

THE THEOSOPHICAL PATH

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"If thou workest at that which is before thee, following right reason seriously, vigorously, calmly, without allowing anything else to distract thee, but keeping thy divine part pure, as if thou shouldst be bound to give it back immediately; if thou holdest to this, expecting nothing, fearing nothing, but satisfied with thy present activity . . . and with heroic truth in every word and sound which thou utterest, thou wilt live happy. And there is no man who will be able to prevent this."—*Marcus Aurelius*

OUR DIVINE INSTRUCTORS

H. T. EDGE, M. A.

 HIS is the heading of one section in H. P. Blavatsky's *The Secret Doctrine*; and it stands for a subject frequently mentioned throughout that work, and constituting indeed one of the fundamental theses thereof, especially in regard to history. Older races, and ancient historians, have with singular unanimity represented their contemporary humanity as having been preceded by beings of a superior order, who had been Instructors of posterity, and who were called Gods, Demigods, and Heroes.

If we ask why more recent historians have not pointed out the evidence of such a past in the history of mankind, the answer is simple enough. The hypothesis is rejected by the historians from the first, before they begin to investigate and reason at all. Nay, the hypothesis cannot even be said to be rejected, for it is never even entertained. The historian has begun the very plan of his work by dividing his subject into 'mythical' and 'historical,' 'prehistory' and 'history,' 'fable' and 'historical fact.' His mind is from the outset rigidly made up as to what is possible and what impossible in such matters; and he will relegate the traditions or the records to the category of fable, or to that of what he calls serious history, according to the criterion established in his mind.

It can also be easily shown how the historian may fail to discover the evidence even when it is there before him. He has certain facts to ex-

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plain, certain existing conditions to account for. Rejecting — or rather, never entertaining — the explanation given by the traditions or the ancient chroniclers, he seeks another explanation, conformable to his own ideas of the probable or the possible; and he resorts to conjectures, which he considers to be valid because they will account for the facts in a way acceptable to his judgment and to that of his colleagues and readers.

If it is stated that a certain people derived their culture from a divine or heroic Instructor, he may perhaps try to represent this statement as an allegorical way of describing some 'rational' fact: the name of the divine ancestor is really the name of some immigrant race, and this name has been superstitiously erected into an imaginary personality. Or he will ignore the tradition altogether and explain the facts in some other way, resorting to theories, whose only evidence is that they seem to explain the facts — in other words, they suit his purpose. Dr. William Smith says (1881):

"Some writers represent Pythagoras as forbidding all animal food; but all the members cannot have been subjected to this prohibition, since we know that the celebrated athlete Milo was a Pythagorean, and it would not have been possible for him to have dispensed with animal food."

How quaint this sounds now, after so few years, during which our notions as to diet have changed so considerably! The abstention from animal food is now very widely recognised as being, for people of unimpaired assimilative powers, favorable to athletic exertion. It would not be strange nowadays to find a historian reasoning that Milo must have been a Pythagorean, or that he must have been strong, or that Pythagoras must have forbidden meat. It may be pointed out that Smith, as above quoted, might alternatively have argued that Milo was not a Pythagorean, and that the man who says so was misinformed or untruthful. Or he might have inferred that Milo, being a Pythagorean and therefore a vegetarian, could not have been so strong as represented, and that the stories about him are exaggerated. This example serves as an illustration of our point; and doubtless many more such could be found. Suppose some historian of the future, unable to believe that Mozart performed in public and composed music at the age of five, should resort to the alteration of dates; would he be doing more than has actually been done by historians?

Thus it is easy to understand how evidence can be disposed of by one who has started with the assumption that a certain class of allegations are inadmissible. He can relegate the allegations to his period of 'pre-history' and to his category of myth and fable. He can resort to conjecture, based on his own logic, for an explanation. How can he be expected to find things which he has predetermined not to find?

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A physicist, starting with the theory that the material universe is a self-contained system, whose mass and whose energy are constant, has no difficulty in making his equations work out exactly, provided that he can introduce into them some 'coefficient,' such as the coefficient k in the gravitational formula $F = k \cdot mm' / d^2$. He can work accurately with a value for the acceleration produced by gravity, $g = 32.2$; and still leave a whole world of conjecture open as to what the force of gravitation really is. For aught he can tell, this force might be the actual finger of God. Such illustrations are meant to show that the neatest and most apparently complete systems are not necessarily, or even probably, exclusive of other factors which may be introduced into them without upsetting the balance.

In Grote's history of Greece we find the author, in spite of his great ability in finding explanations, unable to explain on ordinary lines the existence, the strength, and the durability of the ancient Spartan discipline. That discipline, whether introduced by Lycurgus or not, included as a major feature the almost total abolition of home-life, the young married man seeing his wife only during the night, and then only occasionally and by stealth. He dwelt in barracks, ate all his meals at a common table, and devoted his time to military drill and severe bodily training. Most occupations were forbidden him. Yet, in some mysterious way, this most unwelcome discipline was forced upon that people; and not only started but planted so firmly that it lasted through the centuries. Says Grote:

"Under such circumstances, the exclusive aim which Lycurgus proposed to himself is easily understood; but what is truly surprising is the violence of his means and the success of the result. He realized his project of creating in the 8000 or 9000 Spartan citizens unrivalled habits of obedience, hardihood, self-denial, and military aptitude — complete subjection on the part of each individual to the local public opinion, and preference of death to the abandonment of the Spartan maxims — intense ambition on the part of everyone to distinguish himself within the prescribed sphere of duties, with little ambition for anything else. In what manner so rigorous a system of individual training can have been first brought to bear upon any community, mastering the course of the thoughts and actions from boyhood to old age — a work far more difficult than any political revolution — we are not permitted to discover. Nor does even the influence of an earnest and energetic Herakleid man — seconded by the still more powerful working of the Delphian god behind, upon the strong pious susceptibilities of the Spartan mind — sufficiently explain a phenomenon so remarkable in the history of mankind, unless we suppose them aided by some combination of co-operating circumstances which history has not transmitted to us, and preceded by disorders so exaggerated as to render the citizens glad to escape from them at any price."

In a footnote it is added that Plato treats the system of Lycurgus as emanating from the Delphian Apollo, and Lycurgus as his missionary.

It has been remarked by some students of history that the ancients must have had some good reason for their general belief in the existence of those successive Ages called the Golden Age, etc., and in the existence of superior orders of humanity in those Ages, called Gods, Demi-gods,

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and Heroes, the predecessors of the dwarfed Man of the latest Age, and the introducers of systems of society and government, and the inventors of arts. In *The Secret Doctrine*, II, 372, we find one such writer quoted:

“ ‘If one has to lend ear to traditions,’ writes the very unbelieving Boulanger (*Règne des Dieux*, Introduction), ‘. . . the latter place before the reign of Kings, that of the Heroes and demi-gods; and still earlier and beyond they place the marvelous reign of the gods and all the fables of the golden age. . . . One feels surprised that annals so interesting should have been rejected by almost all our historians. And yet the ideas communicated by them were once universally admitted and revered by all the peoples; not a few revere them still, making them the basis of their daily life. Such considerations seem to necessitate a less hurried judgment. . . . The ancients, from whom we hold these traditions, which *we accept no longer because we do not understand them now*, must have had motives for believing in them furnished by their greater proximity to the first ages, and which the distance that separates us from them refuses to us. . . . Plato in his fourth book of *Laws*, says that, long before the construction of the first cities, Saturn had established on earth a *certain* form of government under which man was very happy.’ ”

One feels that theories of evolution as applied to the history of the human intellect, the history of social institutions and manners, the history of arts or of religion, are as fragmentary and one-sided as is the theory of evolution in its biological aspect. These theories, starting with a prepossession in favor of a continuous and invariable progressive development, underestimate or ignore the many evidences of development in the opposite direction — the evidences of decline and even extinction. Antiquity was all in favor of the declining process: it looked back to the past and regarded contemporary times as degenerate. We ourselves can point to architecture that, so far from being the rudimentary beginning of a subsequent growth, still remains matchless and the design of innumerable modern buildings. Nor can we by looking back trace any path of evolution for this architecture. We enjoy the use of many fruit-trees which seem to have been developed at some remote time in the past by an art not yet recovered. These are but a few of many instances which might be collected to show how much reason there is for believing that man has had sources of inspiration in past ages which are denied to him now. *The Secret Doctrine* and *Isis Unveiled* were written for the purpose of vindicating this claim; and since that time there has been a most unmistakable swing towards belief in the *spiritual* origin of Man.



“If there is uncharitableness, if there is disloyalty, if there are harshness and unbrotherliness in the race, they exist also in us if only in the germ. Those germs require only the proper personal conditions to make them sprout. Our duty therefore is to continually encourage in ourselves the active feelings that are opposites of those.” — *William Q. Judge*

A ROSE OF JERICHO

M. G. GOWSELL

WHAT dost thou here, beside the silent sea,
Frail, withered plaything of the Syrian blast?
The winds have died, the holy night is past,
And Mecca's minarets are calling me
To sunrise prayer, bowed head and bended knee.
Hast thou some meed of Allah's light to cast
Upon the waters of the tidal vast,
That by my bended knee thou'st chanced to be?

What do I here: I bide awhile and sleep.
My fate is as the words of truth that fare
Far down the darkness for the pilgrims there.
What seeds I hold I'll yield unto the deep,
As soothing words are unto those who weep.
I bide my time: my fate's the stars' affair.*

*International Theosophical Headquarters,
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*The Rose of Jericho, known also as the Resurrection Plant, is a small annual brassicaceous plant (*Anastatica hierochuntica*) of the Natural Order Cruciferae. It is found in the Egyptian deserts and in Arabia, and is frequently seen growing on the Syrian housetops. Scarcely six inches high when full grown, it loses its leaves after a brief flowering-season and dries up, contracting its rigid branches into a round ball. Easily detached from the soil, it is then tossed about by the wind across the desert and into the sea. When it alights on water or on damp ground it unfolds itself, expands its branches, and expels its seeds. Myriads of these shriveled plants are blown into the sea every year, the seeds of which, when saturated with water, are carried by the tide and deposited on the seashore. Many are lost, but many find their way back again from the seashore into the desert; the sea-water they have taken up often enabling them to grow into fruitful plants, which will, in due season, like their ancestors, be blown back into the sea.



“WE stand at the parting of the ways, where the one path leads down the acclivity to the dark valley of ignorance, and the other climbs upward toward the pure celestial level of being. For us it is to utter the cry of warning and the word of encouragement; *he that hath ears to hear, let him hear* — AND BE WISE.” — *H. P. Blavatsky*

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TALBOT MUNDY



CERTAIN sort of modern scientist is fond of describing the human race as animals, and from his own point of view, which is as circumscribed by material limitations as a frog's at the bottom of a well, he may be right; but he might just as well, and just as logically, describe animals as men. In fact, the animals might be the better for it — might receive a more intelligent consideration and more mercy from *homo sapiens*, who is seldom as wise as the pandits of materialism flatter themselves that he is.

From the viewpoint of the sheer materialist, who weighs a dying man to prove that life has no weight whatever and therefore that soul does not exist, there *is* no soul and evolution is a blind, mechanical procession of events that follows undiscoverable laws with no comprehensible purpose except to develop what must ultimately be destroyed. And if we accept that view there remains but one mystery: why should anyone trouble himself to continue living, or — if we cannot quite force ourselves to such flat depths of cynicism — why not eat, drink, and be immoral, since tomorrow or the next day we must disintegrate into unthinking atoms?

There are strange inconsistencies in human nature, and particularly in scientific human nature, which are easy to recognise but very difficult to understand. For instance, one and the same intensely educated biologist will speak of the 'blind laws' of nature with as fanatical conviction as the out-of-date enthusiast's who used to speak of everlasting hell-fire; but almost in the same breath he will boast of his own will that differentiates him from the common run of men and makes it possible for him to force his tired brain and his exhausted body in the search after new discoveries. He is willing to divide his neighbors into classes and to publish statistics, which are alleged to prove that about nine-tenths of the human race are his mental inferiors; but he denies that there is any spiritual basis for his theory, and he shuts his eyes deliberately to that very "will" and "will not," which in practice have made his life-work possible.

The average nature-lover, much better than the most expert analytical naturalist, knows what an animal will or will not do in given circumstances. The differences between the species and genera are much more evident in their behavior than in conformation or in structural

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anatomy; they have evolved up to a certain point, and at that point they function, always in the same way, always in obedience to the law of their kind. Their will, which is their state of consciousness, obliges them to respond in certain ways to given circumstances; and when one animal — as a dog, for instance, or an elephant — evolves a disposition to act differently from the rest, that individual's state of consciousness is changing, usually to a slightly higher level. Then, there being no exception possible to law, it follows that exception must become law; the level to which one member of the species has attained becomes possible to all that species, and evolution takes one step forward. Thenceforward the "I will" and "I will not" of all that species has one less limitation. Example being more contagious than disease, it is only a matter of time before the ability of the one becomes the law — the will — the state of consciousness of the entire species.

It is so with men, but with this difference: that men have reached the stage of evolution in which it is possible for them to become aware of it and consciously to direct its progress. Animals evolve unconsciously, the lower species hardly more aware of what compels them than the trees are, or the rocks and rivers. The higher mammals very often are aware of spiritual forces, although only for short periods, amid surroundings and in circumstances that provide the necessary stimulus; and although they give every evidence then to a discerning observer of being conscious of unseen powers whose presence thrills them, they rarely, if ever, appear to change in character in consequence.

My own observation suggests, in fact, the contrary. A lion is never so much a lion as when he has stood for a few minutes staring into infinity, motionless, absorbed in contemplation of the unseen. At such moments his normally keen senses appear to be in a state of suspended function; he can neither hear the sounds that usually alarm him, smell the scents that normally enrage him, nor see what should make him suspicious, were his purely animal consciousness alert. He is alert to something else, and in another way. For a moment he seems aware of the divinity of everything that lives and breathes, and of his own place in the universe.

On many such occasions I have had the opportunity to watch lions in the open, when the weather, his own vitality, and every other circumstance was in the lion's favor, giving him nothing to think about but the satisfaction of being alive. In such moments the very spirit of pantheism seems expressed, and that wonderful old psalm comes to mind in which the singer adjures: "O all ye beasts, praise ye the Lord; praise him and magnify him forever."

The moment passes, and the lion always roars — roars as if a glimpse

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of the reality of things has thrilled him to the marrow -- roars and roars — and then reasserts the animal. He is dangerous then. It is as if, in the words of the Bible, the flesh lusteth against the spirit. He reverts to blind laws and the lion's will, which is to go in search of what he may devour and to slay because he can.

It is the same with wolves. Sometimes, particularly toward evening in fine weather, when they have eaten and slept and played, so that they feel in the pink of condition and their senses are in harmony, they seem to grow conscious of another element. Usually one wolf feels it first, and howls; but the howl is an entirely different note from the hunting-call. Each wolf in turn takes it up until they all howl in chorus, putting all their heart into the music. No observer then, unless afraid, or so prejudiced that he is incapable of recognising anything except what he has been told he should expect, could mistake that chorus for the usual wolf-cry. It is more like an evening hymn. They throw up their throats and take extraordinary pains to pitch on exactly the right quarter-tone. They are doing something they enjoy, and for the sake of doing it — something that is neither play nor work — an ecstasy.

They are not wolves while they are doing that, but a conscious part of Nature, one with all the rocks and trees and rivers, one with the wind and the twilight, one with Life itself. But it is only for short moments that they can hold to that realization; then they are wolves again, and dangerous, asserting their condition and the fang and claw with which they hold such sway in the forest as is theirs by right of evolution.

It is only man who can explain to himself what such ecstatic moments mean and can direct himself in order consciously to profit by them. And that is why it is unfair and ignorant to label man an animal, and why, the less a man regards himself as animal, the swifter his advancement to the higher planes of consciousness. We all are spiritual — rocks and trees and rivers, wind and weather, stars — birds, reptiles, beasts; we all evolve; we all work out our destiny exactly from the point at which we stand; but the dividing chasm between man and animal is greater than that between animal and tree, because man alone is able to be conscious of the Soul that guides him.

The animal's "I will" is an obedience to the law of his existence that he heeds but does not understand. He is a lion or a sheep, a wolf or a hyena; evolution is directed for him and he spends his life in being what he is, without a discernible trace of will to become something higher. Unless compelled, as a few rare individuals know how to compel, he shows no disposition to imitate anything higher than himself, or even to recognise that there is any higher condition than his own. His will is to be wolf or sheep or lion, and to make the most of that, adapting himself as

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best he can to changing conditions. His "I will not" is his unwillingness to change himself — his inability to do it.

Man's "I will" is all too often no more than the animal's expression of desire. His "I will not" descends too often, and particularly when the individual surrenders to the mean massed instinct of the mob, to the plane on which all consciousness of self-direction ceases and, in common with the vegetables, he exists within his senses and self-rooted to the earth. In such moods men are not superior to animals, but worse, and for this reason: that whoever once has felt within himself and recognised the working of the Higher Law, thereafter is responsible; and he who lets that feeling of responsibility escape him or be crowded out by swinishness and greed commits sin. It is impossible to sin without a consciousness of what sin means.

Accordingly, a man's "I will," if he shall have the right to call himself a man and to enjoy man's heritage, must entail some higher object than the mere expression of his appetite or his ambition to impose his own desires on others. As an animal, man is a weakling so inferior in strength and obstinacy to the ass, for instance, that no comparison is possible between them. Man's intelligence, if set to perform the asses' labor in the asses' way, still leaves him so inferior to the beast that mere economy would give the ass a higher market value. It is in a man's unwillingness to be an ass, to be described as one, to be made to work as one, that the hint of his way of salvation lies.

The meanest man, at intervals at any rate, is conscious of his manhood and aware of a compelling force within himself (he calls it 'conscience' oftener than not) that drives him to remorse, and through remorse to self-improvement. Then his "I will" strikes a nobler key, no longer flattered by disgusting appetite but thrilling with authority. He has accepted man's responsibility — the privilege of self-direction. Self-control and self-improvement follow, and the "I will not" falls like a sword into his right hand — a sword that points every way.

And "I will not" is equally important with "I will." The animal within a man is stirred by every evidence of strengthened will. The "I will not" restrains it, and converts the animal emotion into higher forms of energy. No latter-day condition is more noticeable and productive of bewilderment than that increasing education and intelligence bring with them an increasing animality and cleverness in crime; but that is because "thou shalt not" has been allowed to substitute for "I will not," paternalism (of a sad, short-sighted kind) stalking stupidly where individual responsibility should be the first law of the land and the first concern of educators.

Any man who has responded to the Soul-note in himself (his con-

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science, if you will) and has deliberately set his face toward the future and the light, has felt — perhaps instantly — in some degree increasing influence upon his fellow-men. They begin to regard his word and to accord him the beginnings of authority, most often without knowing why they do it, because few men pause to analyse and to dissect their own reasons for this and that attitude. And if the truth could be set down in cold statistics (we are fortunate, perhaps, to be spared that mathematical indictment of a whole race!) we might be staggered by the revelation of what follows; our belief in human nature would need readjusting drastically before we could resume that buoyant optimism that we need in daily life.

Let each man analyse himself. Let each discover for himself the need for constant watchfulness. Our memories are not for nothing. There are few of us who need to look back more than one day down the line of zigzag and sporadic evolution to discover that each time we have been conscious of a forward step, however short, our lower nature instantly has sought to take advantage of it, causing us, subtly perhaps, to use the opportunity for self-aggrandisement.

I remember a black man — ebony-black, — who set himself deliberately to improve his moral status. The effort was easy to recognise, and the result was obvious, although only he knew what extremes of self-denial it had cost him. He had left his native village, as he told me. (He was born in a village of thieves, where murder was considered bravery, and it was a Sikh skin-trader who first suggested to him higher standards of morality.)

In course of time he came to the attention of a high government official, who employed him and, finding him diligent, caused him to be enlisted in the police force, in which he began with such a splendid record in his favor that he was placed in positions of trust much sooner than was usual with recruits. His “I will” was as ready as the knife he used to wield in the old days in his native village; discipline seemed second nature to him, and his influence among the raw recruits enlisted later than himself was excellent. His “I will not,” however, had not kept pace, and the feel of the new-found influence went like wine to his head. He became a bully, and from that went on to mutiny; and the last I knew of him he was a member of the chain-gang, cleaning township streets.

Now human nature varies only in degree. As long as we are humans we are subject to the laws that govern human life and conduct. What is possible to one is possible to everyone, and the degree of our advancement can be measured solely by the strength or weakness of our individual self-control. Unlike the animals, we have the power of self-direction; we may exercise our will in the deliberate judgment of ourselves by

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spiritual standards, stedfastly aspiring to new levels of discretion, sturdily rejecting all inducements to descend again on to the lower plane on which the animal controls us.

The secret of success is balance. We are all familiar with characters who shine with a resplendent genius and lack, nevertheless, that moral stamina that challenges respect. The jails are full of them. The most of them lack balance — lack the “I will not” to serve as counterweight and regulator to “I will.” Without “I will” we never may attain to that self-government that is our goal, nor ever may evolve into such consciousness as can conceive self-government throughout a universe. Without the “I will not” we never can escape from the attraction of the lower nature, which provides us with an infinite variety of opportunities to resubmerge ourselves into its depths for every forward spiritual step we take.

The Middle Way — Theosophy — lies midway between animal ambition and the subtil maze of spiritual pride. A man needs balance more than any other faculty, if he would keep the true course, and the surest aid to learning balance is a sense of humor that enables one to laugh at his own erratic judgment and, instead of pitying himself, to pity others whom his own mistakes may have misled. There is no more certain prelude to a fall than self-approval; self-condemnation and self-pity are such dead-weights as the strongest cannot bear upward; but a sense of humor is no burden. The ability to laugh at one's own flounderings, and above all to laugh at one's own claims to superiority above his fellow-men, is a magic talisman that costs nothing, weighs nothing, and occupies no space. Unlike those patent medicines that they used to sell to travelers, it really cures all ills and is available in every accident.

It is the lack of any sense of humor that has darkened all religion until men fight and go to law about past participles and the dull, dead letter of a printed creed. Paul the Apostle, who did more than any man to compose and formulate the religion since called Christianity, was no apostle of self-righteousness and gloom. One can imagine how he laughed and how he tapped his own breast when he voiced that famous phrase “the evil which I would not, that I do!” And doubtless he would laugh (and at himself) if he could hear the din of the debates over his phrases that have kept men quarreling among themselves for nineteen hundred years. Paul had sufficient sense of humor to preserve himself from bishoprics and too much praise; he earned his own living as a tent-maker; he laid no claim to be immune from limitations and obsessions that beset the rest of us, and he foresaw the evil that he might do while attempting the great benefit he would.

So, whether we agree with the Apostle Paul in all his teachings, or agree to disagree with him, we may admire the manliness that made him

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recognise his own humanity and saved him from the mire of self-esteem, into which too many of the world's would-be reformers have slid headlong. Thus far we all may follow him, conceding our intention to do well by all the world but laying no claim to infallibility, our sense of humor coming to our aid to save us from self-praise - such heady stuff that, balance we like Blondin, we should nevertheless lose footing if the least whiff of it were allowed to poison the immediate air.

“I will” and “I will not” are grand assertions. They include the whole of man's prerogatives; and neither is complete without the other. The infinite immensity of will, forever broadening as man ascends by purifying and controlling his own character, reveals such realms to revel in as blind and dazzle or bewilder at the first glimpse. Power not subject to restraint - power even over oneself, without the sanity that shall restrain and guide it - is madness, self-destroying and destructive of all else that meets it while its short-lived frenzy lasts.

Power over oneself can be attained, and must be, before progress becomes possible. But it is power held in trust and the least abuse of it is treason to the Soul - rank sacrilege. “I will” is an expression of the consciousness of power. “I will not” is born of the determination never to betray the trust that power imposes.

So the two go hand in hand, the will to become one with our Higher Nature and the Higher Law being balanced and restrained by will not to offend or injure. Therein lies the difference between man and animal - man, if he is worthy of the name of man, evolving character and race, and laying down his destiny, by serving others first, himself last - the animal unconsciously obeying laws that seem to him to legalize the theory of self first.

Animals, in fact, are far from selfish, because their very instinct to protect themselves is based on laws beyond their comprehension that oblige them to protect their offspring and the herd and, consequently, all their ways are suitably conditioned to the state of consciousness at which they have arrived. Nature guides them.

Man is his own guide. He has attained to spiritual consciousness and may, and can, if he sees fit, take cognisance of spiritual laws and by their aid advance to higher spiritual knowledge, benefiting all humanity and all life less advanced than he is, not by self-assertion but by vigilant self-government that requires each thought and act to be unselfish and constructive. Man, if he will be man, not a major animal, will - must - live, and alone may live, by spiritual service.

THE BASQUE AND THE CELT

W. Y. EVANS-WENTZ, M. A., PH. D., Docteur ès-lettres (Rennes)

THE ancient Egyptians, the dark-complexioned races of North Africa known as Berbers, with their kinsmen of pre-Aryan Greece, Italy, and Spain, and the Basques, seem to have sprung from a common stock.¹ To this stock, called Iberian, belonged all the dark-complexioned peoples who were dominant in Gaul, Britain, and Ireland when the first waves of Aryan invaders broke over Western Europe and in the Mediterranean basin.¹ Out of the amalgamation of Iberians and Aryans issued the Celtic races; and the primitive Iberian blood still shows itself wherever there are Celts.²

It is more than probable that the puzzling Picts were an unassimilated remnant of Iberians which survived until the dawn of British history.³ Throughout the Gaelic world of Ireland, Scotland, and Man, the dark Iberian type lives on everywhere in company with the more numerous fair and blue-eyed Aryan type; and in Wales, Cornwall, and Brittany, where the Brythons dwell, the Iberian type predominates over the Aryan.

The strange tale about Atlantis, which Plato recorded as having come from the old records of the Egyptian priesthood, suggests that the Iberian peoples, with whom we have classed the ancient Egyptians and the early Mediterranean races, were Atlantean in origin.⁴ Modern geology offers sufficient data to make the Atlantean theory quite as plausible now as it has long been fascinating.⁵ The Celtic belief in a heaven-world is in its essence animistic, but the localizing of the Otherworld in the midst of the Western Ocean may be due to a folk-memory of an Atlantis lost ages ago.⁶

Druidism, of which too little is known, offers some evidence of a mingling of Iberian and Aryan cults.⁷ There are sound reasons for sup-

1. Cf. *La Tradition au Pays Basque* (Paris, 1899), p. 107: being the Proceedings of the Basque Congress held at Saint Jean-de-Luz in 1897; Eoin MacNeill, *Ireland according to Ptolemy*, in *New Ireland Review* (Dublin 1906-7), XXVI, No. 1, pp. 6-15; J. Morris Jones, *Pre-Aryan Syntax in Insular Celtic*, in *The Welsh People*³ (London, 1902), by John Rhys and David Brynmor-Jones, pp. 617-41.

2. John Rhys, *Rhind Lectures*, reprinted from *Scottish Review* (Apr.1890 — July 1891), pp. 21-38.

3. John Rhys, *Rhind Lectures*, p. 121.

4. Cf. Plato, *Critias*, 114.

5. Cf. Batella, *Pruebas geológicas de la existencia de la Atlántida*, in *Congreso internacional de Americanistas*, IV (Madrid, 1882).

6. Cf. W. Y. Evans-Wentz, *The Fairy Faith in Celtic Countries* (London, 1911), p. 333.

7. Cf. John Rhys, *Celtic Britain* (London, 1904), p. 69 ff.; John Rhys, *Rhind Lectures*, p.121.

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posing that the more savage side of the Celtic religion, the [alleged] practice of human sacrifice, of necromancy and black magic generally, was Iberian, and that the more refined nature-worship and white magic which flourished along with it were originally Aryan. A similar process can be traced in the religion of Hellas, where, likewise, an Iberian (or pre-Hellenic) and an Aryan culture seem to have united.⁸

A comparison of the folk-religion of the modern Basque and Celt tends to confirm this view which Druidism has suggested. Belief in witchcraft and sorcery is the chief pre-Christian animistic influence at work today throughout the Basque Provinces, which extend across the Pyrenees from Southwestern France to Northwestern Spain, just as it appears to have been in the early centuries of our era and, according to mythology, as it was in Atlantis itself; whilst a belief in beneficent powers receives very little emphasis. Amongst the modern Celts, the reverse is true. A belief in fairies and in a fairy-world, with all the romance and poetic beauty which inshrine this primeval animism, was in the earliest times of which we have any record, as it is today, the fundamental religious force at work in each of the six Celtic countries; whilst the belief in the darker powers, in witchcraft and sorcery, though surviving side by side with the fairy-faith, occupies a position subordinate to it.⁹ The Basques exhibit almost no deep-rooted fairy-faith, and where anything comparable to it flourishes it is apt to take the form of a legend or cult of the dead very similar to that of the Iberian-like Bretons.

Very likely, too, the megalithic monuments, often called Celtic, such as Stonehenge in England and the Alinements at Carnac in Brittany, both the temples of a pre-historic sun-cult, were reared by an Iberian or Atlantean race and then assimilated into the later and more complex worships of the Druids, in which, by contrast, the oak-grove temples and the cult of the oak seem to have been distinctly Aryan.¹⁰ Also, the two place-names, *Karnak* in Egypt and *Carnac* in Brittany, may not have been attached to two of the mightiest religious centers of the Iberian world by chance, although philology appears to be unable to establish any linguistic relationship between them.¹¹ The brilliant researches of Mr. J. Morris Jones aided by the late Sir John Rhÿs have, at least, made it clear that there is definite affinity between the language of ancient Egypt and the non-Aryan idioms of Welsh and Irish.¹² Just how far,

8. Cf. L. R. Farnell, *The Cults of the Greek States* (Oxford 1898-1909), *passim*.

9. Evans-Wentz, *op. cit.*, *passim*.

10. For the cult of the oak see J. G. Frazer, *The Golden Bough* (London, 1900), III, 347

11. Evans-Wentz, *op. cit.*, Introduction, p. xv.

12. Cf. J. Morris Jones, *op. cit.*, pp. 617-41.

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if at all, modern Basque shows anything like a similar affinity with Celtic, remains for scholars to determine.

Basque and Celtic folk-lore offer many parallels of the same general character as those to be found in the folk-lore of stocks the most diverse, and which, therefore, cannot be used to establish any certain or close relationship between the two peoples. For example, a Basque will remove a tile from the house in which a person is dying in order to make a passage for the soul's exit; and a Celt will open a window for the same purpose. Again, the ceremony of marching in sacred procession, in single file, round the St. John's Eve fire and of jumping through it when it is expiring, is almost the same in Brittany and in the Basque Provinces; and in both countries the same magical power of making the harvest good is attributed to the cinders or charred bits of wood from the fire when these are cast into the corn-fields. And the St. John's herb is a sovereign remedy against evil spells equally for the Basque and the Breton.

But some other folk-lore parallels which, because they are not found (so far as the writer can discover) beyond the range of Iberian and Celtic influence in western Europe, do seem to point to a prehistoric contact of the two races.

In April, 1913, an old Basque woman, Madame Cathrine Toucoulet, of Ascaïn, Basses Pyrénées, France, gave me the following testimony, which, as students of Basque folk-lore know, illustrates a belief widespread amongst the Basques: 'Whenever any member of a bee-keeping family dies, the bees must be notified within an hour after the death; otherwise every bee in every hive will quickly leave and never return, or else die. In notifying the bees, each hive must be tapped thrice and before it these words must be repeated, "Oh bees! the master (or the mistress, or the son, or the daughter) of the family to whom you belong is dead." Thereupon the bees begin to buzz solemnly, and it is said that they are praying for the soul of the person who has just passed away. We call the bees the Messengers of God. When my father died, thirty-eight years ago, here in Ascaïn, our bees were not notified, and all nine hives were soon lost. Seven months previously, when my mother died, the bees had been duly notified and not a single hive suffered.'

At Carnac, Brittany, my friend M. Goulven Le Scour, a Breton peasant-poet and antiquarian, gave me the evidence which follows: 'As far back as the oldest Breton can remember, bees have always been looked upon as sacred. When a death occurs in a family where bees are kept, each hive is put in mourning as soon as possible. A small stick is planted on the summit of the hive and over it is hung a bit of black crepe. If this is not done, disaster will fall upon the hives.'

The late Sir John Rhys, with whom I discussed these curious obser-

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vances, tells me that there is or used to be in Wales, according to reports which had come to him, a ceremony quite like the Basque ceremony, in which the bees are notified almost immediately after a death in the family of their owner.

In County Donegal, Ireland, I have found a belief that bees will forsake their hives and disappear if serious illness or death occurs in the family in which they are kept. But no Irish ceremony of notifying the bees on such occasions seems to have survived. In itself, however, the belief suggests that there may have been originally some method of saving the bees, perhaps similar to the Basque method. The disorganizing times of the Famine destroyed bee-keeping in almost all parts of rural Ireland, and no doubt some loss of the folk-lore relating to bees resulted.

Beyond the areas which have remained distinctly Iberian or Celtic in population, similar legends exist, but, apparently, only where the influence of the Iberian-Celtic peoples is known to have been more or less active during the centuries before our era. In the Engadine, Switzerland, for example, bees are considered messengers of death; and when a death occurs where they are kept, an invocation is made to them, almost in the form of a request that the soul of the departed may watch forever over the living.¹³ In Germany, the death of the owner of bees is announced to them.¹³ There is also a popular German belief that bees will die or disappear very soon after their master is dead.¹³ Consequently the people will not purchase the bees which belonged to a man deceased.¹³ In Anglo-Celtic England, where ancient Celtic myths have been as well-preserved in some cases as amongst the Brythons and Gaels,

"bees are thought to have a prescience of the death of their master; but formal notice of the event, and a summons or request to serve his successor, are thought to be essential to the preservation and welfare of the insects."¹⁴

The bees are invited to the funeral of their late owner, and the hives put in mourning.¹⁴ Again, there is an English belief that when bees quit their hives their owner will shortly die.¹⁴ That bees are sacred, is another old folk-belief surviving in rural England.¹⁴

The bee-tradition appears to be more fully preserved in Britain than in any of the purely Celtic countries. This remarkable condition is, no doubt, due directly to the fact that bee-keeping amongst the Anglo-Celts, ever since the dawn of English history, has been much more widespread and flourishing than amongst the Gaels or the Brythons. The comparative poverty of the Gaelic and Brythonic peasantry has not been

13. Angelo De Gubernatis, *Zoological Mythology* (London, 1872), II, 218-219.

14. Cf. W. Carew Hazlitt, *Brand's Popular Antiquities of Britain* (London, 1870), II, 174-5, 219; III, 276; also Frank Gibson, *Superstitions about Animals* (London, 1904), pp. 165-6.

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favorable to bee-keeping, and, hence, not to the preservation of lore about the bee.

This brief paper upon so vast a problem as the relationship of the Basque and the Celt must of necessity contain many generalizations, and may, on that account, appear more or less superficial. Nevertheless, if, as the writer thinks possible, there should yet prove to be some reason in its unorthodox point of view, it will not have been written in vain. At all events, the parallels which the lore about the bees has furnished, are full of anthropological significance, even though they cannot be said to prove conclusively what they seem to suggest.

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E. A. NERESHEIMER

THE ASTRAL, MODEL, OR FORM-BODY

IN the work-shop of Nature, astral matter is a grade finer than physical matter, in the scale of modifications of Cosmic Substance. In its connexion with all material things and beings, it is the intermediary agency through which the Life-principle can reach and animate them. Its place as a rarefied substance is established in the sevenfold group of the Ether family, of which it is the lowest stratum, and though plastic in the extreme, it is without specific conformations of its own. In structure atomic, it is not ordinarily visible, but when invested by thought with forms, these may be seen by sensitive animals and men. The earth is permeated and surrounded by astral matter, which is the matrix that receives, by reason of its plastic quality, the subtil moral and immoral emanations of the terrestrial inhabitants, there to be stored or reissued again with interest. All good and bad effects that come forth from this matrix, rightfully rebound on those who created their cause.

Under the influence of intelligent and semi-intelligent powers that are engaged in every department of Nature's workshop, the astral world is the universal laboratory in which all origination of form of whatsoever kind is effected. Before any natural organism becomes visible to our physical senses it must have a form clothed first in astral, and subsequently in physical matter; so too must every change, however slight, first be

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perfected in its formative construction before it can become cognisable to physical sight. In other words, the astral form of every visible change on the material plane always precedes the physical form; it furnishes the mold, so to speak, into which the physical atoms attracted by affinity, rush irresistibly, filling it to the utmost limit, thus producing a visible outline and shape. Unless held together by an astral model, the physical particles of themselves could not assume or maintain their definite outlines under all circumstances, or cohere therein; nor could they organize and provide for the exigencies of change, or obey all the influences under which supervision of an organism must necessarily be conducted. Hence, without an astral prototype for every manifestation no physical existence could even be conceivable.

The conjunction of the Life-principle with astral and physical matter and form, furnishes a vehicle for the next, higher element of man's composite nature, namely, the Kâma-rûpa (or desire-form) in the Theosophical enumeration of the seven human principles; the Kâma-rûpa mirrors a reflexion from the Manas (Mind) that is always present in 'desire.' These four: Physical Body, Astral Body, Life-Principle, and Kâma-rûpa constitute the 'lower self' which, as such, is terrestrial and perishable at death. The Inner Self,— the Real Man,— we will treat of later. However, the so-called lower quaternary, the corruptible, is but the outer and periodical form and vehicle of the Inner and deathless Entity, consisting of Mind, Soul, and Spirit, whose mission it is to raise into incorruptibility the 'lower self,' by its presence and association.

At any rate, the importance of the astral vehicle, as an indispensable link in the chain within the economy of all living organic forms, will be realized when we consider how impossible it would be for the intelligent powers of evolution to impress themselves upon matter, were it not for this plastic medium. For example, the hereditary astral pattern of a blade of grass before it can become a distinct entity, is contained in the seed, which, finding the proper means for growth in congenial soil, air, water, and sunshine, unfolds, through its inner urge, to what it is destined to be. During its growth, maturity, and decay, each object and entity undergoes ceaseless changes which are all governed and guided by the group-intelligence of the kingdom to which it belongs, acting first through the formative-astral matrix and then expressing itself in its physical expansion. Not an iota of the sum-total of its life is wasted; on the contrary, the whole manifested world benefits in due measure by every new visible existence, made possible only by the hidden interaction of the necessary nature-forces, perfectly blended in the particular form of an astral vehicle.

To enjoy the benefits of a certain confidence in one's ability to form correct conclusions in connexion with natural phenomena, it is truly

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necessary to have a reasonable knowledge of some of the fundamental Theosophic doctrines, and to bear in mind that these teachings always premiss the essential Oneness of the Kosmos. All else is eventually referable to this essential, fundamental Truth, and it will not be difficult to grant the indispensable corollary that the infinite variations of manifestation in this and any other world, are the expression: — of the ONE in the many. Man in his collective constitution, being the highest of all terrestrial beings, is of necessity the most complex; he has therefore to be considered impartially from both the material and the spiritual aspects. In our present stage of evolution we cannot claim much more than a bare apprehension in outline of the depths of our possibilities, inasmuch as the higher faculties are still mostly dormant and the lower ones cannot as yet be sufficiently related in their true position.

Mind, Soul, and Ego are focused and interblended in a marvelous way in the physical body, through the plastic astral form. Both the astral and the physical sheaths have their own special centers of force and of action, independent set of senses, anatomical structure and physical organism, adapted to functioning in harmony on their respective planes. As the actual basic form before physical birth and after, the astral provides also for every change caused by the ceaseless action, throughout the whole span of life of the indwelling conscious self. During active life in the body, the spectral astral form cannot be easily separated from it without danger to the physical body, nor if separated can it be projected to any great distance from the same. However, in passing we affirm that the teachings enumerate certain other divisions of principles in which conscious separability of the sheaths is possible to a highly trained occultist.

What happens to the astral remains after physical dissolution has been previously explained; it remains to be added, however, that a Devachani can only incarnate again on earth when it finds itself in the physical environment wherein the Ego can meet the future Karmic effects that are peculiarly its own.

The interaction of many cosmic and solar Intelligences is unquestionably active in providing molds of form, different kinds of matter, and divers connexions for the possible growth and development of the human entity throughout the whole span of its life. It requires but little imagination to hazard the inference that from an ordinary standpoint an almost unfathomable aggregate of intelligent forces must be operative in bringing about such absolutely ceaseless continuity of action and co-ordination, as exists even in the life of an insect. What must it then be in the case of the intricacies that go to form a conscious human life, its stability, and also its continuity throughout life and beyond the portals of death?

Hosts of Intelligences counted by the millions, each in its own place,

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supervise, with the utmost precision, the processes of the life of every organized being, as may be seen in our daily experience of the smoothness with which life moves on, adjusting itself, not only under normal conditions, but also under the stress of joy, pain, accident, and even dissolution. As nothing can move or assume definite form of itself, we must at once admit that not the slightest operation of nature could be carried on without intelligent design and supervision of some kind; nor could any co-ordinated interaction exist between the various forces in the life of man, unless such a process was first preceded by an appropriate vehicle, such as the astral body, in which these forces could converge and become assembled in the physical frame.

However useful,— yea, indispensable,— the astral body is in the economy of the living human form, it has of itself no separate entitative existence in the scale of spiritual being either during earth-life or after death. What remains of it after the ‘second death,’ when the spiritual part of man’s complex make-up separates altogether from the ‘lower quaternary,’ is but an indifferent irresponsible ‘shell,’ rambling heedlessly on the stormy sea of conflicting forces of the astral region, and fades into oblivion as soon as its borrowed energies are exhausted.

The first differentiation from Primordial Substance is known as the Universal Aether. From it emanates the ‘Astral Light’ which has been called its vehicle, and is therefore less ethereal in character, and a lower form of Absolute Substance, its quality being of quite a subordinate order. Hence astral matter, of which also the human double is composed, should never be viewed as anything more spiritual than is warranted by its proper place in the scale of vehicles that serve the purposes of a higher manifestation of consciousness.

It cannot be too insistently declared, that the prevailing ‘mystery-hunting’ by unwise persons in Kâma-loka — the astral region, in which so many different supersensuous entities abound — is fraught with grave dangers of mind and body to all dabblers in that hapless practice. Beyond the cognisance and the proof of the existence of these more or less harmful and vicious entities, whose existence has already been proved over and over again, there is nothing of real value to be gotten out of contact with this department of nature. In our present state of evolution we are yet so largely uninformed on this subject that it is next to impossible for us to protect ourselves against the vagaries and vampirism of most of these denizens; — nature-forces contaminated by human emanations of the astral light, and Kâma-lokic phantoms — the disintegrating remains of deceased beings — to which we would be mercilessly exposed without protective knowledge.

While yet imbodyed, the astral double of a pure self-controlled human

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being has, by reason of its plastic nature and subtil construction, much more endurance and far-reaching powers as an instrument for development than the physical body. In the human organism it is but one of the subtil mediums for the latent higher principles, and if anyone were sufficiently fortified by an all-around balance of physical, mental, moral, and spiritual faculties, and living a life of continuous joyous aspiration, dedicated to the service of universal Law and Coherence, he could so develop it, as to increase longevity to an astonishing extent. And this is *by no means* the only benefit that would accrue to one who has attained wisdom.

The unfoldment of transcendental faculties is possible for one who has at last *learned to live* in these finer realms of matter; when he will have opened the door to the inner sanctuary where it is possible to conserve the usual functionary energy of the vital preservative elements, and to transfer them to function in the more subtil vehicles of which the astral body is but one. Veil after veil hiding indescribable spiritual glory and bliss will be removed one by one as development proceeds, leading eventually to the mastery of the dread spectre — Death.

The process is a distinctly scientific one, inflexible in its laws, but easy for one who has attained complete control of the grosser material side of his nature. The physical particles of every grade must become so refined that in the constant, apparently involuntary interchange of atoms, no gross matter can any longer find entrance or lodgment in such a body. So the devotee goes on refining his vehicles one after another until he stands at last the sole arbiter of any and every situation in which he may find himself; and at the threshold where all heretofore intervening critical states of consciousness become translucent, the specter — Death — shall be known as nothing more than a series of states of matter and of consciousness capable of being traversed and recrossed again at will.

CHARACTER AND REPUTATION

RONALD MELVILLE



EVERY man is the maker of his own character, such as it is; but no man is entirely responsible for his reputation, however much he may desire to shape and color it to his own taste. Some tendencies and qualities he may inherit from his ancestors; he may appear to be the favorite of fortune or the victim of malignant fate; but still he is the maker of his character. Fortune and fate can but provide a man with opportunities for his experience: heredity

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may whisper a suggestion in his ear; but it is he himself who must decide what he will say or do in any given set of circumstances; and his decision makes or mars his character.

This is inevitable, and in Theosophy is attributed to Karma, which is the inevitable law of 'moral causation,' or action and reaction on all planes, and from which comes the moral responsibility of the individual.

But a man's reputation is more like a portrait painted by another hand, which may entirely misrepresent the character of the original. And yet it is by this most unreliable evidence that the man's character will be interpreted in later ages. Even in his own life-time a man is generally known by reputation only: the influence of his character scarcely extends beyond the circle of his most intimate acquaintances. Thus History is often little better than anonymous fiction, even when it aspires to rise beyond the level of mere gossip, so far as the portrayal of character is concerned.

This too is inevitable, for the historian who tries to free himself from personal antipathies and sympathies, who strives to make his work unbiased and impersonal, will probably become unreadable by reason of his colorless dullness. An impersonal biography is almost a contradiction in terms.

History at its best is but a record of the sayings and doings of the most prominent personalities, or a study of the interaction of strong characters. And the historian, necessarily unable to speak from his own knowledge of the characters he has to deal with, is forced to fall back upon reputations as a substitute for character. These he manipulates according to his own conception of what they should be, and thus produces a work of fiction in the strictest sense.

Historians in the making or marring of reputations may vary as widely as do artists in the making of painted portraits. The originals may have little enough to say in the matter. We sometimes speak of a man 'making a reputation for himself,' but it is a mere figure of speech. He may indeed paint a portrait of himself, but he cannot make his own reputation. That is always done for him by others even in his own life-time. Even his wishes in the matter are disregarded. By word and deed he may provide material for history, but what the historian will do with his material is quite another matter.

Meanwhile the making of his character proceeds inevitably, and perhaps involuntarily, as a natural consequence of every thought he thinks, and every word he speaks, and every act he does, or fails to do. So long as life endures man is engaged in fashioning his character; and when death frees his spirit from the limitations of the abandoned personality, his character, refined and purified by separation from the grosser elements of

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memory, follows the reincarnating Ego as its inheritance from the forgotten past.

Not so his reputation: that is ephemeral, and even so is not a part of the man himself. It is the property of those who made it and has just so much independent life as they endow it with. True, it may become a parasite, a vampire, perhaps, that fattens on the life-blood of its victim. But death leaves it outcast, to prolong what life it has by feasting on the tribute paid by friends or enemies of the defunct. Such are the ghosts that lie in wait for the historian to renew their lease of life by drinking the life-blood of his imagination.

And yet most people are more anxious about their reputation than about their character, valuing more highly the flattery of friends than their own self-respect. "The bubble reputation" that men seek so eagerly has all the gleam and glitter of the rarest jewels, but no more. There's nothing in it. Some have succeeded in converting it into a commercial asset, but even so it has no actual value except what it can borrow on its promise of a character that will redeem its claims. The standard of true value is Character.

In every walk in life the value of a man is ultimately measured by his character. For a man's character decides how he will act in any circumstances: and he himself has built his character by long established habits painfully perhaps acquired, as well as by heroic deeds or acts of ignominy, or culpable indifference, or simple negligence.

A character does not spring up spontaneously; it must be formed and disciplined. For without self-control a man is characterless. A strong character may be said to be a product of the spiritual will; for until the spiritual will awakes a man is swayed by every breath of passion, and moves obedient to the impulse of the senses. Such a man is little better than a human animal, a human possibility.

According to the teachings of Theosophy each human possibility is overshadowed by a spiritual EGO, which seeks to guide the lower man into the path of human evolution, which is the path of true illumination. When once the lower mind has recognised the guidance of the spiritual Self, the building of the character has begun. Then the great drama of the soul's pilgrimage unfolds itself, and every man and woman in the world is in the 'cast.' As to the audience, I have heard it said that all the stars and their inhabitants look down upon the age-long drama, and are vastly entertained with the performance. Time is of small account to such an audience, and the spectators do not find it tedious. But we, the actors, take the drama seriously, and think the future of the universe depends upon the way we play our parts. It may be so: who knows?

It is enough that each of us can make or mar the part we play; for

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each one is the maker of his character. In the which thought we may take comfort and not be anxious about our reputation, which is in other hands than ours, and concerns us not at all.

KARMA — ACTION AND REACTION

H. TRAVERS, M. A.

“Any deviation from normality involves a tendency to return to it. A difference from the normal — from the right — from the just — can be understood as effected only by the overcoming of a difficulty; and if the force which overcomes the difficulty be not infinitely continued, the ineradicable tendency to return will at length be permitted to act for its own satisfaction. Upon withdrawal of the force, the tendency acts. This is the principle of reaction as the inevitable consequence of finite action.”— *Poe*



THE above was written in connexion with a theory of gravitation; but it is the expression of a general principle, and will serve for a very fair definition of the law of Karma. For it has been said by Theosophical writers that, when we act in accordance with desire, we disturb equilibrium, and that the reaction from this disturbance must return upon the actor, whenever the equilibrium is restored. A complete act is defined both by the original action and the consequent reaction: what is usually called an act is only one half of an act; the other half comes later.

Karma may be regarded as a more comprehensive statement of a law well known to science — that events are causally related to one another, and that the effect is equivalent to its cause. It means that destiny is not the arbitrary decree of fate or providence, but the reaping of what we ourselves have sown. Such a conviction removes our conception of life from that of an incomprehensible enigma to that of an ordered pattern, and enables us to realize that we are masters of our fate and that our experiences are allotted in accordance with just and unerring law.

In proportion as our knowledge increases, we learn to assign experiences to their true causes and to trace the links of connexion between the two; whereas, in times of greater ignorance, we had been wont to attribute the same experiences to some inscrutable power. This has been the case, for instance, with diseases, which, while once considered as ‘acts of God,’ are now known to be due to causes within the power of the human will. We may divide all experiences into the two classes, of those whose cause is known, and those whose cause is not known; but we can establish no fixed line of separation between the two classes, as the boundary is always changing.

It is customary to denote events whose cause cannot at present be

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explained, as 'fortuitous'; which word is a mere counter representing some unknown value: chance is not a cause, but a name for unknown causes. No event can be without a cause and a chain of causes leading up to it; and the mere fact that we may not be able to see, or even to imagine, a cause, does not invalidate the proposition. Even such an event as having a brick fall on your head while walking along the street must have some regular connexion with the rest of your life; and to speak of it as purely casual is to assume that some parts of the cosmos are run in accordance with no law, while other parts are regulated by law. There must be some condition in ourselves which causes us to run into danger or to avoid it; and sometimes we can diagnose this condition and assign its cause, such as ill health or ill temper. Evidently it is only the limitation of our knowledge that prevents us from assigning the cause in other cases. Such words as 'chance' ought to be banished from the vocabulary; or, if we use them at all, we should not allow ourselves to be deceived by them.

The doctrine of Karma, when considered in connexion with Reincarnation, requires that acts be regarded as capable of transmitting their effects from one life to another, across the change of state called death. Much can be learned about this by a study of Theosophical teachings; yet there must always be mysteries that lie beyond the grasp of intellection as that word is understood at present. It is important for critics to bear in mind that our daily life has familiarized us with happenings which, though accepted as obvious facts, are complete mysteries so far as any real explanation goes. Who — Theosophical teachings apart — can say how the mind acts on the body, or what causes the attraction between particles?

We know that people have characters, often strongly marked, and not to be explained by the ordinary theories of heredity alone. The kind of heredity which is studied by science contributes some factors to the determination of character, but fails to give a full explanation because it does not take into account certain other factors — those due to Karma and Reincarnation. What is contributed by the ancestry is of the nature of a soil in which is planted a seed, or of a tenement in which a person dwells. But each man is an Individual, with a character and destiny of his own, which he is engaged in expressing and fulfilling. At whichever end of life we look, we see an incomplete pattern, a mere fragment of a greater whole.

It is frequently recognised by thinkers that there must be some after-life for the perfection of uncompleted tasks and the fulfilment of unrealized aspirations. But it is not so often realized that the very nature of the incomplete experiences in question is such that they can be fulfilled only

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in another life of the same kind. Besides, if our present life on earth is the only one, and if it is preceded and succeeded by eternities, the whole meaning of such a life at all disappears.

Thus Theosophy, by its exposition of the anciently recognised law of Karma, has enabled us to gain a proper conception of the universal reign of law in all the affairs of life and of the universe, just as in physical science. But we must avoid the mistake of trying to conceive of the universe as a dead mechanism. Even in physics, the notion of a dead mechanism fails to stand analysis and resolves itself into logical fallacies, as has been proved many times by careful critics of scientific philosophy.

It is true that we may achieve success in practical science — in calculations and applications — while altogether evading ultimate questions; just as, for instance, we can use electricity and calculate with reference to it, without at all knowing or needing to know what it is. Anything *can* be conceived as a mechanism — if it is convenient, for any temporary purpose, to do so. Human beings can be treated on a statistical or an anthropometrical basis; and yet they are alive and conscious. And so, however much we may trace law and mathematics in the cosmos, it is still alive and conscious, the sum-total of an infinite aggregate of conscious beings.

Karma is not a mere dead soulless mathematical law: this very expression is, we are aware, nonsensical; but such ideas actually have arisen in some minds through a misconception of the nature of physical and mathematical investigation, and so it is necessary to combat them. A man who indulges propensities of some kind — anger, lust, vanity, etc. — actually creates atoms or cells or some kind of vital elements, which are impressed with the *habit* of acting in a characteristic way; and, as soon as he leaves off indulging those propensities, these forces which he has created begin to react upon him, and he reaps the consequences of his acts. Thus Karma is to a considerable extent definable as *habit*: by our acts we set up habits, which persist after the acts have ceased. Apply this principle on a larger scale, and you have the key to the whole operation of the law of Karma.

Then again, thoughts are creative energies, as is now becoming widely recognised. But it may take a long time before the thoughts manifest their potency in the form of effects. We may here use the analogy of a pendulum; it may have a short or a long swing. If a man spends a whole life generating one particular kind of thought, there will be no opportunity for a reaction in that life; the reaction, when it does come, will be both more remote and more intense and prolonged.

Human life must be viewed on a larger scale; and we shall realize that a man's lot in this life is simply a *stage* which he has reached in the

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course of a long journey; a *phase* of his evolution which he is passing through. But there is another legacy of materialism against which we have to guard — that of imagining that the belief in an unerring law involves (in some mysterious way) the denial of free will. The exactness and inevitability of the laws of nature have never hindered man from achieving triumphs in the domain of invention and achievement. The very fact that a man *can* take this comprehensive view of the chain of causation proves that he is not inexorably bound by it. As soon as he realizes that it is his own mistaken and inordinate desires that set the wheel in motion, he has already begun to free himself from the coils.

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GERTRUDE VAN PELT, M. D.



THESE words, so often used by Katherine Tingley, are pregnant with meanings which only the light of Theosophy can bring out in all their power and beauty. Who is the Self which directs? Who is the self-directed? How can one know which self at any given time is directing? And what is to be the ultimate result of the ascendancy of the one or the other? A sound and proved philosophy of life can give the answers, but none other, nor can any other even designate them as questions imperative to be asked.

What a deep satisfaction, what peace and strength would the knowledge of one's Self bring, for self-knowledge and self-mastery lie side by side! But as long as the empire of personal desire holds sway, both are automatically withheld, and one walks amidst clouds. So many complain that they want the right path, but often cannot discover where it lies. And so they shuffle along with moral insecurity and all the blighting misery of an irresolute mind. But the Wisdom-Religion, with its full, logical, comprehensive, yet simple explanation of life, its irresistibly convincing statements, dispels doubt and uncertainty as to right and wrong, once its principles are fully grasped. A short digression will, I think, make this clearer.

There are ancient records of the history of the life on this planet from the time it was born. How this has happened, is another story, but the facts relating to the mystery of two natures in one, have been revealed in H. P. Blavatsky's wonderful work, *The Secret Doctrine*. It is there related how during vast stretches of unmarked time, through silent ages, and by means of infinite transformations, the lower egos of our past,

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unconsciously worked out their destiny, just as before our eyes today, our animal kingdom is doing likewise. Darwin perceived some of the results of this process, but his theory was evolution with the soul left out. It was like a description of a moving locomotive with the steam-factor omitted. His successors even carried the notion further and muddled the simple unscientific mind as much as if it were told on hearing a beautiful singer that no one was singing that song, the words and the music came of themselves. The Wisdom-Religion, however, never asks us to conceive the inconceivable, and it never reckons without the soul in anything down to the smallest atom.

H. P. Blavatsky tells of all this in that epoch-making book already referred to, and how it was that finally a time arrived when these lower egos had learned to direct the complex organism known as the human body. They had reached the human stage, but were mindless. The germ was there, but it must have lain sleeping to this day, had it not been for the working of the law of compassion through higher beings from greater spheres than this earth; beings who had had their training in eternities past, and who, compared to the man of flesh, were and are gods. They descended on this earth and incarnated in the mindless forms. Thus were lighted the latent fires, and the real work of evolving men began. Henceforth there were to be two selves in one; two selves with different points of view, with different desires. And the eternal contest for supremacy began, destined to end only when the lower yielded.

This may sound strange to many who hear it for the first time in their present bodies, but it was well known in ancient times, and many of the old religions symbolized it in their ceremonies. The story has been told in myth, in legend, in epic. 'The fall of man,' perverted into a jargon of ideas which no one could understand because it was meaningless, was none other than the descent of great beings for the purpose of developing the embryonic minds of the future men of this planet. 'Overshadowing' might perhaps be a better word than 'incarnating,' for they are for each one "the father in heaven" of the Bible, and incarnation could not be complete until it could be said, "I and my Father are one." When that time comes, man is evolved as man, and ready to undertake his real work, inconceivably glorious, whatever it may be.

The knowledge of these transcendent events is necessary for the throwing of a true light on evolution. The lower selves in each, have *per se* no understanding of spirit. They are bound up in and are in love with matter. They have no sense of unity. Their limited consciousness cuts them off from universal vision and each one exists of and for himself. The virtues of the animal kingdom are lost in the new situation and they are aggressive and selfish, are the instigators of competition; of wars;

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of cruelties. They are loaded with vanity, greed, and passion, and saturated through and through with love of themselves. All the finer qualities which we are accustomed to speak of as humanizing, are from the divine side filtering through the gross envelop of matter. Certain things the mortal may win and carry to his own camp.

The 'Sons of God' came to light the fires of mind. The lower egos may develop this, gain powerful intellects; attain vast knowledge of the laws of matter; become proficient in head-learning. They may even, if ambition to tower above others possesses them, succeed in chaining several of the lower beasts within themselves, and by this self-control, deceive onlookers as to their real status in cosmos. For example, they may subdue physical appetites, or indolence, so that they are keyed to a high degree of efficiency, though there is always a cold glitter which marks them, for though they may have all else, the ingredient of compassion is lacking, and this elixir of life being absent, immortality is not assured. They may acquire the virtues necessary for the fulfilment of their ambitions and attain a certain moral veneer, far in advance perhaps of others who are much more firmly planted on the road of evolution than they. Yet with all this, they may be at every step taking bold strides away from the path of *forward* evolution — doing nothing, in fact, to gain their immortality. For they are only mortal as yet.

Our common vernacular recognises this in the terms of 'mortal man' and 'immortal angels.' But what is not guessed is the fact that the lower man has himself to *win* his immortality. The popular notion seems to be for those who are not materialists, that the simple act of dying out of a body confers immortality. The idea is illogical and absurd, but is accepted as so much else in religious dogma is, without reflexion. The truth as revealed in the Wisdom-Religion is that the lower man has no future as an individual except through its own Higher Self, which binds it to the source of all life. It is not difficult to understand that if a hand is cut off, it has lost its life as an organ. It will retain its form for a longer or shorter time, and its vitality until it is exhausted, but disintegration is inevitable. Likewise a leaf which falls from its tree, can retain its freshness and the qualities which make it a leaf for a limited time, deceiving the eyes of a child as to its permanency. But it is cut off from its source of life as a whole, and its elements return into life's great reservoir, to be worked up again through gradual transformation. The lower self has no better chance if in spite of all the efforts of its god, in spite of the great teachings in the school of earth-life, it persists in thought, word, and deed in asserting its separateness.

Without a knowledge of all these facts it is impossible clearly to discriminate between evolution and the reverse. The former implies a

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moving toward a greater life; a larger, more universal, consciousness and sympathy. It is an expanding of the converging forces of involution. It is the Pilgrim's home-coming. And every step along this path leads to deeper and deeper joy. It is not growth which hurts, but the pulling of the lower ego away from it. When the undeveloped, uneducated self can be made to realize this, and when finally it surrenders, all is serene, and the whole being moves forward in a state of 'bliss which passeth understanding,' as if it walked over enchanted ground. *Self-directed evolution* begins on the part of the lower self when the desire for harmony with the higher, divine, nature first takes root. But the seizing of the powers of will and intellect for its own use — that morbid self-culture which is so commonly taken for growth — is but its counterfeit. It is growth of a kind, of course, and it is self-directed, but it is *not* evolution, because it works in the opposite direction, away from the universal and out of the great orbit of human destiny. Like a deceptive mirage, it is false, and leads ultimately to death. The idea that anything can be appropriated to oneself and held, is but a deep-rooted delusion of the lower self. It is against nature, and just as impossible as to steal a ray of sunshine and hold it after the sun has disappeared.

That the time has come when all this should be understood, that we have reached a crisis in human affairs, one can easily realize by reading the advertisements in our magazines, even some of our best ones, which agree to teach how to gain power, success, and every gratification. Indeed, it is the insistence and repetition of such tempting offers that has suggested this paper. One cult proposes to teach a way of thinking which will bring whatever one is aiming for. Who will claim that *unselfish aims* mark this age? And who will deny that selfish desires are running riot — fierce ones, subtly concealed where not brazen? Is he a benefactor who stimulates these already insatiate desires by directing attention to how they may be gratified? Books are circulated teaching "how you can gain admiration," "power over others"; "how you can win success in every thing you desire"; "how to attract prosperity, power, happiness, popularity"; "how gold in the mind may be converted into gold in the hand"; "how by training the subconscious mind, one may gain money and health." That divine force — the Will — symbolized among the ancients by the sword by means of which the man of flesh reaches up to godhood — even that is to be dragged into the mud. These would-be teachers ask: "Have you a strong will? Do you want health, power, knowledge, money? You can obtain all these by the development of your will-power."

It is quite generally admitted that children should not be allowed to have all they want, however far from this theory the actual practice may be in these days. It is not necessary to comment on the horrors of a

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'spoilt child'; its restlessness, irritability, and the certain suffering it is destined to give and receive. Yet these new 'apostles' would apply the methods which all experience has shown so disastrous in youth, to children of a larger growth, and spread it broadcast. And in order to attract those who in early years have escaped, they are mixed with such phrases as "awakening your divine power"; "faith in your possibilities"; "dispel doubt, be courageous, dare," and many another which have done good service in quite a different atmosphere. The effect of this psychology is ominous, for where some really good advice is conspicuously mingled with the rest, we often read indorsements signed by some of our best people, whose influence carries weight.

These would-be guides along the path of Desire, have no word to say about its purification; about the Golden Rule; devotion to the interests of *others*. The prizes offered are wealth, power, and pleasure for oneself, superficially mixed with virtues, but basically selfishness unadulterated. Yet there is not a religion which in its purity has not taught something quite the opposite. According to them, all the lower desires should be controlled and gradually transmuted. A training to gratify them is just exactly the thing of all others to be avoided. Are we to cast the teachings of our religions to the wind? — those teachings upon which alone great civilizations have been built, and a departure from which has always meant decay and death?

H. P. Blavatsky, W. Q. Judge, and Katherine Tingley have each repeatedly stated that we are turning a point in evolution now. It is the cycle, the moment, when great things are possible. Can it be that spiritual energy, which is bursting over the earth like glorious sunshine, is to be squandered, used as a curse instead of a blessing! A little here and a little there would not be appalling, but to see so prevalent the perversion of power, reveals the fact that vast armies are on the wrong road — enough, it might seem, to hold the race down for ages of suffering, unless they are arrested. It is all so plausible, so difficult to oppose without a *true philosophy of life*. For every one recognises the advantage of power and the right of all — more, the duty of all — to develop it. *But* there is a dual aspect to everything. One of our devotional books enjoins:

"Desire power ardently, but this power must be such as will make one appear as nothing in the eyes of men."

Every one also feels within himself the desire and the right to hold possessions. This same book says:

"Desire possessions above all, but these possessions must be such as can be held by all pure souls equally and thus be the special property of the whole only when united. Hunger for such possessions as belong to the pure soul, that you may accumulate wealth for that united spirit of life which is your only true self."

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It all comes back to a recognition of oneself as an integral part of the whole, to a blotting out of the notion of separateness.

Thus human effort should be directed not to the satisfying of one's desires as they exist, but to their purification; their transmutation. Desires are an inevitable concomitant of life. Their quality makes them good or bad. If the mind and will are focused on the attainment of personal power, in due time the coveted prize is assured, also later its poisonous decay. If, on the other hand, the attention is fixed on the idea of service, even greater power follows, but the satisfaction is of an entirely different order, and is lasting.

Deep in the clear stillness where rests the underlying motive, is the final court of justice, whence is carried to the mortal or immortal side of the nature the harvest of every thought, feeling, or action.

It was partly to meet this crisis in human affairs that H. P. Blavatsky brought her profound and wonderful message to the world, knowing well that nothing but its clear-cut revelations could withstand the avalanche of energies about to play through ignorance and selfishness, and guide them into natural and wholesome channels. Theosophy aims to burn into human consciousness the knowledge of its duality; to teach men to discriminate between the angel and the demon; to arouse them to the strong effort necessary to depose the servant and place the master on his throne.

A short quotation from Katherine Tingley, to close.

"I cannot conceive how a human being can begin to go through life unafraid until he has some knowledge of his own nature and the majestic laws governing his life,— until he works in consonance every day and every hour with his higher, nobler nature — his Immortal Self. The mission of Theosophy is to bring to the human mind knowledge of man's essential Divinity — an interpretation of that Wisdom which in a very true sense is older than the ages."



"EVERYTHING that crosses a man's path in his day's round of little or great moment requires of him an attitude towards it, and the conscious or unconscious shaping of his attitude is determining how he will proceed in other spheres not now in view."

"PERSISTENT, consistent, straightforward and fearless, so shall we discipline the soul to great deeds, and make it indomitable."

"TO the man whose mind is true and resolute, ultimate victory is assured; in every crisis he is steadfast, in every issue justified."

"IF the world is to be regenerated we must have world-wide unity — not of government but of Brotherhood."

— Quotations from *Principles of Freedom*, by Terence McSweeney

TRAGEDY

J. M. OLD

YOUR mind is darkened now, and all is dread
Where confidence once looked through shining eyes
That proudly smiled. Your laughter, too, is dead.

Down what strange ways you wander none may know.
You walk alone, and I, who looked with pride
Upon your vigor once, now watch you go

With halting steps along a futile road
That has no ending. . . . Though I yearn to come
And cheer your lonely soul, and ease your load,

It cannot be. Far off I stand and pray
That you have kept some memory of me
To brighten, for a space, your fearful way.-- *Selected*

LERMONTOV AS A POET

BORIS DE ZIRKOFF

“Il fut de ceux qui souffrent et de ceux qui pleurent,
Et de ceux qui chantent jusqu'à ce qu'ils meurent. . . .”

IT is particularly when one wishes to analyse a man of genius that the inadequacy of speech and the commonplaces of verbal expression become apparent. One longs to overcome in some way the limitations of our poor phraseology, the obstacles of a stilted style established by successive generations; and one endeavors to leave if but for a while the confined walls of rhetoric, the better to approach the heights where dwell the Immortals and find in their inspiration a new and more expressive speech — a medium to formulate our thoughts and fashion them in a living and symbolic manner.

This is precisely how one feels when attempting to speak of a poetical genius which illumined the beginning of the past century of Russia with such dazzling light — Lermontov: the master of lyric and descriptive poetry in Russian, the reviver of the Caucasian legends. The more one studies him the more one appreciates the imposing majesty of his creations,

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the amazing reality of his descriptions, and the exuberant life of each one of his legendary characters. As in the case of many great geniuses of the past, his work was only understood after a long period of obscurity and oblivion in which it lay forgotten amidst the noise and clatter of daily life. But all the fine and sublime beauties therein will be fully appreciated the day when man is able to feel more intimately his deep tie with Nature and the abiding relationship with the mysterious forces it conceals.

Men such as Lermontov do not allow themselves to be studied in too close detail, do not yield to a minute dissection; to an analysis of their ever-varying feelings or of every one of their innumerable thoughts which embrace the vibrating gamut of the human soul from its most solemn grandeur to its most common conditions and meanest reflexions. One must take them as they are, that is, as they appear at first knowledge and as they stand out in their work; where the very excess of the aspirations and sentiments which urge them, overflows in order to take form in a mold at once artistic and striking.

Generally every biography, short as it may be, begins with a statement of data giving time and place of birth. Evidently we can follow this method and say that Lermontov was born in 1814 in that pulsating heart of Russia -- Moscow; that he was the son of a noble family in the district of Tula, his father being an officer of the Guard; we can state that his youth was passed at the country-house of his family, near the village of Tarhany; and we can add that he was educated at the Academic Gymnasium of Moscow and later in the University of the same city. Is this all? Evidently no; we can add that after a short military career and several journeys through Russia he died in 1841 the victim of a foolish duel and that his ashes rest on his native estate; is this all now? Evidently yes, since he is dead and three generations have already succeeded him.

But if the 'man' is dead his Divinity still lives and if the body returned to the dust from which it sprang, the Spirit, the divine spark, the eternally active and creative flame, continues its aspiration towards the primordial Cause from which it emanated; and its pale reflexion like a lingering farewell shines on in the work it has created, in the forms where its essence endeavored to manifest itself; shines on in all the sentiments of love and hate, of sadness and blessedness, of wrath and indifference, sublime force and submission, deep sorrow and joy, in all these thoughts, emotions, strange presentiments and vague desires, in all these sufferings lived through, felt and released; it lives on and pulsates in every one of these expressions which contain the heart-drops of his life-blood.

This is what characterizes and makes the poet -- *not* the discolored facts of his everyday life (not even the wildest experiences of his life), but the echo sometimes distant and sometimes powerful, of all that has

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affected him, of all that has convulsed or only skimmed his sensitive soul; and this echo is not generally in direct connexion with the trials of his life, but the spontaneous repercussion of the battles, fights, and struggles, playing through an invisible, imponderable, and unlimited sphere — the world of the poet, the world of indefinable thoughts and inexpressible sentiments.

The atmosphere which surrounded Mihail Iorievich Lermontov from his youth, was much like the one which has surrounded the marvelous genius of Pushkin, the national poet of Russia, the poet of the odes and heroic deeds of the nation. The death which prematurely ended his mother's life, the military vocation of his father and the easy financial conditions of the family, the excellent influence of the grandmother, who spared neither trouble nor expense to provide him with an efficient education, finally the seal imposed by the titanic proud majesty of Byron with the sweet rêveries of Lamartine full of suave sighs, full of dying vibrations and infinite sadness — these were the circumstances in the midst of which the soul of the young poet opened, like a flower under the morning-breeze; to this was joined the flame of inspired and youthful enthusiasm which exterior conditions, of course, can never create but only influence.

A fortuitous event of the kind which some might call fateful in spite of the fact it is only the result of invisible causes, came to precipitate the fruition of the poetical genius of Lermontov.

For curiously at this time Pushkin suddenly ended a dazzling career in a duel proceeding out of low intrigue in the midst of Petersburg society, and his blasphemed name and memory occasioned an outburst from the heart of his brother-poet Lermontov in a flood of passionate poetry with tremendous force addressed to the Tsar — a poem in which every verse was full of indignation directed against the assassins who were disguised in the midst of the brilliant but depraved circles of society. The upshot of this poem led to a rehabilitation of Pushkin's name, the open accusation of those forces which plotted in darkness, and the merited scourging of the vicious circles of that epoch.

But this poem was interpreted as a veiled impertinence, for which Lermontov, the great soul, was exiled to the Caucasus as a dangerous outcast!

Have you ever suddenly met a friend after an unconscionable absence? If so, you will realize how the soul of Lermontov rejoiced within the heart of the savage Caucasus. And the effect of the exile had the contrary result to what was intended. His soul received a very decisive impetus, a shock which aroused fiery inspirations, as if the latent powers hidden in the depths of his heart and all the energies that were hardly suspected had only waited for that moment to manifest themselves powerfully and creatively,

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answering the appeal of savage Nature, which forever retains her everlasting smile.

There, in the midst of gigantic mountain-chains, overhanging with eternal snows, in the midst of rugged peaks, of brilliant domes and sparkling vaults, there between the dark and deep abysses which dig themselves into unfathomable depths, and where the violent torrential waterfalls rush headlong to the sound of crushing avalanches and cries of soaring eagles behind the clouds, where whining tempests and rumbling thunders repeat to the echo; amidst all this indescribable wonder and strange grandeur — the Spirit of the poet took flight in the world of sublime thought in order to draw out by turn suave melodies and glorious harmonies, the divine chords of which, struck in the silence, resounded in the vast solitude.

Lamartine had yielded his place to Byron; the sadness, melancholy, and vague dreams were suppressed by titanic pictures, by Promethean symbols and words thundering like the echo of mountains; and the old memories of the past, guarded with jealousy in the midst of savage tribes, had by their fabled creatures, by the heroic deeds of their legendary character, enriched the creative imagination of the young exile.

It is from that period that the masterpiece of Lermontov, *The Demon*, dates. What can be more magnificent than its introduction! — the Spirit of Evil soaring over the mountains and fertile plains of Georgia, pursued by his Conscience, haunted by the memories of his previous glory as a radiant Archangel; then the fantastic story of his midnight appearance at a legendary castle on the edge of a chasm like an eagle suspended in the void; he attempts to corrupt the daughter of the old knight of the castle, and succeeds in spite of her prayers addressed to the Supreme Divinity in the silent night at the mysterious chapel. . . . And then the death of the unfortunate one, exhausted by fast, prayer, and suffering, consumed by the fiery breath of the Demon. . . . And later on, when an angel carries her liberated soul to the Throne of Eternity in the radiant immensity of space — the Spirit of Evil flashes like lightning from the bottomless pit of darkness in order to cross the path of the Angel, claiming: “She is mine”; but the radiant Angel with the Soul in her care disappears suddenly in ethereal light like a magical dream. . . . And again the mournful and silent solitude of the infinite space; not a single complaint not a single sound or sigh. . . . Naught but the lone Demon soaring over the isolated earth, tormented and pursued by remorse and black sentiments. . . .

What marvelous powers are displayed in this vivid descriptive work! It is especially because of his irreproachable style, his bold similes, and the panorama that unfolds before the eyes of the reader in harmonious

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words and superhuman symbols, so strongly evident here doubtless because of the demoniacal character depicted by a genial imagination full of power and majesty, that this poem is considered the masterpiece of Lermontov. It will remain without doubt one of the most brilliant literary achievements flashed from the Russian Spirit.

We cannot go into the literary details of his poetical legends here. Suffice it to say that they include the same features of determined recklessness, the same primitive grandeur of pictorial conception, the same surprising vivacity of bold imagery, and the same deep penetration into the unfathomable mystery of Nature: the veil of which, although hardly lifted at all in his lyric poetry, is pierced here by the intense concentration of his thought, opening the hidden treasures which it conceals. Furthermore, the legends include living types incarnating the ancient mountain-tribes which are still living by continuous and ferocious contest, and the origin of which, scarcely suspected, leads to the farthest antiquity of the Caucasus. We will but mention the poems: *Hadji-Abrek*, *Ismahil-Bey*, *Mtsiri*, which are all masterpieces of their kind. Lermontov will always remain the poet of the Caucasus.

In 1838 Lermontov reappears in St. Petersburg and his poetical genius flows out in elegiac, lyric, and descriptive poetry, the spirit of which is under the influence of Lamartine and Pushkin. In 1839 he returns to the Caucasus in order to sing once more to the country of his choice, with an added melancholy and infinite sadness. From that epoch dates the romance: *A Hero of Today*, which appears to have been the cause of the foolish duel, precipitated by sensitive pride and wounded dignity like so many other duels in the first half of the past century, and which in this case ended the terrestrial life of the poet.

The legend would have us believe that he had intentionally chosen the place of the duel, in order to find himself on the edge of an unfathomable abyss, so that he could be engulfed forever!

Strange coincidence or inevitable decree in the evolution of human souls, Lermontov ended his life in similar conditions and from an identical cause with that of his immortal predecessor Pushkin. In such a manner did life avenge itself upon him who had so relentlessly fought against the vices of society.

All this in twenty-seven years — his age when killed! A short life, superabundant with vital energy. Like other geniuses who died early, his divine Spirit overwhelmed his personality, his soul broke the chains of the body which was no longer of use; for the influx of force which flowed to him from the Universe was a direct perception to which the body was merely an obstacle.

The young poet had lived, felt, suffered; wept, consoled himself,

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skimmed life's happinesses, but only to collapse into the depths of distress and solitude; had passed through the innumerable crises which always seem to tangle the heart-life of a genius; and the overflow of his heart had run through all the fissures and wounds which the struggles of life had brought into being in a stream of suave elegies. He admired, evoked, and celebrated all that could be sung: the glory of his native hearth, family griefs and afflictions, vague melancholies and amiable smiles, feeling for the infinite grandeur of Nature, love, tenderness, pity, supreme pride and humiliation — the complete gamut of the emotions and sufferings which affect the human heart; and all this in a style remarkable for masterly stride and majestic movement, for richness of descriptions and flexibility of versification. He had painted all that is grand and inspiring, divine and pathetic, within the wonders of creation — the mountains; that world apart where superhuman ideas seem to reduce to dust all narrow conceptions, all erroneous calculations and all our slavish instincts, by their wonderful force, their disarming freshness and invincible power and living symbology. What more was there to describe? It remained only for the imagination to take flight into the world of Prototypes, the world of Cosmic Powers which fashioned the gigantic chains and hollowed the formidable abysses, cleft the tortuous gorges, carved the proud pillars before our eyes. Could he describe them? Could he convey their glory in limited human words? No, indeed! The strings of his lyre would break asunder. . . . Thus, it was his own heart that had broken. He is dead! But his work lives and will live forever.

Immortal Spirit! Is he nowadays amongst us in the confused and inextricable jungle of human crowds, ignored but returned in order to drink once more from the bitter chalice of illusions? . . . Who can say?

In whatever region he may exist, I salute him!

THOUGHTS OF CARMEN SYLVA ON REINCARNATION

VREDENBURGH MINOT



CARMEN SYLVA was the pen-name of the late Queen Elizabeth of Rumania, who died in 1916. She was born a princess of Wied, at Neuwied in West Germany; but in 1869 at the age of twenty-six years she identified herself with Rumania by marrying Prince Charles of that country. She evidently was a woman in whom the heart-qualities of compassion for those suffering, was much developed, for during the Russo-Turkish War of 1877-8 she was untiring in her care of the wounded. That she was a writer of no small prestige is

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attested by her poetry on the customs and folk-lore of the Rumanians, and by the fact that in 1914 she was elected an honorary fellow of the Royal Society of Literature of the United Kingdom. She wrote in both French and German, and in the fields of the novel, poetry, and the moral essay. She was a great lover of culture in all forms and was always glad to help artists of all kinds with whom she came in contact.

The particular book from which I shall presently quote some of her thoughts on Reincarnation is entitled *Geflüsterte Worte* (Whispered Words), a series of essays on moral and spiritual subjects, and especially from the particular essay called *Reinheit* (Purity); though other essays in the same volume also contain ideas of hers on Reincarnation. The quotations which follow are a translation of her German.

"We do not know at all who is living on earth for the first time, who will live on for the sixth or tenth time, and who is finishing his various existences upon earth forever. . . ."

"We come, to be sure, upon earth first in a condition of great savagery, and at each new existence the soul attains for itself more passage-way. . . ."

The above two sentences from her writings plainly indicate that Carmen Sylva believed in reincarnation of the human soul but in a certain number of human bodies, although she shows that she has no very definite idea of the human monad in its relation to the five other principles that constitute man, or in relation to the kingdoms above or below that of the human stage. She evidently does not believe in a prehistoric Golden Age — an age of pristine purity. For an account of the Golden Age of mankind — an age described by many of the mythologies of different peoples of the world,— the reader is referred to some of the *Theosophical Manuals* or to *The Secret Doctrine* of H. P. Blavatsky.

To continue from Carmen Sylva:

"Must we ourselves see our past existences and decree for ourselves the circumstances in which we belong, not as punishment but as simple result? How far are we responsible? This eternal question will come up again and again, and will be put aside by so many because they would prefer not to be responsible. They say they have chosen neither their parents nor the time of their birth. Who can say that? Who can say whether we do not choose our parents?"

In this paragraph, Carmen Sylva is trying to state as a fact in Nature the law of Karma, which, coupled with that of pre-existence and reincarnation of the human soul, is such an important doctrine in Theosophy. The Theosophical teaching of Karma is the same as that expressed in the Christian Bible by the words: "As ye sow, so shall ye reap," but is of course taken in conjunction with the fact of many lives on earth, or Reincarnation. The teaching of pre-existence was once a Christian doctrine, but was stricken from the Christian theology at one of the early Church Councils, less than six centuries after Christ. The law "As ye sow, so shall ye reap," considered in conjunction with that of many lives

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on earth in which each individual can balance his moral and spiritual account, has a far greater scope and meaning than when considered in the present Christian sense. Carmen Sylva says that without doubt our souls decree the circumstances of our future incarnations upon earth, circumstances created as a result of our thoughts and acts in past incarnations. Accordingly each one of us is responsible for his present successes and failures in life, due to Karma which he has created in the past, and hence must guard his every act and thought in the present, so as to avoid bad Karma in future incarnations.

Elsewhere in her essay on 'Purity,' Carmen Sylva says:

"The fact that we forget the past [*i. e.*, our past lives] is certainly very wisely and kindly ordained, for otherwise we would perhaps never have been able to come upon the heights and would be crushed by those who remembered how wretched we once had been or how base-minded. Many times there still break forth in us old vanquished instincts before which we stand astonished, wondering how such crudeness can still punish us, since we appear to have sprung from well-bred parents."

These thoughts of the Rumanian queen are in the main in harmony with the teachings of Theosophy; no Theosophist who is a member of the Universal Brotherhood and Theosophical Society is ever encouraged to try to remember his or her past lives, nor do such members of their own accord try to tell others who they may have been in past incarnations or what they may have then accomplished.

Carmen Sylva here gives a few reasons among the many ordained by the Higher Law why it is not beneficial for individuals such as we know them today to remember their past lives. Undoubtedly those Souls who have advanced ahead of the mass of the people, called by Theosophists Teachers of mankind, have the power to recall their past lives.

Another quotation follows:

"Who knows whether those children who die early do not find that they had made a poor choice of parents and thus live on earth under conditions insufficient and unfavorable for attaining that which in this life they can and may attain, and so they prefer to pay the price of death and begin over again, in order to arrive at a higher step? The soul lives its own concealed life, as certainly as it is not a creation of yesterday. It goes ways which are strange to those of the body, with which the life-calling that one fulfils outwardly has nothing at all to do. Who knows whether the one who once was king does not now perform the most lowly duties? and whether the archbishop has not become a simple country parson? and the lady a maid-servant? and the shepherd a king? The outer calling is without doubt very independent of the soul and its work within itself."

The above paragraph from Carmen Sylva, if properly understood by the masses of the people in the West, would teach them to overcome all feelings of class-hatred and strife; there would be an end of antagonisms between the rich and the poor, the aristocrat and the servant, the employer and employee, the white man and the black: for each individual would see that his Higher Self in conjunction with the action of Karma

THOUGHTS OF CARMEN SYLVA ON REINCARNATION

had chosen for himself and for those about him just such outer positions in human society as were best fitted to help on his and their evolution as souls for that incarnation. Epictetus when enchained physically, was, as most now admit, more a master of his lower self than those who enchained him.

Plotinus, the celebrated Neo-Platonist, says in his essay, *On Providence*:

“Indeed it is not right to believe that any one is a servant by a blind distribution of things, nor that any one is taken captive by chance, or without reason is violently assaulted, but that in a former life he perpetrated what he suffers for in the present; so that he who formerly destroyed his mother, shall afterwards be born a woman and be slain by her son. . . .”

In another part of this same essay on ‘Purity,’ Carmen Sylva calls upon men to acknowledge that the universe is not run by mere ‘laws of chance,’ but that everything therein is consummated strictly according to a well-regulated Higher Law. Thus, when we see a little innocent child suffering much from improper care or for other reasons, this suffering, she thinks, is brought about by the Higher Nature of the child in order to throw off from the child’s soul some Karmic impurities. Suffering in general, she thinks, is allotted to man to make him see the necessity of struggling up to a higher goal than our present existence is aimed for. Theosophy says, in this connexion, that the Rounds and Races which follow our present Fourth Round and Fifth Race will each bring us to a higher and higher stage of evolution.

“Is there a love which lasts through several existences? Is there a blending together of souls which is so deep, so lasting, that whenever these souls meet one another on earth, they fly to one another incessantly? Is *that* the love which we believe death cannot harm?”

Katherine Tingley corroborates Carmen Sylva’s above-quoted intimations emphatically; the former has often said that real love between individuals cannot be affected by the death of either one, but that they shall surely meet again in some future life on this earth those whom they love in the present. It is thus, Theosophy declares, that families are formed, that is, by souls who have formed Karmic affinities because of especial love engendered towards one another in past lives.

I quote once more from Carmen Sylva:

“But never think *I am pure* or *I am purer than this one or that one*, . . . for it is impossible to know oneself, since one does not know what one has been. In order to know oneself one would have to be able to say exactly who he had been in former existences and that is entirely concealed from us.”

The Christians of today may see in the words just quoted one reason why Jesus said: “Judge not, that ye be not judged.” No man can tell, lacking knowledge of the operation of Reincarnation, the infinite possibilities which lie latent in any soul which may be brought into action in

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some future life; nor can he otherwise tell to what heights of purity and spiritual development the one he condemns now may have been raised in some of the very early Rounds and Races of mankind,— the Golden Age of mythology, at a period when the lower four more physical principles of his total of seven principles were but slightly developed. For those who are interested in pursuing this subject, *The Secret Doctrine* of H. P. Blavatsky would be very interesting.

Enough has been quoted from Carmen Sylva to show that the doctrine of Reincarnation was a vital one in her philosophy of life. Her short moral essays comprising her book entitled 'Whispered Words' are full of beautiful sentiments which are both Christian in the true sense and Theosophic; and among these sentiments that expressed in the words "love ye one another," in the spirit of compassion, is conspicuous.

TREASURES OF THE SILENCE

HUGH PERCY LEONARD

"Silence is the Mother of all out of which all proceeds; as we rise into the silence so can we reach out to that place where all things are possible to us."— *Katherine Tingley*



MOST people look upon the Silence as a barren void, preferring almost any kind of sound to that alternative of dread in which the straining ear can gather nothing to transmit to the expectant mind. Yet for the sake of study, let us reproduce that state of feeling which results when the prolonged and rhythmic grinding of machinery is stilled, or water flowing through a pipe is suddenly shut off. At first the mind is conscious of a feeling of relief which follows on the ceasing of the sound; but as we penetrate the silence we become aware of something brooding in the placid air holding the promise of a universe of harmony which far transcends the sweetest music we have ever heard.

As we push forward in our exploration of the stillness, tones of a subtler, more ethereal, beauty fall upon the ear as our receptive powers progressively grow more refined. Life pulses everywhere — inshrined in living forms — and through her seeming-empty spaces, Nature is jubilant with song poured forth by hosts of viewless helpers on the further side of her concealing veil. Timed by the pulsing of the solar heart, each in his proper sphere, they live and work in harmony with Universal Law. They give the needed impulse to the rolling earth and regulate the ocean's tides. The falling rain obeys their sway, the storm-wind sweeps across the frozen fields at their command. Atoms are parted from their old

TREASURES OF THE SILENCE

affinities and group themselves anew guided by powers unseen; and in accordance with the cosmic plan they build the giant stems of forest-trees or shape the lily's fairy-bells. The pictures outlined in the Universal Mind are suitably embodied by their care, and linked with others in the kindred hierarchies; all imbued with helpful purpose, they combine to speed the common work. In rhythmic dance they whirl, and to the ear attuned the air is vibrant with the ringing tones of satisfied desire.

The Music of the Spheres is something more than mere poetic fancy, for as the sister rainbow-hues sleep in a state of latency within the dazzling glory of the pure white beam, so does the melody produced by Nature's unseen hosts resound unheard by our dull ears, and chimes and swells and passes outwards to diffuse through endless space. He who has won the right of entry to the secret chambers where the web of Nature's seamless robe incessantly takes form, stands at the hidden source of every precious thing. He knows the secret art which dowers the diamond with its limpid flash, which gives to gold its magic glow; which scents the violet in its leafy bed, and from the simplest elements weaves the rich texture of the peacock's gorgeous train.

Nor is the teaching that the works of Nature are directed by appropriate agents so entirely foreign to the trend of modern thought as may at first sight appear. Professor Alfred Wallace, who ranks with Darwin as a popularizer of the doctrine of evolution, gave it as his opinion that the action of "higher intelligences" was a "necessary part of the great laws which govern the material universe."

A lady-student of microscopy has been so much impressed by the extreme perfection of the delicate minutiae revealed in the course of her observations that she has come to adopt the idea of Polytheism as the most satisfactory explanation of the problem. The exquisite and finished workmanship displayed in the minutest detail of the structure of the tiny organisms under her lens made it impossible for her to believe that a single intelligence could supervise it all. By simple logic she was forced to postulate the existence of hierarchies, each responsible for its own department, for without such a conception her mind faltered for lack of a clue to guide it in the labyrinth of a multiplicity of minute perfections.

The greatest treasure of the Silence is the reservoir of power it holds for those who have acquired the title to its use. To enter that condition we must first subdue the waves of tumult surging in upon the soul from outward life and in the place of that confusion, establish peace. Hence, only those can win their way into that inner realm who have already gained the power to hold their souls in silence. "To him that hath shall be given," said Jesus, and he who enters on the Silence finds his great inheritance lying all ready to his hand. Henceforth he treads a secret path and

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though his new possession can add nothing to his reputation in the eyes of men, he passes on his way exultant in the new-found joy of wielding that impersonal power which makes him one among the ranks of those who all unknown and unperceived befriend humanity upon the stony upward path.

Silence is not a dead and lifeless void, but the prolific source from which all sounds and all things else proceed. There, in the central stillness, lives concealed the Deity which though it may pervade and give its very substance to create the universe we see, yet in its changeless essence far transcends created things and dwells in silence and in darkness inaccessible. To reach that presence-chamber we must steel our minds to adamant hardness to resist the ceaseless beating of the waves of passion and desire that surge upon the soul.

H. P. Blavatsky in *The Secret Doctrine* gives the following quotation from the *Divine Pyramander*: "God is not a mind, but the cause that mind is; *not a spirit*, but the cause that the Spirit is; not light, but the cause that the Light is." And may we not venture to add: God is not sound, but has his dwelling in the Primal Silence out of which all sound proceeds? The Logos in all religions is the manifested Deity, the audible expression of the Ineffable which has its home in the eternal silence. The formative agent of Creation is the Logos, but as the 'dimensionless ideas' of the Divine Mind become imbodyed in the varied forms, they enter into the bondage and limitations prescribed by the laws of manifestation. The Word made flesh is crucified upon the cross of matter.

If we desire to reascend to our ancestral seat and claim our birthright as the sons of God, we must acquaint ourselves with Silence and make our dwelling there. First we must break the chain which binds us to outward form and enter on that region where the creative powers sing at their ceaseless tasks, as when at the Creation's dawn "the morning stars sang together and all the sons of God shouted for joy." But this resounding heaven of song is not our final goal, and to regain our 'blissful seat' and lost divinity we must with steady purpose force our way beyond those choirs invisible and pass into that peaceful region where the Silence reigns.



"OUR enemies are brothers from whom we are estranged."

"EVERY act of personal discipline is contributing to a subconscious reservoir whence our nobler energies are supplied for ever."

"LITTLE things lead to great; and in an office-wrangle or a social squabble there is need for developing those very qualities of judgment, courage and patience which equip a man for the trials of the battlefield or the ruling of the state."—From *Principles of Freedom*, by Terence McSweeney


CHANT

TALBOT MUNDY

WHEN that caressing light forgets the hills
That change their hue in its evolving grace;
When, harmony of swaying reeds and rills,
The breeze forgets its music and the face
Of Nature smiles no longer in the pond,
Divinity revealed! When morning peeps
Above earth's rim, and no bird notes respond;
When half a world in mellow moonlight sleeps
And no peace pours along the silver beam;
When dew brings no wet wonder of delight
On jeweled spider-web and scented lair.
Of drone and hue and honey; when the night
No longer shadows the retreating day,
Her purple dawn pursues the graying dark;
And no child laughs; and no wind bears away
The bursting glory of the meadow-lark;
Then — then it may be — never until then
May death be dreadful or assurance wane
That we shall die a while, to waken when
New morning summons us to earth again.

RELIGION AND SCIENCE

T. HENRY, M. A.

E wrote recently in this magazine that evolution, in the scientific sense, has been defined as due to 'resident' forces; and that, taking this view, it becomes necessary to assign to those resident forces all the attributes commonly assigned to Deity. As a commentary on this, we now quote from the views of a clergyman, as quoted in the papers. He says that —

"Creation is progressive and continuous. God has never been on the outside; working mechanically, he operates continuously and from within on every cubic inch of space. Interstellar vibration, molecular activity, radio-activity, atomic energy, all proclaim a God working from within. The forces that rule the universe are resident." (Rev. Dr. W. E. Barton, quoted in the *Chicago Tribune*)

Thus we see that religion is accommodated to science, without disturbing the scientific definition, but by interpreting that definition. The

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resident forces, left undefined, are now defined as deific. Needless to point out, Theosophy has often contended for the view that Deity is not extra-cosmic, but that the cosmos itself is a manifestation of Deity, an expression of his presence. We contact the omnipresent Deity in various ways, according to our means of perception; calling 'material' that part which is related to our bodily senses. What is called scientific materialism may after all be a pronounced form of idealism, if it has created an imaginary and fictitious universe out of the appearances presented to the bodily senses. Such a universe, all laid out in squares and woven upon a fixed warp of space and time, will not work properly even for the mechanists: space and time refuse to 'stay put.'

But the views of this clergyman (as printed) need some digestion if they are to be reconciled with each other and woven into a consistent fabric. He says that —

"Every individual in the human race begins as a single cell, a speck of protoplasm, that divides and becomes two cells, and these two become four. Later he becomes a little tadpole, and then rises through all the stages of lower life. No single child of Adam has escaped this process."

This seems to presuppose that the individual or individuality has persisted and retained its identity throughout all these remarkable transformations; and the question arises, What is that individuality? What is a man? Granted that science had established the truth of this pedigree, what would the fact amount to? We are back again at the resident (deific) forces. That single cell! It might remain forever a single cell, doomed to everlasting — we were going to say 'celibacy,' but that is not the word appropriate to reproduction by fission — unless some power, resident or alien, but equally deific, should issue the fiat, "Let us divide," or "Let the One become the Two."

That protoplasmic cell may, if you like, be conceived as a beginning of the biological process, as the first step in physical manifestation. But it is, from another point of view, an end-product, a final stage. The protoplasmic cell had to be *born*. Like its symbol, the egg, it may be the proud parent of never so many chickens, enough fowls to fill the firmament; but somebody must have laid it. We may even allow that it was born with an inherent tendency, a resistless urge, to split into two; but this only makes the matter more inexplicable, unless we suppose that it inherited that tendency from whatever laid it.

Science still lacks evidence in favor of the alleged biological pedigree of man, but has made some noteworthy discoveries in embryology. Still these findings, though invaluable as a contribution to general knowledge, cannot explain beginnings or origins, any more than a beetle, even should it creep around the earth, can learn anything about the sea and the air.

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The physical germ is as mysterious as the complex product. Again, why is it necessary to imagine that there ever was a time when animate beings existed only as lowly organisms or as single cells, and that there has been a historical sequence of evolution from simple to complex? Single cells exist today; today reproduction by fission is going on all the time. The palaeontological record may be adduced as lending some color to the idea of such a progression; but it furnishes us also with examples of the reverse process, of the dwindling and extinction of types. Moreover, that book is by no means closed yet.

The physical universe, whether in the remote past or the present, is an emanation from that which is not physical. We must search elsewhere than among concepts framed in terms of space and matter, as those words are commonly understood. And there are many things familiar to our experience which are not limited by such concepts. Not of our thoughts and emotions can we predicate spatial extension, fixed quantity of mass or energy, or most of the other attributes whereby we apprehend and measure physical objects. And are not our thoughts and emotions sufficiently real? What is man? Chemically, he may be nothing but "three-and-a-half pailfuls of dirty water," as 'Saladin' once put it in the *Agnostic Journal*. And biologically, he may be a grouping of cells. But if a man asks himself what he is and whence he came, he will not be satisfied with any answer that ends in protoplasm or atoms.

But we find the clergyman on the whole sympathetic to these views; for he describes Mendel, Darwin, Galton, etc., as worthy commentators on God's book of life, to be heard sympathetically.

We are outgrowing the crude idea of a lifeless universe, presided over and acted upon by an external Deity, conceived as a great personality. Yet still the habit of mind persists. For, when we abandon the idea that a personal Deity at some time in the past created the universe out of nothing by a word, we may perhaps merely replace that idea by the notion of an evolutionary process, also begun at some time in the past, and ever since operating mechanically by expenditure of the energy originally imparted. So here again we have the conception of a dead world, animated by a separate vitality, which is none the less separate because we may shufflingly call it resident and inherent instead of extrinsic. The true conception, to which we are now tending, is that the universe is alive and intelligent, the evolutionary forces operating continually and everywhere.

Why science alone, as that word is usually understood, cannot suffice as a lamp unto our feet, is because it does not include self-study (except in a slight and insignificant sense). The question of conduct and motives is paramount in life; so there must be religion of some kind. Man has

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doubtless inherited or acquired, from some department of that Nature whereof he is a part, proclivities, tendencies, attractions, inertias, cognate with those we find operative in the lower kingdoms. Yet he possesses attributes that no lower creature has. The special Mind, which gives him the power of self-scrutiny; the Will to choose his own course: these are from a different source. In vain to try and discover an epoch when some animal mind developed or evolved these peculiar human attributes; or to try and imagine a method whereby such a change could have taken place. To fathom the source of those attributes — look within: not indeed in expectation of a final answer, but in surety of endless vistas of knowledge.

We shall never find the source of the human Mind by scrutinizing the external aspect of Nature; not thus can we even discover the origin of that life which animates the atom and the germ. Research by physical methods can lead us back to the microscopic speck *endowed with life*. But can we isolate that life? Whether we call it an independent entity or a quality of matter, it is equally real, necessary, and efficient; so that this question matters little. As we cannot isolate life by physical means of research (supposing us to be illogical enough to expect to find the cause of an effect in the effect itself), we have to presuppose life. And from life we must go to consciousness, whereof we can get direct experience by self-study alone.

Another part of the clergyman's remarks concerned the authority of the Bible. Let us not consider the Jewish-Christian Bible alone, but make a study of *all* the sacred writings of antiquity, so as to get that comprehensive view which a scientific mind would naturally wish. Then we may find ground for the conviction that much truth concerning the problems which we are seeking to solve is to be found embalmed in these writings. We may realize that man has studied the matter before, time and time again; that we are not pioneers on the path of knowledge. The function of a teacher is not to be neglected; for, though each student must verify for himself, the teacher points the way that has been found out and traveled before. The Bibles of the world, when collated, will be found to contain a common factor of invaluable truth, as to the real origin of Man, his relation to Deity and to the universe, and the path to Self-knowledge.



“WE do not introduce a new code, but we strive by looking into all religions to find a firm basis, not due to fear, favor, or injustice, for the ethics common to all. This is what Theosophy is for and what it will do.”— *W. Q. Judge*

THE STREET-CAR

KENNETH MORRIS

ROUND about the bay, the tower and the aerodromes of Coronado
And the piled-up heart of the city, loom in wizard beauty and pride
Timeless, magical with poignant lights, tragic with grandiose shadow,
As ever Carthage, the night when Dido died.

For the Holy Spirit of Evening, dove-grey winged, austerely tender,
Broods above the dim wide waters — droops mysteriously down
Where along the far shore's darkness, constellations of strange splendor,
Wink and trill and ripple the lights of town.

But here in the crowded street-car — the orange-garish glare and clatter
Tinkling, clanking through the dusk along the long road to the Beach,
Cries a beauty more remote and menacing through the laughter and clatter
Of these young sailors, out of deeps too august for speech. . . .

Dusk, interpret thou to me these keen commonplace young faces,
Hiding each what heart of mystery, unassailed, star-lonely, apart!
Holy Spirit of Evening, dove-winged brooding in the cloud-grey spaces,
Interpret them! thou art so close to the human heart. . . .

*International Theosophical Headquarters,
Point Loma, California*

ALONG THE NORTH SHORE

LYDIA ROSS, M. D.

THE great ship swings free from the crowded wharf and glides
down the harbor with stately poise. This creation of metal
and wood seems a thing of conscious life and purpose, as its
sharp prow cuts its own watery way, moving forward with
strong, steady grace. Well, is not a ship a form of human thought,— a
passing incarnation of the mind of its master Man, who creates and
controls it?

The outlines of the receding city soften until Boston dissolves into a
delicate blur in the distant twilight. The sun has gone at last; tender

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gray shadows steal along the far horizon, erasing the fine line between sea and sky, and veiling the outlines of the shore.

Gently Nature's hand draws the dusky curtains of the night, filmy fold on fold, until solid rock and shelving shore and man-made city left behind,— all merge into mystical shadows and disappear. These erst-while solid things have become illusions to our senses, now keyed to finer values of the silent night.

One by one glowing stars come out of the deep blue above. Now, far ahead, along the shore, a Pleiades of lights grows into a many-jeweled cluster, and a city-by-the-sea begins to float out on gold-tipped waves to meet our craft. No sound from this twinkling port of fairy-land strikes the ear; no hard and fast lines of wood or stone mark the abode of human toil and care and suffering: only a scintillating crown upon the oncoming shore tells in prophetic gleams of days that are to be: tells of a star-bright future when men's heart-light shall illumine their every pathway, and the shadows shall mark the places where man is not.

Oh, prophetic light beside the young-old sea! The dawn that shall dispel the dark illusions of sin and sorrow may be nearer than we dare to hope. Look! a great light suddenly flashes out its searching rays near the shore, and lo! the danger of hidden rocks, which have been charted by bitter experience, no longer threatens, for the cruel rock has become the secure foundation of a home for a beacon-light. Here the hard lessons of other mariners have been translated into a brilliant warning and a guide-post for all the ships that pass.

The bright moon softly floods our departing decks, and marks out a trail of glory which leads back, even to her own smiling face. Always behind the stately ship, her rippling, foamy wake defines a shimmering road-bed through the limpid pastures of the wind-swept sea. Always the soothing *lap, lap*, of ocean's muffled heart-beat sounds its caressing rhythm against the ship. As we sweep on and on, life seems a new adventure into a great calm world of water, under a star-strewn sky, and our weary senses are refined and refreshed with the reality of liberating peace. All the uneasy stir and heavy confining walls and anxious burdens of noisy city-life are left behind — illusions dissolved in shadowy past. We are embarked on a voyage where none need to crowd and jostle and cajole for selfishly-sought place and power. The free salt air has life and health and buoyancy for all; the broad expanse of pulsing sea and the illumined dome of sentient sky, hint at riches that await whoever looks within and finds himself — the heir of all this wealth and beauty.


Peace! Peace! and yet more Peace! the voice of Nature chants in chorus of the night, prophetic of the time when weary men shall sound the magic word to dispel the nightmare illusions of the sordid day.

THE EFFECT OF MUSIC ON OUR DAILY LIFE

KURT REINEMAN

*(An address prepared for the William Quan Judge Theosophical Club,
International Theosophical Headquarters, Point Loma, California)*

“There is an immense correspondence between music, on the one hand, and thought and aspiration on the other, and only that deserves the name of music to which the noblest and purest aspirations are responsive.” — *Katherine Tingley*

UR daily life may be pictured as the surface of a sphere, whereon become outwardly manifest all the numberless radii that emanate from the center of our being. Or, under another aspect, it is the field of action on which is being decided, hourly, momentarily, not only our individual future but to some extent the future of all those we contact. Our daily life is the great NOW, the ‘growing season’ of our character; and it is also the expression of that deeply-hidden inner life which goes on forever, uninterruptedly, and of which we are for the most part so unaware. It follows, then, that whatever exerts any considerable influence on this daily life of ours becomes of very great importance and is worthy of careful study. Of such influences, that of music is one of the most powerful.

To question the effect of music on the daily life would be like questioning the effect of the sunlight on, say, plant-life. For, as the sunlight is the imbodiment, so to speak, of inner, spiritual forces which determine the growth and evolution of all beings on our earth, so too is that which we call ‘music’ the imbodiment, in terms suited to our ears, of these same cosmic energies. Indeed, the whole universe is but ‘crystallized music’ — just as architecture has been called by someone ‘frozen music.’ Had we the ‘seeing eye,’ we should find that these very bodies of ours, seemingly so solid, are in reality wonderful systems of worlds within worlds: whole universes of ceaselessly vibrating centers, throbbing together in an inconceivably complex harmony. This life-long symphony, with its many ‘themes,’ ‘motifs,’ ‘developments,’ ‘movements’ — this it is that forms the archetype, the pattern, of which the grandest creation of a Beethoven is but a feeble copy. For the real music vibrating behind that music which exists in sound — which latter is never more than a translation into our own tone-language — is what a Beethoven hears interiorly when, as he himself has said, he “approaches near to Divinity.”

Music opens for us a window, and there pours into the house of our daily life a flood of golden sunlight from the inner world and we catch a breath of the life-giving air of that, our true native home. There are two

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ways in which we can obtain this. One is to let someone else work the magic that opens the window — only to find, all too often, that that someone is blocking the entry of the light and air with his personality. The other way, of course, is to learn how to open the magic window ourselves. Both ways have their place and their uses; only, in neither case, can we afford to be negative, to be mere receivers.

In evoking the power that lies in music, it is essential that one keep oneself as much as is possible on middle lines, balanced, always with reserve force. As one is of necessity the transmitter, however, the next thing to be done is so to purify and clarify the personality, that those currents from the divine life may flow through unhindered and without being discolored or contaminated. Music-study must become, to an ever greater degree, a daily effort to remove obstacles, to cleanse the channel. One has to work on all lines at once. There are the physical difficulties, the mental problems, the still deeper sources of trouble in one's nature. In short, there is no extricating music-study from the web of our daily life and setting it in a corner all by itself, for it is firmly bound up with the fabric of our whole life-training.

There is music at the heart of every creature. Therefore, where true music prevails, all beings thrive; life becomes more natural, since harmony is a basic law of Nature. "All life is a song," says Katherine Tingley. Yet there come days when *we* fail to respond to the inner harmonies. The song at the heart of us seems to have died away. Then is the time to summon all our strength of will and of purpose and to drive down whatever has raised its voice and drowned the song of the soul. If in such moments we will only work and sing, sing and work, the discordant element will soon recede and the lost harmony be restored.

There is a harmony of the bodily functions, as of the mental, which results in health. Music — especially when evoked by one's own efforts — reacts more or less powerfully on these functions of body and mind, according to our varying sensibility to it, and, where wisely used, works wonders in creating and maintaining healthy conditions.

But music is not harmony alone, nor melody only (which may be called 'horizontal harmony'). Its basic element, indeed, is rhythm. It is difficult to define rhythm; but perhaps we might say that it is the movement of the Life-Force in obedience to the Law of Cycles. It is the vital principle in music. We should draw from our music, then, the power to bring more and more order into our daily lives, until we succeed in establishing there a certain swinging rhythm. This once done, we shall make such progress on all lines as we have never yet dreamed of.

Music is thus seen to have much, very much, to offer us. But, as we neither wish nor expect to get something for nothing, let us ask what it is

REINTERPRETING RELIGION

that music demands in return. First of all, it requires of us *purity* of life and of motive; then, the exercise of *will, concentration, determination, patience; flexibility*, a willingness to be taught, a readiness to give up preconceived opinions; *health, alertness; sincerity*; right use of the *imagination; self-forgetfulness* in service of others – for, as our Teacher declared so emphatically before that great gathering on Memorial Sunday: “*There is nothing in life without service!*”

An honest and persistent attempt to meet these demands will bring in time the power to do so. Thus we shall grow, like Nature's lesser creatures, without thinking whether we are growing or not, and this is the true way. And in the 'sphere' to which on opening this subject we likened our being, we shall gradually make it possible for the music which is its very heart and core to pervade every part of our nature, until it reaches the outer surface at all points, and brings dignity and nobility and strength and beauty into every act and thought of our daily lives.

REINTERPRETING RELIGION

H. T. EDGE, M. A.

IT is said that religious doctrines must be brought into line with modern knowledge in science and scholarship, instead of being based on antiquated notions of astronomy, of the relative situations of heaven, earth, and hell, and bygone philosophical ideas. Our knowledge of evolution, our greatly enlarged conception of the universe, the unification of mankind due to scientific invention: these and many more considerations call for a restatement of religious truth in terms adapted to the present state of our mind. It becomes important to distinguish between the essentials and the accidentals in religion; between that which is permanent and that which changes and adapts; between the vital force and the changing form, or the spirit and the body.

In some cases of alleged heresy that come before the public attention, we get the impression that some pastors can spend a life in preaching, and rise to high position in their calling, without having ever contacted ordinary knowledge. So that, when at last they do begin to read books and see what people have been thinking, a new revelation bursts upon them, and they rush to the other extreme and throw everything overboard, with the naïveté of a young man who has just begun to think. Both extremes were wrong. The effect of nailing religion to one set of ideas is to banish it from another. There is no need to throw overboard the good

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with the bad; though one can understand that an individual, in the pursuance of his own mental evolution, may have to execute these somersaults as temporary expedients for the restoration of his equilibrium.

It is common enough for people to vibrate from one form of narrowness to another. The bigoted skeptic is a familiar type. Such a person has changed his views indeed, but he has not shed his parochialism. He still views the world from a local point of view, still imposes the same kind of rigid limitations on his prospect, still manifests the same intolerance towards ideas that will not fit into his system. Yet it is possible that contemporary scientific views may be no better and broader foundation for religion than were the recently discarded dogmas.

Comprehensiveness — breadth and liberality of survey — is necessary. We must comprise the world, geographically and historically. The doctrine of evolution may either cramp or expand our ideas, according as it is itself cramped or expansive. The modern doctrine, so-called, is limited to speculations about the physical heredity of mankind, which, if true, or in so far as they are true, tell us nothing about the evolution of man himself; nay, their tendency is to shut out and obscure our thoughts from that greater question. We can never get away from the knowledge that we are an imprisoned spark of some vast and unlimited intelligence, whose nature is equally wonderful however it may have originated. "That which is born of the flesh is flesh: and that which is born of the Spirit is spirit." If there is one thing more than another which is the essence of all religion, it is this teaching of the dual nature of man. It is the burden both of Jesus's teachings and of Paul's interpretation thereof. But it is not peculiar to Christianity; it is equally the burden of the other religions. This duality of our nature is one of the facts of our experience; and religion explains it and relates it to duty and conduct. If the church-teachings need reinterpreting, it is chiefly because they have receded from this vital tenet; and the reinterpretation must consist in a reformulation of the cardinal truth of religion — that of the essential divinity of man.

In this teaching is found the true basis of ethics; we cannot base ethics on expediency or identify it with civic virtue. Ethics, the science of conduct, depends on the fact that man has a divine spark besides his carnal nature with its appetites and ambitions. It is by reason of this divine spark that he finds himself endowed with motives superior to the personal ones and inspiring him to conduct which cannot in any significant sense be interpreted as self-interested.

The spirit of religion abides eternally in the human breast and causes regenerations in religious forms. For it is innate in man, and must reproduce itself perpetually as long as man endures. There are great Teachers who from time to time appear and give a mighty impetus to

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this spirit. They are able, by means of their power of acting on a higher plane, to strike a keynote that will resound for a long time, or to sow a seed that will grow into a hardy plant. But it should be remembered that they do not create religion or initiate supreme and final revelations. What they do is to revive religion and give it the impetus which will make it a power over a certain section of humanity and for a certain period. We can reinterpret Christianity in this light.

There is everywhere a great desire for knowledge, real knowledge, knowledge about ourselves. The spirit of religion is making itself felt. People are so hungry that they will run after any bait in the hope that they may find somebody who has something to give. But the fruit of the Spirit is not magnetism and an attractive personality; that fruit is defined clearly enough in the well-known passage in *Galatians*. Trust in God -- but God defined as the omnipresent Spirit of goodness and truth, present as the divine spark in our hearts; and not belittled into the likeness of an arbitrary personality. A recognition of our obligation to an immutable Law of Justice and Honor and Mercy. A resolve to grow in the true sense -- to allow scope for the expression of the best in us.

Religion is founded on the 'supernatural,' it is said; and that there can be no effective religion on a 'rationalistic' or 'secularist' basis. Rightly understood, this means that we give due recognition to all that vast domain that lies beyond the narrow limits of our ordinary cognitions and conceptions. But there is this vast difference between the right and wrong conceptions of religion -- that the former admits the possibility of attaining to higher wisdom and knowledge, while still man and on earth, while the former denies to man any such possibility until after death has removed him for ever from the sphere of action.

Religion is not separate from aesthetics. There have been ascetic and gloomy views of religion. Excessive puritanism drives all beauty into the ranks of licentiousness. What truly religious soul could tolerate a religiousness that condemns the maypole and the Christmas festival? We must not forget the claims of Beauty as a denizen of our Olympus, nor the quest of the beautiful as one of the paths to those heights. The aesthetic appeal may be the salvation for souls not otherwise susceptible. Right here we contact another of the favorite grievances of contemporary essayists -- the ugliness of our life and of the products of our civilization; the absence of graces and of unaffected beauties. In seeking a remedy for this, we should do better to eschew violent measures, such as an attempted reversion to primitive pastoral conditions, or a forcible ornamentation of our cities; and endeavor instead to find within our own selves some magic touchstone that would turn the world to gold and produce harmony rather by internal adaptation than external. It can be the aim of art to express

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one's highest ideal of the beautiful and convey it to others. In this way art may teach and reveal, without being didactic or imitative.

So vast is the field of religion; what does it not include? Life itself, ordered in the right spirit, embracing everything, narrowed down by no limits! Jesus was perhaps not an artist, nor a scientific man, nor a scholar, nor a doctor; neither was he a clergyman. We would hate to think of him under any of these aspects, because we feel that he moved in regions from which he could dominate the entire field of human enterprise. The great Teachers point the way to that source of inspiration within us which can inspire all that we undertake, be it scientific, artistic, or what not — even the lowliest duty. To do a thing well, for the mere sake of doing it well, is religion. There is a heaven attainable for all who will earnestly strive to live up to an ideal of perfection, thus getting away from love of self and letting the waters of life into their being.

SCIENTIFIC NOTES

T. HENRY, M. A.

E VOLUTION has been defined as “a continuous progressive change according to certain laws and by means of resident forces.” This definition narrows the meaning from the general to a special sense. It does this by introducing the qualification about resident forces. One might accept the statement that there is continuous progressive change, and could hardly deny that it is conducted in accordance with certain laws; and yet might not indorse the statement that the change is due to the action of inherent forces.

The important question seems to be whether the forces that cause the progressive change are resident or extraneous; perhaps a way of defining the issue between scientific and theological views considered as opponents on the question. Does an external deity cause evolution, or do inherent forces cause it?

If inherent forces cause evolution, it seems inevitable that such forces must include in themselves the entire potentiality of the future growth: that is, they must include an immortal spirit, capable of drawing to itself all energies needed for the various processes; and a plan or design to guide the form of the forthcoming organisms. Thus a creative force is required, a force combining will and intelligence, whether that force be regarded as resident or extraneous. And indeed the very notions of inside and outside can scarcely be considered applicable to the case; they are derived from our experience of physical matter and its quality of spatial extension as related to our sensory perceptions.

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The same difficulty arises in connexion with material views of the universe, according to which it is analysed into nothing but electrons and protons, these again being further resolved into ether. Having thus reduced the universe to ether, where are we? Nowhere, since we have nothing but what might be termed primordial matter, dead and useless, unless we predicate some vital spirit and intelligence to animate it, or unless we endow that ether with properties — which would amount to a wholesale begging of the question to be solved. We find qualities in matter; we analyse it to find the cause of those properties; and we find ourselves obliged to endow our elements with the very properties which we have called in those elements to explain.

All of which goes to show that we cannot explain life in terms of the concepts which science has named Force and Matter. Life has to be explained in terms of mind and consciousness. The researches of science increase the wonder and mystery instead of explaining it. If it should be established that man has evolved from an atom, and by the sole aid of intrinsic energies, then that atom becomes Deity. The study of physical objectivity is useful for practical applications; but actual knowledge must come from a study of consciousness, as we find it working in ourselves.

THE attempt to define things by some of their effects results in conceptions considerably at variance with those we commonly entertain regarding those things. For example, sleep has been defined, as we read, as a paralysis of the nervous system by the fatigue-toxins. An ancient bard sang of the Deity that “he giveth his beloved sleep.” In modern scientific language this would mean that the Deity inflicted paralysis and poisoning upon his beloved. Nor does the scientific definition better fit the conception of sleep as tired nature’s sweet restorer. We should have to say: “Paralysed nature’s toxic restorer.”

Some years ago we had occasion to comment on the statement that certain well-known chemical reactions will not take place when the ingredients are perfectly pure. Hydrogen and oxygen, it was found, would not unite under such circumstances; nor would many other well-known reactions take place. This seemed to indicate that the so-called impurities were actually the essentials; and to illustrate the view that strict theory represents what never does or can take place in fact. The hydrogen and oxygen on the page of the text-book resemble the weightless strings and frictionless pulleys found in the same place. We have recently come across the same thing in a more striking form. It has been found that hydrogen and oxygen will not combine *when perfectly dry*.

This means that water cannot be made unless it is there first. Which

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again means that water must have been a primary element, before oxygen was and when hydrogen was not. One can imagine the Deity creating a single ultra-microscopic drop of water, from which all the waters of ocean were subsequently derived.

Further, we are told that ammonia gas will not combine with hydrogen chloride, unless water is present; nor will any degree of heat induce ammonium chloride to dissociate into ammonia and hydrogen chloride, unless moisture be present. Here is support for that philosopher who made water the first principle. The suggestion is that the elements are derived from the compounds, and not vice versa as has hitherto been believed. Evolution viewed from the other end, in fact: Noitulove.

THE BUSINESS OF LIFE

LYDIA ROSS, M. D.



THE most important position in any organized venture — be the business commercial, military, educational, industrial, or what not — is held by the man at the head who co-ordinates the activities of the different departments. Surely, every individual, with his triple organization of a physical, mental, and spiritual nature, needs to understand the interactions of his own complex make-up, successfully to manage that inevitable venture — the business of life. Specialization and analysis, differentiation and individualism, are not in themselves ends, but the means by which details and departments are prepared for the further steps of co-ordination and synthesis, in the progress of men and things.

It is an amazing contradiction, in this day of all-around organization of affairs, and of worked-out technique in methods, that the modern man, who knows so much about things, should know so little about himself. In short, though we employ the aid of art and science and system in our material affairs, when it comes to co-ordination of the forces of our own nature, we only expect to 'muddle through' somehow. We not only lack a practical philosophy of life, as a whole, but we doubt if there is one. The man in the street hears with easy tolerance what the scientific and religious departments have to say for themselves. He lets it go at that, while he goes on about his business. He turns to neither of them for an explanation of himself, in his rare moments of inner questioning of *Who* and *Whence* and *Whither*. Their explanations leave something all unanswered.

Something, even in the least of us, rejects the pious fables about being

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nothing more than 'original sinners,' and equally resents the scientific slur that we hark back to a primitive ape. Nevertheless, this inner something knows that we *are* more or less sinful, and, at times, *are* dominated by animal impulses. But this Knower is not conscious *as a sinner* or *as a monkey*. The sinner- and the monkey-side of us are self-satisfied, being only conscious of their own point of view, wherefrom they always can make out a case for themselves. They do not disturb us with impulses to replace them with higher ideals. Not at all.

Neither the born sinner nor the super-monkey has any functional use for an organ of conscience,-- having no need of it in their business. On the contrary, it would inhibit their activities and thwart their best-laid plans. Their animal instinct unerringly selects whatever is akin to their own nature. Always they gravitate to their own, in the list of influences, graded from crude brutality to refined and camouflaged selfishness.

What, then, is it that intuitively levitates to ally itself with whatever is lofty, pure, noble, and unselfish *within us*? It cannot be the personal God which the old theology definitely located outside of us, where, by the same token, it also parked the personal devil. The Wisdom-Religion of the ancients says that aspiration is the function of the real Man,-- the incarnating Soul. This Soul-Self is not dependent upon the brain-mind instrument to argue how things ought to be. It naturally lifts the whole nature into a larger, finer, more satisfying sense of true being, into the clear air of impersonal truth. From its standpoint, the "way, the truth, and the life" are seen as one. In its large perspective, the sinner and the animal in us show for the unreal, incomplete, passing phases of human nature that they are. The conscience weighs them in the scales of real being, and finds them wanting by the fulfilled standard of values.

Emerson says: "Truth is the summit of being; justice is the application of it to affairs." So that to speak of being true to one's best self is not mere sentiment, but the practical way of putting the real man at the head of the business of life. Nothing less can justly or sanely direct the mental and material activities for all-around welfare. We have the power of choosing well or ill,-- and the responsibility. The poet sums it up in a line:

"I myself am heaven and hell."

With this clue of human duality -- the potentialities of a god in an animal body,-- we begin to understand the riddle of the Sphinx -- ourselves. The god accepts incarnation as the means of acquiring the power to express itself, even with the handicap of matter. But the god-man must acquire the power of expression through self-conquest. He has nothing to fear --- not even death, with immortality for a birthright. Only the sinner and the monkey in us are afraid, instinctively feeling their little-

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ness and limitations. The ancient knowledge of man's essential divinity puts more meaning into the half-truths of theology and science. The true answer to the universal queries of *Who* and *Whence* and *Whither* each one must prove by self-revelation.

"I can know that truth is divine and helpful, but how it shall help me,
I can have no guess, for *so to be* is the sole inlet of *so to know*."

The truth that frees the individual from doubts and fears is equally illuminating and liberating when applied to national and international life. Once the overshadowing national spirit is put at the head of practical affairs, instead of the selfish animal brain with its monkeyish tricks of diplomacy, the uncivilized problems of our civilization will soon be solved. The chaotic post-war conditions everywhere are proving that a spiritually bankrupt world cannot carry on the practical business of life with soundness and sanity.

Among the earnest seekers for a much-needed reorganization of society, Dr. Stewart Patton, in *Harper's Monthly Magazine*, pleads for the help of the medical profession, to supplement present knowledge of the body with more precise data on the activities of the mind, especially in relation to behavior. One can read much truth in his lines — and between them. He says in part:

"On all sides of us today we see evidence of the increase of the difficulties and dangers created by man's inability to find rational solutions for great problems. The cause of these failures in the majority of cases is undoubtedly fear.

"The capitalist fears the organization of labor that he does not understand; the labor-leader fears the mysterious system of capital that is incomprehensible to him.

"The Christian fears the Jew, the believer the unbeliever; and all — no matter how different their formal and superficial expressions of faith may be — are driven by the same impulse that narrows character and seriously distorts the mental vision.

"Like the savage, we are haunted by and made slaves to the impulses generated by fear of the unknown. Today in Europe, in the great tragedy being enacted there, France fears Germany; Germany reciprocates; both have a mysterious dread of England. Great Britain, too, has her fears. . . .

"When we have neither the inclination nor the intelligence to try to understand our inner selves, we are obliged to live largely in an imaginary world. Then when some crisis arises and strange, inexplicable impulses assume control, we are forced to rely on legal restraints. . . .

"We may call a spade a spade when dissecting the personalities of other people, but we have a horror of pitiless publicity if it involves our inner self. The constant pressure from within, the fear of the unknown, unrecognised self, are responsible for changing love to hatred, sympathy to suspicion, pleasure to pain. The unhealthy feeling of unrest, prevalent in all classes of society, represents an immense waste of human energy that might be devoted to constructive purposes.

"The general confusion and anxiety are increased by too much stress upon the obstacles lying in the path. We have heard quite enough from the prophets of evil who have no constructive program to offer.

"If a different attitude toward the study of the mind were maintained in our universities it would be possible to give opportunities to those who later will represent the nation at international conferences to familiarize themselves with the processes concerned in the genesis

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of the obsessions and fixed ideas that keep alive the feelings of discord and hatred dividing nations and races.

"We could be actually training people to recognise the forces in the personality that make for peace, and learn how to substitute these for those dangerous emotional currents that stifle intelligence and make us so often creatures of blind impulse.

". . . Most of the conferences, economic, social, and even international, that are being held in the world today with the object of bringing about a better understanding between people, nations, and races have had the contrary effect of intensifying hatreds and crystallizing fixed ideas.

"Public debates, as they are usually conducted, generally close, and do not open the doors of the mind. Altogether too much attention has been paid to the conscious processes — the subjects of argument and debate — and relatively too little has been directed to what is going on below the surface of the mind.

"The time has come for physicians to take an intelligent, enthusiastic interest in the study of man. Unless they do this, our civilization is doomed to decline. . . .

"Peace, prosperity, and the progress of civilization are literally waiting for physicians to recognise not only that the sound body is essential for the sound mind, but that to know and understand the organization of mind is the first step toward securing a really sound body.

"We need a race that is more stable emotionally, that does not fear to face the truth, that is more rationally materialistic in the study of man, that has intelligent appreciation of the dangers of wishful thinking, that recognises that the only hope of our civilization depends upon man's interest and success in learning how to use his capacity to reason to better advantage than he now does. Is it or is it not the intention of the Medical Profession to assist mankind to acquire and apply the information needed to ensure the progress of civilization? The issue is sharply defined and cannot be avoided."

It were well for the members of the medical profession, in charge of the biological business, if their diagnostic knowledge of human nature could justify Dr. Patton's hope of help from them. But as their materialistic psychology makes the mind — the soul is rarely in their reckoning — the functional product of the body's activities, does it not leave them as much at sea as any one, concerning the real man? Their search for the inner man is not along the lines of his dual nature. Rather they seek to reveal the secrets of human life through the eye of the microscope, the chemistry of test-tubes, at the fine point of the scalpel, and in the vivisectioning laboratory. Even the muck-raking analyst who discloses hidden complexes, leaves the hypnotized patient negatively open to future obsessing ideas, and with no protecting knowledge of his own indomitable spiritual will.

Do not the materialistic 'obsessions and fixed ideas' of medical science, regarding the physical man as the creator of the conscious man, give a false basis for metaphysical study? The idea that an organized body of earth-matter *can make itself self-conscious*, is too much like making the tail wag the dog. Such theories of evolution take no account of the center of consciousness which first must have become *involved* (*i. e.*, the soul in matter), to give the initial and continued urge to find its way out — to *evolve* by countless lives of experience.

Note among medical problems that, while an improved technique of

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all-around hygiene has reduced infectious diseases and physical contagions, the disorders of consciousness increase *pari passu* with the mental and material gains of our sophisticated civilization. Only the exceptional doctor, however, sounds warning against subjecting the sensitized, high-power modern brain and nervous system to the crude vibrations of the feverish and sordid unrest of today. Medical literature is replete with laboratory findings; but no biological analysis suggests that, even in the present rapid pace, it is not the *quantity* but the *quality* of prevailing thought and feeling that works havoc with sanity and soundness. The sensitive, psychic, and neurotic racial types, steadily increasing, are all sensitized like a photographer's plate, in taking on the shadows of life around them. And the sordid, self-seeking atmosphere teems with influences more subtly disastrous to these types than physical contagions. Yet how many alienists read the practical meaning of social reflex influence into abnormal behavior, where the heart does not balance the head? 'Mob psychology,' generally recognised, is a crude expression of the constant interplay of invisible forces. The unfolding racial awareness — most marked in America — is busily installing sensitized human wireless stations which, unconsciously, 'tune in' on the broadcasted medley of thought and feeling.

The worship of the intellect has obscured the fact that it is not the real self. The psychiatrist knows that childish precocity and adult brilliancy not rarely go with forms of perversion and degeneracy. If medical science had revived the old prescription: "Keep thy heart with all diligence, for out of it are the issues of life," they would have character-exhibits to show to international conferences the natural magic that works for 'the healing of the nations.' The unnatural sights and sounds and thrills of feverish unrest and excitement and self-indulgence, the horrors of war and its aftermath of evil passions, increasing vice and crime, uncanny spook-hunting, — all are disintegrating influences. Especially do they affect the body and brain which, today, Nature has evolved to respond to the rhythm of more ideal activities.

Though the alienists well know that different types of insanity have in common some moral wrong, they are not stressing the logic of prevention through a higher standard of social moral tone. The typical anti-social and egoistic traits of the insane belong to the lower nature, — a significant symptom! The lack of controlling higher impulses may be the first cause of alienation, — the initial departure from normal human balance. Is not any individual or any nation unbalanced — literally 'not all there' — to the degree the mental and material forces lack the unifying influence of the soul-self? It is not mind but motive that dictates the *quality* of behavior.

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The medical psychologists are not emphasizing the physiological fact that rhythm is the normal state of nerves. Diagnosis overlooks the fact that these highly evolved live wires are especially injured by the unsatisfying disharmony and defective standards of moral attainment. For it is moral not mental failure which marks these alert, strenuous times. The brain is an instrument which generates a neutral force that can be used by the higher or the lower nature,— just as electricity is used to kill and to cure. The sinner- and the monkey-side of us can argue with unanswerable sophistry. Meantime, the inner self seeks to raise the whole nature in timely expression of the largeness and beauty of impersonal truth. Inevitably the inner conflict of the dual man reacts upon the sensitive brain and nerves, and even upon less highly organized tissues. But what place is given all this in routine diagnosis and treatment?

Another medical problem is the cause of so much degenerative disease. It seems more than coincidence that these unaccountable conditions keep pace with the degenerative materialism of the times. The heart and blood-vessels, as material organs of the life fluid, may be related, consistently, to prevailing currents of thought and feeling circulating in the body politic. The living man is an integral part of the social consciousness, and he must react to its vibrations, even unwittingly. Yet does the medical psychologist or the general practitioner — read anything more than a sentimental fancy into the relation of living tissue to untimely standards of human life?

Another outstanding problem of civilizees — not of savages or of animals — is the increase of cancer. A generation of constant research leaves the profession with no clue to its cause and no remedy to stay its alarming progress. Its pathology is a sort of biological trust, an anti-social group of cells, doing nothing functionally for the organism supporting them, while sapping its vitality for self-centered gain. The resulting tumor, in destroying the parent-organism, perishes of its own malignant activity. The house of the inner man cannot stand the strain of divided interests. May not the intellectual materialism of our day so monopolize and devitalize the finer forces of the civilizee's body that merciful Nature levels her upbuilt house of clay, and so liberates the crucified inner man? In the divine economy, these finer forces are conserved for expenditure in 'another chance' to *work with Nature*, in the next incarnation. Meantime, we are paying a grievous price for failure to equalize the forces of the ideal inner man and his sophisticated body and brain, kept keyed to less worthy vibrations.

Cancer-statistics show that the regions most often affected are the abdomen and pelvis. Why this is so is not made clear by the countless 'experiments' upon normal guinea-pigs and other lower animals — crea-

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tures, by the way, healthier and evolved truer to type than diseased and disordered humanity. Though the animals have animal souls, at peace with their own bodies, they have not the potent forces of the human and divine soul which react upon the body of self-conscious man. Perhaps researches "more rationally materialistic in the study of man," would find a significant relation between the most common sites of cancer and the over-expenditure of high-grade nutritive and creative qualities along the lower levels of human consciousness. At present, however, what section of a medical association would give respectful hearing to the theory?

The medical problems of the day call for a new evaluation of human life as a whole. As a specialty, it has to find many revelations of the inner man, before it solves its own problems, much less assumes control of the business of life. The research-laboratory cannot reveal the ultimate cause of health and disease, — the unseen noumena underlying all phenomena. The equipment needed is not more technique, but more self-knowledge, more humanistic understanding of wrongs and suffering, higher standards of human sanity and wholeness, that the physician's intuition may develop the 'seeing eye' of truth. Nor is he left without text-books for guidance. Some half century ago, H. P. Blavatsky, with prophetic insight of today's problems, brought to the western world the ancient knowledge of the "science of life and the art of living."

THE MYSTICISM OF THE MOUND-BUILDERS

KATE HANSON



STRETCHING its graceful coils for nearly fifteen hundred feet through the Mississippi Valley, its open mouth swallowing a huge egg, a hundred feet in diameter, lies the body of the great American Serpent-Mound, facing westward. In the valley of the Ohio follow others, and from Wyoming creeps another, always westward. Along the waters of lonely Loch Nell in Scotland, or on the plains of Carnac and Stonehenge: who built those other Serpent-Mounds, those seven lines of stones that follow the outline of a serpent's form? Why do they bear upon their heads a circle of stones to represent the solar disk? Why do they face three mountains or three rivers? Why do they all travel westward? Because "westward the star of empire takes its way"?

To open the subject of the Mound-Builders, is from one standpoint to "tread on old, familiar ground." It is soil, however, which has not

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become sterile from over-cultivation. Those already in the field have left little to be desired in the way of charts, measurements, and alinements. Able study has classified the copper and silver bracelets, the pearls and occasional gold beads, the carved shells, the coarse cloth and pottery, the exquisitely wrought ornaments of stone; and the skeletons have all been measured and compared with existing races, our own standing well by the comparison, so it is said. That is, if the skeletons found are really those of the mound-builders. Indisputable evidences of intrusive burial cast some doubt upon that point, however.

Careful study of the Mounds has revealed the fact that some of them were for something more than fortifications, ornamental or mortuary structures. Stars and pyramids would be of little use as means of defense; geometrically perfect squares and circles would hardly be necessary as funeral monuments. However, when a comprehensive view of the whole archaeological field reveals the use of similar edifices all over the world; the universal respect paid to the numbers, three, four, and seven; and the mystic powers associated with numbers and geometrical forms from earliest antiquity, one is forced to the conclusion, if indeed it were not already an intuitive perception, that many of the works of these mysterious builders were for religious purposes, and were the imbodiment of definite ideas, very profound and significant to them.

In such a study, the scholar who desires something more than measurements of angles, of height, breadth, and depth, will be hard put to it to find much satisfaction in anything but the interpretations of Theosophy. Here and there he may find clues to and vestiges of something more than the ordinary material conception, but they do little more than reinforce the teachings so generously and boldly offered him by H. P. Blavatsky. The orthodox handbook gives us nothing of the basic idea, the principle underlying these strange erections which, like mystic signs on the robe of an ancient priestess, girdle the earth with serpents, stars, pyramids, crosses, birds, and the human figure. Subterranean chambers, ponds or wells, are nearly always found associated with these remains.

They are the signs of a symbolic, geometrical language, the tongue that can be understood the world over. To discover and interpret their message is to seek for the highest knowledge possessed by the human race, knowledge on which the religions and civilizations of antiquity were based, and to which they each contributed a peculiar quota. It is a very fascinating inquiry, leading us through the classic halls of Athens, behind the rose and golden walls of the Forbidden City, into the sanctuaries of Karnak and the cave-temples of India. Druid and Pârsî, Fire-worshiper and Brâhman, mathematician and mystic, are among our instructors. All employ the same forms to embody the same ideas, whether carved in

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the glistening white marble of Pekin, the stone lace-work of Java, the uncouth monoliths of Brittany, or the mounds of that mysterious race whose capital city seems to have been at Newark, in the Ohio Valley, with an empire extending from the Great Lakes to Florida, its scattered out-posts reaching from coast to coast.

The works of the Mound-Builders are of earth, occasionally faced with stone, and naturally such perishable material has left them sadly defaced. Enough can be traced to show the excellence of their 'fortresses,' their knowledge of defensive angles, their skill in building. Squares and circles, hundreds of miles apart, contain it seems the same area, are erected with scientific precision, and their truncated pyramids are carefully oriented. A graded way sometimes leads to the top, on which a mound, temple, or sometimes three tumuli have been placed. The pyramids are on occasion very large, the base-lines measuring as much as 700 feet. Their truncated form allies them with the works of Mexico and Central America. In particular they resemble the pyramids of San Juan Teotihuacan. The arrangement of two large pyramids, surrounded by twelve smaller ones, is thought variously to commemorate the Fair God, Quetzalcoatl, and his twelve disciples, or any theogony of the twelve great gods; the Sun and the Moon — duality in Nature — and the signs of the Zodiac through which the sun passes; the twelve hours of the day, the months of the year, or possibly they may be related to Plato's dodecahedron, the fundamental figure of the universe. 'The Street of the Dead,' always found in connexion with great pyramids, is also found at Newark, reminding one of the similar passage near the three tumuli of Ireland, at New Grange.

The deeper we penetrate into the mysteries of the ancients, the more evident it becomes that their religious life was the dominant force that raised their monuments, wrote their inscriptions, and formed the chief course in their schools, attached to the temples and under the direction of trained priests. Their religion was an inclusive system, not divorced from science and philosophy, but rather their ally and supporter. In time, through the growth of dogma and the desire for power, and the fatal absence of written instruction for the masses, these three sides of the equilateral triangle of ancient thought became warped, sprung apart, diametrically opposed. So we must bring them together in our effort to interpret these ancient philosophies, free from preconceived lines of thought into which the symbolism of antiquity must be warped to make it fit.

"We have separated the education of the body from that of the mind and of the spirit. Our physical and natural sciences, though advanced in themselves, do not deal with the principle of the soul and its diffusion throughout the universe; our religion does not satisfy the needs of the intelligence; our medicine will know absolutely nothing of either soul or spirit.

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The men of the present day look for pleasure without happiness, happiness without science, and science without wisdom. The ancients would not allow the possibility of separating such things, and in every domain of life they took into account the triple nature of man."

This is in accord with the teachings of Theosophy, that religion and science should be one system. So, in considering these geometrical works of the Mound-Builders, before touching their more profound meaning, certain natural phenomena come to mind, showing form and number to be the basic creative forces of the material world. There are the signs of the Zodiac, the first letters of the alphabet of the mystery-language, perhaps, to which sound and color were later added. The perfection of the geometrical figures of water, as seen in snow-flake crystals, of the crystalline rocks, of the crystals of the elements and their compounds is well known; the cleavage of rocks also depends on the geometrical forms. Certain physiological processes are also governed by astronomical cycles. Nature herself becomes the first teacher, and it is easy to believe that numbers and geometric figures are the most archaic representations of invariable ideas and principles. The heaven was the first scroll of learning presented to the eye of primitive man, the stars the first words he learned to read. From the constellations which shone above his head at night, it was not difficult to seize the idea of recording their brilliant forms in earth and stone, where by day they would continually remind him of the same august theme.

It is interesting to compare the statements of other writers with what H. P. Blavatsky has written on the symbology of the serpent. Squier, for instance, says: "Like the Egyptian sphinx, the mystical snake of the Mexicans has its enigmas, and both are beyond our power to unravel." In his treatise on 'The Serpent-Symbol' the same writer points out the use of the serpent as a symbol of the Sun; of time; of rejuvenation, or as we should say, of reincarnation — the same life passing from one form to another after sloughing off the old. It is everywhere the emblem of life and wisdom, as in the saying: "Be ye therefore wise as serpents, and harmless as doves." Squier supports the contention that the egg-symbol was identical with the Egyptian and Hindû glyph, signifying the sea of primordial matter from which the universe is evolved. As knowledge, mind, and intellect may be a force for either good or evil, the serpent is a dual symbol. Hence the distinction between golden and brazen serpents.

This has been at the root of many national epics such as Beowulf, St. George and the Dragon, Perseus, Thor, and the Algonquin legend of Michabo,— the Spirit of Light, who warred against the serpent princes. It is the eternal conflict between light and darkness, good and evil, angel and demon.

Tito Vignoli, in *Myth and Science*, shows that myths were but an em-

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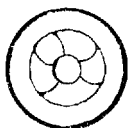
broidered and figurative method of recording historical events, scientific observations, philosophical instruction. So, in the myth of Prometheus, he also advances the idea familiar to Theosophists, that the fire brought from heaven was a personification of thought, "a dual principle, source of all torments, yet invincible, firm in its purpose to endure all sufferings, to be superior to all events."

In his work on the *Swastika*, Wilson shows how this symbol was connected with fire, and the relation of fire to thought as both good and evil. Those possessed of wisdom came not unnaturally to be called 'Serpents,' 'Sons of the Serpent,' and their dwellings 'Serpent-Holes.' This custom prevailed among the Druids and Assyrians as well as among the Nahuas, the Algonquins and other American tribes. H.P. Blavatsky has some very interesting references to Votan, the Serpent-Teacher of Central America, and his visit to the 'Serpent-Holes' of Egypt. The Zoroastrians

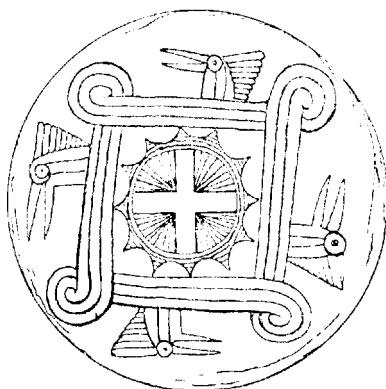
employed the serpent with both a celestial and zodiacal significance, interesting to recall in connexion with the discovery of C. S. Wake and Proctor that the constellation Scorpio was associated with the Flood, and that events described in the Bible synchronized with its movements in the heaven.

In its spiral form and lightning-like stroke the serpent, among North-American Indian tribes, was, according to Brinton, a symbol of the lightning. Possibly it was also their scientific glyph for electricity, - that mysterious, fiery, life-giving force of the universe, personified under the name of Fohat, in his spiral journeyings through the cosmic world-stuff.

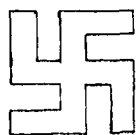
As Faber points out: "Everywhere we find the Great Father exhibit-



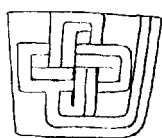
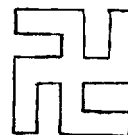
Swastikas from
Mayapan



Shell gorget from Mississippi, with Cross and Swastika



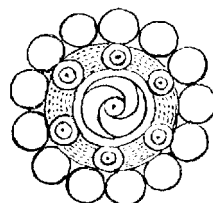
Swastikas on head garters,
Kansas



Carved stone Swastika
from Nicaragua



Cross and Circle,
shell gorget



Engraved shell dish, with
13 circles on the outside,
from Tennessee

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ing himself under the form of a serpent." This is well known to students of American sculpture and legends, as in the case of Hurakan, the Feathered Serpent of Guatemala, and Tezcatlipoca of Mexico, the Creator, or Serpent-Sun. In Egypt, under a serpent-form, the god Kneph by a thought produced the cosmic egg. The fifth or thinking Principle, the Kha, or Manas (Man), they associated with Makara, the tenth sign of the Zodiac, represented by a dragon, a crocodile, a serpent, or fish. We find this variant of the symbol among the Chaldaeans, who represented Oannes Dagon, their god of wisdom, as half man, half fish. The same story is told in ancient Peruvian mythology; and in *The Idylls of the King* Tennyson has some very suggestive lines about the fish carved on Camelot, and its association with the Lady of the Lake, who gave Arthur his mystic sword.

The egg is frequently combined with a Bird or Serpent. In the laws of Manu we read:

"He, the divine Self-Existent . . . first with a thought created the waters, and placed his seed in them. That seed became a golden egg, in brilliancy equal to the sun; in that egg he himself was born as Brahman, the progenitor of the whole world."

The unseen Deity was denoted under the Bird-Symbol, the Swan that laid the golden egg.

According to Dr. Daniel Brinton, among American aborigines birds were closely associated with the idea of wind or breath, the breath of Life of the Deity, which informed the senseless clay and made it man. This bird is seen on the Cross of Palenque, one of the most remarkable carvings of Central America, and is the counterpart of the Kala-hansa of India. The ray of life projected from his own being by the concealed Deity, becoming the fructifying germ within the cosmic egg, is the symbol of all the creative deities, the architects of the universe. Ptah holds this office in Egypt, Acat in Central America, the Elohim in the Bible, the Gucumatz in Guatemala. The Egg stands for the Great Waters, the universal void, the state of quiescence mentioned by Squier in a citation from Aristophanes, as the condition from which all created things are evolved.

It has puzzled some students whether the great Serpent-mound is swallowing or emitting the egg. Perhaps both! As a symbol of time, which alternately produces and swallows up all things, it might stand for either manifestation or dissolution — either the Day or Night of Brahmâ. Some of the ideas that have been put forth about the Great Serpent-Mound are imbecile and puerile, unworthy the most superficial student, such as that the serpent was chasing a frog, and that in her fright, and exertion to escape, the frog laid an egg!

Among the pyramidal Mounds, the truncated form predominates.

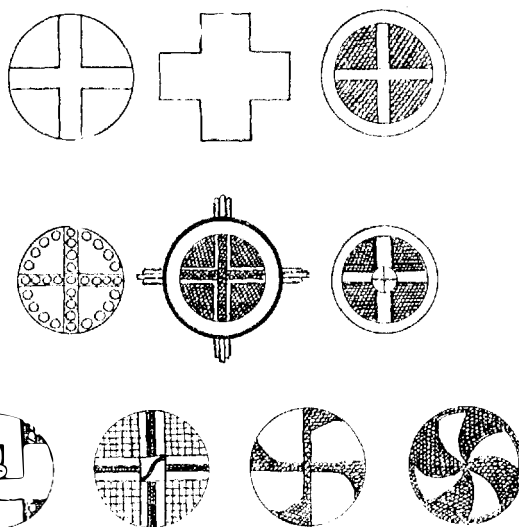
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The largest of all, that at Seltzertown, is surmounted by three tumuli. As H. P. Blavatsky has pointed out, the pyramid is a continuous combination of the numbers, three, four, and seven, which are closely related to all natural groupings, as seven elements, seven colors, seven notes to the scale, seven planets. Throughout India and China one finds stûpas, pagodas, and temples built in seven stages, of which the lower four are on occasion square, and the upper three, round. Four signifies the world of matter, the four lower principles in man. Three is the world of spirit. The combination of perfect triangle and square is the balance and harmony of these two interdependent worlds. In *Nuggets of Gold from King Solomon's Mine*, a work redolent of *The Secret Doctrine*, Schmaltz says:

"The interior construction of the pyramid [of Egypt] portrays, in an unmistakable and marvelous manner, man's career from the prenatal state to birth, through the journey of life to his divine inheritance . . . a conscious realization of his immortality. The Great Pyramid . . . depicts a type of unfoldment from the embryonic or dark, to the perfect or light state. This process is repeated in every return of the soul to the 'Sun-Temple' or human body, and the light or awakening gained in one earth-life becomes the soul-sense in the next."

While the pyramids of the Mississippi Basin do not compare in workmanship or material with the majestic monuments of the Nile-land, their office was undoubtedly the same. It was for purposes of significant ceremonials that the passages and chambers were made in pyramids, and that sacred wells or lakes were constructed either adjacent to, or within them.

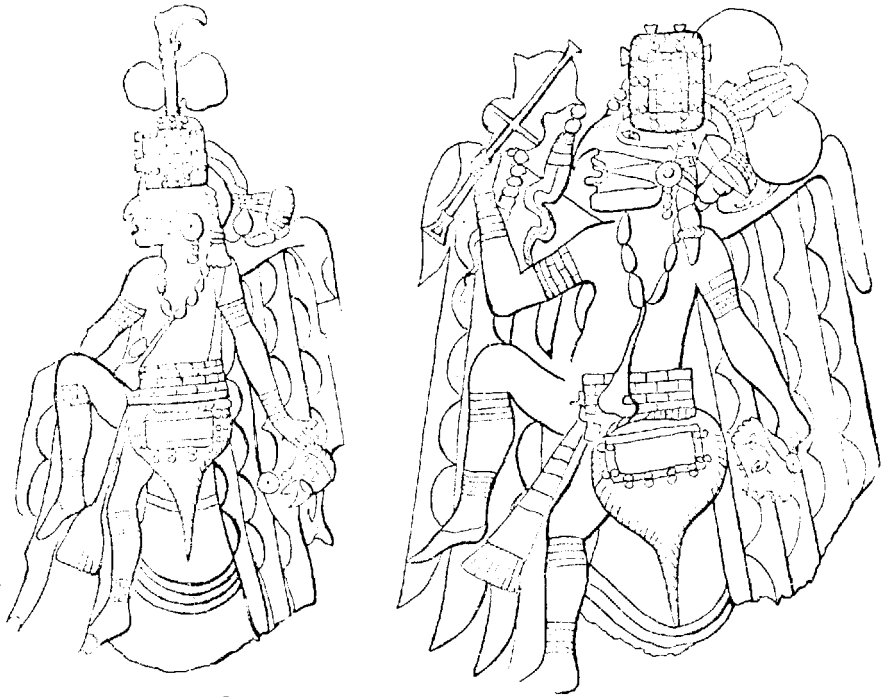
The same writer also repeats what H. P. Blavatsky has said about the meaning of the circle, the point, and the falling ray of light, forming a cross



American Indian forms of the Cross and Swastika

when it strikes the horizontal plane of matter. The cross has been sadly misinterpreted. It symbolizes the union of the opposing elements that make life: spirit and matter, fire and water. The cross surmounted by a circle is a very important symbol. Variants of it are the Tau and Ankh, and the sign for Mercury, in which, says Blake, "The circle represents the diffusion of the Divine Mind in the sidereal world, and the cross

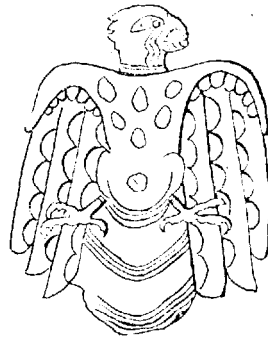
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Dities from engraved copper plate, Entowah Mound, Georgia



*Figure in swastika attitude,
from engraved shell,
Entowah Mound, Georgia*



Eagle from engraved copper plate, Illinois

the diffusion of the elements." In Ilkley, England, is a fragment of a stone cross surrounded by a circle, inscribed with men, birds, and serpents' coils. The crux ansata was placed on the breasts of mummies as a sign of their resurrection, and one can be seen very clearly engraved on the back of one of the Easter Island statues in the British Museum. The cross in many forms is found over the American continent, and the relics of copper, shell, and pottery dug up from the mounds have some beautiful forms of it.

The cross naturally leads to the Svastika, to which Thomas Wilson has devoted much time and study. Among some of the copper plates dug

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up from the mounds of Georgia, the figures are strongly reminiscent of Maya figures, and one is strikingly like the seated figure of Krishna. In others, the bent arms and limbs of the god forcibly recall the whirling arms of the Svastika.

As to why the Mound-Builders selected the particular geometrical forms they did,—aside from the fact that they, like all other races, had divine teachers,—we may recall the statement of Professor Draper: “The world of eternal truth . . . must be discovered by the investigations of geometry and by the practical interrogations of nature.” Something of this kind must have underlain the erection of these monuments—some archaic school of Masonry, closely linked with the survivors of the lost Atlantis, that bridge connecting the gods of the vanished continent with the kings of lesser lands. Students of Greek philosophy will recall the Pythagorean doctrine that numbers were powers, Beings, Intelligences. As Tito Vignoli says:

“Number is everything, is the essence of things. The triad includes beginning, middle, end. Everything is derived from *one* — *Being* — everything is a number developed from that, according to numerical law and cause.”

H. P. Blavatsky says on this:

“The most archaic symbols in Eastern Esotericism are a circle, a point, a triangle, a plane, a cube, a pentacle, and a hexagon, and plane figures with various sides and angles. This shows the knowledge and use of geometrical symbology to be as old as the world. . . . Hence one finds numbers and figures used as an expression and a record of thought in every archaic symbolic Scripture. They are ever the same, with only certain variations growing out of the first figures. Thus the evolution and correlation of the mysteries of Kosmos, of its growth and development — spiritual and physical — abstract and concrete — were first recorded in geometrical changes of shape.”

She accredits the Mound-Builders with this knowledge, saying:

“An undeniable proof of this is the significance of their countless symbols. Everyone of these symbols is an idea, combining the conception of the Divine Invisible with the earthly and visible. . . . Their symbols show great knowledge of natural sciences and practical study of cosmical power.”

H. P. Blavatsky also quotes the American geometer, George Felt, who says:

“The Egyptians, through researches extending through tens of thousands of years, had discovered the fundamental diagram to which all science of elementary geometry, both plane and solid, is referable.”

He claims this figure explains cosmogenesis, and is the science on which all architecture, astronomy, sculpture, physiology, and the Masonic philosophy have been built. Greek and Hebrew are equally indebted to it. As to its presence on our own continent., J. R. Skinner says:

“There was an ancient language which modernly and up to the time appears to have been lost, the vestiges of which, however, abundantly exist. It appears almost proven that the

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same system of geometry, numbers, ratio, and measures were known and made use of on the continent of North America, even prior to the knowledge of the same by the descending Semites."

Among these figures common to both hemispheres is the Labyrinth. It is found at Karnak, as in the home of the Minotaur in Crete, and at Newark. It suggests the "Unavoidable Circle," the cycle of births necessary for a man to gain spiritual illumination. The Greek legend also teaches the lesson that man must face himself at every turn, going deeper and deeper into the recesses of his own nature, ever holding fast to the silver thread that binds him to his Higher Self, after whose triumph over the lower, he returns victorious and immortalized.

The most mysterious and profound of all the symbols, according to H. P. Blavatsky, is that of the Svastika. She says of it:

"The *Svastika* is the most philosophically scientific of all symbols, as also the most comprehensible. . . .

"In the *Macrocosmic* work, the 'HAMMER OF CREATION,' with its four arms bent at right angles, refers to the continual *motion* and revolution of the invisible Kosmos of Forces. In that of the manifested Kosmos and our Earth, it points to the rotation in the cycles of Time of the world's axes and their equatorial belts; the two lines forming the *Svastika* meaning Spirit and Matter, the four hooks suggesting the motion in the revolving cycles. Applied to the *Microcosm*, Man, it shows him to be a link between heaven and Earth. . . .

"It is at one and the same time an Alchemical, Cosmogonical, Anthropological and Magical sign, with seven keys to its inner meaning. It is not too much to say that the compound symbolism of this universal and most suggestive of signs contains the key to the seven great mysteries of Kosmos. . . . It is the *Alpha* and the *Omega* of universal creative Force, evolving from pure Spirit and ending in gross Matter. It is also the key to the cycle of Science, divine and human. . . . The light that shines from under the divine hammer, now degraded into the mallet or gavel of the Grand Masters of Masonic Lodges, is sufficient to dissipate the darkness of any human schemes or fictions."— *The Secret Doctrine*, Vol. II, pp. 98-100

How ennobling, how uplifting is such an interpretation. How incomparably superior to the theory that the Svastika, even that which came from the eighth city of Troy, was no more than an ornament, to begin with, though it might have been the emblem of a woman's spindle, or a charm to ensure fertility! Is it possible that the whirling polar stars could suggest no more than this to the mind of the modern savant?

What a world of thought has opened out in the last fifty years since H. P. Blavatsky showed the true method of studying eastern philosophy, and its translation into western scientific terms! This kind of study breaks down barriers of intense religious bitterness, and turns the mind to its noblest channels. We may disagree with all the authorities on the origin of the Mound-Builders. We may have very strong predilections for the theory that they were a descending race of the Toltecs, the white giants of Mexico. We may prefer to believe they were coming from the south, that they were autochthonous, or descended from the Atlanteans who left their enormous bones at Misorte. Their art has little in common

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with the richness of Central America, or the massive dignity of Peru.

What matter? They have left their mark, have testified to the Wisdom-Religion; they record vast and beautiful things for us to grasp and utilize. What matter whether a serpent be of marble, gold, or sand, whether it creeps over the dragon-walls of China, or whether through its mouth we enter the stone temples of America? What matter, if wherever we go it reminds us of divine things, — of wisdom to be won, of the day when we too may say: "I am a Serpent, and the Son of a Serpent"!

THE SUBCONSCIOUS

T. HENRY, M. A.

MUCH is said about the subconscious, a word of vague import. Sometimes it stands for propensities, not present to our normal consciousness, but welling up from a mysterious source and influencing our conduct. Sometimes it refers to an inner and inspiring self, regarded as a fount of wisdom and power. The heedless and ignorant are ever prone to take *omne ignotum pro magnifico*, to assume that everything occult must be excellent.

Under these circumstances there is evidently great need for knowledge and guidance. It cannot be wise to subject oneself to influences coming from an unknown source, without understanding something about the nature and effects of such influences. The obscurity of their origin is often not only not considered an objection, but is actually given as the reason for courting them. It might be thought that such a procedure is one road to insanity.

The word subconscious covers a large and undefined area. Its meaning is negative rather than positive. A large section of the subconscious is built up of the creation of our own desires and imaginations. Thoughts it is said, are creative. What then have we created by our thoughts? In many cases we must have created undesirable influences, bound to us as their creators, hovering round us, ready to react and strike back whenever we are weak and receptive. If we try to suppress conscious thought and to throw ourselves open to the subconscious, imagining perhaps that some secret source of strength and good is going to pour itself into us, is there not a likelihood that these undesirable influences may begin to work?

Then again there are the thoughts of other people. If thoughts are

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creative, the thought-atmosphere must be teeming with influences of all kinds; and by rendering ourselves passive in such an atmosphere we shall become mediums for the absorption of all kinds of things, like people of weak constitution in an infected atmosphere.

This is but common sense and shows that self-knowledge and self-control are first essentials before venturing into unknown waters. It is true that we must, to a certain degree, learn by experience; but this is only half a truth. Ships are not entrusted to people ignorant of navigation, nor do we allow our own children to find their way unguided. If everybody always learnt by experience alone, not only would infinite time and trouble be wasted, but the function of teaching and counsel would disappear altogether. Hence we must avail ourselves of the guidance of those who have the necessary knowledge and experience to be able to instruct and to warn.

And here we come upon one of the perversities of human nature. For we find people insisting on the reliability of their own judgment and prudence, and yet at the same time seeking for an instructor. And often they seem curiously willing to accept the assurances and promises of persons who can show no better credentials than their own assertions. They want guidance and instruction, it is clear; but they will set up their own judgment against any advice that they are not disposed to take. The case is the same as that of the patient who rejects the advice of his doctor and takes advertised nostrums.

The difference is that the quack appeals to our desires, and the physician does not. The physician aims to heal; the quack is after our money.

There is everywhere a great thirst, on the part of people, for knowledge about their own nature, of a kind which they cannot find in religion or in science. People realize that there is a whole world about which ordinary sources of information tell us nothing. This thirst is of course being taken advantage of and exploited. Look at the number of advertised cures for different ailments; see the number of get-rich-quick schemes. It is the same with 'occultism.' And just as there are right means of health, and proper medicines and doctors; and safe and legitimate ways of making money; so there is a true road to knowledge. But, as in the other cases, this road is not one that flatters our desires or coddles our weaknesses.

Judging from the complaints one reads in the magazines, people are yearning for what they call an 'escape'; but are not very clear as to what it is they desire to escape from. Yet it is not difficult to see that the painful condition from which they are trying to escape is an over-keen sense of personality. They are harassed by their ideas and by the perpetual going round and round the same circle of thoughts. The trouble is often wrongly diagnosed, and attributed to the state of society, artificial

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social conventions, modern civilization, and so forth. But they are really longing to escape from *themselves*: hence the continual seeking for relief in distractions.

This is the key to the problem, and is expressed in the aphorism, "self is the enemy of Self." In other words, before a man can really live and enjoy and be at peace, he must get away from the artificial self which he has created by his desires and imagination. Now it is surely evident that, if occultism be entered upon while we have selfish thoughts in our mind, the result can only be disastrous; for, if it is not failure, it can be successful only in the sense of *increasing* our sense of personality. We note in a magazine article that "the real trouble is that people cannot stand themselves" -- cannot endure themselves. The only way then is to get out of themselves, and this cannot be done by striving for personal objects, whether by 'occult' methods or not.

So here we have a touchstone to apply to every promised remedy to test its value for us. Will it help me to escape from myself? If I make myself passive and receptive to unseen influences supposed to pour in from the subconscious, what will pour in? Perhaps it may turn out to be fresh layers of personality and desire; perhaps the process may wake up dormant selfish energies, thus making my state worse than before.

There is a vogue for a certain kind of what is called psychology, which consists in probing the obscure and remote origin of our actions, tracing them back to some latent instinct in the subconscious mind, or something that we have 'suppressed.' The facts here brought to light, in so far as they are facts, are true but not new. But it helps some people to drop the ancient terminology about the Old Adam and original sin, and to adopt a new formula. The idea has of course been overdone; and in some quarters there seems to be a mania for tracing everything back to suppressed proclivities, and devising the most far-fetched hypotheses in support. The worst part of the business is the inference, expressed or implied, that these suppressed instincts ought to be given rein. But to indulge a passion is only to strengthen it; and there seems no reason why the instincts, if harmful, should not be dismissed from our system altogether. A little understanding of the facts about our nature would enable us to do this. Let us realize that these propensities are not essential parts of ourselves, demanding expression at all costs, but intrusive forces, created perhaps by ourselves at some past period, or perhaps from some other mind.

There is a well-known passage in the sayings of Jesus, which says, "Ye cannot serve God and mammon." This refers to the two powers between which human nature hovers: the light of Divinity from above, and the attraction of his carnal nature from below. The passage continues:

"Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye

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shall drink. . . . Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

This means that, for those seeking self-knowledge, the motive of personal acquisition is wrong. Aspiration conducted with such a motive attracts the wrong powers. Our motive must be impersonal; then the bad forces will be kept out and true self-knowledge will come.

THE WISDOM OF APOLLONIUS, THE PHILOSOPHER OF TYANA

P. A. MALPAS

XX



HE Emperor finished the morning's business and went to the hall of Adonis after he had completed the sacrifice. He had not taken off the fillet of green leaves from his head and was still thinking of the sacrifice when Apollonius was brought in, Damis having being thrust aside at the gates. Suddenly the Emperor looked up from the flowers made of shells with which the hall was adorned, and for the moment he was more amazed than ever the Tyanean's friends had expected the latter to be. Aelian prepared himself for anything, especially the unexpected. How on earth could anyone say what would happen where Apollonius was concerned?

"You have brought me a spirit!" said Domitian to the Prefect, in amazement.

"Well now, I was just thinking you were like Diomed at Troy under the protection of Pallas, O Emperor," said Apollonius. - This was a promising beginning, Aelian thought, for did not Domitian consider himself specially protected by Pallas? But Apollonius continued: "She purged his mortal sight and gave him the power to distinguish between Gods and men. Now you show me that the goddess has not removed that mist from your eyes, for you would not have ranked men among the demons, if it were so."

"How long have you had your eyes purged?" asked Domitian.

"A good long while now, ever since I began to study philosophy."

"How is it you have come to consider the Gods as my greatest enemies?" said the Emperor.

"What, are you at war with Iarchas and Phraotes the Indians, whom of all men I consider divine and deserving to be called gods?" said the Tyanean.

"Don't change the subject to Indians," said Domitian. "Answer me

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as to Nerva, your intimate friend, and his accomplices!"

"Certainly. What is your command? Do you command me to plead his cause or not?"

"Yes, plead it"; said the Emperor. "*For he is already convicted of crime.* And are you not in conspiracy with him? That's what I want to know!"

Aelian heard Apollonius adopt a confidential, gossipy sort of tone, as if he did not care how much he said, if he could only gain the favor of the Emperor by telling everything.

"Listen," he said, "and I will tell you how far I am concerned in the matter. Why should I conceal the truth?"

Things were going splendidly for the Emperor, but for Apollonius, how could Aelian retain a glimmer of hope? Here was the old man going to give the whole case away. Oh, why had he not let some lawyer prime him with what to say! The Emperor leaned forward with his ears ready to catch every little secret, and some big ones, too, for were they not going to send Nerva and Orfitus and Rufus to their deaths?

Apollonius began. Could Aelian believe his ears?

"I know Nerva is one of the most moderate and mild of men. I know that he is much attached to you. He is an excellent magistrate, so little disposed to meddle in affairs of state that he even shrinks from the honors attending them. Besides this, his friends, Rufus and Orfitus, are in my opinion moderate men and despisers of worldly wealth; they are, in short, as far as I know them, men too backward to interfere where they ought, and where it is lawful. These are not the kind of men who seek to cause revolutions nor to help those who do."

Think of Aelian's feelings! He dare not show the slightest sign that he knew Apollonius and was secretly his friend. And now he dare not laugh. The Emperor was furious. He let go the vials of his wrath, saying anything and everything that came to mind and abusing Apollonius unmercifully, for recommending these disturbers of empire as good men.

"I know you all, you wicked ones! If I asked them about you, they would say you were neither an enchanter, nor hot-headed, nor a boaster, nor covetous, nor a despiser of the laws, because you are all in league together."

He had let out the whole arsenal of the accusation, and every arrow was blunt and every feather frayed. What a dossier! Still, what philosopher was ever accused otherwise? But there was one shaft left in the quiver.

"I know as well as if I had been on the spot with you," thundered the Emperor, "the oath you took, the place where you met, and the cause of your conspiracy. And I know the sacrifice you made."

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That was a clincher. Apollonius was calm.

"It is not honest in you, O King, nor agreeable to law to enter into a judicial discussion of what you are already persuaded, nor to be persuaded of what has not been discussed. If such is your pleasure, permit me to begin my defense with saying that you are prejudiced against me, and are more unjust than the common informer. He at least promises to prove what you take for granted without proof."

Had anyone, *could* anyone, ever have spoken to Domitian like that before? There was no eluding the argument.

"Get your defense ready then," said the Emperor, "begin it in any way you like. As for me, I know where to begin and where to leave off."

Then his fury broke out afresh. He treated Apollonius like the worst of felons. His hair was to be cut off (the barber knew how to blunt his scissors and razors, and if they wouldn't cut, why what was to prevent those old locks being *pulled* out?); he was loaded with fetters and cast among the worst criminals in the prison.

"I do not think you need fear my hair," said Apollonius. "It is not very dangerous. But what is the good of binding me in chains if you think I am a magician, an enchanter?"

"I have bound you and will not let you go until you change yourself to water, or a wild beast, or a tree."

"Supposing I could do even that, I would not, lest I should betray those men who run the risk of being put to death! What I am, that I will remain, subject to all you can inflict, till I have pleaded their cause."

"And who will defend yourself?" asked the Emperor.

"Time, the spirit of the gods, and the love of philosophy to which I have been devoted," said Apollonius.

There were secret enemies of Apollonius, and this kind of thing did not please them at all. So they did what such secret enemies have ever done. They spread abroad the report that he had made his defense and was condemned, and that is why he was shaved and put in irons. But this is obviously untrue, as Damis says, for if he was then condemned, why was he tried later and acquitted? These secret enemies did more, they forged a letter, a long prolix yarn spun in the Ionian dialect, which Apollonius never used except to make his will. In this he is made out a suppliant, as though he had confessed himself guilty. Was there ever a philosopher who went through the eternal program without these things; will there ever be one, or will the method of playing the game ever change? The hid hand behind was well known to Apollonius, as he showed when the next move on the board was made.

Two days later another visitor entered the prison and promised to help Apollonius. He was a Syracusan, a Sicilian, and he tried other

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tactics than the agent who had failed before. Apollonius knew he was an agent from the first and governed his conversation accordingly, giving the strangest and most unexpected philosophical replies to all the questions that were volleyed at him from the very beginning. That tack was no good.

"This time it is not a matter of Nerva and the others; as far as I understand, the Emperor pays no attention to those calumnies any more. The matter is much more serious, and the man who gave him the information about the present accusations of your treasonable language in Ionia is a man of no small reputation," went on this *mind and tongue* of Domitian, with subtil suggestion. "These things are so serious that the Emperor has forgotten the other things in his displeasure."

"I suppose the accuser you mean is someone who has won a crown at the Olympian games and now wants to win another for his skill in calumny," said Apollonius. "I know who he is. It is *Euphrates* who has libeled me; I am indebted to him for several kindnesses of the sort. He even went so far as to calumniate me to the gymnosophists of Egypt, and if I had not known about it beforehand I might have returned without ever seeing them!"

The Sicilian *agent provocateur* and spy was taken aback by this reasoning.

"What! do you mean to say you think that was more serious than being accused by the Emperor - just the possibility of being underrated by the gymnosophists?"

"Certainly I do; for I went to them to obtain knowledge; but now I am come to impart it."

— This amazing man!

"What have you come to communicate?" asked the informer.

"I have come to tell the Emperor I am honest and of good repute. He doesn't seem to know it yet!"

"I think it would be better to tell him now, what you refused to tell him before, if you are alive to your own interests," said the spy. "If you had only spoken when you had the chance, you would not now be in chains."

The cat was out of the bag. They were once more trying to get him to betray Nerva. But the wily philosopher met this underhandedness in the way philosophers do, always with success. He was just straightforward.

"Well now, you see me in chains because I told the Emperor the truth," he said. "What do you think would be the result if I told him the contrary?"

The spy had had enough of it. He left Apollonius alone, saying as he went out, "This man is more than a philosopher!" He was right, as Damis found in a day or two.

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They had many conversations, Damis sad and hopeless, Apollonius assuring him again and again that they should not be put to death. As well argue with the hangman that nothing was really going to happen.

Damis asked: "If you are going to be set at liberty, tell me when?"

Apollonius said: "Tomorrow, if it depended on the judge. But if it depended on me, this very minute!" So saying, he drew his leg out of its heavy fetters and said: "You see how free I am! So cheer up!"

For the first time in all these long, long years of daily intercourse, a great light began to dawn on Damis. For this old man, of well nigh a century of mortal years to his present count, was acting in a manner above the human, in a way divine. Without any sacrifice or prayers, or saying a word, he could do what others do not do with all the help of all the gods, making a mockery of his fetters. Then he put his leg back and continued to behave "like a man in chains!"

Philostratus, perhaps, belonged to the same school of philosophy, for he wrote just a little more than a century later in collaboration with others at the wish of the Empress Julia Domna, who was also a student. Therefore, to avoid foolishness, he digresses to assure the reader that this was no vulgar magic, and to warn all young people to have nothing to do with 'magic' or magicians, and not to make themselves acquainted with their practices, even in merriment or sport. He knew the danger.

Then one day Apollonius was removed again to the larger room where, free of his fetters, he was able to meet the other prisoners again. They received him with joy, as children who receive their parents in love, after fearing they would never see him more. The Emperor in giving this concession gave out that he would be tried in five days' time. Apollonius never ceased advising and encouraging the prisoners, and though he knew it might not be needed, he wrote his defense; chiefly to have it on record what the accusations were and their refutation, it seems.

The next day, Apollonius called Damis and told him to go to Puteoli and salute Demetrius. "Better walk instead of going by boat," he said quietly; "you will find it the best way of traveling. Then when you have seen Demetrius, go down to the shore by Calypso's Isle and you will see me."

"What! alive, or how?" exclaimed Damis.

Apollonius laughed. "Alive, in my opinion, but as one raised from the dead in yours," he said cheerfully.

So Damis went. He had learned what those quiet little asides of the Tyanean meant, and though a three days' tramp was more irksome than going by boat, he walked. Between hope and fear he went with torn emotions. Would his Master be saved? Would he be saved? The gods alone knew.

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Arrived at Puteoli he found there had been a fearful storm and many ships were wrecked. Then he knew why he had been bidden to walk.

(To be continued)