

THE THEOSOPHICAL PATH

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Who is he whom we meditate on as the Self? What is the Self?

That (faculty, or rather consciousness) by which we see, by which we hear, by which we perceive smell, by which we utter intelligible speech, by which we distinguish in taste; what comes out of the heart or the mind, i. e., intuition, understanding, wisdom, knowledge, power, sight, tenacity, reflection, ability, memory, conception, the will, love, desire?— (is any of these the Self?)

No. All of these are but various names (manifestations) of the Self. (The Self is behind them all.)—*Aitareya-Āranyaka-Upanishad*, Adhyāya 6, Khanda 1.

ARE PLANTS CONSCIOUS? by Magister Artium



“ARE there Psychological Phenomena in Plants?” is the title of an article in *Scientia* (I, 3, 1914, Bologna), by Camillo Acqua, of the Botanical Institute, University of Rome. The author comes to the conclusion that the answer to the question depends on what definition we give to the word “psychological.” A decisive response is not possible because it leads us to that domain of the “unknowable” where the method of experiment loses its efficacy. Yet he invites us more than once to seek a tentative solution in the domain of experimental research, on the ground that otherwise the question would threaten to lose itself in theoretical controversy. Clearly then, since neither theoretical controversy nor experimental research can give us a satisfactory answer, we must seek elsewhere; as seems to be indicated by the closing words of the paper:

the domain of that *unknowable* where the experimental method loses its characteristic efficacy and where the human intellect has to confess its impotence, in renouncing conquests that are not forbidden it in the other domains.

This is an argument for the plea of H. P. Blavatsky, made in the following words:

The occultist, arguing from admitted metaphysical data, declares that the daring explorer, who would probe the inmost secrets of Nature, must transcend the narrow limitations of sense, and transfer his consciousness into the region

of noumena and the sphere of primal causes. . . . He can in no other conceivable manner collect the facts on which to base his speculations. Is not this apparent on the principles of Inductive Logic and Metaphysics alike?—*Secret Doctrine*, Vol. I, pp. 478-9

The word "occultist" and the subject of occult powers having been much exploited since she wrote the above, it is necessary to issue a caution against mere speculation and unwarranted pretension. It goes without saying that we cannot apprehend psychological facts (as such) by physical senses, and that if we are to apprehend them at all we must use other senses. But let us draw the line at common sense and not dabble in psychism. We present now a summary of the author's remarks.

WHAT IS PERCEPTION?

Some authors, says the writer, would limit the domain of psychology to man, but most nowadays extend it to other branches of the animal kingdom. (We decline to accept the assumption that man is entirely a member or branch of the animal kingdom.) In the last analysis the concept psychology reduces itself to the concept of perception. To perceive does not mean to respond passively to an external stimulus, like an electro-magnet to a current; it means to take cognizance of the stimulus. We are accustomed to define sensations as acts of simple consciousness.

In the animal world sensations are connected with the presence of a nervous system, whereby they are conducted to special centers; in these centers exists the sensation properly called perception, and from them proceed the phenomena of reaction. But as we descend the zoological scale, structures become less complex, till we get to a simple mass of protoplasm. The presence of the nervous system has not been demonstrated with certainty in the protozoa. This leads to the question: do the acts of consciousness also undergo this progressive simplification, or do they cease at some given point? If the latter, where are we to draw the line? As the latter is not logical, we conclude the former.

In the vegetable kingdom there is no nervous system, certain apparent exceptions not being valid; and this has given rise to the idea that there can be no perception. But in recent years this opinion has radically changed. We have discovered the phenomena of reaction to most of the agents in the external world; mechanism for the reception of stimuli, and for their conveyance along filaments;

a definite lapse of times for the stimulus to produce its impression has been distinguished; a period of pause during which the stimulus propagates itself and the response supervenes; a persistence of the excitation in the stimulated organ. And it has been generally admitted that intermittent stimuli may within certain limits add up and behave as if there had been a continuous excitation. Thus there is a close analogy between the two kingdoms. The researches of recent years have shown a truly surprising parallelism between entire categories of phenomena pertaining to animal and vegetable, both in the domain of general biology and in that of cytology. For example there are the discoveries in variation hybridization, and mutation of species. In this domain vegetable physiology arrived before the animal. Evidently the laws of descent impose themselves on the two great branches of organized beings. In the domain of cytology we find the same resemblance, the fundamental elements of the cell being nearly the same in both. What then constitutes the difference between these two branches of life?

Plants can accomplish organic syntheses from inorganic materials. This power, which has its point of departure in the chlorophyll function, is characteristic of the vegetable kingdom.

THE SENSE-ORGANS OF PLANTS

Various external forces provoke reactions in plants: weight, light, heat, electricity, moisture, pressure, chemical action. For sound no special organs are known. The general scheme is that certain tissues receive the impression, and the response may take place either in the same tissues or in remote regions. In the latter case we distinguish zones of excitation, zones along which conduction takes place, and zones of response. Now we find the greatest morphological differentiation, to which must correspond physiological differentiation, in the organs of reception. There are organs which might be considered analogous to the eye — cells which could act as lenses, and a peripheral layer of plasma which could be a retina. Such organs exist, but their physiological function is matter of discussion. For the reception of the force of gravity there are the mobile corpuscles called statoliths, which, by their own gravitation, determine an excitation of the peripheral layer.

There are no special organs in plants for conducting impressions, but these are transmitted along fibers which cannot be regarded as special to that function. In animals, however, there are nerves, and

also a central organ which receives impressions and combines them with impressions from other organs, or with impressions of an earlier date. No such central organ has been found in vegetables, though some have thought that organs with this function may exist at the top of the root. But there are other reasons for thinking there exists a sensible perception, however elementary, in vegetables.

Light provokes positive or negative heliotropism; or, in ordinary language, makes plants turn towards or away from the light. In some plants a strong light provokes positive heliotropism, while a weak light provokes negative, and an intermediate light gives indifferent results. Now it is found that by means of very intense or prolonged illumination we can pass from the positive reaction to the neutral state, then to the negative, and then again to the positive. The same thing is found to happen in the case of geotropism; but in these experiments, since the force of gravity cannot be directly varied, it was necessary to employ centrifugal force as a variable counterpoise to gravitation. In these cases, then, the plant was able to reverse its action, which seems to indicate that it *perceived* the change in the excitation. These phenomena are hardly to be explained by a purely physical representation.

A continuous illumination provokes in the filaments of *Phycomyces* after some hours a reversal of movement. Some have surmised that this merely indicates a state of fatigue in the plant, but the author cites other cases which render the objection invalid. It remains, he thinks, clearly demonstrated that the excitations leave their imprint on the living material.

The case of *Linaria cymbalaria* is even more striking. This is a wall plant which turns to the light. Yet, no sooner is its fecundation accomplished, and the plant needs to turn to the wall for support for its seed vessels, than the movement is reversed. Here clearly it is an internal condition, not an external excitation, that provokes the action. (Cases like this show how easily a theory based on a few facts is overthrown by other facts.)

MEMORY IN PLANTS

Passing to the phenomena of memory, we may ask whether there is any trace of this faculty in plants. There are plants that turn their leaves in accordance with the alternations of light and dark, and which continue to do so for weeks after they have been kept in the dark; behaving exactly as if dawn and sunset were still taking

place visibly before them. And here comes in an interesting point. There are some who say that this phenomenon does not show memory but merely the persistence of a periodic movement which has been set up in the plant — like the swing of a pendulum for instance. This objection is tantamount to a new definition of memory itself, and is equally applicable to many other cases besides that which it is intended to explain. To sustain this objection we should have to call in question the faculty of memory as it exists in the animals. Leaving this great issue aside as irrelevant, we come to the relevant point, which the author states by saying that “at least one cannot deny that these plants preserve impressions.” That is, they have memory in the usual sense of the term; of course the question whether there can be such a thing as a memory that is purely mechanical and has no psychological factor — whatever such a statement may mean — remains open as before. Physico-chemical processes do occur in connexion with this retention of impressions; but then, as the author points out, so they do in the animals and man.

He next points out that there is a chain of morphological development throughout the forms of organic life, and that along with this must surely go a physiological and a psychological development. Even when there is no nervous system there is excitable protoplasm. As to the question, what are the characteristic differences between the animal and vegetable kingdoms, he finds them to consist in the power of “organization” — changing mineral into organic substances — in the plants, and “superior sensibility,” as opposed to “inferior sensibility,” in animals. These two functions, he says, do not coexist in the same organism.

Thus far the author; and passing to some comments on the subject we would remark first that chemical and physical processes, and also physiological processes, are evidently correlative to psychological or conscious processes; whereas there seems a disposition on the part of some men to consider the two classes of processes as alternatives. Yet if we say that the lowlier organisms have physico-chemical and physiological processes, but no conscious processes, where are we to draw the line? Besides, the argument would seem to require that in the higher animals the physico-chemical and physiological processes should cease in order to be replaced by the conscious processes. We find that in our own case consciousness is intimately mixed up with the various physical functions. We assume on good grounds that the

higher animals, at all events, are conscious. The conclusion that consciousness pervades the whole organic scale is irresistible, this consciousness being likewise subject to successive gradations, as surmised by the author. The subject is, however, largely beyond the reach of those means of research to which research has restricted itself. It is a question of *metaphysics* — using this word to mean the science of that which lies beyond the physical world; perhaps hyperphysics would be a better word. We need to make a study of consciousness, its various grades and qualities, its evolution, etc.

With such a vast difference in grades of consciousness as this that subsists between man and the animals, we must be prepared to find equally important differences all along the scale. In man, consciousness is self-reflective; in the animal, it is not self-reflective, but is individualized. It would be natural to infer that, where the morphological structure becomes less individualized, the consciousness also becomes less individualized. When we consider the contents of our own consciousness — sense-impressions, ideas derived therefrom, memories, etc. — and then reflect how widely different must be the ingredients of consciousness in so lowly an organism as a plant, we can see that plant-consciousness must be so different as to be quite beyond our powers of conception. Yet such a consciousness must exist.

LIFE IN THE MINERAL KINGDOM

It will probably occur to readers that there exists a mineral kingdom, which should also come in for a share of attention. Is this an organic kingdom? At least it is organized; its structure is not chaotic but regular and constituted according to definite law and order. Its organization is perhaps less complex and involved than those of the higher kingdoms. But it teems with life, of a sort, and there is an omnipresent, though lessened, power of adaptation to external conditions. By analogy, the mineral world would certainly seem to constitute a distinct kingdom of organized nature. Similar reasoning to the above impels us to assign to it an order of consciousness, still further removed from anything we can conceive, but still consciousness, including sensation of a kind and volition of a kind. So much for the visible kingdoms of nature, four in number, man, animal, plant, mineral; but whether the kingdoms of nature are restricted to those which man is able to discern with his apparatus of

physical senses, is a question which is by no means closed. Why cannot there be kingdoms above man and below the minerals?

It would be inferred that the study of consciousness must be very profound and complex. Everything in nature is found to be so, and how could this be an exception? But if there is all this knowledge to be attained, and if thinkers leave it out of account, we cannot be surprised at the limitations of attainments. Here is surely an attempt to master a language without even knowing its *abc*. Are plants conscious? What *does* the question mean? In view of our ignorance as to what is to be included under the term "conscious," it matters but little whether we say they are conscious or unconscious, since neither term has much significance to us.

And what is automatic or mechanical action? Take the illustration given above, of the magnet. The attraction of a magnet is a manifestation of a certain kind of consciousness, which has a definite name in the Indian systems. We call this phenomenon a manifestation of "affinity," which is merely defining a thing by giving it another name. To explain affinity in any other terms than those of consciousness is impossible. It is not a physical effect; it is one of the *causes* of physical effects. There must be, then, a kind of consciousness (however lowly) even in the steel, the copper, and the darting electron.

COSMIC MIND

The conception of a primordial cosmic matter is familiar enough to science, and both the electrons and the hypothetical ether have been surmised by different theorists to be this matter. At any rate all are willing to admit that such a substance must exist. But what about *cosmic mind*? The parallelism of matter and its functions with mind and *its* functions was well indicated by the author; continuing this comparison, we should be led to postulate a *primordial cosmic mind* as the basis of all manifestations of mind. This would be subject to differentiation, from simpler to more complex forms; but the simpler forms, while less elaborate, would really be more potential. This is quite in keeping with what we observe and infer in physics. The atom is more complex than the electron, the molecule than the atom, the particle than the molecule; yet the electron is nearer the source of things and has the greater potency. And so with cosmic mind. In the mineral atom it would exist in a state of great

latency, with most of its powers in the potential form, like a seed unsprouted. In more evolved organisms, more of the powers of cosmic mind would be unfolded or manifested.

UNIVERSAL LIFE

Besides the conception of matter and the conception of mind, there is the conception of *life*. This might be defined as the resultant from the interaction of mind and matter. And similarly we might postulate the existence of a *primordial cosmic life*, differentiated in the same way as cosmic mind and cosmic matter.

The mineral, vegetable, and animal kingdoms are fairly distinct. Something has to be added to the mineral life to make a plant organism.¹ Though the cosmic life, considered collectively, is one, yet it is infinitely subdivided in a manner that may be called atomic. The atoms of life are called *monads*. There are mineral monads, vegetable monads, and animal monads. The animal has a different kind of soul from the plant; his monad belongs to a more fully manifested or evolved stage. When we come to man, we find that something much higher still has entered into his nature to make him what he is; and that the animal, plant, and mineral functions which enter into his composition are subordinate to this higher element. The self-conscious mind of man is something quite distinct and from another source; but this is a question that would carry us too far from our present subject.

Can we devise a mechanical or chemical explanation of the behavior of a plant that sends out a long lateral root to fetch some water from a neighboring source, or bends towards the nearest support on which to climb? If we can devise such an explanation, are we any nearer the solution of the mystery of life than before? Can we even *explain* why the iron rushes to the magnet or the fibers of our biceps muscle contract at our bidding? Real knowledge is a question of experience, and we must study consciousness as we find it in ourselves, and from that we may perhaps some day be able to proceed to a knowledge of the consciousness that pervades the universe.

1. When in spring all nature begins to teem with life and growth, our wonder is ever aroused anew, and we begin to speculate over the differences of organic and inorganic matter; the chemical elements of the two are identical, yet we cannot imagine any artificial combination resulting in a substance capable of growth, reproduction, sensation, and teleological (purposive) action. Matter, as soon as it is living, seems to slough off the stern laws of physics and chemistry. (*Scientific American*, in an article on Liquid Crystals, digested from other papers.)

THOUGHTS ON EDUCATION: by A Teacher



SOME people who write on education seem to have forgotten what education is and to be confounding it with special training. The object of education is to broaden the mind, to enlarge the sphere of interests, to enrich the mental life, to make the intellect supple and versatile, and generally to turn a blank and barren nature into a rich, capacious, and self-reliant one.

With such an object in view, education will have to be wide and various in its scope; and, as contrasted with special training, its teachings must be abstract rather than concrete, and always directed rather to the main object than to any definite practical end. Indeed, the teaching of abstract subjects constitutes a characteristic function of education; because it aims largely to give the mind power of dealing with abstract ideas. For example, a man who should learn one language, in the same way as he would learn a system of shorthand, by special and exclusive application thereto, would not thereby acquire a knowledge of language in the abstract. This latter knowledge is acquired by a study of the grammars of many languages, especially those no longer spoken. Or again, a knowledge of abstract mathematics is essential to one who would successfully cultivate any branch of applied mathematics. If a person has been well educated, he can readily master any special technical knowledge he may find it needful to acquire. But a person who has merely the technical knowledge is limited, not only by exclusion from other spheres, but even in his own sphere.

The fact that a subject in the curriculum has no direct bearing upon any particular calling that may be in prospect, so far from being an objection to the study of that subject, may be a positive recommendation of it. For, as we have said, a main object of education is to endow the pupil with extraneous interests, additional resources, and a rich and versatile mind. It is therefore beside the point to argue that Latin and Greek are not spoken and that they can be of no use to an electrician, a politician, or a musician. They can be of the greatest use to the *human being*, who is an electrician, politician, or musician. No man is able (fortunately) to be an electrician alone and nothing else; he has to be a human being also; and, as there are times when "the enterprising burglar is not a-burgling, but basking in the sun," so it is with the other craftsmen above mentioned. Even the most pre-occupied mechanics will break off now and then to impart to the hungry reporter their views on life in general and the world's eternal

ways; and we can then see how much more interesting they could have been to themselves and others if they had had a richer store of general knowledge to fall back upon.

But even this broad and generous view of intellectual education does not do justice to the subject, because the intellectual aspect of education is only a part of education itself. To define the whole, we may conveniently take the old Greek division of education into *Gymnastike*, *Grammatike*, and *Mousike*; or training of the body, training of the mind, and training of the soul. The first of these corresponds to our calisthenics, athletics, and hygiene; the second to the ordinary curriculum of studies; the third is hardly accentuated enough in our life to be susceptible of being put together under any one heading. Music and the arts are of course included in it, but then we teach these subjects in such a way that they seem more appropriate under the second division. Music can hardly be said to be taught with the view of harmonizing and elevating the soul life; and we find it very difficult, despite many strong aspirations, to lift our art-studies into that detached sphere. So we can hardly be said to have any *Mousike* in our education.

Yet the ideal of an intellectually cultured man, with a finely developed physique, and no more, is neither satisfactory nor practical. Is it even possible of realization? It is about as possible as to draw a triangle with only two sides. Such a man would be lop-sided and top-heavy to the limit. With a magnificent outfit of propensities, and ample opportunity to gratify them, he would have no counterbalancing aspirations, or at any rate no power to realize them. We should have to try to invent a religion for him to keep him in order.

Evidently this third branch of education is not only the most important in itself, but is indispensable to the other two, being the keystone of the edifice. As such, it is not to be considered as merely something superadded to the other two, like a finishing course, or an ornamentation on a building. If man did not have a soul, he would not have a body nor a head worth speaking about either; and the lack of this highest branch of education may account for our imperfection in the lower branches.

Instead of applying the methods of mental education to soul-education, we ought rather to apply the methods of soul-education to intellectual (and to physical) education.

Mention has been made of "soul-life" and of the vital need of edu-

cation therein. But some readers may wonder what the term means. And indeed it is not easy to explain, nor does the vocabulary of the English language afford an adequate term. The ordinary ideas of life include bodily-life and head-life, but not much else. We live in our thoughts and in certain emotions. There are no still depths in our life; and if we do not keep moving, we are seized with a horror as of impending death. We admire hustle, but perhaps we hustle because we cannot be still and because we are driven. And so our life consists of distractions of various kinds—amusement, eating, drinking, and sleeping, working, scheming, inventing, calculating. Any other sort of life would be, so far as our experience goes, that of the clod-hopper, who is so undeveloped that he can sit on a fence and watch the time go by. Yet nature is tranquil and full of a deep mysterious life; and some older races seem to retain something of the secret of a life that is rest rather than perpetual motion, and profound rather than superficial. To get an idea of what it is intended to convey by the term “soul-life,” it will be advisable to go back to antiquity. Perhaps the monuments of Egypt may whisper something of the message. Perhaps music may initiate us. We must all of us, at times, have a sense of the reality of this undercurrent of life (which is really Life itself), and yearnings to make it more real. This is the life that should be cultivated under the third degree of education — how to live in the eternal, in the calm still depths.

Perhaps the above remarks may throw a new light on the ideal of Râja-Yoga education.

All our life in this civilization is based on personalism, and we educate the personality. Must it then be said that education *unfits* a man for the battle of life? Certainly the battle of life is a battle between personalism and the real interests of man, in which personalism is bound to give way after many hard knocks. Should not education educate the more sterling and permanent fibers of a man — those which will enable him to adjust himself to his place in the world? Yet, as pointed out by H. P. Blavatsky, we encourage selfish personalism from the start by pitting children against each other in rivalry. In this case, the whole principle of our education needs revising — unless we prefer to have the results remain as they are. Râja-Yoga education carries out the principles of Theosophy by instilling the idea of serving others before oneself. Thus the soul-life is educated and the other branches of education proceed on right lines and from

a firm foundation. The literary studies open out the mind and make it receptive, and the cramping influence of always having in mind a fixed career is avoided, the student being fitted for *any* career.

In referring to present-day educational ideas there are some statements we may make without fearing challenge. One of these is the statement that we are *experimenting*. It would scarcely be possible to deny this charge, but indeed there seems no wish to conceal it. And there are so many different experiments. Such an experimental stage cannot indicate much certitude or knowledge. Somebody comes forward with the assurance that education has so far been based on entirely wrong principles, and proposes a diametrically opposite set of principles. Then the critics divide themselves sharply into two classes, one of which enthusiastically commends, while the other condemns, the new system. What is the truth? That the theorist has been carried away by a strong realization of the value of some one particular phase of education, and has made that one thing occupy the whole field of vision, to the exclusion of all other considerations. Thus we have fads and passing enthusiasms, and keep on rediscovering ancient truths that have been known since the world began, and bringing them out as if they were new. Some enthusiast hails the discovery of a new principle in human nature, a new need in the child. This principle or need is merely one of the many factors that enter into the problem and have been duly weighed and put into place by comprehensive and thoughtful educators of all time. But now it is given supreme importance. The inevitable result is that other people see other sides of the question, and so the number of theories and fads becomes indefinite.

The nature of the child is still the same. It is dual, comprising the higher nature, which must be allowed freedom to grow, and the lower nature which must be kept in check by the higher. Consequently no system which prescribes either unqualified liberty or undue repression is applicable to the case. Education is an art and requires skill; it cannot be done with only one tool or only one note of procedure. Nor can every child be treated exactly alike.

Then, what is the distinction between systems, principles, and persons; or are we to ignore all logical distinctions? Can systems educate children? The force of this last question is that if some worthy person tries a system and finds it successful, and promulgates it, other persons will try it, and the results will not be the same. It is persons that educate, and the principles are what guide the persons. The

system formulates their procedure, but cannot be separated and made a living thing in itself. Thus, we speak of the Râja-Yoga system of education, but we cannot put it up in phials and mail it to educators all over the world, because its successful application needs Râja-Yoga teachers and (above all) the constant supervision of the Founder and Directress of the system. Without these indispensables, it could not exist except in the form of an unsuccessful imitation.

A Theosophist with a practical turn of mind can only do one thing, and that is devote himself to the work of establishing a center of real education to serve as a seed for future growth and as an example to the world. Also he can do what he can to direct the attention of all educators thereto.

THE THEOSOPHICAL TEACHING ON HEREDITY:

by Lydia Ross, M. D.



WE inherit our bodies from our parents: but our characters are the heritage from our own past lives. No law of inheritance could be more perfect in its comprehensive logic, its justice, and its opportunities. It is the ideal law before which all men stand equal and free to act. It rules out all attempts to prove that we have a just quarrel with conditions, as we are where we have placed ourselves. This law of dual inheritance operates from the beginning of every human life in the practical expression of Spirit and Matter. It is the law of the Mysteries, by which the parents' creation of a living Temple invokes the presence of a fitting spirit to dwell therein.

Much has been said about prenatal influence and of the mother's power to make the coming child a musician, an artist, a scholar, or what not, at will. Unquestionably, it is a significant time, and the mother's influence upon the child is deep and lasting. But her prenatal plans do not *make* the child's character, though her after-training may vitally modify it.

The parents make an organic set of conditions, thus putting into tangible form their own thought and feelings, their impulses, desires, and tendencies. To this vehicle of their making is attracted the animating soul whose development finds it a fitting instrument through which to work out the necessary experiences for growth. The soul,

consciously working with the Law, knows its own needs, and the kind of condition that will best help to meet them.

The maternal ambition to make the coming child an artist, a musician, or a poet, indeed may bring to her home a nature whose special genius is as disproportioned to his general development as it is to that of his associates. This lack of balance is unfavorable for the natural growth of real character. It is part of the heredity of habit from past lives to do the things one can do with ease and to avoid the weaknesses that show us at a disadvantage. Nature, on the contrary, always works toward a perfection of type. She plans that everything in her family shall be a model of its kind before it can mature into other forms. We are told that the human type was made upright after the image of a perfect Maker. But we have sought out many inventions whereby to evade natural laws and to escape from a serious attempt to approach the original model. Between inertia and aspiration meeting on a common battle-ground, the mind is a focal point of contest.

The Theosophical teaching of man's duality and perfectibility has been so obscured that students of character and heredity lose sight of the possibilities of symmetrical growth at all stages and of final completeness. A practical faith in high ideals is often reckoned as mere sentimentalism. Human nature is thought to be, at best, a bad mixture of unknown quantities, which education may keep from spoiling utterly. The medical press, at intervals, sums up the abnormal symptoms of famous characters as if to find the diagnostic germ of the disease of greatness. By what logic the present human average can be considered as a finished standard, is by no means clear. The "Insanity of Genius" is a popular scientific topic. Many minds expect to find exceptional ability in some line associated with erratic, unsocial, and undisciplined qualities. They regard these faults and weaknesses as rather justified by the associate genius, if not indeed necessary to average up or average down the character to accepted standards of incompleteness.

The artistic temperament is given the right of way, and concluded to be difficult and uncertain to live with. Dramatic and musical stars are sometimes unsteady in their domestic and social orbits. In some cases strained relations between their ambitions and their ordinary duties are so customary that rehearsals of their dia-

monds and divorces are current advertising assets. This view which makes technical perfection outvalue moral culture could not prevail with a clear idea of the natural symmetry of racial growth. Surely the artistic temperament in its full development will present the balance of character whose dignity and harmonious relations mark the personal life no less than the professional career.

The true ideal both for the parents and the child, is *balance in character*. The old Greeks did not fail while they lived out the maxim: "Nothing too much." The prodigy is no special comfort to himself or to his friends.

It may seem a far cry from the baby back to the animals, but the civilized mother may take a hint from the lesser creatures and prepare for the balanced human type rather than invoke a one-sided genius. The real child of destiny that comes with the infant's body has the potentiality of all gifts. Why should the over-grown qualities be stimulated and the limiting weaknesses neglected? It is a misguided love that aims thus to put the different parts of the nature out of mutual relation. A character over-developed in some things and immature in others has neither the normal strength of maturity nor the charm of childhood, and it is not on good terms with itself.

The Theosophic conception of heredity includes the physical, mental, and moral Karma, both of the child and its relatives. Human nature is too complex to be measured by the rule of thumb. Hence the injunction to "judge not," since no one knows what is in his own past, much less in his neighbor's. In this complicated three-fold process of growth, only a sage could see enough of the facts to judge. But the intuition which goes beneath the surface for foundation facts, finds ever increasing proof of the action of the Karmic Law — that force which again restores disturbed equilibrium, as a man reaps what he has sown, upon all planes.

Medical science has no satisfactory theory for the intermittent appearance of atavistic features or ability, which has skipped one or more generations. The clue is not to be found in the physical facts, because it is a connecting link of consciousness, independent of the unstable body cells. Science easily proves that material energy is indestructible and changes its form without losing its continuity of force. Certainly the hyper-material causes which vitalize the body must be equally secure and varied in appearance. There may be

Karmic ties between the child and his ancestors in which his parents are not involved, although all the generations have much in common. As a rule, every person means something different to each of his friends and enemies, as they, in turn, call out the different sides of his nature which are most closely related to them. A list of our personal ties would show that we were negative to one set and positive to others, just as the chemical elements are arranged in order. Like the elements, we also have certain dominant traits which relate us to certain family groups, with different combining powers. Some natures make but few combinations; others have a more universal range, like oxygen, that gives and takes at every turn. In the alchemy of Soul-Life, the elements of human nature have endless combinations of good and evil.

A child may have old ancestral traits which are the opposite of active characteristics in his parents, and yet consistently resemble both. For instance his deceased ancestors were a race of warriors while his parents are strong advocates of peace. He combines these traits in a firmness, decision, and valor, which make him a veritable Paul in a cause of peace. The sanguinary methods of his forgotten past experience are outgrown, but the conscious spirit of valor is transmuted into the moral courage which takes the Kingdom of Heaven by violence. Still, if the seeds of ambition are dormant in his lower nature, the blind devotion and indulgence of his parents will start them into growth. This taint in his motives will be hidden under the childish manner at first, and later behind a pleasing personality. He has outgrown crude methods of warfare, but the spur of ambition can drive a very captain of courage into subtle methods of conquest, so far-reaching and powerful as to make the displays of brute force simple in comparison. His dominating character, perhaps unconsciously stimulated by an insincere strain in the family blood, may be developed into a false spiritual leader, whose teachings will blind the eyes and darken the hearts of many followers. Or the family ambition for his success may make him a financier, who politely subscribes to charities and peace funds, while he secretly plots to stir up strife and hatred and war to increase his stock valuations. His world-wide influence for harm would have been equally active for good, had his parents understood the meaning of his precocious childhood, and trained him accordingly. The clever child is something to be taken

more seriously than a family compliment. Ability is always responsibility.

Perhaps the ancestral record shows a strain of immorality or crime. Then the child may show strong impulses to evil-doing. But, if taught to understand and to control his own nature, he may mature into an irreproachable manhood, in spite of evil impulses which insistently argue for their rights. A character that is moral in spite of immoral impulses, having learned to overcome them, has a peculiar power and a sympathetic understanding of the vicious and criminal men and women who, ignorant of their divinity, yield to the arguments of their lower natures. There is enough misdirected force imprisoned in the criminals throughout the country to revolutionize society. Crime could be practically controlled in a generation, if society, the parents and educators, understood the complex nature of the newborn, and the truths of physical, mental, and moral inheritance. Theosophy was taught by that great prisoner Socrates, who felt that the "proper study of mankind is man," because of the living contest of dual forces in his own nature.

It is failure to equalize the forces of human make-up which makes self-willed man inferior in poise while superior in possibilities to the lower kingdoms where nature rules and guides. Lack of equilibrium between our higher possibilities and our highly-organized animal bodies is reflected in the threatening conditions of insanity, sin, and disease. It is not the present strenuous life, but the *quality* of its activities, that returns such unnatural results. The human mind and body are evolved highly enough to endure beneficially even more purposeful, unselfish activity.

The Theosophic teaching that humanity is involved in a three-fold process of growth supplies the missing link in the mystery of heredity. The spiritual nature is so unrecognized that its terms sound vague and foreign to the popular mind. But the soul is the familiar "I am I," that gives the permanent sense of selfhood outlasting all the changes of body and mind. Physiology teaches that we have an entirely different body every seven years; so that the old man of seventy has had ten bodies in one life. So vivid are the early impressions upon the plastic child mind that their impress always modifies the adult conception of what this world is and what life means. As the mind usually recalls with ease the past pictures of the seven-year periods,

so the more conscious soul looks back over its many embodied experiences and knows itself as something lasting and apart from all these changes.

From a spiritual point of view, birth in a crippled body or conditions of poverty and suffering may be far from the evil fortune such a fate appears. To the soul with a measureless past and a destiny of perfection before it, the conditions of a single life are, at most, but a small affair. In so far as the personal man is identified with the soul, he shares this view. If through disease, disgrace, and misfortune, the real man gains in patience, gentleness, courageous endurance, and insight into real life, the result is worth the price.

One strong evil trait may lead an otherwise meritorious character to incarnate in an evil family. The generally bad make-up of his own flesh and blood would thus bring home to him a repugnant sense of his own fault. Or his sympathetic desire to help his family will lead him to help them by example. He thus adopts measures of self-help, and, as Emerson says, like the "wounded oyster, he mends his shell with pearl."

An incoming soul is a sacred Presence, being the immortal heir of all its past, creator of its own world of conditions, and dictator of its destiny. The new-born child is a symbol of the word made flesh. The parents have sounded a keynote of their united lives: and out of the void of darkness and silence of space the tone takes on form and light. The form and features are patterned after their own: and the eyes meet theirs with a light that never was on sea or land. Parents deal with the primeval elements of creation, which called the world into being. So potent and far-reaching is this creative force that in its highest human expression, man becomes a god: while its debased use stamps him with a degenerate animal nature. The individual's standard of evolution can be gaged by the expression of his creative quality — what he makes of life and of himself.

GARTH MAELOR

Welsh Air — *Y Deryn Pur*

By **Kenneth Morris**

THE foxglove on Garth Maelor side
 In all his pride was blooming;
 And yonder gleamed the shining tide,
 And yon, the blue hills looming;
 And never a shadow of cloud was drifting
 Over the gorse and over the heather,
 In the golden light of the world unshifting,
 And the deep delight of the Welsh June weather;
 And o'er the Hills and down the Vale
 'Twas lovely altogether.

A bird rose up from by the well,
 And went in low flights winging —
 (And where's the world-famed bard, could tell
 The deep things she was singing?)
 My slow feet she did entice on,
 All unheeding, many a mile o'er —
 Through Llantrisant and through Rhywsaison,
 Many a stream and many a stile o'er —
 To the alder-wilds behind Pentyrch
 Garth Maerdref, from Garth Maelor.

Her song was all the druid dreams
 Of the lonely mountain places,
 And the fun that runs in the tumbling streams,
 From starry, deathless races.
 "And where will you find, the vast world over,
 Wisdom," she sang, "so drenched in wonder,
 As that that the old Gods sowed in the clover,
 Or that that the old gray cromlechs ponder,
 Or the laughter tinkling in the hills,
 The carns and cropped grass under?"

"There's Druidism beside the pool,
 And hiding midst the rushes;
 And wizardry with the wisps of wool
 The sheep leave on the bushes;
 There's bardic science hid in the mountains,
 And antique lore in the curlew's winging;
 And old pennillion in the fountains,
 That bards of the Tylwyth Teg are singing;
 And Welsh pride in the foxglove blooms,
 And the woodland bluebells' ringing.

THE THEOSOPHICAL PATH

"And there's a fair and deathless folk
 Hold holy Gorsedd nightly,
 With heal-all from a fairy oak,
 And mist-sword glimmering whitely.
 O'er where the dreaming tree-tops nod, I
 Watch them gathering night by night here;
 And heed the songs of their Eisteddfodau,
 In the face of the moon and the eye of light here;
 And all they sing is hymns of praise
 To the Gods who rule of right here.

"For though with some strange, foreign Lord
 You chapel people bother,
 Where'er there's mountain rock or sward,
 Ceridwen's Queen and Mother.
 And Hu the Mighty is down in the city,
 Or out through the mountain villages wandering;
 His two star eyes are all pride and pity—
 An old man glorious, deep in his pondering,
 The splendor of the Immortal Tribe
 On you Welsh mortals squandering."

All through the druid afternoon
 She flew, and I went after;
 She strewed the world with a wizard tune
 All silvery rustling laughter.
 Wings aglint through the sunlight mellow,
 Down through the fields beyond Bryngoleu,
 Till a wisp of a moon shone silvery yellow,
 And the turquoise hills turned sapphire slowly,
 And all the Garth a tender gloom
 Pearl-dust and lilac wholly.

She filled the glimmering brink of night
 With fair and tremulous glories;
 The mountain was a dim delight
 Heeding her chanted stories.
 O'er the bog pools in the twilight glistening,
 'Neath a sky of flame, she sang and fluttered,
 Till all White Wales was enchanted, listening
 To the hwyl of the druid lore she uttered,
 Ere night came o'er Caerphilly Cefn
 And the far farm lights were shuttered.

.
 The foxglove on Garth Maelor side
 Still in his pride is blooming;
 And southward gleams Mor Hafren tide,

And north, the hills are looming;
 And from o'er the seas my heart's still harkening
 To a song that's born midst the gorse and heather,
 Through blue nights over the Welsh hills darkening,
 Through golden days of the Welsh June weather,
 In a land that's half the world away,
 And lovely altogether.

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THE RECENT DISCOVERIES ON THE PALATINE HILL, ROME: by Nicola Pascazio



THE following graphic description of the impression produced by a visit to the Palatine Hill, Rome, by Nicola Pascazio, requires a few words of introduction. For many years Professor Commendatore Giacomo Boni, the eminent archaeologist, excavator, and custodian of the Roman Forum, etc., has been laboring assiduously to find relics of the earlier periods of Roman history, and a few months ago he startled the world by announcing the discovery of what appear certain proofs that much of the so-called mythical history of early Rome is not mythical at all. From various allusions made by Plutarch, Cato, Varro, and other ancient historians referring to some early objects of reverence associated with Romulus, the founder of Rome, especially to a mysterious opening in the ground supposed to lead to the Lower Regions, Professor Boni decided to search for these and thereby prove whether the old legends were well-founded or not. The result has been beyond all expectation, and affords another proof of what H. P. Blavatsky so strongly advocated, i. e., the necessity of seriously considering the meaning of all ancient historical and so-called allegorical legends with the object of finding the truth which they contain. It has been fashionable to discount nearly everything that seemed fanciful or extreme in tradition, but a reaction is now taking place and new discoveries are remarkably confirming many legends hitherto considered purely fictional or symbolic. We have only to recollect the ridicule which was heaped upon those who thought there might be some truth in the stories of Troy and Pompeii before archaeology demonstrated that the reality was stranger than the legend. The Platonic story of Atlantis is generally doubted

at the present time, but there is a strong feeling growing that confirmatory evidence is likely to appear at any moment proving, not only that there was a continent or large islands in the Atlantic Ocean at a remote period, which is admitted by many geologists already, but that it was inhabited by man. Professor Boni has pretty well rehabilitated parts at least of the familiar story of Romulus and Remus by his recent discovery.

The mysterious pit, the "Mundus," was said to be in the center of the primitive Rome of Romulus, over whose wall Remus scornfully jumped and so met with his death at the hands of his hasty-tempered brother. The Mundus was covered by a great slab of tufa — *lapis manalis* — and terrible shades guarded the spot. Fruits and seeds were thrown into the pit three times a year, as offerings to the dread deities of the Lower World. To find the Mundus, Professor Boni had to penetrate through the foundations of the magnificent Palace of Domitian, and in his researches he discovered parts of many of the primitive houses of the earliest age. He seems to have had no trouble with the guardian deities, Dis and Proserpina, and their myrmidons, but possibly they rightly perceived that he would treat their subterranean retreat with proper reverence! As the pedantic explanation of the Romulus story as a solar myth or some such far-fetched fancy will now be removed as a stumbling-block to historical fact, we may soon expect to discover the real facts behind the story of the rape of the Sabine women, and what the quarrel was that caused it.

Professor Boni is not only an archaeologist but he may be called an artist in landscape gardening, for he has planted numerous trees and flowers upon the Palatine Hill which are in perfect harmony with the classic beauty of the spot. Cypressess and laurels, roses and creepers now flourish in every available place.

The discovery of the Palace of Domitian (A. D. 81-96), described below, under which the Mundus of Roma Quadrata has been found, is a noteworthy achievement, and would have caused greater enthusiasm if it had not been excelled by the astonishing revelation of the prehistoric antiquities.

C. J. R.

THE RECENT DISCOVERIES ON THE PALATINE HILL, ROME

IN the glorious sunshine which illuminates the city of Rome and delights the soul with a spectacle of incomparable beauty, as one contemplates, from the

heights of the Palatine Hill, the ancient Imperial center, its greatness and its famous monuments, its towers and its domes, one cannot help being affected by the thought of the strange destiny of this city which is so different from all other cities. Notwithstanding the external changes, which, little by little, are transforming its general appearance, one feels that there exists something here that can never change, for a single polyphonic chord swells and resounds within it with manifold power; a vital and living essence.

Here stands the House of Augustus; close by are the imposing remains of the gorgeous palace of Domitian; in the distance is the Temple of Jupiter; the Houses of Tiberius and Nero are down below. What emotions are aroused by the spectacle! Yonder, on the site of the "Peristylum," the mysterious "Mundus" of Romulus has just been discovered. What is this Mundus? Only Professor Giacomo Boni can tell us, for it is he alone who, thanks to his profound learning, foresaw the results to which his methodical and untiring researches would lead.

Here he comes, and one can see, by his unassuming manner, that he would prefer to keep silent, but at the same time his lips are half smiling in a sympathetic manner that sets one at ease. Modesty is pre-eminent among the qualities of this distinguished man whose indefatigable efforts have brought the ancient Roman world to life again.

"Several years ago," he told me, "I undertook to search in the Forum for the State Granaries, (the Granaries of the Penates, which were situated on the *Summa Sacra Via* and belonged to the *Penus Vestae*) in the hope of being able to continue as far as the Mamertine Prison and even to the "Mundus" of the Palatine city. In order to be able to determine the site of the "Sacral Center" of Rome, as established by Romulus, I considered it necessary to explore, first of all, the summit of the Palatine Hill, and to this end I began excavating in the two trenches which already existed in the center of the Atrium of the Palace of the Caesars. In so doing I found the immense Impluvium—the ornamental pond in the middle of the Atrium of a Roman house—of Domitian as well as the strata below. When I came upon the lowest strata of all I came upon the remains of the dwellings of the Latin Pagus anterior to Romulus."

"Are we to take the word 'Pagus' in its Greek meaning?" I interrupted.

"Certainly," replied Professor Boni, "it meant the foot of a hill, and it was employed by the Romans in the same sense to indicate an important strategical position in the open country. Such positions were always selected for the sites of villages, and that is how the name was finally given to the village itself."

My eminent interlocutor also told me that in order to determine the slopes of the hill of Evander, he organized a series of explorations towards the perimeter of the imperial palace. It was in this manner that he succeeded in discovering some very important houses of the Republican period into which the foundations of the palace of Tiberius were built. He also found the marvelous palaces of Caligula, Nero, and Domitian.

A little explanation is necessary here. Geological sections of the trenches

made during the six hundred years preceding the Christian era in the clayey marl of the slopes of the hill, in order to reach the tufaceous rock "leucitico" on which the houses mentioned are built, confirm Professor Boni's first hypothesis. He was sure that the imperial palace constructed by the architect Rabirius about 91 A. D. occupied the highest part of the Palatine Hill and that the Sacral Center of this palace — where the magnificent foundations of the Throne have been discovered — ought to stand on the strata which conceal the primitive augural center, the Auguratorio Romuleo, i. e., the "Mundus."

The Mundus is simply a central pit which was dug on the site selected for the new city; it was considered of good augury and was the "mystic heart" which was to animate the new palaces and other buildings.

The discovery of the Mundus of Romulus adds to the value of the ancient traditions and apparently belies the ideas of modern criticism which would replace the well-known traditions of the founding of Rome by logical but purely arbitrary interpretations.

To return to the excavations: by means of a cut made in the area which extends underneath the northern side of the Piscina of Domitian, i. e., north of the imperial Atrium and Impluvium, the eminent archaeologist was enabled to reach the rectangular masonry of "Roma Quadrata" covering a subterranean cylindrical Sacrario, five meters deep, the horizontal layers of which formed a cone or "Tholos." The tholos, or tholus, is a kind of vault or cupola representing the roof of a circular edifice: Ovid and Vitruvius both mention it. At the bottom of the Sacrario is the opening of the vertical "Cunicolo" or shaft leading to the Favissae or galleries dug in the hill at a depth of 12 meters.

The opening between the Sacrario and the Favissae was formerly closed by the "Lapis Manalis," an enormous slab of stone which was raised three times a year on the occasions of certain religious festivals which were entered in the Roman Calendars under the title "Mundus pateat,"—Let the Mundus be Opened. The three dates, August 24, October 5, and November 8, correspond to the autumn harvest festivals and the festival of the autumn sowing.

The position of the Mundus had been lost to sight before the time of Augustus, in whose reign attempts were vainly made to rediscover it. In the time of the Republic, however, at a period placed by M. Rosa between the Punic wars and the first Civil Wars, a Cunicolo was dug for strategic purposes which cut obliquely into the Favissae of the Mundus.

The explorations in the Vestibulum of the imperial palace will be continued to see if, beyond the wall of silex, which is four meters thick and in which was placed the throne of Domitian, it is not possible to recover some of the Favissae constructed by the Romans during the early period of the Kings and which led into the Mundus, and also some of the seeds of the cereals on which depended the life of the communities dwelling on the Palatine. The Mundus was sacred to Dis and Proserpina.

Among the marvels discovered in the center of the Palatine Hill which have roused the greatest enthusiasm, the House of Domitian is one of the most admirable works of art. The way to it was by the Via Sacra, across the Clivus

Palatinus, towards which the principal façade faced. Three doors opened upon a portico, adorned with handsome columns; the central door gave access to an extremely beautiful hall, which M. Rosa has named the "Tablinum." Opposite this entrance there is an apse in which the throne of Domitian once stood. It was this emperor who introduced to the imperial court this Oriental innovation. Eight large niches, similar to those in the Pantheon of Agrippa, held eight large statues of basalt, only two of which, Hercules and Bacchus, were found intact. The entrance gate was originally flanked by two statues of a yellow color, and the threshold was made of a single slab of Greek marble, large enough to form the table of the high altar of a church.

The Tablinum lies between the Basilica and the "Lararium," a kind of private chapel where the family divinities were worshiped. These three halls form the façade of the palace and were entered from the main portico. Behind them stood the Peristylum, entirely surrounded by porticos, comprising an area of some three square kilometers. Back of the Peristyle and opposite the Tablinum, a large portal leads into the "Triclinium" or Banqueting Hall. According to Martial the Imperial Hill had no banqueting hall worthy of the Caesars before the time of Domitian. "It is as beautiful," he says, "as the banqueting hall of Olympus; it is such that the Gods might drink nectar there and receive the sacred cup from the hands of Ganymede." Martial adds that if Jupiter and Domitian were to invite him to dinner on the same day he would choose to dine with the emperor!

"One would think, on seeing it," said his contemporaries, "that Pelion was piled on Ossa; its lofty domes pierce high heaven and touch Olympus. From below the eye can only perceive the roof with difficulty, and its gilded cupolas are lost in the radiant splendor of the sky." "Its columns," they declared, "were capable of supporting the celestial vault were Atlas to rest for a moment." Over the entrance to this magnificent palace was written "Aedes Publicae," words that conferred on every citizen the right to enter and claim justice at the hands of the emperor. A gallery was constructed leading from Domitian's palace to those of Tiberius and Domitian. It ended in a splendid Cryptoportico, and the whole is still in fair preservation.

Of all the ruins on the Palatine those dating from the time of the Emperor Antoninus are the best preserved and the most refined while at the same time they display the evidences of the grandeur and pomp that characterized the age.

The Palatine preserves for us the inestimable treasure of an age-long history, and its records are not only of surpassing interest to the studious, the curious, or the learned; the human race feels the influence of the works of its ancestors and of the nations of the past. In these remains imperial Rome, with all its glory and magnificence of empire, lives again in our imagination, crowned with rubies and lapis lazuli.

Must we thank the Caesars that the Imperial City, the Ruler of the ancient world, is coming into its own again? No! Rome revives once more, thanks to the Gods, whose will it is that she should live throughout the ages, dazzling in her varied beauties, divine in her sacred rites, superb in her dignity.

THE POWER OF PRAYER: by M. R.



It is probable that few of those who pray have any idea of the nature and the power of prayer. The pseudo-science of the day has long since relegated the practice of prayer to the limbo of discredited superstitions, but the religious world still holds to it as to an anchor of safety: and there are large numbers of persons who have no particular form of religion but who yet use prayer or its equivalent for the accomplishment of their desires.

The simile of an anchor is a good one. An anchor thrown out at random may take hold of a rock, and may become so firmly fixed that it cannot be drawn up again. Then the ship must either stay at its anchorage, or cut its cable, if it is to proceed on its journey. An anchor may catch in the anatomy of some monster of the deep, and the ship may be dragged to destruction by the infuriated creature: or again an anchor may be dropped in deep water and hang useless.

From which it would appear that good anchorage is quite as important as a good anchor.

It would seem however that this is not considered by those who commonly resort to prayer. They address their supplication somewhat vaguely to the Supreme Deity, or confide it to the care of some intermediary intercessor; and they seem to imagine that the address will insure delivery.

That is a point of more importance than either the devotee or the sceptic generally admit.

The fact is that there are an indefinite number of forces, powers, intelligences, or deities, gods or elementals, (call them what you will) capable of being invoked by man; because in his nature all the forces of the world he inhabits are represented. He is like an electrical switch-board, in that he is connected up with countless forces in nature.

When a man prays he invokes some power that he has not yet learned to control. If he had control of it, he would use it without prayer. But, as he believes there are powers greater than any at his command, he invokes them, or their guiding intelligence, by means of ceremonials, such as incantations, invocations, sacrifices, supplications, prayers, religious rites, or by the force of his desire.

As all forces in nature have their correspondences in the human being so an act of this kind immediately arouses in the supplicant or

celebrant the force that answers to the nature of the desire. This is obvious, and it is inevitable.

If the prayer is for personal benefit the forces of selfish self-aggrandizement are invoked automatically by the nature of the desire. Such a prayer may be addressed to the Supreme or to a God of compassion, but, being foreign to the nature of such beneficent powers, it necessarily goes where it belongs. The forces of selfishness are evoked: that is to say the selfishness of the individual is thereby intensified, and his separation from the powers of compassion, and from the beings that embody those powers, is made more complete. Even the sceptic must admit that the effect of prayer upon the devotee will be to intensify in him the quality that characterizes his supplication: though it may be argued that at the same time it may lessen his own ability to achieve his object, by increasing in him his sense of dependance on other and superhuman powers, and also by sanctifying in his own eyes his own laziness or impotence. But we go further, and say that such an intensifying of desire actually tends to make the individual an agent for the expression of the nature forces corresponding to the character of his prayer. Thus a selfish prayer makes a man the servant of the selfish evil forces of nature, which he has evoked, even though he may have called on the name of the most high or the Lord of Compassion.

In like manner it follows that the pure devotion of a loving heart poured out in simple ignorance, and addressed to any deity, is in itself an evocation of the powers of love and sympathy in the universe, no matter how grotesque may be the symbol of the deity employed.

Man is not separate from nature; all powers that are in him are also in his Great Mother, and prayer is but a means by which man seeks to make a bridge across a chasm that exists in his imagination alone.

Man pictures himself as a bark tossed on a sea of life, and casts his anchor seeking some safety from the storm. But when he knows himself as one with nature, he no longer thinks of himself as one that needs an anchor: he sees the tempest and the ocean, the ship, the anchor, and the anchorage, as all the elementary symbology of his own mind picturing to himself his fancied separateness from the universe of which he is a part. He then knows that in his body is a mystic switch-board, and that it is more dangerous to trifle with those connexions than to "monkey with" an electrical switch-board.

He will know that by a thought he makes connexion with the forces in nature corresponding to the character of the thought. And, as all men are similarly constituted, his range of influence may be very wide if he is strong; while on the other hand if he is weak he will become the tool of other minds, the unconscious victim of his own weakness, and the irresponsible instrument of stronger passions than any he has himself dared to control.

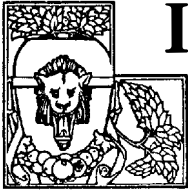
His weakness is his great offense, even while it constitutes a claim to the pity and protection of his fellow-men, who are more answerable for his acts than he himself may be. These weaklings are the natural wards of society, whose duty it is to cure and care for them, neither turning them loose upon the world, nor punishing them stupidly and ineffectively.

Men must realize their actual connexion with the powers of nature before they can understand that they are actually one great brotherhood. The lack of this understanding has led men to deny, not only their own great possibilities, but also their great responsibilities one to another. Not only has man groveled in the dust of superstition, praying for help to rise, instead of standing on his own feet, but he has tried to cast upon his god the duty of caring for his weaker brothers; and from this repudiation of his natural duty has come the state of war in which we live even in times of peace. For each one lives as if he were at war with all the rest, not knowing that in so living he is in open conflict with the laws of nature and with his own interests. When man shall know himself as one with all that is, then his prayers will be the potent operations of his will applied with knowledge to the "switch-board" of his own mind.

There is an automatic delivery in the case of prayer, and we may rest assured that each such invocation "goes where it belongs"; and none may know how far the reach of any prayer may be, how potent or how impotent; but of this there is no doubt, no cause can be without effect; every motive, thought, act, has its inevitable results.

THE PERSONAL AND THE IMPERSONAL IN MAN:

by T. Henry



IN *Scientia* (I, 3, 1914, Bologna) Émile Durkheim of Paris University contributes a paper on "The Dualism of Human Nature and Its Social Relationships," one object of which is to afford a further explanation of his aim in a previous book on "Elementary Forms of the Religious Life." This paper might be described as such an endeavor to reconstitute certain religious ideas on a rationalistic basis. The author starts from the undeniable fact that man's nature is inexorably dual and the scene of a continual struggle between radically opposed forces. He considers various explanations which have been given for this fact, and offers his own. Sociology, he points out, though the science of societies, cannot treat of human groupings without coming down to the human individual. In short, sociology rests on psychology. We shall see that psychology is the direction from which this writer approaches the problem he has stated; and we may bear in mind that the present reaction from scepticism in France is running largely on psychological lines. This will be of peculiar interest to Theosophists, who lay such stress on the necessity for self-knowledge and the search for wisdom within the depths of our own nature.

Man has always been keenly conscious of this duality, continues the writer; and he is conceived as formed of two beings radically heterogeneous — soul and body. The soul, even when regarded as composed of matter, is of a finer grade than the body, lives an independent existence after the death of the body, and is invested with a dignity and sanctity far beyond that of the body. A belief so universal and permanent cannot be purely illusory, and there must be facts behind it. Our intelligence, he continues, and our activity present two very different forms: sensory perceptions and tendencies on the one hand, conceptual thought and moral activity on the other. These gravitate to opposite poles. Our sensory appetites are necessarily egoistic and have for their object our personality (*individualité*). Moral activity conforms to impersonal ends (*impersonnelles*).

These two aspects of our psychic life are opposed to each other as the personal and impersonal (*personnel et impersonnel*). There is within us a being who represents everything to himself in its relation to himself, according to his peculiar point of view, and who in everything he does has no other object but

himself. But there is also another who apprehends things *sub specie aeternitatis*, as if he partook of ideas other than ours, and who at the same time, in his acts, tends to realize ends which transcend him. The ancient formula *Homo duplex* is therefore verified by the facts. Far from being simple, our inner life has, as it were, a double center of gravity. There is on the one hand our personality (*individualité*), and, more particularly, our body which underlies it; on the other, all that in us which expresses something other than ourself.

The use of the words *individual* and *personal* above shows that no marked distinction between the two is intended, and justifies us in rendering them both by the same word. Readers of Theosophical writings will be aware of the distinction made therein between Individuality and personality; and it is clear that what the writer means in every case is the personal ego, or that which Theosophists call the *personality*, as distinguished from the *Individuality*. This point will come up again further on.

Pascal is quoted to the effect that man is at the same time "Angel and Beast," without being exclusively the one or the other. It results that we are never completely in accord with ourselves, and our joys are always mixed. But now comes the question, Whence this duality?

The writer briefly reviews different explanations and comes to the conclusion that they do not explain but merely restate the problem. The Platonic explanation, that in man there meet two worlds, that of unintelligent and unmoral matter, and that of Ideas, of Spirit, and of Good, he calls a mere hypostasizing of the duality of human nature, which still leaves open the question, Why or whence these two worlds? Admitting the existence of the Good, what necessity is there for the existence of a principle of evil, darkness, and non-being? And why do these two worlds, instead of repelling and excluding each other, tend to unite and interpenetrate so as to produce mixed and contradictory beings like ourselves? If the Idea is perfect and self-sufficient, why should it debase itself to matter, whose contact can only spoil it? Why, again, should matter aspire to the opposite principle, which it disowns?

One imagines that an elucidation of all these questions would best be sought in a further study of the Platonic teachings, which cannot after all be so lightly dismissed. In *The Key to Theosophy* will be found a clear exposition of the essential Platonic teachings in relation to the duality of human nature.

Another important remark we must quote is this:

We know today that our organism is the product of an evolution (*genèse*); why should it be otherwise with our psychic constitution?

Whether or not we have justly rendered the sense intended by the word *genèse*, we can make our point just the same. H. P. Blavatsky has insisted on the necessity for the student of knowledge to study his ancestry on all planes, not merely the physical plane, but the mental, spiritual, and other planes. For man is the product of several converging lines of evolution. Into his complex make-up there enters a monad from the animal kingdom; but this is only one factor and a relatively small one. The most important is the reincarnating Ego, which is the real Man — that which is called the Individuality, as distinguished from the personality. It is clear that Theosophy affords an infinitely wider basis on which to reason than do the scanty materials at the disposal of many who speculate on the subject. It will be seen how the writer, in his endeavor to define and explain the impersonal motive power in human nature, is handicapped by the lack of a greater familiarity with the terms wherein the philosophers of all ages have dealt in their profound researches into this question. Theosophy, with its comprehensive and lucid presentation of the essence of garnered wisdom, enables its student to deal with the problem far more effectually.

The remainder of the article deals with the writer's idea that the impersonal motive power in man is the expression of the collective will and thought of human society. This collective influence is, however, according to him, no mere abstraction, but a real psychological fact; and this opinion shows how greatly the modern ideas in psychology have come to the rescue as against the mental fault of dealing in abstractions. Yet the author's thought is far from completed. The collective will forces itself into the individual and imposes itself upon him, making him act in contrariety to his personal will. In this influence the writer sees the explanation of religions, which are special formulations of this psychological fact. When men abandon such formulas, they reconstitute the idea in other terms, such as duty, civic obligation, and the like. "Society has a nature of its own," he says, "and consequently exigencies quite different from those involved in our nature as individuals." This leads one to ask, What *is* Society? If it is not a mere abstraction, but has a nature of its own, it must be more than a mere numerical sum-total. Society, if not a mere aggregate, must be an organism. This view

the writer seems to take, whenever he speaks of the powerful influence which the social will exercises over the wills. But the point needs further elaboration.

The influence of the social will is spoken of as being the effects of that psychic operation called *fusion* or the communion of a plurality of individual consciousness in a common consciousness. Here again is an idea which needs completion if it is to be saved from being abstract and void of reality. One would wish to grasp more clearly the nature of that common consciousness, its locus or habitat, and its mode of entering into the individual. We are told, however, that these ideas, thus collectively generated, cannot establish themselves or subsist without penetrating into the individual consciousnesses and there organizing themselves in a permanent manner.

And now let us ask what is the danger of this loosely stated doctrine of the collective will. Does it not lie in the *assumption* that such collective will must necessarily be *moral and beneficent*? We are asked to consider history and its record of great religious and social enthusiasms; and, taking the advice, we look and find also the record of fanaticisms and collective obsessions of a far from moral or beneficent kind. Yet what happened in these cases, if not that the collective will and ideas of many entered into and dominated the minds and wills of individuals, causing them to adopt beliefs and perform acts contrary to their own will, and — what is more important — contrary even to morals? Clearly this doctrine cannot be left to stand where the author has left it, but needs much more careful consideration ere it is fit to present. It may be argued that the collective will of human society in the great mass is on the whole moral and beneficent, and that these smaller collective influences (which, however, should have been mentioned and dealt with) are temporary and destined to be overridden. But even so we should like a better guarantee of the soundness and reliability of the collective will and of the wisdom of the collective mind. This inevitably brings up the question of the reaction of the individual wills upon the collective will. We have been asked to regard the collective will as not being the sum or resultant of the individual wills, but as being something in itself and strong enough to impose itself on the separate wills and overrule them. Hence, unless we are to be content to reason in a vicious circle, we must presume that the collective will has some other fount of power. Obviously it cannot derive from individuals the power by which it

overrules those individuals. If we can imagine such a process of alternate action and reaction as going on between the individual wills and the collective will, it must result in a progressive deterioration of both until the energy is finally run down. We are aware that the phrase "common interest" may be used, and that it may be argued that social life consists in a mutual adaptation of selfish desires. Yet there is surely some warrant for the idea that a fusion of selfish interests would result in a collective selfishness rather than in lofty self-sacrifice. At all events, if we turn to history, as advised, we find that such a fusion of selfish interests generally generates the faction, the party, the sect, the mob, or whatever name we may choose to call it by.

In short, we cannot rest content to define all religion as merely attempts to express the common will. Nor can we accept the logic of the argument that, because morality impels us to give way to the wishes of our fellow, therefore the giving way to his wishes constitutes morality. Is morality to be defined as the principle of mutual back-scratching or the division of labor among thieves? Let it be here said, to avoid possible misapprehension, that we do not attribute such views to the writer, but are merely pointing out what his statements may lead to if left where they are. He has other ideas, but he has not made them real enough nor completed his thoughts.

In fact, this collective will of society, if it be indeed man's perpetual savior against his own selfishness, must have a fount of inspiration and continual revivification from elsewhere. But it may be that the source of human unselfishness is not in this collective will at all; and in this latter case, we should look for it within the individual himself. In either case we must seek such a source of power.

Now what say the Theosophical teachings? That every man born into this world (unless indeed an idiot or soulless person) brings with him an immortal SEED, which is as real and actual as is the physical seed he derives from his parentage. And just as the latter grows and unfolds and gives rise to the usual personal instincts, so the former germinates and gives rise to the unselfish aspirations. This, then, is the brief explanation of our dual nature. If one desires to go further back, one must simply pursue more deeply the study of kindred questions, such as Theosophy deals with.

As to the writer's definition of religion, it leaves out of account the mystical elements which have always been considered essential

factors, and can hardly be explained to the satisfaction of all as merely symbolic representations of the collective idea.

In emphasizing the dualism in man, the writer finds it incumbent to say that there is not such dualism in the animals. But there is dualism, though it be not of the same kind. Duality is the most fundamental principle of nature. In the contrast between duality and unity we state a problem that underlies our deepest thought and whose solution is involved in the mystery of Absolute Being. The animals have their struggle in the perpetual contest between their needs and their circumstances. In man the principal opposition is on another plane; he finds it in his mind, for he is a dweller in the realm of mind, not of instinct.

Recurring to Pascal's remark about the Angel and the Beast in man, it may be pointed out that man's mind and intellect constitute the prize, as it were, that is at stake between the personal and the impersonal forces within him. Whichever power obtains control of this mind becomes powerful. If the personal power obtains possession, the Beast is generated; if contrariwise, the Angel. In the course of a man's existence, through successive rebirths, both of these powers become more and more highly individualized, so that the struggle becomes keener, and it is almost as though actual beings fought for mastery in our nature. But the Beast is irrational and follows a downward line of evolution, so that man's salvation depends upon his following the Angel.

THE POSSIBILITIES OF LIFE: by F. S. Darrow, M. A., PH. D.



THAT life offers the noblest possibilities is proved by the throb of expectation and of aspiration, which attends the cradle of the newborn child, by the fond dreams for that infant's future, dreams woven by the imagination of its loved ones; by the true poetry and art of all ages; and by the reiterated teachings of humanity's Helpers. Most conclusive proof of all: the magnitude of our opportunities is attested by the "still, small voice" which sings the Song of Life deep within our hearts. During his highest and noblest moments who has not at one time or another thrilled with the enthusiasm of unselfish yearning? At such moments we *know* that life is worth living. Pessimism and

melancholy are the pall-bearers attending the bier of admitted defeat and of cowardly abandonment — pall-bearers who hang their heads in shame and slink away abashed in the presence of strength and of courage. Fortunately for man, these are and doubtless will ever be abnormal and only temporary states of consciousness. Although long, long ago, selfish and personal curiosity caused the human soul, the Pandora of Greek myth, to lose many of the blessings bestowed by heaven upon man, nevertheless there has still remained locked up within the chest of his nature, that precious inheritance, Hope.

Take heart! the Master builds again.
 A charmed life old Goodness hath!
 The tares may perish, but the grain
 Is not for death. — *J. G. Whittier*

Progress is the law of life, man is not man as yet. — *Robert Browning*

I, too, rest in faith
 That man's perfection is the crowning flower,
 Towards which the urgent sap in life's great tree
 Is pressing, seen in puny blossoms now,
 But in the World's great morrow to expand
 With broadest petal and with deepest glow.—*George Eliot*

The possibilities of life, how glorious the prospect spread before aspiration's glance! Those fields of noble endeavor in which the world's helpers and teachers have reaped the grain of Wisdom primeval. Yet despite this vision of the nearness of the Promised Land, how many pass through life without reaching it. How many failures mock the Pilgrim as he treads the pathways! What is the explanation? Theosophy holds the key. Each and every one of us is a composite of two natures, one a Lapsed God, the other an evolved animal, the lower nature selfish and petty; the higher, noble and unselfish.

Said the Roman philosopher, Seneca:

God is nigh thee. He is with thee, He is within thee. This, I tell thee, Lucilius! a sacred Spirit is resident in us, an observer and guardian both of what is good and what is evil in us and in like manner as we use Him so He useth us. There is no good man but hath a God within him.

Success in life is not to be gaged by the number and quantity of acquisitions and acquirements, but by the amount of self-discipline and self-control incorporated in our daily living. Ostentation and the outward appearances of success are deadly narcotics and often

serve only temporarily to lull into slumber the lions, the tigers, and the hyaenas of the lower nature. But strip off the outward conventions and the inward rottenness lies revealed.

Our refusal to deal with facts instead of mere words, our fear of handling ungloved our own personal nature is the reason why despite the many good intentions, despite the many aspirations, the failures of life are so numerous. A man cannot serve two masters, either the higher nature must subjugate the lower or vice versa. If the possibilities of life are glorious in their opportunities the reverse is equally true. If the lower nature is uncontrolled, it can and will drag a being clothed in human form to an inconceivable depth of degradation.

Therefore, we ought to give close heed to the following warning, which is quoted from *The Voice of the Silence*:

Beware, lest in forgetting Self, thy Soul lose o'er its trembling mind control, and forfeit thus the due fruition of its conquests. . . .

Prepare, and be forewarned in time. If thou hast tried and failed, O dauntless fighter, yet lose not courage! fight on and to the charge return again, and yet again.

The fearless warrior, his precious life-blood oozing from his wide and gaping wounds, will still attack the foe, drive him from out his stronghold, vanquish him, ere he himself expires. Act then, all ye who fail and suffer, act like him; and from the stronghold of your Soul chase all your foes away—ambition, anger, hatred, e'en to the shadow of desire, when even you have failed. . . .

Remember, thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time. The holy germs that sprout and grow unseen in the disciple's soul, their stalks wax strong at each new trial, they bend like reeds but never break, nor can they e'er be lost. But when the hour has struck they blossom forth. . . .

The Possibilities of Life! How extensive are they? History answers the query. What were they to an Alexander, a Caesar, or a Napoleon? The Possibilities of Life! What were they to a Nero, a Catherine dei Medici or a Philip II? What opportunities did life offer to a George Washington, a Thomas Paine, or an Abraham Lincoln; to a Plato, a Gautama, or a Jesus?

Truly the possibilities are limitless for good or for evil. Life is colorless only when the action of the two natures neutralizes one the other. In proportion to the decisiveness of the victory gained either by the higher or by the lower self is the extent and the number of the possibilities broadened. Therefore it is a recognized fact that the

study of Theosophy linked with an earnest endeavor to apply its teachings to life results in bringing to the student's attention, as never before, his own character in all its strength and in all its weakness. This is because Theosophy emphasizes in no uncertain tones the necessity of self-study. "Man, know thyself!" and this forming of an intimate acquaintance with one's own nature is one of the secrets which explain the wonderful success that has been achieved by the Râja-Yoga education, founded and established by Madame Katherine Tingley.

We moderns of today, perhaps even more than ever before, fritter away our time in scanning outward forms and appearances instead of devoting our attention to the inward realities. If we could only gain the place of peace and silence, our own innermost sanctuary and if we would still the hubbub and jar of the world of friction, then how petty much would appear, for which at present we are not merely willing but anxious to spend our life's blood, so vital it appears in the present false perspective.

Happy will we be if we can sum up our life's purpose as Socrates did his and say, when the sunset comes:

I have sought to persuade every man among you that he must look to himself and to seek virtue and wisdom before he looks to his private interests, and to look to the state before he looks to the interests of the state and that this should be the order he observes in all his actions. . . . I do nothing but go about persuading you all, old and young alike, not to take thought for your persons or your properties but first, chiefly to care about the greatest improvement of the soul. I tell you that virtue is not given by money but that from virtue come money and every good of man, public as well as private. — *Apology of Socrates* by Plato

The mind is the battle-ground on which is waged the continual conflict between the higher and the lower nature and if we are to attain to real success in life it is of vital importance that the brain and its thoughts be under the control and subject to the discipline of the "God-Within," "the Light which lighteth every man who cometh into the world." Both mind and will must be won, conquered and garrisoned by the soldiers who march under the command of that Light. And woe unto us as human beings if it be in the power of the attendants of the animal without instead of the "God-Within," for if the lower nature is in control the depths to which it can and surely will drag the dual composite being called man are fearful.

Steady, earnest pursuance of duty, a constant and unremitting endeavor and aspiration, these are the simple, everyday tools by whose aid we can succeed in clearing our path through the snares and jungles, which so frequently impede and trip up the Pilgrims treading life's highways. Inconstancy, half-heartedness, unwise enthusiasm and emotionalism are among the most efficient of the allies of the lower nature and if we are not constantly on guard some suggestions of these foes of man will seem so plausible that their real inner ugliness may be quite forgotten for the moment at least. "To him who hath shall be given, but to him who hath not shall be taken away even that which he hath." There is no time and place for neutrality. "He who is not with us, is against us." To drift through life is to invite disaster and will certainly sooner or later lead to shipwreck for it is to play fast and loose with honor, duty, and with the other virtues which make life worth living. Exercise and continual endeavor, physical, mental, and moral, are productive of character and muscle, physical, mental, and moral, while their absence leads to inevitable bankruptcy and weakness.

Failures and sorrows can be most efficient captains when marshaled by the will in the ranks of the allies of the "God-Within." Mere outward prosperity and apparent success much more frequently entice to misfortune. Failures can be used as stepping-stones and as beacons of light. Indomitable perseverance and fearlessness are the qualities which dissipate or surmount the illusions and obstacles, which at times seem to loom so large. Man must raise the animal by the "God-Within" and not suffer the "God" to be lowered by the animal.

Look backward, how much has been won!

Look round, how much is yet to win!

The watches of the Night are done!

The watches of the Day begin. — *Samuel Longfellow*

Although our lower nature tries to persuade the will and the mind that its conflict with the "God-within" is inevitable and unavoidable, this is but one of the many falsehoods used by the animal to insure its hold on the mind and on the will, for the Higher Self is really the friend of the lower, at least in the case of the man who is self-conquered.

What then is the message which Theosophy has to offer in regard to the possibilities of life? Theosophy teaches that the possibilities

of life are exactly what we ourselves make them. Man is the weaver of his own destiny. So it is stated in *The Voice of the Silence*:

Thou canst create this "day" thy chances for thy "morrow." In the "Great Journey," causes sown each hour bear each its harvest of effects, for rigid Justice rules the World. With mighty sweep of never-erring action it brings to mortals lives of weal or woe, the karmic progeny of all our former thoughts and deeds.

The possibilities of life for one and all are virtually limitless for good or for evil, but says Katherine Tingley:

The knowledge that we are divine gives the power to overcome all obstacles and to dare to do right.

If we make a good and wise use of the present we can trust the future to take care of itself. The possibilities of life! "Act thou for them 'today' and they will act for thee 'tomorrow.'" No failure is irremediable, no success sufficiently decisive, to permit of subsequent inaction. My own will come to me, for

The Books say well, my brothers, each man's life the outcome of his former living is.

Individual responsibility is the key to real success. The shouldering of responsibility makes moral athletes, its shifting makes cowards and slaves. If man is a free and morally responsible being and the possibilities of life are limitless and ever recede into infinity, just as the horizon ever spreads before the advancing traveler, what is the logical inference? The perfectibility of man, and therefore said Jesus, "Be ye perfect, even as your Father who is in heaven is perfect," or, heed the dictates of the "God-within" and be at one with your own Higher Self.

No condition is too hopeless to permit reform. No attainment is too lofty to prevent the possibility of a fall. No one so degraded but that by self-exertion he may rise; no one so exalted but that by self-debasement he may stumble. Truly, like man himself, the possibilities of life are dual. No success which permits the abandonment of caution, no failure sufficient to warrant despair.

Not enjoyment, and not sorrow,
Is our destined end or way,
But to act, that each tomorrow
Find us farther than today.

THE THEOSOPHICAL PATH

In the world's broad field of battle,
 In the bivouac of life,
 Be not like dumb, driven cattle,
 Be a hero in the strife!

Trust no Future, how'er pleasant.
 Let the dead Past bury its dead.
 Act—act in the living Present.
 Heart within, and God o'erhead.

Lives of great men, all remind us
 We can make our lives sublime,
 And, departing, leave behind us
 Footprints on the sands of time.

The innate divinity of man, his absolute individual responsibility and accountability for what he makes out of life, and his inherent perfectibility — these constitute an important part of Theosophy's Gospel, its good news and its challenge, world-old but ever new. The opportunities for advancement will ever increase and multiply exactly in proportion to the success with which we grasp the present possibilities.

With wider view comes loftier goal,
 With broader light, more good to see.
 With freedom, more of self-control,
 With knowledge, deeper reverence be! — *Samuel Longfellow*

Build thee more stately mansions, O my soul,
 As the swift seasons roll.
 Leave thy low-vaulted past.
 Let each new temple, nobler than the last,
 Shut thee from heaven with a dome more vast,
 Till thou at length art free,
 Leaving thine outgrown shell by life's unresting sea.

Therefore, Theosophy's message in regard to the possibilities of life is thus voiced by Katherine Tingley:

This need not remain the age of darkness, nor need you wait till another age arrives before you can work at your best. It is only an age of darkness for those who cannot see the light, but the light itself has never faded and never will. It is yours if you will turn to it, live in it; yours, today, this hour even, if you will hear what is said with ears that understand. Arise, then, fear nothing and taking that which is your own and all men's abide with it in peace for evermore.

PUNISHMENT AND CAPITAL PUNISHMENT:

by H. T. Edge, M. A.

A PLEA ON THE GROUNDS OF JUSTICE, MERCY, AND INTELLIGENCE

It seems hard that when we have just started to learn our lessons on earth, we will not have the chance to benefit by them.



THESE words are from a letter received from two prisoners just before their execution. They had been visited by some of the prison workers of the Universal Brotherhood and Theosophical Society, who had explained to them the simple truths as to the divine nature of man, and how the real Man is immortal and does not perish with the body; that divine justice does not requite us for our sufferings on earth by condemning us to greater sufferings in the next world. Their lost self-respect had been regained and they now saw clearly before them the way in which they could make a new start and begin to undo their past mistakes. Thus these men, who never before had had the help of wise and kindly advice, and whose mistakes in life had been due to this neglect, now for the first time realized their position and were put on their feet. Yet our obsolete and barbarous law ran its course and the men were ruthlessly thrust out of this world of their fellow-men into another world, where it is to be hoped that the God whose mercy we crave will be more merciful to them than we were.

No words could better convey the wrong inflicted by capital punishment than those which stand at the head of this paper. The death penalty proves that we have no confidence in our power to successfully cope with the murderer.

The custom, already abolished by many governments, survives by mere force of inertia; for it is quite out of keeping with the enlightenment of the times. It is neither reasonable nor humane; it offends at once our feelings and our judgment. The arguments offered in its favor are flimsy, sentimental, and of the nature of excuses. It does not act as a deterrent; and the reason is not far to seek. Men commit murder in the heat of passion or temporary madness. Murders are single acts, and murder is not a career; so that execution prevents a man from doing what he is not likely to do again, and still leaves other potential murderers alive. If capital punishment protects society, society could be just as well protected by keeping the criminal in confinement. Thus the argument from deterrence and the argument from protection alike fail. We cannot, even if we would, plead

our fears in justification. Revenge is not now considered as a tenable reason for punishment, even when we call it retributive justice or by any other fine name. This can be left to eternal justice.

There remains the reformatory side of punishment; and this, as so well shown above, is out of the question altogether in the case of capital punishment.

A strong reason against the death penalty is the extreme uncertainty and capriciousness of the complex processes by which finally certain particular men are sifted out for this visitation. Why these particular men should be so treated, when there are so many more who are as bad and worse than they, but who have succeeded in evading the hands of the law — this must often have struck us as past comprehension. Take a man condemned to death, and you may find some citizen with nothing worse than a violent and uncontrolled temper, whom fate seems to have driven into the commission of a hasty act, regretted directly it was done. Why should this man be killed? Or perhaps he is a highwayman; and in this case he is but one out of hundreds of people who might equally well be executed if the law had chanced to get its hands upon them.

Criminals should be regarded as patients. That does not mean that we must treat them with unwise leniency. Such a course would not be kindness; instead of reforming them it would make them worse. There need be no coddling. But there is such a thing as strong and wise discipline. Those who argue that mercy would be a mistake do not show much confidence in our power to help one another. Nor do they show any practical wisdom. It is surely within the powers of the present civilization to isolate criminals and care for them and use all reformatory efforts upon them. What in any case are the alternatives? We must either turn them loose again on society, unreformed, or made worse than ever, as so often happens; or we must confine them for life; or we must execute them. The best way to protect society against criminals is to reform the criminals. Therefore the reforms in our penal system must go hand in hand with reforms in the treatment of people before they get to prison. We must stop the manufacture of criminals. But, having manufactured them, to treat them in a way which does not reform them, or petulantly to execute them — this does not show the wisdom which we so often boast of as an ornament of our civilization. We can do better.

When we execute a man we take no account whatever of his soul. This seems to argue that we do not believe in souls. In this case our religion is a cynical sham, since it does not influence our public polity but on the contrary is flouted by it. Or how can we reconcile this polity with our religion? What principle of mercy or justice, such as we assign to God, or of wisdom, such as we arrogate to ourselves, does it contain?

A man is first and foremost an immortal soul, and only secondarily a body. The body is the tenement of the Soul, and the Soul is the real man. Do we destroy the man when we destroy his body? No, nor do we even destroy his lower nature. We merely liberate his passions, and the evil thoughts go forth to infest the haunts of the living and obsess other weak natures, thus giving rise to mysterious epidemics of crime, homicidal mania, and unaccountable impulses, such as puzzle our magistrates and alienists. How is this for the protection of society? The simple fact is we have committed a stupid blunder, like that of a naughty child which strikes the chair which has bruised it. We have committed an act of violence, outraged the laws of nature, and set in motion a new set of evil forces. We have deprived our fellow-man of his opportunity for learning the lessons of life and for amending his ways. Divine law will doubtless step in to remedy this wrong as far as may be, but its consequences must react on the perpetrators.

And how is society replenished? By the birth of new Souls into our midst. And whence come they? And to what do they come? As long as we make bad conditions for them to incarnate into, the breed of criminals will continue; nor will any amount of eugenics stop it, so long as we continue to people the air with evil thoughts and the aroma of evil deeds.

But it is on our own self-righteousness that we need to reflect. Who among us is worthy to cast the first stone? The plea of justice is sufficiently well answered in Portia's well-known pleading in *The Merchant of Venice*. "Earthly power doth then show likest God's when mercy seasons justice." The words of the Master also bid us judge not, that we be not judged. The plea of severity, as against undue leniency, that is so often advanced by those who assume the pose of stern justice, might better be made on the other side of the question. For to treat criminals as we do amounts to pampering them,

since the treatment fosters their criminal propensities. Cannot we find a way to take care of them and reform them without pampering them, or is this beyond the reach of our wisdom?

The time is rapidly coming when we shall have to change all our ideas of punishment and criminal procedure, so as to bring them into line with the age. We shall have to realize that the appeal is always to our *mercy and dutifulness*. The criminal needs our *help*. How long is it since the insane were treated as criminals? And what difficulty there was in changing that! It was the arduous work of determined and patient humanitarian reformers. But public sentiment was changed, as it will be on this criminal question. The particular enormity of the capital sentence serves well to bring the general question into prominence. And when we begin to protest against the death sentence, we begin to ask ourselves what leg we have left to stand on as regards punishment in general. We are all sinners together, in varying degrees and kinds, and need one another's help. If men could only band themselves together in mutual help as ably as they do in mutual repression, what results might not be achieved.

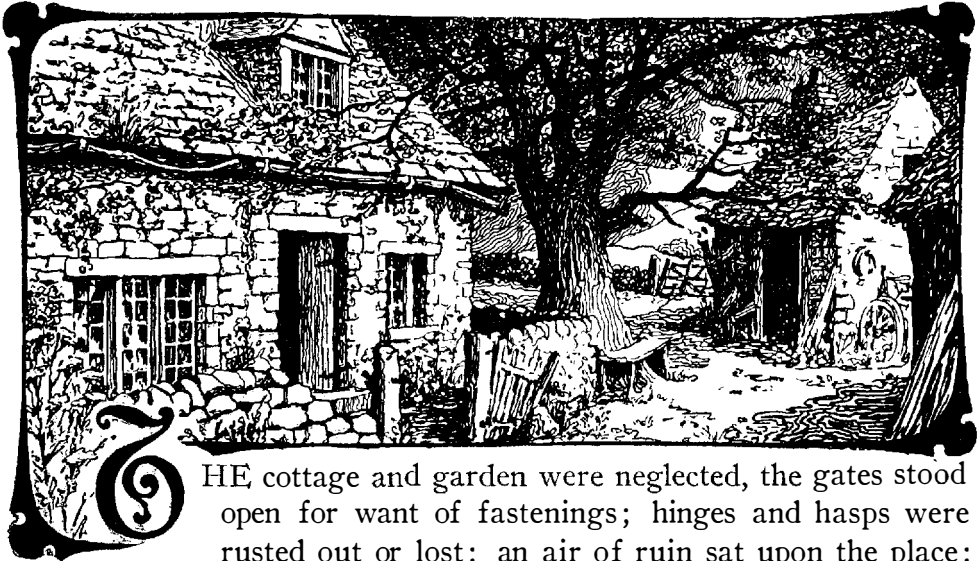
On the grounds of Justice, of Mercy, and of Intelligence, we plead for such a change of opinion. The injustice of our punishments is matter of general comment, and the above is an attempt to show some of the reasons for this injustice. We could be juster, if we really tried. The plea for mercy is one that can never fall unheeded upon those who feel their own need for mercy and who have any sense of common interest or impersonal intelligence. As for intelligence, it is sufficiently plain to thoughtful people in this age that capital punishment and many other punishments are not in keeping with the intellectual advances we have made. And Justice, Mercy, and Intelligence find their common foe in Prejudice and Self-satisfaction.



LET us realize . . . the joy there is in overcoming obstacles and our own weaknesses. — *Katherine Tingley*

REAL Theosophy is altruism, . . . brotherly love, mutual help, unswerving devotion to Truth. — *H. P. Blavatsky*

THE TREASURE OF THE ORCHARD: by R. Machell



THE cottage and garden were neglected, the gates stood open for want of fastenings; hinges and hasps were rusted out or lost; an air of ruin sat upon the place; the orchard was a wilderness of weeds, luxuriant in a most unprofitable growth of nettles and convolvulus, with docks and ragwort, and here and there a hollyhock or sunflower smothered in grasses of every description. Still there was a beauty about it all, that defied the desolation, seeming to borrow added charm from the abundant harvest of neglect, to veil the sordid character of its origin.

Nor was the owner of this home of disarray less picturesque than his abode; for he too possessed a certain easy grace and charm not wholly independent of the negligence, that caused his ragged clothes to hang so loosely on his lanky limbs. There was a certain lingering reminiscence of a sunny childhood in his air; as if he were in fact a child that had lost count of time playing in some happy fairy-land of dreams, while his body grew to manhood with small assistance from the dreaming child within. He dreamed of a great future, of fortune that would come to him in some romantic fashion, of travel in far distant lands, of strange adventures, and of a woman fair as the apple-blossom in the orchard, with hair that glistened like the sunlight through the branches of the trees. But for the farm his father and forefathers cultivated with such diligence, it was now farmed by others, who paid him rent whenever they were pressed to do so; but for the most part David was content to take his rent in kind, without considering very closely the strict value of the substitute, provided it was what he needed at the moment. He only asked to be allowed to live and dream his life out in idleness in his own way.



But one day, as he sat and smoked, an old man walked into the house unasked, and took a seat beside the hearth, as if assured of welcome, or as if conscious of his right; nor was the owner of the cottage one to question any caller's right to hospitality. So when the old man took his seat David reached down a long "church-warden" from the rack and pushed across the brown tobacco-jar with shining figures of sportsmen with their dogs in bright relief upon the sides and with a broken lid, but not ill furnished with the best Virginia.

The old man thanked his host, and filled the pipe slowly and thoughtfully, while David looked at him as if he were a dream. They smoked in silence for a while, and the sun sank behind the mountain.

David stirred the fire, took the kettle out to fill it at the pump, and brought along a bucketful of coal. He hung the kettle on the hook above the fire and looked into the oven, where something simmered softly in a big stew-pan of an antique style. The household furniture and implements were out of date but David's cookery was of a kind that savors of eternal youth; for though the fashions change in culinary art the principles remain eternal as man's appetite.

And still the visitor kept silence, smoking as if he too were one of those that have lost contact with the world of facts. The daylight died, and as it fell the house took on another aspect, for the firelight glowed and flickered pleasantly upon the two strange silent men, and seemed to draw them nearer to each other in the silence.

Then David rose and set the table, and they ate in silence, thoughtfully. And then the old man moved as if to go; but hesitated, and stood facing his host, as if he had some matter that he wished to speak of but almost feared to mention.

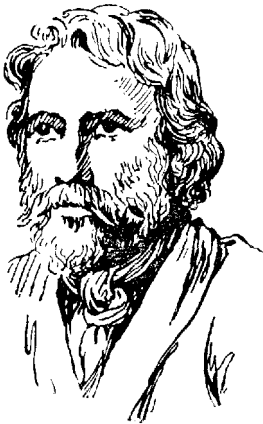
David saw his embarrassment and said:

"No need to hurry. Sit ye down again."

But the old man shook his head.

"I must be getting on," he said; "but I must tell you of a dream I had. I saw this place of yours and in the orchard there I saw a treasure, and I saw you there with all those jewels in your hands; and when I came along the road I saw the place and knew it; so I came right in to tell you of the dream. I think I'd best be going.

Thank you kindly for the bit of supper. Maybe you'll think of me when you are rich. You'll not need telling how to use it wisely. The man who gives is richer than the man that keeps. Goodnight to you."



David stood looking into the fire long after the old man had gone, and the glow of the burning coal was not brighter than the beam of those jewels that lay waiting for him in the orchard as they appeared to his imagination. He saw himself rich and honored, but all his visions were etherealized by the rich vein of poetry in his nature. He saw himself robed in some sort of oriental splendor, in a palace that resembled nothing under heaven, and a woman at his side, the only element at all approaching probability in all his dream of greatness.

He saw no incongruity in it all; he had no doubts about the truth of the old man's story or of the value of the treasure that lay waiting for him, nor was he troubled by any knowledge of the law that makes all "treasure trove" the property of the Crown. The land was his and all that the land held, so far as he could see. Nor was he in any hurry to begin the search; indeed that thought seemed almost like a desecration of the beautiful romance.

Next day he visited the orchard and mused upon the buried treasure, he tried to see in fancy where it lay, how it was housed; and then he fell to wondering about its history, and how far back it was that it was hidden there for him to find.

The weeds were dense, and the trees branched low, while rocks lay round about fallen from the ruined wall, which once had served to keep the children from the fruit, that used to be so plentiful and rich before the orchard was neglected. The fruit was now too poor to be worth marketing. The broken wall attracted his attention, and he thought it would be well to build it up again before he opened up the ground; for neighbors are not always just as honest as they might be, and he did not wish to put temptation in their way. So, dreaming still, he went to work upon the wall; and all the village got to gossiping about this strange event; but David did not hear the talk. He found the work most interesting, for it seemed as if he were building the wall around a palace for his bride, who had such golden-gleaming hair, and such a smile as made him smile each time he thought of it. And so the first day passed; then came the mending of the gate, and that led on to mending all the other gates, which took some days of steady work; and all the village wondered. David at work! what next?

Then it seemed prudent to prepare a place to store the treasure, and all the doors and windows in the house were innocent of bolts and locks, or if the locks were there the keys were gone, and then the tools were badly rusted, and the workshop in the yard was all in ruin: so he spent days in setting things to rights there, so as to have the means to do the other jobs; and one thing led to others, till the days seemed far too short for what he had to do: and all the while the treasure of the orchard waited unrevealed. The autumn was almost over when at last he thought he might begin to open up the ground; but even then there was a lot of work to do clearing away the rubbish and the dead wood that entangled all the ground. When



that was done he went to pruning the old apple-trees, cutting away the limbs that would be in the way when he began to dig.

He cut the limbs and branches into firing and kindling, which he stacked in the woodshed, for a rich man needs fuel for his hearth if he intends to entertain his guests. That thought suggested cleaning and restoring household furniture. This occupied his evenings,

when other men were drinking in the village inn or gossiping about the village with the women. And, as he worked he tried to think of what would be most worthy of the queenly woman with the golden hair. It was for her he carried new rails to fill the gaps in the old banisters, that once had been the pride of the small stair that mounted to the chamber overhead. Then came the tottering oak table with its defective membership of legs, of which one still remained as model, richly carved and curled: and then the cumbersome arm-chairs all black with age and decorated with a wealth of ornament, but badly mutilated, almost paralytic, one might say. This work awoke the artist in the man, and, as the evenings lengthened with the closing year, he found more opportunity for developing his natural talent, and soon grew expert with long hours of loving work. Then, when the damaged furniture was all restored, he started carving new decorations for the fittings of the palace he was building for the dream-damosel, the blessed one with golden gleaming hair.

This vision of the "blessed one" had grown upon him, till it quite obscured the picture of the treasure in the orchard, which the old man's story had evoked; and yet the treasure was as much a certainty to him, as was the coming of the lady with the crown of jewels glistening in the sunlight of his dreams. He felt that it was safe there in the ground and only needed to be brought to light.

The orchard had been dug from end to end, and now the frost had come, so that the roads were slippery, and the horses needed roughing. David's forge had formerly been a center of activity, for his forbears were craftsmen and good smiths as well as farmers, and now the farmers came to him again, since he had put his workshop into working order; and with one thing and another he found himself too busy to go on with the deep digging he had planned.

His hospitable nature made him ask his customers or clients in to drink tea with him in his restored and renovated cottage, and the fame of his artistic carving spread, so that the squire heard of it and came to see; and, being more than usually appreciative of native art, he asked the artist to design and carve a newel post for the oak staircase in the Hall. This led to other orders, and, as David was indeed a natural genius, his work was not unworthy of the admiration it evoked. So his fame grew; and with his fame came solid compensation in the form of cash, not jewels, but good serviceable cash. Now David had begun to pay attention to his clothes, for it would not be

polite, he thought, to show himself ill-dressed to her who would be coming to his home ere long. His dreams of happiness had formerly lain far away in distant lands and in a future equally remote, but now the present moment seemed to be gaining mastery over the dream-future, and he was preparing all the time for an immediate advent of the blessed one.

David was prosperous; the villagers spoke well of him, and treated him with more respect than they would show to any ordinary freeholder; for he was strangely different from his class: in fact he stood outside of class and caste, as artists must do, being touched and tempered by the magic fire of the Gods.

Yet he was restless, with a yearning in his heart, that was not altogether due to dreams of wealth that lay within his reach and yet seemed inaccessible. The money that he earned he parted with at every call for help; and as he gave so freely, he was reputed rich beyond all reason. There was a certain air of aristocracy about the man, in spite of his complete indifference to rank, perhaps because of it. No one would dream of "patronizing" David. The wealthy came to him to get his work, the poor to get his help, and others came to gather something from his kindly geniality; just as they would go out to feel the sunlight for a while, when the wet weather broke. Yet he was lonely, longing for his stately princess with the jewels in her hair.

Often he sat alone far into the night dreaming, as formerly he dreamed the whole day long; but now his dreams disturbed him, so that he rose and wandered out, not even caring to excuse himself by any show of caring for the safety of the place: the dogs could do all that.

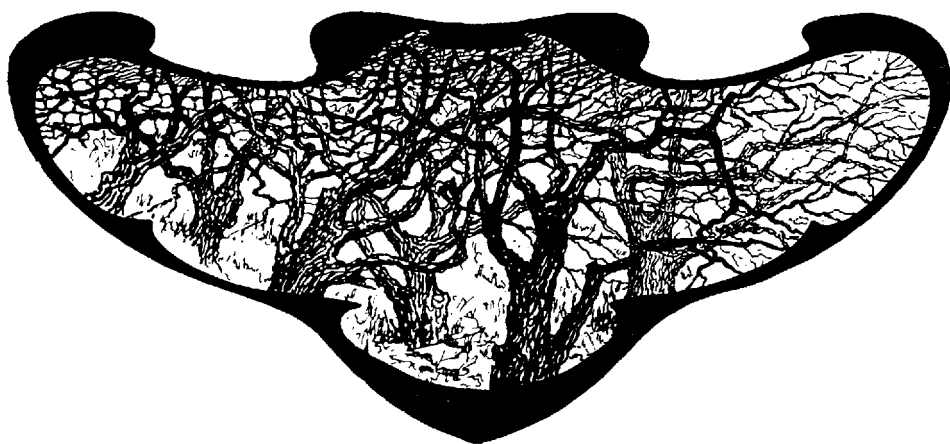
One night he went again to settle on a spot at which he should begin his digging for the treasure. The moon was shining and the rows of cauliflowers glistened, and the currant-bushes cast deep shadows in among the patch-work covering of light, that filtered through the branches overhead and made a richly decorated carpet on the ground. The dogs growled warningly yet in an undecided way, as if they could not quite make up their minds about some object they could half see beneath a richly laden currant-bush. They tried to climb the gate, but David called them off, and went himself to see what it might be.

He found a bundle laid beneath the bush, and as he stooped to

pick it up he heard a loose stone fall from the wall in the far corner of the orchard, where boys made their way into the place, knowing the owner's easy generosity. He laughed, supposing it was one of these small apple stealers on a night adventure; but the bundle stirred as he touched it, and a feeble cry came from beneath the shawl that covered it. A child! He took it up and looked at it; and as the moonlight fell upon its gleaming curls it looked at him and smiled.

That night the palace of the long expected blessed one glowed with light in honor of the coming of the Queen; and David and the dogs sat there in wonder at the marvel of her coming. The house was filled with such strange peace that night, that even the dogs were silent when a haggard face peeped through the half closed window and then vanished.

Next day the miller found the body of a woman in the pool above the milldam, but there was no clue to her identity. They buried her at David's cost in the far corner of the orchard, and he fenced the spot, and planted roses, and laid a stone there with the date upon it and a picture of the moon above an apple-tree reflected in a pool below. He carved it as a thank-offering to her who had confided to his care all that she had to give, and David's heart was full of gratitude for the treasure of the orchard; and as he sat and gazed upon the golden ringlets gleaming in the sun, he laughed to think how poor and vulgar was his former reading of the old man's dream.



SAINT-GERMAIN: by P. A. M.

VIII



SAINT-GERMAIN is always ready to bear the brunt of all that happens, and d’Affry is soon able to report to Choiseul that Bentinck is ready to throw him over, on finding that he cannot use him any longer or more successfully. Bentinck is made to say that Saint-Germain amused him, and that is the only reason he continues to see him. But it is clearly understood that he would have been glad enough if Saint-Germain had succeeded in bringing about a rapprochement between them.

There was some difficulty in communicating Choiseul’s letter threatening Saint-Germain with the Bastille because he seemed to treat d’Affry’s invitations to go to the embassy with some indifference. But d’Affry was able to tell various people of importance with whom Saint-Germain was closely connected the turn affairs had taken, and they began to desert him. Finally there was a meeting and Saint-Germain was plainly told about the fate that awaited him if he meddled in political affairs. Also by the King’s command, expressed through Marshal Belleisle, d’Affry declared that he was to listen to what Saint-Germain had to tell him. By questions the Ambassador elicited the fact that Saint-Germain knew of no overtures relating to the French soldiery, nor concerning the navy and finances. Then d’Affry made the remark that they could only be political and gave him Choiseul’s message, since the latter’s concern was political only.

Saint-Germain seemed at first indifferent, then astonished at the treatment he had received, then a little disturbed, but he did not show any inclination to abandon his plans. So d’Affry warned him again that if he chose to meddle in the King’s business, it would be reported to Choiseul and he would be publicly discredited.

Then d’Affry visited Mr. Yorke, the English Minister at the Hague and the conversation turned on Saint-Germain. The English Minister said that the question of peace had been broached, but only in a general sort of way. Being referred to the Duke of Newcastle, the latter said the overtures of peace on the part of France would be welcomed in London, whatever the channel through which they might come. D’Affry asks Choiseul to communicate this to Marshal Belleisle. He also mentions that Saint-Germain told him among others that he had been granted the Château of Chambord by the King, but without its revenues.

On April 8th d’Affry wrote to Choiseul that he had information

of Saint-Germain's continuing to visit van Rhoon. He is reported by an avowed enemy of Bentinck's as saying that d'Affry has to do what he is told, and that Choiseul does not like him, but that if Choiseul has part in his Majesty's councils, he, Saint-Germain, can say the same.

On April 11th Choiseul replied to d'Affry telling him that he had the King's authority to discredit Saint-Germain in the most humiliating and emphatic way. Also to see if through the friendliness of the States General he cannot arrange to have him arrested and put over the border into France at Lille. Also if possible to have a public announcement made in the Dutch Gazette which would finally suppress him.

It may be that all this is really approved by the King. But it is more likely, considering what we already know, that Choiseul did it entirely on his own initiative, or in face of the King, who had to disavow his secret representative when challenged. Choiseul was too powerful.

D'Affry replied on April 17th. The demand for arrest and extradition had to pass the Committee of the Council of which Bentinck van Rhoon was President, which, as d'Affry realized, probably meant the escape of Saint-Germain, through the friendliness of Bentinck. It happened just as he expected. M. de Kauderbach informed the French Ambassador that M. de Bentinck had been to see Saint-Germain between 7 and 8 p. m. He left before 9 p. m. Then there was another visitor who did not stay long. Afterwards M. de Bentinck returned between 9 and 10 p. m. and remained until midnight. Saint-Germain had risen at 5 a. m. and taken tea; then one of M. de Bentinck's lackeys had brought a carriage and four into which he entered and was driven away, but the landlord could not tell the direction in which he had gone.

D'Affry says he was indignant at Bentinck's action. He went with M. Kauderbach to the inn and confirmed from the landlord's own mouth all that had been told him. Immediately afterwards he complained formally to the Pensionary of the help Bentinck had given to Saint-Germain, but carefully concealed the source of his information, in order to protect the landlord of the inn, suggesting that he had found it out through his spies.

Supposing that Saint-Germain might have gone to Amsterdam, a letter was sent to the French Commissary of Marine, M. d'Astier,

to request that Saint-Germain be arrested and detained under guard. D’Affry then told the Pensionary that if the States General refused this act of justice, the French Government would know where to find Saint-Germain as soon as peace was signed, and would then take him. Finally the Ambassador concluded that Saint-Germain was pressed for money because he had borrowed two thousand florins from the Jew Boaz, depositing with him three opals “real or false,” in a sealed paper, as security. He will try to obtain from M. de Bentinck a disavowal of Saint-Germain as cautiously and courteously as possible, when occasion arises.

It must be remembered all through this political incident that there was much comedy mixed with the tragedy. What appears on the surface is by no means necessarily the truth. The Count de Saint-Germain had been a personal friend of the Choiseul’s, now he is nominally a political enemy. And yet it is not at all impossible that he might at such a time meet Choiseul privately on quite a different footing, and d’Affry also. Diplomacy is a queer business. Some have suspected that the whole of this affair was simply planned to get rid of Saint-Germain politically and publicly with as little real trouble as possible, and that there never was any real intention of arresting him, if it could be avoided. In any case we know that the story about the King approving this and giving the order for his arrest was pure jugglery on Choiseul’s part.

Here is the Memorial to the States General.

Sypesten. p. 100. Letter from d’Affry. See Zie Rijksarchief.
Resol. Stat. Genl. 1760; fol. 458.

Hauts et Puissants Seigneurs:

An unknown man who calls himself the Comte de Saint-Germain, and to whom the King my master had the kindness to accord an asylum in the kingdom, has abused it. Some time ago he went to Holland and recently to the Hague, where without being avowed by His Majesty or by his Ministry, and without any mission, this impudent fellow has taken upon himself to declare that he is authorised to treat of the affairs of His Majesty. The King my master orders me expressly to inform your High Mightinesses and to publish the matter abroad in order that none within the boundaries of your government should be deceived by such an impostor.

His Majesty commands me moreover to claim this adventurer as a man without standing who has completely abused the asylum which had been granted him, by interposing himself and speaking of the government of the Kingdom with both shamelessness and ignorance, and announcing falsely and rashly that he was authorised to treat of the most intimate interests of the King my master.

His Majesty does not doubt that your High Mightinesses will give him the justice which is his right to expect from your friendship and equity, And that you will order the pretended Comte de Saint-Germain to be arrested and taken under good escort to Antwerp, thence to be taken into France.

I hope that your High Mightinesses will accord me this request without any delay.

Done at the Hague, April 30th, 1760.

(Sd.) d’Affry.

On April 25th d’Affry wrote again to Choiseul to report that Saint-Germain was rumored to have gone to England. He had not stayed in Helvoetsluys but had gone on board the packet boat and remained there until she had sailed. Other rumors said that he had gone to Utrecht, and thence to Germany. D’Affry made the statement that the conduct of M. Bentinck van Rhoon in the matter had still further lessened his credit everywhere. But in view of certain other remarks this sounds like a mere political assertion, which might well be refuted by the other side.

Two days later, on the 27th April, d’Affry wrote again to Choiseul describing a visit he had had from a University Professor of Leyden who was closely connected with M. de Bentinck. He came ostensibly to invite d’Affry to dinner, but really to speak of the President of the Council, Bentinck. So d’Affry says. But the conversation turned to a man named Lignières and his friend a Swiss named Vivet (or Virette?) who had been to the Hague with the idea of introducing a machine for hollowing out the beds of rivers and cleaning the canals. The invention had been offered to the French Government, but was refused, and these men therefore considered they were quite right in going abroad. D’Affry thought very little of the machinery, but was much more prejudiced against it by the fact that Saint-Germain was behind the promoters of the scheme, giving them his protection. This mention of Saint-Germain gave Professor Alaman the opportunity to ask d’Affry all about Saint-Germain. It was quite possible that this was his intention all along and that the talk of Bentinck, like the dinner, was simply an excuse or at most a parallel object. D’Affry told him the whole story of his connexion with Saint-Germain and M. de Bentinck.

Without being able to defend Bentinck’s conduct very warmly Professor Alaman spoke of the latter exactly as Saint-Germain had done, seeking to bring about a better understanding between the French Ambassador and Bentinck, this being thought advisable.

D’Affry spoke of the early advances he had made towards an acquaintance with Bentinck which had been coldly treated, and therefore ceased. His present conduct showed little desire to oblige the French, and if M. de Bentinck really wished to meet d’Affry he might expect to be received with the courtesy due to a man of his rank and position; but there was no warmth in the remark. Probably, since Bentinck has always been opposed to the French, he is merely seeking the credit that would attach to his connexion with the Foreign Ministers at the Hague. In such a case or in any case he ought not to be trusted, and all should be warned against him.

On May 1st Choiseul wrote to d’Affry to say that he doubted that Saint-Germain had gone to England, as he was there too well known to take people in.

On May 2d d’Affry wrote that the memorial had been noted by the Provinces, and that Saint-Germain being out of the country, they considered that enough. Also the Gazettes had published the Memorial and that ought to discredit him sufficiently to need no further steps being taken.

On May 5th d’Affry had an opportunity to speak to Bentinck owing to a question of artillery sent from Sweden to Amsterdam and there held awaiting authority to pass through Dutch territory. The Ambassador said all he had to say of Saint-Germain, concealing what he knew of Bentinck’s favoring and helping his escape, and put it in such a way that it appeared as if Saint-Germain had compromised Bentinck without the latter’s authority. The result was that Bentinck was somewhat embarrassed, and readily consented to pass the artillery through Holland. This, says d’Affry, was probably to gain favor, but he has no intention of going beyond the King’s command to treat him with courtesy and formality.

The reply of Choiseul approves of this, as Bentinck has for twenty years been opposed to France in various ways and this cannot easily be atoned for. The Memorial as to Saint-Germain will be published in the French as in the other Gazettes.

On May 12th d’Affry wrote that he has been informed that Saint-Germain on arriving in England found a State messenger who prohibited his proceeding, and had orders to re-embark him on the first vessel that sailed. He had probably returned to Helvoet and again left Dutch territory without delay. M. de Galitzin, his correspondent, says that the English Minister would not allow Saint-Ger-

main to be in London because he believed that the apparent displeasure of the French with him was merely a pretext to give him a freer hand in England. D’Affry adds that the publication of the Memorial will leave no further suspicion as to this. One can, however, imagine Pitt thinking that it was merely another clever move to convince him.

This incident in England is given with more detail in a letter dated 6th May from the Earl of Holderness to Mr. Mitchell, the English representative at the Prussian Court, for the information of Frederick the Great, the ally of England. Speaking of Saint-Germain, he says.

Accordingly, he arrived here some Days ago; but as it was evident that he was not authorised even by that part of the French Ministry in whose Name he pretended to talk, & as his Sejour here could be of no Use, & might be attended by disagreeable Consequences It was thought proper to seize him upon his Arrival here. His Examination has produced Nothing very material. His Conduct & Language is artful, with an odd Mixture which it is difficult to define.

Upon the whole, It has been thought most advisable not to suffer him to remain in England, & he set out accordingly on Saturday morning last, with an Intention to take Shelter in some Part of his Prussian Majesty’s Dominions, doubting whether he would be safe in Holland. At his earnest & repeated request he saw Baron Knyphausen during his Confinement, but none of The King’s Servants saw him.

The King thought it right you should be informed of this transaction; and it is the King’s Pleasure you should communicate the Substance of this Letter to His Prussian Majesty.

I am, with great Truth & Regard

Sir,

Your most Obedient
humble Servant

Holderness.

Mr. Mitchell.

On May 14th d’Affry reported a conversation he had had with Yorke on the subject of Saint-Germain. Yorke had known the latter nearly twenty years and so ought to have some knowledge of him. He said that Saint-Germain had not been arrested at Harwich, but on arrival in London on an order from Mr. Pitt, whose head clerk had been to question him. The report seemed to show that Saint-Germain appeared to be a sort of lunatic, without, however, any evil intentions. (This was the trick Saint-Germain so successfully played on the English authorities who arrested him falsely in 1745.) Saint-Germain was told that having given proofs of his incautiousness he

was to be conducted to Harwich and not permitted to stay in London or England. He returned to Helvoetsluys and thence to Utrecht, then to Germany. Yorke thought he would probably go to Berlin or to join Frederick the Great. In answer to a direct question as to whether this procedure had really been caused by Saint-Germain's distrust of the English minister, Yorke replied that he was ignorant of the motive, but he had informed his ministry that he had no doubt that it was from a desire to oblige the French.

Amid all this open and secret intrigue, in which there is so much that cannot be taken on its face value, we should note that there is some hint here and there of Saint-Germain doing certain things in England and perhaps unofficially staying a few days later than he was officially supposed to do. Also he was permitted to see his friend Baron Kuyphausen. Much seems to depend in the appearances one Government could put upon its actions in order to give the other a desired impression.

This practically ends the d'Affry-Choiseul correspondence for the year 1760.

Two years later there is a reference to the matter which is of sufficient interest to note. D'Affry wrote to Choiseul on March 23d, 1762, that Count Saint-Germain had since been about the Provinces of the Republic under various names. Recently he had purchased, under the name of a merchant of Amsterdam, Noblet, an estate in Guelders, from the count de Walderen, on which he had paid 30,000 francs to the time of writing. D'Affry wants to know if he is to take any proceedings against him by memorial or otherwise, or to let him alone. The reply was that Saint-Germain had been punished sufficiently for his imposture and that the completion of his discredit must be left to himself.

There are always discrepancies in these matters. Saint-Germain makes a deposit of 30,000 francs on the purchase of an important estate; the next sentence says that the efforts of the French diplomatists have so discredited him that he dare not show himself openly, and is reduced to gain a living by trying to make dupes of people with his chemical secrets. He never receives a remittance from any one, and yet has a million or so in gems always at his disposal which Jews and jewelers are willing to pay for well, and yet these supposedly intelligent diplomatists assume that they are false. They are criticising and trying him; we shall perhaps find that the contrary

is the case; he was testing and trying them in the hope of finding one among them worth his salt as an unselfish honest patriot, as he tried Marie Antoinette — but she never understood, and he had other countries to attend to and help. The whole story is a mass of paradoxical details.

There are papers left by Bentinck van Rhoon, now in the Dutch archives, in which under dates from March 9th to April 25th, 1760, occur many passages relating to the subject of Saint-Germain and his mission at the Hague. But there are only a few extracts which we need make, since the rest coincides with what we already know, or is of no particular value. There is a remark under date of March 26th which gives one of those all too rare glimpses into what, rather than who, Saint-Germain was. Regarding the remark that Saint-Germain had got into a devil of a mess with the French Court, he declared to van Rhoon that it was rather d’Affry who had got into trouble. Saint-Germain was not the subject of the French King and therefore the latter could not command him to do anything. He believed that Choiseul had written on his own initiative and that the King knew nothing at all about it! If he were shown an order (written) by the King himself he would believe it; but not otherwise.

He (Saint-Germain) told me that he had written an “Instructive Memoir” which he intended to send to d’Affry, and which he read aloud to me. He laughed and I did the same, thinking of the effect that his “Instructive Memoir” would have on d’Affry. He called the latter “blockhead,” “poor fellow” and “this poor d’Affry who thinks he can awe and bully me, *but . . .* he has come to the wrong person, for I have trampled under foot both praise and blame, fear and hope, I who have no other object but to follow the dictates of my benevolent feelings towards humanity and to do as much good to mankind as possible. The King knows very well that I fear neither d’Affry nor M. de Choiseul.”

(To be continued)



To help a child truly is to help it to develop its highest faculties.

Katherine Tingley

THEOSOPHY . . . is true Science, true Religion, and true Philosophy.

Katherine Tingley

THEOSOPHY gives one strength and love and courage; fear is unknown.

Katherine Tingley

THE CULTURE OF MUSIC, FROM A THEOSOPHICAL STANDPOINT: by Music Lover



THE object of this article is to show briefly what light may be thrown, from a Theosophical point of view, upon the nature of music, its function, and the cultivation of the art. Theosophy illuminates all subjects upon which it sheds its light, and supplies the missing links so often needed to fill the gaps in the chain of our thoughts.

The nature, function, and influence of music have always been mysterious and hard to define. Both in its ultimate source and in the quality of its appeal it pertains to a sphere of conscious existence that is not directly related to the reasoning brain. The creation of music is inspired by a faculty beyond the ordinary course, and its influence appeals to an equally recondite power of appreciation. All attempts to limit music by trying to make it descriptive of definable ideas have merely proved by their failure the truth of the general proposition. Its effect, and presumably its natural function, is to convey ideas that are not definable in the ordinary way; and we feel that by striving to describe the impressions we have received from music we merely belittle the indefinable by our attempt to define it. People of a comfortably superficial habit of mind, content to accept facts without inquiring too closely into their cause or significance, may be satisfied to say that music (along with other arts) pleases the emotions, and to let the matter rest there. But perhaps in their case the appreciation was not very intimate, the appeal very deep. Music can excite the more superficial emotions, from the grave to the gay, the refined to the gross, as has been so well and so often said. But it also appeals to emotions of a far deeper and sublimer kind and rouses in us feelings for which we have no words, ideas which we can relate to nothing else, aspirations which fill us with a zeal that we cannot portray. In short music has a meaning, and all who are susceptible to its subtler influence must often have asked themselves what those ideas and aspirations mean.

It must not be overlooked that other influences besides that of music have also the power, in varying degrees and kinds, to arouse what might be called soul-memories or to connect us temporarily with some higher and richer quality of existence. Perhaps it is scenery, pictures, ancient ruins, some one or more of the numerous kinds of beauty, that thus appeals to our particular susceptibility. But music is peculiarly isolated and unmixed in its character. Poetry

conveys ideas through language to the mind, and the delineative arts present familiar forms to the eye. But music speaks in no words, is formless.

Music combines two great potencies — sound and harmony — if we may for the moment regard rhythm as included under harmony. Harmony of any kind appeals irresistibly, for it is but another name for perfection — our inevitable quest and goal. But, as associated with sound, its appeal is special and paramount. There are beautiful scientific experiments illustrating this idea, such as the sand-figures produced on a taut membrane when a musical note is sounded near. Sound in itself is one of the most potent and mysterious powers in nature.

Physical science has studied the properties of those vibrations in physical matter which produce the sensation of sound; but it does not pretend to tell us anything about the nature of the psychological effect — the sensation we feel. As we are not at present concerned with a consideration of the value of music in a world where there would be no ears to hear, we must concentrate our attention on the psychological aspect of the question. For present purposes sound must be defined as something produced in our mind, and music as the quality which we apprehend rather than as the mechanical excitants thereof.

Sound is one of the most potent and fundamental forces of nature, having much to do with creation and the orderly arranging of atoms in a building process. In cosmogonic symbology the Word is always made the creative power. Vibration and sound represent mysteries whose disclosure would lead to great power over nature, but such secrets would cause destruction except in the hands of responsible people.

The culture of music may surely be reckoned among the chief of those influences which in our time have tended to counteract materialism and sordid ideals. Through its agency souls have been able to speak to the souls of humanity in a universal language and to influence mankind for its good by means other than verbal appeal. This gives the clue to the real object with which music should be cultivated. The art must be regarded as a powerful means of promoting the soul-life of humanity, as opposed to the sensory. We have to consider both the effect on the artist and the effect on his audience. By studying music and learning some instrument, a man finds a new chan-

nel for the expression of that which is in him. Perhaps it may be nothing more at first than a new channel for his vital energies to run in; and in this case the study becomes a most powerful aid to the development and refinement of coarse or stunted or warped natures. Energies which else would run into wrong channels now find a healthy object. The effort of mastering the new art wakens up the whole nature of the student, and arouses his faculties of apprehension and understanding in general, so that his usefulness and fulness of life is increased all round.

To a more refined nature also the culture of music may be a stepping-stone to a fuller realization of the meaning of life and to a richer development of faculty. But this theme is familiar enough and calls for no special comment here. A word should be added on concerted music.

When people learn to do anything in concert, even if it is only physical drill, they make a great advance. They learn to subordinate the personal motive to the collective purpose. Try to drill an undrilled body of grown-ups, if you want experience of the difficulty of taking out personal kinks. When told to put out their foot, instead of doing it they will raise an objection. It hurts them to have to obey rules which seem to them arbitrary. In this case the personal nature has grown solidified and often has to be broken and reset. But the man who, realizing what it means, takes the process with a good will, rejoices in the new world he is opening up for himself by learning to do things which are in the line of duty but opposed to personal inclination. So drill of any kind is a needed introduction to the practical philosophy of life. And when the drill takes the form of concerted music, it has many added glories. People who sing in a choir have to subordinate personal notes in order to blend with the general harmony. Here again, grown-up choirs are apt to find the work go a little against the grain at first.

This article set out to speak of music from a Theosophical standpoint; and the way in which Theosophy elucidates the subject is by closely connecting the culture of the musical art with the culture of the art of right living. Indeed the practical Theosophist thus associates everything he does with the art of right living; Theosophy enters into everything he does; all minor purposes are contributory to the great purpose.

In drilling a choir or an orchestra, we are drilling people to act

in concert, which is the one thing needful for humanity to do — if it is to progress and be happy. Now in a Theosophical center, as at the Theosophical Headquarters at Point Loma, music is cultivated with this principle always to the fore in full view. As there is no purpose to turn out a supply of “stars” or merely to provide people with a lucrative profession (though they of course obtain this incidentally), the main purpose can be attended to — which is to train people in the art of right living. All those who deplore the admixture of undesirable motives and influences with musical culture will be glad to hear of the possibility of music being pursued in freedom from these drawbacks. Many artists must have often wished they could cherish their art without having as their spur vanity, gain, or necessity.

It will scarcely be denied that the arts stand in need of revival, they having, as many think, succumbed largely to a universal worship of things evanescent and external. But how can we revive them except by reviving that “inward and spiritual grace” which is essential to the production of all beautiful forms? Technique will enable people to express themselves beautifully — if they have anything to express. In short, inspiration is needed. The mere breaking away from old sources of inspiration or old forms of expression, without finding any new ones, leads to the weird and bizarre in art, musical or otherwise, with which we are nearly satiated for the present. Art is the expression of life, and beautiful art is the expression of the life beautiful and the soul beautiful, as Ruskin has so patiently labored to tell us. He had to use the English language to express himself, so we may find opportunity to cavil at some of his expressions, if we think we need to; but there is no doubt he expressed a true principle as well as anybody could express it under the circumstances.

What a tremendous power music could be for educating people in a higher sense, if it were properly used! And used in conjunction with the drama, all the artists being people devoted solely to realizing by their art those ideals of purity and right living which they have set up in their hearts, the souls of humanity could be moved. Thus, from a source of harmony, waves of harmony might be born on waves of music throughout the world, lighting fires everywhere and spreading a new inspiration.

And now, what is the reason why we fail to grasp the meaning

of the sublime message which music sings to us? Is it not because we try to bring Beauty down to the plane on which we live, instead of rising to the plane whereon she lives? Music beckons us to a higher life and we cannot follow; we fall back. But a high ideal is worth striving for, and what is worth having cannot be had for the mere asking. To achieve peace we must either relinquish our aspirations or else observe the conditions requisite to their realization. To realize the meaning of music, we must make our lives musical. And this is an affair of daily life. The difficulties all lie in the humble circumstances and duties, for it is herein that the enemy holds his fortress. It is from this vantage ground that we have to oust him if we would allow the spirit of harmony to obtain possession. There is a music within, whereof the outer music is but a feeble expression; and it is attainable by the man who makes his life harmonious.

We cannot divorce art from duty; and if our conception of art is such as to render the association unpalatable to our minds, we had better reform our conception of art. The narrow constricted ideas of righteousness are not in place at all; these go hand in hand with materialistic narrowness and prejudice in general. Our minds may be confused by the old partnership of joy with sinfulness, and gloom with holiness; but this is surely a snare of the great deceiver.

In the sublimest music we find that joy and sorrow seem to combine or lose themselves in something which is greater and grander than both; and we seem to see how all the experiences our soul may undergo are essential parts of its grand harmony. We see that our feeble notions of pain and pleasure are very inadequate, and we feel that the life of the Higher Soul stands in calm deep majesty beyond the flitting scenes. Music has thus initiated us into a foretaste of the greater Self-realization to come; it has admitted us to the forecourt of the temple. And while we are thinking thus, perhaps somebody sitting behind us begins chattering. Then we are angry, the personality shows his ugly head, and we are back in the cold dreary world once more. If we are wise, this gives us a second initiation. We must master temper — especially when it calls itself by a fine name. But the means of self-adjustment are within our power. We can find out ways of establishing the harmony within. Our circumstances are our opportunities. It will always be helpful to remember this, because we can always apply it to some extent if we are really anxious to do so. And “if we can’t be easy, let’s be as easy as we can.”

THE ANCIENT AMERICANS: by T. Henry

AMERICAN archaeology should be of peculiar interest to Americans. Yet to a great extent we on this continent still borrow from the Old World much both of materials and methods in our arts and sciences.

As a basis for the following remarks we take *Myths of the New World*, by Dr. Daniel G. Brinton, one time Professor of Archaeology and Linguistics in the University of Pennsylvania, Third Edition, 1896; because this book, although published some years ago, yet contains a rich store of carefully collected facts, which, together with the author's comments thereon, afford abundant material for instructive studies in archaeology.

From the Frozen Ocean to the Land of Fire, with few exceptions, the native dialects, though varying endlessly in words, are alike in certain peculiarities of construction, certain morphological features, rarely found elsewhere on the globe, and nowhere else with such persistence. (p. 18)

This quotation is followed by extended remarks showing that these languages, though differing among themselves, are as a whole *sui generis* and markedly distinct from the languages of the Old World. This fact supports the idea that the American "aborigines" are the remote descendants of a whole *humanity*. We use the word "humanity" here to denote a very large division of the human race, for the word "race," as commonly used is not large enough. The ancient Americans are descendants of the Fourth Root-Race, which preceded our present Fifth Root-Race, which latter has been in existence as a distinct Race for about 800,000 years.

The fundamental myths of a race have a surprising tenacity of life. (p.21)

Not so surprising, however, to one who bears in mind the significance of the fact. These myths are symbolical representations of truths, and their life is co-eternal with that of humanity.

On what principle of mental association a given sign was adopted to express a certain idea; why, for instance, on the Chippeway scrolls a circle means *spirits*, and a horned snake *life*, it is often hard to guess. The difficulty grows when we find that to the initiated the same sign calls up quite different ideas, as the subject of the writer varies from war to love, or from the chase to religion. The connexion is generally beyond the power of divination, and the key to ideographic writing once lost can never be recovered. (p. 22)

This last statement may perhaps be considered too dogmatic. Nor are we even reduced to guessing. Symbology has been much studied

and with great success; but of this we can speak more fully in connexion with subsequent details. These symbols of the circle, snake, etc., are of course world-wide; a circumstance which the author does not deny, but attempts to explain by supposing that mankind everywhere, when placed in similar circumstances, invents the same symbols and myths. But these signs are relics of an ancient mystery-language, once universally diffused, and used to convey the teachings of the Secret Doctrine. This is why we find them graven upon the dolmens and carved on rocks and sculpture in every land. The key to the understanding of ancient American symbology and myth is to be found in regarding the aborigines as remote descendants of the Fourth Race. The snake was everywhere a most sacred and pregnant symbol. As to the Aztecs, the writer points out that they had "reduced pictography to a system."

An Aztec book closely resembles one of our quarto volumes. It is made of a single sheet, twelve to fifteen inches wide, and often sixty or seventy feet long, and is not rolled, but folded either in squares or zigzags in such a manner that on opening it there are two pages exposed to view. Thin wooden boards are fastened to each of the outer leaves, so that the whole presents as neat an appearance, remarks Peter Martyr, as if it had come from the shop of a skilful bookbinder. . . . There is reason to believe, in some instances, their figures were not painted but actually *printed*, with movable blocks of wood on which the symbols were carved in relief, though this was probably confined to those intended for ornament only.

This represents a less decadent stage, though naturally the writer would regard it as a more evolved stage.

Immense masses of such documents were stored in the archives of ancient Mexico. The historian Torquemada asserts that five cities alone yielded to the Spanish governor on one requisition no less than sixteen thousand volumes or scrolls! Every leaf was destroyed. Indeed, so thorough and wholesale was the destruction of these memorials now so precious in our eyes that very few remain to whet the wits of antiquaries.

In such ways have the records of humanity's past been destroyed, as many similar incidents of vandalism in the Old World testify. Moreover there are keys still lacking to the interpretation of many of the records which we do possess.

Speaking of the mythology, the writer says it fared somewhat better —

For not only was it kept fresh in the memory by frequent repetition, but,

being itself founded in nature, it was constantly nourished by the truths which gave it birth.

This remark is just; but we would take the word "nature" in a higher sense, as meaning the *inner* nature of man and of things, which, being understood by those versed in the secret knowledge, was both concealed and preserved by the symbols and symbolic narratives. This explains why tradition is sometimes more reliable than history. History is written down and thus fixed in an imperfect form, with the prejudices and limitations of the various writers. Tradition lives in the racial memory, and thence reproduces itself again and again in individual minds. The following is also noteworthy in this connexion:

"These savages," exclaims La Hontan, "have the happiest memories in the world!" It was etiquette at their councils for each speaker to repeat verbatim all his predecessors had said, and the whites were often astonished and confused at the verbal fidelity with which the natives recalled the transactions of long past treaties. . . . The youth . . . learned by rote long orations, poems and prayers, with a facility astonishing to the conquerors, and surpassing anything they were accustomed to see in the universities of Old Spain.

And the expression of Montaigne, "*Ce que je mets sur papier, je remets de ma mémoire,*" is appropriately quoted. The writer points out that a symbol is independent of sound and is as universally current as an Arabic numeral. But the symbols were not arbitrary; they carried their meaning with them for those having the power to read them. Take, for instance, the *svastika* or four-armed rotating cross; it denotes the four forces of nature balanced by their rotation about their center, and epitomizes a maxim in practical Wisdom. To control his nature, man has to take his stand outside of the four forces, in the center, and from that pivotal point govern the changes. The symbol of Mercury consists of three parts, denoting the three parts of man; the central circle for his spiritual nature, the lunar crescent with its two horns for his mental nature, and the four-armed cross below for the physical powers. And so with many more.

With respect to the writer's interpretation of his facts, we may quote the following:

Those analogies and identities which have been brought forward to prove its Asiatic or European or Polynesian origin, whether in myth, folk-lore or technical details, belong wholly and only to the uniform development of human

culture under similar conditions. This is their true anthropological interpretation, and we need no other.

But such a theory will not suffice for a moment when we apply it to details. How comes it that humanity "invents" Flood stories, with the "Ark," perhaps birds, etc., and "Eden" stories, with trees and serpents? How, again, comes it that humanity is not equally unanimous in other and much less particular matters? One race has the bow and arrow, and another goes on for uncounted ages without these implements, until someone introduces them. Another invents a boomerang, and another a bamboo compressed-air fire-syringe, and so on. Man does not everywhere invent the same language, nor is it any more likely that he would invent exactly the same myths. But, equally with the writer, we reject the Phoenician and Lost Ten Tribes hypotheses, together with many other speculations of the sort. Undoubtedly it is true that these Red Men have dwelt in isolation during all the ages which we call historical. The connexion with other lands was further back. Nor need we be hampered with the notion that the people must have been primitive or that the land and water configuration of the earth was the same as it is now. We have to go back, in matters like this, to times that may be called "geological"; and why not, indeed?

One vast difference marking off these people from the races of the Old World is, says the author, the entire absence of the herdsman's life. And here it seems pertinent to remind him of his theory that human beings under similar circumstances will develop similar traits. What is there in America to forbid the herdsman's life?

Further on, however, we find the author himself arguing that the American man is an immigrant.

The laws of the evolution of the higher vertebrates offer no support to the idea that the species Man was developed on the American continent. Its living and fossil fauna are alike devoid of high apes, of tailless monkeys, or those with thirty-two teeth; in the absence of which links we must accept man as an immigrant, not a native in the new world.

Under the head of "The Idea of God," we learn that, with the Indians,

A word is usually found in their languages analogous to none in any European tongue, a word comprehending all manifestations of the unseen world, yet conveying no sense of personal unity. It has been rendered spirit, demon, God,

devil, mystery, magic, but commonly and rather absurdly by the English and French, "medicine."

The author seems to regard this conception as inferior to that of an infinite personality, and as indicating an inferior mental capacity in the people entertaining it. But one may be disposed to ask what is meant by an "infinite personality," or even to suggest that the phrase is a contradiction in terms. It would seem that, in order to make our notion of a Supreme Being infinite, we must so stretch the sense of the word "personality" as to divest it of all its accustomed meaning. Contrariwise, if we insist on the attribute of personality (in any known sense of the word), we must give up the idea of infinity. In short, it may be argued that the Red Man's idea is the more philosophical of the two. But let us not confuse personality with Being; for is not personality rather a limitation of Being? Surely we can speak of the Supreme Being as the Great Self or the All-Father, without attributing thereto any such limitation as is implied in the word "personality." This is an important point in connexion with Theosophy. For some people are inclined to think that Theosophists depreciate the Divine when they say that God is not a person; whereas Theosophists in reality enhance and elevate the idea of Divinity by their refusal to associate that idea with such a limitation. Even in man himself Theosophists recognize the existence of a Self that is superior to the personality. This may perhaps be said to be a quibbling over words; but words are important. The mere use of a masculine pronoun in speaking of Deity has imposed upon the conception limitations that are absurd and even ridiculous. But it would be equally absurd to use a feminine pronoun, though not *more* absurd.

The author calls attention to the well known fact that wind and spirit are in many tongues etymologically the same; as in *spiritus*, from *spirare*, to breathe or blow; *animus* and *anima*, cognate with the Greek *anemos*, wind; *psuche*, *pneuma*, and *thumos*, from roots expressing the idea of wind and blowing; *ruach*, in the Bible, translated as wind, spirit, or breath; and the Egyptian *kneph*. The reason, he says, is easy to guess. No guessing needed, say we; the etymology records a simple fact — that spirit is a breath. But it is surely significant that cosmogonies should agree on this point. In the primitive tongues of America are found many words, meaning, in the various languages, wind and spirit. Clearly we have here a

fact in nature, ascertainable by the perceptions of man, indisputable; but not the outer senses. Also we may bear in mind the four elements of fire, air, earth, and water; roughly corresponding to spirit, mind, soul, and body; though here we must use the words *soul* and *spirit* in somewhat other senses. Fire is the spiritual energy, air is that which embodies it — the substance of mind, water again embodies the first two, and corresponds to the emotional or psychic nature; while earth or the body embodies the whole. This natural quaternary was a cardinal tenet of the Secret Doctrine .

Another interesting point made by the author is that there was no dualism of good and evil Gods. This dualism he considers Asiatic; among "primitive" men there are no devils. In many cases that deity which, through misconceptions by missionaries and others, has been reported as an evil deity, was in reality the highest power they recognized. Very soon after coming into contact with the whites, we are told, the Indians caught the notion of a bad and good spirit, pitted one against the other in eternal warfare, and — they engrafted it on their ancient traditions.

With regard to dualism and monism, it should be remembered that the completest system recognizes both. In other words, theogony begins with a trinity. It was so in the Persian system, which recognized a power beyond Ormuzd and Ahriman, as pointed out in the book.

(To be continued)

AURORAL SOUND

IN the *Monthly Weather Review* for January is reproduced an article by a Norwegian, who cites many well authenticated instances of a rushing sound having been observed in connexion with auroras, including a note from an observer of thirty years' standing for the Finnish Meteorological Institute, who is a very careful observer. In reply to an inquiry he wrote:

On October 10, 1911, we had a very beautiful flaming aurora over the whole dome of the sky, but no sound was heard here. It is when the aurora sinks down low over field and forest that it is accompanied by a noise similar to that of a roaring and rushing stream. Four times in thirty-four years have I observed this sound and reported it to various observatories.

Mr. T. Gran of the Scott Antarctic Expedition once heard a peculiar noise attending an Aurora Australis, and the party of Lieut. Campbell repeatedly heard such a noise.