lecturer applies this idea to a large number of cases, and it evidently underlies the whole domain of our intellectual speculations and is a fundamental problem. For example, he wonders whether *time* is atomic. And this last gives us another opportunity of vindicating the ages (of which the president will doubtless be glad, since he is himself such a champion of the "experience of untold ages"). In short, a very ancient scientific treatise, one on astronomy, written when the world is supposed to have been young, and giving the revolutionary periods of all the planets, and other of their elements, with unrivaled accuracy, begins as follows:

> Time is the destroyer of the worlds; another Time has for its nature to bring to pass. This latter, according as it is gross or minute, is called by two names, real and unreal. That which begins with respirations is called real; that which begins with atoms is called unreal. — *Sûrya-Siddhanta*

So this ancient writer recognized two kinds of time, one of them atomic. Another hint for modern science. Judging from what this address contains about the uncertainty and variability of supposed physical constants, modern science in its onward sweep must be coming round to an orbital point near to where these ancient thinkers revolved. One begins to speculate whether, after all, there may not be some truth in the notion that most of these difficulties have occurred to man before, and perhaps been settled. It does not take a very lively imagination to suppose that the ancients could have been as brainy as we are, and even brainier; and if our intellect is only *one* of our wits, as the president seems to hint, perhaps these ancients had the others!

Professor Schuster was quoted to the effect that:

> In many cases the student was led to believe that the main facts of nature were all known, that the chances of any great discovery being made by experiment were vanishingly small.

And this is the text for remarks on what we may call the uncertainty of certitude. The universe was a neat box packed quite full of machinery, all in perfect order. Yet there has been found plenty of room for more. Anything looks full provided you overlook the gaps. And the president gives a list of the new things added by this latest century. And doubtless there is still plenty of room. But how often have we had occasion to make such remarks as this from the text of H. P. Blavatsky's writings!

The possibility of there being a scientific dogmatism as galling as the old theological dogmatism, is also a theme, and this again is one of H. P. Blavatsky's most insistent points. But he rightly calls attention to the danger of going to the opposite extreme, throwing off all shackles, abandoning all land-marks, and plunging into intellectual libertinism. This is a tendency which, in the domain of what are called moral philosophies, affords consolation for those who feel themselves crowded or persecuted by the facts of life, or who for some reason or other require an elastic philosophy which will accommodate itself to occasions. But whether in morals or in physics, such an attitude is the result of ignorance — mental sloth. And there are of course those who after reading a dish-up of this presidential address will think themselves warranted in saying that modern science has gone into the waste-basket. The president rightly drubs such people.

Science has cautiously put forward an exploring foot; but it has not taken the other off *terra firma*. We quite agree with the lecturer that it is accurate scientific *knowledge* that is the true inspirer of an open-minded attitude. Undue conservatism is the protective armor of imperfect knowledge.

Something is said in the address about the function of the intellect; whether it is a faculty whose function is the ascertaining of truth; and it is mentioned that there is one kind of scepticism which doubts whether we possess any faculty at all for apprehending truth. There can be no doubt that we use the intellect largely for purposes to which it is unsuited, and that we do so in default of some better-suited faculty which is dormant or latent in us. It would seem that the function of the intellect (one should rather say, of that which we *call* the intellect) is to arrange ideas and adapt them to physical needs. In short, it is an organizing function, not an intuitive function. And, in fact, whence come the bright ideas which play the principal part in discovery and invention? If this be so, then the mere circumstance that the intellect cannot arrive at a solution and doubts many things which are obviously true — this circumstance ought not to worry us so much. In this connexion may be mentioned the definitions given by the speaker, of the function and scope of science, in which again he most ably and faithfully represents the advanced mental attitude which the work of H. P. Blavatsky and the influence of Theosophy have given to the world. He recognizes that science is divided into departments, and that each department purposely limits it horizon in order to get a more concentrated view. And he shows that while such a narrowing of the field of view is legitimate for that purpose, it must not be allowed to interfere with liberty or to give rise to denials and dogmatism. He puts forward a strong plea for the recognition of certain elements as essential to life — such things as beauty, honor, sentiments, etc. In all of which it is scarcely necessary here to follow him, since the theme is so well-worn and has been so often treated in Theosophical writings.

A good deal is said about the " theory of relativity," and the growing suspicion that everything is in a state of flux instead of being fixed and rigid. And it is also shown that very often the things which have changed, becoming plastic and variable where formerly they were fixed and rigid, are merely formulas or equations. We now say that *mass* is not constant but varies with the velocity; yet it would seem that the

question whether it is fixed or variable is not so much a question of fact as a question of taste; and the late mathematician Poincaré is quoted to similar effect. In short, we have been measuring the universe with rules and scales which were divided into equal divisions; and now we are trying to find some better way of representing it, or defining it to our imagination, than by measurement.

The ether comes in for a good deal of consideration in this connexion. It has not so far been found possible to stand sufficiently aloof from the ether to be able to scrutinize and measure it. It is too omnipresent. It gets into both pans of the balance, so to say. We "can't see the wood for the trees." The ether is in our eyes, in our teeth, in our hair, in everything. It is something like time and space. We cannot measure time and space, but only the objects which they contain. To measure time and space, we would have to stand outside of them — and then where (and when) would we be! But the ether is a little more tangible than time and space. It has certain (more or less) physical properties. It can transmit undulations which can be measured and otherwise experimented upon. The lecturer said it was material but not matter. Then there is the puzzling fact which the Michelson-Morley experiment brought out. The circumstance that we are traveling through the ether does not seem to produce any effect on the transmission of light. In other words, the experimental evidence goes to show that we are not moving with relation to the ether. It is this dilemma which has set so many scientific minds thinking and has given rise to theories of what might be called "transcendental" physics, such as the theory of "relativity." The idea that two planets can both sweep through the ether, now approaching each other, now receding, and yet do not move with respect to the ether, is certainly startling. One is almost reminded of passages in the *Bhagavad-Gîtâ,* like this:

> All things exist in me, but I do not exist in them. Nor are all things in me; behold this my divine mystery: myself causing things to exist and supporting them all but dwelling not in them.

We do not mean to suggest, by this quotation, that the ether is the divine speaker (Krishna). Far from it; yet is not the supreme reflected in what is below, and may not even the lowest ether be one of the vestures of Deity?

We shall find a great deal about ether in *The Secret Doctrine,*

enough to make us suspect that these problems have occupied the attention of minds in those " untold ages " of which the president speaks. There are many grades of ether, and the ether which science is after is the one most proximate to the physical. It certainly shows properties which link it with the physical world and which yet are not those of the physical world. It is of course absurd to try to define it or measure it in physical terms; by doing so we should defeat our own purpose in postulating it. Ether bears a relation to physical matter somewhat like the relation which water bears to wetness. Water is the only thing in the world which cannot be wet; for it is wetness. Might we not then be justified in saying: " Ether cannot be material; for it *is* matter "? Is not ether, in short, the very root of physical matter, physical matter in its unitary state, physical matter with none of the physical qualities developed?

Another passage we have marked, as being a restatement of *The Secret Doctrine,* is this:

> There are not new laws for living matter, and old laws for non-living, the laws are the same.

Students of H. P. Blavatsky's works are sufficiently familiar with this statement, which she insisted on so strongly in face of the then opposition. Speaking of life, the lecturer went on to deal with the influence of mind or consciousness and used the apt illustration that " no astronomer can measure the orbit of the common house-fly." Life introduces an incalculable element into the calculations. *The Secret Doctrine,* of course, has this for its main theme when dealing with science. It is encouraging to find the idea growing so orthodox, especially after the presidential address of 1912.

As to the limitations and proper sphere of science, again, the lecturer was in accord with H. P. Blavatsky and with common-sense. Specialists may properly limit their sphere (always remembering, however, to discount possible errors due to so doing); but science itself knows no limitations. With the remainder of the lecture we do not propose here to deal at length. It has been much quoted and commented on. It had more of the character of a lay sermon and so appealed strongly to the public, which is more concerned about the problems of life than about the family affairs of pollywogs. We might say that academic science has fortunately come to recognize the demand of the public for a wider and higher interpretation of science.

The remarks about immortality and the possibility (!) of disembodied intelligence, aroused wide interest. Here was Science publicly endorsing the public faith in such matters. "Yes — well, yes — it is quite possible we are immortal." And the public was glad; for it is not clever enough to argue and dreads adverse decisions.

The worst of such a position as that of the President is that (if we may use an expressive vulgarism) he may have "bitten off more than he can chew." In other words, once you start making admissions, where are you going to stop? And what about the logical consequences of your admissions? For it is to logic that you have appealed; and logic will not stop just where you may want it to. Theosophists maintain that admissions such as were made at this meeting conduct logically up to other teachings, to be found in *The Secret Doctrine*, but perhaps a little too much for Science just at present. What about Rebirth, for instance? Or what about the law of Karma?

The whole matter, so far as Theosophists are concerned, sums itself up in this: that all who sincerely seek for truth are bound to vindicate Theosophy, for Theosophy is simply the truth, and is self-consistent. This of course does not imply arrogance on the part of humble students of Theosophy; it only means that Theosophy is a great ocean of truth, which is accessible to all in proportion as they are successful in devotion to truth. But any Theosophist, however ignorant, can compare the writings of H. P. Blavatsky, published in 1888, with the address of the President of the British Association, delivered in 1913; and can see that the one is a prophecy, the other a fulfilment.

PEACEFUL AMMUNITION: by D. J.

THE latest improvement in warfare is the narcotic bullet, which contains a small dose of morphia, carried in small holes on the steel surface of the bullet. The person or animal wounded simply goes to sleep, and if seriously wounded is nevertheless insensible to pain before reaching the hospital.

This idea will doubtless be expanded in the near future. The first improvement will probably be in the direction of minimizing the wound, until finally there will be no wounding. The missile will surround its victim with a concentrated chloroform aroma, when he will lie down and sleep. At stated intervals — say every fifteen minutes — hos-

tilities will cease, to enable opposing generals to keep tally of the sleeping. After a day's engagement — all who have wakened having been sent to the rear — the general who finds his percentage of sleepers the lesser, will be adjudged to have won the battle. This will, among other things, lead to immense economies in the army hospital department. Some practical difficulties present themselves, but they are not insuperable. In order to avoid a wound, steel would be dispensed with. The shell would be possibly compressed chalk, with its internal hollow filled with liquid mercury, in order to impart a certain necessary weight to the projectile, which would be fired from guns using compressed air. The advantage of the chalk is obvious, as it would greatly facilitate the rapid count of all who are, or should be, asleep after being hit. In the case of maritime warfare the chalk-marks would be a great convenience, and no cessation of hostilities would be needed until an ordinary working day of eight hours had elapsed. The admiral scoring the greatest percentage of hits would of course have won the day's battle. Percentages would be needful, because it is unlikely that there would be time to arrange for the opposing fleets or armies having equivalent numerical strength. Similarly, the details of aerial warfare could be readily adjusted. The tabulated results of a week's hostilities would then be sent to the Hague for adjudication. Business would thus remain uninterrupted, and a slight adjustment of financial and other details would end every war harmoniously and easily.

THE MYSTERY OF GLASS: by a Student

LET us consider for a moment what civilization would be without glass. Would life in cold climates be endurable without transparent windows? Or again, if you wish to get some idea of domestic lighting in the ancient world before the invention of glass lamp-chimneys, the following experiment is recommended. Take a teapot full of oil, and inserting a wick into the spout, set it alight. As you watch the smoky, flaring and unsteady flame, a feeling of compassion for your ancestors will mingle with a lively gratitude to the inventor of the modern glass chimney. Astronomy without glass for the lenses of telescopes would be in a very rudimentary stage, and our knowledge of cell-life and the structure of plants and animals could never have been obtained without the microscope. A chemical laboratory without glass tubes and bottles is almost unthinkable, and the

aquarium of the naturalist with no transparent walls would be of little interest or value.

And now for the mystery. Glass is made by melting together silicate of sodium and silicate of calcium, two white powders easily soluble in water, and yet when combined by heat, they fuse and form an entirely new material which will not dissolve in water, is very hard, and yet one of the most perfectly elastic substances known.

Glass allows free passage to light, and is capable of being tinted with an almost infinite variety of colors with hardly any diminution of transparency. A window glowing with all the colors of the rainbow will defy long centuries of weather, and yet it owes its origin to two white powders and some few metallic salts which a single heavy rain would carry underground. Are these curious and valuable properties the result of blind chance, or are there benevolent designers, who, foreseeing human needs, invented and impressed these laws (or habits) on the nascent atoms at some early epoch of the evolution of the world?

Do THOU thy breast prepare,
And the mysterious mirror he set there
To temper his reflected image in
Clear of distortion, doubleness and sin,
And in thy conscience understanding this:
The double only seems — the One is.

Thy self to self-annihilation give,
That this false two in that true one may live.
For this I say, if looking in thy heart
Thou for self whole mistake thy shadow part,
That shadow part indeed into the Sun
Shall melt, but senseless of its union.
But in that mirror if with purgèd eyes
Thy shadow thou for shadow recognize,
Then shalt thou back into thy center fall
A conscious ray of that Eternal All.

(From *The Bird Parliament*)

THE ART OF WRITING GOOD ENGLISH:
by a Teacher

ONE of the most important accomplishments of a good general education is the ability to write good English. Much teaching is done on this subject, but the results are not satisfactory.

The art of literary composition is the art of expressing our thoughts in language. Between thoughts and words there is action and reaction: vagueness of thought leads to vagueness of expression, and vagueness of expression leads to vagueness of thought.

Many of the wild theories and fads of today are largely due to illogical thinking favored and concealed by faulty writing. One can dissect a flowery piece of such writing and unmask the fallacies by merely analysing the sentences.

Elementary textbooks on composition teach simple rules which are nevertheless habitually violated by the writers of much-used books on history and other subjects. These books can be used profitably, however as a quarry for examples of faulty style to be set as exercises for students of composition.

The writing of books is an art which has to be learned like other arts; but some people seem to think otherwise. They think that all they need is a knowledge of their subject; and the reader is left to discover their mistake. The writer of a book knows what he intends to say, and for this reason his sentences seem clear to him. But the reader, not having this foreknowledge, has to pick the meaning out of the words; and often the words mean other things besides what they were meant to mean.

This is not the place to give rules for composition, so our remarks on this point must be brief. The several claims of clearness, force, brevity, beauty, and other qualities, have to be adjusted; the precise use of words is insisted on; the various kinds of sentence, the position of clauses, and many other details, have to be considered. But most of the writing of today ignores these rules and is consequently obscure, ambiguous, ungainly, and often meaningless. Yet it is not difficult to learn to write well.

It may be argued that in this rapid age there is not time to write well. This is the sort of argument which the teacher is wont to hear from his bad pupils, and it is an excuse that will not hold water. One might as well say that in this rapid age there is no time to walk straight.

It takes less time to do a thing well, whether it is writing, walking, or what not — provided you know how; hence it is better to know how. If good writing were second nature, it would be as easy as careless writing and much better in other respects.

The fact is that careless composition is part of a general slipshod condition that prevails and that manifests itself in careless speaking and many other careless actions.

It may be that the reason why it is so much easier to teach good composition in the Râja Yoga schools, than it seems to be in other places, is that an atmosphere of discipline and general efficiency prevails in the Râja Yoga schools.

Good writing is desirable from a utilitarian point of view, but also from an aesthetic point of view. The love of producing good work is a powerful incentive; we should not rest satisfied with a slovenly production.

Home-Life and School-Life from a Theosophical Standpoint

[A paper read by Miss Kate Hanson, a young student of the Râja Yoga Academy, Point Loma, California, at Bechstein Hall, London, England, on the evening of September 3, 1913. A public meeting was then and there held by the Theosophical Leader and the party of students — older and younger — from Point Loma, who had attended the International Theosophical Peace Congress convoked by the Theosophical Leader to convene at Visingsö, Sweden, June 22-29, 1913.]

IN presenting my subject tonight, I must ask you to remember that a young student can do but little justice to such subject in the short time allowed; yet I shall try to express some of the ideals that have grown up with me from my childhood, through thirteen happy years spent at Point Loma. These ideals one naturally looks up to, for the great family at Point Loma, where all try to make their lives bear out their teachings, constantly seeks to make the ideal life the life of the world. Never, without conscientious endeavor to live rightly, to follow the glorious examples of our great teachers, can a Râja Yoga student make its principles of any value. And a book of revelations is opened to him by the lives of those who are leading the true Theosophic life — yes, the true Theosophic life, for in Theosophy, as in everything else, there are the true and the counterfeit, and the one only brings real happiness.

From personal contact with the Leader who originated this great system, I have learned to love it, and have realized how Theosophy becomes a living power in the lives of those who teach it from the knowledge they have gained from

putting it into practice. Katherine Tingley says often that only by being what we declare ourselves to be are our professions of any value. For the Râja Yoga students, who are just beginning to look out on life understandingly, and who attempt to look beneath the surface, Theosophy, in the depth and scope of its great teachings, leaves no important question of the day untouched, and the vital problem of home- and school-life is one that is most beneficially illuminated by the Theosophical interpretation of life. Rightly does Theosophy make the home the basis of national life, and this at once shows the necessity of making that basis firm and enduring, for no superstructure, however dazzling and imposing, especially that of national life, can resist the inroads that human life is subject to, unless reared on a foundation of lasting strength.

In studying history, and seeking to investigate the causes that have led to the downfall of nations, it may often appear that some outside force has tainted and corrupted the virility and freshness of an entire country; but as we understand Theosophy, it would be impregnable to such delcterious influences unless a degrading current had already been at work within, impairing its moral fiber, and thus rendering a country susceptible to outside evil of a nature similar to its own.

The only way to purify the nations so that one cannot injure another morally, and to render each immune to the other's failings, is to purify it at its wellsprings, at the very source of its life, in the homes, as is done in Rajâ Yoga, and this suggests what part the home plays in the drama of human existence. Why should the home have such power to mold and fashion the lives of the future citizens? Because it shapes the characters of the little ones during their tenderest years, when the mind is most receptive, and can easiest be impressed with examples and precepts of right or wrong.

Humanity at large largely ignores the sacredness and the responsibilities of married life. How many ever think seriously to themselves such thoughts as these: What right, what qualifications, have I to start a home? Am I able to teach my children wisely? Can I assure them an atmosphere of uprightness and happiness? Do I dare bring another soul into this world of sorrows, and perhaps add to its Karmic burdens by my ignorance of my own nature, and the laws that govern life? Can I say with confidence that I can even give that soul a fitting vehicle to work in, instead of a body weakened by hereditary failings at the outset?

Suppose all young men and women would consider a while like this, would they not pause before taking upon themselves responsibilities of whose nature they know nothing? Would there not be nobler marriages? Certainly we should have more true homes, and less suffering would be our lot, and the homeless and neglected children would decrease, and sickness and insanity, and crime and social evils would disappear, because they would have no food on which to prolong their ghastly existence.

It needs little thought to see that if right principles and ideals prevailed in all homes, if mothers and fathers knew the true relations between themselves and their children, they would have in their hands the power to start the little ones along the path to self-mastery. More harm, probably, is done to children in their early years, by faulty examples in the home-life, than can be overcome

in twice as long a time under right training. The earlier an influence is brought to bear on a child's character, the greater its effect and power. Whether these conditions exist through ignorance, or carelessness, or indifference, they are a serious offense against the Higher Law, and the failure to meet these sacred obligations must result in sorrow and affliction.

Whence come the inebriates and the criminals, the insane and the immoral, who haunt our cities and make them blots upon the earth? Is it not from undisciplined homes, and from conditions so deplorable that we shudder to think of them? And what of the atmosphere, the psychology of these things, that surround the lives of the children and filter into their minds and natures with the very air they breathe. For when children are not taught to control their small desires, to master their own thoughts and acts, how can they ever resist the temptations of the world, or evoke an opposing power that thwarts them, without succumbing to the all-powerful rush of desire from within?

On the other hand, a home of the type that Theosophy recognizes as a real home, is a veritable heaven on earth. For indeed, "There is no heaven or hell except that which man makes in himself," and for himself. The true home is a benediction to all who come within its influence. It protects and guards the beauty of the children's lives, and eradicates the faults that, undisturbed, would overshadow the good. Not only that, but a real home answers one of the most unsettled questions of our times — Woman's place. An ideal home gives a woman her noblest and most dignified position, and enables her to play her natural part in life as nothing else can, for there alone is she in place, and as Theosophy says, "Let woman take her rightful place, and man will come into his." Nothing but discord and misery result when even one individual is out of place; and when a large body of the human family is all out of tune, and cannot find peace and joy in the opportunities and duties belonging to its sphere, such a clash of jarring elements results, that the race is lifted off its feet, as it were, and all balance is destroyed.

Some nations have met their downfall because, among other causes, woman was degraded, and the nations of today could easily lose their way if the women are again out of place through their own ignorance and rashness. But the pendulum must swing both ways before equilibrium is attained.

The real home is a temple, with an altar-fire of truth and sincerity which it is a mother's glorious right to protect and keep burning. Let women make their homes their worlds, and bless them with all the inspiration, all the knowledge, all the culture they can garner. By fulfilling their duties, and making their position one of refinement, they purify their own natures, and work in consonance with the laws of life, and thus their evolution proceeds in harmony with the Universal Plan, and unknown sources of light and knowledge are revealed and developed within their own hearts.

The world has learned that the broadest ideas of education are not too broad for a woman's mind and heart. Why? Theosophy teaches that the same divine life is incarnated in each one and that the changing physical garment through which the soul gains experience life after life, has little or nothing to do with

limiting or expanding the essential possibilities of the real Self within. That depends upon the use we make of each life as we live it and what virtues or unconquered faults remain with us. The possibilities of a Divine Soul are not shut in because it is enshrined in a woman's form, but are rather on a different plane.

So Râja Yoga gives all the advantages possible to the young women at Point Loma of what is called the higher education for women, as well as the most thorough training in practical everyday housekeeping and domestic experience, for its aim is to produce a balanced character and an all-round education.

But Râja Yoga gives them something vastly better than that. It does not stop at equipping them merely to meet the material side of life. Being based on character, as it is, it ensures the spiritual and mental development of the children as nothing else that the world has ever known. The teachers have made Theosophy a power in their lives, and this gives them an insight into human nature that enables them to point out to those in their charge, for whom they labor day and night, faults that others may never know exist. For Râja Yoga goes deeper than the surface, and the very thought-life of the pupil must be clean and pure if the mind is to be alert and bright, able to receive and hear the guiding voice of the soul.

If all the schools and colleges made character-developement part of their work, the general status of the youth today would be vastly different. But as it is, these latter only too often waste the most precious years of the sowing time of life and the ground either lies fallow, or worse than wild-oats are sown. Parents need to consider with care to what influence they are exposing their children in allowing them to go to schools where they do not know what conditions they may meet. And the teacher's duties are far greater than teaching the lessons out of the text-book.

Not only this, but harmony and co-operation, similarity of ideals — how often does it exist between parents and teachers? One cannot do her part if the other does not assist by ever keeping before the children's minds, ideals and aspirations that tend to upbuild the Soul-life. Because the teachers must be trained, must also *live* Theosophy before they can take the position of guardian in a Râja Yoga School, the Râja Yoga system cannot be taught by theory or book. It is a system that fits each child and each circumstance. It grows with the days and expands to meet the growing needs, mental and moral, of those who seek its light. The perfect love and confidence that the children have in their teachers does not exist elsewhere, because it does not have the basis on which to thrive.

Few can realize what a wonderful thing the Râja Yoga School is, or what it means to those who live there. It has given us our conceptions of family life through the love and protection our devoted guardians have given us. Nowhere else do the children learn so easily and under such pleasant circumstances, for by keeping the mind clean it more readily grasps what is presented to it, and makes its own way into the higher realms of thought and inspiration. To us it seems to foreshadow the Golden Age, and reminds us of times long past when the Gods walked on earth, and taught men wisdom. That Age is returning. A School with the Wisdom-Religion of the Ages has been founded. Theosophy

has given us glimpses of what a spiritually illuminated home is. The day is coming when each will be the other, and one will be both. The Gods have promised this to the Children of Earth, and have sent their Messengers to work these marvels. For, Theosophy says, *The Gods do not forget.*

Theosophy and Modern Problems

[Translation of the address given by Dr. Arnaldo Cervesato at the International Theosophical Peace Congress, Visingsö, Lake Vettern, Sweden, June 22-29, 1913.]

Ladies and Gentlemen:

I have the honor and pleasure of bringing to you, Madame Tingley, as well as to all the members of this Congress, accredited from every country, a cordial greeting of welcome from Theosophists of Italy.

They hope that from this Congress — which does not take place by chance in the heart of Sweden, (the nation which marches in the vanguard in the matter of education and in the realization of the doctrine of arbitration between nations) —that from this Congress may come the lofty utterance which shall demonstrate once more to what a degree the ties which exist between Theosophy and the noblest causes of civilization have been strongly drawn.

It is only when it is dedicated to great ideas, by which man is truly ennobled and by which he recognizes his divine origin, that Theosophy can be in the sight of all, that which it is: a force, the greatest force of our time; and that is why we are grateful to our distinguished Leader, Katherine Tingley, for having placed it in direct contact with the principal problem of our age, that of Peace, in order to show the influence that it exerts towards a positive solution.

Only in this way can Theosophy, by withdrawing from dogmas and from superstitions (which can only make of it one of the "new little religions") as well as from all fanaticism and from every form of authority founded thereon, occupy the place which is due it in the spiritual history of humanity and point out the path of perfection and that of individual and social harmony. This might be defined as the "formation of the new man," and consequently, of a "new society."

The appeal that Theosophy, so understood, makes to the higher powers of man that these latter may bring a more distinct contribution to the great social questions (before now too often left at the mercy of forces, passions, and antagonisms of wholly inferior character) — such an appeal has this advantage over all others of the kind made before this time: it is purely scientific, being neither rhetoric nor mere sentimentality, but founded on the deepest knowledge that can be had (as we can avouch) of man and his physical and psychic construction; of the forces that are within him and which need only to be, so to speak, awakened, to manifest with amazing certitude.

These are forces which, developed, make real in each of us the rule of the

higher over the lower; and so it is that the development of these forces permits us to realize above all peace in ourselves and then peace among all; to recognize that they alone can guide us in our mutual relations as well as in our individual conduct. The result of such an education is, then, peace; the highest end towards which man and humanity may aspire; and the one who attains such results sees that clearly — as you, Madame Tingley, have so well expressed it.

And besides the moral viewpoint of the question, have we not the latest investigations in economy and sociology to show the unprofitable character of modern conquest? The modern conqueror can no longer make slaves of the inhabitants of an entire nation, but on the contrary, he must respect all individual rights.

An English writer, Norman Angell, has published a book on this subject which has been justly rated the most important book of the time. It is entitled *The Great Illusion,* and I am happy to say that I have had it translated and presented to the Italian public.

The "Great Illusion" is, to Norman Angell, the idea still prevalent among many people that military power is the principal source of a nation's prosperity. He shows in an irrefutable manner the fatuous character of such an idea, and that not only are some small nations, almost without military power, much more prosperous than some of the great states militarily very powerful; but also, that what he calls the "economic interdependence" between the different parts of the civilized world is so intimately formed that if, for example, England went to war with Argentina and for that reason the wheat harvest of Argentina should be lost, the British victor would experience perhaps more detriment from it than conquered Argentina, since he depends largely upon her for his bread.

Disregarding, then, the injury that the conqueror may bring upon himself by conquest, it is a fact that today, in the present stage of civilization, the subdued territory is not and cannot be a prize, but only an administrative zone: a success quite inadequate to counterbalance the inevitable sacrifices arising from any military expedition whatsoever. "All the fine theories about the advantage of conquest, of territorial expansion," writes Angell, "the boundless value which the modern statesman attributes to conquest — all this absurd competition with the object of mutual plundering of territory — will be disclosed to the minds of the future as grotesque illusions, really shown to be such by the simple fact that the subject of a great empire is in the same condition as one of a small state.

"A like verifying which presents no complex or incomprehensible side, will demonstrate obviously how a government of our day may be henceforth an administration simply, and how one tribe cannot derive any great benefit from annexing others, any more than London would derive profit from the annexation of Manchester. These truths will not require any special arguments to make them convincing to the youth of the future. It is true that many of the aids to such an advancement will be indirect. In the degree that our education becomes more rational in other spheres will it co-operate in their elucidation, and gradually the visible factors of our civilization will each render more manifest the unity and mutual dependence of the modern world, and the attempt to separate therefrom the 'interdependent activities' by means of superficial dividing lines will be ever

more unavailing. Every step forward in human co-operation is a step forward in civilization and aids in their enterprise those who work for international relations. Yet, I believe I should repeat once again, 'The evolution of the world does not happen of itself, but by the agency of men.'"

That is why Theosophy, true Theosophy (which knows that its task is to measure itself with the greatest human problems in the name of *human solidarity*, which is the great scientific principle on which it is based) makes an appeal to men before all, and to the higher forces which are within them, for the perfect fulfilment of the union of humanity according to the law of supreme understanding of the universe; that is, of its supreme harmony.

This law was clearly perceived, will you allow me to say, by a great Italian, by Giuseppe Mazzini, who was a great religious mind, a Theosophist in the highest and deepest sense of the word. The characteristic of Mazzini was, as I think, that which is possible to the highest altruism: to be impressed by all things, a true universal love, worthy in all of St. Francis and of Shelley; that which my illustrious friend, Edouard Carpentier, truly calls the "cosmic consciousness," the consciousness which, in short, assimilates itself with the world; consequently the joy and sorrow of other men are its joy and sorrow. We need not be astonished then that the doctrine of G. Mazzini is a Theosophical doctrine, which is not yet very well known even to the Italians; still he who wishes to make a proof of it has an embarrassment of choice in the thousands of pages in his works.

The principle of "reincarnation" is certainly the foundation of his religious and philosophic faith; it is affirmed repeatedly in his writings. In one of his youthful works he had already written, "This life is for us only the childhood of another life"; and in another, "Our present existence is but an imperceptible part of Existence."

And in his reply to the encyclical letter of Pius IX he declared: "The earth is but a step among the numberless steps of the great staircase that we ascend, the seat of one of our existences; and it is given us in order that in it we may prepare for another.

"The necessity of self-purification from mistakes made and from temptations to evil which are the condition of our liberty, lives in us and will follow us everywhere and in all development to come of the life of the Self. We must fulfil our mission by its aid and with the means of the work that it gives us. Let us bless it as a point of possible purification. In the widening series of worlds, the column of steps on the path of the long pilgrimage of the Ego, the earth also has its place; the cradle, too, within the present confines, of the ideal; an incarnation in time and space of the eternal Word; a token of the great unity which embraces and harmonizes all creation, and an essential link in the chain which connects the universe with the throne of God."

In an article on the destiny of man, he added: "We are beings placed on the earth, not to undergo there expiation for a sin which is not ours, but perhaps to make atonement for mistakes committed at some stage of a former life, which at present we do not recollect, but which one day we shall remember."

I could, as I have said, continue to cite many such extracts.

The deep import of the old religions of India and of ancient Italy, as well as

the Pythagorean, interested him profoundly and powerfully, and it seems certain that at London, with the old Italian poet, Rossetti, the father of the painter, he came to be one of a private Italian society which recognized Dante as the spiritual father.

Therefore, it is not to be wondered at that by many people who are ignorant of the origin and teachings of Theosophy he is today (particularly in England, Poland, and the Indies) considered the founder of a new religion. In his "Credo," by which he wished to synthesize his faith, the harmony between these two principles is admirable: that of human evolution by rebirths, and that of human solidarity, which is the sign (for those who have understood and put it into practice) that such evolution has consciously and worthily commenced.

I will give an idea of this "Credo": "We believe that what opposes human progress, liberty, equality, solidarity, is evil; what favors their development is good. We believe that it is the duty of each and all to strive unceasingly in thought and deed against the evil while recognizing the good in and for others; we believe that no one can obtain salvation except in work for the salvation of his brothers; we believe that selfishness is the sign of evil, sacrifice that of virtue; we believe that it is the duty of each to work to keep it holy, seeking therein whatever possible of the law of Deity; and from this faith we shall draw our philosophy." From all this, his conclusion: "Among the ever-living tenets which are found more or less hidden at the bottom of every religion, that of human solidarity is found in the first rank; so, if the chain which guides all created things to God, today broken to our eyes, exists, there exists also, joined by a series of invisible links, this solidarity of the beings of the earth. The attainment of the divine ideal demands the efforts of all Humanity, the total of all the faculties given to it by God. Co-operate as intimately and as fully as you can. The only way to progress is co-operation. In co-operation the Christian principle of charity is spread and perfected. The co-operation of all for the common good is the spiritual motto of our era."

Humanity is the association of countries, the alliance of nations, the organization of peoples, free and equal, to march untrammeled with mutual aid, each learning from the toil of others, to the progressive unfolding of the Thought of God. The principle governing the common law will no longer be "the weakening of others, but the improvement of all by the deeds of all, the advancement of each in behalf of others."

Thus it is that the word of Giuseppe Mazzini (far from being only a political word or one of philosophic investigation, as some would have it believed) is above all a spiritual word. It can have a great influence on the Italian mind! and that is why Italy is found today facing Theosophy (true Theosophy) which imparts and spreads Brotherhood among all living beings, in a truly privileged position.