

THE THEOSOPHICAL PATH

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I produced the golden key of Pre-existence only at a dead lift, when no other method could satisfy me touching the ways of God, that by this hypothesis I might keep my heart from sinking. — *Henry More*

THEOSOPHY AND MODERN SCIENTIFIC DISCOVERIES: by Charles J. Ryan



THE attitude of the leaders of science and philosophy concerning the significance and probable causes of natural phenomena has greatly changed since 1888 when H. P. Blavatsky wrote her *magnum opus*, *The Secret Doctrine*. The comfortable feeling that the fruit of the Tree of Knowledge is ripe for our picking, or at least very nearly so, has largely disappeared with the widening of our perceptions gained through the surprising discoveries in physics, chemistry, psychology, etc., of the intervening period. Happily for the world, the truly leading minds of the present day in science and philosophy are escaping from the crass materialism into which they seemed to be sinking not so long ago; the "camp followers" are also catching up.

Paradoxically, and yet naturally, the more we have learned of Nature's methods, the less dogmatic we have become. The present, although a time of great fertility in the production of theories, is one of comparative modesty in the putting forth of assertions that such a thing cannot be, or that such another is against established laws and therefore not to be investigated. We are seeing something similar in the affairs of nations — new experiments in statecraft are being tried in apparently unlikely places.

The wisdom of the ancients is being more justly estimated; the cheap sneers against their scientific attainments are less often heard. The newest Chemistry regards the much-derided Alchemy more sympathetically; the latest Psychology finds that Mesmer was not the

complete fraud alleged by the materialism of the nineteenth century. A well-founded suspicion is arising that our own civilization is not on the rightest basis, and that it has neglected many of the sterling virtues of the past in favor of luxury and ease. The claims of the older religions of the world are more fully acknowledged as worthy of respect; the Theosophical idea is dawning upon the people of Christendom that they are not all foolishness.

In her presentation of the teachings of Theosophy, the ancient Wisdom-Religion, H. P. Blavatsky had to devote a large amount of time to a dissection of the dogmatic claims of the materialistic science of the nineteenth century. It was only natural, of course, that the leaders of scientific research, and a large number of the rank and file, just emancipated from the fetters of dogmatic theology, should have proclaimed their new theories of life in very positive terms, and should have attributed greater finality to them than now seems possible. In the latter quarter of the nineteenth century the reaction towards the negation of the spiritual was going too far, so it became part of H. P. Blavatsky's duty to show in what the materialistic hypotheses were as deficient as the superstitious dogmas they were trying to supplant, while admitting, of course, that as iconoclastic weapons of destruction they served a necessary purpose. And who can deny the far-reaching effect of her work. Almost every magazine article or book on advanced lines offers palpable traces of the ideas she had to bring to the attention of the Western world; not only the principles, but often the very expressions originated in the Theosophical literature, are becoming widely spread. The thinking world is rapidly — more rapidly than the earlier students of Theosophy dared to hope — reaching the place where some at least of the teachings of Theosophy will be accepted among the unprejudiced everywhere, as the only logical thing; when this is done we may reasonably expect further clues to the understanding of natural law, from the source whence H. P. Blavatsky drew her inspiration. At the present time it is the practical demonstration of the basic principles of Theosophy in conduct, such as is found in the lives of the Theosophical students under Katherine Tingley, that is the greatest need of humanity. There is plenty of theory; let us see it work out in the changed lives of the multitude.

It may prove interesting and not unprofitable to glance at a few of the recent developments on scientific and philosophic lines which are now moving in the Theosophical direction.

The enormous antiquity of man, which was until lately frowned upon severely, is now a perfectly safe subject to teach: man's residence on earth is no longer considered to be a matter of thousands of years but of hundreds of thousands. The "Englishman's" skeleton of the Thames valley of which we have lately heard so much is conservatively reckoned to be 170,000 years old, and the "Gibraltar woman" is believed to have flourished half a million years ago or more! Neither of these antique personages represents the "missing link" in the least. The English skull is well-developed and of modern type; the woman's is not quite so good. Well, from 4004 B. C. — until lately the supposed date of man's creation according to Western belief founded on false interpretation of the Hebrew scriptures — to the five or six hundred thousand years now accepted, is a big jump. It is bigger in proportion than that from the half million to the eighteen millions of years that man has been embodied, according to the Theosophical records, which yet has to be made. We shall probably not have to wait long to see a further extension of time demanded and granted.

It is noteworthy, and particularly interesting to students of Theosophy, that an increasing number of biologists are inclining to the belief that the human mind did not develop through an immensely protracted series of years, but that it came almost to its present perfection very quickly; that there was, in fact, *a sort of incarnation of mind* into the highest and most suitable animal form available. The famous Dr. Alfred Russel Wallace, the "co-discoverer of Darwinism," uses many convincing arguments in favor of the high intelligence of "primitive" man. He says that

Our intellectual and moral nature has not advanced in any perceptible degree.

A writer in *Records of the Past*, says:

A further evidence of the high intelligence of primeval man is found in the manner in which he maintained himself against the swarms of monstrous and ferocious beasts by which he was surrounded. Not only did he hold his own against them, but even, so we are told, exterminated many of them. We must remember also that man achieved this astounding victory over these mighty animals by means of stone weapons, which were of the rudest possible character. His triumph therefore, was solely due to his wonderful intelligence.

The civilized inhabitants of modern India have not been able to exterminate the devastating tigers and snakes, etc., whose toll of human lives is still very heavy.

According to Theosophy, "primitive" man in Europe was as the successor of a highly civilized man who lived ages before on the sunken continent of Atlantis, passing through a cycle of degradation as a consequence of his abuse of his opportunities in previous incarnations. Though the cubic capacity of the skulls of the earliest primitive races, so-called, is about the same as that of modern races, the possession of a large brain does not imply that they had a high civilization. This can be seen clearly in the case of the Eskimo, who have even more capacious skulls than some highly civilized races. A low condition of life amid a people who possess good brain development means either the presence of undeveloped Egos of limited experience, or of those who are suffering disabilities in consequence of past wrong-doing. In either case they are necessarily using the physical vehicles provided by heredity. H. P. Blavatsky says the evil Karma (the influence set in motion by past actions) generated by the sins of the Atlanteans heavily handicapped those Egos when they reappeared on the newly-forming European and Asiatic (in part) continents, and prevented them for long ages from rising out of the primitive conditions in which they found themselves.

It is a fact that man's mind is an incarnation from something very different from the material plane; it comes into humanity from its own plane. The Theosophical teachings show how each of the complex "principles" or constituents which compose the human personality, the vehicle of the Immortal Ego, is derived from its own plane or source, i. e., the physical body from the material, molecular world; the body-center of passions and desires from the plane or world of Desire, Kâma-Loka; and so forth. This is fully explained in the Theosophical literature, especially, of course, in the writings of the Theosophical Leaders. It is a most important clue, leading to many practical consequences, owing to the better understanding it gives of the causes of many of our human sufferings, of the rationale of the death-process, of the spread of epidemics, both physical and mental, and so forth. Theosophy does not fall into the materialistic error of imagining that mind is the product of some jugglery of blind forces playing with the molecules of inert matter — that the less can be the origin of the greater. When our psychologists have learned how the mind comes from its own plane, evolving in its own way, and incarnating in material forms to help them on in *their* evolution, they will find a new sphere of research, and the text-books will have to be rewritten.

While the idea, now being dimly suspected by some anthropologists, that man's mind is not the result of a *very long and slow* development from the beast, is correct according to the records of Theosophy, we must remember that the incarnation of the "Manas" or Thinker, which made incomplete man into the perfect septenary he is today, took place long before the temporary decline of the "primitive" man after the disappearance of Atlantis. One eminent scientist at least, Professor F. Soddy, F. R. S., lecturer on physical chemistry and radio-activity at Glasgow University, has lately suggested that in his opinion some great civilization may have existed (long before the "primitive" Stone Ages) which ruined itself and descended into barbarism by the abuse of the power to disintegrate matter and so to release forces of terrible potency whose existence the discovery of the properties of radium has faintly revealed to us, but which we have, fortunately, not the slightest idea how to unloose. Theosophy tells us that something of the kind did happen; but the mind of man was even then long ages posterior to the time when the "Sons of Mind" settled into the forms which only then, properly, could be called mankind.

For many years the existence of hundreds of giant portrait-statues on the wild volcanic Easter Island, two thousand miles from the coast of South America, has been known, and their origin and meaning is still one of the greatest of the world's enigmas. What was the mysterious race that carved them? How is it that such works, which obviously required the presence of a large and intelligent population, should be found on such a small island, so far from the continental lands? Archaeologists in general seem to avoid the problem; certainly no adequate theory has been advanced by the recognized authorities to meet the case. H. P. Blavatsky gave us the key to the mystery when she briefly described parts of the pre-Atlantean continent of Lemuria: Easter Island is an Atlantean vestige of that really primitive land whose truly primeval inhabitants were of larger proportions than ourselves. Well, lately we have seen three or four articles in different American and other magazines discussing the problem and trying to explain it upon the very lines of the Theosophical teachings, no other being considered reasonable.

During the past ten years the trend toward the Theosophical interpretations of some of the most pressing astronomical problems has

been very marked. The re-opening of questions hitherto considered closed or else insoluble, has been an interesting feature of recent times. For instance, the belief that gravitation alone explained the movements of the stars has been seriously shaken lately, and, if we may venture to prophesy, it looks as if physics will have to return to the ancient and Theosophical acceptance of dual forces, attraction and repulsion — perhaps magnetic — to explain the new problem of astronomy, having found that gravitation is only a half-understood truth, as Theosophy teaches. In his inaugural address, Professor Bergstrand, newly appointed to the chair of astronomy at the university of Upsala, Sweden, made a special point of the fact that some utterly unknown force or forces besides gravitation must be operating to explain some of the newest discoveries in stellar physics. He was alluding particularly to the binding together of certain groups of stars in connected drifts across the depths of space. Several of such drifting collections of stars moving together across the vast depths of kosmos at equal speed are now known. There would not be anything so extraordinary in this, and nothing that might call for the postulate of some unknown law, but for the fact that in some cases members of the same star-group are found *at far distant parts of the heavens* separated from each other by many other stars drifting in various directions between them — our sun for one. What is the mysterious binding tie, and how may it be reconciled with the known action of gravitation? One of the fundamental principles in nature, according to Theosophy, is the Duality of manifested forces: in *The Secret Doctrine* H. P. Blavatsky treats of this very fully, plainly declaring that the *other half* of gravitation will have to be reckoned with before long by physical science in the West. In the East there is practical knowledge of it, among a chosen few.

The newest speculations about the processes of solar and planetary development from nebulae are bound to lead to the discovery of the truth of the Theosophical teaching that there is an archetypal world, a world of causes, lying concealed behind all manifested material forms. Once this is admitted by scientists, once a sane metaphysical basis for the universe is found logically necessary, there will be a great change in the way of looking at phenomena, including the problem of human life, and we know that what the most advanced thinkers proclaim will be followed before long by the great mass; see, for instance,

the strong effect the Darwinian theory of Natural Selection, incomplete and materialistic as it is, has already made in every department of modern thought. Of course the acceptance of a merely metaphysical foundation for the facts recorded by our ordinary senses does not mean the acceptance of the reality of a *spiritual* world; that is a far deeper problem, and has to be approached through the experience of the intuition, trained and untrained, but a long step will be made when it is thoroughly realized that the material plane is not the plane of ultimate causes.

According to one of the nebular hypotheses of today the collision of two suns, (dark and "dead" or otherwise) crashing into each other at tremendous speed, results in a vast nebula, in which, owing to the enormous heat produced, the atoms would be reduced to the state of "corpuscles," the root of matter on our plane, all alike, and without any of the characteristics of the elements, even in the most rudimentary form; there would be no metallic vapors, no gases, not even helium or coronium, nothing but the primitive corpuscular basis of matter. Then, as the nebula formed by the collision condensed and perhaps cooled, it would begin to rebuild its substance into the well-known elements, combinations would take place, and the evolution of a new solar system would be started. But now arises the important question: What causes the perfectly homogeneous or uniform "corpuscular" substance, the mass of *sub-atoms* of unknown nature, to perform the astonishing feat of transforming itself into the marvelous complexity we find even in the simplest star? The problem is similar to that of the egg. In a new-laid egg the great mass of its constituent materials is structureless, but in a short time of incubation the eggshell is completely filled with a most complicated living organism. Is it not clear that behind both nebula and egg there must be an archetype or model form, invisible to ordinary eyesight, which is being used as the pattern into which the simple materials are being woven? and that there are Builders, who know the plan and work it out in a conscious harmony that we call the correlation of "natural laws"? "Blind forces," "necessity," "unconscious laws," are meaningless terms which only disguise ignorance, or *stave off* the anti-materialistic and dreaded so-called "teleological" view that there must be "a Divinity that shapes our ends."

Theosophy offers as a fact, demonstrable from the very presence

within of the higher, divine nature, that men in time will attain the stature of Creative powers, Builders of future world-systems, just as the Higher Beings who are the guides and directors of the present evolution were once men and lower than men in past aeons. Evolution of men will not stop with the perfecting of the mental and moral nature; once the godlike nature of the Higher Self is admitted, it follows that there can not be a limit assigned beyond which man may not go.

There may be some truth in the collision-theory of the origin of certain nebulae; it seems to explain the sudden appearance of "temporary stars," at least; but, by its very nature, it cannot explain the origin of the universe of suns as a whole. Again, after each collision the speed of the new body formed from the material of the two colliding spheres would be less than their combined speed, because much or all of their motion would be arrested and transformed into the energy which would be needed to scatter their substance in all directions. If two equal bodies, moving at equal speed, met in a line joining their centers, the resulting nebula would have no motion at all. It has been pointed out that if the collision theory alone is relied upon to explain the structure of the universe it must fail, because during the infinity of past time a condition of absolute stagnation would have been attained, the universe would have "run down," nothing being left but one gigantic dead and dark globe!

In this idea of "running down" there is a paradox, which is apparent enough, and we need not trouble to follow it further. We have to seek a reasonable hypothesis — a theory such as Theosophy presents of a universe which can wind itself up again after it has finished its cyclic career — a theory which does not overlook the fact that the material cosmos is the manifestation of intelligent Mind. The impressive system which was worked out in the Orient (and before that elsewhere) ages ago, of the transformation of energies from visible to invisible planes under Cyclic or Periodic Law, the universality of alternations of manifestation and rest, clears up the primary difficulties of the case. It is to H. P. Blavatsky, the great Theosophist, that we are indebted for making this reasonable hypothesis clear. Fortunately, the time-spirit of science in this century is less atheistic than that of the nineteenth, and the broad principle of Theosophy, that there are great spiritual Beings, the glorious efflorescence of past ages of development, guiding and controlling the formation and maintenance of the worlds, is becoming the subject of serious consideration among

some of the most advanced thinkers, for the atheistic hypothesis that matter "runs itself" is almost at its last gasp.

In another subject, the nature of Light, many new and interesting speculations are being advanced as the result of the discoveries of the extraordinary properties of radium and the x -rays. To students of Theosophy these are significant, for H. P. Blavatsky, in *The Secret Doctrine*, goes deeply into the question whether light is an actual substance of some kind, or a mere undulation of an ethereal medium. She points out some of the difficulties of both theories, giving special attention to Sir W. Grove's celebrated lecture in 1842 wherein he considered he proved that light and heat must be affections of matter itself, and not the effects of an imponderable fluid — a finer state of matter — penetrating it. Sir Isaac Newton held to the Pythagorean theory that light was made of almost infinitely minute corpuscles, but the phenomenon of diffraction is supposed to have upset this. H. P. Blavatsky does not reject the wave theory as part of the explanation, but she contends that the ultimate causes of light, heat, and electricity must be sought in a form of matter existing in supersensuous states, states, though, "as fully objective to the spiritual eye of man as a horse or a tree to the ordinary mortal"; and, above all, that these forces and others are "propelled and guided by Intelligences." She devotes many chapters of the third part of the first volume of *The Secret Doctrine* to this subject, throwing an entirely new light upon it in its deeper bearings, and showing the enormous importance of a proper understanding of it if we are ever to learn our true relationship with the external universe. She says:

To know what light is, and whether it is an actual substance or a mere undulation of the "ethereal medium," Science has first to learn what are in reality Matter, Atom, Ether, Force. Now, the truth is, that *it knows nothing of any of these*, and admits it. (*The Secret Doctrine*, Vol. I p. 482)

Since she wrote *The Secret Doctrine*, though hardly twenty-three years have elapsed, several discoveries in physics and chemistry have been made which have greatly modified the scientific view as to the nature of the atom, of the electric current, and of matter in general; all these modifications are leading straight in the direction of her teachings. It is even claimed that

Matter can vanish without return. . . . Force and matter are two different forms of one and the same thing. . . . By the dissociation of matter, the stable

form of energy termed matter is simply changed into those unstable forms known by the name of light, heat, etc. (*Evolution of Matter*, by Gustave Le Bon)

This leads to the startling suggestion that what is force on this plane may be substantial on another, and we are now seeing, as a result of the study of the x -rays, and the α , β , γ rays of radium, all of which can pass through ordinary matter with ease, a revival of the ancient and supposedly extinct theory held by Newton, and others before him, that light is a body composed of corpuscles — whatever they may be. Professor Bragg, of the Leeds University (England), has been investigating the problem with great care, with the result that he has come to the conclusion, as he announced to the members of the Royal Institution, London, the other day, that the “gamma” rays of radium and the x -rays are corpuscular, and not merely pulsations in the ether. He thinks they are probably electrons, corpuscles of negative electricity

which have assumed a cloak of darkness in the form of sufficient positive electricity to neutralize them.

It seems also that as ultra-violet light, which exists in ordinary sunlight, possesses many of the properties of the above rays, Professor Bragg may not be far wrong in his further suggestion that it also may be corpuscular in its nature. He asked, very pertinently, that if this light be corpuscular, why may not all other forms of light be so? When we recollect that the “corpuscles” themselves are a purely metaphysical concept, it is plain that science is moving rapidly towards a very different and far more reasonable and Theosophical idea of the universe than the materialistic one. *Vivat!*

THE BRIDGES OF PARIS: by G. K.

THE Bridges of Paris are of distinctive interest and their very names suggest in part the fascinating panorama of French history and legend — Tolbiac, Bercy, Austerlitz, Sully, Marie and Louis Philippe, Notre Dame, Pont San Michel, Solferino, La Concorde, Alma, Iéna, Passy, etc. The Seine flows for seven miles through the city and is at its widest (nearly 1000 feet) at the extremity of the island called La Cité. This island communicates with the right bank of the Seine by the bridges of Notre Dame and Au Change. The latter, as is evident from the familiar device sculptured above the piers (see illustration), was built by the first Napoleon.

The Palais de Justice is located in La Cité and the Greek façade by Duc is considered one of the finest examples of this style in modern architecture.

From the Boulevard du Palais on the east it is separated by a magnificent eighteenth-century railing in wrought iron and gilt. On this side lie the Salle des Pas Perdus and the Sainte-Chapelle. The fine square tower known as the Clock Tower stands at the corner formed by the Quai du Mord and the Boulevard du Palais; and on the north side lies the Conciergerie prison with the dungeon once occupied by Marie Antoinette.—*Gaston Meissas*

OLD BRYNHYFRYD GARDEN

by **Kenneth Morris**

THERE'S a quiet old enchantment of the heart that's calling, calling
 From when Myrddin wielded magic powers, and Gwydion wove his tales;
 And you'll hear it any April morn, when the apple-bloom is falling
 In old Brynhyfryd Garden, in White, Wild Wales.

There's an Ousel in the Orchard there, and dear knows what he's telling;
 But I think there's Welsh comes welling from his throat when no one's nigh,
 And it's he that in Cilgwri in the olden days was dwelling,
 And he saw the Quest of Cilhwch, and the old worlds die.

There's a lonely, lofty spirit that will fire your soul with craving
 For the kind and haughty glory of the old, Heroic Kings,
 Where the foxglove and sweet-william on the turf-topped walls are waving
 In old Brynhyfryd Garden, when the West Wind sings.

There's a ruin filled with nettles, where I think Ceridwen lingers
 When she's out to gather herbage for the Wisdom Broth she brews:
 And maybe you'll close your eyes there, and you'll feel the touch of fingers,
 Or the dropping down of healing with the cool June dews.

Ancient Magic of the World, it's the fires of you are burning
 When the Wind is in the pine tops, and the moon is o'er the vales;
 It's a rumor of immortal hopes, Immortal Hearts returning
 That's in old Brynhyfryd Garden in the white West of Wales.

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MISUSED POWERS: by R. W. Machell

“USE with care those living messengers we call words.”
So said William Q. Judge, a very wise man.

The misuse of words seems a trifling matter to those who habitually misuse every function of mind and body; but the results of perversion are disastrous to body, mind, and soul. The misuse of terms, when not due to ignorance of their legitimate meaning, is in itself an indication of a perverted mind diseased by habitual misuse of the functions of both body and mind, which two are so intimately related as to share inevitably the consequences of right or wrong living.

The words we use and the way we use them are not mere accidents but are sure indications of our mental condition, and the mind and body are so mutually responsive that it is hard to say which affects the other and which is the affected one, for habits of body are induced by habits of mind and the mind in turn is influenced by the bodily condition resulting from those habits. With self-indulgence as the unfortunate rule of life, and with the ignorance of our own nature and of our relation to others, which is almost universal, it is not surprising that wrong living should be the general rule, and that misuse of the powers of mind and body should be so common; nor is it at all strange that there should be so much unhappiness in the world, nor need we marvel if people in these conditions should think that their sufferings, mental and physical, are due to everything except their own misconduct. And if men can not see that they are indeed the makers of their own sufferings, how shall they be able to realize their responsibility to others? With selfishness as the rule of life, and with ignorance of our interdependence, and of our intimate union one with another throughout the whole world, it is quite natural that we should feel little responsibility to others for the effects we produce in the world by the use or misuse of words: a responsibility that is increased by the spread of education and by the increase in the number of persons who read without thinking, and who take thoughts from books as they take water from a tap, unquestioning as to its quality. Pure water is now recognized as essential to health and is supplied in all civilized communities, but pure language and pure thought are left to chance; and while the supply of literature is as plentiful as the supply of water, the quality of our literature is not subject to the same scrutiny as is our water-supply, and the stream

of thought that flows through the channels of our publications is frequently contaminated by unhealthy and unwholesome matters. Purity of thought and purity of words are essential values, for words are embodied thoughts, and from thoughts spring deeds, and the deeds of man are his life.

The responsibility of writers and speakers has hardly yet been recognized; though illustrations of the dangers of trifling with essential values, or of misusing talents, or indeed of perverting from its right use any function, are actually supplied by some of our brilliant writers, who have recklessly and often ignorantly become apostles of mere degeneracy and powerful instruments for the demoralization of the people. Even those who see the evils scarcely seem to appreciate either the causes or the consequences of the corruption of literature and the confusion of language.

Some recent reviewers, however, have begun to question more closely the character of the influence exercised upon the world by some writers, whose works have excited general or special admiration, even calling some of them defaulters, for that, holding great talents, they have used the light they held to dazzle the eyes and to confuse the minds of others, so as to make them blind to the path of right living, which is virtue or morality.

One of these critics, Paul Elmer More, literary editor of the New York *Evening Post*, in a study of the influence of Walter Pater, distinctly suggests that the author confused the truth and in fact misrepresented history, reading his own desires and inclinations into the teachings of Plato in one case, and in another of doing the same for Christianity, making them appear to exalt sensuous beauty above spiritual beauty which is the soul of virtue; whereas Plato himself exclaims: "When anyone prefers beauty to virtue, what is this but the real and utter dishonor of the soul?" Mr. More suggests that Christianity is equally misrepresented by this brilliant writer, but in his perversion of the real meaning and purpose of true Christianity he is simply drifting with the tide of so-called Christian civilization, which has been, almost from its first appearance as a politically established religion, a clear departure from those teachings concerning the Christos in man, attributed to Jesus, the supposed founder of the system, and which in their original purity are identical with Universal Theosophy of which they are a part and upon which they are drawn.

Further, Mr. More suggests that the demoralizing effect of Pater

may have largely affected that brilliant apostle of decadence, Oscar Wilde, whose tragic collapse in the hour of his literary success drew attention to an evil whose ravages have ruined multitudes of lives and wrecked every civilization that has become tainted with the poison of perversion. For this man exalted perversion into a cult, his wit was entirely based upon it, his ethics steeped in it, and his own life wrecked by it. He himself shows that he was not unaware of the truth, at times, for he wrote:

Surely there was a time I might have trod
 The sunlit heights, and from life's dissonance
 Struck one clear chord to reach the ears of God;
 Is that time dead? lo! with a little rod
 I did but touch the honey of romance—
 And must I lose a soul's inheritance?

And later, in that awful page of the tragedy of a fallen soul, *The Ballad of Reading Gaol*, there is a sort of blind recognition of the justice of Karma, which tolerates no perversion of Nature's order on any plane, coupled with a noble and generous plea for the removal of the unnecessary horrors of the prisons, in which we grind out the last vestige of man's inherent love of virtue, and crush the last buds of growth that the fallen soul may yet be able to put forth.

Here again was one, who exalted the beauty of the senses above the beauty of the soul, and so soiled the whole nature and so perverted the mind, which is the mirror of the man, that he produced a vortex of vice, in which all who entered were bewildered and lost their guiding star; in which many were utterly wrecked, and all defiled.

Professor Henderson in his critical interpretation of five authors, points out so much of the evil that one can only regret that his grasp of true psychology was not deep enough to enable him to make more clear the distinction between the spiritual soul and the animal soul (not to go further into the complex nature of the Soul), the great duality in man that is the clue to all these mysteries. With this key one feels that his study of Maeterlinck's philosophy would have become more luminous, for surely this is a case, in which an author continually confuses his audience, and perhaps also himself, by exalting the sensuous joys of the animal soul, and the emotions of the imagination, above the pure joy of true beauty, which is, as all poets, not only Keats, have seen, the same as truth. Keats himself may have known the difference, but his readers certainly must in most instances have

been misled and may have found in his lines a justification of their own indulgence of morbid tastes, for however morbid may be a man's condition he will still see beauty in pleasure of any kind, no matter how vile may be its source. We may endorse the axiom in the first line

Beauty is truth, truth beauty

but must protest against the fallacy in the next line

. . . that is all
Ye know on earth, and all ye need to know.

No! we need to know what we mean by beauty, and we need to know that the word conceals pitfalls innumerable for him who has no knowledge of the true nature of man, for one who thinks he is his body, and who believes his passions are the voices of his soul and who mistakes the intoxication of sensuality for spiritual illumination, lust for love, and perversion for genius. We need the teaching so clearly given in "The Two Paths" translated by H. P. Blavatsky from *The Book of the Golden Precepts*. We need to know that there is a chasm deep as hell between these two souls in man, and that when the higher nature is the slave of the lower then the man is in hell indeed; for as said by H. P. Blavatsky, there is no other hell than that of a man-bearing planet. Those who have stood on the brink of this hell with even partially opened eyes, know that the terrors of hell invented by churchmen are but as a comic interlude to the reality of horrors that life on earth holds for masses of humanity, and from which there is no escape except by the path of right living, based upon right perception of our own true nature, and discrimination between the higher and the lower nature in man, which is so often veiled by the false teachings of perverted minds. We need the truth to discriminate the spiritual beauty that is pure joy from the sensual beauty that intoxicates, blinds, and destroys the life — and we need the guiding power of pure altruism to make our writings useful to others and a full recognition of the responsibility of those who now so lightly use "those living messengers we call words."

IS EDUCATION WASTED? by H. T. Edge, B. A. (Cantab.)



NO question is agitating us more than that of how to educate our young people. We know there is something wrong about our achievements in education, but we are often mistaken as to where the fault lies. The commonest mistake is to confound principles with practice and to blame the former where perhaps it is the latter which is at fault. We fail to carry out certain plans, and we blame the plans and want to make a clean sweep of them; when perhaps inefficiency in applying them is what is really the matter. In fact, it is probably inefficiency, rather than wrong principles, that is the matter with our educational doings, as it is in the case of so many others of our doings. Before we condemn a method, we should ask whether that method is being given a fair trial. If we sweep away the system, without removing the general inefficiency, then the same failure will attend our efforts to apply any new system that may be devised. We shall have exchanged one evil for another.

There is more than one side to every question; but many of the utterances on the educational difficulty give only one side. The result is views that are extreme and ill-considered. Let us take a case.

Much of education is considered by some critics to be superfluous and wasted, for the reason that it seems to bear no immediate and visible fruit. Hence they wish to abolish it. Yet it is always possible that it may bear fruit after all, but not of the kind they are able to see. Take, for instance, the case of a girl of ordinary type, without any definite characteristics whether good or bad. She is sent to school and college. She is taught algebra and geometry, Latin and Greek, music and painting, with many other subjects. She is reasonably clever and absorbs all this with interest and ease. She leaves college — and never again opens a book. The whole is quietly forgotten with as much nonchalance as it was acquired. Is all the time and money and effort, on the part of pupil and teachers, wasted?

Or let it be a boy, who has been taught similar subjects, but takes up a calling in which they are not used. Is the instruction wasted? The question arises in various forms, of which these two cases may be taken as typical examples.

If it is true that the education thus given is really wasted, what folly could be greater than that of continuing to impart it! Yet we know that somehow the view taken is too extreme; that it is not in accordance with the fitness of things that work involving so much

zeal, enthusiasm, and other good qualities should fall fruitless; that people would not go on doing it if they did not have some intuition that the labor is not really in vain.

In short, may it not be possible that this is one of those cases in which a dilemma has arisen through the limitation of our knowledge of human nature and the laws of life; a dilemma resolvable by the wider knowledge shed by Theosophy? A knowledge of Reincarnation, the dual nature of man, and other related matters, clears up many of the enigmas of life, as for instance what becomes of all the abilities and experience which a man has garnered during life, when he dies. May not a similar knowledge shed light on the present problem also? If so, then our beliefs would be reconciled with our intuitions, and practices which logic has seemed to condemn might be vindicated in the light of fuller knowledge.

For one thing, a conviction of the continuity of individual existence beyond the grave, in other earth-lives, more or less similar to the present life, affects the whole question profoundly. For we may at once infer that knowledge accumulated now, but not immediately used, may be used later on. And indeed this idea quite agrees with what many analogies from Nature suggest. Youth is the time for study; maturer age brings other duties. Let us compare a lifetime with a day. In the morning a man studies many subjects; but after noon he shuts his books, never thinks of them again, and spends the remainder of the day in other occupations, followed by recreation and ending in sleep. Has his labor been wasted? Nay, for he will resume it next morning. Can we not apply this analogy to the case of the young person whose education has had, or seemed to have, no immediate practical result?

We thus see how limited views as regards the duration of life may influence the question. But there are other limitations in our views; let us see how these in turn may affect the question.

We are accustomed to pay too much attention to a man's capacity as a separate individual, and not enough to his capacity as a part of a whole. No being in the universe is entirely separate from other beings however much he may try to make himself so or imagine himself to be so. This is especially applicable to Mind. How much of our mind is our own? It has been argued that Mind is a kind of common atmosphere, in which all partake, and that thoughts are interchanged freely, the notion that they belong particularly to oneself being chiefly

an illusion. The more this is true, the more it must be true that in teaching one person we are in reality teaching many persons, teaching mankind in general. Does a teacher teach persons or minds? To him it often seems as if he were developing Mind, and the distinction of personalities is apt to disappear. Yet this attitude on his part may not be mere carelessness and indifference to the interests of his pupils; it may be founded on an intuitive perception of the fact that personality does not count for so much and that his pupils also have a collective capacity, an aggregate value, which counts for a great deal.

Another way in which we limit our outlook, and thus obtain a false perspective, is in regarding too intently the immediate (and, as we say, "practical") outcome of education. There is such a thing as a general education, an education not directed to any immediate or definite end, but having in view the general culture and refinement of the pupils. It is true, of course, that this argument can be used, and is used, to justify kinds of teaching which really are undesirable; it is true that in aiming at a general education, we may overdo the process; it is true that such overdoing puts a weapon into the hands of our opponents and goes some way towards justifying their arguments. But aside from these abuses, the principle itself remains true. There must be a certain amount of general culture, culture of a kind that has no immediate practical end in view.

Let us try to imagine the results of applying some of the wrongly called "practical" methods to an extreme degree. This boy is to be a shoemaker: teach him shoemaking and nothing else. This girl is to sew or cook: teach her sewing and cooking, but nothing else. At that rate society would become a world of machines, and general culture and love of knowledge would disappear.

Finally, to name a fourth limitation in our outlook, there is the error of mistaking the principle itself for its application, the system for the way in which it is carried out, the institution for the use that is made of it. Thus we often lay the blame in the wrong place. Before we sweep away a system, let us find out whether it is the system that is at fault or the application of it; otherwise we may find equally faulty results proceeding from any new system which we may adopt. Is it inefficiency which is at the root of the evil? If so, let us remedy the inefficiency and then it will be time to see about changing the system.

The education question, like so many other questions, is in a state

of chaos. Something is the matter, but people do not know just what it is. The suggested cures are many. Rash experiments are made. The remedies threaten to be worse than the disease. One thing seems generally agreed upon — that our education does not confer perfect efficiency. What we really need is a general education that will give efficiency in reading, writing, speaking, ciphering; in power of attention, memory, concentration; in adaptability, readiness of resource; obedience, order, self-command. No need to enumerate all the requirements; everybody knows what they are and what is needed. Efficient people are needed everywhere; but, above all, people with self-command and free from weaknesses. If we could but turn out this kind of product, much less in the way of technical schools would be needed; for such pupils would be so apt and teachable that they could readily master anything. The difficulties as to the nature of the curriculum, whether it should include Greek and Latin, and, if so, how much; what history should be taught, and how it should be taught; whether theoretical grammar should be taught, or whether the pupil should acquire grammar unconsciously from his reading — all these and many more problems would settle themselves, or at least our point of view concerning them would be altogether altered. As it is, most of these problems resolve themselves into the one problem of how to produce good fruit from a neglected tree. So long as the pupils have not been trained in the control of their faculties, moral and mental, it is difficult to teach them anything, no matter which method you adopt. And if they have been properly trained in their early years, the question of what to teach them sinks into comparative unimportance, because they will be able to make use of all their opportunities.

The root of the whole difficulty, therefore, is this: that people have no definite philosophy of life to serve as a foundation for efforts. With religious beliefs all undermined and mixed up, and nothing to take their place but various theories wrongly labeled "scientific," it is no wonder if folk should find themselves incompetent to solve the educational problem. We need to understand first what a man is and what is his destiny; we need to think of the Soul as having existed before it entered its present body, and as being destined to exist again after it has left that body. We need to know the difference between the higher and the lower nature in a person, and how the two are interblended. Then we should not have rash schemes which ignore this distinction and propose to let the lower nature run wild. We

should then know how to give the higher nature its freedom without letting the lower nature run wild.

It all comes to this: that tools are not of use without men to handle them; and that in our scheming we are trying to devise tools which will turn unskilled workmen into skilled. The primary factor in education is the man itself. The question begins at birth — even before birth. When the time comes, as come it must, when people will find themselves compelled by necessity to recognize the efficacy of Theosophy, then many problems will be solved. Theosophy means a getting back to simple yet profound truths — such simple truths as can be applied to any circumstances. These alone can grapple successfully with the problems.

THE TEMPLE OF THESEUS, ATHENS: by R.

THE Theseion, the so-called Temple of Theseus, in Athens, belongs to the second period of classical Greek architecture, which may be considered to have flourished between B. C. 470 and 338, the dates of the Persian war and the Macedonian supremacy. It is one of the most beautiful examples of the Doric order, and is more perfect than any other building we have of ancient Greece. It probably owes its excellent preservation to the fact that it was turned into a Christian church during the Middle Ages. It is made of the famous white Pentelic marble, which has changed, by lapse of time, to a lovely golden yellow hue. It greatly resembles the Parthenon, but covers a little less than half the area, and is not so exquisitely proportioned. The Theseum was erected a few years before the Parthenon, probably about B. C. 460. It is one hundred and four feet long by forty-five wide, and the columns are nineteen feet high. Like most of the finest Grecian buildings it does not depend upon mere size for impressiveness. From the remains of sculpture still existing the following subjects have been ascertained: The achievements of Theseus (whence the name); The Labors of Hercules; and the battle of the Athenians, the Lapithae, and the Centaurs. Fifty of the *metopes* (the squares into which the frieze is divided) were never adorned with sculpture, but were probably painted, for the Doric Temples are now known to have been painted both externally and internally. The groups in the pediments (the uppermost triangular portions) are entirely lost.

RECENT ADMISSIONS BY ARCHAEOLOGISTS:

by a Student



A GOOD summary of some of the changes wrought in our views of history by recent archaeological research is afforded by an article on ancient history in the new edition of the *Encyclopaedia Britannica*. The article is written by Professor J. B. Bury, Regius Professor of Modern History in Cambridge University, and is contributed to *The Sphere*, the well-known London illustrated weekly.

During the past thirty years our knowledge of the beginnings of Greek history has undergone a transformation, which is associated with the now familiar names of Mycenae and Cnossus. Nearly all that was written on early Greece by Grote and the other brave men before Agamemnon — who is Schliemann — may now be safely left unread. The striking discoveries of Schliemann, however, at Mycenae, Tiryns, and Troy, did not revolutionize our view of pre-Homeric Greece, though they suggested a new perspective. It is the startling facts revealed by the Cretan exploration of Mr. Arthur Evans that have opened the door into a new world full of surprises — an unsuspected civilization reaching back through a period measured not by centuries but by millennia. The prolegomena to Greek history now consist of an entirely new set of facts and a new set of problems. At the same time we have been learning a great deal more about the old civilizations in the near East contemporary with this Aegean civilization which has sprung upon our vision like a magic castle built in a night. Our knowledge of Egypt, Babylonia, and Assyria has become not only more extensive but clearer and more precise; and the importance of the Hittites in Asia Minor and Syria, though their own documents are still a sealed book, is emerging from obscurity.

One of the first thoughts that occur in connexion with the above is that we must still be careful about the statements of historians, whenever they tend to minimize or restrict; for, as they have altered their views before, so they may alter them again. We are bidden to throw our Grote into the waste-basket; but many will say that the claims made on behalf of that now despised scholarship were not lacking in positiveness. The views founded on this older scholarship have been made the basis for attacks on the views put forward and advocated by Theosophists; but now we find the opinions of scholarship revised, and altered more into conformity with some of the Theosophical views. Naturally, therefore, Theosophists infer that another thirty years will have witnessed yet further concessions on the part of scholarship; and they look forward to seeing all the statements of H. P. Blavatsky verified one by one as time goes on. They likewise conceded the apparent necessity, due to certain traits of

human nature which we all have, of assuming a positive and dogmatic attitude with each new step in discovery, regardless of the logic of the case which would bid one apply to the future the lesson of the past, and put forward with due modesty views that are liable to change.

Said H. P. Blavatsky, in the Introduction to *The Secret Doctrine*, published in 1888:

No one styling himself a "scholar," in whatever department of exact science, will be permitted to regard these teachings seriously. They will be derided and rejected *a priori* in this century; but only in this one. For in the twentieth century of our era scholars will begin to recognize that the *Secret Doctrine* has neither been invented nor exaggerated, but, on the contrary, simply outlined; and finally, that its teachings antedate the Vedas.

Other writers before H. P. Blavatsky, and from whom she quotes, had shown that the accessible facts of history, tradition, and archaeology, if interpreted in the light of a logic unbiased by preconceived opinion, demonstrate the extreme antiquity of civilization. But such writers have been regarded by the body of orthodox scholarship as cranks and paradoxists. In *The Secret Doctrine*, H. P. Blavatsky gathers together the evidence referred to by these writers, adds much more collected by herself, and throws upon the whole the light of Theosophy. By means of the clues thus afforded, a consistent pattern is seen to pervade the apparently tangled skein, and the harmony between the Theosophical truths and the facts thus adduced strikes home to the unprejudiced mind with the force of conviction. To clinch the matter, living Theosophists can now point in triumph, as above said, to the admissions made by scholars since *The Secret Doctrine* was written — admissions which agree better with what H. P. Blavatsky said a quarter of a century ago than with their own utterances at that time.

It is seldom, indeed, whatever be the reason, that Theosophists have the pleasure of seeing H. P. Blavatsky's name and work mentioned in this connexion; though, as her works are still being issued and are readily available, it might seem strange that no mention should be made of them in connexion with matters so intimately related to the subjects of which they treat. The question as to whether scholars have read these works or not is debatable; but in either case Theosophists may find a source of gratification. For if scholars have read them, that at least is a tribute of respect, even though the indebtedness

be unacknowledged. While if they have not read them, the inference is that the teachings of Theosophy have been confirmed from an independent source.

In assuming the duties of a pioneer, H. P. Blavatsky was doubtless aware of the drawbacks incidental to such a rôle in the present age; but she seems to have been so wrapped up in the enthusiasm of her purpose as to have been somewhat reckless of the consequences to herself. This however is quite consistent with the known character of pioneers. But, though too much interested in their work to seek renown or even recognition, they doubtless achieve this unsought boon eventually; for the law of rebirth may bring them back to earth in time to see their own monuments and to realize that now their all-too-inconvenient personality has been removed by Time to a distance, their harmless name may be safely honored. H. P. Blavatsky was much derided; then ignored; her generosity was not appreciated; she was accused of the most impossible motives. But now many of her teachings are found to be true — not in archaeology alone, but in comparative religion, science, and several other fields. Shall we then expect amends? Ask the shades of Mesmer and Elliotson, the persecuted advocates of a since rediscovered treatment; of Dr. B. W. Richardson, who suffered for his ideas on “nervous ether,” now being rehabilitated, but without amends to the author; or the shades of many another pioneer. We dare not expect too much of humanity in this age; few will be those whose generosity will allow them to make such amends; and even of these, fewer still will be those who will break the rule of silence that seems to bind the tongues of the well-disposed.

There are always some, however, who are more interested in knowing the truth than in vindicating any personal or orthodox point of view; people whose vision, thus unblinded, sees further and clearer; and to these it may occur that the teachings of *The Secret Doctrine*, thus far vindicated, may be worthy of attention in view of the natural inference that the rest of them will likewise be vindicated. The Theosophical teachings, reintroduced to Western civilization by H. P. Blavatsky, have been neglected by some and grotesquely travestied by others; but they contain the science and scholarship of the future — if that future but remain loyal to truth. Loyalty to truth can only result in its establishment — in the vindication of Theosophy.

And the particular truths to be established in the present case —

the antiquity of civilization, the greatness of past humanity — are important in no mere academic sense. Medieval theology, much of whose spirit was inherited by scientific theorists, has belittled man and weakened his confidence in himself. The recognition of man's past achievements gives renewed hope for his future possibilities. Closely interwoven with the Theosophical teachings about the antiquity of civilization are the teachings about the Divine nature of Man. The Theosophical teachings are a consistent whole. Hence these wider views in archaeology, science, and religion, must tend to the widening of views concerning the nature of man and the destruction of old superstitions about his being born in sin or descended from the beasts.

While archaeology will naturally endeavor to go as slow as it can and to keep its discoveries well in hand, so to say, digesting them and incorporating them with the body of orthodox academic opinion, it is nevertheless true that it will be obliged to give way and expand its borders. For one thing, there are many explorers investigating in different fields; and these, in their theories, do not exhibit such uniformity and conformity as might be desired. One archaeologist will make admissions which others are not willing to make, because these particular admissions do not damage his own particular theory. Thus, taking all together, many admissions are made; the errors tend to cancel one another; the truth tends to add itself up. Another factor is what may be called "newspaper archaeology." The Sunday editions and the popular illustrated magazines familiarize the public with the latest discoveries and most advanced theories; and they frequently go a little too fast for the authorities. But what these popular accounts lack in accuracy they make up in freedom from prejudice.

GREAT NAMES IN ART. SCULPTURES FROM THE ALBERT MEMORIAL: by an Art Student



THE first illustration represents a group of architects of modern, or comparatively modern times; the majority are British. This, and the four other groups which follow, are from the high-relief or frieze on the pedestal of the Albert Memorial in Hyde Park, London, and were executed by J. B. Philip, about forty years ago.

Although the immense sum of \$600,000 was lavished upon the monument to Prince Albert, the estimable consort of Queen Victoria, the memorial has never been regarded as a satisfactory work of art. The general design has some original and interesting features, but the structure is overloaded with gilding and mosaic, and the execution is mechanically rather than aesthetically distinguished. The statue of the Prince himself is inadequate, and the large groups of figures representing the Four Quarters of the World, Industry, etc., though they may have passed muster in the mid-Victorian period of the '60s and '70s, are not up to the artistic standard of today. London has been singularly unfortunate in the quality of its public monuments, and it is to be feared that the new Memorial to Queen Victoria which has just been unveiled, will not raise the average.

There are one hundred and nine figures on the pedestal, a large portion of which are shown in our illustrations. They include painters, poets, architects, sculptors, and some heroes and reformers. They are of far greater interest from the historical associations they arouse than from their artistic quality.

The seated figure in the center of the first illustration is the famous Sir Christopher Wren, (1632-1723) the builder of St. Paul's Cathedral, London, and pre-eminently the most distinguished British architect who has flourished since the Gothic period. He was one of the most original geniuses of the Renascence. Wren had an extraordinary field for his talents opened to him by the immense destruction caused by the Great Fire of London in 1666, and he was certainly the right man in the right place. Not only did he rebuild St. Paul's Cathedral but fifty other London churches. Up to date, St. Paul's is the largest and finest Protestant Cathedral in the world. Though open to criticism in some of its minor details and constructive arrangements, it is allowed to stand foremost among buildings of its class in Europe, St. Peter's possibly excepted.

Standing beside Wren is Inigo Jones, one of the first and most highly accomplished English architects of the Renaissance. His fame chiefly rests upon his design for the palace of Whitehall, commanded by James I. The Banqueting Hall was the only part actually carried into execution. A window of this splendid building is still pointed out as the fatal one from which Charles I stepped to the block.

Vanbrugh, standing behind Wren, was the latter's famous pupil. He built Blenheim, the seat of the great Duke of Marlborough. To the right of Inigo Jones is Mansart or Mansard, the French architect whose memory is immortalized in the "Mansard roof," which he invented. Palladio and Vignola, to the extreme right, were Italian Renaissance architects whose influence upon the classic revival was very great in England and France; the Palladian style being particularly followed in the former and that of Vignola in the latter country. A striking group of buildings was erected by Palladio in Vicenza, Italy, in the sixteenth century, which became the model on which a large proportion of the Renaissance work in England was based.

Of the modern English architects on the left, Sir Charles Barry is the most notable. He was among the first to depart from the fashion so long prevalent of introducing Greek and Roman forms into every building of importance, and was one of the pioneers of the Gothic revival of the nineteenth century, a century without a distinctive style of its own. He designed the British Houses of Parliament, which, in spite of some weaknesses, is a striking building with an eminently picturesque sky-line.

The kneeling figure at the right of the second illustration is the great art reformer Giotto, (1276-1336) the admirable Florentine who liberated the art of painting from the stiff Byzantine traditions which had been dominant for many centuries. He exercised a lasting influence upon the arts in every part of Italy, and thereby, upon the whole western world. Carved in low relief as a background are the Dome and Campanile of Florence Cathedral, the latter being a masterpiece proving that Giotto had supreme ability as a builder in addition to his skill with the brush.

Seated beside Giotto is Arnolfo di Lapo, a successor of the celebrated Niccolo Pisano, one of the few great sculptors of the Gothic period. On Giotto's left is Brunelleschi (1377-1446), sculptor and architect. To him we owe the completion of the great Dome of Florence Cathedral, which is unequalled for beauty though not so high as

several later ones. He is also noted for his treatment of the "rusticated" work on the Pitti Palace, Florence.

William of Wykeham, a great man in many walks of life, is famous in architecture for the nave of Winchester Cathedral (of which he was bishop), one of the finest examples of the Perpendicular style existing. Bramante, the next figure, (1441-1514) was the first architect of the present St. Peter's at Rome, a position afterwards held by Peruzzi, Raphael, and Michelangelo. Bramante built many palaces in Rome; his style was simple and dignified, and he adhered as far as possible to the classical forms.

Sansovino (1479-1570) is best known for his picturesque Library of St. Mark, Venice. San Gallo was another of the splendid galaxy of Florentine architects of the Renaissance. Vignola, at the extreme left, was one of Michelangelo's successors in the building of St. Peter's; but unfortunately he altered the design in such a way that the great dome of Michelangelo cannot be seen from the front except at a great distance. On Vignola's right stands Delorme, the favorite architect of the French king Henri II; he is remembered chiefly as the first designer of the Palace of the Tuileries.

The third picture contains, among others, the portraits of some famous English, German and French architects of the later Middle Ages. Erwin von Steinbach (died 1318) is famous for his magnificent west front of Strasburg Cathedral, of which, unfortunately, one of the magnificent openwork steeples was never finished. The Abbé Suger was the patriotic adviser of the French kings Louis VI and VII, and was justly celebrated for his efforts for the welfare of the poorer classes at a time when their interests were generally disregarded (twelfth century).

Anthemius, to the right of the Abbé, was the great Grecian architect and mathematician who designed for Justinian (A. D. 532) the daring and original plans of St. Sophia at Constantinople. He is credited with knowing the ancient secret of making "burning-glasses" (magnifying glasses) which was not rediscovered for hundreds of years. He is also said to have understood the making of gunpowder, and the application of steam as a motive power.

The seated figure to the left in the fourth illustration is the great painter, sculptor and architect, Michelangelo. At his right are Torrigiano, his early rival, who is famous for the fine carvings on the tomb of Henry VII in Westminster Abbey; Gian di Bologna (1524-

1608), a follower of Michelangelo, and Bandinelli, another rival whom he soon outdistanced. Next to Peter Vischer, (died 1524), one of the early bronze workers in Nürnberg, renowned for his tomb of St. Sebald in that city, is the erratic, bloodthirsty, gallant, and most eminent of all metal-workers, Benvenuto Cellini. His Diana of Fontainebleau, and Perseus of Florence, are his finest large works, but he principally devoted himself to smaller articles such as chased vases, etc. His autobiography is one of the most delightfully naïve "human documents" existing. In the background is a model of the Perseus.

The next seated figure is Jean Goujon, (1530-1572) one of the restorers of French sculpture as an independent art; he is well known for his decoration of the Louvre. Beside him is the martyr-artist Bernard Palissy (1499?-1589), who after sixteen years of incessant and unremunerated labor discovered a pure white enamel ground for pottery which was suitable for the application of decorative art. He was reduced to the extremity of poverty before he made his great discovery, even having to burn his furniture to feed his furnaces. But as soon as his animal sculpture in pottery became famous and prosperity began to shine upon him, he became the victim of religious persecution. Charged with being a Calvinistic preacher, it was only by the aid of powerful friends who admired his genius that he escaped for some years, and finally he was thrown into the Bastille, where he perished.

In our last illustration Michelangelo is at the extreme right. At his left stands Donatello (1386-1468) the forerunner of the greatest of the Florentines, and probably the next best known name in Italian sculpture. His most famous works are in low relief, but several of his full-sized statues, such as the St. George in Florence, are very fine. Luca della Robbia, (seated,) and Ghiberti were almost contemporary with Donatello, and, next to Michelangelo, these three are perhaps the greatest glory of Florence in sculpture. Luca della Robbia invented the process of enameling terra cotta; his groups of Singers at Florence are his most famous work. Ghiberti is chiefly known by his wonderful bronze gates to the Baptistery at Florence. Looking over Donatello's shoulder is Andrea Verrocchio (1432-1488), painter and sculptor, a follower of Donatello, and the teacher of the universal genius Leonardo da Vinci.

Niccolo Pisano, the third figure from the left is of earlier date than those hitherto mentioned. He was architect, sculptor and paint-

er; under the inspiration of his genius sculpture was revived in Italy, and every branch of art was influenced. Imitation of nature in place of conventionalism was introduced. He is one of the few really great sculptors of the Gothic period; he may be considered really to be the forerunner of the Renaissance. His most famous work, the marble pulpit in the baptistery at Pisa, was finished in 1260.

THE TWO FAIRYLANDS---A Study in the Literature of Wonder: by Kenneth Morris

I



NE has been reading a fairy-tale of our own day, which has made a great stir in literary and dramatic circles, and it has given rise to certain ideas as to canons of criticism. Its name, and its author's, do not matter; there will be more freedom if they remain unmentioned.

What a charm is here! Millions of colors that never were in the rainbow nor the sea-shell; a subtle, exquisite loveliness — which yet, in the after-taste — somehow repels. Always mystery; what we call inanimate things waking to life (as they should do, indeed, in any right-minded fairy-tale); a sense of mutable, inconsequent horizons, over which no sun has ever risen or set. And, as there should be in fairy-tales, a kind of esotericism glimmering through; a meaning concealed yet obvious. Yet there is fairy gold and fairy gold. The best kind has the aspect of a petal or a pebble; but with the dawn, lo, some diamond or magical tiara. We are a little doubtful that this moon-wan opalescence will not turn out to be only a good worthy piece of Birmingham-ware. Withal, there are fine notes at the end, that touch deep centers in us; for these one can but be duly and truly thankful.

There are certainly two methods of imagination; and we find them shown forth excellently in fairy literature. By that we mean all mythology; every tale wherein non-human or magical agents play their part. It will include a good part of our poetry; Shakespeare, Keats, Shelley, Coleridge, Poe, and Tennyson all dipped into it at times, or moved habitually among its haunted valleys.

There are two roads running out from our actual world, and they run through two separate Fairy-Lands. You shall go out by your

front door when the sun is shining, and come upon the one of them. It leads through a wood of daffodils — Wordsworth's and Shakespeare's daffodils — in whose company you will find yourself strangely exultant: these are they that "take the winds with beauty"; hence their jocundity and infectious mirth. Alive? Why, certainly; and wise also — only perhaps you shall not yet be allowed to pry too curiously into their counsels. All the flowers are alive in this fairyland; and they all have their own secrets, which are sunbright and beneficent. Sunbright, or sundark like the hyacinth — but still beneficent: poppy and mandragora are not allowed to grow here.

As you ride on, you shall still feel the shining of the sun and the vigor of the wind; or perhaps there will be sweet intimate grayness of clouds, or perhaps the sweetness of rain. Rain or wind, you will feel the touch of either on your face, and smell the earth-scent. There is one valley there, where the sky is always clouded and windy; the sedge is withered on the lake there, and no birds sing. But for that, you might mistake it at first for a place in the other fairyland, because of the haggard and woe-begone knight-at-arms you are to meet with, "alone and palely loitering." Keats came to this valley, and heard his whole story from him: it was this knight-at-arms who met *La Belle Dame Sans Merci*.

Like everything else in this fairy-land, it is true; in this case the beauty of its truth is awful. For you are not to suppose there are no tragedies enacted here: there are as many as there are in the world. There are a thousand wanderers in the valleys and on the mountains, who would lure you away from the sunlight and the rain. Here, often and often, it is written: "*Look not behind, or thou art lost.*" Yet no ruin can come upon you that is not definitely evitable: one holds one's fate in one's own hands, and need fear nothing but himself.

In another hundred of fairyland, your road runs by over windy wolds of rye and barley, and down past the island in the river where dwells the Lady of Shalott. While she weaves her web, finding her whole delight in the pictures, note that the sun or the moon is still shining; afterwards, when she has turned and the curse has come upon her, the low skies are raining ever so heavily. By the presence of the sun and moon and wind and rain, by the earth-smell and the water-song, you shall know that you are in the fairyland of the Right Hand, and that everything about you is true. The story of the

Lady of Shalott true? Why, yes; a million and a million times. A tragedy again; fairyland is full of tragedies. Yet she need not have left the web, need not have seen the bloom on the water-lilies, need not ever have looked down to Camelot.

And how nearly a tragedy is this scene too — of Titania, poor lady, falling in love with the Ass! For, if you go far enough, you shall come upon Oberon and his court; you shall find sweet Bully Bottom also, strangely wandered from his own world, and with that queer, inevitable headpiece clapped upon him. What else should he wear, in fairyland? As was said, everything is so desperately true here; and sage and simple are alike to come by their own. Should you stray here, no silk hat has potent enough magic of the modern to protect your respectability: a wandering wind will whisk it away, and you will appear in crown or ass-head, according to your merits; or perchance in a dented, war-worn helmet, or wearing a garland of oak or laurel or bay. No one may wear any colors but his own in fairyland.

There are innumerable provinces here, reigned over by innumerable potentates; but you are to look for sun and moon and wind and rain in all of them. Perseus and Theseus and Herakles; Roland and the good knight Charlemain; Cuchullain and the Red Branch; the men of the Emperor Arthur, and Oisin and Oscar and Finn — they are all here; here are fought Moytura, Fontarabbia, Camlan. Ulysses flies the Island of Calypso anew; and Odin comes anew into the Hall of the Dwarfs. There is always a feast at Gwalas in Penfro; and the door that looks out towards Aberhenfelen and Cornwall is flung wide by Heilyn again and again — tragedy of tragedies; no one had opened that door until then, from the time the sea and the sky and that old palace were made. But hark! it is the scream of a real sea-gull that is blown down the hall. Innumerable are the beauties and wonders and sorrows of this region; and they are all true, true, true: you can hear the natural winds and waves always, and taste the salt of natural wind-driven spray.

Yet in a sorrowless Italy here, Saturn still is reigning: and here

The wind in the reeds and the rushes,
 The bees in the bells of thyme,
 The birds in the myrtle bushes,
 The cicale above in the lime,
 And the lizards below in the grass
 Are as silent as ever old Tmolus was,

listening to the sweet pipings of Pan: for the Golden Age has not faded and you may come on Brugh-na-Boinne and the Hills of Arcady and the Island of the Appletrees; you may come on all the haunts of Plenydd, Alawn, Angus, Baldur, and Apollo.

II

So much, then, for the Fairyland of the Right-hand, as we may call it; there is also a Left-hand fairyland, however; and its character and denizens are altogether different.

You come to it by a road that never goes out of doors. I suspect that you lock and bar your study door, and draw the curtains, and make fearfully sure of your solitude. Then you sally forth by uncanny gateways, and come where never hay was mown. There is light there, especially at first; but the end is a dreadful darkness. The light is of a kind, indeed, that never was on land or sea; but we may be thankful for that. Our lands and seas are the wholesomer for the lack of it.

At first it is not all so different, as to let us see at once we are in no hallowed region. There is beauty, and color; but the beauty is neither from the sun nor from the moon, and the color from no dawn nor sunset, from no sky nor sea. Shifting mists may give place to a dazzling Moorish palace, or to a peasant's cottage inhabited by the dead. Mirth or sadness may lurk in such dwellings; but beware of any intimacy with them: you cannot tell what fair seeming masks the ghoul. There is no order nor established nature of things, nothing you can depend on. The fig grows on the thistle; but any hunger is better than to eat it; vines and figtrees are prolific of innumerable thorns. Gorgeous blooms prophesy only of doom and impending horror. That is, when you have journeyed some little while. At first, perhaps, they will tell no tale but of sweetness and fragrance for the senses. Luxurious poppies are on every roadside, haunted with night and dreams: but beware of the whitest lily, the deepest rose; besides these the poppies are but flower children innocent of guile.

Very early on the way to this fairyland, you shall come to Xanadu, where Kublai Khan decreed his stately pleasure-dome. A beautiful place? Yes, but mark; here Alph, the sacred river runs "*through caverns measureless to man, down to a sunless sea.*" There is much wonder in that; but also darkness, and — incipient terror. Your true and right-hand fairyland, "bards in fealty to Apollo hold." *It is all "in the Face of the Sun and the Eye of Light."*

For a lone reminder of better things, the forests of Xanadu do inclose sunny spots of greenery; but the heart of the place! It is "as holy and enchanted as e'er beneath a waning moon was haunted By woman *wailing for her demon lover*." Heavens! is that your mark of holiness? They do not so reckon it in the right fairyland, where the tragedies are effects flowing from causes. And the beauty of the place? "The shadow of the dome of pleasure Floated midway on the waves"—a scintillant mirage, a sensuous unreal efflorescence of phantasmagoria; and midst it all, "ancestral voices prophesying war."

Christabel, *Genevieve*, and *The Ancient Mariner* all belong to this fairyland; the first two near the hither frontier, and the last much farther in. For one has to note how beauty wanes as the sun-known horizons recede, and how its place is taken by a new kind of harmony, a chiaroscuro of keen terror and gloom. This also holds one, as beauty does; indeed, plays on the emotion with a more compelling, because wilder and louder, touch. So we call the pictures and poems of the left-hand fairyland also beautiful, also works of Art. Some day I think we shall be wiser; our critics will use a deeper discrimination. Beauty is not that which most stirs the emotion, but that which most stirs it in a certain way. There is the evolutionary urge upward to be considered; what works against that has no real right to the name of beauty. You are to note here, that the further one travels in this dark fairyland, the more Wonder transforms itself into horror. Wonder went with us all through the bright realm, and grew from the mere wizardry of flowers and mountains, into the atmosphere of majesty that surrounds the soul and the judgments of Spiritual Law. The wizard-glow in the woodlands waxes, and resolves itself into one of the elder gods. But in the other case, the Daughter of Glamor that leads us is like the *Gwrach y Rhibyn* in the Celtic tales; subtly luring and exquisite at first, she turns into a fearful terrifying hag, and he who accompanies her does well if he escapes with his reason.

Glamor fills both regions; the one, a clean natural magic; the other, not so decadent in the beginning, as to be wanting in some few waning rays of the sun. In either case, it is partly the sense of a certain depth in the things seen or heard; you know that the words of the poem or story stand for something more than is actually spoken. Fairy dwellings again; the grass-grown hillock that melts and reveals itself a palace of the Immortals. In the poetry of the Right-

hand Fairyland, this is precisely what we find; beautiful is the seen, but infinitely more beautiful and grander than which it symbolizes or indicates. In that magical country, there is nothing not quickening with ancient truth, and all the dramas enacted are leaves out of the diary of the human soul. Hence the many tragedies, the many fallings of fate, dooms that flow out of deeds done or undone. But in the other, we find none of this. There, the esotericism is poorer than the outward form. Fate is fate there, no longer Karma. At the best there may be some moral taught; yet even then, it is doubtful if the lesson will be of supreme value. It will not equal in weight the great superstructure of art raised over it; as if one should sack the caves of the whole sea, to find some not too-precious stone. It will be an after-thought, a gem added, an excuse; not the seed and reason of the whole work. More often, it will be some mere allegory of the passions, void of truth in the deeper sense; or the deliberate esotericizing of a Sandford-and-Mertonism. Yet these will be the very best the left-hand fairyland has to offer; go a little further in, and you have simply riot on the planes of delirium. Coleridge's *Genevieve* and Keat's *Belle Dame* will point the difference. There is something of the same color and mystery, even a parallelism in the subject-matter of the two poems: but the first is mere sound and beauty, signifying nothing, and the second a picture of the fate of one who has been lured away by passion from the true paths of the Soul. They are surely wrong, who ascribe to Coleridge the originality, and say that Keats followed him. The truth is that the two are not comparable; Keat's voyagings were to the right hand, Coleridge's, here, to the left.

And the last places in the witch-land? The House of Ussher rears itself gauntly beside its tarn there, and incontinently and dreadfully falls. It is an "ultimate dim Thule," reached by a road haunted only of evil angels. It is the home of decay, horror, and death; there is a godless phosphorescence about it.

But, you say, did not Dante wander there, and Milton? No. Whither they went, they went armed in the uprightness of spiritual strength. They made their hells somber, terrible, *august*; not glamorous or attractive. In Malebolge and Pandemonium alike, there is a certain stability also, a procession of cause and effect; there are horrors, but they are not inconsequential; they take their place in a definite scheme of things. And here is a literary touchstone; both

Milton and Dante wielded that supreme quality of style which is called the *Grand Manner*, so that the mere boom and march of their verses arouses the feeling of heroism, of titan strength: a thing it was never given the decadents and drug-fed to do. Dante had his safe guide and teacher with him; as he walked through the wonders and terrors of hell, he himself was the thing most aloof and wonderful. Unscathed he might pass to his meeting with Beatrice, and walk with her in heaven as majestically, as he had walked with Virgil through hell. Milton, too, with all his limitations, remains a thing majestic for our vision; poet or politician, he is still the armed and terrible warrior of God. In his characteristic and later mood, he seeks never beauty, but always righteousness; indeed, his chief fault is that he lost sight of any unity in the two. *Comus* and *Lycidas* will show us from what fairyland he had graduated, to take part in the stern earthly labors of his prime.

But here is the mark of the later Coleridge, and of all true wanderers in the fairyland of the left. When they see him, "All should cry Beware, beware! His flashing eyes, his floating hair." Yes — in one of his moods. But what when the inspiration had passed; when the turbulent dark glory that held them had waned from before his eyes: when the Dead Sea Fruit of his fairyland had withered, and left him to be nourished with filth and cinders? Then, too, wholesome men cry *Beware!* — but of a victim of opium, a morphiomaniac, or one sodden with cocaine; a poor wreck of a man, at sight of whom if you close your eyes, it will not be in "holy dread," but in mere sorrow and pity.

Poor Coleridge! it was laudanum, and not honey-dew or the milk of Paradise that inspired him. And perhaps we might trace all that part of the literature of wonder which comes from the dark, left-hand fairyland, to drugs; which would remove from the category of genius many a name that figures there now.

LIGHT PHYSICAL AND METAPHYSICAL:

by H. Coryn, M. D., M. R. C. S.



METAL is fixed and crystallized light, said H. P. Blavatsky —and was laughed at. Light was not then, nor is it yet, substantive, but a mode of motion — of the ether and of matter. The days when it was substantive and corpuscular, the days of Newton, had gone by.

But there are several indications of their return — with additions, the additions warranting H. P. Blavatsky's definition of a metal.

A crystal of metal consists of molecules, and they of the still smaller atoms. Each atom, in its turn, is made of the still smaller electrons or corpuscles. If these either *are* light, or are made of even smaller bodies which are, the definition is justified. This is the suggestion, or contention, of Professor Bragg, developed at a recent lecture delivered before the English Royal Institution.

Light is regarded as a spreading etheric pulsation, waves in ether. We have it as the visible seven colors from red up to violet, and beyond visibility as the ultra-violet. Still higher etheric pulses, according to the usual theory, are the *x*-rays. Professor Bragg applies his new corpuscular theory to the last alone, though he suggests that it also includes the ultra-violet rays — in which case it must include all the rest. He thinks the *x*-rays corpuscular because of a certain behavior; but the ultra-violet rays have the same behavior — and no one doubts *their* continuity with the lower rays down to — and far below — the red. What is the behavior on which the argument rests?

The term *x*-rays or cathode rays, as popularly used, covers three kinds of emanation in the tube or from radium. The first and grossest ingredient is ordinary matter, whirling atoms of the element helium. The next and finer, the intermediate, is electrons, corpuscles. The third and finest is *x*-rays proper, hitherto considered as merely etheric pulses. Professor Bragg calls them *gamma* rays, restricting the other term, *x*-rays, for other rays of properties so nearly the same that he includes them in the same argument.

When *gamma* (or *x*-) rays fall on an atom of matter they cause it to discharge one or more of its electrons or corpuscles, the intermediate of the three emanations popularly included under the term *x*-rays. In this connexion they are called *beta* rays.

The professor points out that when *gamma* (or *x*-) rays produce this discharge from an atom

the *beta* rays to a large degree continue the line of motion of the *gamma* rays, as if the latter pushed them out of the atoms; and, lastly, that the number of the *beta* rays depends on the intensity of the *gamma* rays.

The *gamma* ray, entering an atom, pushes out a corpuscle, a *beta* ray, and takes its place. It behaves, in fact, as if it were itself a corpuscle, and the word ray is not well descriptive either of it or the *beta*. Nor can it be a mere ether-pulse. The professor suggests that it *is* a corpuscle, an electron, which has had the ordinary negative charge of electricity proper to electrons neutralized by a positive. Then he proceeds:

Many insist that my neutral corpuscle is too material, and that something more ethereal is wanted, for it appears that ultra-violet light possesses many of the properties of *x*- and *gamma* rays. . . . They propose therefore a quasi-corpuscular theory of light, *gamma* and *x*- rays being included. . . . The light corpuscle which is proposed is a perfectly new postulate. It is to move with the velocity of light . . . and to be capable of replacing and being replaced by an electron which possesses the same energy but moves at a slower rate, and, of course, it has to do all that the old light waves did. The whole situation is most remarkable and puzzling.

So at this rate matter consists of molecules, as before; which consist of atoms, as before; which consist of electrons, as before — but may also in part or altogether consist of still more ethereal corpuscles *which are light*.

It is but a step to the suggestion that the electrons consist of light corpuscles, standing to them as they stand to the positive or negative atom of matter. Then metals will be crystallized light.

But whence the light corpuscles? How did they manage to get born in space? An answer to this question means a step-over from science into metaphysics. If and when we have reached the last line of matter we must begin to consider *consciousness*.

Intellectual light, spiritual light — we think we are using only metaphors in those phrases. Possibly we are not. Physical light may be the last stage of higher lights. If physical light is divine thought-energy appealing to our sense, it may have passed down through higher stages at which it appeals only to mind and heart and spirit.

If we think of Cosmic Spirit as pulsing its will and thought into that passive and uniform essence which will afterwards become active and differentiated matter, condensing and precipitating it into centers for evolutionary work, we must surmise that it is these intensely conscious centers that will subsequently be suns. Science would say that

this condensation would already involve the liberation of heat, that the new center must at once be hot. But that is only true of condensing matter as we know it, matter which already contains latent energy. But the kind of matter we are considering now is what *will become matter*, has no possessions nor qualities till these are conferred on it by divine ideation and will. A sun at its first stage would be luminous only to a *spiritual* cognition — that is, it would be charged with, and radiating, divine ideation. At the *very* first it would not be even that; it would be but a *receiving* center — for divine thought and will.

But at last would come its first heart-beat, so to speak. Some of the aggregated substance would be pulsed out to the surface charged with accumulated energy, dissipated as corpuscular light. And now it would fall within the range of human vision. It is illuminating not only to sense but to mind; for it contains mind; and not only to mind but to spirit; for that also it contains.

Theosophy teaches that the sun's envelopes do *not* contain the terrestrial elements *in their terrestrial condition*. It is their antetypes that are alone there, transient, in perpetual aggregation on the inner side of the envelope (towards the solar nucleus), in disintegration as light on the outer. And this light, charged with divine ideation — septenary — has the power on earth of building elements like to, but lower down than, those found in the sun's envelopes — and of destroying them. The planets owe the elements they have to the formative power in the solar light; rather say the keynotes of the elements they have, according to which keynotes the elementary matter aggregates. Besides that every molecule is crystallized and fixed light, it contains as its soul some of that light in its highest or first state. And so has every cell, every compound of cells, every living thing. If we had another kind of spectroscope we could find their antetypes too on the sun. Every cell and molecule contains latent what in man has begun to manifest — that *self*-consciousness which is a direct reflection of the absolute Self-consciousness of that point or center which is everywhere and whose circumference nowhere because the universe has a limit nowhere. That self, latent or manifest, has in man and molecule its first or highest embodiment in a layer or envelope of light in its first or highest condition. As we say, *Âtman* is enshrined in *Buddhi*.

EROS: by R. W. Machell

[Suggested on first seeing the painting by Julius Kronberg, entitled *Eros*]



I LOOKED into the depths and saw amid the writhing forms that filled the abyss, a running stream of fire that flowed among them, and seared and shriveled some and twisted others into strange shapes, but still itself preserved its own undying energy insatiate. A monster that devoured its devotees, for at times I seemed to see it as a being having a form defined though monstrous. It fascinated me, and, as I looked longer and more intensely it took form more definite, with a strange beauty, wild and weird, yet strangely potent to attract and hold the gazer in the spell of admiration that bewildered all the mind, and fired the sense with strange thrills and throbbings of unsatisfied desires, vague but intense, painful yet so seductive that the mind, bathed in oblivion of former joys, craved only the consuming kiss of that fierce flame. The form was superhuman, but as yet I saw no face nor knew to what to liken the strange shape, so wild and yet so strangely human that it seemed a part of me when first I looked. But in a little while I knew that I was but a part of it — scarce even that, a shadow looking towards a light that must consume it. I fought against the fascination that seemed as if it would absorb my soul and scorch my mind and sweep my body into its seething vortex of undying fire; and as I fought to hold myself against the influence, it seemed as if it, that living fire, took form and features and became the image of a God with wondrous eyes that glowed as do the embers of the fire when burning clear with caverns of throbbing radiance and unresting palpitations, flushing and gleaming, or sinking into momentary dulness like a sulky face swept by a passing cloud of temper. But strange and fascinating as it was, that beauty seemed to be unable to define itself; there was a *want* that left in the beholder a wild yearning, in itself so keen as to appear the most intense delight mingled and tinged with woe unutterable. And then I knew that this on which I gazed was a reflection of some higher thing, an *image only* on the waves of that deep ocean in which the world and all things corporeal float formless and uncreate until the creative fire of Eros pierces its depths, and awakening all its energies into activity, mirrors itself upon the seething vortex of illusion.

Each one who looks into the depths shall see this image; they who have no heart to search the depths of beings shall feel the fire within their veins and hail the presence of a God and feed the flame with

their own substance, giving their lives in acts of impious sacrifice to the consuming fires of the lower world, responsive to the passions that so insistingly demand the tribute of self-immolation on the altar of desire.

And from his place beside the throne on high the God of Love looks down and sees the distorted image of himself torturing, deceiving, and destroying all who fall beneath the spell of his pervading magic, while tears of pity for the woes of men fall silently; and he waits, divinely patient, for the hour when man shall rise from his long dream of passion, and turning his eyes up towards the Sphere of Light, shall know that he too is divine. Then shall man recognize the God of Love who stands beside the throne and call to him to show the path by which he can regain his place and once more sit upon the throne of his divinity and rule within the kingdom of the soul, the soul of all humanity.

TEMPTING COUNTERFEITS VS. REALITY:

by Lydia Ross, M. D.



VISITORS at Point Loma who learn something of the high moral tone of the Râja Yoga College here and of the way in which the young people are protected from evil influences, are much impressed with these educational conditions, as desirable as they are unique. Compared with the average youth's environment, which modern life keys to an ever-increasing pitch of excitement, self-indulgence, and artificiality, the serene, disciplined, natural life of the Point Loma young folk makes an atmosphere of quite another world. Even the keenest critics admit this.

The judgment, however, becomes so colored by the prevailing customs and ideas and the critical minds are so skeptical from previous failures in fulfilment, that even friendly visitors are prepared to find a flaw somewhere. So it is not surprising to hear them say: "Well, there is something wonderful here and it is the right way to live; but how will it be with these young people when they leave the school and go out to meet the unknown temptations of ordinary life? How will they stand the test?"

That question touches the point wherein the Râja Yoga method differs from prevailing educational systems, in training the pupil, not for examination day, but for *practical life*.

In analysing temptations of any kind they may be traced to a common root: the promise of giving the tempted more power — the power to feel more, to think more, to do more. This proffered power is the naturally alluring counterfeit of that conscious inner sense which longs *to be* more.

First take the physical appetites which so often develop a mastery of the thoughtless or deliberately indulgent. The normal sense of taste enlarges the feeling of pleasure, and agreeable food stimulates the body's latent nutritive forces to an output of strength and action. Usually the desire of the alcoholic and drug habitués is not primarily for the *taste* of the drink or the drug but for the coveted feeling of attainment that they (apparently) give, the temporary, apparent return of waning poise and power. Even when unable to stand steadily, the inebriate is convinced of his own strength and importance by the feeling of energy and largeness he has recklessly lashed into an outgoing, aimless tide of exhausting sensation. The maudlin type finds himself the central figure of a fictitious emotional sphere, while the ambitious but incompetent man basks in the pleasing delusion of his own wealth and dignity. The craving for stimulants and sedatives grows with the indulgence which weakens the will, shatters the nerves, dulls the mind, and debases the spirit. The wretched habitué feels a vital lack of selfhood and clutches at even a passing furlough for his mutilated and chaotic sense of identity.

The sense of smell is not only intensified by favorite odors, but these recall and vivify other scenes and sensations. A fragrant flower may suggest a realm of beauty and poetry and sweetness. Savory odors appeal to the sense of taste and the appetite becomes the means of still further arousing one through the memory and imagination. The degenerate nature enjoys even offensive odors as the means of making him more alive to the possibilities of his degenerate world. A dog's markedly developed olfactory sense is not attracted by aesthetic odors as he smells impartially at everything, and follows up — tempted, if you will — those odors that make him more aware of his canine capacity for sensation and action: that, in short, make him more of a dog.

The auditory sense is also the gateway to a larger range of feel-

ing and power. The savage responds to his own defiant war-cry, and the small boy dilates with his noisy activities, as the refined expand under nature's finished rhythm of sound and the tones of inspiring music.

The eye also lights up old and new scenes of thought and feeling and the characteristic sensations are reflexly stimulated whether one seeks an exciting round of changing pictures or chooses more beautiful and useful things, whether the higher or the lower nature is appealed to, it is the larger sense of power to feel or to think or to know that is the attraction of vision.

The sensual appetites are impelling because the creative quality upon the physical plane counterfeits the unity of masculine and feminine principles in the final perfection of human consciousness. The attraction of the sexes depends upon an awakening not only to the qualities of the opposite, but also to an exaltation of the lover's sense of his or her own manhood or womanhood. Exercised merely for gratification the lower appetites fill the indulger's world with insistent desires, capable of leading to degrading depths. But when the creative energy is consciously expended along the uplifting lines of noble and altruistic endeavor it arouses in all the auto-creative sense of power, which, reproductive in its own right, has the satisfying sense of attainment. Unselfish love so far awakens the higher nature to its own richness and strength and beauty that its royal impulse to give would sacrifice the personal self in protecting and idealizing the beloved.

The temptations of ambition spring from a love of power — the power of knowledge, of courage, of beauty, of strength, of influence — those things which arouse the possessor to an enlarged or intensified sense of himself. That the ruling personal ambition too often sacrifices the greatest elements of the nature to obtain the gratification of seeming greatness does not discount the fact of the Real Self which sacrifices its lesser desires to be great.

Back of all counterfeits must be the genuine coin to give the false its spurious value. So beyond the many byways of sense and sensation wherein humanity seeks to feel and to think and to do more there is the sunlit highway of the natural soul-life wherein one grows more conscious of his divine power and possibilities. Normal growth during incarnation is not found in a repeated round of sensational climaxes, but in a progressive journey with an ever-expanding horizon

where the soul dominates the nature forces within and without the body. The child who learns to know the divine reality of his dual nature inevitably comes to find that "pleasure within himself" that is satisfying in its expansive sense of power and beauty and largeness.

That the child is incapable of realizing so profound a truth as that of his divine origin is questioned by a world psychologized with centuries of false teachings of natural depravity, etc. But in the teaching of the dual nature in the Râja Yoga training that calls upon the higher side to master and utilize the force of the lower impulses, the reality of innate power becomes the satisfying keynote of daily life. In the plastic period of child growth, he should be spared the usual external distractions while acquiring the habit of looking within to "find himself." Protection from the taint of artificial life is no more enervating than the suitable care the gardener gives to seedlings while they take firm root for future growth and resistance.

Temptation can only tempt where there is lack and longing. One who has learned how to live in the fulness and richness of the reality can easily estimate the worth of any imitation, familiar or unknown. Theosophy does not haggle over theological minutiae. It broadly asserts that the divine man incarnating becomes dual in nature. Râja Yoga training confidently challenges the indwelling soul to come forth and declare itself.

LIFE AND TEACHINGS OF PYTHAGORAS:

by F. S. Darrow, A. M., Ph. D. (Harv.)

III. THE TEACHINGS



AS Pythagoras met with the immemorial fate of the world's great teachers, many fantastic distortions of his teachings were published; some of them, in his name by his enemies, for the express purpose of bringing his teachings into disrepute; and many things were imputed to him which he certainly never said or did. Probably he did not commit any of his teachings to writing, but it is certain that his disciples memorized his sayings and treasured them as the oracles of the Deity. He had two forms of teaching: one public or exoteric, and one private or esoteric. It is noteworthy that wherever his teachings prevailed, sobriety and temperance displaced licentiousness and luxury, for the distinguished Pythagoreans were men of great uprightness, conscientiousness, and self-control, capable of devoted and enduring friendships.

(a) EXOTERIC TEACHINGS

The public teachings of Pythagoras consisted principally of practical morals of the purest and most spiritual type and emphasized the virtues of self-restraint, reverence, patriotism, sincerity, conscientiousness, uprightness, truth, justice, and purity of heart. He insisted upon the highest ideals of marriage and of parental duties, and always exerted his influence to suppress wars and dissensions. He was the first to apply the term philosopher or lover of wisdom to himself, as a substitute for the earlier term sage, for he said: "The Deity only is wise; men at their best are merely lovers of wisdom." He was also the first to use the word *kosmos* or "order," as applied to the universe. He used to say:

Drunkenness is synonymous with ruin.

No one ought to exceed the proper quantity of meat and drink.

Strength of mind depends upon sobriety, for this keeps the reason undiverted by passion.

In answer to the question, "When may I indulge in the pleasures of passion?" he replied: "Whenever you wish to be weaker than your *Self*."

Never say or do anything in anger.

Virtue is harmony; health, the Universal Good.

He urged his disciples not to kill animals, because he declared that they have a right to live, as well as men.

It is the part of a fool to attend to every opinion of all men, above all to that of the mob.

Do what you believe to be right, whatever people think of you. Despise alike their censure and their praise.

Add not unto your grief by discontent.

Do not speak few things in many words, but many things in a few words.

Either be silent, or speak words better than silence.

It is hard to take many paths in life at the same time.

Youth should be accustomed to obedience, for it will thus find it easy to obey the authority of reason.

Men should associate with one another in such a way as not to make their friends enemies, but to make their enemies friends.

We ought to wage war only against the ignorance of the mind, the passions of the heart, the distempers of the body, sedition in cities, and ill-will in families.

No man should deem anything *exclusively* his own.

Every man ought so to train himself as to be worthy of belief without an oath.

He used to call admonishing, "feeding storks."

Philosophers are seekers after truth.

The discourse of a philosopher is vain, if no passion of man is healed thereby.

Choose the best life; use will make it pleasant.

Man is at his best when he visits the temples of the gods.

A man should never pray for anything for himself, because he is ignorant of what is really good for him.

Do not the least thing unadvisedly.

Advise before you act, and never let your eyes
 The sweet refreshings of soft slumber taste,
 Till you have thence severe reflections passed
 On th' actions of the day from first to last.
 Wherein have I transgressed? What done have I?
 What duty unperformed have I passed by?
 And if your actions ill on search you find,
 Let grief, if good, let joy, possess your mind.
 This do, this think, to this your heart incline,
 This way will lead you to the Life Divine.

This course, if you observe, you shall know then
 The constitution both of gods and men.
 And now from ill, Great Father, set us free,
 Or teach us all to know ourselves in Thee.

The noblest gifts of heaven to man are to speak the truth and to do good. These two things resemble the works of the Deity.

Place intuition as the best charioteer or guide for thy acts.
 Possess not treasures except those things which no one can take from you.
 Be sleepless in the things of the Spirit, for sleep in them is akin to death.
 Each of us is a soul, not a body, which is only a possession of the soul.

The tyrant death securely shalt thou brave,
 And scorn the dark dominion of the grave.

The greatest honor which can be paid to the Deity is to know and imitate Its perfection.

The wise men say that one community embraces heaven and earth, and gods and men and friendship and order and temperance and righteousness; for which reason they call this whole a kosmos or orderly universe.

Of all things learn to revere your *Self*.

Likeness to the Deity should be the aim of all our endeavors. The nobler, the better the man, the more godlike he becomes, for the gods are the guardians and guides of men.

There is a relationship between men and gods, because men partake of the Divine Principle.

You have in yourself something similar to God; therefore use yourself as the Temple of God.

Be bold, O man! Divine thou art.

Truth is to be sought with a mind purified from the passions of the body. Having overcome evil things, thou shalt experience the union of the immortal God with the mortal man.

(b) THE ESOTERIC TEACHINGS

(1) Symbols

The esoteric teachings of Pythagoras, which he called "the Gnosis of Things that Are," or "the Knowledge of the Reality," so far as they can be gathered from the extant fragments, dealt with (1) Symbols, (2) Number, that is, the inner meaning of arithmetic and geometry, (3) Music, (4) Man, and (5) the Earth and the Universe. In his esoteric teachings Pythagoras gave out the keys to the system of practical ethics outlined in his exoteric sayings. Such of his public utterances as were called Symbols were mere blinds, capable of several interpretations with several distinct and highly important meanings attached to them. H. P. Blavatsky, speaking of these, says:

Every sentence of Pythagoras, like most of the ancient maxims, had (at least) a dual signification; and while it had an occult physical meaning expressed in its words, it embodied a moral precept.

It is no mere coincidence that many of the maxims were and still are current among widely separated nations. The following are examples of some Pythagorean Symbols together with their possible meanings as moral precepts:

“Do not devour your heart”: that is, do not consume your vitality in futile grief.

“Do not devour your brain”: that is, do not waste your time in idle thoughts.

“When you are traveling abroad, turn not back, for the furies will go with you”: that is, do not dally or cry over spilt milk but hasten to accomplish whatever you have begun; otherwise you will fail, and remorse and sorrow will thereafter attend you.

“Do not indulge in immoderate laughter”: that is, restrain the unstable parts of your nature.

“Do not stir fire with a sword”: that is, do not return angry words to an angry man, for “hatred ceaseth not by hatred but by love — this is an everlasting truth.”

“Turn away from yourself every sharp edge”: that is, control your passions.

“Nourish nothing which has crooked talons or nails”: that is, cultivate only kindness of disposition.

“Help a man to take up a burden but not to lay it down”: that is, by toils and sorrows men are strengthened.

“Do not step above the beam of the balance”: that is, live a life of perfect justice.

“Spit not upon the cuttings of your hair or the parings of your nails”: that is, even trifles are important.

“Destroy the print of the pot in the ashes”: that is, correct all mistakes.

“Put the shoe on the right foot first but put the left foot first into the bath-tub”: that is, act uprightly and honestly, washing away all impurities.

“Look not in a mirror by lamplight”: that is, do not be misled by the phantasies of the senses, but be guided by the pure, bright light of spiritual knowledge.

“Transplant mallows in your garden but eat them not”: that is, cultivate spirituality and destroy it not.

“Do not wear a ring”: that is, philosophize truly, and separate your soul from the bonds of the body.

“When the winds blow, give heed unto the sound”: that is, when the Deity speaks, attend closely.

“When you rise from bed, disorder the covering, and efface the impression of the body”: that is, when you have attained unto wisdom, obliterate all traces of your former ignorance.

“Leaving the public ways, walk in unfrequented paths”: that is, lead a spiritual, not a worldly, life.

“Do not offer your right hand lightly”: that is, do not make pledges which you cannot or will not keep, and do not divulge the Mysteries to those who are unfit and uninitiated.

“Do not receive a swallow into your house”: that is, do not disclose the Mysteries to one who is flighty and unstable.

“Speak not about Pythagorean concerns without light”: that is, do not assume to be a teacher until you have become a student.

“When treading the Path divide not”: that is, truth is one but falsehood is multifarious; choose that philosophy in which there is no inconsistency or contradiction.

“Above all things learn to govern your tongue when you follow the gods”: that is, learn the power of silence.

“Disbelieve nothing admirable concerning the gods or the divine teachings”: that is, the Deity is perfect justice and perfect love; “the Divine wisdom is the science of life, the art of living.”

“Do not cut your nails while sacrificing”: that is, in praying, remember even those who are most distant.

“Sacrifice and worship unshod”: that is, approach the Mysteries with a reverent heart.

“Entering a temple, neither say nor do anything which pertains to ordinary life”: that is, preserve the Divine, pure and undefiled; the divine science cannot be judged by the ordinary standards of human opinion.

“Enter not into a temple negligently nor worship carelessly, not even though you stand only at the doors”: that is, seek the Divine wholeheartedly without reference to personal advantage, no matter however humble your position.

“Approach not gold in order to gain children”: that is, beware of all teachers who barter the things of the Spirit; “by their fruits ye shall know them.”

“Inscribe not the image of the Deity on a ring”: that is, do not think of the Supreme as either finite or personal.

(2) Number

The esoteric teachings of Pythagoras in regard to number dealt principally with the significance of arithmetic and geometry, and emphasized the importance of the application of number to weights and measures. He was the first to explain the multiplication table to the Greeks. The leading idea of his system was that of the Unity in Multiplicity. Therefore the Pythagorean concept of harmony was based upon the relationship of the One and the Many, the idea of the One in Many and the Many in One — “as above, so below.” By number Pythagoras meant not merely figures, but regulated motion or vibration, rhythm, law, and order; for he made number equivalent to intelligence. He said:

Number is that which brings what is obscure within the range of our knowledge, rules all true order in the universe and allows of no errors.

He assumed, as first principles, the numbers and the symmetries existing in them, which he called harmonies. He taught:

Virtue is a proportion or harmony. Happiness consists in the perfection of the virtues of the soul, the perfect science of numbers. Nature is an imitation of number.

Pythagorean arithmetic was concerned especially with the first ten digits, which were “hieroglyphic symbols, by means of which Pythagoras explained his ideas about the nature of things.” He taught that unity, the monad or one, is no true numeral, for one multiplied any number of times by itself always equals one; that is, unity unlike the true numerals, has not an infinite series of varying powers, for its square, cube, and other powers, are one and all equal to one, the first term of the series. Another peculiarity, which proves unity not to be a true numeral, is its indivisibility into whole numbers.

The monad is God and the good, which is the origin of the one and is itself Intelligence. The monad is the beginning of everything. Unity is the principle of all things and from Unity went forth an infinite or indeterminate duality, the duad, which is subordinate to the monad as its cause.

Pythagoras taught that the duad, the first concept of addition, was the first true figure and regarded the one as a symbol for the Primitive Unity or the Deity, the Absolute, behind and above the indeterminate or infinite duad, which symbolized chaos or spirit-matter. The triad or the three, the monad plus the duad, symbolized the Divine, the Heavenly, as opposed to the Earthly.

The Pythagoreans say that the All and all things are defined by threes; for beginning, middle, and end constitute the number of all and also the number of the triad.

The tetrad or the four exists in two forms, its actual form the quaternary or the four, the symbol of Earth as opposed to Heaven, and its potential form, the tetraktys, which contains in germ the sum total of the universe, manifested and unmanifested, the Pythagorean dekad or ten, thus, $1 + 2 + 3 + 4 = 10$. The tetraktys, therefore, was regarded as a very sacred symbol. The pentad or number five, symbolized man. The senary or number six, is, of course, composed of two threes, and was regarded as an abbreviation for the alpha and omega of evolutionary growth. The hebdomad or number seven, is the perfect number, par excellence, symbolizing both heaven and earth. In the words of H. P. Blavatsky

The ogdoad or 8 symbolizes the eternal and spiral motion of the cycles, and is symbolized in its turn by the Caduceus (or herald's staff of Hermes). The nine is the triple ternary, reproducing itself incessantly under all shapes and figures in every multiplication. The ten or dekad brings all these digits back to unity and ends the Pythagorean table.

“It is,” Pythagoras says, “the starting point of number.”

Passing from the arithmetic to the geometry of Pythagoras, Plato's statement that “God geometrizes” is undoubtedly Pythagorean in origin, for it is said that Pythagoras perfected geometry among the Greeks, and the two well-known theorems that the triangle inscribed in a semi-circle is right-angled, and that the square of the hypotenuse of a right-angled triangle is equal to the sum of the squares of the sides, are still associated with his name. Pythagoras taught:

From the monad and the duad proceed numbers; from numbers signs; from signs lines, of which plane figures consist; from plane figures solid bodies. The Kosmos is endued with life and intellect and is of a spherical figure.

From one point of view, One corresponds to the dot or point, Two to the line, Three to the plane, and Four to the concrete solid. The dekad was represented geometrically in the form of a tetradic equilateral triangle of ten dots, with one dot at the apex, and four along the base line, thus \therefore . This shows graphically how the tetraktys as $1 + 2 + 3 + 4 = 10$, contains potentially the dekad. This ten-dot triangle filled out by lines becomes an equilateral triangle, with the dot at the apex and at the center remaining as generating-points for

adjacent figures, and especially as the centers of circles, inscribed in and circumscribed about the original triangle.

The principal plane geometrical figures known to have been explained by Pythagoras are the circle in its three forms: one with the center unmarked, the second with a dot at the center, and the third with the diameter drawn:    ; the triangle:  the square:  ; the pentagram, or five-pointed star:  ; and the hexagram, the six-pointed star or so-called Pythagorean Pentacle:  .

The circle was called by Pythagoras “the most beautiful of all plane figures” and in its form with the center unmarked, corresponding to the monad or the one in arithmetic, was placed in a category by itself. The circle with a dot at its center corresponds to the duad, the triangle to the triad, the square to the tetrad in its actual as opposed to its potential form, which is that of the tetradic dotted triangle, as previously explained, the potential equivalent of the decad. The pentagram or five-pointed star corresponds to the pentad, and the hexagram to the senary. The circle with its diameter indicated the actual decad or 10 (for we no longer write the one within the circle to represent ten) as opposed to the potential equivalent of the decad, the tetraktys. In his solid geometry Pythagoras taught that “the sphere was the most beautiful of all solid figures,” and in its form corresponding to the monad, it was classed by itself. Pythagoras explained that both the earth and the kosmos were spherical in shape, and added that the universe was made up of five basic solid figures, which were built up from the triangle and the square: namely, the cube; the tetrahedron; the octahedron, a figure with its eight sides formed by equal equilateral triangles; the dodecahedron, a figure with twelve faces formed by regular pentagons; and the icosahedron, a figure composed of twenty equal and similar triangular pyramids whose vertices meet at the center of a sphere, which is supposed to circumscribe it.

(3) Music

Turning to Pythagoras’ teachings in regard to music, which he regarded as a very important help in controlling the passions, it is said that he was the first to teach the Greeks the tonic relations of the musical scale, and invented for them the monochord, a one-stringed

instrument, used in measuring the musical intervals. Upon these relations he built his celebrated doctrine of the Harmony or Music of the Spheres, that is, that the heavenly bodies, composing our solar system, in the course of their rotations emit the notes of the scale. H. P. Blavatsky and the ancients explain this by saying that Pythagoras called

a "tone" the distance of the Moon from the Earth; from the Moon to Mercury $\frac{1}{2}$ a tone, thence to Venus the same; from Venus to the Sun $1\frac{1}{2}$ tones; from the Sun to Mars a tone; from thence to Jupiter $\frac{1}{2}$ a tone; from Jupiter to Saturn a tone; and thence to the Zodiac a tone; thus making seven tones, the diapason harmony. All the melody of nature is in those seven tones and therefore is called "the Voice of Nature."

Pythagoras declared that the harmony of the spheres is not heard by the ordinary human ear either because it has always been accustomed to it from the beginning of life, or because the sound is too powerful for the capabilities of the physical ear. In substantiation of this theory it is interesting to note that modern science expresses the intervals of music by proportions similar to those which mark the tonal distances of the planets.

(4) Man

Self-contemplation was strongly insisted upon and played a most vital part in the Pythagorean training. To his esoteric section Pythagoras taught the immortality of the soul, its pre-existence, and its rebirth; karma; and the septenary constitution of man, partially veiled, it is true, under the form of a triple division of the soul into animal, human, and divine parts.

There is a doctrine whispered in secret that man is a prisoner, who has no right to open the door and run away. The gods are our guardians.

The soul is a harmony and the body its prison.

We choose our own destiny and are our own good or bad fortune.

Rash words and acts are their own punishment.

We are our own children.

Intentional perversions of the teachings of Pythagoras, mere travesties of his ideas, are plainly evident in what has come down to us in regard to his belief in metempsychosis. Thus we are told that his enemies circulated the story that Pythagoras had declared that one of his relatives had passed into a bean, a vicious joke based on the fact that beans were excluded from the Pythagorean diet. Another

similar malicious fiction about Pythagoras is thus referred to by Xenophanes, a contemporary philosopher.

They say that once, as passing by he saw
 A dog severely beaten, he did pity him,
 And spoke as follows to the man who beat him:
 " Stop now, and beat him not; since in his body,
 Abides the soul of a dear friend of mine,
 Whose voice I recognized, as he was crying."

That Pythagoras, himself, did not believe in transmigration after such fashion, is shown quite plainly by the following statements of Hierocles, the Neo-Platonist in his commentary upon the *Golden Verses* of Pythagoras:

If through a shameful ignorance of the immortality of the human soul, a man should persuade himself that his soul dies with his body, he expects what can never happen; in like manner he who expects that after death he shall put on the body of a beast and become an irrational animal because of his vices, or a plant because of his dulness and stupidity — such a man, I say, acting quite contrary to those who transform the essence of man into one of the superior beings, is *infinitely deceived* and *absolutely ignorant* of the *essential form* of the *soul*, which can never change; for being and continuing always man, it is only said to become God or beast by virtue or vice, though it cannot be either the one or the other.

The following quotations give us true representations of Pythagoras' ideas on pre-existence and rebirth.

Souls cannot die. They leave a former home,
 And in new bodies dwell and from them roam.
 Nothing can perish, all things change below,
 For spirits through all forms may come and go.

Thus through a thousand shapes, the soul shall go
 And thus fulfil its destiny below.
 Death has no power th' immortal soul to slay;
 That, when its present body turns to clay,
 Seeks a fresh home and with unminish'd might
 Inspires another frame with life and light.
 So I myself (well I the past recall) . . .

Pythagoras regarded rebirth as a gradual process of purification and taught that the soul by reason of nobility of character gained by struggles upon earth was destined to be exalted eventually into far higher modes of life. "Imagination," he explained:

is the remembrance of precedent spiritual, mental, and physical states, while fancy is the disorderly production of the material brain.

Man is perfected first by conversing with gods, which he can do only when he abstains from evil and strives to resemble divine natures; secondly, by doing good to others, which is an imitation of the gods; thirdly, by leaving the mortal body.

By our separation from the Deity, we lost the wings which raised us towards celestial beings and were thus precipitated into the region of death where all evils dwell. By putting away earthly passions and devoting ourselves to virtue, our wings will be renewed and we shall rise to that existence where we shall find the true good without any admixture of evil.

The soul of man being between spirits who always contemplate the Divine Essence and those who are incapable of contemplating it, can raise itself to the one, or sink itself to the other.

Every quality which a man acquires originates a good or bad spirit, which abides by him in this world and after death remains with him as a companion.

Pythagoras taught that man is a microcosm, a compendium of the universe, with a triple nature, composed of (1) an immortal spirit, the Spiritual Soul, intuitive perception, the *Nous*, a portion of the Deity; (2) a human intelligence, the Human Soul, the rational principle, the *Phren*; and (3) the sensitive irrational nature, the Animal Soul, the seat of the passions and desires, the *Thymos*. The *Nous* and the *Thymos*, he stated, are common to man and the lower animals, but the *Phren*, which in its higher aspect is immortal, is peculiar to man.

The immortal mind of man is as much more excellent than his sensitive irrational nature as the sun is more excellent than the stars.

The physical body is but a temporary garment of the soul, into which "the *Nous* enters from without." "The sense perceptions are deceptive."

The principle of life is about the heart, but the principle of reason and intelligence in the head.

Pythagoras added that at death the ethereal part of man freed from the chains of matter is conducted by Hermes Psychopompos, the Guide of Souls, into the region of the dead, where it remains in a state according to its merit until it is sent back to earth to inhabit another body. The object of rebirth is gradually to purify the soul by successive probations, until finally it shall be fitted to return to the immortal source whence it emanated.

(5) The Earth and the Universe

It is well-known that the ideas expressed by Plato in his *Timaeus*, the dialog which he named after his Pythagorean teacher, are derived

almost entirely from Pythagorean sources. Therefore it is probable that Pythagoras taught about the earlier continents, which were destroyed alternately by fire and water, and in particular about the legends of Atlantis, including the account of an Atlantean invasion of Greece about 10,000 years B. C. before the Greeks lived in the Greek lands — an invasion which was repelled by the inhabitants of pre-historic Athens, who were akin to the ancient Egyptians.

In regard to our solar system, Pythagoras knew not only that the earth is spherical, but also taught that the sun, likewise spherical, not the earth, is the center — a theory rediscovered more than 2000 years later by Copernicus and Galileo. Pythagoras also explained the obliquity of the ecliptic, the causes of eclipses, that the morning and evening star are the same, that the moon shines by light reflected from the sun, and that the Milky Way is composed of stars. He held that “the Universe has neither height nor depth but is infinite in extent,” that

there is a void outside the Universe into which the Universe breathes forth and from which it breathes in,

and that

the Universe is brought into being by the Deity and is perishable so far as its shape is concerned, for it is perceived by sense, is therefore material, but that (its Essence) will not be destroyed.

Pythagoras declared that all nature is animate, for Soul is extended through the nature of all things and is mingled with them and he believed in one Deity, ruling and upholding all things.

There is One Universal Soul diffused through all things — eternal, invisible, unchangeable; in essence like Truth, in substance resembling Light; not to be represented by any image; to be comprehended only by the *Nous*; not, as some conjecture, exterior to the Universe, but in itself entire, pervading the sphere which is the Universe.

From this One Universal Soul proceed Spiritual Intelligences, above, below, and inclusive of man; the subtle ether out of which they are formed becoming more and more gross, the further it is removed from the divine Source. He classified these Hosts or Hierarchies of Spiritual Intelligences into gods or major divinities, daemones or lesser divine beings of good and bad natures, and thirdly heroes or disembodied human souls, “immortal minds in luminous bodies,” in

position intermediate between men and the daemones. He declared "the whole air is filled with souls."

H. P. Blavatsky says:

In the Pythagorean Theurgy these hierarchies of the Heavenly Host and the gods were expressed numerically.

The Pythagoreans believed that the forces of nature were spiritual entities. They taught that there are ten spheres formed by the Heavenly bodies, those of Mercury, Venus, Mars, Jupiter, Saturn, the fixed Stars, the Sun, the Moon, the Earth, and the Counter-earth or the Antichthon, about which little has come down to us but which is presumably connected with "the riddle of the Eighth Sphere." Furthermore the Pythagoreans taught that there were ten cardinal pairs of opposites or ten antithetical principles, which constitute the elements or Stoicheia of the Universe, namely, (1) the limited and the unlimited; the finite and the infinite; (2) the One and the Many; (3) light and darkness; (4) good and bad; (5) rest and motion; (6) the masculine and the feminine; (7) the straight and the crooked; (8) the odd and the even; (9) the square and the oblong; and (10) the right and the left.

PHOTOGRAPHY AND THE INVISIBLE:

by Philip A. Malpas



If a spectrum be thrown on a blackboard with a lantern, in a dark room, one end will be violet and the other red, to the ordinary eye. If a plain photographic sensitized plate is placed against the blackboard so as to receive the spectrum on its central portion during a suitable exposure and is then developed, fixed, and replaced in its original position, the result shown is remarkable. At the red end the plate is unaffected; the orange and yellow and green are scarcely recorded; the blue and violet are well represented, but the part of the plate most affected is that beyond the visible violet far into the "darkness" of the blackboard.

Here is a sensitive surface or substance which can "see," as though brilliantly lighted, a surface which to the ordinary eye is invisible, but, on the other hand, has some difficulty in seeing the red and yellow, which the eye can see quite plainly. Needless to remark

that this is why a true red or yellow light is "safe" for ordinary plates and for dark-rooms. On the other hand it would be possible to have a dark-room which would be to the plate a very light room indeed, being filled with these invisible rays beyond the violet end of the spectrum.

And yet there are some eyes which can plainly distinguish the fact that a substance or surface is giving off these powerful rays, invisible to less sensitive eyes. Perhaps this is one of the thousands of little forerunner facts which testify to the increase of sensibility prophesied by H. P. Blavatsky for this present century.

Now if a solution of one per cent of sulphate of quinine, one centimeter thick, is used in a glass cell before a lens or plate it may delay the exposure by perhaps six times the normal time, thus showing that of our photographs taken under ordinary conditions on ordinary plates we have been accustomed to accepting as true pictures reproductions of the invisible, although much of that invisible coincides with the visible, since these rays are emitted by so many substances.

But a false standard has been established unconsciously in our minds. Where blue skies should be, we are content to see a pure white in a photograph. Where reds and yellows abound we expect altogether too dark a representation, as with grass and green trees.

The quinine light-filter (aesculine, extracted from the horse-chestnut, serves as well) absorbs or is largely opaque to these rays and such a filter is much used now with specially sensitized plates to allow the colors to be reproduced in monochrome in truer relation. A yellow filter will also absorb some of the visible blue. The glass of the lens too is responsible for the absorption of a proportion of these rays. By an action not yet understood the dyeing of plates with certain dyes renders the silver in them far more sensitive to the various colors in the green, yellow, and red of the spectrum.

Is it not probable that silver has the power of sensing these rays so keenly, while the human eye, for reasons best known to the human mind, has had and lost that power, but may be now beginning to regain it? Such a recovery is not made without strain and natures that can begin to sense these invisible rays must either strengthen and purify themselves to the utmost degree possible or suffer what dry leaves suffer in the flames, a burning out of the particles that are not tuned to withstand the red fire that burns them. Hence the theo-

sophical reason for purity and strength, first, last, and all the time, in preparation for the burning fiery flames of added sensitiveness which come and have come quite soon enough for us to prepare against rather than seek.

Knowing what is now known of the efficacy of light in curing certain affections, especially the violet and blue light, is it too early to suggest that much of the power of quinine is due to the body being saturated with this "colorless" dye and so cutting off light which the constituents of the body are not strong enough to bear without their balancing power being impaired, and so leaving the battlefield at the mercy of inimical fever forces?

Tropical travelers are warned not so much to use quinine after attack, but to saturate the body (with minute doses) commencing several days before entering the dangerous zone.

In spite of endless fraud and humbug and "fake" photography, it has long been suspected that the invisible can be photographed. As shown, we have never been doing anything else in our photography except photographing much of the invisible. Without saying that it has or has not been done, we may well ask if it is really so difficult to imagine that much of what inhabits the "seeming void" may be made visible to the lunar surface of the plate?

Professor Wood's experiments on the lines of photography by invisible rays are of absorbing interest. Not only has he made interesting photographs of objects by means of the invisible violet rays, but also by means of the invisible rays below the red end of the spectrum. And he shows one very interesting result of photographing Chinese white by these ultra-violet rays — as though the pigment were a pure black! This illustrates the fact long known to photo-engravers' artists that Chinese white is a bad white to use except in a mixed tint. The Chinese white cuts off so much of this invisible chemically-active "white" as to appear gray even to an ordinary plate's "lunar eye."

Another startling result is that by the ultra-violet light a man's shadow may entirely disappear when he is photographed in sunlight. One wonders if the strange Eastern "superstitions" as to shadows and men without shadows do not have a real scientific basis. Perhaps R. L. Stevenson's little child who rose so early that his "naughty little shadow had stayed at home . . . and was fast asleep in bed," could tell us.

HEREDITY AND BIOLOGY: by H. T. Edge, B. A. (Cantab.)

THE word "heredity" is one that is much conjured with nowadays, so that it is important to understand its meaning and import. In so far as its meaning covers facts ascertained by reliable observation, and correct inferences therefrom, we must be prepared to accord the word the respect which in that case it deserves; but in so far as it may stand for imperfect observations and the faulty theories inferred therefrom, we must be equally prepared to apply scrutiny and reserve.

One thing we find is that the word is frequently used, even by accredited authorities on biology, in a variable sense; in the course of an argument the word has two or more distinct meanings, and the arguer does not seem to be aware of the variation. This of course indicates a nebulosity in the reasoning and leads to confusion and wrong conclusions. For instance, in a particular case, where a lecturer is reported, we find that he uses the word (1) in the sense of "the fact that organic cells reproduce their kind," and (2) in the sense of "some power or faculty in virtue of which they reproduce their kind." These two senses are quite distinct, and would have been given separate heads in a dictionary; to ignore the distinction in an argument both arises from and creates confusion.

But let us at present consider the second meaning — that of some power or property in virtue of which an organic cell can reproduce its kind. Biology, within its present scope, must confine itself to admitting the existence of this power and to tracing its workings. The source of the power lies outside the field of ordinary biological research. For, granted that physical matter is actuated by an agency, that agency must be immaterial; or at least, if material, then material in another sense than that in which physical matter is material. Now biologists may claim that this phase of the subject does not concern them; and that point we should be willing to concede in all cases where the investigations were confined to their appropriate limits — that is, to the limits appropriate to a confessedly limited science. But what we often actually find is that theorists overstep these limits and assume an attitude of positiveness and authority to which (by the logic of their own admission) they are not entitled. We even find proposals to base legislation upon biological theories; and there is the danger that in small self-governed communities such experiments may actually be carried into effect. When it comes to this therefore we are

justified in inquiring more jealously into the credentials of biology; for we do not readily concede the right to be governed by people who have confessed that certain vital phases of their subject do not concern them.

Hence, however the case may stand as regards merely theoretical science, when there is an attempt to apply theories to matters of government and public policy, the restrictions become a matter of vital importance. If we are to achieve successful results in applied biology, then we must positively know something about these mysterious potencies which lie behind matter and which many biologists say do not concern them; for these forces actually exist and count, whether biologists understand them or not; and though they may be ignored on paper, their effects cannot be ignored.

That which lies behind matter is mind — something well known to our experience but not definable in terms of space. The mental aspect of heredity is far more important than the merely physical. The bearing of this truth upon the question of race-improvement and the elimination of degenerate types is important. In paying so much attention to the physical side of the question we are ignoring the important factors and exaggerating those of lesser importance.

In agriculture, attention to the soil is all very well and necessary; but attention to the nature of the seed planted is generally considered as counting for a good deal in determining the nature of the crop to be reaped. Biological theorists are flooding us with schemes for improving the soil in which the human plant grows; and very excellent some of these schemes are. But what about the seeds of the human plant? Nay more; we have not even exhausted the question of the soil; for besides the physical soil, is there not the mental soil? In short, an abundance of factors enter into the question, all of which are of vital import, yet of which but a few fall under the attention of biological theorists.

Heredity includes the two factors of innate potentiality and environment; but the former, since it escapes the observation of physical science, is minimized in favor of the latter. There is an attempt to make environment account for the whole set of phenomena; as though the nature of the crop depended entirely upon the soil and not at all upon the nature of the seed.

In the question of parental transmission the same considerations apply. While it is true that the offspring derives many of its charac-

teristics from its parents, and others from its surroundings, we know that parentage and environment cannot explain everything. There is another factor; and this factor is what corresponds to the seed in our illustration from agriculture. In fact it is the *innate character* of the individual. For of a man's character, part is due to parentage and environment and part is inherent in the individual himself. The character is the resultant of these two components. The influence of this inherent factor is seen in families, where, though all the children have the same parents, the characters may be widely different. We are aware that an attempt is made to explain this fact by saying that the different children have combined the characteristics of the parents in different proportions; but this is not an explanation of the cause, but merely a restatement of the problem in another form.

Into the processes of generation and birth there enter many different factors, each of which calls for study, if we would know the truth and arrive at safe and practical conclusions. Even plants and animals have what may be called *vital souls* or *monads*, which, working behind physical matter, cause it to grow and develop. In the case of man there is still more, for such a process would produce merely an idiot. There is the human Soul, and this has its own character and destiny — its Karma — brought from its previous lives. This Karma is a potent determining influence in heredity, and it operates much more powerfully in some individuals than in others, this depending upon the stage of development which the particular Soul has reached.

The principle of heredity, as defined by most biologists, is incomplete and needs the Theosophical teachings to complete it. It is often wrongly supposed to conflict with the Theosophical teachings, but so far as it conforms to facts it cannot do this. Theosophists may find themselves unable to accept all the speculations of biologists, but they can never have any quarrel with the facts.

In biological and anthropological works, in quasi-scientific or quasi-sociologic novels by immature and frequently morbid thinkers, and to some extent even in stage plays, we see the speculations of theorists brought forward as the basis for proposed social polities; and bad indeed would be our case should such experimenters ever attain the influence they covet. Frightful doctrines regarding marriage and parentage, inhuman suggestions as to the treatment of malefactors and weaklings, and other horrors, now growing familiar,

will readily suggest themselves to the reader. And as these signs spring from a misuse of science, which science itself seems unable to prevent; while no religious organization seems competent to deal with the problem; the importance of teachings which really can tell us something about our own nature is evident. But it is not of new dogmas that we speak; the teachings referred to are of the nature of demonstrations. When anyone is *shown* something which he did not before perceive, and recognizes it for a truth, and makes effectual use of it, then he is satisfied and needs not inquire into its authenticity. The purpose of Theosophy is to *demonstrate* the laws of human nature and nature in general. Its appeal is to the understanding.

INCORRODIBLE BRONZE: by Travers

IT has frequently been maintained that ancient nations, some of whose art-works remain to us, knew secrets in metallurgy which have been lost and not yet recovered by us; and that in this way they were able to make bronze tools as hard as steel, or harder, to make metals which would not corrode, etc. Where one has a wish to prove that ancient races did not possess such knowledge, there is a conflict between theories and facts, resulting in attempts to find an explanation which will solve the dilemma. But where one has no reason for desiring to represent the ancients as not being so endowed, the facts present no difficulty. On the one hand we have monuments of the hardest stone, elaborately engraved with deep and accurate intaglio. On the other hand we know that many ancient civilizations were of extremely long duration, and that surviving offshoots of these great civilizations show a remarkable skill in many arts and industries. There is an *a priori* probability that many processes were known which have not yet been rediscovered; and the fact that these architectural and sculptural remains exist merely increases that probability.

With regard to incorruptible bronze, the following, which is condensed from the *Journal* of the Royal Society of Arts (Britain), is interesting.

Figures of the Buddha are found in the north of Siam in great numbers, on the sites of ancient temples which have been crumbling

for centuries, leaving the figures standing amid the forest trees. The interesting thing about these figures is the perfect condition of the bronze after centuries of exposure to tropical suns and rains.

This bronze is called by the natives "samrit" — the perfect or auspicious alloy — and its composition for a long time remained a secret, until, according to the American Consul at Bangkok, a few years ago the formula was discovered in an old Siamese manuscript belonging to the late King of Siam. The following is a translation:

Take twelve ticals (one tical is equal to one half-ounce avoirdupois) weight of pure tin, melt it at a slow fire, avoiding bringing it to red heat. Pour two ticals weight of quicksilver, stir until the latter has become thoroughly absorbed and amalgamated, then cast the mixture in a mold, forming it into a bar. Take one catty in weight (eighty ticals) of refined copper and melt it; then gradually incorporate with it the amalgam, keeping in the meantime the fused mass well stirred. When this has been done, throw into the crucible a sufficient quantity of ashes obtained from the stems of the *bua-bok* (lotus) creeper so as to cover the molten metal. Remove the dross with an iron ladle. The metal remaining is samrit bronze.

It is surely easy to understand that many such formulas might have been known and never hit upon since. The possibilities in the way of making alloys are endless, especially when it comes to using ingredients or reagents other than metals. It would be strange indeed if an industrious, highly intelligent, and very patient people, working for ages, inspired by enthusiastic motives, should *not* have discovered many things which are unknown to us whose history is so recent and whose records have been so largely concerned with less peaceful arts.

SCIENTIFIC ODDMENTS: by the Busy Bee

THE largest flower in the world is said to be *Rafflesia*, a native of Sumatra. It is composed of five round petals of a brickish color, each measuring a foot across. These are covered with numerous irregular yellowish white swellings. The petals surround a cup nearly a foot wide, the margin of which bears the stamens. The cup is filled with a fleshy disk, the upper surface of which is covered with projections like miniature cows' horns. When empty, the cup will hold about twelve pints. The flower weighs about fifteen pounds, the petals being three-quarters of an inch thick.

QUITE a field of discovery lies open in connexion with photography by invisible light, for it can reveal objects whose existence was not suspected, especially on the moon and other celestial bodies. The photograph is taken through a quartz lens coated with silver, which is impenetrable to visible light but not to ultra-violet rays. White flowers come out black, and a glass porch looks as if made of sheet-iron. A man standing in the sunlight was seen to have no shadow, which shows that the ultra-violet rays do not come directly from the sun but are present in diffused light.

It is often desirable, in delicate scientific measuring, to convey a cool beam of light to a small scale which is to be read; and one clever device for doing this is to send the light along a glass rod. It might be thought that the light would escape through the sides of the rod and that it would therefore be necessary to coat them with some opaque substance; but this is not the case. Light does not pass through glass when it strikes the glass very obliquely. If we look very obliquely at a sheet of glass, we do not see the objects on the other side of it, but we see the reflection of those on the same side as that from which we look; the glass acts as if it were silvered. This is what is known as "total reflection"; and in accordance therewith the beam cannot escape through the sides of the rod. Thus the rod acts like a tube along which the light, as though a fluid, runs; rather a suggestive fact in connexion with currents and transmission generally.

Now that we know of radium emanation, we have a scientific explanation of the difference between natural curative waters when drunk at the spring and the same waters after being bottled and exported. Things may be chemically identical, and yet different—a reflection that should help to prevent us from becoming too dogmatic. This discovery about mineral waters has led to the invention of what may be called "artificial genuine waters"; they are mineral waters artificially impregnated with radium emanation. These have been used curatively with success. Following their use came that of radium baths, and then radium air-baths and radium inhalers. Patients can be put into a room whose air is impregnated with emanation, or they can inhale through a nozzle connected with a bottle. One naturally wonders how many more influences there may be in nature which have not yet been detected, and how many hygienic beliefs are con-

sequently based on imperfect knowledge. What happens to the fresh air after it has been drawn into a building, heated in an apparatus, and distributed? Chemically the same it may be, but it differs a good deal in its effects from the air outside. And there is the question of prepared foods; is it enough that they be chemically the same as the natural product?

THE devising of new luxuries is of doubtful advantage; for not only is luxury itself enervating, but it is often not even achieved, for our needs and susceptibilities increase with their satisfaction.

Soon it will not be necessary to have any circulation in your feet; nor to use warm foot-gear or warm your feet at the fire. The carpet on which you tread will itself be warm; or if it is not, you can make it so in a moment by merely pressing the ubiquitous and indispensable button in the wall. Stoop down and examine this magic carpet; it looks just like any ordinary unpretending piece of floor-furniture. But unravel some of its threads and you will find that they contain that all-pervading nerve of modern life — a wire. Upon a woolen thread is wound a tape made up of fine strands of nickel wire; over this again goes more wool, and so the wire is made invisible and flexible. A cord ending in a plug connects the carpet with the wall or the lighting fixture. One would think there was risk of the carpet going up in a puff of blue smoke; nor is one much reassured by the statement, in a scientific paper, that “when overheated, the resistance rises and cuts down the current, so that an automatic regulating action is given which prevents overheating.” The rise of resistance would increase the quantity of heat generated, whereas the lessening of the current strength would only reduce the quantity of heat in the proportion of the square root of the diminution in current strength.

A NEW method of chemical analysis has been discovered by Sir J. J. Thomson. It makes use of the Crookes vacuum tube, which, as is well known, consists of a glass vessel containing a residuum of air or other gas in a highly rarefied state. A platinum wire is sealed into each end of the tube, each wire connected with an electrode within the tube. A high-potential electric current is transmitted across the rarefied gas, being carried by the particles, which, owing to the rarefaction, have a greater freedom of movement. When these charged particles strike the walls of the tube or an obstacle placed in their

path they produce beautiful luminous effects. Professor Thomson, in his new method of analysis, pierces the negative electrode with a tube of very fine bore, and it is found that the charged particles of gas pass through this tube into the space behind, where they will produce luminosity on a screen in their path. Now, as is known, these particles can be deflected from their straight path and caused to take curved paths by certain electric and magnetic methods. But the amount of deflection so produced varies according to the mass and velocity of the particle. Professor Thompson has so arranged the experiment that the amount of deflection produced in the various particles present is indicated by the spot at which they strike the screen. If they proceeded in a straight path, they would strike the screen in the center; the more they are deflected, the further from the center is the point at which they strike. This affords a means of analysing the composition of the gases present; but it is also necessary to take into account the fact that the amount of deflection depends not only on the mass and velocity of the particles but upon the amount of electric charge they are carrying. But this merely multiplies or divides the results by integral quantities.

It was found by these experiments that no matter what gas was being examined, hydrogen was always present, and also carbon, nitrogen, and mercury; mercury would be likely to be present in the air of a laboratory. In examining marsh gas (CH_4), besides curves corresponding to marsh gas, carbon, and hydrogen, there were found other curves which by calculation would correspond to CH , CH_2 , and CH_3 , compounds which are not known to the chemist and which must be momentary transition stages in the decomposition of marsh gas.

This method of analysis is rapid, can be performed with minute quantities, and is not hindered by the presence of impurities, for these register themselves without interfering with the other elements.

Two prophecies by H. P. Blavatsky in *The Secret Doctrine* were that chemistry and biology were the twin magicians of the coming time, and that it would soon be admitted by men of science that the Occult teaching is true — that every cell, atom, and speck in the universe is alive.

The microscopic germ is every day pushing more to the front and threatening to elbow the mere molecule out of the field. Even familiar chemical reactions will not come off if nothing else but the chemicals concerned is present; there has to be something to start the reaction,

something electrical or who knows what. So we are told. Any day we may expect to hear that the electrons are alive; at any rate they are pretty lively and capable for "dead" things.

Bacteria are not all deadly or even maleficent. There are bacteria that are good for us, necessary for our existence. The human body can be described as made up of minute organisms. Disease means that the destructive ones have prevailed over the constructive; but when there is a proper balance of the two sorts we are healthy.

And now we learn that some of the beneficent bacteria shine — emit light — a sure token of their saintly character! But they do not merely absorb it and give it out again like some chemicals and phosphorescent bodies; they create their own light. "*Fiat Lux,*" they say, *et lux fit.* This light, too, is without heat, wherefore it is the most economical light possible. When *we* create light we create with it enough heat to run a hell, and all this represents waste. The most efficient electric filament, it is said, gives only 5% of the energy in the form of light. The luminous bacteria must have a nutritive substance and oxygen. They abound most in sea-water, and on the Pacific Coast the sea at certain seasons is a magnificent spectacle at night, each wave shining with a soft bright light of undefinable colors. But they can be experimented with in the laboratory. *Photobacterium phosphorescens* is obtained from the herring, duly fed and bottled, and can be used to read by. A scientific magazine shows a photograph of a picture of Lord Lister most appropriately illuminated by bacteria which are contained in glass tubes near the picture.

Light has been regarded mainly as a means of vision; but it is evidently more than this. In ancient science it is spoken of as one of the creative powers. In physics we recognize it as among the active transforming forces. We can regard it either as a form of energy or as a form of matter — these amounting to little more than alternative points of view. Behind the various phenomena classed as "light" lies their ultra-physical *cause* — the *being*, the *thing-in-itself*. When we speak of light as illuminating the mind or emanating from the source of inspiration, we are commonly held to be employing a figure of speech, a metaphor. But we might as well turn the matter around and regard the scientific use of the word light as a metaphor.

There are various kinds of light. Moonlight may be mistaken for the light of the sun by some creatures that have not seen the latter; also there are owls and bats which prefer it. Candles prove a source

of destruction to ignorant moths. The lowliest germs, as we see, can emit a certain luminosity; even decaying matter shines. And so there are various kinds of light in the world of mind; but best of all is the sunlight.

Twinkle, twinkle, little germ,
How I wonder why you squirm,
Down among my flesh and blood,
Like a diamond in the mud.

How doth the little busy bug
Improve each shining hour
By causing it to shine some more
With half a candle-power.

Dr. What's-his-name

LINNAEUS AND THE DIVINING-ROD:

Contributed by P. F.

LINNAEUS in one of his works relates an experience he had in the finding of noble metals by means of the divining-rod, and does it in the simple good-humored way that marks all his writings and makes them such delightful reading. He says:

The divining-rod is a curious contrivance, and people will have us believe that the rod can tell where metals are hidden. Now and again my secretary would take a twig of hazel forked evenly at one end and would amuse the company with it. This happened also at this place, one person concealing his silver snuff-box, another his watch, here and there in the bushes, and in most cases the secretary found them. Now I had never believed in the divining-rod and did not like to hear it mentioned. It provoked me that it should be recommended in this way, and I imagined that my friends and my secretary were in collusion to deceive the company. So going to a large field north of the barn, I cut out a piece of turf, placed my little purse in the hole, and covered it up so carefully that nobody could see the least trace of it. My own mark was a great ranunculus growing near the place, and there was no other tall flower in the whole field. When all was arranged I went back to the company, told them that I had concealed my purse in the field, and asked the secretary to find it with the help of his divining-rod. If he found it, then I would believe in the rod, so sure was I that no mortal but myself knew the place where the money was.

The secretary was delighted with such an opportunity to make me think better of the rod which I used always to ridicule; and the company too were most anxious to watch this master-test. The secretary searched for a long while, a full hour at least, and my host and hostess and I had the pleasure of seeing the rod work in vain; and as we did not get the money back, the rod was held up to ridicule.

At last I repaired to the spot with the intention of recovering my purse, but only to find that our rod-walkers had trampled down all the grass by their perambulations. Not a trace was left of my ranunculus, and I was compelled to search for my money with the same uncertainty as the rod. I felt no inclination

to bet a hundred crowns on the rod, for all of us were engaged in a vain search which provoked both irritation and amusement. Finally I had to give it up, but the baron and the secretary asked me to tell them the place approximately, which I did. The wicked rod, however, refused to strike and pointed to a place right opposite. Finally, when all of us were tired of it, and I most of all, the secretary stopped at a place quite far from the one I had indicated, saying that if the purse was not there it would be useless to try to tell the place. I did not care to seek, as it was not at all in this direction that I had (as I thought) placed the purse. But Baron Oxenstjerna lay down upon the ground and put his fingers around the little piece of turf where the money was lying!

Thus the rod was right that time, and gave me back the money I should otherwise have lost. This is fact. If I see more such instances, I suppose I must believe what I do not want to believe. For it is quite different from the magnet and attraction between iron and iron; that a hazel twig can tell me the place where noble metals are—to that neither our outer nor our inner senses consent. Still I am not settled as to the divining-rod; yet I will not venture to bet as many crowns on it another time.

LOMALAND CAÑONS: by W. J. Renshaw



POINT LOMA is an age-old peninsula at the extreme south of southern California, close to the Mexican border, "Table" and "Tent" mountains in old Mexico forming part of the unsurpassable view across San Diego Bay. It is situated between the thirtieth and thirty-fifth parallels of latitude (N.), about half way between the latitudes of Gibraltar and Cairo. It runs within a few points of due south from the mainland and is roughly wedge- or pennant-shaped, its eastern curve forming the western shore of San Diego Bay, its rocky west receiving the impact of "the league-long rollers" of the Pacific. Except on the eastern sand flats there is probably not five hundred yards of the main road along the Point that is either level or straight, but up and down it goes from level to level, winding in and out along the contours of the ridge. From the ridge the sides fall away in slopes, terraces or cliffs. On the flats on the eastern side are Roseville and La Playa and the government coaling station, quarantine station, and military fort. The western side is mainly abrupt cliffs fifty to sixty feet high, affording descent to the shore in few places, and hollowed with caves.

The major surface formation of Point Loma is a friable sandstone containing clays, gypsum, marls, pebbles, and a curious reddish

iron nodule varying in size from a small pea to a large marble. This occurs in great quantities and is apparently of igneous origin, though whether volcanic or meteoric is not known.

On both sides of the ridge deep cañons have been washed out by the rains and here and there are irregular amphitheatres as if a former cave had fallen in. Such a spot is shown in illustration No. I, the characteristic washing of the adobe face of the break being very picturesque, giving wonderful light and shade and color effects in the brilliant sunshine. The prevailing color is a rich brown, shading from gold to red, which seems to complement the intense blue of the sky. The shrubs and vines add every gradation and "tone" of green. Wild flowers, ferns, and cacti abound in these cañons, and many of the shrubs are aromatic, not only beautiful to the eye when in bloom, but a fragrant balsam to the sense of smell. Large owls and hawks nest in inaccessible places, living on the prolific smaller fauna; and a large tufted-eared wild cat has been met with.

The cañons on the west side are tame and uninteresting compared with those on the east. Here many a delightful outing can be had, with a spice of adventure in negotiating difficult ascents and descents, needing agility and a quick strong frame and muscles; or, if one does not possess such, the help of those who do. In some of the most difficult places niches have been cut with a hatchet, making the climb fairly easy.

Every few yards the character of these cañons alters, revealing views of the most varied beauty. One such is shown in illustration No. II, the entrance to one of the cañons: the silver sand of the bottom, the varied greens of the scrub, the rich red-gold-brown of the cliffs with the green chaparral peeping over, all flooded with golden sunshine almost palpitating with vibrant life, and over all the bluest blue sky, make a feast of color which must be seen to be appreciated. Or again, as in illustration No. III, there is rugged and savage grandeur recalling Whitman's words:

Spirit that formed this scene
 These tumbled rock-piles grim and red

 These formless wild arrays, for reasons of their own
 I know thee savage spirit — we have communed together.

Many of the finest views cannot be photographed because they recede deep, deep out of the light of day. This can be seen by the

center foreground of illustration No. IV, the detail of which is quite lost in a veritable yawning gulf. Here one catches the last glimpse of the bay and the distant mountains before descending in five or six stages some one hundred and fifty or two hundred feet. At the bottom it is so narrow that one has to work his way along sideways. It is damp and chill and earthy down there, the sky a narrow ribbon of blue away up, and one emerges later feeling like an emancipated troglodyte.

Or as shown in illustration No. V — which is a view of the rock face on the right-hand side of No. IV, about half-way down — the scene is too large for the camera, while every foot of it is interesting and beautiful to the eye: “no jutting, frieze, buttress nor coign of vantage” but hath its festoon of vines, clump of ferns, or mass of wild flowers, while the flat rock is stained and mottled with lichens — sage green, old gold, brown, red; and only in such a place could mere light and shade work such magic: fairy towers, demon caves, faces in the rock — grotesque, fantastic, weird, beautiful, majestic, are the tricks of sunshine in this miniature cataclysmic playground of nature.

The cañons are full of surprises. At one place — a winding defile between bare rocks, just wide enough for *one* to scramble through — the members of a party while near enough to converse, are invisible to each other because of the sudden turnings and doublings of the crack every few feet. Some of the cañons open out almost imperceptibly from others. Perhaps a rest will be called on the silver sand of some opening. The older members of the party wish to drink in the beauty of the surroundings. The younger ones work off superfluous energy — scaling the sides, exploring the branchings, or making a toboggan of some thirty feet or so of loose sand-slide. After a while someone will say: “It is time to return.” So we retrace our steps and after proceeding a little way, if there be a newcomer in the party he is likely to say: “I don’t remember this on the way down; it is altogether different.” Being told that it is another cañon, he will say: “*When* did we enter it?”

So we climb up and out again another way, someone perhaps climbing up on another’s shoulders and then hauling the rest up; and within about two hours of starting out we are back home again, braced and exhilarated by the exercise, refreshed and inspired by the unique and varied beauty of these Lomaland cañons.

The Universal Brotherhood and Theosophical Society

Founded at New York City in 1875 by H. P. Blavatsky, William Q. Judge and others

Reorganized in 1898 by Katherine Tingley

Central Office, Point Loma, California

The Headquarters of the Society at Point Loma with the buildings and grounds, are no "Community" "Settlement" or "Colony." They form no experiment in Socialism, Communism, or anything of similar nature, but are the Central Executive Office of an international organization where the business of the same is carried on, and where the teachings of Theosophy are being demonstrated. Midway 'twixt East and West, where the rising Sun of Progress and Enlightenment shall one day stand at full meridian, the Headquarters of the Society unite the philosophic Orient with the practical West.

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either "at large" or in a local Branch. Adhesion to the principle of Universal Brotherhood is the only pre-requisite to membership. The Organization represents no particular creed; it is entirely unsectarian, and includes professors of all faiths, only exacting from each member that large toleration of the beliefs of others which he desires them to exhibit towards his own.

Applications for membership in a Branch should be addressed to the local Director; for membership "at large" to G. de Purucker, Membership Secretary, International Theosophical Headquarters, Point Loma, California.

OBJECTS

THIS BROTHERHOOD is a part of a great and universal movement which has been active in all ages.

This Organization declares that Brotherhood is a fact in Nature. Its principal purpose is to teach Brotherhood, demonstrate that it is a fact in Nature, and make it a living power in the life of humanity.

Its subsidiary purpose is to study ancient and modern religions, science, philosophy, and art; to investigate the laws of Nature and the divine powers in man.

H. P. BLAVATSKY, FOUNDESS
AND TEACHER

The present Theosophical Movement was inaugurated by Helena Petrovna Blavatsky in New York in 1875. The original name was "The Theosophical Society." Associated with her were William Q. Judge and others. Madame Blavatsky for a time preferred not to hold any outer official position except that of Corresponding Secretary. But all true students know that Madame Blavattsky held the highest authority, the only real authority which comes of wisdom and power, the authority of Teacher and Leader, the real head,

heart, and inspiration of the whole Theosophical Movement. It was through her that the teachings of Theosophy were given to the world, and without her the Theosophical Movement could not have been.

BRANCH SOCIETIES IN EUROPE AND INDIA

In 1878 Madame Blavatsky left the United States, first visiting Great Britain and then India, in both of which countries she founded branch societies. The parent body in New York became later the Aryan Theosophical Society and HAS ALWAYS HAD ITS HEADQUARTERS IN AMERICA; and of this, William Q. Judge was President until his death in 1896.

It is important to note the following:

In response to the statement published by a then prominent member in India that Madame Blavatsky is "loyal to the Theosophical Society and to Adyar," Madame Blavatsky wrote:

It is pure nonsense to say that "H. P. B. . . . is loyal to the Theosophical Society and to Adyar" (!?). *H. P. B. is loyal to death to the Theosophical CAUSE and those Great Teachers whose philosophy can alone bind the whole of Humanity into one Brotherhood. . . .* The degree of her sympathies with the Theosophical Society and Adyar depends upon the degree of the loyalty of that Society to the CAUSE. Let it break

away from the original lines and show disloyalty in its policy to the cause and the original program of the Society, and H. P. B., calling the T. S. disloyal, will shake it off like dust from her feet.

To one who accepts the teachings of Theosophy it is plain to see that although Theosophy is of no nationality or country but for all, yet it has a peculiar relationship with America. Not only was the United States the birth-place of the Theosophical Society, and the home of the Parent Body up to the present time, but H. P. Blavatsky, the Foundress of the Society, although a Russian by birth, became an American citizen; William Q. Judge, of Irish parentage and birth, also became an American citizen; and Katherine Tingley is American born. America therefore not only has played a unique part in the history of the present Theosophical Movement, but it is plain to see that its destiny is closely interwoven with that of Theosophy; and by America is meant not only the United States or even the North American continent, but also the South American continent, and, as repeatedly declared by Madame Blavatsky, it is in this great Western Hemisphere as a whole, North and South, that the next great Race of humanity is to be born.

MADAME BLAVATSKY FOUNDS THE
ESOTERIC SCHOOL; HER LIFE-LONG TRUST
IN WILLIAM Q. JUDGE

In 1888, H. P. Blavatsky, then in London, on the suggestion and at the request of her Colleague, William Q. Judge, founded the Esoteric School of Theosophy, a body for students, of which H. P. Blavatsky wrote that it was "the heart of the Theosophical Movement," and of which she appointed William Q. Judge as her sole representative in America. Further, writing officially to the Convention of the American Societies held in Chicago, 1888, she wrote as follows:

To William Q. Judge, General Secretary of the American Section of the Theosophical Society:

My dearest Brother and Co-Founder of the Theosophical Society:

In addressing to you this letter, which I request you to read to the Convention, summoned for April 22nd, I must first present my hearty congratulations and most cordial good wishes to the Society and yourself—the heart and soul of that body in America. We were several to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888. Let me thank you for it, for the first, and perhaps for the last time publicly, and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully. I ask you also to remember that on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives, as I know, pre-eminently in yours.

This regard that Madame Blavatsky had for her colleague William Q. Judge continued undiminished until her death in 1891, when he became her successor.

Madame Blavatsky, in 1889, writing in her Theosophical magazine published in London, said that the purpose of the magazine was not only to promulgate Theosophy, but also and as a consequence of such promulgation, "to bring to light the hidden things of darkness." She further says:

As to the "weak-minded Theosophists"—if any—they can take care of themselves in the way they please. IF THE "FALSE PROPHETS OF THEOSOPHY" ARE TO BE LEFT UNTOUCHED, THE TRUE PROPHETS WILL BE VERY SOON—AS THEY HAVE ALREADY BEEN—CONFUSED WITH THE FALSE. IT IS HIGH TIME TO WINNOW OUR CORN AND CAST AWAY THE CHAFF. The Theosophical Society is becoming enormous in its numbers, and if the *false* prophets, the pretenders, or even the weak-minded dupes, are left alone, then the Society threatens to become very soon a fanatical body split into three hundred sects—like Protestantism—each hating the other, and all bent on destroying the truth by monstrous exaggerations and idiotic schemes and shams. We do not believe in allowing the presence

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of *sham* elements in Theosophy, because of the fear, forsooth, that if even "a false element in the faith" is *ridiculed*, the latter is "apt to shake the confidence" in the whole.

... What *true* Christians shall see their co-religionists making fools of themselves, or disgrace their faith, and still abstain from rebuking them publicly as privately, for fear lest this *false* element should throw out of Christianity the rest of the believers?

THE WISE MAN COURTS TRUTH; THE FOOL, FLATTERY.

However it may be, let rather our ranks be made thinner, than the Theosophical Society go on being made a spectacle to the world through the exaggerations of some fanatics, and the attempt of various *charlatans* to profit by a ready-made program. These, by disfiguring and adapting Occultism to their own filthy and immoral ends, bring disgrace upon the whole movement. — *Lucifer*, Vol. iv, pp. 2 & 3

WILLIAM Q. JUDGE ELECTED PRESIDENT FOR LIFE

In 1893 there openly began what had been going on beneath the surface for some time, a bitter attack ostensibly against William Q. Judge, but in reality also against H. P. Blavatsky. This bitter attack threatened to disrupt the whole Society and to thwart the main purpose of its existence, which was to further the cause of Universal Brotherhood. Finally the American members decided to take action, and at the annual convention of the Society held in Boston in 1895, by a vote of 191 delegates to 10, re-asserted the principle of Theosophy as laid down by H. P. Blavatsky, and elected William Q. Judge President for life. Similar action was almost immediately taken by members in Europe, Australia, and other countries, in each case William Q. Judge being elected President for life. In this action the great majority of the active members throughout the world concurred, and thus the Society was relieved of those who had joined it for other purposes than the furtherance of Universal Brotherhood, the carrying out of the Society's other objects, and the spiritual freedom and upliftment of Humanity.

A few of these in order to curry favor with the public and attract a following, continued among themselves to use the name of Theosophy, but it should be understood that they *are not connected with the Theosophical Movement*.

KATHERINE TINGLEY SUCCEEDS
WILLIAM Q. JUDGE

One year later, in March 1896, William Q. Judge died, leaving as his successor Katherine Tingley, who for several years had been associated with him in the work of the Society. This Teacher not only began immediately to put into actual practice the ideals of Theosophy as had been the hope and aim of both H. P. Blavatsky and William Q. Judge, and for which they had laid the foundations, thus honoring and illustrating the work of her illustrious predecessors, but she also struck a new keynote, introducing new and broader plans for uplifting humanity. For each of the Teachers, while continuing the work and building upon the foundations of his predecessor, adds a new link, and has his own distinctive work to do, and teachings to give, belonging to his own time and position.

No sooner had Katherine Tingley begun her work as successor, than further attacks, some most insidious, from the same source as those made against H. P. Blavatsky and William Q. Judge, as well as from other sources, were inaugurated against her. Most prominent among those thus attacking Katherine Tingley were some referred to by Madame Blavatsky in the article above-quoted (pp. 159-60), who by their own actions had removed themselves from the ranks of the Society. There were also a few others who still remained in the Society who had not joined hands with the disintegrators at the time the latter were repudiated in 1895. These now thought it to their personal advantage to oppose the Leader and sought to gain control of the Society and use

it for political purposes. These ambitious agitators, seeking to exploit the Society for their own ends, used every means to overthrow Katherine Tingley, realizing that she was the greatest obstacle to the accomplishment of their desires, for if she could be removed they expected to gain control. They worked day and night, stooping almost to any means to carry out their projects. Yet it seemed that by these very acts, i. e., the more they attacked, the more were honest and earnest members attracted to the ranks of the Society under Katherine Tingley's leadership.

KATHERINE TINGLEY GIVES SOCIETY
NEW CONSTITUTION
SOCIETY MERGES INTO BROADER FIELD

To eliminate these menacing features and to safeguard the work of the Theosophical Movement for all time, Katherine Tingley presented to a number of the oldest members gathered at her home in New York on the night of January 13th, 1898, a new Constitution which she had formulated for the more permanent and broader work of the Theosophical Movement, opening up a wider field of endeavor than had heretofore been possible to students of Theosophy. One month later, at the Convention of the Society, held in Chicago, February 18th, 1898, this Constitution was accepted by an almost unanimous vote, and the Theosophical Society merged itself into the Universal Brotherhood and Theosophical Society. In this new step forward, she had the heartiest co-operation and support of the vast majority of the members throughout the world.

THEOSOPHY IN PRACTICE

It is of interest here to quote our Teacher's own words regarding this time. In an article published in *The Metropolitan Magazine*, New York, October, 1909, she says:

Later, I found myself the successor of William Q. Judge, and I began my heart

work, the inspiration of which is partly due to him.

In all my writings and associations with the members of the Theosophical Society, I emphasized the necessity of putting Theosophy into daily practice, and in such a way that it would continuously demonstrate that it was the redeeming power of man. More familiarity with the organization and its workers brought home to me the fact that there was a certain number of students who had in the early days begun the wrong way to study Theosophy, and that it was becoming in their lives a death-like sleep. I noticed that those who followed this line of action were always alarmed at my humanitarian tendencies. WHENEVER I REMINDED THEM THAT THEY WERE BUILDING A COLOSSAL EGOTISM INSTEAD OF A POWER TO DO GOOD, THEY SUBTLY OPPOSED ME. AS I INSISTED ON THE PRACTICAL LIFE OF THEOSOPHY, THEY OPPOSED STILL MORE. They later exerted personal influence which affected certain members throughout the world. It was this condition which then menaced the Theosophical Movement, and which forced me to the point of taking such action as would fully protect the pure teachings of Theosophy and make possible a broader path for unselfish students to follow. Thus the faithful members of the Theosophical Movement would be able to exemplify the charge which Helena Petrovna Blavatsky gave to her pupils, as follows:

"Real Theosophy is altruism, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to truth. If once men do but realize that in these alone can true happiness be found, and never in wealth, possession or any selfish gratification, then the dark cloud will roll away, and a new humanity will be born upon the earth. Then the Golden Age will be there indeed."

Here we find William Q. Judge accentuating the same spirit, the practical Theosophical life:

"The power to know does not come from book-study alone, nor from mere philosophy, but mostly from the actual practice of altruism in deed, word, and thought; for that practice purifies the covers of the soul and permits the divine light to shine down into the brain-mind."

THE PARTING OF THE WAYS

On February 18, 1898, at the Convention of the Theosophical Society in America, held at Chicago, Ill., the Society resolved, through its delegates from all parts of the world, to enter a larger arena, to widen its scope and to further protect the teachings of Theosophy. Amid most intense enthusiasm the

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Theosophical Society was expanded into the Universal Brotherhood and Theosophical Society, and I found myself recognized as its leader and official head. The Theosophical Society in Europe also resolved to merge itself into the Universal Brotherhood and Theosophical Society, and the example was quickly followed by Theosophical Societies in other parts of the world. The expansion of the original Theosophical Society, which Madame Blavatsky founded and which William Q. Judge so ably sustained, now called the Universal Brotherhood and Theosophical Society, gave birth to a new life, and the membership trebled the first year, and ever since that time a rapid increase has followed.

INTERNATIONAL HEADQUARTERS AT POINT LOMA, CALIFORNIA

In 1900 the Headquarters of the Universal Brotherhood and Theosophical Society were removed from New York to Point Loma, California, which is now the International Center of the Theosophical Movement. This Organization is unsectarian and non-political; none of its officers or workers receives any salary or financial recompense.

In her article in *The Metropolitan Magazine* above referred to, Katherine Tingley further says:

The knowledge that Point Loma was to be the World-center of the Universal Brotherhood and Theosophical Society, which has for its supreme object the elevation of the race, created great enthusiasm among its members throughout the world. The further fact that the government of the Universal Brotherhood and Theosophical Society rests entirely with the leader and official head, who holds her office for life and who has the privilege of appointing her successor, gave me the power to carry out some of the plans I had long cherished. Among these was the erecting of the great Homestead Building. This I carefully designed that it might not stand apart from the beautiful nature about it, but in a sense harmonize with the sky, the distant mountains, the broad blue Pacific, and the glorious light of the sun.

So it has been from the first, so that the practical work of Theosophy began at Point Loma under the most favorable circumstances. No one dominated by selfish aims and ambitions was invited to take part in this pioneer work. Although there were scores of workers from various parts of the world uniting their efforts with mine for the up-

building of this world-center, yet there was no disharmony. Each took the duty allotted him and worked trustingly and cheerfully. Many of the world's ways these workers gladly left behind them. They seemed reborn with an enthusiasm that knew no defeat. The work was done for the love of it, and this is the secret of a large part of the success that has come to the Theosophical Movement.

Not long after the establishment of the International Theosophical Headquarters at Point Loma it was plain to see that the Society was advancing along all lines by leaps and bounds. Letters of inquiry were pouring in from different countries, which led to my establishing the Theosophical Propaganda Bureau. This is one of the greatest factors we have in disseminating our teachings. The International Brotherhood League then opened its offices and has ever been active in its special humanitarian work, being the directing power which has sustained the several Rāja Yoga schools and academies, now in Pinar del Río, Santa Clara, and Santiago de Cuba, from the beginning. The Aryan Theosophical Press has yearly enlarged its facilities in answer to the demands made upon it through the publication of Theosophical literature, which includes *THE THEOSOPHICAL PATH* and several other publications. There is the Isis Conservatory of Music and Drama, the Department of Arts and Crafts, the Industrial Department, including Forestry, Agriculture, Roadbuilding, Photo-engraving, Chemical laboratory, Landscape-gardening, and many other crafts.

DO NOT FAIL TO PROFIT BY THE FOLLOWING

CONSTANTLY THE QUESTION IS ASKED, WHAT IS THEOSOPHY, WHAT DOES IT REALLY TEACH? EACH YEAR THE LIFE AND WORK OF H. P. BLAVATSKY AND THE HIGH IDEALS AND PURE MORALITY OF HER TEACHINGS ARE MORE CLEARLY VINDICATED. EACH YEAR THE POSITION TAKEN BY WILLIAM Q. JUDGE AND KATHERINE TINGLEY IN REGARD TO THEIR PREDECESSOR, H. P. BLAVATSKY, IS BETTER UNDERSTOOD, AND THEIR OWN LIVES AND WORK ARE SEEN TO BE ACTUATED BY THE SAME HIGH IDEALS FOR THE UPLIFTING OF THE HUMAN RACE. EACH YEAR MORE AND MORE PEOPLE ARE COMING TO REALIZE THAT NOT ALL THAT GOES UNDER THE NAME OF THEOSO-

PHY IS RIGHTLY SO CALLED, BUT THAT THERE IS A COUNTERFEIT THEOSOPHY AS WELL AS THE TRUE, AND THAT THERE IS NEED OF DISCRIMINATION, LEST MANY BE MISLED.

Counterfeits exist in many departments of life and thought, and especially in matters relating to religion and the deeper teachings of life. Hence, in order that people who are honestly seeking the truth may not be misled, we deem it important to state that the Universal Brotherhood and Theosophical Society is not responsible for, nor is it affiliated with, nor does it endorse, any other society, which, while calling itself Theosophical, is not connected with the International Theosophical Headquarters at Point Loma, California. Having a knowledge of Theosophy, the ancient Wisdom-Religion, we deem it as a sacred trust and responsibility to maintain its pure teachings, free from the vagaries, additions, or misrepresentations of ambitious self-styled Theosophists and would-be teachers. The test of a Theosophist is not in profession, but in action, and in a noble and virtuous life. The motto of the Society is "There is no religion higher than Truth." This was adopted by Madame Blavatsky, but it is to be deeply regretted that there are no legal means to prevent the use of this motto in connexion with counterfeit Theosophy, by people professing to be Theosophists, but who would not be recognized as such by Madame Blavatsky.

It is a regrettable fact that many people use the name of Theosophy and of our Organization for self-interest, as also that of H. P. Blavatsky, the Foundress, and even the Society's motto, to attract attention to themselves and to gain public support. This they do in private and public speech and in publications. Without being in any way connected with the Universal Brotherhood and Theosophical Society, in many cases

they permit it to be inferred that they are, thus misleading the public, and honest inquirers are hence led away from the original truths of Theosophy.

The Universal Brotherhood and Theosophical Society welcomes to membership all who truly love their fellow men and desire the eradication of the evils caused by the barriers of race, creed, caste, or color, which have so long impeded human progress; to all sincere lovers of truth and to all who aspire to higher and better things than the mere pleasures and interests of a worldly life, and are prepared to do all in their power to make Brotherhood a living energy in the life of humanity, its various departments offer unlimited opportunities.

The whole work of the Organization is under the direction of the Leader and Official Head, Katherine Tingley, as outlined in the Constitution.

OBJECTS OF THE INTERNATIONAL BROTHERHOOD LEAGUE

1. To help men and women to realize the nobility of their calling and their true position in life.
2. To educate children of all nations on the broadest lines of Universal Brotherhood and to prepare destitute and homeless children to become workers for humanity.
3. To ameliorate the condition of unfortunate women, and assist them to a higher life.
4. To assist those who are or have been in prisons to establish themselves in honorable positions in life.
5. To abolish capital punishment.
6. To bring about a better understanding between so-called savage and civilized races, by promoting a closer and more sympathetic relationship between them.
7. To relieve human suffering resulting from flood, famine, war, and other calamities; and, generally, to extend aid, help, and comfort to suffering humanity throughout the world.

JOSEPH H. FUSSELL, Secretary