

THE THEOSOPHICAL PATH

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VOL. XXXII, NO. 1

JANUARY 1927

“But the grand clock of the Universe points to another hour, and now Man must seize the key in his hands and himself — as a whole — open the gate. . . . Let us then together enter upon another year, fearing nothing, assured of strength in the Union of Brotherhood.”— WILLIAM QUAN JUDGE: *The Path*, Vol. I, p. 353

WILLING OUR DESTINY

H. T. EDGE, M. A.



HOW often do we come upon proof that the result of experience and reflexion is to confirm ancient truths! Thus we find the following quoted from Jerome K. Jerome:

“The battle of life is a battle not for but against self.”

This of course is exactly what the *Bhagavad-Gîtâ* says, and many another ancient scripture and philosophical maxim. When young we may follow our personal will, as though it were the real law of our life; but experience proves it to be contrary to our interests and in opposition to a wiser will. It is then that self appears as the enemy. The student of wisdom finds his enemy to be his own self, we are told.

“All men are better than this disguise that grows about and stifles them. You see each dragged away by life, like one whom bravos have seized and muffled in a cloak. If they had their own control, if you could see their faces, they would be altogether different, they would shine out for heroes and saints.”

So says a character in R. L. Stevenson’s *Markheim*, voicing the same thought. We are obliged to say that there must be two selves in man, the real and the fictitious; to which perhaps we must add a third as the silent spectator of the conflict, and as constituting the link that connects the two into one life. Thus we get the mystery of the triune soul of man — the human between the divine and the animal.

In a sense there can be but one self in man; and this we may regard as the core or kernel of his being, surrounding by a huge and growing accretion of elements which he mistakes for his real self; just as an actor may lose the sense of his own proper self in the characters he is playing; or as a face may be disguised by masks. In this view the way to truth and self-mastery appears as a stripping off of disguises, a dispelling of dreams and nightmares, an awakening to the sense of reality.

The false self is often put upon a person by his parents: or rather a collection of false selves is built up by the perhaps well-meaning work of a number of people, mostly women. Many people probably never get beyond this. Stronger natures overcome it with much difficulty, not succeeding until late in life in bringing out something like their own actual self. It is not true to say that the child is a blank page, to be written upon, or a lump of wet clay to be molded to any shape. If it were, what a sorry mess we would make of it! What a collection of curiosities and conventionalities the world would be! The child enters the

WILLING OUR DESTINY

world with a character; this struggles to express itself; but it is warped and overlaid by various influences from persons and circumstances.

The task of life can well be expressed as the work of self-expression, self-realization. But one hesitates to use these expressions because they are often taken in a different sense: they are taken to mean the expression or realization of desires and weaknesses; they are merely used as euphemisms for selfishness and self-will and self-love. But these are our *obstacles*; they hinder the real self-expression which we are seeking. It is not these that I wish to express; I want to get beyond them; they have deluded me and made me unhappy long enough. Whenever we find people claiming for themselves liberties which they would not concede to others, we may be sure that such liberties are only selfish indulgences under a fine name.

To be secure and armed against our foe (the personality), we must know what is the common mark of it in all its moods and disguises. This is *egoism*. This may be hard to eradicate, because when thwarted in one place it crops up in another. We become egoistical in our virtue. We need to seek a place that is beyond egoism altogether; and we may find that the real way is to think less about ourself and our faults and virtues, and more about impersonal matters. In fact, egoism is a disease, a morbid condition; and health should be sought — health of mind and heart.

It has often been found that the wisdom which a man derives from his heart and from experience is at variance with what he has been taught by his creed and by his science. But this is not the case with Theosophy. Theosophy has teachings which explain and illuminate the facts of experience. Study its teachings as to the Seven Principles of Man, and its teachings as to human evolution. Here we find that the duality of man's nature rests upon facts; the drama of his evolution presents the picture of a divine entity undertaking a pilgrimage through the adventures of earthly life. We see that the human soul hovers between the spiritual Soul on the one hand and the animal soul on the other; until, by conscious union with the former, it shall have mastered the latter.

Thus the experiences which we undergo are in reality those which we have imposed upon ourselves for our own instruction and in furtherance of our real destiny; and the more we realize this fact, the more readily shall we be able to acquiesce in our destiny and to assist it. The lack of such knowledge causes people to grieve and rebel against what they suppose to be a hard and unjust fate; but the clue to the perplexity lies in self-study conducted in the light of the Theosophical teachings.

TRUTH CHALLENGES CIVILIZATION

LEONARD LESTER



THE presence of that intellectual illumination which can perceive the deeper significance of the spiritual treasures of past epochs and make them real and living for the consciousness of a later day, is as rare as it is precious, and in any age is a measure of its own claims to enlightenment. It is a reassertion of the Soul, transcending time and space, saluting from afar the beacon-lights it has kindled through the ages.

This power to rise to conscious identity and sympathy with the spirit of ancient greatness springs from an awakened perception of the spiritual unity of the race. And its sympathetic attitude sets free the mind to interpret human life in the light of larger and profounder conceptions of its depth and scope.

Among the hopeful signs of our times are frequent indications, in the international exchanges of thought and aspiration, of the presence of this new attitude, this new energy, among the many earnest minds of today. It is a hopeful sign because it means the bringing to the contemplation of man and the records of his knowledge and experience a more universal quality of intelligence than has hitherto characterized our Western civilization in its efforts to recreate for present-day humanity a vitally organic picture of its past.

For, through all the present-day fluctuations of opinion we are again and again brought to face the fact that what really counts is the power of perceptive illumination which human intelligence can summon to its constructive thinking — the key to a clearer vision of the essential and permanent as opposed to the phenomenal and transient. It does not necessarily mean more intellect, but a nobler conception of the ends to which intellectual research should be applied; not more ideas but more light to reveal the quality that ensouls them,— to endow our ideation with the simplicity of grander proportions. Not less science, but a juster sense of the bases upon which true knowledge rests — the knowledge which *includes* the Knower and the known — the knowledge to which Self-knowledge alone is the key

When man's higher powers of perception are awakened he knows that the progress of enlightenment is not greatly furthered through discussion or argument. He knows that Life does not answer the questions

TRUTH CHALLENGES CIVILIZATION

of the ordinary (brain-mind) reason; it unveils its mysteries to the higher interior perception as the nature gradually becomes clarified and attuned by right living to the rhythms of universal harmony. It does not satisfy the questioning brain-mind because its questions inevitably arise from partial and erroneous conceptions of Nature and Life, and so its premisses, depending mainly upon observed physical phenomena recorded by physical sense-perception, can yield conclusions relative to this plane of matter alone.

He sees that opinions are but the temporary molds of mind worn for a day and discarded tomorrow, having in reality no real existence, but depending upon the viewpoints of their possessors; changes of opinion being due to changes of perception, of experience. And opinions take the stamp of man's dual nature and may be made to serve higher or lower ends. Opinions may be noble, ideally fine, but their true value lies in the degree to which their idealism is made real by their professors becoming living expressions of those ideals. Applied so, they are soon replaced by higher ones and by a growing reliance upon the inner light which is above all opinion and illumines all thought, all intellect, as forms and colors are illumined by the sunlight.

History and experience show that opinion, powerfully entrenched in the mass-consciousness or as established authority, may become tyrannical and so block the path of enlightenment for centuries. Man, as a soul incarnate, asks for light, the opportunity for growth, not opinions. He seeks the essential spirit of a larger life, a fuller consciousness of the divine. Awakened to a realization of his essential divinity, he is superior to all his religions and philosophies.

The racial and national aspects of Soul, of man's spiritual being, qualities, and temperament, are many and various, but the common Heart of humanity to which all these are native will never be bound by any one set of opinions, however high and fitting they may appear to their custodians.

It is a strangely shallow conception of human nature which has permitted the western mind to estimate in terms of the transient and material that which is eternal and divine; to have left unused the true key to self-discrimination of motives and character, and in particular to have ignored for so long the great truth of man's duality. The stifling of spiritual intuition through the doctrine of original sin did not fail to obscure the recognition that an enlightened understanding and guidance of human nature and conduct is impossible lacking this keystone-truth of the dual nature of man, and that the power to recognise the impress of this duality for what it is, first within one's own nature and then in the

THE THEOSOPHICAL PATH

outer sphere of human action and character, is the real test of the value of human intelligence practically applied.

The lower nature cannot interpret the higher, and whatever power it can obtain it will abuse -- its ends being selfish. And great ideas, or great characters, interpreted by small minds and mean motives will be reduced to the small and mean. The loftiest spiritual and philosophical concepts may thus be dwarfed and distorted into narrow dogmas and creeds -- as the withered remains of religions, once vital with a spark of the Divine Wisdom from which all sprang, can testify. And that mental condition which *ignores* the impartial light of Truth because it is unpalatable to the enthroned egoism of the lower nature -- whether in the learned or the unschooled -- is a condition of darkness, and its name is *ignorance*.

The hidden currents of reconstruction at work in human life continually bring to the surface strange contrasts in the world of mind as in that of events. These contrasts reveal the aspects of man's dual nature in conflict moving in a constantly flowing picture-pageant of ideas, opinions, emotions, with their exits and entrances in ever new disguises. The many channels for expression which mechanical ingenuity has invented have opened wide the gates of spectacular realism and offer a world-wide range of entertainment for eye and ear. So omnipresent is the printed page, so enormous the amount of energy given to the preparation, exposition, and discussion of all that it exists to celebrate, that one sometimes questions whether, beneath its rumor, its shrill distractions, there may yet flow some undercurrent of harmony; whether the mind's mirror, dimmed by this pall of mental confusion, can still reflect some gleam of inner light.

But although through these agencies the world is very much with us yet it is a world in which the thoughts and aspirations of humanity are reflected, revealing the mind as the real battleground of man's dual nature. As upon a vast canvas man may daily see pictured the image of the human-picturesque and sometimes, through the lights and shadows of its masquerade, catch the gleam of diviner things shining above the gloom and horror of his evil dreams.

Beneath all these changing phases there is dawning a realization that the foundations of our civilization are insecure if not false. There is a growing recognition of the fact that, if the knowledge of our day has been over-confident in its reliance upon objective perception in the study of phenomena, it has made a still greater psychological error in so misreading man's nature as to suppose that intellectual prowess or material conquests can in themselves increase the true happiness of man-

TRUTH CHALLENGES CIVILIZATION

kind or satisfy the aspirations of the human soul. For the light of experience in the lives of myriads of the human family adrift in the world today is a daily confirmation of the ancient truth that the broad highways of sensational life and opinion are totally inadequate to satisfy the aspirations of the human heart.

Stated frankly, we are coming to recognise that the material power and advantages which the rapid progress of our artificial civilization has dowered us with, may become as much a menace as a benefit to our life — that whether they prove a blessing or a curse depends entirely upon the use we make of them. And the nature of this use corresponds to the nature of man himself. But we are slow to perceive that if the purely scientific and technical knowledge which controls the mechanism of our civilization is not in its turn controlled by a higher knowledge illumined by the wisdom which comes alone by living in harmony with the beneficent laws of Life, then these long-abused titanic powers will become the engines of our destruction. We have seen how our inventions and machinery in the service of aggressive violence, in a world torn by strife and suspicion, have become a phantom of terror, haunting even our peace, as they threaten to pass beyond our moral control.

In the mad rush toward the goal of material perfection, the whole organism of our civilization has become infected with its animating virus of selfishness. We have exploited Nature to increase power or possessions which have material interests or profit or gratification for their sole end, and with an appetite that is becoming as artificial as it is insatiable. But as to whither it is leading us — the only answer itself can give is, speculation, and growing apprehension, as of a brewing storm!

· But we have also co-operated with Nature for beneficent ends; and this is the golden, interwoven thread but for which the whole fabric would collapse. But with the selfish power dominant as it has been and still is, can we expect a divine response from a world which we, as ministrants of divine harmony, have desecrated and pillaged for the ends of a civilized brutality?

And yet a divine response awaits, invites. It is the keynote of a new age. It penetrates the outer discords and challenges men to lift now, within themselves, all barriers to the in-sweeping rhythms of its vaster harmony. It speaks, and bids us know that if we really desire a better world, a golden harvest of peace and power, the only kind of cultivation that will produce living fruit is in that world which is revealed within our own hearts. It speaks, and says: "Put first thine own house in order, that a new spirit may enter and illumine the walls of thy mind." Was not this implied in the teaching of Jesus: "First cast out the beam out

THE THEOSOPHICAL PATH

of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye"? And is not this the keynote-condition to all higher perception and reception of Truth?

Compared with the ancients and the nations of the Orient and others who inherit their traditions, the distinguishing trait of our western civilization is its accentuation of the separate, personal interests of the individual, who by education and example thinks and acts primarily for his own private advancement — and only secondarily, if at all, from a sense of duty in relation to the good of the whole. This spirit of personal egoism has been infused into our western blood for centuries and has been fostered by religions dogmas.

With this atmosphere pervading our mentality and environment, modern civilized life, with all its glittering allurements, has placed many stumbling-blocks in the way of any who, by nature and intuition, would aspire to a higher path. Its inducements to self-indulgence and absorption in material, personal ends (perishing with the span of one brief earth-life), tend to entangle and bewilder the soul, so that it takes the strength of true heroism to oppose this impulse-driven current, with its incitements to mental dissipation, its facilities for exciting and gratifying curiosity about everything and everybody, everywhere, and its hindrances to finding and minding one's own business, now and here,—one's individual place of duty and responsibility to humanity as a whole. In such an atmosphere it becomes increasingly easy for youth and inexperience to lose the way, more and more difficult to find the path which lies through discipline and self-control.

And so, sustained by no inward power, men drift with the changing currents of the mass-consciousness. In this mental atmosphere it is the subtil, insidious appeal of the little things that blunts the faculties of sight and choice. Met and yielded to on the surface-stream of life they keep us living in the surface-currents of our natures, dissipating energies which were intended for solid constructive work. The big vices, the sensational crimes, are clearly seen — is not the rumor of them around us everywhere? It is the constant chatter of these surface-voices that stifles the higher uses of the mind, kills concentration, weakens the will, and exiles us from inner realms of peace. The constant concern over these outer things destroys the inner calm in which the deeper and larger truths, for which the world is waiting, may be reflected in heart and mind.

With the gradually relaxing hold of formal religion and old conventional standards, social problems of all kinds have multiplied, and in the general recognition of these and the desire to find their solution there is an increasing tendency to drag moral questions into the arena

TRUTH CHALLENGES CIVILIZATION

of public discussion. The significant fact which these exchanges of opinion reveal is the lack of any broad, basic teachings, in the light of which the problems discussed, social, educational, international, can be traced to their true — not merely apparent — causes. They reveal the great need for a deeper knowledge of man's nature, his evolutionary path and goal, and the direction in which these lie. They demonstrate, in short, the want of just that enlightenment which Theosophy alone can give — for those basic principles for the betterment of human life which lead to the recognition of the great unities — not the differences, nor to separate and diverse problems, but to the source of all these — in man himself.

In the prevailing atmosphere of uncertainty in theory and experiment, specialized training and talents prove unequal to solving the special, to say nothing of the root-problems of civilization; and as our problems are constantly increasing, reappearing in new forms, may it not be inferred that the presiding order of mentality and motives is not only incapable of solving, but has had a large share in creating them?

What, then, is the key to the solution of our problems? There is but one great problem out of which all minor ones arise. It is simple, but fundamental: to let in the light of Truth which has been exiled but is now returned and stands at the heart's threshold, waiting. It waits for mankind to attain that inner state of receptivity in which his divinity can be reborn. The spirit of Truth challenges civilization through the inner voice of conscience heard by all earnest souls — to face this one great problem of its heart-awakening. Justice to man demands that the higher consciousness of the race shall rediscover itself in concepts worthy of its innate divinity. For among all the varied contrasts and aspects of man's dual nature nothing is so broadly striking as this huge disproportion between his inner potential greatness and the false ideals, trivial ends, and short-sighted ambitions — however imposing their material achievement — to which his superb energies have been given.

At the close of the great war there was a cry abroad in the world for a 'change of heart,' and it is still sounding through the interchanging chords of man's emotional and intellectual life. It was suggested at the beginning of this article there is that in modern thought and aspiration which seeks to surpass itself — to leap beyond the bounds of its narrow compass and breathe in larger spheres of inspiration and life.

When one examines broadly the message which H. P. Blavatsky brought to the world imbodyed in *The Secret Doctrine* — its universal range, its profound suggestiveness, its power to throw light upon all problems of life, — and then surveys the revolutionary changes and discoveries that have taken place (and continue to do so with bewildering

THE THEOSOPHICAL PATH

ing frequency) in every field of thought, scientific and religious, since its initiation in 1875: it seems, in the volume and momentum of its influence as the great keynote dominant,— unheard, unrecognised, it may be — that is vibrating throughout all modern thought. Like light dispersed through a denser atmosphere the focal source may be hidden, but it is nevertheless the vital spirit of enlightenment, and those who aspire beyond the low-lying vapors, may identify the message and the messenger. For H. P. Blavatsky was a Light-bringer, and both she and her message must be interpreted through the light which she brought.

It is the light evoked by these Teachings that is challenging the heart and mind of our civilization today. And as of old, in times of calamity men call for Light, and in prosperity refuse it. But a deeper response arises from the many souls who through experience and suffering have won to clearer vision and inner attunement to the harmony of the Law; it is these who see that an awakening into conscious sovereignty of the Higher means a complete and self-imposed surrender of the lower. It may be too simple for the sophisticated brain-mind to comprehend, but the heart understands. For what is this 'change of heart'? How bring it about? The answer is that the heart is, *potentially* already 'changed.' Man is a Soul, his divinity already exists, and awaits; his duty is to make the conditions for its fuller reception.

Considering this inertia of the lower mind — which resents the right of the higher to interfere with its comfort and denies its own freedom to open its gates to the higher, how strangely near and true sounds that profound line of Aeschylus, uttered in the theaters of Athens over twenty-four hundred years ago: "The dream-like feebleness which fetters the blind race of mortals"; the feebleness which, as ancient wisdom teaches, is the result of the abuse of divine powers and which, as in the Promethean myth here portrayed, has obscured man's "untainted Mind, heaven's first gift."

Something of its echo is blended in the intellectual strivings of the mind today, as when, toward the close of last century Matthew Arnold, voicing the aspirations of his contemporaries — halting between an age of declining faith and a new era, bright with promise,— feels as one standing between two worlds, one dead and the other 'powerless to be born.'

But this powerlessness is the inertia of ignorance,— not of the light-awakened Soul of Man. It is a picture of the soul in bondage with the key to freedom unused in her hands. The divine principle in Man overarches humanity with its bright presence, instant in its power to

TRUTH CHALLENGES CIVILIZATION

ensoul and illumine, will man but respond, rise, and enthrone the divine in himself.

The condition which Matthew Arnold diagnoses, with its sense of impotence, its pessimism, seems but the logical working out of human problems on the basis of the personal life, with egoism enthroned as the natural order of things. The individual 'self-realization' is a very small one-life-span affair in comparison with that greater impersonal realization of the Higher Self of humanity which has the welfare of all creatures at heart.

And this fundamental idea of Universal Brotherhood: does it not mean that humanity must rise *as a whole*, and thus, to bring that about, each member of it must embrace in his own heart the idea of the whole? So that as this gradually broadening sense of spiritual unity replaces the sense of personal separateness, humanity will thus readjust itself, from within, to the rhythms of a greater Harmony, into the expanding consciousness of which the higher mind and soul of the race may be reborn.

Is not this so-called 'powerlessness to be born' but man's unresponsiveness to this eternal law of self-adjustment to the controlling harmony, which is Justice — the law of Karma — the pivotal center of cause and effect? Man will usually accept, without reflexion, favorable circumstances as his just due, but in misfortune conceives himself to be the victim of his outer environment. But if man refuses to obey the inner urge of this rhythmic progression (which is the onward march of the soul's evolution), investing his soul-energies in the outer, material things, growing thereby more and more insensitive to the inner conscience, is it not absolutely just that the pressure of these outward agencies of circumstance and environment should be the stern yet beneficent means by which his readjustment is brought about?

So far as recorded history can open for us a clear vista of man's past, it points to the East as the kindling source from whence all that the West holds of religion, philosophy, and the arts, has been derived. But it is significant that all the spiritually vital ancient civilizations of which outer records survive, look back with veneration to a more glorious age of enormous antiquity, the luminous source of all their legends and sacred lore of the heroic and divine.

But Divine Wisdom is not born of time or place, and although called ancient, is not such as a conception of time but as being identified with a state of spiritual greatness when humanity was closer to the Light than it is today and human life was lived in harmony with its principles. Yet no less is it Modern and Western in its immanence, its reality as a

THE THEOSOPHICAL PATH

living power seeking expression in the life of today. For always the spirit of Truth moves on and incarnates anew from age to age.

Among the teachings of this Divine Wisdom is that of the cyclic rise and decline of races, nations, and civilizations, extending over major and minor periods within the vaster cycle of the soul's evolutionary journey through matter to the heights of spiritual perfection. And with regard to mankind at its present stage of evolution, we are told that it is just emerging from a long period of spiritual obscurity and silently but surely the higher consciousness of the race is being awakened. It is an interior quickening of the higher principles of man's nature and is, in reality, an arousing of the latent *soul-memories* of the race. And, according to the teaching, it is owing to this gradually returning soul-memory, impressed upon the minds of successive incoming generations, that all progress in civilization and achievement in arts and inventions are primarily made possible.

The history of the last two thousand years recording the rise of Western civilization is a dark page of the human story compared with more luminous past epochs, and is profitable more for its warnings of pitfalls to be avoided than as precedents to be followed. The key to a deeper understanding of man and of the duality of the human heart alone will open the vistas of a wider vision of history. For were all the external records of man's evolution open to our ken, their long tale of his mortality would not reveal the complete man. The inner, garnered wisdom for which all experience exists, is recorded alone in the individual Soul of man, and civilizations rise and fall only for the soul's immortal harvest of wisdom and perfection.

It is because the Wisdom-Religion, or Theosophy, is the natural response of Truth to the aspirations of the soul, answering the questions which the heart of man, seeking light, asks, that it has the power to awaken the inner heart-wisdom.

The real reconstruction of humanity that is going on is the silent upbuilding of character; an inward self-adjustment to the universal harmony. This means inner growth. It has been well said that the reasoning of our day consists mostly in finding arguments for going on believing as we do. But constructive thought recreates the mind, alters and enlarges its outlook, opens broader horizons, and above all creates right heart-attitude.

The heart needs sunshine — the sunshine of Truth. The conceptions of Theosophy, like sunshine, have the power to rekindle in the mind the enthusiasm of conviction in these great essentials; like sunshine they quicken the germs of the new age to be reborn in the hearts of humanity.

TRUTH CHALLENGES CIVILIZATION

It is from the lack of a true philosophy of life revealing man as the maker of his own destiny that our problems have arisen. To understand himself and his environment, depth of thought and breadth of outlook are essential. How otherwise than through enlightened perception, larger standards of proportion, a long-range vision of the ultimate — the true goal of human effort — will these problems cease to dog our steps?

Does not the teaching of Reincarnation awaken the mind to an infinitely vaster and more purposeful survey of life? Does it not make possible a true conception of the soul, of immortality, and provide for the working out of perfect justice? Viewed in the light of the higher consciousness which these teachings evoke, how barren and futile seems the life animated only by the personal aims enclosed within the life-span of some seventy or a hundred years!

For within these inspired teachings of the Heart-Doctrine — that primeval heart-wisdom that in conscious sovereignty still guards and guides the destinies of the Race — there is an inherent, transmuting power which illumines the imagination with its divine presence and makes vital to the heart the spirit of ancient greatness. By the greater, more universal consciousness which they invoke, these teachings are the atmosphere in which man's soul-intuitions, his inner wisdom, can blossom and bear fruit — no longer drugged and stifled by the heavy, sunless vapors of lower levels of thought.

For these conceptions, pondered in the heart, awaken and restore that state of receptivity in which the higher racial spirit can be reborn — a state in which the sense of Brotherhood and inseparable identity with the whole, focused in the individual heart, will recreate that ancient impersonal mold of mind, simple yet profound, which can mirror the universal spirit of Divine Wisdom enthroned as the living law of Compassion.

It is this ampler, unclouded life of the soul that bids us shake off the sloth of this chrysalis-stage of mentality. It is this spirit, born anew into the present age, which can look across the ages and greet that kindred soul which is Timeless and know it again as the ancients knew. It can trace in the physical races of men those varied, many-hued aspects of the soul which shall yet blend in a perfect unity, and view the great religions of different epochs of illumination, not as isolated expressions but as progressive chords of a vast harmony.

And so, in men's hearts, silently, shall a new age be born. With its dawn will come a new energy, a new inspiration, which is not appalled at the apparent hopelessness of the world. To be interiorly identified with the regenerative forces of super-nature is to know the meaning of

THE THEOSOPHICAL PATH

true Joy, it is to look undismayed at apparent failure; it is to be free from anxious servitude to visible results, and feverish haste to secure them. For life so lived is no longer sustained by the things of Time but by the Eternal.

To the outer ear the world's life may echo a strange discord. To the outer vision clouds may veil the stars. It is only by the ear that hearkens to the deeper note above the storm that the harmony can be heard. It is only the eye lighted with the inner vision of the heart's bright infinities, that can glimpse the upper skies already radiant with coming dawn.

HIT THE MARK

WILLIAM BREHON (WILLIAM Q. JUDGE)

[Reprinted from *The Path*, Vol. V, No. 6, September 1890]

"Having taken the bow, the great weapon, let him place on it the arrow, sharpened by devotion. Then, having drawn it with a thought directed to that which is, hit the mark, O friend,— the Indestructible. OM is the bow, the Self is the arrow, Brahman is called its aim. It is to be hit by a man who is not thoughtless; and then as the arrow becomes one with the target, he will become one with Brahman. Know him alone as the Self, and leave off other words. He is the bridge of the Immortal. Meditate on the self as OM. Hail to you that you may cross beyond the sea of darkness."— *Mundaka-Upanishad*



ARCHERY has always been in vogue, whether in nations civilized or among people of barbarous manners. We find Arjuna, prince of India, the possessor of a wonderful bow called Gandiva, the gift of the gods. None but its owner could string it, and in war it spread terror in the ranks of the enemy. Arjuna was a wonderful archer too. He could use Gandiva as well with his right as with his left hand, and so was once addressed by Krishna in the *Bhagavad-Gîtâ* dialog as "thou both-handed." The bow figures in the lives of the Greek heroes, and just now the novelist Louis Stevenson is publishing a book in which he sings the praises of a bow, the bow of war possessed by Ulysses; when war was at hand it sang its own peculiar, shrill, clear song, and the arrows shot from it hit the mark.

Archery is a practice that symbolizes concentration. There is the archer, the arrow, the bow, and the target to be hit. To reach the mark it is necessary to concentrate the mind, the eye, and the body upon many points at once, while at the same time the string must be let go without disturbing the aim. The draw of the string with the arrow must be even and steady on the line of sight, and when grasp, draw, aim, and line are perfected, the arrow must be loosed smoothly at the

HIT THE MARK

moment of full draw, so that by the bow's recoil it may be carried straight to the mark. So those who truly seek wisdom are archers trying to hit the mark. This is spiritual archery, and it is to this sort that the verse from the *Mundaka-Upanishad* refers.

In archery among men a firm position must be assumed, and in the pursuit of truth this firm position must be taken up and not relaxed, if the object in view is to be ever attained. The eye must not wander from the target, for, if it does, the arrow will fly wide or fall short of its goal. So if we start out to reach the goal of wisdom, the mind and heart must not be permitted to wander, for the path is narrow and the wanderings of a day may cause us years of effort to find the road again.

The quality of the bow makes a great difference in the results attained by the archer. If it is not a good bow of strong texture and with a good spring to it, the missiles will not fly straight or with sufficient force to do the work required; and so with the man himself who is his own bow, if he has not the sort of nature that enables him to meet all the requirements, his work as a spiritual archer will fall that much short. But even as the bow made of wood or steel is subject to alterations of state, so we are encouraged by the thought that the laws of Karma and Reincarnation show us that in other lives and new bodies we may do better work.

The archer says too that the bow often seems to alter with the weather or other earthly changes, and will on some days do much better work than on others. The same thing is found by the observing Theosophist, who comes to know that he too is subject from time to time to changes in his nature which enable him to accomplish more and to be nearer the spiritual condition. But the string of the bow must always be strung tight; and this, in spiritual archery, is the fixed determination to always strive for the goal.

When the arrow is aimed and loosed it must be slightly raised to allow for the trajectory, for if not it will fall short. This corresponds on its plane with one of the necessities of our human constitution, in that we must have a high mental and spiritual aim if we are to hit high. We cannot go quite as high as the aim, but have to thus allow for the trajectory that comes about from the limitations of our nature; the trajectory of the arrow is due to the force of gravity acting on it, and our aspirations have the same curve in consequence of the calls of the senses, hereditary defects, and wrong habits that never permit us to do as much as we would wish to do.

Let us hit the mark, O friend! and that mark is the indestructible, the highest spiritual life we are at any time capable of.

HOW CAN MAN BE DIVINE WHEN HE IS SO IMPERFECT?

E. A. NERESHEIMER

“At no time is It (Spirit) born, nor doth It die. Having been in the past, It cannot ever cease to be. It is birthless, eternal, constant, and ancient, and is never destroyed though the body is destroyed.”— *Bhagavad-Gîtâ*

EVERY living being in bodily form must be thought of as having had a beginning, as changing every moment, running its appointed course, and finally coming to an end. Not so is it with regard to the Beginningless, Unchangeable, and Endless Eternal Principle, the ‘Flame’ (the Logos) and its ‘Divine Spark’ in Man.

The ‘Divine Spark’ or Ego in Man is, in its pure essence, identical with the Eternal Principle — the Logos, the Oversoul, of which all individual ‘Souls’ are inseparable parts.

“As above, so below,” is the ancient occult axiom. Hence even as the Logos again and again externalizes Itself in time and space throughout Eternity, in alternating cycles of flux and reflux, so also the ‘Sparks’ appear and disappear periodically, to be finally reabsorbed into their very essence, the Divine, *the Source* from which they came.

Because of the descent of Spirit into Matter, everything in the universe becomes dual; spiritual and material, positive and negative, subjective and objective. Every type and condition of mental, psychic, and physical life through which the Divine Spark has to pass in order to gain the knowledge of manifested being, displays itself through contrast, *i. e.*, ‘the pairs of opposites.’

This ‘fall into generation’ of Spirit and Matter, which takes place during the first half of the Grand Life-Cycle of Evolution, lasts for immense periods of time during which every center of nascent consciousness within the universe becomes inwrapped in Matter, and either is, was, or must become man as we know him in the Human Kingdom. After the turning-point, at the middle period of the Grand Cycle, has been passed (which took place long ages ago) the whole of ‘creation’ turns backward, so to say, in an effort to return once more to its original state,— but plus that which has been and is still to be gained in the future, before the whole of the Grand Life-Cycle is accomplished. This resolution into the original spiritual state of being, will, however, not

HOW CAN MAN BE DIVINE WHEN HE IS SO IMPERFECT?

take place until long ages have passed, and to us inconceivable heights of perfection have been attained.

While the whole of 'creation' is thus involved in the Eternal Stream of general progression, yet those Divine Egos, or 'Sparks,' that reached the stage of human evolution during the first half of the Grand Cycle, follow a special and definitely purposeful line of Life and Being: the human entity having reached the stage where, in order to expand its latent possibilities, it must become purified and perfected by individual effort during the second half of the Cycle, in order to become once more identical in omniscience with the Logos Itself. This is the grand destiny of Man that he has unconsciously been aspiring to in all ages. It has been termed 'the Redemption' and 'true Regeneration.'

The above is a very brief statement of Theosophic teaching with regard to the involution of Spirit into Matter, and the as yet prospective evolution of the 'created' Universe, *i. e.*, its ultimate liberation by the totality of the 'Divine Sparks' passing through all the kingdoms of Nature to the Human Kingdom, that in Man they may become self-redeemed through self-devised effort.

During the 'fall into generation' as it has been called for want of a more exact term, these 'Sparks' from the 'Divine Flame' come forth into manifestation and proceed upon their 'pilgrimage' through their own inherent power of adaptation to ever-varying conditions born from the matrix of Matter. These 'Sparks,' in course of the cycles, develop into *individual* human entities; in other words, each 'Spark,' a combination of Force, Consciousness, and Matter, reflects itself in a form which, through evolution, gradually assumes human shape, and becomes a thinking entity, *i. e.*, a human personality. This, from the very inception of its existence, is endowed with all the infinite *potentialities* of the universe, reaching even up to the unfathomable Wisdom and Omniscience of its parent, the Logos. Although the imbodyed entity is but a reflexion of the Divine, yet it has within it, as latent possibilities, all the qualities of its divine prototype, which, hidden within the personality, manifest themselves increasingly throughout its evolutionary career, unless the connexion is severed by prolonged periods of vicious and corrupt living.

In its initial stages the consciousness of the 'Spark' is completely obscured by its surroundings, and the individual consciousness is developed only by very slow degrees. Gradually, however, the feeling of 'I-am-ness' grows and grows, until a sense of independence and self-assertion arises in man which at once causes him to fall into many errors, especially that of considering himself self-sufficient and free, as if he were

THE THEOSOPHICAL PATH

completely separate from everything else in the universe. He thus loses the knowledge and the sense of his inseparable connexion with the Parent-Source of his being, *i. e.*, his essential divinity, on which he depends for his very existence.

It is in this position that we find most human beings of the present day, who, as we have seen, are in essence one with the Supreme, though they have to evolve to the actual realization of their originally pure and perfect divinity in the place of their present mere sham-consciousness, which, as yet, cognises little more than that which is passing and evanescent.

Thus we see 'in a nutshell' as it were, how 'man can be divine' in his essential nature, and at the same time also the 'imperfect being' that we know him to be.

Perhaps it will add to the clarity of the above explanation if we reconsider the fact that there is not a single particle in the universe that has not its own particular connexion with divinity, similar, to a degree, to that of man; being modified in an infinite variety of grades of consciousness in the scale of evolution. It should ever be borne in mind that nothing could really exist for a single moment if it were not thus connected by its respective thread of life and consciousness with the One Divine Life, which is present everywhere and in all forms of being. However hidden and obscured the divine essence may be, as for instance in a rock or a metal, a plant or an animal, due to their different stages of development, yet that Essence is *infolded* in their respective forms though restricted in its expression by the limitations of varied forms and degrees of more or less gross matter.

Let us remember that every form of organic life throughout the universe, in whatsoever stage of evolution it may be, is nevertheless on its way to a higher state of being than that in which it finds itself at the present moment. It changes incessantly and progresses, as we do, by means of taking just one step forward at a time. The process may be enormously long, but the 'next step' is always the result of all previous steps taken, and an expansion from all previous degrees of consciousness gained; in short, 'Karma' of the past, or in the making.

How little we know, so far, of the real things of life, and yet how proud we are of the little 'toys' with which we so seriously play, while neglecting, and even at times shunning, our present resources and nearby opportunities wherein lie hidden unsuspected the godly happiness for which we so ardently crave, and yet can never attain by 'ordinary' means! Were we to endeavor to open our minds and to refine our senses only to a small degree, we would begin to discover our spiritual con-

HOW CAN MAN BE DIVINE WHEN HE IS SO IMPERFECT?

nexion with even the meanest, the most inertly passive, object in Creation. This would become perfectly apparent to us, and no longer seem but a remote possibility, or perhaps even an impossible assertion, just because we cannot discern it with our physical perceptions. Much of the evolutionary progress that goes on side by side with our own, proceeds in the silence, unperceived by our senses, or even by the brain-mind. Its field of real growth is within the soul, illumined by the divine 'Spark.'

The ethical development of mankind appears to be a very slow process, because the greater part of the assimilation of experience, and its transmutation into knowledge and character, mostly goes on, not during the active imbodyed daily life, but largely during sleep and the post-mortem state — the intervening period between one incarnation and another. The approximately estimated eighteen hundred millions of incarnated souls now on this planet, represent, according to Theosophic teachings, but a small proportion of the aggregate number of pilgrim-egos that belong to our Earth-Chain. The largest number is always incarnated, sojourning in their respective 'lokas.' The time necessary for the process of assimilation, *i. e.*, for extracting the essence from an infinite number and variety of aspirations, and abstract ideals of a lifetime of experiences, is said for a normal person to be something like ten to twenty times as long as the previous earth-life. Hence the number of incarnated entities must necessarily be exceedingly variable and cannot therefore, at any specific time, be taken as a safe criterion of the actual number of Egos that belong to this globe of ours.

When we consider the many factors that are operative and necessary in the great economy of nature for the rounding out of human evolution, we cannot but become less impatient in our immediate expectations, and more forbearing in our relations to our fellow-pilgrims, than we were wont to be. Even in the case of so-called advanced beings these facts play an important part, it being obvious that there is only one reasonable course for all to follow, namely, that of patience and brotherly love in our contact with life in its every form. But how few of us are as yet ready, capable, or even willing to acknowledge this truth, or to recognise that the great verities of life and the highest Wisdom are to be looked for only through the realization of the essential divinity within ourselves. A sure sign of this 'Presence' is, however, evidenced, to some extent at least, by the voice of conscience in the heart of every man; even in those who are on the very lowest rung of the scale of evolution.

We have but to recognise the strong ties formed by common needs and interests, that exist in family-relations, and indeed among all men, which, even unconsciously, constrain them to follow the dictates

THE THEOSOPHICAL PATH

of an ethical instinct that is inherent in all. However, it is not possible for us readily to estimate the exact spiritual status of a people, because their real inner life always remains hidden, largely on account of the influence of the false racial, national, and social standards dominant in the external life of our time. The spiritual spark of divinity in every man has its own vehicles in which the accumulated sum of the experience of innumerable incarnations inheres; but it cannot express itself externally until a continuous conscious unbroken ethical effort is made which will enable the same to come to the surface. Appearances but seldom give us a clear conception of the inner moral standard and life of an individual, hence we are surprised sometimes when we find in our closer association with others a most unusual degree of moral excellence and an unexpectedly ripe judgment.

That by far the greatest measure of progress in Nature as in Man is achieved unseen and unknown, may be judged even, for instance, by the physical growth of a plant, or indeed of any natural object. We sow a seed of which we know that it potentially contains the flower, but which to all outward appearances shows no sign whatsoever of the ultimate form to be evolved, of its future symmetry and fragrance. By putting the seed into the ground and tending it in accordance with its requirements, we, in due time, behold its growth to exceeding beauty; but we know little of how it all happens.

Many a delicate plant, for instance a mushroom, during its early growth, has been seen to lift and even push aside a clod of earth or a stone a thousand times its own weight, firmness, and consistency, just by the force of those same life-vibrations which cause it to unfold; but we cannot detect how this is brought about.

And so it is with man also. The divine seed of the Ego is placed in the soil of the body, consisting of the elements of fire, air, water, and earth. It assembles and makes use of these according to its needs; the mind and soul assimilating such states of consciousness as correspond to their nature, from the psychic and spiritual realms of Nature. And so, like man, the plant also partakes of the spiritual as well as the physical resources of the universe, though its 'soul' is as yet not *self*-conscious. Indeed, that stage of development will not be realized by it at all in this present Grand Cycle; but in spite of that fact, no effort is lost to its feebly centralized consciousness, which stores away every infinitesimal gain acquired in the silence of its present condition which will come to legitimate fruition in due season.

But how much more favorable is the situation of Man, who, in the course of long and recurring periods of cyclic changes, of ups and

THEOSOPHY AND THE NEW ASTRONOMY

downs, has attained to self-consciousness, by reason of which he can purposefully build up and add, life by life, to the treasures of his character; resulting from his intellectual and moral efforts. And furthermore, can he not also increasingly rely upon the Eternal Divine Spark, reflected within himself, for guidance in his every thought and act, through the mediation of his conscience as he purifies and refines his nature? Do we not see, by this universal experience of the admonition of Conscience, present in the good, and even the bad and the indifferent, the same expression of the inherent divine power of the 'Spark,' striving, with might and main, to raise the whole being to its own state of purity and perfection?

The question therefore as to how man can appear imperfect in his exterior life, and at the same time be, in his essential nature, divine, is satisfactorily solved when we recognise the essential divinity within ourselves side by side with our obvious imperfection, and realize that the 'Voice of Conscience' is that of our inner God -- the 'Spark' -- the undying Ego.

THEOSOPHY AND THE NEW ASTRONOMY

C. J. RYAN

"Fifty years ago . . . I found in the light of the stars a heavenly language which proclaims the glory of God, but I did not know how that language reached me, and I hoped some day to find out. That hope was in my soul when I landed at Castle Garden. Today science tells me that the stars themselves bring it to me. Each burning star is a focus of energy, of life-giving activity, which it pours out lavishly into every direction of the energy-hungry space. It pours out the life of its own heart in order to beget new life. The light of the stars is a part of the life-giving breath of Deity. I never look upon the starlit vault without feeling this divine breath."—*Professor Pupin* (the famous scientist)



WHILE the work and literature of the Theosophical Movement were intended to give out somewhat of the scientific knowledge in the possession of the sages of the East, they also were primarily devoted to bring to the world a new inspiration towards a higher spiritual life and to form the nucleus of a true world-brotherhood. Hence, a certain amount of teaching about the natural forces in relation to man was incidentally revealed. In attacking the limitations of current thought, especially materialism and bigotry, glimpses were given of laws which revealed Intelligence and Purpose behind the superficial appearance of 'blind forces' and 'dead matter.' Facts, unknown in the West, relating to the evolution of the universe and man, were drawn upon from the records of antiquity to prove that man is not a mere intellectualized animal but a being potentially divine;

THE THEOSOPHICAL PATH

and in other directions, such as astronomy, physics, and chemistry, hints were given leading the student to a spiritual conception of the universe.

The first Theosophical teachings on astronomy were plainly given about forty or more years ago, at the time when science was glorying in its new discoveries but which were unfortunately being widely used to support materialistic views.

It may be of interest to examine criticisms by the Eastern Teachers under whose training H. P. Blavatsky prepared for her life-work, and to see how the increase of astronomical knowledge has vindicated them and thrown the crude theories of the 'eighties into the discard.

As one of the most important teachings of Theosophy is the great age of the world and of the solar system, which is necessary in order to explain the slow processes of evolution even to its present stage, it is obvious that the sun must have been in very much its present state for a great number of millions of years to provide the necessary conditions, if life has existed on earth for the immense periods claimed.

Forty years ago science was teaching that the sun was a rapidly cooling body, of no great age; that it would soon become incapable of supporting its family of planets which would perish of cold within a few million years at the outside. Perhaps the sun was fifteen or even thirty million years old, but "as he derives no important accession of heat from without" it must be running down and condensing into a hard dark globe from a presumably early condition of greatly diffused nebulosity. All this would imply that the conditions favorable for life on earth would be confined to a very limited period.

In answer to a specific question as to how Theosophy could possibly harmonize its demand for hundreds of millions of years for even the stratified rocks, with the then orthodox scientific theory of the limited life of the sun, this was written:

"He is quite as self-dependent as self-luminous; and for the maintenance of his heat requires no help, no foreign accession of vital energy; for he is the heart of his system, a heart that will not cease its throbbing until its hour of rest shall come. Were the sun 'a cooling mass,' our great life-giver would indeed have grown dim with age by this time, and found some trouble to keep his watch-fires burning for the future races to accomplish their cycles. . . . There would remain no hope for evolving humanity. . . ."

Itemizing the points of importance, the Theosophical position was stated thus —

(a) The sun is not burning or in combustion in any ordinary sense of the word;

(b) Its luminosity has not begun to weaken, nor will its powers

THEOSOPHY AND THE NEW ASTRONOMY

be exhausted within a given or conceivable time as spoken of by science (in 1883);

(c) The sun is the heart of our solar system. (This statement was more fully expanded in *The Secret Doctrine* a few years later, when H. P. Blavatsky illustrated this important point by the newly established fact of the periodic law of sunspot maxima and minima.)

(d) The sun is not kept going by the combustion of the meteoric matter that may conceivably be falling into it, but self-generates the vital energies which feed the whole solar system.

(e) The sun will not die until "its appointed hour strikes on the watch-tower of Eternity," *i. e.*, until the lawful end of the great cycle.

The essential bearing of the teaching is that law, and not chance, rules. The solar system and its inhabitants are not a fortuitous concurrence of accidents; man did not appear on earth in a material garb just because the conditions — climate, food-supply, etc.,— *happened* to be so balanced by a lucky chance (a theory in great favor with some) that his evolution was made possible. Man and Nature are a unity, moving onward together, and his evolution requires a certain series of stages in outward conditions to match the inner progress, until the time is reached in the great cycle when matter, *as we regard it*, is no longer necessary for the soul's experience.

At the close of the life-period of the solar system the sun, its life-giver and heart, will have completed its work. Significant hints as to the method by which this will come about are given in the Eastern teachings. The *Vishnu-Purâna* speaks of the sun dilating, after which a 'Night of Brahmâ' begins.

Science is already speculating upon the meaning of the extraordinary phenomena of the 'temporary stars' which suddenly increase from extreme faintness or invisibility to immense brilliancy only to disappear again. Can these tremendous cosmic events be the final passing of worn-out solar systems far away in the abysses of space?

In the 'eighties the teachings of the Eastern Wisdom about the sun, as indicated above, were regarded as highly unsound by those who thought the latest hypothesis of science was the final word of knowledge. The time that has elapsed has changed all this. The epochal discoveries of radioactivity and the constitution of the atom, the construction of gigantic telescopes which permitted the development of celestial photography by means of which vast quantities of records have been made and preserved for study, have revolutionized many theories. Entirely new methods have been devised to analyse these data and find their meaning.

THE THEOSOPHICAL PATH

The principle of Evolution has been applied to stars and planets — more successfully it is believed to the former than the latter.

In the case of Man, science has established to the satisfaction of the intelligent that *some kind* of evolution has ruled, though its exact working is still obscure; and in astronomy a similar condition exists. Transition and change in the life-history of the stars are fully believed, but no one dares to say the secret of stellar evolution has been revealed, though each new hypothesis may be more probable than the last.

Great attention has been given lately to the problems of the sun, and the latest conclusions are well in line with the fundamentals given by the Eastern Teachers of Theosophy as epitomized in part above. Among the famous astronomers of today none speaks with more authority than Professor A. S. Eddington, and in a recent series of lectures at the London University he discussed the results of the latest researches. After demonstrating the impossibility of the former theory that the sun received its energy from swarms of meteors falling into it from outer space, and also of the hypothesis that contraction of the solar globe could provide sufficient energy, he showed that the supposed meteors would not add a year to the life of the sun, and that the sun is far too old to be explained by the contraction-theory.

It is now accepted that the sun cannot be less than a billion years old, and is probably nearer ten billion. What, then, is the source of the sun's apparently illimitable floods of energy? The conclusion of modern science is that "the star" (the sun is one of the stars) "contains hidden within it the energy which is to last the rest of its life." Compare this statement with the sentence marked (*d*) from the words of the Teacher, which at that time seemed so incredible to astronomers!

Professor Eddington supposes that the source of energy must be in the ultimate "*charges of electricity*, the protons and electrons, of which the atoms are composed," and of which little indeed is known except that they exist. Furthermore, in connexion with the future of the sun, and utilizing the new conception that 'matter' and 'energy' are convertible one into the other — the most revolutionary principle of modern speculation — he calculates the possibility of the sun lasting fifteen *trillion* years. Certain objections have been raised to this calculation, but no one is shocked at the suggestion of such an enormous length of time, because recent observations of stellar conditions in the distant clusters of stars have destroyed the old-fashioned belief that suns only exist for a few millions or even a hundred millions of years.

In regard to the sun being the heart of the solar system, throbbing and pouring forth life-energies for the sustenance of the planets in some

THEOSOPHY AND THE NEW ASTRONOMY

way resembling the action of a human heart, conclusive demonstration of such action has lately been made, utterly incredible as it seemed to science when first suggested.

The periodic appearance of the sunspots at intervals of nearly twelve years on the average, has long been known, and the suggestion that they had some connexion with famines in India caused the establishment of a Solar Physics Observatory in London toward the end of the last century. But only lately has it been definitely ascertained that rhythmic pulsation is the outstanding law of solar life. Not only do the sunspots wax and wane in their cycle and gradually descend from the higher latitudes toward the equator, but their magnetic conditions alternate from positive to negative in a remarkable rhythm occupying double the sunspot-period.

Still more significant, however, is the change of shape undergone by the outer surface of the sun. Until lately the sun was thought to be a perfect sphere, and no protuberance at the equator was found — a singular exception to the general rule for rotating bodies and one discussed in Theosophical literature — but a still more unusual state of affairs has now been demonstrated. There is a regular vibratory contraction and expansion of the visible globe in correspondence with the sunspot-rhythm, a systole and diastole like the beating of a living heart.

Photographs taken for the last fifty years have been carefully compared, and laborious direct measurements taken, until the rhythm of shape has been as decisively established as that of the spots and their magnetic polarities. The change of length in the sun's polar and equatorial diameters, though really many hundreds of miles, is very small in proportion to the immense size of the sun, and the technical difficulties of measurement are very baffling; great credit is due to Professor Armellini of the Royal Observatory of the Capitol, Rome, for finally placing the facts beyond dispute.

Already the influences pouring out from the sunspots to the earth are being recognised and studied, especially in connexion with magnetic storms and polar auroras, and the conditions associated with rainfall, such as the growth of crops, the varying heights of certain lake-waters, all being associated with the pulsations of the Heart of the Solar System. According to Dr. C. C. Wylie, of Iowa University, who has been studying sunspot and corn-crop records dating from 1870, the curve representing the yield of corn goes up as the sunspot-curve goes down. Illinois records also indicate that the fewer the sunspots the more bushels per acre of corn.

Referring to our point marked (*a*) above, the notion that the sun is a burning body and that its light arises from flame has long been aban-

THE THEOSOPHICAL PATH

done as utterly inadequate. It has been shown that if the sun were composed of anthracite coal and burned in the most complete manner, it would be all consumed in less than 1500 years; and even on the assumption that it consisted of the most combustible substances known, Lord Kelvin showed that the limit would be not more than 5000 years. There is some oxygen in the sun, but it does not support combustion, and when scientific text-books speak of the 'heat' radiated from the sun they really mean 'energy.' This radiant energy is partly transformed into heat on reaching the earth, or, more correctly, produces the effect of heat in any material substance it falls upon. The 'rays' of the sun are not themselves hot; they may be likened to the blows of a hammer upon a piece of metal, the hammer is not hot but its energies soon produce plenty of heat in the plate.

Modern science is daringly speculating upon the probability of the disappearance of 'matter' through its transformation into 'energy'—light, heat, etc.—and there is much to say in favor of this tremendous revolution in modern thought, but the method of the lavish production of energy by the sun is still a mystery, for, after all, what does this 'transformation of matter into energy' mean; supposing it is a fact, how is it accomplished? Is it a purely mechanical act, or is there Intelligence behind it? And is the reverse—the transformation of energy into atomic matter—a law of nature? This is already suspected by science, and the very suggestion indicates that the leading thinkers of the West may be coming nearer to one of the basic principles of Eastern Wisdom—the eternal law of manifestation and disappearance of worlds and universes in successive cycles, the Days and Nights, the Years, and the Ages, of Brahmâ as it is poetically allegorized in Indian philosophy.

Science has found no way yet of transforming energy back into 'matter,' but why should not the solar 'energy,' after passing round the planetary spaces, return and be transformed into electrons and protons after being purified in some manner corresponding with the respiration of animals! Wilder suggestions than this have been offered by the learned, and after all this is not so fanciful, and it would explain the immensely long life of a sun as demanded by modern science.

Let us see what the Eastern Wisdom has taught for long ages on this particular point. Quoting from an archaic *Commentary* on the *Book of Dzyan*, H. P. Blavatsky says:

“ ‘The Sun is the heart of the Solar World (System) and its brain is hidden behind the (visible) Sun. From thence, sensation is radiated into every nerve-center of the great body, and the waves of the life-essence flow into each artery and vein. . . . The planets are its limbs and pulses. . . .’ ”

THEOSOPHY AND THE NEW ASTRONOMY

And she then continues:

“It was stated elsewhere (in *The Theosophist*)* that Occult philosophy denies that the Sun is a globe in combustion, but defines it simply as a world, a glowing sphere, the *real* Sun being hidden behind, and the visible being only its reflexion, its *shell*. The Nasmyth willow-leaves, mistaken by Sir W. Herschel for ‘Solar inhabitants,’ are the reservoirs of solar vital energy, ‘the vital electricity that feeds the whole system. . . .’

“Thus, there is a regular circulation of the vital fluid throughout our system, of which the Sun is the heart — the same as the circulation of the blood in the human body — during the manvantaric solar period, or life. . . . Only, instead of performing the round in a second or so, it takes the solar blood ten of its years, and a whole year to pass through its *auricles* and *ventricles* before it washes the *lungs* and passes thence to the great arteries and veins of the system. . . .

“Could the human heart be made luminous, and the living and throbbing organ be made visible, so as to have it reflected upon a screen, such as used by the astronomers in their lectures — say for the moon — then every one would see the Sun-spot phenomenon repeated every second — due to its contraction and the rushing of the blood.”

— *The Secret Doctrine*, I, 541-2

Is not serious consideration and full investigation called for when it is shown that the results of modern intensive study of solar phenomena were known long ago in the East by certain philosophers and outlined as part of the evidences for Theosophy, and that *The Secret Doctrine* and *Isis Unveiled* contain a vast store of equally valuable records from the same source, otherwise inaccessible?

Towards the end of October we were favored by a fairly close approach of Mars, and the usual nonsense about the character of its inhabitants and the possibility of radio-communication or signaling appeared in the press. Nothing transpired to indicate that the inhabitants of Mars, if any exist, took any special interest in us, and this is not surprising, for the Earth would be quite invisible to an observer on Mars in opposition, being exactly between the sun and that planet and therefore having its dark side turned towards Mars.

The question of the canals and the possibilities of human beings on Mars cropped up again, and various opinions were given by more or less distinguished astronomers. The general belief now is that Mars certainly possesses *life* of some kind, probably vegetation; and if vegetation, why not animals to eat the plants? Recent measurements with the marvelously delicate heat-detectors have shown that the temperature of Mars is reasonably warm, at least in the daytime, and its atmosphere is not unlike ours, though apparently rarer. Changes of color seem to indicate fogs, clouds, and hoar-frost, at appropriate places, but the quantity of water on Mars appears to be small in comparison with that on the Earth.

Certain astronomers, especially in Europe, have unfavorably criti-

*Epitomized at the beginning of this article on p. 32.

THE THEOSOPHICAL PATH

cized the American observations on the canals, stating very absurdly that they are only seen through small telescopes with poor definition and by observers with weak eyes! To any one who knows the extreme pains that have been taken by many acute observers, highly-trained astronomers, every observation being checked up and carefully studied before being accepted, and also the advantages that several of the most skilful observers have in the possession or use of powerful telescopes in specially favorable climates, the captious and unfounded remarks of certain French and other critics seem almost like the rude yellings of a street *gamin!* The 'canals' of Mars have been photographed many times lately.

There seems considerable probability, from the results of observation, that Mars is not in a position at present to support such a luxuriance of plant, animal, and human life as the Earth. The so-called 'canals' are possibly marshy tracts, long and narrow areas of moist soil, which are kept damp during part of the year by streams running through them from the poles. Whether these streams are artificial irrigation-systems is an unsettled question, and there is much to say on both sides. To say, however, as some unwise critics have done, that the long dark straight marks we can see *and photograph*, are illusions due to poor sight, or, on the other hand, that they are actual water-canals, is equally beside the mark. No one thinks these 'canals' are anything like water-courses; they are far too wide and changeable; but there is great probability that they are either naturally or artificially irrigated districts, sometimes green with vegetation and at other periods bare and invisible.

In connexion with the possibility of intelligent inhabitants of Mars, there are some significant statements in Theosophical literature emanating from the most authoritative sources. In *The Secret Doctrine*, the Eastern teaching is given: ". . . it is quite correct that Mars is in a state of obscuration at present" (I, 165). Obscuration is indicated as a period when the energies of a planet have *slowed down*, not when they have ceased in death. According to a letter from "a regular and high chela," (according to H. P. Blavatsky) in the *Theosophist* for June, 1883, 'obscuration' is referred to thus:

"Nevertheless I can state here that a planet may be said to be in a state of Obscuration when a small portion of it is inhabited. . . the periods of obscuration on different planets are likewise different."

Some astronomers have suggested that Mars is inhabited by a highly intelligent race who have to use all their ingenuity to keep alive, and that the 'canals' are limited fertile districts between deserts, irrigated by artificial methods with water brought by hydraulic engineering from the poles. Mars, being in a state of 'obscuration' or intermission

THEOSOPHY AND THE NEW ASTRONOMY

of full activity between periods of greater life-energy, and obscurity including the possibility of intelligent life, it is clear that we have no right to put aside the hypothesis just mentioned as being utterly incredible.

While Mars has been so conspicuous in the eastern sky early in the evenings of the autumn, Jupiter has also attracted attention by its splendor in the southern part of the heavens. The giant planet — 1300 times as large as our globe — remains a still greater mystery than Mars, and some of the explanations of its constitution recently offered and seriously discussed by well-known scientists are singularly naïve. From a leading authority in a scientific magazine of May, 1926, we learn that —

“the known facts could be explained by assuming that Jupiter had a solid core — as dense as rock — 58,000 miles in diameter, surrounded by an ocean (or a layer of ice) 11,000 miles deep, and this again by an atmosphere of very low density, and 4,000 miles in height.”

To keep an atmosphere dense enough to support the masses of vapor as we see them freely moving, up to a height of 4,000 *miles*, instead of being condensed almost to the liquid state by the enormous force of gravity exerted by Jupiter, has always been considered to demand a very high temperature. Yet the surface-temperature of the planet has lately been measured and supposedly shown to be at least 120 degrees below zero Centigrade (!) and, according to the latest theory, this extremely mobile atmosphere rests on a possible ocean or even layer of ice. What use would a hot central core be in vaporizing the 4,000 miles of atmosphere when it was separated from it by a cold ocean or layer of ice 11,000 miles deep! Dr. H. N. Russell suggests that the clouds on Jupiter must be made of some substance that condenses at a far lower temperature than water, one that would boil furiously at a hundred degrees below zero!

The trouble with many of the best thinkers in astronomy is that they start with the assumption that the methods of Nature — the so-called ‘laws’ — as found on our earth, are the criterion by which the conditions on the other planets are to be judged. Magnetic conditions and even the force of cohesion may be utterly different on Jupiter, and if so, the operation of the law of gravity would probably be modified as compared with its action on the earth. It has lately been suspected that the electron is not the smallest particle of ‘matter’ but that it is compounded of still more unimaginably minute particles. H. P. Blavatsky gives a hint regarding matter on Jupiter — that it is of a finer, smoother grade than the earth’s substance. This suggestion, derived from the Eastern Wisdom, provokes thought, and may be a key to mysteries.

THE TREE OF EVOLUTION

T. HENRY, M. A.

IN a recent explanation of the scientific views as to human evolution — a strictly orthodox view, we are invited to believe — the wicked public is taken to task for imagining that science teaches evolution from apes of an existing type. But, venturing a mild protest on the part of the said public, we suggest that it is not entirely responsible for this belief. Now and again one comes across views, claiming to be scientific, which certainly convey, explicitly or implicitly, a belief in such a descent for man.

But, letting that pass, we come to the chief point in the explanation referred to. The descent of man is represented as a tree with many limbs branching from the main trunk. These limbs represent various kinds of ape-like animals that have diverged from time to time from the central line of descent. Man is represented by the main trunk. In this case, it would seem natural, perhaps inevitable, to infer that man, as he is now, is not the central product, and that the main trunk may shed man in the form of a side limb. Thus poor man, like the apes, would be a by-product, and would be left to degenerate in peace while the main line of evolution continued on its mysterious and upward way.

It has also been paradoxically said that the new generation are older than their parents, because the former represent the main trunk, while the latter are a side branch given off. But it is fatally easy to degenerate into mere quibbles in this way.

This leads to the interesting speculation as to what it is that is being evolved — what it is that somebody or something is trying to do. And we realize that such theorizings consider merely the process, while the agent is either ignored or tacitly assumed. As regards evolution in general, it is not likely that the process would be as narrow and simple as are the first tentative theories proposed. As our studies progress, we adopt more and more complex theories of evolution, yet it is evident that we must continue this process much more before we can reach an adequate conception of the truth.

To what do these continually changing theories of evolution tend? To the conception of an intelligent unit as forming the central core of all the subsequent growth; some intelligent vital power that comes down from the beginning. We have left behind the notion that intelligence can be grown step by step out of unintelligence. Intelligence has to

FIONN MAC CUMHAIL — HERO

be assumed from the first. But, theories apart, we know that we have within ourselves this primordial germ, our self-reflective intelligence and conscious power of will, by means of which we can consciously promote our own further evolution. That is the practical point, and it is the practical point that always counts. Man can know his own source and origin by studying what he finds within himself. Whence the Soul has drawn to itself the senses and organs which are needed for the purposes of its experience, though important, is of secondary consequence.

FIONN MAC CUMHAIL — HERO*

ARTHUR KELLS



FINN MAC COOL, in his English dress, is well-known as a mythical, jovial hunter of deer; very mythical, and not to be taken as anything more than fiction. Sometimes, in fairy-proof circles, you may hear the remark, 'As fabulous as Finn Mac Cool.' English children have a passing acquaintance with him as 'Old King Cole, with his fiddlers three,' but few suspect his nationality. The old Irish chronicles say that he had twelve musicians, and three kings' daughters used to be making music on little silver harps for the fifty sewing-women who made clothing, all the year round for the Fianna, Finn's company of young champions.

One of his musicians was a fairy harper, with light yellow hair hanging down to his waist, who came and offered his service of his own will, out of the fairy hill at Slieve na Mon (Sliabh na m-Ban). The other musicians used to be brought to him to be taught the music of faery.

*The name at the head of this article will signify little to the reader who has no knowledge of the peculiarities of Irish orthography. The whole difficulty lies in the use of the English letter *h* wherever the letter preceding has been aspirated. This interpolation, really intended to show that the sound of the consonant *m* has been altered, misleads and confuses the English reader, unaware of its intention. Each consonant in Gaelic (the correct name for the tongue spoken by the Irish race) has four formally distinct sounds. Each consonant receives a slender sound and a broad sound, each of which differs as much as a flat in music from a sharp. These are the natural sounds of the letters, and the sounds given by aspiration, also slender or broad, are called the affected sounds. The vowels *a*, *o*, *u*, are the broad vowels, and *e*, and *i* are slender: these all govern the sound of the consonant preceding or following any of them. The *m* following the broad vowel *u* takes the broad affected sound of *w*, so that the name sounds approximately *Coo-will*. Sometimes the consonant when aspirated has merely the effect of a breathing. *T* followed by *h*, is a breathing, and has not the sound of the English *th*. These remarks may help to modify the forbidding appearance of so many Irish names when spelt in Roman characters.— A. K.

THE THEOSOPHICAL PATH

Finn had also five Druids, the best that ever came into the West; five physicians, four Irish and one from the East, over the sea; five chief poets; three cup-bearers; six door-keepers; one huntsman, and many stewards and serving-men.

Those who say that Finn as a man never existed may have the choice of two propositions, suggested by Jeremiah Curtin, a notable student and collector of ancient lore, both American Indian and Irish. He says:

“In every case, the Fenian tales of Ireland, like the tales of America, are made up of the adventures of heroes who are not human. Some writers assert that there have never been such persons on earth as Finn Mac Cool and his men; others consider them real characters in Irish history. In either case, the substantial character of the tales is not changed. If Finn and his men are historical personages, deeds of myth-heroes, ancient gods of Gaelic mythology, have been attributed to them, or they have been substituted for heroes who were in the tales previously. If Finn and his men are not historical, they are either the original non-human heroes, or a later company of similar character substituted in the tales for the original heroes: at this date it would be difficult to decide how often such substitutions may have been made.”—CURTIN: *Hero-Tales of Ireland*, Introd., xxi

Larminie, who has done great work for the folk-lore of Ireland, concludes that Finn is not historical at all. In mentioning the three Cycles of tales in Ireland — those of the Gods, the Heroes, and Finn and his Fianna,— he points out the remarkable fact that stories of the Gods are not found in Scotland (which was colonized from Ireland), the Heroes are comparatively unknown, but the Finn cycle is known throughout the country.

In seeking an explanation, he came to the conclusion that the various cycles are only early or late, so far as Ireland is concerned, as they were brought in by the various races. He reasons that the Finn cycle belonged to an early race, that then entered the Aryan Gael with his Gods and Heroes, whose deeds were sung by his own bards. The bardic system never ‘caught on’ in Scotland, but in Ireland the bards kept alive the memory of Gods and Heroes, and it is in the bardic records it has been preserved. The Finn legends are known to the people who do not read, and have not been forgotten in the peasant-mind.

It is not wonderful that there is difficulty in placing Finn satisfactorily in proper perspective. The old Pagan tales were written down by Christian monks, after being edited. Before making the woful indictment against their misdeeds, it must be said that, had it not been for the patient labors of these master-scribes, timorous paganophobes as they were by education and profession, there would be, by now, hardly anything remaining of the traditions of the old Gods. Of Finn, there are, as has been said, many tales taken down in these days from peasant-

FIONN MAC CUMHAIL — HERO

descendants of the old bards; but what is called the 'Mythological Cycle,' and that other important group called the 'Red Branch' Cycle, would be non-existent as far as present knowledge is concerned, were it not for the records.

Now for it! Be it herewith remembered and understood that Patrick with his own hand wrote that he had ordered that the stories of Finn were to be written down. In this he was the servant of the Gods, and doubtless this is merit in his record, but he has also written on the debit-side of the page that when this had been done, he gave orders which resulted in two out of every three being burnt,— which action has been to some extent neutralized by the excellence of the race-memory and custom of handing on an old tradition. But not alone have countless records been destroyed on religious grounds; for centuries after this period Scandinavian raiders burnt piles of manuscripts; every raid went further towards the wiping-out of our treasure-house of wisdom recorded for the future use and benefit of Europe.

How often, by what is called 'the irony of fate,' have men destroyed things that belonged to their own welfare, through some spite against the personality in whose care they were? And could we trace back to their sources the causes which produced, by irrevocable law, the Great War of 1914, it may be that wilful destruction of writings was one of the reasons why physical force in an appalling degree broke loose, having fire as its predominating weapon. On the other hand, we must also consider that such destruction of the records of wisdom from the custodians of such records, also had its irrevocable causes to be found among ourselves. As W. Q. Judge once wrote —

"Race-influences are insidious and powerful. For instance, my race has its peculiarities deeply seated and inherited from an extraordinary past."

The more the ancient stories of Ireland's distant past are studied, the more easily is the present state of the country seen to be the product of these deeply-seated peculiarities. Even yet, we are not awake to see that we are under enchantment to those who exist for power, and by use of it over the mind. For hundreds of years Ireland has fought against physical domination, and now that conditions are to a certain extent altered, there seems hope of a realization that what keeps her from going forward and taking hold of freedom with both hands is domination over her soul.

At such a time as the present, the story of Finn is heartening. It carries all through it the clear, sunny picture of life as it was in truth-loving days, days when the sign of a true man was his scorn of subterfuge, his contempt of self-excuse. There were the exceptions, examples of

THE THEOSOPHICAL PATH

the opposite side of human nature, but they live as instances of the qualities which make a man a byword among his fellows. The vinegar that is provided all through the doings of Finn and his Fianna, is provided by Conan 'of the sharp tongue.' (In the Cuchulain Cycle it is Bricruiu 'of the venom-tongue.')

Usheen (Oisin) the beloved son of Finn sang of him, after his death:

"I never saw a braver man. A king of heavy blows: my law, my adviser, my sense and my wisdom, prince and poet, braver than kings, King of the Fianna, brave in all countries; golden salmon of the sea, clean hawk of the air; rightly taught, avoiding lies; strong in his doings, a right judge, ready in courage, a high messenger in bravery and in music."

We may discern mystical references in the phrases, 'salmon of the sea,' 'hawk of the air,' 'high messenger in bravery,' and, be it noted well, 'in music.' To whom would a King be a messenger, and what has a warrior and a huntsman to do with music?

To continue the song of Usheen —

"His skin lime-white, his hair golden; ready to work, gentle to women.

"It is a good household Finn had, without grudging, without lust, without vain boasting, without chattering, without any slur on any one of the Fianna.

"Finn never refused any man; he never put away any one that came to his house. If the brown leaves falling in the woods were gold, if the white waves were silver, Finn would have given away the whole of it."

You would expect great deeds from such a Man, and great companions too. And indeed these wonderful stories are brimming over with both. And humor! The vinegar, that was mentioned a moment since, is robbed of its keenness of bite, and you have left mostly the whimsically clinging flavor. And in the greatest fight of all that ever the men of Ireland had, the Battle of the White Strand, now called Ventry, from Finn Tra (White Strand), the same Conan of the sharp tongue found for a time his better self.

"It was then Conan son of Morna, brought to mind that himself and his kindred had done great harm to the sons of Baiscne, and he had a wish to do some good thing for them on account of that, and he raised up his sword and did great deeds.

"And Finn was over the battle, encouraging the Fianna; and the King of the World was on the other side encouraging the foreigners. 'Rise up now Fergus, and praise Conan for me that his courage may be greater, for it is good work he is doing on my enemies,' said Finn.

"So Fergus went where Conan was, and at that time he was heated with the dust of the fight, and he was gone outside to let the wind go about him.

"It is well you remember the old quarrel between the sons of Morna and the sons of Baiscne, Conan,' said Fergus, 'and you would be ready to go to your own death if it would bring harm on the sons of Baiscne,' he said.

"For the love of your good name, Man of Poetry,' said Conan, 'do not be speaking against me without cause, and I will do good work on the foreigners when I get to the battle again.'

"By my word, that would be a good thing for you to do,' said Fergus, and he sang a word of praise for him then, and Conan went back into the battle again, and his deeds this time were not worse than they were before."

FIONN MAC CUMHAIL — HERO

The delightfully human touches in this account, the bald-headed, rather stout man, gone for a few minutes out of the heat of the fighting, choked with dust, so that the wind might 'go about him.' Then note the care of the Leader for all his fighters, watching the time to encourage each; the wisdom of Fergus of the True Lips, in playfully tapping a tender spot to encourage a man to go on with the fight, and in knowing when to sing to him a word of praise.

It is said that —

"As to Finn himself, he was a king and a seer and a poet: a Druid and a knowledgeable man; and everything he said was sweet-sounding to his people. And a better fighting man than Finn never struck his hand into a king's hand, and whatever anyone said of him he was three times better. And of his justice it used to be said, that if his enemy and his own son had come before him to be judged, it is a fair judgment he would have given between them. And as to his generosity it used to be said, he never denied any man as long as he had a mouth to eat with, and legs to bring away what he gave him; and he left no woman without her bride-price, and no man without his pay; and he never promised at night what he would not fulfil on the morrow, and he never promised in the day what he would not fulfil at night, and he never forsook his right-hand friend."

Whatever the period at which Finn lived, it was a more than usually remarkable one. W. B. Yeats, in his introduction to Lady Gregory's *Gods and Fighting Men*, writes as follows:

"Although the Gods came to Cuchulain, and although he is the son of one of the greatest of them, their country and his are far apart, and they come to him as God to mortal; but Finn is their equal. He is continually in their houses; he meets with Bove Darrug (Bodhb Dearg) and Angus and Man-an-nawn (Manannan), now as friend with friend, now as with an enemy he overcomes in battle, and when he has need of their help, as at the Battle of Ventry, his messenger can say: 'There is not a king's son or a prince, or a leader of the Fianna of Ireland, without having a wife or a mother, or a foster-mother or a sweetheart of the Tuatha De Danann. . . .' One thinks of him and his people as great-bodied men with large movements, that seem as it were flowing out of some deep below the narrow stream of personal impulse, men that have broad brows and quiet eyes full of confidence in a good luck that proves every day afresh that they are a portion of the strength of things."

He and his companions seem to have lived in and out of the physical and the astral planes, and as a consequence, many dire happenings have to be faced and many losses incurred, although much that is beautiful and full of happiness came also in their life. There was constant and mutually helpful intercourse with the dwellers in the Land of the Immortals. Kings and Heroes were summoned to the aid of the Immortals from time to time, and they had no thought for the risks they might run, nor did the Gods let them return to their own land empty-handed. These friends in need, from Ireland, became the honored guests of the people of the Shining Land, and they lived the royal life of the Ever Young until an inner call came from their home-land, and they must return. As soon as they told to their hosts their hearts' desire, they would be

THE THEOSOPHICAL PATH

given magical steeds to bear them back over 'the sea.' And they were invited to return, but if they decided to do so, they were on no account to alight from their fairy steeds.

You remember Usheen (Oisin) who made the wonderful journey in company with the fair princess from the land of Tir-nan-ogue, which is only another of the many names of the same Land, and how when he longed to return to Ireland, his princess, to whom he was married, sorrowfully told him the dangers he ran, and that she knew he would not return to her:

"And it is a grief to me, Usheen, she said, you ever to go back to green Ireland; and it is not now as it used to be, and you will not see Finn and his people, for there is not now in the whole of Ireland but a Father of Orders and armies of Saints; and here is my kiss for you, pleasant Usheen, for you will never come back any more to the Country of the Young."

And he did not return, he broke the conditions of returning, and centuries of age came upon him in one hour, and the remainder of his earthly life was a burden and a complaint.

Now whom do the records say that Finn's parents were? And here, to the writer, comes a hint of the great antiquity of the whole Finn cycle.

Speaking from memory, it is W. Q. Judge who said that Ireland was at one time the home of refugees from out-of-sight Atlantis. He suggests that the Tuatha De Danann are of the White Magicians and the Fomors the Black Magicians from that race. The relations between these two peoples were family-relations. White and Black were husbands, sons, and brothers, wives, daughters, and sisters,— which is quite in order.

By birth, Finn was grandson of the one daughter of Balor of the Evil Eye, King of the Fomors. This daughter's name was Etlinn, to give the name in its unaspirated form, and the father of her first child was one of the Tuatha De Danann, by name Cian. The child's name was Loo (Lugh) of the Long Hand, of the Shining Face (afterwards known as the Sun-God), who vanquished and slew Balor, his grandfather. Cian was slain by three of his brethren for malice and because of a feud, without chance to defend himself, and beaten to death with stones. A doom was pronounced upon Ireland at that time by Lugh:

"The road for a time eastward,
The sod for a time westward,
Eire shall never be but in evil,
.
.
Disabled shall be the Tuatha De Danann from this deed,
In anguish of strength and debility.
.
.
And long shall fratricide be done in Eire after it."

FIONN MAC CUMHAIL -- HERO

The name of Etlinn's mother was Ceitlenn (in the old form). If we rid ourselves for a moment from the tradition of English incorrect syllabic division of foreign words, and do not read *Eit-linn* and *Ceit-lenn*, we shall have something with a very distinctive Atlantean appearance — *All-antean* and not *At-lantean*, if it please you. We get *Eill-inn* and *Ceill-enn*. As for the name Cian, the words Kan and Chuen are Maya names, and have a family-resemblance. While we are connecting Ireland with Atlantis, it is interesting to note a few more parallels:

MAYA	IRISH
<i>Kukulcan</i> , divine king.	<i>Cuchulain</i> , Hero with divine father.
<i>Tohil</i> , divine king.	<i>Tuahil</i> (Carn-Tual, the highest mountain in Ireland).
<i>Tutul Xius</i> , priest-kings.	<i>Tuatal</i> , Ancient Irish king.

Doubtless many more could be found by a student with time and the requisite knowledge.

The daughter of this Etlinn was 'beautiful Mwirrn-yeh (Muirne) of the long hair,' and she was Finn's mother. At the time of his birth, his father had been slain by the sons of Morna, that were fighting with him for the leadership of the Fianna. So the child started in life being hidden from the slayers, by his mother, who had him taken care of by two wise women. They took him to Slieve Bloom mountain, where they lived in the woods. Doubtless the woods are distant children now of those ancient trees that sheltered the future Hero. What magical atmosphere should lie beneath the silent shelter of that ages-old community of tree-life, continuous by reason of descent! It is surely joy to the man who believes in the ancients and loves them, to know that it is possible to make a pilgrimage to the very spots made sacred and magical by their lives and doings. Eire being an island of Destiny, is a richly stored shrine of the story of the working out of that destiny.

About half a dozen miles to the eastward of Slieve Bloom is a small village rejoicing in the name of Ballyfin — the town of Finn,— and the lower slope of Slieve Bloom itself forms the townland marked on the Ordnance Survey maps as 'Upper Woods.' Within a radius of about twenty miles from Ballyfin are the sites of five of the ancient Round Towers.

In this quiet retreat the lad was brought up in all athletic exercises, leading a thoroughly active life, by these two watchful 'wise women.' One time when he was six years old, his mother, who was now the wife of a Kerry king, made a journey to see her small son. She found him asleep, so she sang to him a sleeping-song, surrounded him with a glorious

THE THEOSOPHICAL PATH

curtain of mother-love, and went away again. He was blessed with the care of three wise women, obviously.

When he had grown up he commenced his wanderings, by journeying to Lough Lein at Killarney. Dr. Joyce, an authority on Irish place-names, says that anciently all the lakes of Killarney were collectively known as Lough Leane, and that, according to the records, they received that name from Lenn of the White Teeth, a celebrated smith who had a forge on the shore. So that they were associated with the Smith of the Gods, whom some say is Manannan himself, the Master-Smith, and Master-Builder.

Here he took his first service to a master, and it was to the King of Fintra (Ventry) he first came: late in life he commanded the hosts of Ireland against those of the High King of the World on the sea-strand of this king's territory.

When he grew big enough to take a stag without help, the two women told him he should go away by himself as they knew that the sons of Morna were on the watch to kill him. His first feat was to win a swimming contest against a company of young lads. For the fairness of his body they named him Finn, which means 'fair.'

From serving the king of Fintra, he went on to the king of Kerry. This was the king who had taken Finn's mother as his wife. Finn played seven games of chess with his master one day, and won them all. The king knew then who this was and warned him to stay no longer, lest he should be killed while under his protection.

After this he had an encounter with the warrior who had given his father the first wound in the battle in which he was slain. Finn heard the weeping of a woman, and found that her son had just been killed by this warrior. Finn slew this man and found on him a treasure-bag taken from his father, an heirloom from Manannan to Lugh, son of Etlinn, after that to Finn's father, that was husband to Muirne, Etlinn's daughter.

After seeking out his father's brother, he handed it to him, and that seems to have been the end of a phase of ordeals.

He said farewell to his father's brother and went on to the banks of the sacred river Boinn (Boyne), where was living the bard Finegas, or rather the fee-leh (file) or poet, as he was, more correctly speaking. Seven years had Finegas waited on the banks of the river, watching the salmon, awaiting the sign to him of the arrival among them of the Salmon of Knowledge who fed on the nuts that fell ripe from the nine hazels growing beside the well that is below the sea.

The ancient tradition was that the Gods had a well below the sea.

FIONN MAC CUMHAIL — HERO

There the nine hazels of Wisdom grew, and the leaves and blossoms came out in the same hour, and the nuts dropped into the well, in a shower that raised a wave of purple water. The five salmon of Knowledge were waiting for this time, and they would then eat the nuts, and their color would show through their skin in red spots. Whoever should eat one of these salmon would know all wisdom and all poetry. Seven streams of wisdom also sprang from this well and then turned inwards to it again, and those men who have many arts have all drunk from this well. There was also a well of the Moon, which was the second source of the wisdom that Finn got.

We shall now see that Finn was destined to eat one of these salmon. It is said that this fish was Fintan, one of the Immortals, who might thus be eaten and yet live. At this time Finn was learning the books of poetry, and it is interesting to recall that Confucius insisted on the importance to the student of a knowledge of the Odes. He held that —

“the Odes are adapted to rouse the mind, to assist observation, to make people sociable, to arouse virtuous indignation. They speak of duties near and far, the duty of ministering to a parent, and it is from them that one becomes conversant with the names of many birds and beasts and plants and trees.”— *Analects*, trans. Jennings, xvii, 9

When the salmon of Knowledge was seen by Finegas, he brought it to where Finn was, and bade him to roast it, but he bade him not to eat any of it. When he had fulfilled his task, he brought the roasted fish to the poet, but, whereas he had before had the eye of a young man, now he had the eye of a sage.

“Did you eat any of it at all, boy? I did not, said Finn, but I burned my thumb putting down a blister that rose on the skin, and after doing that I put my thumb into my mouth.

“What is your name, boy? asked Finegas. Dyev-neh (Deimhne) said he. It is not, but Finn is your name, and it is to you the salmon was given in the prophecy.

“With that he gave Finn all the salmon, and from that time Finn had the knowledge that came from the nuts of the nine hazels of wisdom.”

And under this master he learned the three ways of poetry, and the poem that he made to show his proficiency is still extant. It has been quoted in THE THEOSOPHICAL PATH before, and commences:

“May-day, delightful time!
How beautiful the color!
The blackbirds sing their full lay.”

There are some lines that read almost like translations from our old friend Li Po, the Chinese poet:

“On the margin of the branching woods
The summer swallows skim the stream,
The swift horses seek the stream. . . .
I have another story for you;

THE THEOSOPHICAL PATH

The ox is lowing, the winter is creeping in, the summer is gone.
High and cold the wind, low the sun, cries are about us: the sea is
quarreling."

And now comes Finn's first great ordeal,— he is to meet and overthrow a dark immortal. He goes to Tara where the great Feast of Samhain (Samhain), the Feast of the Dead, was being held. The proper title of the feast was 'Feast of Age and the Nuts of Knowledge, Return of the Adept.' The last term is remarkable, in connexion with Finn's initiation into wisdom and then his visit to the spiritual and temporal center of Ireland. It was a feast lasting seven days,— three days before November 1st, November 1st, and three days succeeding.

He stood in the assembly waiting recognition from the King. The King asked his name, and why he was there. 'To be your man, O King, and to do you service as did my father.' The King took him by the hand and he was made to sit down by the side of the King's son. There was a royal reward proclaimed to the man who should deliver Tara from the ravages of one of the Tuatha De Danann, who had come from Shee Finnahy (Sidhe Finnachaidh) for the past nine years at the time of this feast and burned up Tara.

None had been able to win the reward, as this dark being came playing on his harp fairy slumber-music, and all who heard it must fall asleep. For nine years there had been none qualified to deal with this being, even at the center of the heart of Ireland. Finn took up the offer, and secretly one of his father's old fighting companions brought him a magical spear, with a beautifully wrought leather covering upon the blade. Said he to Finn: 'When you hear the sound of the music, strip off the covering from the blade, and lay the head of the spear to your forehead, and the power that is in the spear will give you wakefulness.'

So, when the night had come, you shall imagine Finn make a lone circuit of all the ramparts of Tara. The ground falls away on all sides, and in the daytime you may see away down to the Wicklow mountains, the great plain of Ireland to the west, and to the north, the Mourne mountains, and holy old Slieve Gullion, and away to the east, rising ground shuts out the sea.

It was not long before he heard in the distance the growing music of the fairy harper, who came to strike at all who were assembled at the heart of Eirinn, and to destroy by fire. When all but Finn were under the enchantment, the dark shape let out a fiery blast from his mouth, and from the description in the old, faithfully-handed-down story, you have no doubt that there is a deep spiritual meaning behind it all.

Finn held up his fringed crimson cloak against the flame, and it

FIONN MAC CUMHAIL — HERO

fell down through the air, and went into the ground, bringing with it, deep into the earth, the crimson cloak of the young initiate.

There seems something occult in this reference to an outer covering of Finn, fourfold, red in color, which he offered to the devouring flame. Also in the statement that the fire carried this covering deep down into the earth.

When the attacker, foiled in this his tenth attempt, set off over the dark country to his dwelling on a mountain in the county of Armagh, called Slieve Fuad, Finn followed, and as it was disappearing into the mountain, he cast at the form his spear, and it sped with true aim, albeit in the dark, through the heart. He cut off its head and brought it back to Tara. And for this he was placed at the head of the Fianna of Ireland, of which his father had in his time been chief.

Such stories as this are the property of humanity, and, please the Gods, the days may have begun to be reckoned, in which the ancient pagan lore of Ireland is to come into its right place as handmaid to the Masters of Wisdom. A few zealous souls have been, for some years, collecting and translating a great store of the old traditions, many of them obviously important from a mystical point of view, they are so thronged with sacred numbers, and accounts of dealings with beings, who may all be found commented on and accounted for, in that wonder-book of this century, although compiled in the last quarter of the last century.

It does not need much guessing to surmise that it is *The Secret Doctrine* of Antiquity, written by Helena Petrovna Blavatsky,—lion-hearted, eagle-sighted, tireless, selfless, devoted Teacher. Misunderstood and calumniated as she was, in days to come, her life and work will be seen to be comparable, in effect, to a mountain of light, plunging un-extinguished into the depths of the ocean of human life. The waves and ripples set up are pulsing and altering the vibrations of the whole system of human thought. Wonderful things, long lost, have come and continue to come up to the surface, and float towards the ancient beaches of time, where they remain awaiting the properly qualified gatherers, who shall store them up in the treasure-houses of humanity, for Man the Thinker, so long a dreamer of dark and restless dreams.

W. B. Yeats has characterized the thought that is peculiar to Celtic romance, very happily and aptly, in the introduction to Lady Gregory's book previously referred to. The writer wishes to express here his grateful thanks to Lady Gregory for the rich feast of lore accumulated by her labors in that fascinating volume *Gods and Fighting Men*. Mr. Yeats writes:

“The thought that is peculiar to Celtic romance, is one of a mystery coming, not as

THE THEOSOPHICAL PATH

with Gothic nations, out of the pressure of darkness, but out of great spaces and windy light.”

Those who appreciate the out-breathed personality of the country, who are, shall we say? sensible of its aura, are conscious of this windy light. Not only is the light swept with the wind, it is also radiantly still, clear, holy, and full of enchantment.

Our skies are full of color of the clearest and deepest clearness; magical and elusive tones of blue are everywhere,—in the sky, on the mountains, over the miles of tree-tops, on the seas and lakes, and as for the deep night-blue of the sky, 'twould be, methinks, an act of ingratitude to the gods, to attempt to describe it. The soul perceives what the mind may never hope to set into the mold of thought, and soars in sympathy with the inner knowledge.

And of all the characters in Irish lore, there is one who seems to be associated with breadth and height and all that is open-spaced and wind-caressed,—Finn Mac Coohal, or Cool. Such is the life in the stories of him, that, strongly human, and divinely a Hero, he is more a living man to some of us in this twentieth century, than many a historical personage who walked in the nineteenth.

It is recorded of him that he was afraid of no earthly thing, that he killed many great water-serpents and shadow-shapes, and in one place a serpent and a cat, and this last combination seems to suggest slow, unwinking, cold fascination allied with agile, blazing ferocity, of the utmost intensity.

To return for a moment to the consideration of the attempts made to fit Finn into historical periods, what Lady Gregory herself says is of great interest.

Although she tried to fit the Fianna into a definite, historical epoch, the whole story seemed trivial and incoherent, until she began to think of them as almost contemporaneous with the great battle of Moy-Tirra (Magh Tuireadh), which even the old annalists put back into mythical ages. She thinks, and it seems a most reasonable and satisfactory conclusion, that no definite period can be chosen, and that there is as good evidence of Finn being of the ‘blood!’ of the Gods, as of his being, as some facetiously allege, the son of an o’Shaughnessy who lived at Kiltartan Cross.

Mr. Alfred Nutt, who published on his own account a valuable series of pamphlets dealing with Irish Mythology, Romance, and Folklore, said that the mere fact that, if all the texts dealing with the Finn-cycle (older than the nineteenth century) were printed, they would fill

FIONN MAC CUMHAIL – HERO

8,000 to 10,000 octavo pages, should arrest attention and suggest its claim to consideration and study.

He demolishes the efforts of the annalists to place him in the third century of the Christian era. The historic conditions in which the heroes are represented, do not, he says, answer to anything we know or can surmise of the third century. We are transported to a world in which divine and semi-divine beings, monsters and giants, play a prominent part, in which men and women change shapes with animals, in which the lives of heroes are miraculously prolonged; in short, we find ourselves in a land of Faery. Finn and his warriors are perpetually on the watch to guard Ireland against the attacks of over-sea raiders, styled Loc-lannac by the later narrators of the stories, and, by them, undoubtedly thought of as Norsemen. But the latter first came to Ireland at the close of the eighth century, and the Heroic Period of their invasions extended from about 825 to 925.

The ordeal of Finn at Tara, gave him the leadership of the Fianna, as we have seen. A few words here describing this body of young men, would appear to be called for.

As usual, in tracing the 'when' of anything ancient in Ireland, we shall come up against a wall plastered over with misleading remarks, absurd guesses (or worse) at dates that are put forward, and in the case of the Fianna we shall meet with the same troubles. At any rate they were long anterior to the time of Finn himself. Dr. Douglas Hyde, in his *Story of Early Gaelic Literature*, says that before the time of Finn's leadership of the Fianna "the rift had already commenced which was to finally split up and destroy this remarkable host of champions."

The ordinary host under Finn, in time of peace, numbered 9000 men, in 3 battalions of 3000 each, but in time of invasion he had 7 battalions.

And now, when you have read the conditions under which a young man was admitted to this body, you will have some idea of the high standard of civilization that was pagan Ireland's.

"1. No one was admitted until he had become a Poet and had made up the twelve Books of Poetry.

"2. He was not to accept a dowry with a wife, but to choose her for her accomplishments and good manners.

"3. He must never deceive a woman.

"4. He must never refuse a request for valuables or food.

"5. He must not flee before nine men.

"6. No one was admitted until a large trench reaching above his knees had been dug for him, and he was placed in it armed with a shield and a hazel-staff as long as a warrior's arm. Nine warriors with nine spears then approached him, to within the space of nine fur-

THE THEOSOPHICAL PATH

rows. At one moment they hurled their spears at him, and if he was wounded in spite of his shield and hazel-wand, he was not admitted into the Fianna.

"7. No man was admitted until, with his hair plaited, he was sent through several woods, the whole Fianna in pursuit of him with a view to wounding him, while he got but the odds of a single tree over them, and if they overtook him they might wound him fatally.

"8. No man was admitted whose weapon trembled in his hand.

"9. He was not admitted if a branch of a tree in the woods unloosed from its plait even a single braid of his hair.

"10. No man was admitted if he broke a withered bough under his feet in running.

"11. He was not admitted unless, with his hand, he could pluck a thorn from his foot without stopping in the race for that purpose.

"12. He was not admitted unless he leaped over a tree as high as his own forehead, and stooped when running at top speed beneath a tree as low as his knee, through the great agility of his body.

"13. No man was admitted unless he had sworn to the Leader that he would be faithful and submissive to him."

No man was received into the Fianna, the Assembly at Ush-nach (Uisneach), the Fair of Tallt-yan (Tailltean), or the Assembly at Tara, until his parents, relatives, and clan gave guarantees that they would never demand reparation for his death, so that he might look to no one to avenge him but himself.

From the Feast at November to that of May-day they were quartered on the men of Ireland. Their duties were to preserve justice, and to guard the harbors. From May to November they lived in the open, hunting for their food, collecting tributes, and dealing with crime and criminals. They dug two pits after a hunting, one for cooking the meat, the other for bathing in before the meal. The tents were put up after the meal and the beds made, tree-tops next the ground, moss on these, and fresh rushes on the top.

They used horses, their arms were battle-axes, swords, spears, javelins, slings, and arrows. Finn's banner had on it the Sun.

As showing the mind of Finn, some points are quoted from the advice given by him to a young Fian who was not quite keeping up to standard.

"Be quiet in a great man's house. . . . Do not hurt a fool in fighting, for he is without his wits. . . . Do not stand up to take part in a quarrel. . . . Let two-thirds of your gentleness be shown to women, and to little children that are creeping on the floor, and to men of learning that make the poems, and do not be rough with the common people. . . . Do not forsake your lord as long as you live. Do not give up any man that puts himself under your protection, for all the treasures of the world. . . . Do not be a bearer of lying stories, or a tale-bearer that is always chattering. . . . Do not be talking too much; do not find fault hastily. . . . Do not refuse to share your meat, do not have a niggard for a friend. . . . Hold fast to your arms till the hard fight is well ended. Do not give up your opportunity, but with that follow after gentleness."

Do you ask what happened to the young man? He changed his

FIONN MAC CUMHAIL — HERO

ways, and won so great a name that whenever the poets of Ireland and of Alban (Scotland) would praise Finn in their poems they would praise him as well. And his name is not known, only that he was always called Loo-hee's (Lughaidh's) Son.

An interesting parallel with the teaching of Confucius occurs in connexion with Finn. It was said he never refused any man, and he never asked anything. Confucius said:

“Be generous yourself, and exact little from others.”— *Analects*, trans. Jennings, xv, 14

But the great adventures of Finn, and the relentless way in which Karma prevented him from ever having a home shared with a wife, and the appalling destruction in the Battle of Fintra, and the breaking up of the Fianna and of pagan Ireland, must wait for another opportunity. If the importance of the Finn-Cycle has been suggested as was intended, and if its study from the occult point of view shall be taken up, much may be revealed in relation to the connexion of Ireland with the Sacred Mysteries.


The whole story seems to carry with it a voiceless intimation that much is hidden beneath and behind the words of the telling. Sacred numbers run like a thread throughout it, planes other than the physical are continually opened and shut, even the colors used are full of symbolism; a garment may refer to a body.

It was surely meant to live, by the Masters of the World, if we consider that it has been preserved almost entire by a peasantry, unable to read or write, and that scholars have been aroused to write it all down. There is many an unaware worker doing the behest of Those who watch on times and tides in the great cycles of the Great Pilgrim's Progress.



THE QUANTUM-THEORY

H. TRAVERS, M. A.

NDER the title 'Atoms of Energy,' Dr. Paul R. Heyl of the Bureau of Standards reviews the quantum-theory in the *Scientific Monthly* for November. He introduces his subject by a reference to the atomic theory of matter, which, though familiar in an indefinite form to the ancients, and used as a working hypothesis by Newton and Boyle, was not established on a definite and quantitative basis until Dalton's work in the nineteenth century. Dalton found that whole numbers (or particular ratios) played an important part in chemical reactions; a fact which could be conveniently explained by the hypothesis of atoms having specific masses; and the whole of modern chemistry is based upon his laws of simple and multiple proportions.

Similarly with the quantum-theory, which states that energy is atomic, the idea had occurred to J. J. Thomson in 1898, but it was Planck in 1900 who first gave the theory definite form and sought to render it quantitative. It was found that certain phenomena in light and electricity were not to be explained by the undulatory theory, but could be explained by the hypothesis that energy is delivered in definite small amounts. In other words, energy is not indefinitely indivisible; and for this the writer uses the illustration of a box full of marbles, which cannot be gradually emptied so that at one moment there is a grain weight of marble remaining in the box, at the next moment half a grain, and so on indefinitely; but which finally empties itself by a sudden leap, the size of which depends on the size of the marbles. Investigations in the question of atomic heats also demanded a similar explanation.

No definite mental picture of a quantum has yet been suggested which can be regarded as satisfying all requirements; and on this point we would offer the remark that it is probably too early to make the attempt: we first need more facts. We often find, when investigating unfamiliar regions, that our first tentative theories are upset by new facts; as for instance when we attempt to explain the phenomena connected with apparitions and seeming messages from the dead. We need to collect facts and let the true explanation gradually dawn upon us.

A curious and suggestive circumstance is that, although the quantum-theory is, as said, imperative as an explanation for some phenomena, there are other phenomena which as imperatively demand the undulatory theory; and that thus it is incumbent on us to hold simultaneously in

THE QUANTUM-THEORY

our mind two theories which may perhaps seem to conflict with each other. On this the author remarks that —

“It is evident from the contradictions arising from these different considerations that we are dealing with something much broader and more general than any of our present attempts to grasp it.”

And he narrates the familiar Hindû fable of the three blind men who felt of an elephant, and each of whom, feeling a different part, came to a different conclusion as to the nature of the beast. It is of course a familiar maxim that seeming opposites can be reconciled by finding out a third something of which they are but contrary phases or aspects; as for instance the opposite magnetic poles, which together constitute the single magnet. We need a broader conception which shall serve as common parent to both the atomic and the continuous theories; indeed, we need a conception which shall combine matter and energy in a single unity.

The problem of indivisibility is one that besets every effort of the human intellect, and is doubtless inherent in the very nature of that intellect, and an essential condition of ratiocination. We cannot avoid either continuity or discontinuity; if we are to have atoms, we must have gaps between them. If we are to atomize time into discrete moments, then what (in goodness name) are we to put *between* those separate moments? A cubical box one foot square and full of marbles will contain a good deal less than a cubic foot of marble, and the rest is so many cubic inches of ‘emptiness.’ Which leads to the question whether emptiness is atomic or continuous. We may say that *something* is atomic, but what about *nothing*? If that too is atomic, what occupies the intervals between its atoms?

However, let us forbear further wandering in the wilderness of unrestrained speculation, and, taking refuge in that blessed word ‘relativity,’ console ourselves with the reflexion that we need not seek to see the distant scene, for one step will be enough for us. Our vision of the universe must always have a dim background; but, as we advance, a little more of the background comes into visibility.

Abstract mathematics gives us a vision of *something* gradually and indefinitely shading off into nothing, which we attempt to denote by fractions, vulgar and otherwise; but when did actual physical measurements conform to such a symmetrical conception? Nothing in actual life ever shades off indefinitely at the extremities. Things always end with a jump. If a cubical block of marble were mathematically exact, you would cut your fingers on it; and a mathematical needle might stretch out


THE THEOSOPHICAL PATH

infinitely into space, getting always sharper and sharper but never quite coming to an end.

*“Little drops of energy,
Little grains of matter,
Make the mighty ocean,
And the beautiful land.”*

MUNICH: THE CITY OF ART AND SCIENCE

BARON EBNER VON ESCHENBACH-BAADER

 HE date of the first authentic historical record containing the name Munich (Munichen — ‘at the monks’) has been determined as 1158. Munich came into being at the crossing of ancient Roman highroads which led from Sentilinga (now Sendling) and from Suapinga (now Schwabing) to the other side of the Isar. In 1156 the German Emperor rewarded the outstanding ability of Henry the Lion, Duke of Brunswick, by giving him in fee the ‘Duchy of Bavaria,’ and it was at this crossroad that Duke Henry built a bridge with a custom-house, a mint, and a salt-market. The Reichenhaller salt-mines provided the whole of Bavaria, Franconia, and Swabia as far as Burgundy, with salt. Every shipment had to pass this bridge and thus the activities of its custom-house stimulated the continuous growth of the ‘village of Munichen’ which had come into existence.

In the year 1180 the emperor Frederick Barbarossa awarded the Duchy of Bavaria (not merely giving it in fee this time) to Otto von Wittelsbach who had come to the emperor’s assistance during the Italian campaign. The deposition of Henry the Lion, the Guelph, was a disciplinary measure, as Henry, probably aspiring to the imperial crown himself, had turned against the emperor in Italy. The change was made at the Diet of Regensburg on the day of the sun’s solstice.

Munich was founded when the so-called ‘era of city-building’ had just begun. The ‘feudal principle’ had reached its highest point; it had brought to fruition all its innate cultural possibilities. Torpor was setting in, while the ‘corporation-principle’ which called forth numerous associations — especially the guilds of the townspeople — was becoming the ruling power of the time.

Slowly the medieval world was changed; towns acquired rights and gradually these privileges developed and were extended. The power of the cities aroused the consciousness of the State.

With regard to the economic aspect, municipal industries grew up

MUNICH: THE CITY OF ART AND SCIENCE

in the towns and created a new form of property and value, consisting of money, goods, and chattels, which as a new factor took its place beside that of real estate — until then looked upon as the only possession of importance. As a result, treaty-rights came into being and with them a leaning towards Roman conceptions of Law.

Intellectually speaking, the towns became now the bearers of a universal cultural movement. Arts and sciences, literature and poetry, abandoned the convents and castles and took refuge within the walls of the towns and became the common property of their inhabitants.

Under the happy leadership of the House of Wittelsbach, Munich took a most energetic part in all civic developments. It was the hereditary policy of these princes to encourage the cities, to cultivate the arts and sciences and so to raise the cultural level of the people.

“I shall make Munich into such a city that none will know Germany who does not know Munich.” This famous utterance by King Ludwig I speaks for itself and, in fact, Munich with its splendid monumental buildings has a character all its own. A visit to Munich remains an event for the rest of one’s life. An inspired worshiper of Greek art and classic beauty, Ludwig I sacrificed his private means in order to create these magnificent buildings and thus threw great world-powers into the shade.

His principal creations are the *Ludwigstrasse* with the Ludwig Church; the Court and National Library; the Georgianum and the University; the Hall of the Marshals; the University-Fountain, and the Gate of Victory. In addition to these, he built the Wittelsbach Palace; the Glyptothek; the Arcades in the Court Gardens with the famous Frescoes; the War-Office; the Odeon; the old Pinacothek; the new Residence with its magnificent halls; the Herzog Max Palace; the Main Post-office; the Bavaria with the Hall of Glory; the Propylaeum; the Monopteros in the ‘English Garden.’ To enumerate everything would lead us too far; but mention must be made of the ‘Walhalla’ near Regensburg on the Danube — a building which has international significance.

As a first step towards his goal: the education of the people, Ludwig I removed the University of Ingolstadt-Landshut to Munich in 1826. At the opening he uttered the memorable words:

“We are most firmly convinced that in the realm of science all compulsion and censorship — however slight — must have a pernicious influence, because it arouses suspicion instead of mutual trust — the only soil in which human efforts can grow.”

The Munich Theosophist, Franz von Baader (born in 1765 — died at Munich in 1841), Councilor and later professor of philosophy, selected for the subject of his inaugural address at the opening of the Ludwig-

THE THEOSOPHICAL PATH

Maximilian University in Munich in 1826: 'On the Freedom of the Intelligence.'

Thus a refuge for unfettered science had been erected at Munich and the whole civilized world watched with keen interest both the city and its liberal-minded, idealistic King.

To assist him in the creation of works of art, Ludwig I called to his court the most prominent artists, the most original talent, that could be found throughout Germany — artists, representing every branch of art and every school. Thus, Munich, in addition to being a scientific center, became the heart of German art-life.

And Munich herself brought forth great sons! Who has not heard of Semmering's and Ohm's work and inventions in the realm of electricity; of Steinheil's optics and mechanics; of Fraunhofer's telescope; of the inventors Merz, Niggel, and Ertl; of the inventor of iron rails, Josef von Baader (born in 1763, died at Munich in 1835) who was as gifted as his brother, Franz von Baader, the great Theosophist. Then there is Mannhardt, the watchmaker; Koenig, the inventor of the steam-press; Senefelder and his lithography; Strixner's color-printing; Hanfstaengel's photography; Gabelsberger's shorthand, and many other workers and investigators who brought world-fame to Bavaria and Munich.

Munich too can lay claim to the distinction of having owned an electric railroad, actually before trains propelled by steam were being built elsewhere. It was again Josef von Baader who built this railroad in 1812 with King Ludwig I financing the project. The emperors of Austria and Russia were present at the opening of this first railroad. As early as 1812 and 1815 Baader (ahead of all others) submitted to the Bavarian Government fully worked-out plans for the establishment of railroads (Ried in Austria to Munich to Lindau; Rhine-Main-Danube), these to serve as a national traffic-system while fitting into the frame of a general system of political economy.

Franz von Baader, philosopher and Theosophist, was likewise the inventor of a process to manufacture glass out of sodium sulphate.

Thus Munich with its scientists and artists, protected and personally encouraged by its gifted ruler, enriched the national life of the whole of Germany and through it of the whole Continent — nay, of the whole world.

As recently as the beginning of the nineteenth century, Munich had barely 40,000 inhabitants. In forty years its population rose to above 100,000 — for those days an extraordinary development. Today Munich is the fourth city of Germany as far as population is concerned.

“THE EUMENIDES”

Numerous collections, museums, and picture-galleries, colleges and schools, draw yearly hundreds of thousands of visitors. Then, too, Munich forms the gate to the Bavarian Alps with their glorious health-resorts, with the magnificent and unique royal castles — Hohenschwangau, Neuschwanstein, Linderhof, and Herrenchiemsee — witnessing to the genius of the unfortunate King Ludwig II — Richard Wagner’s protector.


So the city of Munich has a mission, especially for Germany. May Germany have a mission for the whole world! Let us remember the glorious words spoken by Katherine Tingley, Leader and Official Head of the Universal Brotherhood and Theosophical Society, in the Beethovensaal at Berlin, Sunday, October 11, 1925:

“And so with these ideas and with my hopes and my dreams and my vision, I feel that Germany has an extraordinary mission. . . . I think you are marking time with history. You will pass down to future generations a history that will be worth remembering. I came to leave the message of Theosophy in the heart of the German nation. Apply it to your life generally — to your national life and to your personal life — *and bring forth the glorious proclamation of a nation building its future upon the sure foundation of spiritual knowledge and spiritual living!*”

May the inspiring words of this American Champion of true Peace go into fulfilment in no long time!

“THE EUMENIDES”

H. A. FUSSELL

 HE plays of Aeschylus are objective. They deal with deep elemental truths, and hence lend themselves to a variety of interpretations, each true for the particular stage of moral and spiritual development of the individual spectator or critic.

In all great drama the soul is the actor, and it would be possible and legitimate to consider the characters in *The Eumenides* as emblematic of powers within the human Ego, here represented by Orestes. While the dramatic action is most intense, the successive episodes are but the concrete expression on the material plane of states of consciousness, necessary steps in the process by which the soul attains liberation; purification being possible only through suffering.

It may help to the understanding of the play if we bear in mind the words of Apollo to Orestes: “For at my bidding was thy mother slain.” Apollo appears in *The Eumenides*, as the instigator to crime, just as in the *Bhagavad-Gîtâ*, Krishna heartens Arjuna in the battle against the lower self, by telling him that the “brothers and near relations,”

THE THEOSOPHICAL PATH

whom Arjuna hesitates to slay, are already slain by him (Krishna).

Aeschylus was an Initiate, and behind his dark sayings there is always vital truth, if we can but find it. In this particular case the explanation is hinted at in the scene where Apollo, pleading for Orestes before the tribunal instituted by Athena, reminds the Judges that:

“Ne'er from my throne prophetic spake I aught
Either of man, or woman, or the state,
Which Zeus, Olympian sire, hath not ordained.”

Nowhere in the Trilogy does Clytannestra appear in a good light. She is the personification of the dark forces working the ruin of the house of Atreus. She is faithless to her husband before slaying him; and after his death is perfectly content to continue reigning over Argos with her paramour Aegisthos, and even plots to deprive Orestes of his inheritance.

It is not so much, therefore, with crime in the vulgar sense that we have to do, on the part of Orestes, but rather with Karma; and Karma, as we see in the Trilogy, begets new Karma unceasingly, until something higher intervenes to put a stop to the process.

As for the Furies, “of crime ever mindful and obdurate to prayer,” it is “for Evil’s sake” that they were brought forth; and, as the crime is “graved on the tablets of the mind,” it is impossible to be rid of them. They only cease to torture when the discords are resolved into a higher harmony, and this, as we shall see, is the work of Athena.

By equally dividing the votes of the Judges, Aeschylus shows us the insufficiency of the unenlightened brain-mind as a guide in life. The nice balancing of conflicting claims and interests will never solve the problems that beset us, either as individuals or as nations.

According to the legend, Athena sprang fully armed from the head of Zeus. She represents, therefore, intuition, which, compared with the reasoning faculty, is divine. The moment Athena appears there is hope; she brings Light and Joy into the dark tragedy, lifts it on to a higher plane, unattainable by the brain-mind alone — a plane, moreover, on which Karma, that is, crime and its consequence, is transcended, and where Compassion, the hidden side of Justice, can act. That this is the right solution is evident, for all the contending elements: the deed, its consequences; pleadings, upbraidings, threats of vengeance, and suffering, are all shown to be but parts of a mighty process of purification.

The play ends in a great act of reconciliation, during which, under the influence and power of divine intuition, here represented by Athena, the avenging Furies become the Eumenides, the ‘blessing-showerers.’ Eternal life, which is ever pulsating through the heart of humanity,

OVER SHIFTING SANDS

heals once more the old wounds and makes true progress possible, for Discord, Jealousy, and Strife have yielded before Light, Joy, Peace, and true Brotherhood.

Aeschylus has written, not for an age, but for all time; and never were the lessons which he inculcates more needed than at the present day.

OVER SHIFTING SANDS

H. T. PATTERSON

FLOWING to the waiting ocean
Over shifting golden sands,
Over rolling stream-worn pebbles,
Through low banks of grazing lands;

From the nooks where brooklets chatter
Crooning love to baby rills
Running down from snow-packed mountains
Through ridgy slopes of piny hills;

From the mountains of the mighty
Where the Gods of valor dwell
And once more the northern heroes
Fight and fall as once they fell;

With a million trills and ripples,
Through a score or more of miles,
Moving with unceasing motion,
Throwing off a thousand smiles,

Ever toward the waiting ocean,
Over glimmering golden sands,
Drenching rolling rounded pebbles,
I flow through verdured, tillaged lands.

The stream that's in the far-off mountains,
The ocean in the unfathomed sky,
The river flowing down between them
Are one coherent You and I.

*International Theosophical Headquarters,
Point Loma, California*

SOMEHOW HE STILL ENDURES

HUGH PERCY LEONARD

THAT man still stands erect and holds his own upon this rocky crust of earth is surely argument incontrovertible that his essential being is divine. Wreckage and ruin strew the line of his advance, yet hope still burns and his indomitable will urges him on. Forward he goes in spite of such discouragement as would appal him did he not dimly feel that his apparently detached and individual self abides in perfect union with the Source of All.

Time after time by patient study and the unrecorded efforts of a multitude of unknown men, great civilizations have been reared whose favored members have enjoyed relief from the necessity of strenuous daily toil. Leisure to think and look around and to pursue their self-directed evolution is now at their command; but they neglect their opportunity through love of ease and dread of introspective study, and, for the most part, use the knowledge that has been so hardly won, for the devising of more exquisite refinements in the indulgences of life upon the lower planes. Their control of natural forces, instead of helping on their liberation, has done little more than rivet their attention to that most material shell of cosmic life from which it is their destiny to struggle to be free.

In many ways the animals are better off than we. That spark which in ourselves flames into full self-consciousness, in them burns low; but as a countervailing compensation they are lighted by deep-seated instinct which they follow unresistingly and which serves as an unfailing counselor in every crisis of their simple lives. They pass their days in perfect harmony with Nature's laws, in pure delight of mere existence under the sun and stars, breathed on caressingly by every passing breeze and heirs of all the wealth so lavishly supplied by herb and shrub and tree. Their happy, care-free lives are never clouded by despair and doubt, nor that uneasy fear of an offended Law which often haunts the minds of men who stand so high above them in the scale of life. In calm tranquillity their inoffensive lives are spent, and so they play their little parts in the great cosmic drama till by a gradual dissolution or a swift and sudden stroke they die and wait their next appearance on the stage in some superior part, however small.

Even the predatory tribes, the eagles and the wolves, the hawks and foxes, commonly classed as criminals of Nature's realm, are but her

SOMEHOW HE STILL ENDURES

officers and serve to keep in check those forms of life which otherwise would multiply and overrun the earth.

In striking contrast with his brothers clothed in feathers and in fur, man has the power of conscious choice, the intellect and independent will to thwart the cosmic plan; and swayed by passion and desire is always prone to draw the utmost satisfaction from his senses while avoiding that contribution to the welfare of the whole required by natural law. The body and the brain with all their fine-spun mesh of nerves by which the mind derives its tribute of sensation from material things, has been degraded to a toy for his amusement and delight. Pleasure is sought for pleasure's sake alone, while he avoids all those responsibilities which Nature has attached thereto and like a dishonest purchaser he tries to get possession of the goods while he defrauds her of the price agreed upon. Thus vice springs into hideous life, and Nature swiftly counters by afflicting us with dire diseases and hereditary taints of blood from which our animal companions are comparatively free.

And yet in spite of all corruptions of the racial stock, the rising menace of insanity, and of a host of horrors better left unnamed, Man like a Titan beaten to earth and yet ignoring his defeat, still presses forward towards an unknown goal that lies in the obscurity ahead. Toiling and suffering still he struggles on, his eyes bright with a splendid purpose, and with the optimism of a god he thrusts aside the gloomy phantoms of despair.

Somehow he still endures. It may be that he faintly hears through all the storm and discord of the life he lives among material things, the tones of spherical harmony that sound unceasingly and beat upon the margins of the minds of even the most passion-dominated sons of men. Man tries to live a selfish, separated life, yet in the hidden center of his soul rises the cosmic urge which like the ocean swell heaving from sunless depths bears on its mighty tide all living things to that far shore to which we all are bound. Somehow we still survive.

The past is buried in the deep abyss behind and it is well to let its memories lie; futurity is shrouded in the mists ahead; and only on the road immediately before our feet is any light. Forward, Companions, then; and with a ringing cheer salute the scenes that momentarily unroll before our eyes, upheld by hope, that priceless heritage of man which he derives from his divine ancestral source. With perfect confidence we may rely on the sustaining Power that broods within the deep recesses of our central selves and ever lies about our way. Friend and companion of the smallest spark of life and of unlimited resource, it never will desert its offspring while they pursue their way with steadfast faces set toward the goal.

NEWS FROM THE ARCHAEOLOGICAL FIELD

OBSERVER



NEW problem occupying the attention of students of pre-history is a good illustration of H. P. Blavatsky's well-known passage about the curious way in which knowledge of the wonders of past ages has been gradually reached by discoveries 'accidentally' made in such a way or at such a time as most effectually to appeal to investigators. A manuscript is found, a tablet deciphered, a statue or a tomb excavated, and a flood of light is thrown upon some obscurity which has just begun to arouse attention. This is specially noticeable in relation to so-called Primitive Man.

For instance, a few bones or stone tools are found in a river-bed; animated discussion is aroused, the discoverer is roundly abused but gains a limited support. Later on more are found, the opposition dies away, and the ground is prepared for still more revolutionary evidence, for proofs that man existed several thousand years before the alleged date of the 'Garden of Eden.' Then come remains of man — chipped stones, fire-hearths, etc., — demonstrating intelligent man of such great antiquity as to have been quite unbelievable even by the most progressive scientists at the time the first relics were found!

It would indeed seem as if there was some intelligent control in the manner in which archaeological evidences have been revealed during the last century or so, in order that the blinding glare of Truth should not have overwhelmed us before we were reasonably prepared. But, as Professor Byron Cummings of Arizona University recently pointed out to the American Association of Science, we are not yet free from the taint of bigotry in clinging to cherished opinions in spite of evidence which has destroyed their foundations. The treatment recently given to the discoverers of an extinct type of bison within whose skeleton arrow- or spear-heads were found, proving the immense age of man in America, was an illustration of the difficulty that the 'old guard' always has in abandoning exploded beliefs. In this case the statement was made that the facts could not be as represented by the experts who reported them because "man *did not live* in that far-distant age in America." But soon, Pleistocene man in America will be quite orthodox, and it will then be a question as to how much *earlier* he lived here.

These remarks have been called forth by recent reports of the dis-

NEWS FROM THE ARCHAEOLOGICAL FIELD

covery of a singular collection of prehistoric remains at Glozel, near Vichy, in France. This discovery includes stone axes, knives, spear-heads, clay lamps, pottery, figurines, and a large number of tablets of burnt clay inscribed with lines of well-defined and regular alphabetical characters, some of which are unknown but others resemble Phoenician and other early Mediterranean letters: all these were associated with pictures of reindeer and other animals beautifully engraved on pebbles. French experts have been discussing this remarkable discovery of prehistoric remains for some time, but the rest of the world has only lately become acquainted with the facts and their importance.

According to Professor G. Elliot Smith, a most vigorous controversy has arisen among archaeologists owing to the difficulty of understanding how certain of the objects found could have become associated together. There is no doubt that the discovery is entirely genuine, but the combination of Palaeolithic (Old Stone Age), Neolithic (New Stone Age), and apparently comparatively modern articles, especially the inscriptions, is unique.

While it has long been known that the men towards the end of the Old Stone Age in Europe were highly intelligent, and possessed great artistic powers - as shown by the well-known cave-pictures at Altamira in Spain and elsewhere - nothing convincing in regard to a written language had been discovered until we reach historical times. The presence of the reindeer drawings in the newly found collection shows that the artists lived soon after the last glacial epoch when southern Europe was warming up but had not reached anything like more recent conditions. Reindeer now are confined to the most northerly parts of Europe. The combination of prehistoric reindeer-drawings and carefully written scripts in part closely resembling the Minoan writing of Crete, has naturally created astonishment, for the Cretan civilization is supposed to have flourished as recently as two thousand years or so B. C.

Professor Elliot Smith explains the matter by saying that the early Neolithic, when the reindeer-engravings and the other articles were probably made, must have been far later in date than has been hitherto supposed. This, of course, is an explanation devised to cover the general belief that the Cretan culture reaches back only into the second millennium or so B. C.

If, however, the scripts and other objects are from a much older period, four, five, or perhaps ten thousand years B. C., the problem of Crete becomes more involved, and *also the age of certain Egyptian dynasties by which the Cretan remains have been dated.* If the glacial period ended

THE THEOSOPHICAL PATH

twenty, fifty, or a hundred thousand years ago — which is not impossible, there is no agreement as to these geological dates — and the ‘Magdalenians,’ to whom the articles probably belonged, lived at the outside only a few thousand years after its close, as we believe from the well-known cave-deposits, the problem becomes extremely interesting. It is not impossible that this discovery will throw some new light upon the age of both Egypt and Crete, and students of Theosophy are fully prepared to hear that a considerable extension of *civilized millenniums* ‘B. C.’ will before long be accepted by science.



As this is being written, a report is published in the press from the University of California giving a brief account of the discoveries of Dr. H. Lutz, Department of Egyptology and Assyriology, which it is stated are so far-reaching as to “render obsolete entire chapters of ancient histories” especially of “Pre-Homeric Greece, Egypt, Babylonia, and the Hittites, whose histories must be radically changed.”

These discoveries are the result of the translations of a number of tablets found in 1907 in the ruins of Hittite cities. They were written about 1300 B. C., and it is only recently that any one has been able to decipher them. Dr. Lutz is one of the few so qualified. Till lately the Hittite empire has been an unsolved enigma, but now it is known to have been a powerful and long-lived kingdom whose decline began about 1200 B. C., and which was so completely destroyed by various enemies that hardly anything but a vague tradition remained until quite lately when the historical tablets in cuneiform writing were discovered and read. Among the significant information revealed by Dr. Lutz, the newspapers mention the following:

“Greece, the tablets disclose, was a great kingdom three thousand years ago, and was considered equal with any of the great countries of the ancient Near East.

“Grecian art, long held as the highest creation of man, was begun during the visitations of the Assyrio-Babylonian races which were the greatest in their time in the plastic arts. The first definite indications of style in plastic art came to Greece during the Hittite era.

From the brief and incomplete newspaper report it is not possible to comment very profitably; we must wait for fuller details; but it is evident that more than one unexpected source of information is opening up to give light on the important problems of early civilization around the Mediterranean. We may learn that Plato was not overstating when he spoke of a powerful Greek nation which defeated the invasion from Atlantis about nine thousand years B. C.

NEWS FROM THE ARCHAEOLOGICAL FIELD

The recent discovery of spear-heads or arrow-points within a skeleton of an extinct bison, which so forcibly testifies to the great age of man in America, has been paralleled by the finding of stone implements near and in the same stratum as a mammoth's head near Bisbee, Arizona, by Dr. Byron Cummings, Director of the State Museum and Professor of Archaeology at the University, Arizona.

The mammoth-age coincided with the later glacial period, and closed about 25,000 years ago, but the newly-discovered human remains may be, and probably are, as old again. We read in the *Arizona Daily Star*, of October 26, 1926, in which the full report of Dr. Cummings' find is given:

"From 2600 B. C. until 1200 B. C. the Hittites were the bulwark of Europe in Asia. During all this time no migrations of peoples westward, like that of the Turks in later history, passed through the Hittite lands."

"The head of the monster was found bedded in clay and caliche. It was turned slightly upward, as if the elephant had perished as it was being bogged in the mire, in a standing position. . . . Two crude stone implements, known as hammer stones, were found bedded in firm caliche and gravel close to the mammoth's head. One stone was about 100 yards from the head and the other implement was 200 yards from the head. Both implements were ten feet below the surface. . . .

"Two weeks ago the seminar class of Dr. Cummings found two skeletons at a depth of twenty feet on the Empire ranch, in Pima county, in a stratum similar to that in which the elephant's head and the stone implements were exhumed last Saturday. From this it may be inferred, according to Dr. Cummings, that the mammoth and the human users of the stone implements lived in the same epoch, an inference so far as America is concerned, that heretofore has not been accepted by most anthropologists."

The evidence in favor of a great age for man in America is increasing all the time, but the fact that man has been here for tens of thousands of years — or far more — does not militate against the possibility of a certain amount of immigration from time to time from Asia, from Atlantis, and from, possibly, some of the Pacific Islands.



Dr. McGovern has recently announced the discovery of a strange race of very primitive savages near the Amazon river, and of prehistoric skeletons of similar type which he thinks prove that America had a very early culture *not derived from the outside*. Further details from him on this subject will be read with interest.



Speaking on 'The Early People of the Southwest' in November, the curator of anthropology at the Southwest Museum, Los Angeles, California, claimed there was positive proof that men existed there about

THE THEOSOPHICAL PATH

the close of the glacial period, and suggested that man may have had his origin in California!

Many other illustrations could be given to show that the old idea that man has been on American soil for a very short time is rapidly breaking down, and that the evidence is growing in favor of the contrary opinion, which has always been accepted by students of Theosophy in view of the teachings brought by H. P. Blavatsky from the Orient.

Few persons realize the rare mechanical skill of the ancient American native races in Mexico, Peru, Central America, etc. Not only in the decorative arts, but in such matters as dentistry they showed marvelous delicacy of hand and great ingenuity. Dr. J. W. Harrington, in a recent address gave a careful résumé of the little that has yet been ascertained about the dental practices of the ancient civilizations of America.

While most of the operations of the prehistoric dentists appear to have been made rather for aesthetic reasons than for remedial ones, there seems no reason to assume that diseases of the teeth were not ministered to. The process of inlaying turquoise and other ornamental stones in the teeth was greatly practised, and Dr. Harrington says:

“especially in the use of porcelain, and yet it might well recognise that those primitive Mexican craftsmen anticipated some of its best achievements. . . . Still more remarkable are the gold inlays unearthed in tombs of Ecuador. . . . So far as it is known, no gold inlays have been recovered from Mayan or Aztec remains, though it would appear that many such should be extant, considering the superior skill of the goldsmiths of that region. . . . The gold inlays are discs a little less than one-fifth of an inch in diameter usually, or 4.5 millimeters, fitted exactly to the setting in the enamel made for it and secured by some dark reddish cement.”

False teeth, held in place by gold wire, were found in a skull in Ecuador, according to a report, which, however, is not fully authenticated though not at all improbable. Dr. Harrington adds:

“There is indisputable evidence, however, that the pre-Columbian dental experts implanted sound teeth to make up for the losses which the primitive American of wealth sustained. A skull was found near Atacama in which the loss of a right central incisor has been made good by the substitution of a right lateral incisor. The acquired tooth had been in commission for some years before the death of its last possessor, as shown by the condition of the socket. In another case it was found that the disappearing of a lower left incisor had been made up by putting in its place one carved from a dark stone.”

Modern dentists say that the transplanting of teeth is a most critical operation and requires special care and preparation in order to prevent septic infection and other dangers. It is rarely attempted. How did these so-called ‘primitive’ craftsmen manage it?

Dr. Harrington refers to the marvelous mosaic shield from Puebla, Mexico, now in the Heye Foundation Museum, New York, in illustration of the astonishingly fine work done by the Mayas and Aztecs in stone inlay:

“This plaque, fourteen inches in diameter, has an exquisitely beautiful design composed of 13,500 pieces and, although centuries old, is in a perfect state of preservation. Some of the fragments are so minute that they can hardly be discerned by the naked eye. They are so graded and arranged that they form ripples of varying tints of blues and greens. They seem to be held in place by a gum or cement.”

Not only did the ancient Americans work so amazingly in minute stones, but, as we see in Peru, they could cut and shape the most enormous masses of rock with equally skilled workmanship, fitting them together like jewels, facet to facet interlocking with extreme accuracy of contact.