

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. XXVI, NO. 6

JUNE 1924

"HE who knows, is unafraid and is therefore too wise to threaten; because a threat is an admission that the cause he has at heart is unjust. He who knows not, threatens; and accordingly the knowing are forewarned. Justice has a sharp sword, and its sheath is Silence."

— *From the Book of the Sayings of Tstang Samdup*

BLACKMAIL

TALBOT MUNDY

BLACKMAIL is a predominating evil of this age and generation. We are largely governed by it, in private and in public life, nationally and internationally. Our views of history are warped and obscured by a process of so-called education, of which blackmail is an intrinsic principle. Business is limited and hindered by it. Our law courts are in countless instances its unintentional agents. All altruism is restricted by the dread of what the blackmailers may say or do to discredit anyone who dares to act with true nobility.

The blackmailer is one who fears that his own tricky interests cannot be served except by unjustly accusing another, and who threatens infamy, loss, or violence in order to compel compliance with his arbitrary will or concession to his plots.

The system, which is practically universal in this generation, draws its strength and pertinacity from the fixed conviction that the life of a man is only three-score years and ten; in consequence of which, all calculations are based on an absurdly narrow supposition that immediate profit and loss are the only waymarks of success or failure.

Extreme instances sometimes provide the simplest illustrations, and the broadest are the easiest to understand. A nation, for instance, more powerful than another threatens war unless the weaker shall comply with a peremptory demand. That is blackmail in a sense in one of its crudest and most cruel forms, although it is sometimes glorified under the deceptive name of patriotism.

Or, a group of individuals, having what they believe to be interests in

THE THEOSOPHICAL PATH

common, threaten their elected legislators with political oblivion unless they shall vote as instructed, whether or not the legislators think that course is right. The legislators, yielding to the threat in fear for their own pockets and careers, form a caucus and refuse to pass just laws proposed by the representatives of other interests unless their own requirements shall have precedence. In this way the evil multiplies itself and a small body of expert politicians frequently blackmails a whole nation; but the system is glorified under the misused title of Right.

THE ASTONISHINGLY MISUSED NAME OF JUSTICE

An institution or an individual receives a substantial bequest, from someone who, perhaps, made during his lifetime such provision for his immediate relatives as he considered just and who wished the balance of his fortune to be used for the general good of humanity. But the testator's body is hardly decently disposed of before lawsuits are begun to set aside the will on the trumped-up excuse of undue influence, the theory being that the legatee will rather settle out of court than be put to the expense and inconvenience of defending the lawsuit, or the indignity of having to disprove false accusations. This is legal blackmail, increasingly common, and glorified under the astonishingly misused name of justice.

THE MOTIVE IS ONE AND THE SAME

The simpler forms of blackmail are all outlawed, but are none the less effective in a host of instances. The commonest, and all too frequently successful method, is to discover some discreditable fact, or one that appears discreditable, in an individual's career, and to threaten him with exposure unless he pays a sum of money. There the process is unable to disguise itself but stands out raw and hideous; the victim who yields to it is reckoned cowardly; the blackmailers themselves, if caught, are punished drastically and regarded with loathing.

But there is no essential difference between the blackguardly motive of the blackmailer who extorts money by threat of exposure, and that of the lawyer, for instance, who 'earns' a fat fee by using the courts to extort money from individuals or institutions who, by force of accident, may be unable at the moment to defend themselves against insinuation and false evidence. Nor is the self-styled 'reformer' or religionist, who threatens organized boycott of individuals unless he shall have his arbitrary way, one degree removed in lack of principle from the merchant who threatens to withdraw his advertising unless a newspaper shall color its news and editorials to comply with his opinions.

BLACKMAIL

SPINELESS VICTIMS

As for the victims, who shall separate them? Who shall elevate them one above the other in the ranks of the unwise? Whether or not Helena Petrovna Blavatsky coined the word 'flapdoodle' to apply to spineless folk who yield to the threats and to the stings of organized ill will, it is sure she used it freely; and the name fits. *She* never yielded. She earned by her courage and honesty the full right to unmask weaklings to themselves and to deny their claim to be respectable, however much she pitied them. She stood unfrightened, and defied such batteries of blackmail as in all recorded history have not been aimed more cruelly at any individual. And she died unconquered, her nerves and body racked by the persistent malice of those whom she strove to help, her heart triumphant, her mind clear and active to the last. The good she did lives after her; her tortures were cremated with her bones.

But Helena Petrovna Blavatsky was not short-sighted, which accounts for some part of her courage. She was not obsessed by the absurd belief that cause and consequence, aim, effort, and attainment, all must be confined within the span of one short human life. Her whole ambition was to serve humanity by reviving in its consciousness the Wisdom that was in the world from the beginning, and she knew that the cause she served was mightier than that of all the hosts of selfishness.

PREVENTION IS THE ONLY CURE

It needs no exploration into occultism, nor any somersaults of intellect to find that supreme selfishness is the only medium in which the principle of blackmail can exist. The victim is as selfish in degree as the criminal who makes threats in order to enforce his own will or advantage. Selfishness and short sight are inseparable, and the only remedy for either is the patient exercise of all the faculties in continuous effort to apply, in the thinking and acting of daily life, the purest philosophy we know. We can never prevent evil, in ourselves or others, except by deliberately and continuously doing right.

The putting into practice of what small philosophy we do know, inevitably leads to our learning more and is, in fact, the only way in which we can learn; for it should not be overlooked that the mere study of philosophy as something abstract and impractical is only one of the subtler forms of selfishness, which leads to the slimy quagmires of hypocrisy and cant. An old, old proverb, familiar in the dawn of history, when latter-day perplexities, perhaps, were still discernible as simple problems uninvolved by the millions of mixed considerations that have crept in

THE THEOSOPHICAL PATH

during the course of time, lays down the law — the true law — that *Experience makes wise*. There is no wisdom but is gained in actual experience. There is no reason for our being in the Universe, except that we may meet experience and learn from it, and so evolve forever upward in the endless cycles of eternity into the grandeur that is our destiny.

THE ABSURDITY OF YIELDING TO THREAT

It is well to consider blackmail from that viewpoint, and to govern ourselves accordingly. Deprived by moral blindness of the broader view that recognises this earth-life as but an incident in an eternal chain of lives, we become hypnotised by the apparent dangers or advantages of any given moment, and so we succumb to the temptations of the lower nature. But the fact once recognised, and stedfastly retained in thought, that we are here to build the character on which an endless series of future lives inevitably will be based, then the absurdity of yielding to threat or immoral suggestion becomes evident, along with the equally clear understanding that to threaten others, in order to enforce our own will or to obtain an unjust 'profit,' is at least as harmful to ourselves as to them. The perspective changes when we take the broader view. The advantage of a moment assumes very small proportions as against the grand panorama of eternally progressing lives in which, with utterly unerring justice, each succeeding life is, in every detail, conditioned by the character we have evolved by our own effort in the lives lived previously.

The apparent paradox that we can only help ourselves by continually serving others, and that therefore sheer unselfishness is the only form of selfishness we can afford to entertain, is an eternal truth. At first sight, we being what we are and face to face with effects whose causes lie hidden in the unremembered past, it may sometimes be difficult to grasp the fact that threats of momentary loss, or promises of momentary gain, are unimportant. But the only question of real importance at any moment is, whether our own action shall, or shall not, be based on our highest sense of justice and our highest concept of unselfishness. It is not easy to be unselfish, until the habit takes firm hold of us, and that habit never comes except from constant practice. It is absolutely impossible to act justly until we have first acquired the habit of considering each daily problem with the eternal law in mind, that we can only benefit ourselves by benefiting all the universe.

MEDIEVAL VS. MODERN SYSTEMS

We flatter ourselves when we suppose that this is an enlightened age. It is fashionable nowadays to sneer at the bygone era when ecclesiastically-

BLACKMAIL

minded tyrants used to impose their notions of what conduct should be, by threatening hell-fire to whoever dared to disagree. But that medieval attitude of mind was only simpler — is only easier to analyse at first glance, than our modern systems of politics, business, education, religion, and psychology. There were brave, broad-thinking men in those days, even as there are now; and the persecution to which brave men and women are subjected in this twentieth century, if now and then more subtil, is no less torturing, and no less cruel and illogical, than were the penalties imposed during what are so inaccurately named the 'middle ages.'

The difference is this: that while we hunt through the pages of history for light on human nature we can easily discern the processes of blackmail striving to throttle honesty and all the grandeur of the higher nature; but the moment we turn to latter-day conditions those same processes, that blinded our 'medieval' ancestors, making victims of them, blind and victimize ourselves. We can laugh at or pity those who trembled when a bishop threatened them with hell unless they paid outrageously unrighteous tithes; but we permit our children to act like libertines, lest they accuse us of old-fogeyism or disturb our lethargy with irritating clamor — we submit to extortion in a thousand ways, from fear of slander and inconvenience — we condone (with our votes or our silence) the crimes of the ambitious men who intrigue in behalf of war, lest we be accused of lack of 'patriotism' — we sometimes refrain from doing what is right, lest the advocates of what is wrong should hold us up to obloquy or ridicule; — and we fail to see that we are in no way better or more wise than were the pitiable victims of blackmail of whom we read with such unjustified sensations of superiority in the pages of comparatively ancient history. Morally, and in the main, we are a spineless generation. It will do us no harm if we recognise the fact instead of further poisoning ourselves with flattery.

BRAVELY AND AT ONCE!

We can never learn to guard ourselves against the unsuspected black-mailer, whose subtilty escapes detection in our present state of self-approving ignorance, until we first accustom ourselves to dealing bravely and in protest and at once with those immoral methods of oppression and suppression that a moment's thought makes obvious. Nor can we ever cease to be the unconscious agents of oppression and suppression until we first refuse, in hourly intercourse with others, to impose our will on them by means of threats in any form whatever.

Katherine Tingley, Founder of the Râja-Yoga system of education, has set the true example in this, as in so many other ways; and as the

THE THEOSOPHICAL PATH

Leader and Teacher of the Universal Brotherhood and Theosophical Society, in common with all true examples, hers is magnificently simple. The pupils at the Râja-Yoga College and Schools are never punished or discouraged. There is no threat hanging over them to dull their inspiration and deprive them of their divine privilege to grow and develop as the flowers grow, in sunlight and fresh air,— to grow, that is, into awareness of their own divinity. They are given encouragement, not nagging and repression; example, not temptation; opportunity to learn for themselves the difference between unselfishness and selfishness, between the joy of being useful, moral, and constructive and the dreary discontent of being drones and disintegrators.

REWARD VS. THREAT

There is an infinite gulf between the honor-system that confers intangible rewards which increase the individual's self-respect, for doing good, and the commoner method of threatening with punishments for failure. The first and almost instantly attained result of Katherine Tingley's educational system is, that the pupils themselves adopt it and no longer threaten misbehavior in order to force concessions from their teachers. The system evokes their self-respect; they neither look for nor would they appreciate material reward for spiritual progress, but, by putting all their enthusiasm into their studies and by exercising self-control they earn the right to study in a wider field.

This system is the opposite of blackmail, which is why it is successful. Like begets like — a law no natural scientist would gainsay. The ancient proverb that the child is father to the man, is just as true today as centuries ago; and the child who has been threatened and coerced into obedience grows up into a man, or woman, who coerces — or else, who submits to coercion because the habit has become ingrained. The child who has never been threatened or bribed, grows up into a wholly different and grander type of citizen.

Our lower nature is a blackmailer by instinct. It threatens inconvenience unless we yield to it. All other arguments failing, it proceeds to terrify us with the threat that we shall be ostracized as cranks by our immediate acquaintances and by society at large unless we submit to its impositions. But whoever yields to that threat has descended to the plane on which all other threats are powerful; one concession leads inevitably to another and all liberty of thought or action vanishes, obliterated by the tyranny of popular opinion and the clamor of the lower senses.

Like begetting like, it follows that whoever seeks to enforce his will by threats, himself becomes amenable to threats. The story of the little

BLACKMAIL

fleas, with lesser fleas to bite 'em, and which in turn have lesser fleas, and so ad infinitum, has its universal application; the threatener is threatened; the coercer is in turn coerced; and so the vicious chain is forged that binds humanity in an intolerable grip, which chokes and hinders until spiritual death ensues and all society goes down in one of those catastrophes that mark the carnage-trail of history.

THE COWARDICE OF SLANDER

The world agrees (with its tongue in its cheek undoubtedly, but it agrees) that reputation is the choicest gift at its disposal and that it is better for man or woman to lose life than an unsullied name. High, very high among its list of attributes on which a fair repute depends, the world ranks courage, honesty, clean living and magnanimity, at any rate pretending to regard those as the proofs of true manhood and true womanhood. What then shall be said in favor of the men and women who make use of utterly unproved allegations to destroy the reputation of an innocent person, either for the sake of greed, self-advertisement, or to strangle the life-work of the individual whom they accuse? What shall be said in favor of any liar who circulates false stories, simply to quiet his own consciousness of inferiority by slandering someone whose conduct, he intuitively knows, is nobler than his own? The pitiable criminal, who offers to abstain from libeling and slandering provided he is paid a sum of money, cowardly masking his threat under a pretense of give and take, is not much worse, and no more pitiable, than the slanderer who hides in anonymity, repeating hearsay allegations for the purpose of discrediting another's reputation and thereby ruining a cause, and for gain for his personal desires.

If it is true, as the world agrees, whether hypocritically or not, that an unsullied reputation is superior to life itself, then slander is at least as bad as murder and those who blackmail others by attacking their reputations are committing a more cowardly crime.

LIP-SERVICE TO THE VIRTUES

But the truth is, that the world is obsessed by a conviction that it has only one short life in which to experience the whole of its emotions and to grasp the temporary pleasures that it yearns for; consequently it does not hold reputation as superior to life, except as something that may be destroyed in order to pursue advantage. It does not value magnanimity, except as a peculiarity of certain rare individuals that makes them rather easier to rob. When it encounters moral courage, to which it renders so much hypocritical lip-praise, it is only to denounce it by whatever catchwords of opprobrium may be fashionable at the moment. Honesty,

THE THEOSOPHICAL PATH

to escape the slander of the world, must appear to compromise and be conditioned by a thousand subterfuges that have crystallized into accepted custom. Clean living, which of all the essentials to spiritual progress the world hates most, is made the butt of ridicule, if not of cowardly attempts to ruin by means of slander those who practise it.

The upshot of it all is this: that we cannot afford to yield even to attempts at blackmail if our purpose is to serve humanity and to make that gradual, well-balanced progress of the Soul to which our destiny entitles us; nor will we yield to it if we remember that the business of existence is the patient building up of character --- our own first --- the world's by our own example.

THE LAW OF RETRIBUTION AND REWARD

There is sanity and calm assurance in the knowledge that we reap exactly as we sow. The Theosophical teaching of Karma is the friend of honesty the enemy of crime. The law of retribution and reward is utterly infallible and absolutely just; it knows no haste, no hindrance, no exceptions; least of all is it confined within the limits of an earth-life, which is no more than a moment in an endless chain of objective existences interspaced with periods that we call death --- existences each of which is in every way conditioned by the character evolved in previous lives.

We are now the sum-total of what we have been. According to the doctrine of Reincarnation we shall be --- this, conditioned by the exactly measured consequence of every deed we do in each life. Deeds being the result of character, it is inevitably only character that really counts; but character is weighed by deeds, whose quality depends entirely on the motive that provides their impulse. No hidden motive, even though so subtly hidden that it is totally unperceived, can escape detection by the unerring eye of Karma; each concession to the lower nature is against us; each self-identification with our Higher Nature, that inevitably leads to conquest of the lower, is placed to our credit and can never be forgotten or expunged.

ALERTNESS --- PATIENCE --- COURAGE

Alertness in detecting wrongs and weighing them, leads to a progressive habit, that in turn evokes a readier skill and firmer constancy, until the subtler forms of blackmail that have victimized us hitherto, become uncovered to our mental vision. Courage employed in withstanding the more obvious and superficial threats, or in refusing to be party to them, leads to the greater moral courage needed to withstand the more evasive

BLACKMAIL

and dangerous forms of mental blackmail that increasing spiritual vision lays bare. Thus, by deeds done through conscience, spiritual progress is achieved.

And an attribute of spiritual progress is increasing magnanimity, associated with a decrease of the instinct for revenge. Enriched by our own experience, increasingly we understand the nature of the pitfalls into which those less experienced have blundered. Savagery, envy, and slander aimed at ourselves excite in us less resentment and more sympathy; and, as that change takes place in our own attitude, there gradually grows in us the wisdom necessary to the just determination of each problem in true, theosophical living as it actually comes up for decision.

RETALIATION IS NO REMEDY

True solutions of a difficulty must be totally unselfish. Retaliation is no remedy, but only serves to increase the ultimate amount of evil by adding to the ill will already in circulation. To repay the blackmailer with threats, to silence slanderers with slander or money, to oppose ill will with self-stupefying anger, is to court the whole savagery of the animal in man. By admitting anger and the spirit of revenge into our own motive, we have lowered the only shield we have, and have dulled our only weapon.

First and foremost, we may safely be assured of this: that any problem whatsoever, any threat, and any slander, is an opportunity to exercise such wisdom as we have, and to learn more wisdom by attaining nobler character. There is no other problem, and no other duty, in the last analysis. But wisdom is never selfish. The motive of revenge is no more vitiating than the equally unmanly subterfuge of cowardice, that offers peace under the pretense of piety.

Theosophy and Courage are one. We have not to defend ourselves, but to uphold a Principle. Our persons and our profits are a very small consideration in the endless evolution of the Universe. The only real profit we can make is in the increase of our spiritual growth; the personalities, in which in future lives we are to make our new experience, will correspond exactly to that growth; we jettison that prospect, corrupt and undermine it, if we value temporary benefit and our momentary mask more highly than the duty to do service to humanity.

AIM AT EVIL, NOT AT INDIVIDUALS

Accordingly, the theosophical reply to every threat, whatever motive may be ambushed under it, is fearless and is aimed at evil, not at indi-

THE THEOSOPHICAL PATH

viduals. The accuracy of its aim depends entirely on its truthfulness; its force is gaged by its unselfishness; its consequences will be measured by the quantity of contribution that it makes to the spiritual welfare of humanity.

Infallibly, those consequences will provide grief — and they may bring ruin — to the unwise individuals who have preferred to take the side of slander and identify themselves with animal- and evil-nature. But the consequences are exactly measured by the Law of Karma, which will judge ourselves and others with impartiality. If we act justly, in the general interest, devoid of any sense of personal retaliation but equally unsubmitive to the claims of lethargy and cowardice, we need have no fear that the consequences will not serve the common welfare, whatever the immediate appearance may be.

WITHOUT FEAR OR FAVOR

Patience is a Godlike attribute; but there is a lower patience: it degenerates into a sort of fatalistic lethargy and ceases then to be a virtue. It is hardly possible to set a limit to the amount of patience we may wisely use in keeping silence as to what we know, or think we know, that is discreditable to other individuals. Silence and strength are one, when no more is at stake than our own personal emotions; envy, hatred, malice, and all uncharitableness, both in ourselves and others, are easiest to smother and destroy by never lending them the dignity of speech. In silence, as to personal emotions and the merely personal aspects of temporary loss or gain, we gather strength and courage, as well as wisdom, to act downrightly and nobly, without fear or favor, at the measured moment, when the opportunity arrives to act in behalf of Principle and thereby benefit the human race.


It is always unwise to support the claims of personality, by asserting or opposing them. But it is also unwise to submit to blackmail, because it is the enemy of Principle. Wisdom is the inseparable companion of Principle; and in Wisdom lie the very roots of strength.



“SPIRITUAL, holy love is immortal; and Karma brings, sooner or later, all those who loved each other with such a Spiritual affection, to incarnate in the same family-group.”— *H. P. Blavatsky*

FOR A HEALTHY MANHOOD AND WOMANHOOD

T. HENRY, M. A.

NCE more we find occasion to comment on the evidences for the spread of ideas for which Theosophists have long been contending; and this time it is in two articles in the *Hibbert Journal* for January. The first of these is entitled 'The Moral Aspects of Social Hygiene,' by Sir Arthur Newsholme, K. C. B., M. D. With the major part of this article we are not at present concerned, but wish to call attention to some remarks on the rearing of young people in such a way as to prevent the development of uncontrolled passions.

"The object in respect of each child is the formation of character competent to secure the moral inhibitions which are necessary in a civilized and Christian community. What has modern psychology to say on this?"

Objection might be taken here to the word 'inhibitions,' as tending to suggest in some minds the idea of a morbid restraint; and so we would prefer to substitute the word 'balance,' or 'integrity,' or 'soundness,' with a view to implying that the desired condition is the normal one, and that the word 'inhibition' belongs rather to the opposite state, which is more truly one wherein the moral faculties are inhibited. The writer, in answering his question says that, *if* the passions cannot be controlled, we must fall back on preventive medicine to mitigate the consequences; but that such a course, even if advisable in certain special cases, could not be made the rule, as it would encourage the indulgence of vice by promising it comparative impunity.

"The real remedies consist in an altered environment for the adolescent and adult, and in fortification of the moral self-control of the child."

Taking first the second of these two remedies, we further quote on the same point:

"A more hopeful and a more permanently effective means . . . consists in the building up of character in such a way that it becomes practicable to resist the impulses of the storms of passion to which all are more or less exposed."

He then considers two opposite views which are current as to the influences determining character. One of these views is that heredity determines it; the other is that the child is perfectly plastic to environmental influences. These views are extreme and mutually exclusive; neither of them represents the actual facts. The influence of the individual's own moral power is not taken into account.

The next point is that education has so far dealt too exclusively

THE THEOSOPHICAL PATH

with the intellectual side, and not enough with the emotional side, of the child. Emotion is found to be the chief spring of character, and

“The power to govern emotion is determined chiefly by training in early life.”

As to punishment, he agrees that, though it may often be preventive, it has relatively little moral effect, and, quoting Professor Hobhouse, it ‘involved a certain moral pauperization.’ “A higher method and nobler motive are needed.”

Another important point is made when he points out that the question is not one that can be considered apart, and that neither hygiene nor morality can be kept in water-tight compartments.

“We are thus led to consider the dynamics of character. How is it formed? . . . We require, in Bain’s words, a man who is ‘capable in a crisis of mobilizing his whole strength without conflict of motive or failure of control’; and we need, perhaps more urgently than any other need in modern life, knowledge and appreciation of the possibilities of character-training in the light of knowledge of child psychology.”

The writer next speaks of the importance of teaching the control of instincts even in the cradle. If crying is always followed by food, the infant will develop the habit of crying; but if crying fails to secure instant gratification, the infant learns to await the normal time. And similarly with toys and pleasures. And thus the *habit* of self-control is built up in general, and becomes available for all special cases; and we avoid the failures which must result from trying to apply self-control to the special case when this lesson has not been learnt in general cases.

A final point, before we pass on, must be noted, namely, that we are prone to underestimate the power of an enlightened and growing public opinion, and to believe certain evils to be ineradicable, whereas experience has so often proved the contrary. This was said of the drink evil, and yet we see it being successfully combated in many lands; and the slave-trade and other great evils have similarly disappeared. The so-called ineradicableness of an evil is therefore no bar to our hopes that it may at any time be successfully coped with.

The other article to be noticed deals with a topic outside of our range — questions relating to the birth-rate — by E. V. and A. D. Lindsay; but contains some views regarding marriage which are worthy of attention. We find here, as in the other article, that a problem usually regarded as insoluble, owing to the supposedly unconquerable instincts of human nature, is after all seen to be soluble if once we can assume that these instincts are controllable. The authors are fully aware of the pernicious character of artificial methods of control, a point which they discuss at considerable length. But they point out that an altogether false idea of marriage is prevalent, whereby a certain aspect of it is over-

FOR A HEALTHY MANHOOD AND WOMANHOOD

emphasized, to the neglect of all those noble and refining aspects which in reality constitute the true purpose of marriage. Instances from the animal kingdom are cited; and all who have witnessed the lifelong partnership of birds will realize that, if we are to draw for man analogies from the animal kingdom, such analogies would usually be greatly in favor of a refined and exalted ideal of wedlock. It is evident that what has been said, in our review of the previous article, about the production of a healthy and normal manhood and womanhood by proper training in youth, applies with great force to the present question. With young people so brought up, no such problem as that considered by the writers would arise at all.

The most important point, as it seems to us, is that *conditions which have often been believed normal and indicative of vigorous manhood, are really signs of physical debility and unbalance.*

Once get that into your head, and how the aspect of many problems becomes changed! Next, let us bear in mind that these special problems do not stand alone, are not generated by special causes, and are not to be cured by special remedies. They are simply particular manifestations of a general evil. That evil is the abnormal condition produced by wrong bringing up. The wrong bringing up is, in its turn, based on wrong ideas of human nature, the chief of which is the fixed belief that the abnormal conditions are unchangeable.

What a justification is all this for the need for Râja-Yoga ideals of education! There we see the process of producing healthy and normal young people actually in operation. There we see before our eyes the outcome of this training, as it reveals itself in pure and happy unions and healthy peaceful home-life.

In the first article it was stated that one of the remedies for vice consisted in "an altered environment for the adolescent and adult." Here we have another vindication of the Râja-Yoga education in Lomaland; where the environment not only protects the child and youth while they enjoy it, but also gives them the power to cope successfully with any other environment in which they may later find themselves. Physically they are surrounded by the sweet influences of beautiful Nature, by a just proportion of outdoor life and indoor studies, by healthy diet and regimen. Morally they are surrounded by those who understand and appreciate, not only in theory but also in practice, the dual nature of man, higher and lower, and how to guide the growing character so that the higher will rule the lower.

It is one of the most hopeful signs of the times that we are beginning to escape from the malign influence of certain materialistic or animalistic views which have tended to exalt the animal nature of man and to under-


THE THEOSOPHICAL PATH

mine his faith in his own divinity. In saying this, we do not mean to advocate any reactionary or dogmatic views regarding the theory of evolution; for whatever science may discover or believe as to that, the great fact of man's spiritual nature still remains the all-important factor in the question of his conduct and education. We have seen too that, even when we draw analogies from the animal kingdom, those analogies are more likely to rebuke than to palliate our sensualism. It is the mind of man and his cultivated emotions that have produced vice and degradation; it is from the animals that he may learn continence and self-restraint. Let man not dignify with the name of virility what is in reality degeneracy.

The evils of which we speak gather their chief force from the imagination, and therefore fatten on the very efforts made to combat them. But it is seen how they may be circumvented by indirect attack; and thus how we may avoid the necessity of trying to cure diseases that never need arise.

STABILITY

H. T. EDGE, M. A.

T can be seen by reading the papers that what troubles people most today is the lack of stability in our affairs. There seem no sure guiding principles, and people are striking out new lines of their own in various directions, forsaking old principles without having established new ones, and failing to distinguish between worthy aspirations and mere unregulated desires. War promises irremediable catastrophe, and yet there seems no way of stopping it. In peace, too, disintegration seems setting in, without visible authority to check it.

Under these circumstances, any example of stability will be welcomed.

Such an example is found in the International Headquarters of the Universal Brotherhood and Theosophical Society, at Point Loma, California. Here it is seen both among the young people in the Râja-Yoga College and among the older students resident at the Headquarters. The conditions which have rendered possible this result are two: Theosophical principles and their practical application under a Leader — Katherine Tingley. Principles alone are not dynamic; they are the laws which direct the action of people. An organization is necessary, having a qualified Leader, and adherents loyal to the principles expressed by that Leader. The Universal Brotherhood and Theosophical Society is the

STABILITY

sole organization which carries out the original principles of Theosophy, as enunciated by its Foundress, H. P. Blavatsky.

Nowhere else do such conditions exist; and hence the Headquarters at Point Loma constitute a center from which radiate influences making for stability.

It is of the greatest importance, in all times of doubt and confusion, that ideals should be preserved, as in an Ark amidst the floods. However chaotic things may seem, the world cannot really be a chaos; there are laws; we can and must learn them. We have to rely upon our own faculties in the last resort. But what faculties?

We have been developing the wrong faculties. The old idea of progress is changing. It used to be thought that unfettered enterprise in materialistic discovery and invention, accompanied by the spirit of individual competition, would somehow achieve the fruits of progress. But, however true this may have been for a time and within limits, we see now that that course cannot be pursued indefinitely without bringing disaster. Certain recent consequences have shaken the faith of many people in the validity of former standards. But what we need to do is to dig our foundations deeper.

In the first place a more adequate idea of human nature is necessary. The recent science of 'psychology,' applying an old name to a new study, is discovering interesting and valuable facts regarding certain hidden powers and tendencies in human nature; but is too exclusively occupied with what may be called the morbid anatomy of the character -- such things as the lower instincts and the phenomena of the lower astral planes of consciousness, whereon we function in the borderland of sleep and in dream. Nevertheless this has familiarized us with the idea that our being may comprise more than is ordinarily present to our consciousness; and thus we can better understand what is meant by the expression, often used in Theosophical writings, 'planes of consciousness.'

The planes of consciousness with which we are ordinarily familiar are waking, dream, and deep sleep. We can carry some of the recollections of the dream-state into our waking state, but we cannot recollect any of our experiences in deep sleep; they are too different. Nevertheless it seems likely that those experiences affect our minds in some way during the waking-state; and that thus we may benefit from knowledge gained during that state when the senses and organs were at rest and could not interfere with the vision of the soul.

Stability of character, then, depends on our recognition of the actual existence of a deep substratum in our being, from whence we draw strength and knowledge; just as stability in society depends on the common recognition of a higher law than that of the material and sensual life.

THE THEOSOPHICAL PATH

In a word, Religion is the key; not any particular creed, but the essence that is the common source of all religions.

The principles of universal Religion have been sufficiently indicated in the Theosophical teachings. The first is that man is essentially a spiritual being, and only secondarily a physical organism. From this it follows that the brotherhood of man is based on men's common spiritual origin and nature, which goes deeper than all superficial differences and barriers. The ancient but too often forgotten truth of Reincarnation plays a very important part in that enlargement of our conception of life which is necessary in order that a stable basis may be given to our life both individual and collective. The acceptance of the teaching of Reincarnation makes it possible for us to understand the working of the great universal law of Karma or justice; so that we learn that we are not the victims of a ruthless and meaningless fate, but the creators of our own destiny.

Stability means strength at the center and balance among the parts; conditions necessary for the smooth running of a machine. And in the human physical constitution we see that weakness at the center means unbalanced action and an alternation of extreme conditions of over-activity and listlessness. It is the same with the character: harmony and balance of the various elements that make up character is secured by a firm foundation at the root. Knowledge and practice are the key: knowledge of the mysteries of human nature, and constant endeavor to make that knowledge serviceable in our lives.



“LET not the fruit of good Karma be your motive; for your Karma, good or bad, being one and the common property of all mankind, nothing good or bad can happen to you that is not shared by many others. Hence your motive, being selfish, can only generate a double effect, good and bad, and will either nullify your good action, or turn it to another man's profit. . . . There is no happiness for one who is ever thinking of Self and forgetting all other Selves.”— *H. P. Blavatsky*

“WHEN people are convinced that evil done in this life will be met with sure punishment in another incarnation, they hesitate to continue the old careless life when they lived for themselves alone.”— *William Q. Judge*

“●NE should let every dawn be the beginning of a new life, and every sunset the close, and live these lives in terms of kindness and concern for the welfare of his fellow-men.”— *Katherine Tingley*

IS CIVILIZATION SICK?

RALF LANESDALE



CIVILIZATION has been looked upon as man's great achievement, the sign and symbol of his mastery, the record of his progress from mere barbarism or even from unconsciousness. It has been spoken of as a malady that attacks all nations in their infancy, saps their vigor, vampirizes and eventually destroys them. But this latter view is not the one that most commends itself; it is not flattering to our vanity, nor is it satisfying to our reason; for to accept it as true would be to stamp ourselves and all humanity as morbidly insane. Now it requires a certain power of detachment to be able to see oneself as morbidly insane; and furthermore it would imply the existence in one's consciousness of a state of health and sanity previously attained, from which one can look down upon one's ordinary life and see it as unhealthy or insane. So that the declaration of an opinion so condemnatory of civilization would have to be considered as either the sane judgment of a superior being or the impertinence of a *poseur*.

To our own minds we may at times appear as such superior persons, qualified to judge the efforts of our fellows and to condemn as failures their accomplishments. But such criticism cannot be seriously accepted by the generality of men, and may be open to the condemnation that it will assuredly arouse.

Few thinking people can be entirely satisfied with the attainment of our present state of civilization, and fewer still would speak of it as final or triumphant. The only question that may cause us serious anxiety is, "Are we on the right road?" or "If we are on the right road, are we traveling it in the right direction, and are we making satisfactory progress?"

To answer such questions one must have some conception of the purpose of civilization, or of the purpose in life that gives rise to it. One must decide whether one will look upon civilization as an end in itself, as the purpose of life, or as a condition that may be incidental to life, but not necessary, or desirable. What do we mean when we speak of our civilization; and when we compare it with those that are past and those that may yet be to come? Is it a definite state of evolution? Can man dispense with it? Will humanity pass through it and emerge upon some higher plane?

The history of human evolution is not known to the science of our day, which contents itself with a superficial knowledge of events that have occurred in some countries of the earth during the last few centuries,

THE THEOSOPHICAL PATH

with even more fragmentary information dating back a few millenniums, and then nothing but tradition couched in symbol and allegory.

Yet even with so little information as we possess we can see traces in the past of great civilizations, that were apparently not like our own, with science of a more far-reaching character, and a philosophy that included practical theology or such a knowledge of gods as the religions of today declare impossible. All these civilizations passed, leaving behind them a few piles of sand in the deserts, and a few carved monoliths, that have been submerged beneath the ocean and then upheaved, as evidence of a great civilization sunk in the purifying depths of the eternal seas.

Both history and tradition tell of the rise and fall of civilizations; and our observation and exploration confirm the supposition that human evolution has its tides which ebb and flow. Apparently civilization is to a race or nation what mental culture is to an individual: it varies in its nature as in its scope and purpose. But in all cases it seems to rise with the growth of the race, to reach maturity, to decline and disappear, even as the race, or nation, or aggregation of nations, dissolves into the chaos of barbarism, losing all semblance of unity or cohesion.

The legends of past civilizations seem to ascribe their rise and fall to a beneficent spiritual influence, which guided the race in its infancy and early youth and then was conquered by the usurping powers of evil, that eventually destroyed what the powers of good accomplished or attempted. Yet there well may be a simpler explanation of these things, and one that would not do violence to tradition or to the ordinary law of nature. For truth does not militate against falsehood, any more than light fights with darkness. When the Light shines the darkness disappears. When the light goes out darkness results. The darkness does not destroy the light; it welcomes it. The light does not drive out the darkness; it transforms it.

All things that live are born young; they come to maturity, grow old, and die. Then comes the night, or that which corresponds to it, the time for sleep, and rest, and dreams perhaps; and then the awakening, the rebirth. And so the wheel goes round. Why should the course of civilization differ from the ordinary course of natural life? Why should we ascribe the decline and death of a civilization to other than natural causes?

It is true that man does seem to persist in seeking unusual or avoidable causes to explain death; because he would like to persuade himself that his own life will last indefinitely, if nothing happens to cut it short; knowing full well however that his body will die, no matter how carefully he may preserve it.

The instinctive assertion of one's right to live may be the recognition given by the mortal mind to the reality of an immortal self or soul behind

IS CIVILIZATION SICK?

the veil of mere mortality. Naturally the races that have gone were not less subject to the laws of life than were the men and women who composed those races. The tree outlives the falling of its leaves, but in due course it too grows old and dies, though not before it has borne seeds and dropped them; and in time from that seed new trees will spring. The tree dies, yet trees live on. The trees were not stricken with old age because of their iniquity, although their lifetime might be somewhat shortened by neglect.

A man may bring upon himself a premature old age, and he may even die by reason of his sins against the laws of nature. But death has become so habitual that it would hardly be worth while ignoring the fact and talking of it as an unnecessary calamity. We may as well recognise death and the seven ages of man as part of the conditions under which we live here on this earth. Wise living may prolong man's life enormously; but on this plane of life all things are in a state of constant change; there is no permanence possible to corporeal existence. Death is a part of life, on this plane.

But man's life is not limited to this plane, and it is quite conceivable that it is his destiny to rise above the necessity of mortality. So that the real life may indeed be eternal, but not on this plane, and it is with life on this material plane that we are dealing when we talk of human civilization.

What is this thing we call civilization but the development of self-consciousness in a community or race, a condition which may be as various as the culture of individuals? It seems like the gradual awakening of an inner self, a self with higher aspirations, higher codes of honor, purer standards of morality, or even with some recognition of its own spiritual nature.

But there may be great civilizations that have exalted low ideals, and been deaf to the call of the true self. Why not? The life of a nation is not necessarily superior to the life of the men and women who compose the nation; and there may be unhealthy civilizations, just as there are unhealthy and immoral individuals who may yet be successful in the accumulation of wealth, or skillful in some arts and sciences. The life of an individual may be eminently respectable, yet wholly selfish, devoid of any cultural aspiration, and without any evidence of spiritual awakening. A nation composed of such individuals would not be counted as a civilizing influence in the world: for civilization means the awakening of some higher consciousness, the striving towards an ideal of some kind; and it is questionable if mere respectability can be classed as an ideal, or as an aspiration. Is it not rather the selfish effort to avoid responsibility, to do the minimum, to live on a low level according to the instincts of the

THE THEOSOPHICAL PATH

herd-mind? Is not this kind of life more worthy of gregarious animals, whom man declares to be incapable of civilization?

Man may be wrong in this; respectability is not an ideal; it is but a strict obedience to the unwritten law of the herd-mind, and can hardly be distinguished from the obedience that gregarious animals pay to the unwritten laws of their kind.

If a respectable community can boast of its civilization, it must base its claim upon an aspiration to some ideal of life that animals do not possess. Civilization is idealism. The ideal may be high or low, but it must be a source of inspiration that urges individuals to rise above the accepted standards of the multitude. This attitude of aspiration implies the recognition of a life possible to man higher than he has yet attained: and it implies the practical attempt to realize in life the ideal conceived in the mind. Here we have something that we believe places us apart from the other animals—idealism, aspiration, conscious attempts to civilize our life.

In claiming superiority over the animals, it will be well to remember that we are really profoundly ignorant of their inner life, while in the case of bees, and birds, and ants, we may observe evidence of such a highly organized communal life, ordered, administered, and policed, in such a way as to make serious students ask themselves if this is not civilization in the strict dictionary-meaning of the word. To say that all this wonderfully organized life is guided by an automatic herd-mind, or instinct, is an arbitrary dictum necessarily incapable of proof. The evolution of the insects may be following a line entirely distinct from that on which man and the mammalia are progressing. Until a man can for a time become an insect, know the mind of the insect, and then return to human consciousness bringing back memory of his experience, he cannot be in a position to compare our civilization with theirs.

But we may make an effort to understand something about our own evolution; and it must surely be desirable to have some notion of the scope and purpose of our civilization. We may examine the ideals that have been attained, as well as those that we aspire to make practical. We may work consciously to make our civilization worthy of the name. To do this we must adopt as our guide in life such an ideal as will, when realized, not only remove the causes of human degradation, but will also serve as a sure steppingstone from which we may advance to the next stage in evolution.

Theosophy points out the path. The founders of the Theosophical Movement have declared that the ideal needed for the redemption of humanity in this age is Universal Brotherhood, not self-aggrandisement. To mark the difference between the true self-development and the false,

IS CIVILIZATION SICK?

they have made every consideration subservient to Brotherhood; and for the good reason that "unbrotherliness is the insanity of the age," as Katherine Tingley says. The personal idea is the virus of insanity with which humanity has been inoculated. Our civilization is like a tree infested with noxious insects that devour its leaves. These pests may in due time become a flight of gorgeous flies, from whose eggs may be developed such an army as will devastate an entire forest, and then perish from starvation. Such a pestilential caterpillar is the personal idea, that even now is fattening on the leaves of the world-tree.

But there are many people who believe that the best way to serve humanity is to develop the personal self, not understanding that the personal is not the real Self, nor that the personal self, like the caterpillar, will devastate the trees on which it feeds by eating up the leaves that are the feeders of the tree.

Theosophy makes clear the difference between the personal self, which lives for itself, and the true Self, which like the leaf lives with the life-blood of the tree, is born from it, and lives for it, nourishing the parent tree by gathering sustenance from the air, and from the Sun, and yielding up its life to the parent when its work is done, shedding its body to the earth, and being itself indrawn into the tree, to merge its individuality for a season in the great parent-consciousness from which next year new leaves will spring, new personal expressions of the universal will that here is symbolized by the parent-tree.

The difference between the true Self and the false is not unlike the difference between the leaf and the caterpillar that destroys it. To understand the difference one must study Theosophy and live the Theosophic life, for understanding is more than acquiring information and demands the exercise of higher faculties than that of memory, and the ability to quote teachings and opinions.

It is an old dictum that to understand the doctrine one must live the life. The fact being that the higher mind is a faculty of the soul which unveils itself by means of that process called "living the life." I believe that understanding is not a function of the brain-mind, but is akin to intuition.

It is however easy to see that selfishness is a disease of civilization; and it is certain that the instincts of the personal man are generally badly tainted with that disease. The Higher Man has little difficulty in recognizing Brotherhood as a desirable ideal; but too often he allows the selfish promptings of his false self to blind him to the possibility of its realization. This blindness we call pessimism; and it is a moral disease that can be cured only by deliberately invoking the higher self, the divinity within. This divinity is the sap of the tree, which is the life of the leaves.

THE THEOSOPHICAL PATH

Our civilization is sick with selfishness, and it will die unless it is revived by an awakening will that can alone be invoked by those who will 'live the life' of Universal Brotherhood.

Theosophy has been reborn in the world, and already its influence is widespread. It has begun to make its ideal felt as the only possible savior of civilization - the ideal of Universal Brotherhood. But there are needed hearts and wills to hold that ideal up against the flood of selfish fear, and selfish hate, and jealousy, and revenge, and greed of gain, and most of all against the moral malady of pessimism, that saps the will and turns to naught all aspirations.

Study Theosophy and live the life! So shall our civilization be reborn.

THE THREE TREASURES OF LEN

A Tale of Killarney

KENNETH MORRIS

I: HOW LEN MADE A CHAIN TO BIND EIRE TO HER DIVINITY

TELLETH the tale that midst the Lakes of Peace
In green Killarney, and the hills aglow,
The reign of Dana's Children might not cease
When else o'er Eire dawned this age of woe.
There still a timeless surge and drift and flow
Of rainbow radiance played - a fiery fountain
Uproven in delicate splendors to and fro
From Danaan anvils heart-hid 'neath the mountain.

There Len made gifts for Gods and mortals: swords
To whirl in lightning 'gainst the hosts of night;
And, all inwrought and gemmed with wonder-words,
Spears whose forth-hurling filled ten worlds with light;
Shields magically-patterned, on whose bright
And skyish surfaces stars twinkling shone,
Or the sun's likeness rose and set, or white
Waxed there and waned the pale pearl moonshell wan.

So wrapt was he in that religious toil,
He might not heed the moanings of the tide

THE THREE TREASURES OF LEN

That ebb'd: the Race of Dana passed; the moil
Of anxious ages. Loud the Three Waves cried
 In lamentation o'er the fallen pride
Of mighty chiefs — and still he sang, and wrought
 His flamey gems; high kings and druids died,
And Eire's splendor passed; he heed'd naught.

An age went by. Strewn was his luminous hall
 With precious things innumerable and fair;
And still no lordly visitant of all
 The Danaan Clans of old that gathered there
 Shone midst his drift of rainbows anywhere;
Till at the last aware, he raised his head,
 And stay'd his hands that wrought the tracery rare
Of some great gem, and ceased his song, and said: —

“What ails them, that they come not any more,
 My brothers?” — Therewith went he forth, and stood
Without his portals, and from shore to shore
 Gazed over Eire. Mountain, lake, and wood
 Were mingled all in one dim brotherhood
Of mournful twilight, silver-fringed afar,
 As though some vast, faint, gray-winged bird did brood
'Twixt that sad island and the evening star.

Far off he gazed, but all the world was grey,
 Ashen and mournful, cold, a ghostly gloom:
Hills with no Danaan fires at heart to play
 As erst, and o'er the mountains no wild bloom
 Flamey, aerial — no sky-wandering plume
Of beryl-green and amethystine light;
 But all as cold-hearth'd tenements a-loom
Through the wan, ominous gloom of gathering night.

“Ah me!” he sighed; “I too clearly must go;
 I too must free myself for God's high war
Where midst the stars the Danaan chariots flow
 'Gainst the Fomorian hordes, even as of yore
 On wide Moytura Plain. Here on Earth's floor
There is no more at all that Gods may do.
 Balor hath rearisen, and fears no more
The Danaan spears, the burning shafts of Lugh.”

THE THEOSOPHICAL PATH

The burning shafts of Lugh! -- Even as he spoke
A sudden glory o'er all the firmament
Flamed, and from east to west the ether broke
A splendor as of lightnings. Ere 'twas spent
He saw the veil of coming ages rent,
As now the gloom of night, and knew right well
What portent from the vanished Gods was sent,
And how at last the Gael should conquer hell.

"Nay, I go not," he said; "a little while
To wait: a little thousand years or twain
Of joy in labor — and this Sacred Isle
Shall see her Danaan splendors flame again.
I will go make," said he, "a Danaan chain
To bind her to her own divinity,
That so her soul shall take no lasting stain
Cast loose, of the adverse ages' infamy."

Then he took gold of the God-world: fiery gold
Of the sun's wealth at dawn out-poured on high,
Or where the waves ran rippling manifold,
Rosy and flamey, 'neath the mystiered sky
Of evening; and these mingled cunningly
With daffodils, and dandelion bloom,
And the wan gold the woods don ere they die,
And the gay summer glory of gorse and broom.

And all with druid songs and Danaan rites
He did congeal, and wrought them fair and strong,
Through golden days and blue, moon-silvered nights,
A hundred springs, a hundred summers long.
High flowed his peacock splendors midst the throng
Of solemn stars that nightly watched him there;
Clear rang the immortal sweetness of his song
Through the blue sunlit solitudes of air.

And link by link beneath his hands it grew,
Fair-fashioned, magical; each link endued
With all the spells of power the Danaans knew
Or e'er the soil of earth was blood-embued.
And on each link in letters diamond-hued,
Living and scintillant, he inscribed a name

THE THREE TREASURES OF LEN

Which he heard whispered in the quietude,
Or read upon the wreathing plumes of flame.

“Yea,” said he, “he who binds with this, shall bind;
And who is bound, he shall be bound indeed.
And this shall bind my Eire, spirit and mind;
And none shall bind her, save this serve his need.
And, lest she fall enchained to curse or creed,
I lay this *geis* upon the chain,” said he:
“No man shall come by it, unless he read
Here on these links, their ogham druidry.”

II: HOW LEN MADE A DANAAAN SWORD FOR EIRE

“When the bright Danaan days have dawned again,”
Said Len, “and all these ills forgotten quite,
Eire will need to go forth armed amain
'Gainst the domain and battle-ranks of Night.
'Twere well I wrought a sword of flame and light
Against that day for her,” said Danaan Len.

Then he went forth with grand druidic art,
And sought the skies for beauty clear and keen;
Distilled their secret and immaculate part,
And the quintessence of the stars did glean:
Here gathering gentleness and rainbow sheen,
There, gold, and fiery glow, and glory of heart.

The hills of eve, the dew-cool vales of morn,
For his ingredients of their wealth of flowers,
Golden and gay and rainbow-hued, were shorn: —
Daffodils, born in pure and valiant hours,
Mountain-field cowslips, dewed with druid showers,
Pale cuckoo-flowers, wood-sorrel, fairy thorn.

There was no thing of gentle virtue rare,
No thing of startling keen supremacy,
But the same rendered him its valiance fair
To grace that great hope of the worlds to be.
And as he toiled, his vision constantly
Conjured up grand De Danaan victories there.

THE THEOSOPHICAL PATH

He saw his Clansmen reign on earth again,
 Robed in all beauty, kind and proud and grave,
Yet not eclipsing the new glory of men,
 Grown comrade-hearted, then, with star and wave.
 Men whom no wrong might stain, no bond enslave,
He knew should hail the Gods as brothers then.

Intricate jeweled trceries he wrought,
 And writ in ogham many a soothfast spell:
This to run lightning-wise through human thought
 And make serene imaginings upwell
 In poets' minds; that to put fear on hell,
And all its machinations bring to naught.

A hundred years, a hundred years and more,
 So sang and toiled this high De Danaan lord;
The blue noon lent him all its sapphire store,
 And twilight fair its amethystine hoard.
 Till at the last, lo, he had forged a sword
Whose equal God nor Gael had known of yore.

III: HOW RED HUGH O'DONNELL SOUGHT THE SWORD OF LEN

There came a time when, compassed round with foes,
Eire impassioned from her dreaming rose,
 And filled her heart with memories of old years,
And fed her soul with scorn of present woes,
 And as an outworn robe, cast off her fears,
 And donned a gleam of spears.

A minstrel came to the O'Donnell's hall,
And all night long told tales heroical,
 And proudly sang the ancient heroes' praise,
And waked great wonder in the clansmen all,
 Driving their dreams on the old forgotten ways
 Of the dead Danaan days.

Then said Hugh Roe: "O Seannachie, declare
Is there no old, proud weapon anywhere,
 Which, being drawn, would strike so swift and sure
None might endure alive its beauty bare
 Flaming against him warward — none endure
 Such dreadful splendor pure?"

THE THREE TREASURES OF LEN

—“Ah, sure there is,” the bard said. “Such a brand
As not the Hound of Cullan held in hand
When he slew Ferdia at the Watcher’s Ford,
Or his own son, Finmole, by the sea strand.
Sure,” said he, “Michael, battling for the Lord,
Hath not so lovely a sword.

“ ’Tis at Killarney, in Len’s flamey hold,
Where he made jewels for the Gods of old.
He wrought its glory with a Danaan spell,
And laid a *geis* upon its haft of gold,
That whoso bore it through the fight should quell
Heaven, chaos, earth, or hell.”

Swift-hearted was Red Hugh. Three days: and noon,
Blue-skied, and green and beautiful with June
Shone o’er Killarney: and he came, and found
The Hill of Len, and raised a druid croon
Learned of the bard — there seven times pacing round
The cairn-topped heather mound.

A quivering of the ether; — there stood One
Lit with serene clear glory like the sun;
Whose luminous and imperturbable eyes
Would see heart-deep through all they looked upon;
One, as Hugh deemed, heroically wise,
And kind to his enterprise.

“Brother,” that Bright One said, “what is your will
Of him who dwells heart-hidden in the hill?”
—“I seek the Goldsmith of the Danaan Sidhe,
In Eire’s name, that suffers so great ill,
To win from him the sword shall make her free
From her long agony.”

—“Ay,” said the other; “I have heard thereof.
He that would wield it must be rich in love,
’Tis said.” Then Hugh: “Here there are love and pride
That have set sorrowful Eire’s cause above
All that men love — yea, even Him that died
For me on Calvary-side.”

THE THEOSOPHICAL PATH

—“Whom should the sword be drawn to slay?” Deep scorn
Troubled the O'Donnell's eyes. —“Who hath made morn
A misery? Who hath filled the night with woe,
And rendered Eire heart-sick and forlorn?”
—“Ah!” sighed the god, “would she but rise and go
Armed 'gainst her demon foe

As at Moytura!” Hugh Roe, startled, gazed
Silent a moment's space, as one amazed.
—“'Tis an old tale told of the men of yore,”
He said. “We have heard Lugh Lamfada praised
For what he wrought. But now it is no more
The Gods and demons war,

But Gael and Gall.” Sadly the other sighed;
And shining passed into the blue noontide.
And Red Hugh praised God that his eyes had seen
One like the ancient heroes, starry-eyed,
Surpassing any chief or bard or queen
In friendly glory of mien.

But Len in his high dun unsheathed the brand,
And sighing looked on it. O'er the whole land
Fountained a primrose radiance, a pale flame
Strewing far beauties forth from strand to strand;
And o'er the O'Donnell's heart a great hope came,
And confidence of fame.

And he went forth and won, God knows, renown
By many a battlefield and leaguered town,
The Pillar of the Gael; and at long last
He fell, and all his hard-wrought realm went down.
And Len, that loved him, mourned his glory passed,
And Eire's hope o'er cast;

“But,” said he, “she should never rise again
Were this sword drawn 'gainst men.”

IV: HOW LEN MADE A HARP FOR EIRE'S SINGING IN THE COMING DAYS

Then fell he musing on that coming day
When Eire's fate of griefs should fall outworn,

THE THREE TREASURES OF LEN

And Danaan song-birds round her eve and morn
Should sing her love, and Danaan harpers play.
And he took thought: to give her might to sway
The hearts of men, what gem would best adorn
Her loveliness — what holy gift to plan
For Eire and for man.

Said he: "The chain shall link her queenly heart
With gods and men; the sword shall make her pure,
And, that she may immortal all endure,
Cleave from her deathless self her mortal part.
Now must I use mine inmost secret art
To build a harp for her, so fair and sure,
That its exultant haughty strings would shed
Joy even on the long dead."

He made it; and the Birds of Angus came
From their far nesting in the summer sky,
With all the fluty-throated things that fly,
To sing their magic into strings and frame.
Starlight he took, and twilight's violet flame,
And with them taught its chords to laugh and sigh
And filled it with the mountain flowers of June,
Hue and scent turned to tune.

I think the foxglove had great part in this,
That is the bell-branch of the Danaan Sidhe,
And all the sounds of mountain Faërie
Holds sleeping in its proud, enchanted bliss.
Wild roses, bloomed by fairy lady's liss,
I think he used, and wood-anemone;
And set blue burning jewels in the rim,
With bluebell music dim.

And, "Yea," said Len, "when fingers touch these strings,
Eire's imperious soul shall cry aloud:
Who touched me? Wild with hope, heroic, proud,
And with soft undertones and murmurings
Caught of the winds of old in Danaan springs,
They shall give druid music forth, endowed
With might to make the world divine again,
And wake the Gods in men."

THE THEOSOPHICAL PATH

V: A BARD SOUGHT THE HARP OF LEN

One eve, 'neath skies of waning daffodil,
A poet stood and chanted on the hill;
 And as he sang, the purple twilight gloom
 Down in the vale, 'gan burgeon forth and bloom
In opal-twinkling blossoms, dusk to fill
 With fairy-sweet perfume.

He made no pacings, wove no antique spell,
But all his rhyme was wrought so strangely well
 And was so steeped in heart-deep druidism,
 That the pale stars leaned down o'er the abysm
Listening, and heaven forgot her wars on hell,
 And hell her pride and schism.

And Len, aloof amid his rainbows, cried:
"Surely now dawns the Danaan morningtide!"
 And stayed his toil to harken; for he heard
 In that lone chanting, voice of star and bird,
And the wild musics of the mountainside,
 And o'er all, one sweet word,

One sweet, deep passionate word of love and praise,
Eire: the worship of her ancient days;
 Prayer she might rise up lovely, cumberless
 Of creed and strife and ignorance, and press
On by the old triumphant Danaan ways
 That lead to deathlessness.

And as he listened, still his heart grew fain
Now at last to bestow harp, sword, and chain;
 For here were kingly will, and scorn of ease,
 And love, and the illumined eye that sees,
Beyond all small and sordid life and pain,
 Perishless destinies.

But always from the hill that lonely name
Of *Eire* borne upon the chanting came;
 And Len remembered in what spacious wise
 The Danaans waged their warfare: what vast skies
Their hosted battle-banners set aflame
 On days of high emprise.

THE THREE TREASURES OF LEN

“Ah me!” he sighed, “there is no soul at all
Would come down out of heaven, lured by the call
Of adoration. Eire’s day shall break
When some World-Servant calleth her to wake,
And go forth queenly fair, druidical,
For all creation’s sake!”

And yet, because of that impassioned singing,
He needs must touch the strings, and set them ringing;
And far below the poet heard, and knew
Immortal gladness thrill his being through,
And Danaan laughters from the grass upspringing
Run in the dusk and dew.

And over him he saw the night skies flow
With dizzy beauties, and the mountains throw
Plumed splendor skyward, and the stars grow hoary
And wan, caught in a net of wandering glory,
And in the rainbowed radiance there aglow,
As in some ancient story,

A God above the mountains, on whose breast
Shone that great harp whereof he came in quest;
And from the heather he sent forth a cry
Of friendly greeting into the vast sky,
Unawed with all that wild heaven-wandering crest
Of fiery jewelry;

And heard a cry as friendly cried again,
And knew he looked upon the Danaan Len;
And well he deemed that glorious days drew near
For the Green Island that he held so dear.
And then — beheld the heavenly wonder wane
To starless darkness drear.

EPILOGUE

*Not out of time — not till his hour
Hath come — may kindle through the gloom
The Star that was to shine; the Flower
Not till her hour may come to bloom.*

THE THEOSOPHICAL PATH

*Never, though night prevailed so long,
Might we that knew thy heart despair,
Who have seen beneath the external wrong
What timeless wealth lies hidden there.*

*Yet one appeal thou hast to make
To the God in thee: Find thou thy Soul
Not for thine own, but all men's sake;
And — 'tis the appeal shall make thee whole!*


NOTES: Danaan Lords: the *Tuatha De Danaan*, the Race of the Gods of Dana (Dana being their ancestress); a tribe of Gods that held Ireland before the invasion of the Milesian Gaels. Angus Ogue was the God of Love; the Dagda, the Chief of the Gods; Mananan, the Sea God. Ben Bulbin mountain was, I believe, the chief seat of these Irish deities. Len of the Many Hammers was the goldsmith of the Danaans, and dwelt at Killarney. The Danaans won supremacy in Ireland at the Battle of Moytura, when they conquered the Fomorians, a misshapen demon race. The battle was going against the Gods by reason of the power of Balor of the Evil Eye, king of the Fomorians; whoever looked at his eye perished. Then came Lugh Lamfada, the Sun God, and shot a bolt from his sling that pierced the eye of Balor, and the Gods were victorious.

Geis: a magical fate or peculiarity or condition that might be laid upon men or things, and could not be broken without imminent peril. Seannachie: a bard. Dun (doon), rath, dwelling places of gods or fairies. Ogham, the ancient writing of the Gaels. Gall, foreigner, the English. Hugh Roe O'Donnell, a great Irish hero of Elizabethan times.

*International Theosophical Headquarters,
Point Loma, California*

MAYA CHRONOLOGY — II*

FRED. J. DICK, M. INST. C. E., M. INST. C. E. I.

T may be doubted whether any topic in American archaeology commands more interest today than the civilization and chronological system of the Maya. One notable proof of this was the publication in 1920, by the Carnegie Institution of Washington, of a huge quarto volume entitled *The Inscriptions at Copan*, and written almost wholly by Silvanus Griswold Morley. The work and discoveries of this investigator remind one of the achievements of men like Champollion, Lepsius, Bunsen, Anquetil-Duperron, Schliemann, Burnouf, and Max Müller, in Egyptian and Oriental fields. Among

*See THE THEOSOPHICAL PATH, Vol. XIX, No. 5, November 1920, for first article.

MAYA CHRONOLOGY

his earlier writings on Maya subjects, the one modestly entitled *An Introduction to the Study of the Maya Hieroglyphs*,¹ reached a climax, so wonderful were the results presented to his readers. For, records of day-counts extending back for five million years were a decided novelty in western archaeology, though falling far short of ancient Eastern figures. And it may be observed that the earliest Maya date itself indicates the continuation of a prior system. As to this, Morley says in *The Inscriptions at Copan* (page 34):

"If, as the writer believes, the eight time-periods recorded in sequence on Stela 10 at Tikal all belong to one and the same Initial Series, the starting-point of Maya chronology itself was fixed in a much grander chronological scheme, a chronology which at the time this monument was erected had already reached more than 5,000,000 years, and might even have been expanded to 64,000,000 years without breaking down, a truly geologic conception of measured time."—*Cf. An Introduction etc.*, pp. 114-127

This may be contrasted with a recent utterance by another student of the subject that the Maya regarded the year 3373 B. C. as "the year of creation." It should be noted that practically all Maya dates in the inscriptions possessed quintuple checks, namely, (1) the Long Count figures, (2) the day-name, (3) the day-coefficient, (4) the month-date, (5) the month-name.

H. P. Blavatsky, who spent several years of her life in America, says in *The Secret Doctrine*:

"Though certainly coeval with Plato's Atlantis, the Maya belonged to the Fifth Continent, which was preceded by Atlantis and Lemuria."—II, p. 35.

"Even the Maya Indians of Guatemala had their Zodiacs from untold antiquity."—II, p.50

In the former passage "Plato's Atlantis" refers to Poseidonis, which became submerged between 10,000 and 11,000 years ago; although, as H. P. Blavatsky shows elsewhere, he included in the allusions to that island many things, belonging to the prior continental system, but which his pledges prevented him from stating in fuller detail. H. P. Blavatsky does not say that the Maya came from Poseidonis.

The present study of *The Inscriptions at Copan* was undertaken with the idea of ascertaining if possible the exact correlation between modern and ancient Mayan astronomical data, to which latter they gave so much attention, in the Dresden Codex and elsewhere. Morley devotes a considerable portion of the work to the discussion of this correlation, but he is far from asserting that his conclusions are correct; which is an encouragement to other students to unravel, if it be possible, the numerous apparent discrepancies and contradictions to which he so fully and carefully draws attention.

To the present writer the essence of the whole matter seems to be that

1. Smithsonian Institution, Bureau of American Ethnology, Bulletin 57: 1915.

THE THEOSOPHICAL PATH

in spite of the plausible continuity for twelve centuries of the Katun-record, in the first part of the Book of Chilán Balam of Chumayel, nevertheless thirteen of these Katuns were omitted – with the effect of throwing forward all dates previous to that omission by about two-and-a-half centuries. And that if this missing “Katun-wheel,” as it is called, be restored, practically all the discrepancies disappear, and the statements of Nakuk Pech, Landa, the *Book of Chilán Balam of Mani*, the *Book of Chilán Balam of Tizimin*, the *Chronicle of Oxcutzcab*, and other references, will be found in agreement.

The main sources of information on which the correlation of Maya and Christian-era chronology depends are given by Morley as follows: (pp. 467-8)

I. The *Chronicle of Chacxulubchen*, written about 1562 by Nakuk Pech, the native Maya chief of that town.

II. *Relation of the Things of Yucatan*, written not later than 1566 by Diego de Landa, fourth Bishop of Yucatan.

III. *The u kahlay katunob from the Book of Chilán Balam of Mani*, copied not later than 1595 by some native Maya.

IV. *The u kahlay katunob from the Book of Chilán Balam of Tizimin*, copied about the close of the sixteenth century, also by a native Maya.

V. *Page 66 of the Chronicle of Oxcutzcab*, containing entries for 1532-1545, copied from ‘an ancient book,’ on May 29, 1685, by Don Juan Xiu.

VI. *History of Yucatan*, written in 1656 by Diego de Cogolludo, twelfth Bishop of Yucatan, and published in 1688.

VII. *An ancient Indian painting*, bearing the date 1536, figured in the preceding.

VIII. *History of the Conquest of the Province of the Itza*, written after 1697 and published in 1701 by Juan de Villagutierre Sotomayor.

IX. *The first u kahlay katunob from the Book of Chilán Balam of Chumayel*, copied in 1782 by Juan Josef Hoil.

X. *The second u kahlay katunob from the Book of Chilán Balam of Chumayel*, ditto.

XI. *The third ditto*, ditto.

XII. *Page 85 of the Book of Chilán Balam of Chumayel*, ditto.”

Morley thinks that the statements of Nakuk Pech as regards chronology “are to be accepted with greater confidence probably than those of any of the other authorities,” and that he “places greater confidence in the statements of the native writers than in those of the Spanish historians (II, VI, and VIII).” As to IV he notes that “there has been some attempt to fill the later lacunae (in III),” and that after the League of Mayapan “several Katuns have been interpolated, which makes a duplication in its series, some sections being recorded twice. A case in point is the interpolation of 13 Katuns after the Katun 2 Ahau in which the Spaniards are said to have first reached Yucatan, and for which not a single event is recorded, the whole being merely a repetition of the previous 13 Katuns.”

Now this ‘interpolation’ may have been inserted in a clumsy manner,

MAYA CHRONOLOGY

but the palpable reference to an omitted Katun-wheel is noteworthy. And Morley himself indicates the reason for the paucity of historical data and the confused references in *Tizimin* to the time just *preceding* the fall of Mayapan, which occurred during the Katun which ended in 1462. On page 524 he says: "the discrepancies . . . causing an apparent difference of 259 years between his" (Morley's) "correlation and that indicated on page 66 of the Chronicle of Oxcutzcab, *i. e.*, between the Xiu and Itza records, did not arise" (in the *Tizimin* account) "until after [?] the fall of Mayapan, and the subsequent removal of the Xiu from Uxmal to Mani. It was during these troubled times that this hiatus probably arose, and that the old continuity of the sequence, at least in the Xiu records, was broken for the first time."

Next we have the *Chronicle of Oxcutzcab*. The correlation sought between the Long Count of the old inscriptions and Christian-era chronology depends mainly on certain events in the sixteenth century, and to a considerable degree on the actual date of the death of a certain Napot Xiu, now incontestably proved to have taken place in 1536. Now this Chronicle, which Morley says repeatedly is one of our most reliable sources, was copied by the "great-great-great-great-grandson of Napot-Xiu himself, a century and a half after the latter's death. Such a source as this cannot be disregarded, particularly since the year-bearers which it gives agree exactly with those in almost all of the other sources" (p. 511). Yet he adds, "it gives rise to impossible conditions," and after a long discussion of the matter he reaches the conclusion (p. 524) that "as an instrument for correlating Christian chronology with the Long Count of the Old Empire this source must be regarded as unserviceable, and the correlation to which it gives rise must be rejected."

Source VI confirms the statement in other sources as regards the death of Napot Xiu in 1536, and is valuable for the sake of its only illustration, an "ancient Indian painting," the original of which J. L. Stephens saw when at Mani in 1843.² Cogulludo says it sets forth the death of Napot Xiu at Otzmal, and adds that the original painting had the year 1536 on it, though he "tries" (as Morley says) "to prove this an error for 1541." Cogulludo's statement, nevertheless, seems of peculiar significance, inasmuch as it turns out that the thirteen individual heads in the painting represented not only Napot Xiu and his twelve companions (twelve of whom were massacred and one "blinded by an arrow"), but also, as pointed out to Morley by Gates, those of a series of 13 Katuns in the Books of Chilán Balam of Kaua and Mani. Morley believes that it was in fact a Katun-wheel, and that in 1650, when Cogulludo saw the

2. *Incidents of travel in Yucatan*, II, pp. 260-1: New York, 1843.

THE THEOSOPHICAL PATH

picture, "so much of the ancient learning had been lost that its real significance as representing a Katun-wheel was unknown, and the omission of the day-sign coefficients and the presence of Napot Xiu's name were interpreted as indicating that it was a representation of the Otmal massacre." The result, as it appears to the present writer, is that the dates 1536 and 1541 came both to be associated with the painting; for those who thought it referred solely to the massacre had written 1536 on it, while Cogulludo may have been told by someone who knew it was a Katun-wheel that 1541 was the proper closing date of Katun 13 Ahau, as stated by Landa in II.

Passing over VIII, which contains little of importance, we come to the Chumayel books, "redactions of much earlier originals now either lost or destroyed." IX purports to contain "an uninterrupted series of Katuns from the discovery of Chichen Itza down to nearly a century after the Spanish conquest," yet it covers a period less than that of *Mani* and *Tizimin* by something like 275 years. As to X, Morley says: "it is confused in the order and position of the earlier events, and places the abandonment of Chakanputun a century *after* the plot of Hunnac Ceel, whereas III, IV, and IX all agree that this event took place two and a half centuries before." As to XI, "it is not a series of consecutive Katuns at all, but only an alternating series of Katuns '4 Ahau' and '13 Ahau'; and only in the concluding paragraphs are any other Katuns mentioned, and these are not in order." Thus these Chumayel books, copied by Hoil two hundred years later than I, III, IV, V,— all native records of the highest order of credibility, according to Morley— hardly appear to deserve too much reliance, although doubtless they contain useful corroborative elements.

Before proceeding to an examination of the seventeen passages (p. 495) on which the chronological correlation principally rests, it is well to present here the leading facts as found by the writer on the basis that a Katun-wheel somehow became entirely omitted from the rather confused records of III and IV, owing to the disturbed state of affairs after the Spaniards arrived, very likely. Firstly, we have the fact that when "Pop was set in order" during the 16th Katun following the close of Cycle 9, this 'significator' or 'year-bearer,' *0 Pop*, actually coincided with the 0 Pop of the 28th year of the invariable Calendar Round, on Dec. 21, 229 A. D., the Winter Solstice, which was regarded as New Year's Day. This 'year-bearer' idea resembles an index-pointer moving along a fixed scale, like the hour-hand of a clock. The fixed scale is the Calendar Round of 52 years of 365 days each, and it remains invariable. In fact it is the ancient Maya who teach us how to count correctly. Our modern way is like substituting another year-clock every fourth year, with an additional

MAYA CHRONOLOGY

division on its face. The inconsistency of our way is seen in the fact that all the while the southern hemisphere is six months wrong. Nor did the *ancient* Maya confuse cardinal with ordinal numbers. Their first day of each 'month' (of 20 days) was numbered 0, correctly. We do use the correct method, however, with Greenwich Time, midnight to midnight. For, 0 hour 25 minutes means 25 minutes after midnight.

What happened to this 'year-bearer'? It was moved forward by jumps, averaging probably 63 days during every five Calendar Rounds, until about the close of the ninth century, after which time they neglected to wind the clock — and the 'year-bearer' was left in the 'month-position' 7 Chen from 900 to 1799 A. D. Meanwhile a few data reveal the fact of another year-bearer system having been in vogue.

Secondly, the important date in the Dresden Codex, to which the very large "Serpent Numbers" are referred, is found to be Nov. 18, 229 A. D.

Now as to the following seventeen passages on page 495, it will be understood that the remarks on each are based on the present writer's correlation (see Table at end).

"(1) The statement of Pío Pérez that the Maya year 7 Cauac began in 1392, based, he says, upon 'all sources of information, confirmed by the testimony of Cosme de Burgos, one of the conquerors and a writer (but whose observations have been lost)' " (Stephens, 1843, I,p.442)³

This statement is accurate, for on Aug. 19, 1392 (all dates prior to Sep. 3 (O. S.), 14 (N. S.) 1752, are herein given in Old Style), the Maya year-bearer 0 *Pop* stood on 7 Cauac 7 Chen, in year 47 of the Calendar Round.

"(2) An entry quoted by Brinton (1882, p. 251) from an unnamed Maya manuscript in his possession that the Maya year in which the Spaniards first arrived at Chichen Itza was 11 Muluc, the Christian year being either late in 1526 or early in 1527; in either case in the Maya year 11 Muluc, which began in July 1526, and ended in July 1527."

This statement is accurate, for on July 17, 1526, 0 *Pop* stood on 11 Muluc 7 Chen, C. R. year 25.

"(3) An entry in III stating that the Maya year 4 Kan began in 1536.

(4) An entry in IV ditto. ditto.

(5) An entry in IX stating that the Maya year in which Napot Xiu died was 4 Kan, which event, we have seen, took place in the latter part of 1536."

On April 10, 1536, 0 *Pop*, according to another system in use, stood on 4 Kan 12 Zotz, which would make the date of his death June 6. But as will be seen in the Table at the end, the possibly more reliable record of his own descendants makes this date Sep. 1, 1536.

3. Pío Pérez derived this information in part from a passage in the Book of Chilán Balam of Mani.

THE THEOSOPHICAL PATH

“(6) A passage on page 66 of the *Chronicle of Oxcutzcab (V)* giving a series of 13 years, beginning with the Maya year 4 Cauac, which began in 1532, and ending with the Maya year 3 Cauac, which began in 1544.”

The year-bearer positions are all accurate, the facts being as follows:

July 15, 1532.	<i>0 Pop</i> on	4 Cauac 7 Chen.
” 15, 1533.	”	5 Kan 7 Chen.
” 15, 1534.	”	6 Muluc 7 Chen.
” 15, 1535.	”	7 Ix 7 Chen.
” 14, 1536.	”	8 Cauac 7 Chen.
” 14, 1537.	”	9 Kan 7 Chen.
” 14, 1538.	”	10 Muluc 7 Chen.
” 14, 1539.	”	11 Ix 7 Chen.
” 13, 1540.	”	12 Cauac 7 Chen.
” 13, 1541.	”	13 Kan 7 Chen.
” 13, 1542.	”	1 Muluc 7 Chen.
” 13, 1543.	”	2 Ix 7 Chen.
” 12, 1544.	”	3 Cauac 7 Chen.

The Oxcutzcab record makes no reference to Katun endings. The tun endings therefore possess no useful significance, as there are 949 Ahau days in each Calendar Round, any one of which might be a tun ending. A tun is an interval of 360 days, and a Katun of 7200 days. Each Katun takes its name from that of its *closing* day. With one or two slight corrections the tun-endings in *Oxcutzcab* are uniformly 160 days prior to the real tun-endings, according to the Long Count, and must have referred to some calculation of minor interest.

“(7) An entry in XII stating that the Maya year 9 Cauac began in 1537.”

Another error of the Chumayel account.

“(8) An entry in I stating that the Maya year 13 Kan began in 1541.”

Accurate. See above.

“(9) An entry on page 115 of the *Book of Chilan Balam of Mani*, stating that 11 Chuen 18 Zac fell on February 15, 1544, making the current Maya year 2 Ix begin in 1543.”

“(10) An entry on page 8 of the *Book of Chilan Balam of Tizimin*, stating the same.”

These very important statements are accurate in every particular, for on July 13, 1543, *0 Pop* actually stood on 2 Ix 7 Chen, and 11 Chuen 18 Zac therefore fell on Feb. 15, 1544. (Month-positions referred to a year-bearer are herein italicized.)

“(11) An entry on page 101 of the *Book of Chilan Balam of Mani*, stating that the Maya year 13 Kan began in 1593.

“(12) An entry on page 1 of the *Book of Chilan Balam of Tizimin*, stating the same.”

MAYA CHRONOLOGY

These statements are correct, for on June 30, 1593, *0 Pop* fell on 13 Kan 7 Chen.

“(13) A passage on pages 168 to 170 of the Berendt copy of the Pío Pérez copy of certain extracts from the Book of Chilán Balam of Mani, giving a series of 53 years beginning with the Maya year 13 Cauac, which began in 1736, and ending with the same Maya year, which began again in 1788.”

This is accurate, for on May 25, 1736, *0 Pop* actually stood on 13 Cauac 7 Chen, and on May 1 (N. S.), 1788, it again occupied the same position, in the Calendar Round.

“(14) A passage on pages 23 and 24 of the Book of Chilán Balam of Tizimin, giving a series of 48 years beginning with the Maya year 3 Cauac, which began in 1752, and ending with the Maya year 11 Ix, which began in 1799.”

This is accurate, for on May 21, 1752, *0 Pop* stood on 3 Cauac 7 Chen, and on May 1 (N. S.), 1799, it stood on 11 Ix 7 Chen.

“(15) A passage on page 179 of the Berendt copy of the Pío Pérez copy of certain extracts from the Book of Chilán Balam of Mani, giving a series of 25 years, beginning with the Maya year 3 Cauac, which began in 1752, and ending with the Maya year 1 Cauac, which began in 1776.”

Accurate, for on May 21, 1752, *0 Pop* stood on 3 Cauac 7 Chen, and on May 26 (N. S.), 1776, it stood on 1 Cauac 7 Chen.

“(16) A passage on page 174 of the Berendt copy (as above), giving a series of 17 years beginning with the Maya year 9 Muluc, which began in 1758, and ending with the Maya year 12 Muluc, which began in 1774.”

Accurate, for on May 31 (N. S.), 1758, *0 Pop* stood on 9 Muluc 7 Chen, and on May 27, 1774, it stood on 12 Muluc 7 Chen.

“(17) A passage on page 24 of the Book of Chilán Balam of Tizimin, giving a series of 52 years beginning with the Maya year 1 Kan, which began in 1758, and ending with the Maya year 13 Cauac, which began in 1809.”

The year-bearer 1 Kan here corresponds to January 26, 1758. But it belongs to another than the prevalent system, and though it contradicts nothing, it is of no special value. Morley therefore himself eliminates No. 17 from further consideration.

If Napot Xiu died on June 6, 1536, the statements in sources III and IV implying that the *year-bearer* fell within the sixth tun before the close of Katun 13 Ahau (in 1541) are proved accurate, as will be seen in the Table on the following page.


Thus the restoration of the missing Katun-wheel seems to eliminate discrepancies at one stroke, as it were.

MAYA CHRONOLOGY — TABLE OF LEADING DATES

MAYA DATES	B. C.	JULIAN DAY	
0.0.0.0.0.0.0 — 5 Ahau 8 Yaxkin	5,042,145		
1.4.0.17.10.18.5.19 — 9 Cauac 12 Muan	1,250,423		Palenque.
1.11.4.2.0.10.0.0 — 2 Ahau 13 Mac	121,101		Stela N, Copan.
1.11.18.7.0.0.0.0 — 4 Ahau 8 Zotz	8,748		Quirigua, Palenque.
1.11.18.7.0.14.0.1 — 1 Imix 4 Uayeb			End "C. R. 1."
1.11.18.17.4.15.10.4	Jan. 1, 4,713	1	
1.11.18.18.2.7.12.0 — 6 Ahau 18 Kayab	4,366	126,757	Stela C, Copan.
1.11.19.0.0.0.0.0 — 4 Ahau 8 Cumhu	3,625	397,597	Reference date.
1.11.19.8.6.2.4.17 — 8 Caban 0 Kankin	350	1,593,614	Tuxtla Statuette.
1.11.19.8.14.3.1.12 — 1 Eb 0 Yaxkin	192	1,651,509	Leyden Plate.
1.11.19.9.0.0.0.0 — 8 Ahau 13 Ceh	77	1,693,597	End "Cycle 9."
1.11.19.9.3.11.2.0 — (11 Ahau 3 Muan)	Nov. 26, 7	1,719,197	Stela 10, Tikal.
	A. D.		
1.11.19.9.3.17.5.7	Jan. 1, 1	1,721,424	
1.11.19.9.15.9.9.4 — 9 Kan 12 Kayab	Nov. 18, 229	1,805,021	Dresden Codex.
1.11.19.9.15.9.10.17 — 3 Caban 0 Pop	Dec. 21, 229	1,805,054	Alt. U, Copan. N. Y. day.
1.11.19.9.15.12.11.12 — 6 Eb 0 Pop	Dec. 20, 232	1,806,149	Tikal. N. Y. day.
1.11.19.9.16.12.5.17 — 6 Caban 10 Mol	May 15, 252	1,813,234	
1.11.19.10.0.6.4.7	Mar. 21, 325	1,839,844	
1.11.19.10.2.9.1.9 — 9 Muluc 7 Zac	June 12, 367	1,855,266	Ch. Itza Lintel.
1.11.19.11.19.11.0.0 — 2 Ahau 18 Xul	Sep. 13, 1098	2,122,357	Latest inscription.
1.11.19.12.5.0.0.0 — 8 Ahau 3 Pax	Feb. 17, 1206	2,161,597	
1.11.19.12.18.0.0.0 — 8 Ahau 18 Zac	June 7, 1462	2,255,197	Qua Mayapan's fall.
1.11.19.13.0.0.5.1 — 1 Imix 4 Uayeb	Feb. 5, 1502	2,269,698	End "C. R. 198."
1.11.19.13.1.0.0.0 — 2 Ahau 3 Chen	July, 14 1521	2,276,797	End Katun 2 Ahau.
1.11.19.13.1.14.0.0 — 11 Ahau 13 Tzec	May 2, 1535	2,281,837	
1.11.19.13.1.14.17.4 — 4 Kan 12 Zotz	April 10, 1536	2,282,181	= 4 Kan 0 Pop (III, IV).
1.11.19.13.1.15.2.1 — 9 Imix 9 Yaxkin	June 6, 1536	2,282,238	= 9 Imix 17 Zip (III, IV).
1.11.19.13.1.15.3.19 — 8 Cauac 7 Chen	July 14, 1536	2,282,276	= 8 Cauac 0 Pop (V).
1.11.19.13.1.15.6.8 — 5 Lamat 16 Zac	Sep. 1, 1536	2,282,325	= 9 Zip (V).
1.11.19.13.2.0.0.0 — 13 Ahau 3 Zotz	Mar. 31, 1541	2,283,997	End Katun 13 Ahau.
1.11.19.13.2.2.16.11 — 11 Chuen 19 Pop	Feb. 15, 1544	2,285,048	= 11 Chuen 17 Zac (III, IV).
	Sep. 3 1752	2,361,221	= Sep. 14 (N. S.)
	Jan. 1 (N.S.)1900	2,415,021	

MODERNISM AND FUNDAMENTALISM

H. TRAVERS, M. A.

HE antithesis between Fundamentalism and Modernism in the churches is a version of the familiar antithesis between conservatism and progressivism, which we see everywhere, in politics, art, science, what not. If we face either extreme, we see before us in the distance an abyss: to stagnate in hidebound fixity, or to lose our anchorage in vain and vague pursuit. But why must we choose either alternative, when we can learn from the Nature around us, wherein we see the workings of divine law, the lesson of true growth, which avoids alike fixity and formlessness? The growing tree adapts itself in myriad successive forms to changing conditions, yet remains ever true to type. Our own body grows and changes, ready to meet new conditions as they arise, yet ever preserving its integrity.

To keep to the fundamentals will not prevent us from adapting ourselves to the demands of expanding knowledge. But what are the real fundamentals of Christianity? If we turn to the teachings of Christ, we find that the duty of brotherly love and the essential divinity of man are his cardinal doctrines. Much of what Fundamentalism clings to is of later date, and belongs to ecclesiastical accretions. The doctrine of the essential divinity of man, in particular, so strongly emphasized by Christ, has been replaced by the doctrine that man has not the power to save himself but needs the intercession of an external savior, and perhaps also of certain ecclesiastical machinery.

If we are to be fundamental, let us go back to the original teaching of Christ, that man is a manifestation of deity, dwelling in a tabernacle of flesh, but able to redeem himself by invoking the divine spark within him; able to be 'born again of the Spirit.' This is one of the cardinal teachings of universal Religion, taught by all Initiates and Teachers to their disciples, but usually overlaid by other doctrines of salvation.

It is complained that the parties opposed to fundamentalism are running wild into all sorts of speculation and loose thought; and this of course is unfortunately true in some cases, and is one of the extremes to be avoided. But an adherence to the fundamental principles of Christianity and of all Religion, as just enunciated, will separate the wheat from the tares, and enable us to discriminate between those who are in earnest in their devotion to truth, and those who are merely seeking for some new way of expressing their personal desires and vanities.

The spirit of universal Religion, which is what is promulgated by

THE THEOSOPHICAL PATH

Theosophy, is as much opposed to intellectual flightiness as it is to stagnation. But many perversions of Theosophical teachings are abroad, which mislead earnest truth-seekers. One of the sayings of Jesus is recorded where a disciple protests his love, and is told: "Feed my sheep." Practical work is the great test. All people loving Christ and his teachings with sufficient faith and sincerity to carry them out would find themselves united in one body by their common devotion, and raised above the plane of controversy.

Jesus came as a demonstrator of the power of faith in our own divinity; and his message to his disciples was that they should follow in his footsteps.

We sometimes hear people saying: "I need a Father's love." And to this we can answer again: "If you love me, feed my sheep." It is more blessed to give than to receive. We are not merely recipients of the divine favor but participants in the divine work, and must exercise ourselves those beneficent qualities which we attribute to the deity. Thus shall we reach a nobler ideal of a Father's love: a love that forbears to pamper our weakness, and that calls forth our strength.

It is clear that religion can no longer be local; it must be international. Nor can we rest all on an English rendering of the Bible. There are other sacred books, other languages. The essential truths of religion, however, are always and everywhere the same. An organization to embody its teachings and to execute its behests would be a church universal.

Man never was nor is a descendant of the animals, though having affinity with the animal kingdom and other lower kingdoms by reason of his having a material organism. Man, as man, is an intelligent self-conscious soul, derived from divine beings. But there is need of a far wider science than is embraced in religion and science in their present forms, to elucidate the many questions of man's complex nature. Such a science is found in the Secret Doctrine or Wisdom-Religion of antiquity, of which Theosophy is a recent presentation. It is at once the key to all religions and all sciences. It will prevent us from either stagnating in old ruts or running wild after new-fangled intellectual and psychic fads.



BIBLE RECORDS OF COSMIC HISTORY

"The Kabala, repeating the time-honored revelations of the once universal history of our globe and the evolution of its races, has presented it under the legendary form of the various records which have formed the Bible."

— H. P. BLAVATSKY in *The Secret Doctrine*, II, 235

ARCHAEOLOGICAL NOTES

C. J. RYAN

IN the more intelligent quarters the impression is increasing that there is grave doubt whether our modern civilization has made any progress in essentials when compared with the records of pre-Christian antiquity at various periods. The Rev. Dr. A. H. Sayce, the eminent English archæologist, vigorously challenges our alleged superiority, in the introduction to a new book on *The Wonders of the Past*; saying that even the pictures contained in the first volume:

“enable us to see once more a fragment of what civilized man has achieved in earlier ages and in other lands, to lift a little the veil that hangs over the life and mental powers in the distant past. And the result is not flattering to the complacent vanity of the Victorian era. Apart from mechanical and physical science, there seems to have been little if any advance. In certain directions we are inferiors; the art of classical Greece was higher than our own, and Rome knew how to fuse discordant races and nations into a united empire better than we can do. With all our mechanical contrivances, can we rival today the grandiose artistic sincerity of the Egyptian temples or that wonder of the world, Boro-Budur? [Java]”

He refers to the marvel of the method by which the Egyptians, at the beginning of the recorded history, cut huge granite blocks with tubular drills (a method re-invented in part a few years ago) as an illustration of the undeniable possession of extraordinary mechanical proficiency at a very remote age; and he rightly, if rather caustically, observes that our supposed superiority in moral and religious matters “is not very evident.”

In chapter xiv of *Isis Unveiled*, H. P. Blavatsky gives a brilliant sketch of the marvels of Egyptian civilization; on page 545 of volume I, she says:

“But the Egyptians were not the only people of remote epochs whose achievements place them in so commanding a position before the view of posterity. Besides others whose history is at present shut in behind the mists of antiquity — such as the prehistoric races of the two Americas, of Crete, of the Troad, of the Lacustrians, of the submerged continent of the fabled Atlantis, now classed with myths — the deeds of the Phoenicians stamp them with almost the character of demi-gods.”

Madame Blavatsky had good reasons for speaking so positively, and since *Isis Unveiled* was written the mists of antiquity have considerably lifted, especially in Crete, astounding discoveries there having revealed a culture equal if not superior in some respects to that of Egypt. The twenty years work of Sir Arthur Evans in Crete has produced results more disturbing to conventional views of modern progress than any other recent exploration. Upon this fascinating subject a few paragraphs from a review by Mr. H. M. Tomlinson in the *Daily News* (London) of Evans's

THE THEOSOPHICAL PATH

new and monumental work on the palace of King Minos at Knossos are worth quoting:

"The early Greeks had legends of a King Minos and his Minotaur and Labyrinth, which now we know concerned an actual European kingdom with complex laws, an established religion; craftsmen in metal-work, fresco-painting, and pottery, who in some departments have never been surpassed; houses of several stories possessing a water-supply and a drainage-system superior to those of many modern Continental cities; and in its capital, Knossos, a Palace-Temple as noble as the finest buildings of the Egyptians. . . . Whence came the Cretans? . . . The Cretan was an original civilization, not only borrowing from the Egyptian, but making it gifts, as an equal. There are signs, also, in Crete, of commerce with Babylonia during the dynasty of Ur, about 2500 B. C.

"Yet, whether the Cretans derived from the Euphrates Valley or the Nile, or both, or whether they were the flower of the civilization which had grown up direct out of Palaeolithic Settlements that had been flourishing in the Mediterranean plain for untold thousands of years, but disappeared when the sill at Gibraltar sunk, letting in the Atlantic flood, leaving at least that germinal point we call Crete, these problems we cannot yet solve. . . . Sir Arthur tells us that the lower strata of the hill on which Knossos stood must be 9000 years old, and yet that it contains finely burnished pottery. And between that layer and the old palace there are proofs that the Dove descending was a sign of Divine favor, and that the Divine Mother and Son are older than Rhea and the infant Zeus. . . .

"Probably there were poor folk in Knossos, but certainly, if London were overwhelmed like that city, excavators would not afterwards find on its site evidence so abundant of an old culture that was not only vital and enterprising, but was exquisite and widely appreciated, as Sir Arthur found on the site of Knossos.

"In spite of mechanical inventions and strong governments, human society seems to have badly coarsened and darkened in the years since Knossos and Athens fell. Clearly the re-discovery of Knossos makes the progress of human society seem rather like a march down hill under that confident and heroic banner labeled Excelsior. Sir Arthur's work in Crete gives us such surprising admonition as that."

But the admonition, though well deserved, need not alarm us unduly; it should go far, however, in opening the eyes of thinkers to the essential and vital teachings of Theosophy, *i. e.*, the existence of a fundamental law of cycles in the life-history of the human race, of nations, and of individuals, a reflexion of the larger periodic laws which govern planets, suns, and universes; "as above so below." The eternal path toward the heights is not a smooth, unbroken gradient; the imperfections and limitations of our outlook prevent us seeing more than a very small part of the great journey, and we easily fall into the error of supposing that the ups and downs of a few thousand years are almost the whole of civilized history. It has been said by one of H. P. Blavatsky's Teachers in Theosophy that mankind has practically not changed at all for a million years. But as the intervals between successive incarnations of the average man are long, the actual number of individual imbodiments of each Ego, even in that lengthy period, is not unduly great in view of the varied experiences the soul needs for its development.

Every new discovery of grand civilizations of the distant past affords fresh testimony to the existence of the Periodic Law in human life, and

ARCHAEOLOGICAL NOTES

it becomes clearer that certain periods were happier and less unrestful than ours; more accentuation was given to spiritual living and less to the mechanical aspect of 'progress' and the desire for physical comfort which we worship today.

Of late years there has been a great increase in our knowledge of the life of the ancient inhabitants of the Mesopotamian plains, and the latest discovery just made by a joint expedition from the Philadelphia University and the British Museum near 'Ur of the Chaldees' of Biblical fame has moved Babylonian history back another thousand years. It has been found that 4500 years B. C. a highly cultured people lived on the banks of the Euphrates. They possessed a well-organized monarchy and had temples richly and elegantly decorated. Carvings of animals and mythological subjects of great beauty were unearthed in the ruins of one imposing temple, some of them being made of thin copper plates beaten upon a wooden core and partly covered with gold. Two remarkable columns, incrusting with beautiful mosaic-work in black paste, red stone, and mother-of-pearl, have been carefully restored by the explorers. Stone flowers, with petals hung on wires to wave in the wind, were arranged as a frieze beneath a group of animal carvings.

Referring to other recent discoveries of later date in the outskirts of the Babylonian Empire, Dr. Sayce remarks that:

"The old Oriental world was wonderfully like our own. It was not acquainted with trains and steamers, etc., but on the cultural side it was on a level with ourselves, and in some respects even in advance of us. Culture, as opposed to mechanical civilization, is always confined to the few, and what is still the highwater-mark of the few had already been attained four thousand years ago. . . . The strong points of Babylonia were literary and commercial."

The discoveries referred to consist of the letters and other records of a Babylonian colony in eastern Asia Minor, near the present Kaisariyeh. It was the center of a great industry in copper, lead, and silver, and supplied Western Asia with the products of the mines of Asia Minor. The Babylonians employed tablets of fine clay for writing, and, except by the use of violence, they are practically indestructible. The records of this great commercial center date from about 2400 B. C., more than a thousand years earlier than the reign of Tutankhamen in Egypt, but not so old by more than two millenniums as the newly discovered temples near Ur. But, to us, four thousand years ago seems a long while for a very modern civilization to have flourished, and this Babylonian colony was very modern indeed. It had a republican form of government, though it owed a shadowy allegiance to the Babylonian monarchy. The province was governed by 'Prefects' in the cities and 'Princes' in the country districts. From the letters so far deciphered we learn that there was a complete postal system, and that mail-carriers traveled regularly over an

THE THEOSOPHICAL PATH

excellent system of roads delivering stamped letters in quite the most modern way, although, of course, neither the letters nor the stamps were of paper but of clay. Some of the communications contained checks. The postal system shows a well-ordered and peaceful State in which life and property must have been properly protected and secure.

The most interesting and unexpected discovery in this ancient civilization relates to the position of woman at that remote period. Instead of being one with no wide legal rights as was the case in our boasted civilization at no distant date, woman had equal rights with man in every respect. From the records unearthed it is shown that the 'Princess' and the 'Prefectess' stood on an equality with the 'Prince' and the 'Prefect,' in the government of the provinces and cities. More than this, according to one tablet there was a Woman's College or University near Burus, in a suburb called 'the Women's Town.' It had two main divisions --- Literature, and Arts. The heads of these departments, however, were not women, but male professors! All this hitherto unsuspected 'modern' civilization perished about a thousand years before the supposed time of Moses!

After considering the almost prehistoric civilization of Mesopotamia, to speak of Pompeii as a relic of the ancient world seems almost out of place, yet not so long ago the existence of the Roman city was hardly more than a tradition of what was then considered a very distant antiquity, and scholars disputed over its location. But now Pompeii has been restored to the light of day, and we can walk its streets, examine the intimate details of its dwelling-houses and business-establishments, its theaters and temples, and study the everyday life of its people, even to the election and theatrical announcements and caricatures. We have learned to realize that in essentials there is practically no difference between the intelligence of the inhabitants of Pompeii and that of a modern city of similar conditions.

Until lately, however, excavation was conducted in a manner which destroyed or obscured many of the most significant features, but for several years there has been a great improvement in the methods. Dr. Spinazzola, the present Director, instead of digging holes down to the ground floor and then trying to arrange the objects discovered more or less by guess, proceeds more scientifically in horizontal strata beginning at the top, and nothing is disturbed in the lower levels till all has been examined and made secure in the upper. Everything is photographed in position, supports are built for the roofs and upper floors and balconies, and gradually the houses and their furniture and domestic fittings and the stores and their contents take once more the appearance they presented before they were overwhelmed by the ashes from Vesuvius.

ARCHAEOLOGICAL NOTES

One of the most interesting results of the new method has been the demolition of the notion that the Pompeian houses had only one story and no external windows. Numerous portions of upper stories and balconies have been found and windows of all sorts are everywhere; in the House of Crescentius in the Street of Abundance nearly the whole of the second floor has been saved. One of the great finds is the Dyeing and Cleaning establishment of Holconius with its complete outfit of tank fed by leaden conduits. In some of the houses fine pictures in fresco cover the walls: hunting-scenes, still life, and mythological subjects were popular. In the House of Achilles an elegant bed with ivory feet was revealed, and fine mosaic floors are plentiful. Great skill and patience and extremely delicate tools were called for in the restoration of the residences and stores and workshops; many of the ceilings, for instance, originally decorated with beautiful plaster-casts and paintings, lay in fragments on the floors and had to be collected bit by bit and replaced in their former positions. Naturally, the work of Dr. Spinazzola, begun in 1911, has been slow, but already about 530 meters of the Street of Abundance have been reconstructed.

Specially fascinating as the discoveries of the relics of ancient civilizations in Europe and Asia must always be to us because they reveal the modes of life and thought of our ancestors or of peoples closely allied to them, yet interest is rapidly increasing in the researches which unveil something of the presence of intelligent mankind in the American Continents. This field is almost untilled, when compared with the enormous amount of exploration done in the Old World, and with the immense possibilities in sight. American archaeology is confronted with extremely puzzling problems, none of which have been satisfactorily solved. The most important — because so much depends upon the solution — is the question whether man arrived on the American Continent recently, by way of Bering Strait or whether the New World has been inhabited for enormous periods of time. The new discovery of prehistoric human bones at Los Angeles, California, which is creating such interest in the scientific world, may go a long way to settle the question.

These bones were found at the depth of twenty-three feet while workmen were excavating for a section of Los Angeles' new outfall sewer, and the strata above them are declared to be quite undisturbed, showing that there can be no question of the skeletons having been buried by human agency. Dr. R. T. Hill, a well-known palaeontologist, says there is every appearance that they were imbedded originally in the material from which they were unearthed and that the superincumbent layers of sand, clay, etc., had gradually accumulated by the action of water through a very long period. Further, he made the very remarkable statement that:

THE THEOSOPHICAL PATH

“this is a tremendous find. The geological formation in which these bones were discovered apparently gives them an antiquity far greater than that of any human remains previously unearthed in Europe or elsewhere.”

The remains consist of parts of five skeletons, one or two being very completely preserved, and the greatest interest lies in the fact that, so far as they have been examined, they show very little variation from the modern type. The femur of the largest skeleton measures 18½ inches in length which indicates that its owner was about seven feet tall.

Dr. W. A. Bryan, Director of the Los Angeles Museum, where the hundreds of scattered bones are being cleaned and assembled, says the teeth are approximately the same as those of modern man. He also is reported to consider that these prehistoric people lived in an age so far removed from us as to be hitherto supposed to be characterized by only the most primitive bestial types.

Dr. Stock, head of the department of palaeontology at the University of California, in charge of the excavation, said that if the skeletons belonged to the glacial period, which is the general assumption based upon the indications of the strata, it would tend to substantiate the theory of those who held that America was the home of a race well advanced in physical development before their European contemporaries had passed the primitive stage.

It is difficult to fix the date in years, or even in thousands of years, of any geological period, and there is no subject upon which controversy rages more than the date of the last glacial period. Twenty-five thousand years is guessed as the distance back in time to the close of the glacial age in the eastern United States, and it is believed by some geologists that fifty thousand more years may be added to that when computing the retreat of the ice in the western part of the country. If so, the Los Angeles prehistoric men are probably more than seventy-five thousand years old, how much more it is impossible to tell. One of the most remarkable features of the discovery is the modern appearance of the ‘wisdom-tooth’ in one of the jawbones. It is of the under-developed type only found in civilized races and entirely different from the European Stone-Age type.

The general opinion of the best-qualified scientists who have examined the remains up to the present is that the find is the most important ever made on this continent, but the final decision as to the age and character of the race cannot be given until after careful study by the most learned experts. This will take many months of labor.

Great attention is being given of late years to the problem of the origin of the inhabitants of the Pacific Islands. A U.S. Government scientific party which has just surveyed and investigated the small islands of Necker and Nihoa in the Hawaiian bird-reservation, has brought back

ARCHAEOLOGICAL NOTES

reports of the discovery of traces of an ancient civilization there, said to be at least two thousand years old. Stone idols and implements, foundations of houses, ruins of temples and stone monuments were found, showing that those isolated spots were once populated by an energetic race which has entirely disappeared.

A hitherto unknown tribe of Indians, called Arhuacos, in the South American state of Colombia, has just been discovered by Mr. J. A. Mason, assistant curator of South American archaeology at the Field Museum, Chicago. There are only about three thousand of them but they are of some interest. For centuries they have been ostracized by their Indian neighbors because of their reputation for evil supernatural powers; the nearby Indian tribes are said to deny their very existence, and little or nothing is known about them in the nearest coast-towns. Their appearance is very different from that of their Indian neighbors, their language is separate, and they have their own distinct laws and customs. Mr. Mason found them harmless but extremely reserved and anxious to preserve their seclusion.

One of the most important achievements of M. Paul Pelliot, of the Institute of France, is the discovery (with Sir Aurel Stein) and study of the twenty thousand ancient manuscripts found in the Cave of the Thousand Buddhas in Chinese Turkestan. M. Pelliot, who is now in America on a visit, is said to be the greatest Chinese scholar known, either in or out of China, and he speaks most of the Asiatic as well as European languages. He says: "In Chinese Turkestan during the early centuries of our era cultural influences from Greece and Syria, from Persia and India, and from China, vied with one another for supremacy and produced a blended civilization."

The manuscripts, some of which are in unknown languages, are in good preservation, and many of the scrolls are printed on real paper with printed pictures. China used paper and knew the art of printing centuries before the later civilization of Europe. Some of the manuscripts are written in Hebrew and the treasure includes the oldest known Chinese classics, Buddhist and even Christian subjects written in Chinese. The collection was formed between the fifth and the eleventh centuries. The caves are beautifully decorated by paintings on the walls and statues of Buddha in gilded wood, painted cement, and stucco. The dry climate has preserved the contents and decorations of the caves.



"EACH of us can relatively reach the Sun of Truth even on this earth, and assimilate its warmest and most direct rays." - *H. P. Blavatsky*

FATA VIRUMQUE CANO


TALBOT MUNDY

O YE, who buy fruit of desire,
Esteeming fair what eyes can see;
Who for the Unknown Voyage hire
No other guides than shall agree
That what appears to be, must be;
Ye seekers of a Cosmic Law
That must adjust itself to creed;
O ye, who all conclusion draw
From cravings; ye, who only heed
The lure of things ye think ye need;
Be thoughtful. Though the sun descends
Below the red, revolving rim
Of earth, and though the darkness lends
Illusion; though the stars that swim
In night are distant and are dim,
Ye know anon the sun returns.
Ye know the word the Guru saith:
'Who sees with open eye discerns
And at his likeness wondereth.
Why dread the mystery of death?'
Ye see the sun's descending glow,
Ye see the smiling Pleiades,
The phases of the moon ye know,
The ebb and flow of seven seas.
Are ye so different from these!

*International Theosophical Headquarters,
Point Loma, California*

WHY AM I HERE?

R. MACHELL

OW many people of the millions living on the earth take time to ask themselves the question 'Why am I here?' And of those few who ask how many find an answer that would justify their own existence? And yet they live, we live, and jealously defend our purposeless existence.

The fact of our existence as conscious individuals is proved when we say 'I am.' And that is about the only fact of which we can be abso-

WHY AM I HERE?

lutely sure. We may go farther and declare our individual identity in the assertion 'I am I.' So far we are on safe ground, but when we try to explain the nature of our personality we may find difficulty in persuading others to accept us at our own valuation. Indeed, it is probable that their estimate of our worth will seem to us entirely inadequate. Yet each of us has certainly some mental concept of our own appearance and can give some sort of answer to the question 'What am I?'

But when we ask ourselves 'Why am I here?' no satisfactory answer springs to mind. Who is to answer such a question? It must be some one who has solved the riddle of existence and who knows who I am. Can anybody know that but myself? I know that I am I; and I suppose that every other person will express the assurance of his own existence in the same formula, I am I; for if one thought he was a lot of people all at once he would assuredly be called insane.

It is notoriously difficult to draw the line between sanity and insanity with any certainty. For practical convenience it may suffice to say a man is unfit to manage his affairs, or he may be declared a danger to the community. But if a man keeps his delusions to himself who shall declare him mad?

It would be well perhaps to ask what is our own conception of a perfectly sane man. Surely the sane man must be at all times master of himself; he must have perfect self-control. A man who is under the influence of passion or emotion is unbalanced, that is to say he is not truly sane. He must have common sense, which involves right reason and discrimination. And if we press the matter further we may come to think that this is indeed a mad world in which a sane man is a marvel. Our present humanity is so far from ideal sanity that we are compelled to lower the standard and to call people sane whose madness is not too pronounced or permanent. The law-courts have been forced to recognise the plea of 'temporary insanity,' which may prove a stepping-stone to the dry land of true psychology, from which the lesson will some day be learned that man's mind is dual; that there is a higher and a lower self, and that in this stage of human evolution these two are often but imperfectly co-ordinated, so that the sanest seeming person may be subject to a fit of temper, which is of the same nature as the frenzy of the criminal. Thus it would seem that true sanity is yet to be attained by the majority of humankind. How can it be reached?

The key to sanity is self-control, and self-control depends upon self-knowledge. Self is the greatest of all mysteries; and true self-knowledge is perhaps the last word in human wisdom, the formula for which is simply 'I am I': the first word and the last.

The path that lies between is called the middle way, Theosophy, the

THE THEOSOPHICAL PATH

wisdom of the gods. The modern name 'Theosophy' came from the Greeks, but the ancient science antedated Greece by many a millennium, having passed through ancient Egypt, as the still more ancient ancestors of those who first gave light to India sent forth their messengers of Truth into all lands. They had it from the sages of Atlantis, who foresaw the doom that should destroy that continent, when once the light that formerly had been the glory of the world should turn to darkness. The Light itself, 'tis said, can never die, but it can be obscured, and then the nations perish.

So nations rise and fall, and so the ancient wisdom is passed on from age to age, from land to land. And like the sun which rose and set a million years ago shows not a sign of age or of decrepitude, so too the wisdom that we call Theosophy is ever new, for all the changing names that it has known. So still the object of the wise man's quest is knowledge of the Self; for knowledge of the Self is now, as it was then, the Path of Evolution.

The finding of the Path is still the object of the quest. That Path is 'Tao.' Of Tao it has been said: "The Path is one for all; the means to reach the goal must vary with the pilgrims." We are all pilgrims in a certain sense, and seek some path; though what that path may be or whither it may lead is quite another story.

To say that all are pilgrims seeking for a path may seem a stretch of the imagination; for the majority are mostly seeking comfort and respectability, which is a path, if so it can be called, that leads nowhere; like the path of the squirrel in its revolving cage, "*eppur se muove!*"; there is no standing still; we all are on some sort of quest; we all are headed for some goal, however carefully we close our eyes to the unwelcome fact. We may not travel far along the path that we have chosen in one short life; but as the night is followed by another day, so too when we have slept the little sleep of death we shall awake to life again, and pick up the forgotten thread of purpose, and seek again the goal that never is attained.

Life is eternal, and death is but a doorway in the house of life. Therefore the wise have said: "Man, know thyself!" For only so can any man direct his life and know whence he has come, whither he goes, and why he is here.

When man says 'I am I' he plainly proclaims his own duality in asserting the identity of the first I with the second. The two in one is the first paradox he must meet; and it may be the last he will unriddle on the Path. It is not difficult to feel that one is not always quite oneself, but it is something different to realize that the two selves in us are actually at war with one another, while the real Self looks on as a spectator who

WHY AM I HERE?

identifies himself with one or other of the combatants, each one of which declares that 'I am I.'

Theosophy declares that man is sevenfold in his constitution, and that the ordinary man who thinks that he is separate from the rest is under a delusion; his sense of self being but the image of the true self reflected in the various elements of his nature, as in a broken mirror. The true self is the supreme Spirit; and he who knows this must know that he is not in reality separate from any of his fellow-creatures. Thus Theosophy reveals the true foundation of Universal Brotherhood in proclaiming the universal self of all.

To understand such a proposition intellectually is easy enough but to know the Truth is not so easy. To see the necessity for universal brotherhood is one thing but to feel it in one's heart as a compelling force is different. And so it is with all the wisdom of the world. It needs a lifetime of experience to make us realize a truth that we have heard enunciated in some familiar formula from childhood, and have ourselves repeated scores of times and scorned as a mere truism.

At last when hard experience has stamped the lesson on our heart or written it in fire upon the soul we wake to realization of the Truth and hail it as a new idea. How many things we learn and yet how little do we know!

To realize the truths we know, may not this be the purpose of our lives?



THE following is from an article by René Bache, in *The Outlook* for January 17, 1923, entitled 'An Apprentice Comes to Philadelphia' (referring to Benjamin Franklin).

"The epitaph he wrote for his own tombstone was one of the most remarkable pieces of literature he ever produced. It read:

THE BODY
OF
BENJAMIN FRANKLIN,
PRINTER,
(LIKE THE COVER OF AN OLD BOOK, ITS
CONTENTS TORN OUT, AND STRIPT OF ITS
LETTERING AND GILDING)
LIES HERE, FOOD FOR WORMS.
BUT THE WORK SHALL NOT BE LOST,
FOR IT WILL (AS HE BELIEVED) APPEAR
ONCE MORE IN A NEW AND MORE
ELEGANT EDITION,
REVISED AND CORRECTED
BY
THE AUTHOR."

FOOD AND APPETITE

H. T. E.

YOU will sometimes hear people say that one's taste is a reliable guide as to what it is best for one to eat: eat what you like; that is best for you. While there is probably a good deal to say in favor of this view, there are some strong arguments on the other side. Taste itself may be perverted, and therefore unreliable as a guide; indeed this is more likely to be the case than not. Even in animals the taste is not always a reliable guide. I believe horses will sometimes eat themselves to death if allowed access to an unlimited quantity of certain foods. I have seen a wild bird staggering about drunk from eating fermented mulberries. Are young children more natural and healthy than adults? Let a young child follow its appetite in the matter of eating, and we know what will happen. When, in older people, we find a wiser abstinence, this is not the result of a cultivated taste but of prudence and self-restraint based on painful experience.

Most people, if left to their own taste, will eat too much of certain foods of which they are fond; and will eschew articles which would be good for them. Appetite is not a fixed thing; it can be changed. With careful practice one can first tolerate, and ultimately enjoy, foods that formerly excited disgust. If a person says he can digest foods that he likes, and not foods that he dislikes, that is no good argument for keeping to the former and avoiding the latter. His appetite may be depraved, and his digestion too; and perhaps he ought to acquire the liking for those other kinds of food, and the power to digest them too.

Thus there is good reason for taking medical advice and trusting to it. People sometimes discuss diet; and if you heard only one set of views, you might be convinced or unsettled in your mind. But when you hear a number of totally different views propounded, the effect on your mind is neutral. One man swears by brown bread, and another declares it is poison; sugar is a food — and a poison; vegetarianism is the ideal — and the cause of all our ills. Keep your mind out of your food; let someone else do your dieting. This will save you a deal of trouble.



“ANGER must be strictly avoided; and it cannot be avoided unless charity and love — absolute toleration — are cultivated.”— *William Q. Judge*

THE WISDOM OF APOLLONIUS, THE PHILOSOPHER OF TYANA

P. A. MALPAS

XVIII

TIMES were hard indeed when even Demetrius allowed the thought to flit for an instant across his mind that the faithful Damis might be dangerous! Even then as they sat, in a country-home, that had formerly belonged to Cicero, under a sycamore-tree — best to talk out of doors in these days! — Demetrius spoke in parables as though of those nature-touches which ever appealed to the soul of his hearer.

“The cicadas in the trees have leave to sing in liberty as they please, while we have scarce the right to mutter,” he said, as they heard the chirping in the trees above. Demetrius the brave philosopher had been taught to be cautious.

“Even Socrates was only charged by Anytus and Meletus with ‘corrupting the youth and introducing new deities.’ But we find that our love of wisdom is itself a crime; the greater your knowledge, the worse the offense.” He went on to tell how Apollonius was accused of being an accomplice with the three friends in seeking the empire. If his accusers had only stopped at that, there might have been something in the matter. But as ever, they overdo their cause most woefully. They accused him of sacrificing a boy that by an inspection of the viscera the secrets of futurity might become known. — If analogy in history be invariable, one might almost guess that his accusers were guilty of this very practice.

But there were other accusations, precisely what one might have expected, for human nature changes little. Apollonius, that terrible old philosopher, fast approaching his century of mortal years, was guilty of — you’d never guess in a hundred tries — dressing unfashionably! After this the fact that he was a vegetarian and a teetotaler were enormities worthy of special accusation, and then “they say, you know, that the people actually worship him!”

Well, many a worse god has appeared in human form, we must suppose, if ancient history counts for anything. Small blame to them if they did!

But whence the information? Telesinus the philosopher, consul of the days of Nero, told Demetrius. But Telesinus was now far away,

THE THEOSOPHICAL PATH

having preferred banishment as a philosopher to honors, consular honors, as a man of the world. Apollonius would have liked to meet him "but I would not wish him to run any risk on my account, seeing that he has encountered so much for the sake of philosophy."

Apollonius was not above a joke when undergoing trials such as would have crushed smaller men. In fact, he used the power of humor, the saving grace of a jest, to lighten the burdens of the world.

"Well, Demetrius, what would you advise me to do or say, to calm my fears?" he asked.

"Do not jest with me," said Demetrius, "for you have no fears, or you would not even speak of your present situation." Then he spoke earnestly and very seriously to Apollonius, as if he really thought he could persuade that old lion to run away from danger when duty to his friends called him into it. It was a moving appeal indeed, full of every argument calculated to break a man's purpose. But the very intensity of the appeal sometimes contradicted itself. What was the good of telling Apollonius that it was an unworthy thing for a philosopher to submit out of vanity to a certain ignominious death? "Now if a man dies in giving his life for the liberty of his country, or in avenging his parents, or children, brothers, relatives, or friends, instead of the vanity of maintaining an unpopular cause "

Apollonius said never a word. But was that a little smile at the corner of his old lips? Was he not going to certain death to save his friends? The argument must be changed.

"Why, the very fact that you have come to Rome within the amazingly short space of *ten days* since orders were sent to arrest you, is suspicious, as confirming your knowledge of the future, and they will only use it as one more proof that you did sacrifice the boy to prophesy by his liver. You cannot say I was not brave in the terrible days of Nero when I withstood him to the face at the baths, and came off with my life only because he had sung extra well that day and was pleased with himself. But I am wise, too, and I say that these times are far more terrible. Nero was a monster, but his cruelties were at least qualified by music, such as it was. This man, on the contrary, hasn't a single redeeming feature. Why, only the other day he killed some musicians because they disputed which had won the prize in a contest by voice and instrument.

"Look at the harbor there and see the ships! Some are bound for Libya, Egypt, Phoenicia, others for Cyprus and Sardinia, and yet others for more distant lands. If you are wise, Apollonius, go down there and get on board a ship, and go anywhere you please, but not to Rome!"

Damis opened his Assyrian eyes wide on hearing this. He hadn't known till that moment where they were going -- all he knew was that he

THE WISDOM OF APOLLONIUS

was with his master, his beloved Teacher. He was completely overcome at the revelation. There is something pathetic and yet comic in the way he speaks.

“I hope your advice will be of use,” he said. “As for me, I can do nothing with Apollonius when I try to dissuade him from running on to drawn swords or into the cruelest tyranny ever known. If I had not seen you I should not have known where we were going! Yet here am I traveling the seas of Sicily and the Tyrrhenian bays and I literally have to say I don’t know, when I am asked where I am going. I appear ridiculous. If I had only been told we were off for Rome, I could at least have told people that Apollonius had fallen in love with death and that I was his rival!”

Already Damis sees the executioner before them. “I will say it while I have the chance, that if I die, philosophy may not suffer much by it. I am but the attendant of a courageous philosopher whose sole merit consists in following his master. But if they put Apollonius to death, it will be a trophy for the destruction of philosophy, for he of all men is best able to support her. We have many Anytuses and Meletuses to contend with (he is thinking of the informers who accused Socrates — how could Socrates die and Apollonius be saved in circumstances a hundred times worse?). The friends of Apollonius are accused on all sides, one for having smiled when he glanced at tyranny, another for having justified what was said; one for having started the subject, and another for having departed pleased with what was said. For myself I think a man should lay down his life for philosophy as he would for his altars and his city and his sepulchers, and many are the illustrious men who have died in the defense of such things. But for the sake of destroying philosophy, I would neither wish to die myself nor anyone who loves her and Apollonius.”

A pretty strong argument to convince even an Apollonius. But he was unruffled. Yet the situation was serious and his advisers honest, so he took the trouble to go at length into the position from the standpoint of a philosopher, after chiding Demetrius for frightening Damis, who was an Assyrian accustomed to rulers of absolute power, instead of calming his fears. “Neither fire nor sword would terrify a wise man or make him flinch, or have recourse to falsehood or equivocation to save his life, for what he knows he will as religiously preserve as if the hidden mysteries of Ceres were confided to him. My knowledge is greater than that of other men, because I know all things. What I know, I know in part for the use of the wise and good, in part for myself and the gods; but I know nothing for tyrants, let them use whatever threats and tortures they please.”

Then he gives them a crumb of comfort, a prophecy of the future exactly opposite to all seeming probability.

THE THEOSOPHICAL PATH

“I am not come on a fool’s errand. I am under no apprehension on account of my own life, for the tyrant’s power is unable to destroy me, even though I wished it myself.”

Then from point to point he goes on to show that he could not act otherwise than in the interests of his friends, and that if he did, he himself and philosophy would suffer reproach and he would not be able to face good men any more, least of all Iarchas, and Bardanes, Phraotes, and Thespesion, after violating the privilege of the cup of Tantalus, which required from all who drank of it a participation in the dangers of their friends. “But I will never be false to myself, and I will combat against the tyrant,” he said.

Demetrius and Damis both took heart, and the former was actually bold enough to invite them to his dwelling. Apollonius declined, saying that it would be dangerous, even considered high treason, to be seen supping with the Emperor’s enemy, nor must he accompany him to the port, for the same reason. But “when times shall mend, we shall sup together!” was his promise.

It was not easy to upset Demetrius but the farewell affected him to an unusual extent, though he tried to hide it, by turning his face aside.

Then came the test for Damis. Besides, it was an excuse to pretend not to see the tears of the brave old Demetrius.

“If you are as full of courage as I am,” said Apollonius to Damis, “let us embark together tonight. If not, now is the time to decide about remaining where you are. You can stay with Demetrius who is our common friend.”

The long and intimate talk of Apollonius had not missed its mark.

“How could I think of leaving you after what we have just heard of the duty of a friend in danger?” he asked. “What would the world think of me?” But what he meant was, “what should I think of myself?”

Apollonius approved. But he loved Damis and was unwilling to have him run into danger without necessity.

“I will appear as I am; but for you,” he said to Damis, “I recommend an ordinary dress instead of what you have on. You should cut your hair and put on a linen dress and go without shoes. I know we must suffer for our course of life, but I am against your sharing all the dangers and being cast into prison, which will certainly be the case if you are betrayed by your habit. I want you to follow me and be present at all that passes, as one who in other respects loves me without being pledged to my philosophy.”

So Damis laid aside his Pythagorean garb not with fear or sorrow, but because his master wished it.

Going by sea from Puteoli to the Tiber they arrived on the third day.

THE WISDOM OF APOLLONIUS

The imperial sword was then in the hands of Aelian, the Pretorian Prefect. This man formerly loved Apollonius and used to talk to him when in Egypt, but he said never a word about this to Domitian, seeing that it could only endanger his power of helping Apollonius. Instead, he made light of "the prattle of these sophists, who only do it for advertisement and when they can no longer make a living that way, they want to die so as to depart in a blaze of glory. That is why Nero refused to put him to death, but obliged him to live as a punishment by not giving him the celebrity he sought." Aelian laughed while he talked in this way as if he did not care about it at all except as something of a joke; but



Lomaland Photo & Engraving Dept.

RUINS OF THE TEMPLE OF SATURN, ROME

(From an old engraving)

he thought to save his friend from death by it. "Look at Musonius the Tyrrhenian," he said. "He defied Nero and was shut up in the island of Gyara (after being set to digging in the abortive Corinth canal). The Greeks made a regular resort of the island, for they love sophists of this kind. They used to sail to the place to talk to him, but now they go to see the fountain there. For when Musonius went there the island had no water; but he discovered this spring, and it is now no less celebrated in the songs of the Greeks than the fountain of the Muses on Mount Helicon which they call Caballinus."

In this way Aelian tried to lighten the seriousness of the situation

THE THEOSOPHICAL PATH

for Apollonius. But when the latter was brought before him he went further. The accuser, Euphrates, attacked the prisoner furiously as an enchanter, and an exceptional one.

“Keep your charges for the Emperor’s tribunal!” commanded Aelian.

But Apollonius asked: “If I am an enchanter, how can I be brought to trial? If I am brought to trial how can I be considered an enchanter? The only explanation of such a possibility is that calumny has acquired power superior to that of enchantment.”

This nettled the accuser, as the dilemma was perfect. He was about to bring forward some more absurd charge, when Aelian said: “I want the time before the trial to examine him privately in the silent room of the court, and let none listen, for the cause is one of great moment. By so doing it will shorten the process, especially if he pleads guilty. If not, then it is for the Emperor to decide.”

When alone, Aelian told Apollonius frankly the whole situation. How that he was friendly, but that if the least sign of it leaked out, it would be a hard matter to guess which of them would be killed first. “The Emperor wants to condemn you,” he said, “but seems afraid to do so without some solid ground of accusation; besides, he wants to use you as a means of destroying some men of consular authority.

“I was very young when Vespasian, the Emperor’s father, went to Egypt to sacrifice to the gods and to consult you on his affairs. Being an experienced military man, I went with him as tribune. I remember you received me with much attention, and when the Emperor was away you took me aside and told me who I was, what my name is, and also my father’s name. Then you told me I should one day be what I am, holding an office thought by most people to be superior to every human dignity, troublesome though I think it.”

Apollonius said: “As you have opened your mind to me, I will open mine to you. You speak like one of my old disciples, like a philosopher, and as you seem from affection prepared to share my dangers I will declare my whole heart to you.”

Then he told how he might easily have escaped to a country of the philosophers where no injustice was possible and therefore no courts were needed, since the people were much more pious than those of Rome. But fearing to be a traitor to his friends and fearing that they might suffer, he had come to plead his cause. Then he asked what the accusation was, against which he would have to defend himself.

Aelian told him. His manner of dress, his way of living, the adoration paid him, and the answer he gave the Ephesians about the plague, all were to be brought against him. Then there was every shred of talk that might be twisted against the Emperor, though more of it was done pur-

THE WISDOM OF APOLLONIUS

posely and boldly enough -- all was said to have been uttered under the inspiration of the gods. But the titbit was the story of the sacrifice of the Arcadian boy by the light of the waning moon in a field, in the presence of Nerva, in order to bring about the death of Domitian -- as pretty a piece of magic and criminal superstition as the mind of an evil magician could conceive.

Aelian begged him not to show disrespect to the Emperor.

"It is to show my respect for him that I come here voluntarily to be tried," he said. "But even if I wished to be disrespectful, I would forego that plan for your sake. I don't care what an enemy thinks of me, but I value the opinion of a friend." In such a manner Apollonius answered the Prefect.

Aelian then delivered him to the turnkeys, assuming an air of great wrath against Apollonius in order to disguise his real feelings.

A tribune meeting Apollonius mocked him while pretending to be seriously anxious to help him. But he failed to score his point, for was not Apollonius so deeply immersed in telling Damis all about the Nile Delta that he did not notice what the tribune said? That was ever the way of Apollonius.

Aelian then ordered Apollonius to be transferred to the place of the unbound prisoners, and Damis was so struck by the coincidence of finding a friend in Aelian that he declared it looked as if a god had tried to lend a helping hand in their dangerous situation. Apollonius rebuked him for his fears. Damis brought forward one or two very good reasons why he should fear Domitian, whom nobody could influence, least of all themselves.

"Do you not see that Domitian is inflated with pride and is evidently insane?" asked Apollonius.

"It is impossible not to see it," said Damis.

"Then the more you are acquainted with the tyrant the more you ought to despise him and all he can do," said Apollonius.

The answer, seemingly somewhat cryptic, is important, for Apollonius was a master in the domain of psychology and evidently knew how to deal with a maniac.

(To be continued)



"How can we lose courage and fail to do our duty all along the way, when we have, ever ringing in our ears, these inspiring words: 'Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?'" — *Katherine Tingley*