

# THE THEOSOPHICAL PATH

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“Courage consists not in hazarding without fear but being resolutely minded in a just cause. . . . The Deity is the brave man’s hope and not the coward’s excuse.”—*Plutarch*

## A YEAR ON THE PATH

WILLIAM Q. JUDGE

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HE present issue of this Magazine closes the first year of its publication. It was not started because its projectors thought that they alone knew the true Path, but solely out of an intense longing to direct inquiring minds towards a way which had seemed to many persons, who had tried it, to hold out the possibility of finding an answer to the burning questions that vex the human heart.

The question is always naturally asked: "What is the Path?" or "What is the Philosophy?" which is the same thing, for of course the following of any path whatever will depend upon the particular philosophy or doctrines believed in. The path we had in view is held by us to be the same one which in all ages has been sought by Heathen, Jew, and Christian alike. By some called the path to Heaven, by others the path to Jesus, the path to Nirvâna, and by the Theosophists the path to Truth. Jesus has defined it as a narrow, difficult, and straight path. By the ancient Brâhmanas it has been called, "The small old path leading far away, on which those sages walk who reach salvation"; and the Buddha thought it was a noble fourfold path by which alone the miseries of existence can be truly surmounted.

But of course mental diversities inevitably cause diversity in the understanding of any proposition. Thus it happens that people have many different views of how the path should be followed, but none of them disagree with the statement that there must be *one* Truth, and that no religion can be called higher than Truth. We therefore have pursued, as far as possible, a course which is the result of the belief that the prevalence of similar doctrines in the writings and traditions of all peoples points to the fact that *the true religion is that one which will find the basic ideas common to all philosophies and religions.*

We turned most readily and frequently to the simple declarations found in the ancient books of India, esteeming most highly that wonderful epic poem — the *Bhagavad-Gîtâ*. And in that is found a verse that seems truly to express in powerful words what philosophers have been blindly grasping after in many directions:

"It is even a portion of myself (the Supreme) that in this material

## A YEAR ON THE PATH

world is the universal spirit of all things. It draweth together the five organs and the mind, which is the sixth, in order that it may obtain a body, and that it may leave it again; and that portion of myself (Īśvara) having taken them under his charge, accompanieth them from his own abode as the breeze the fragrance from the flower."--- chapter xv

To catch the light which gleams through this verse, is not for mortal minds an easy task, and thus it becomes necessary to present as many views from all minds as can be obtained. But it seems plain that in every religion is found the belief that that part of man which is immortal must be a part of the Supreme Being, for there cannot be two immortalities at once, since that would give to each a beginning, and therefore the immortal portion of man must be derived from the true and only immortality.

This immortal spark has manifested itself in many different classes of men, giving rise to all the varied religions, many of which have forever disappeared from view. Not any one of them could have been the whole Truth, but each must have presented one of the facets of the great gem, and thus through the whole surely run ideas shared by all. These common ideas point to truth. They grow out of man's inner nature and are not the result of revealed books. But some one people or another must have paid more attention to the deep things of life than another.

The 'Christian' nations have dazzled themselves with the baneful glitter of material progress. They are not the peoples who will furnish the clearest clues to the Path. A few short years and they will have abandoned the systems now held so dear, because their whirling rush to the perfection of their civilization will give them control over now undreamed-of forces. Then will come the moment when they must choose which of two kinds of fruit they will take. In the meantime it is well to try and show a relation between their present system and the old, or at least to pick out what grains of truth are in the mass.

In the year just passing we have been cheered by much encouragement from without and within. Theosophy has grown not only in ten years, but during the year past. A new age is not far away. The huge, unwieldy flower of the nineteenth century civilization has almost fully bloomed, and preparation must be made for the wonderful new flower which is to rise from the old.

We have not pinned our faith on Vedas nor Christian scriptures, nor desired any others to do so. All our devotion to Aryan literature and philosophy arises from a belief that the millions of minds who have trodden

## THE THEOSOPHICAL PATH

weary steps before ours, left a path which might be followed with profit, yet with discrimination. For we implicitly believe that in this curve of the cycle, the final authority is *the man himself*.


In former times the disclosed Vedas, and, later, the teachings of the great Buddha, were the right authority, in whose authoritative teachings and enjoined practices were found the necessary steps to raise Man to an upright position. 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. Hitherto he has depended upon the great souls whose hands have stayed impending doom.

Let us then together enter upon another year, fearing nothing, assured of strength in the Union of Brotherhood. For how can we fear death, or life, or any horror or evil, at any place or time, when we well know that even death itself is a part of the dream which we are weaving before our eyes.

Our belief may be summed up in the motto of the Theosophical Society: "There is no religion higher than Truth," and our practice consists in a disregard of any authority in matters of religion and philosophy except such propositions as from their innate quality we feel to be true.

## TRUSTING IN THE LAW

H. T. EDGE, M. A.

HE Greek word for the universe is *kosmos*, which means 'order,' and was given to the universe because order was seen to prevail in it. In exactly the same way the Romans used the word *mundus*, which has the same two meanings. The idea that the universe is not orderly cannot be maintained; it leads directly to the statement that chaos and chance reign, a theory which makes nonsense of life both speculatively and practically.

We know that there must be order; we cannot always see the plan. These two conflicting ideas have been reconciled by supposing a Deity in whose wisdom we confide though we may not understand 'his' purposes. Crude ideas of the deity are replaced by a sense that there is a fount of wisdom and knowledge in man himself, whose wise purposes are veiled from his clouded and troubled mind. We know there is order and purpose and consistency in our lives. We cannot always discern it,

## TRUSTING IN THE LAW

because our knowledge is so limited; we see but a small part of the scheme. But we feel that our real Self knows. This is called trusting in the Law, and it means trusting in the efficacy of right action.

If we obey the laws of health we may expect health; if we transgress them, we know what to expect. Just as there are laws of bodily health, so there are laws of moral health, which can be followed or infringed. It is a consciousness of the reality of such laws that inspires us to act aright even in secret where no man can see, confident that such action will promote our moral welfare, and that its opposite will bring trouble. Yet it is not for his selfish interest, not for the sake of any possible personal virtue, that a man thus trusts the Law. It is presumed that a man so acting has already found motives dearer to him than mere personal acquisition, even acquisition of moral virtues.

It is always possible to misuse a phrase, however excellent its real import, and this phrase of trusting in the Law can be misused. It cannot mean that we should remain inert, resigning our will and hoping that 'the Law' will do the work for us. This would be making the Law into a graven image. It is just this that people are always so prone to do, substituting supplications for deeds, as has so often been illustrated in various fables and proverbs.

There was the man who prayed to Hercules to lift his cart out of a rut, and was told that, if he would put his own shoulder to the wheel, the god would then help him. There is the saying, "Trust in the Lord and keep your powder dry." That does not mean, cynically, that the Lord is no use; it means that the Law acts through agents and man must utilize the powers delegated to man. There is a passage in the *Wisdom of Solomon* (*Apocrypha*) which says that men trust God to make them a safe path through the sea; but that nevertheless God likes them to make a ship — it is a great help.

"Thou hast made a way in the sea, and a safe path in the waves;  
Showing that thou canst save from all danger:  
Yea, though a man went to sea without art.  
Nevertheless thou wouldest not that the works of thy wisdom should be idle,  
And therefore do men commit their lives to a small piece of wood,  
And passing the rough sea in a weak vessel are saved."

Solomon also wickedly points out that, though men make a wooden idol and pray to it, they do not pray to their wooden ships; and contrasts these different uses of wood.

"Blessed is the wood whereby righteousness cometh.  
But that which is made with hands [the idol] is cursed, as well it as he that  
made it:  
He, because he made it; and it, because, being corruptible, it was called God."

## THE THEOSOPHICAL PATH

We must not leave our tools around and trust to the Law to put them up. Because the Law is sometimes very busy and may have its own tools to put up! The Law works through agency; and if you are not its agent, it may have to find another. This may be called leaving others to do your work; or it may be called resigning your privileges to somebody else -- which way one regards it depends on the point of view.

If we plant a seed in the ground, we may trust in the law to make it grow; but only provided we observe the necessary precautions. So trusting in the law means practically that we believe that, if we act rightly, we shall obtain a right result. It means ultimately confidence in ourself. This is not confidence in our self-will or notions, not pride and vainglory; but faith in the light within us. Trusting in the law means that we believe there is within us an intelligence that knows what is right and what is our true interest; and that, if we act in accordance with its known laws, that is in accordance with conscience, it will be well with us in the best sense.

The true interest of man must often run counter to his desires and shortsighted ideas as to good fortune; and then pain is the result. We have to learn how to extend our intelligence so that we may be able to glimpse to some degree how affliction may be our true interest and how pleasure may often be a snare. The deeper meaning of life, which lies beyond the region of varying emotions, may be conveyed subtly by means of sublime music. The shallowness of gay music is seen by contrast with the fathomless depths of some symphony by a great master.

The test of conduct in our daily life serves to show how much real belief we have in the principles we profess. Thus convicted of inconsistency, we may continue to be inconsistent, or we may give up our principles, or we may use the sophistic powers of the brain-mind to argue ourselves into a specious self-justification; — or, we may bravely amend our conduct into accordance with our declared principles. The one who has done this last has achieved a victory: he has shown the reality of his convictions.

We are all too prone to keep our principles in a separate watertight compartment apart from daily life; so that, when called on to demonstrate the solidity of our belief, we fail to meet the test. If sincere and earnest in our desire for truth, we shall regard such a circumstance, not as a calamity, but as an opportunity. An athlete, caught in some weak point by a physical test, would naturally seek to remedy the defect.

## RECENT DISCOVERIES, ACTIVITIES, AND PROBLEMS IN SCIENCE

C. J. RYAN

### I

**I**T is gratifying to students of the teachings brought by H. P. Blavatsky from the East to note the increasing number of cases in which they are either being verified by modern research or theoretically accepted as the most probable hypothesis. And this even by those who may not have read her works but who would claim to have reached their results independently.

It is with some wonder that those who personally remember the attitude of the leaders of thought in her latter years, when she fought her great battles against materialism in science, bigotry in theology, the crudeness and credulity of so-called psychic research, look upon the changes of today. The revolution has been great, but it is only the beginning. H. P. Blavatsky passed away before the 'age of rays' began, before Röntgen discovered his X-ray or the Curies radium, but she fore-saw it and declared that a great rent in the materialistic veil of science was soon to be made and that 'Permeability' would be the key to great developments. The X-ray discovery was made shortly after she passed away.

The last thirty-odd years have been prolific with successes in the study of radiation in various forms. One of the latest announcements is that of Professor A. A. Michelson's correction of the accepted speed of light, which is now declared to be somewhat less than the 186,380 miles per second that has been the basis of calculation for many years. He made his remarkable experiments with rays of light traveling between Mt. Wilson and Mt. San Antonio in Southern California, through a fairly low level of our atmosphere.

The speed of light is one of the most important factors in modern physics, for many theories depend on it. After the problem of its speed in the lower levels of our atmosphere is decided, the question presents itself: Does it travel at the same or nearly the same rate in outer space? Or, are its vibrations so modified within our atmosphere that they are seriously warped and our deductions consequently more or less erroneous?

We know that the atmosphere takes certain liberties with some of

## THE THEOSOPHICAL PATH

the solar radiations, and that the speed of light is slightly altered according to the density of the materials through which it passes — air, water, glass, etc. Science makes allowance for all that has been discovered of these factors, but, according to the Eastern teachings, the transformations are far more significant than is suspected. We are *not justified in being too positive* about the actual speed of light beyond our atmosphere, or upon the nature of solar or cometary substances which can only be studied by the analysis of light coming through a distorting medium.

Several of the modifying strata in the upper atmosphere have already been discovered by meteorologists. They have ascertained that oxygen disappears about thirty miles up, nitrogen about fifty, after which comes an extremely attenuated region of hydrogen and helium, extending perhaps more than a hundred miles higher, but there are yet some singular and unexpected factors remaining for study.

For instance, how is it that trains of luminous sparks left behind by meteors can remain visible and drifting for many minutes at heights of from fifty to one hundred miles where the atmosphere is so rare that it could not support the lightest thistle-down and where no oxygen exists? According to the best authorities, hardly any density remains in the atmosphere at forty miles, and at fifty there is less than in the exhausted chamber of the best air-pump, yet the luminous particles of meteoric mineral substance float easily and drift along with the *wind*, at far greater heights.

Another singular feature of our atmosphere, and one that may have implications of importance, is that it ceases to become any colder after reaching a certain height. Up to about eight miles the temperature steadily falls to about 70 degrees Fahr. below zero, when the 'isothermal' region is reached in which the temperature remains stationary up to the limit of possible exploration by sounding balloons — about twenty miles! Beyond that height nothing is known as to any change of temperature. This temperature at the farthest distance yet explored is quite warm in comparison with the supposed temperature of interplanetary space, and is actually not so cold as it was at the surface of the earth on January 15, 1885, at Verkhoyansk in Siberia, when 90.4 degrees below zero Fahr. was reached.

Though Dr. W. L. Moore (in *The New Air World*, 1922) says: "Of course we must assume that the temperature ultimately shades away to practically nothing as outer space is reached," there is some, though not conclusive, evidence that the temperature begins to *rise* as the limit of possible measurement is reached. No reason is known why it remains equal within the isothermal zone instead of growing colder as



## PROBLEMS IN SCIENCE

the distance from the earth's surface increases, nor how far the zone of equal temperature extends.

The Eastern teaching that there is some protective layer in the great heights of our atmosphere has quite lately received a measure of confirmation from an unsuspected direction — radio — by the establishing of the existence of a 'Radio-ceiling' through the researches of Drs. Breit and Tuve of the Carnegie Institute of Terrestrial Magnetism in co-operation with the Naval Research Laboratory, the Bureau of Standards, etc. This sky-ceiling, whatever it may be, reflects or bends the radio-waves back to earth, thus rendering long-distance transmission possible. By comparing the difference of time taken by direct pulsations from those reflected or echoed from the radio-ceiling, the height of the latter was ascertained to be on the average about a hundred miles above the earth, though it rises and falls within a range of fifty to one hundred and thirty miles.

The cause of this singular reflecting roof and its nature are unknown, but it is certainly there. Is it too daring to suggest that it is connected with, or a proof of, a layer of meteoric dust produced by the incessant rain of meteors upon the upper atmosphere, which disintegrate at great heights and remain floating in a pulverized state long after the glow disappears, and that this has some connexion with the isothermal region of temperature — and which would, in fact explain why it grows no colder as those heights are approached? This idea would not be out of harmony with the Eastern teachings, and investigation on this line might well reveal some unexpected factors affecting the problem of the speed of light which is of such great importance in modern physics.

While considering the subject of rays, we must not overlook the great discovery by Professor R. A. Millikan\* of his 'Cosmic Rays,' a form of X-rays at least a thousand times more penetrating than any produced on this earth, the special interest of which is that their intensity is greatest from the direction of the constellations Andromeda and Hercules. It is now suggested that these tremendously potent rays are emitted in great quantity from the Great Nebula in Andromeda — now known to be a universe of stars comparable with the one to which our sun belongs, the Milky Way, but far removed in the depths of space — and that they provide new evidence of the breaking-down of 'matter' into radiant energy.

It is of considerable interest to students of the Ancient Wisdom to find that in the case of the Millikan Rays we have a scientific demonstra-

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\*Eminent physicist, Nobel Prize winner, and Head of the California Institute of Psychology.

## THE THEOSOPHICAL PATH

tion of powerful forces coming to us from certain definite *positions in the sky* of far greater extent than any individual star or planet. While we do not know whether the ancients knew of these particular rays, there has always been a widespread belief in influences coming from certain directions in the stellar vault irrespective of the planets and their 'aspects.'

According to the teachings of Theosophy, the deductions that science has drawn from spectroscopic research in regard to the nature of light coming from the distant stars will have to be revalued when the modifications produced by the transforming layer of our atmosphere (perhaps the newly-discovered 'radio-ceiling') are properly understood. Interesting passages will be found in H. P. Blavatsky's *Secret Doctrine*, bearing on this point. See volume I, pages 142, 434, 515, 554, 583.

Till recently science has always treated moonlight as merely reflected sunlight, and the belief that the moon's rays could have any specific properties of their own was ridiculed as medieval superstition. But things have changed and now we are told that there are qualities in the moon's rays and influences coming from the moon that have hitherto been unsuspected or denied by science. It is not a new discovery that the reflected solar rays coming to us from the moon are partially polarized (whatever that may really be), but only recently has investigation been made into the action of polarized light upon plants in breaking down the starch-molecules into sugars, and into the connexion between this and the 'superstition' that certain plants (such as cucumbers) grow more rapidly during the part of the lunar month when the moon is at its brightest. This 'superstition' is now found to have a thoroughly rational basis.

Biologists, puzzled by the life-cycle of the marine Palolo Worm, which is in perfect harmony with a lunar rhythm, have investigated the subject more fully of late and have made further discoveries of periodic changes in animal behavior — chiefly in regard to reproduction — that coincide perfectly with the moon's changes.

A new method of research into the nature of the moon's rays has just been suggested by M. Brillouin of the French Academy of Sciences. He recommends the making of certain experiments to ascertain to what degree the moon is sending us rays from radio-active minerals such as uranium which are suspected to lie on or near its surface, and which would probably perceptibly affect conditions on the earth, perhaps Radio-reception. There are many evidences in favor of a lunar influence on Radio-reception, and M. Brillouin's suggestion may be the key to the situation. Anyway, the interesting fact to students of the Ancient Wisdom, Theosophy, that stands out in all these activities related to the

## PROBLEMS IN SCIENCE

influence of the moon is that science is beginning to discover and study influences of the moon which have either been ridiculed, or overlooked because they were more subtil than the obvious tidal pull.\*

In connexion with the changes brought about in scientific theories by the revolutionary discoveries of the last few decades in light and other forms of radiation, and the consequently more rapid approach to the point of view of the Eastern Wisdom, the following quotation from Dr. Mikael Pupin and a journalistic comment on it are worth consideration. Dr. Pupin is a famous physical scientist and a thinker of a non-materialistic type. As quoted in the press, he said in a recent address to the American Association for the Advancement of Science, of which he is the retiring President:

“The next twenty-five years will not merely see men speaking to men all over the world, but the earth itself and the sun — that great center of our terrestrial energy which means all our life — will be speaking to men by means of electric communications, and men will understand the messages. I, myself, have watched on my instruments the arrival of these cosmic messages, the earth-current of the transatlantic cables and the fading of radio-messages rise and fall very slowly, taking hours and hours to complete the circle; it is like watching the deliberate and irresistible breath of a cosmic giant. I can only guess that it means the constant slow rhythmic change in the electrical radiation between the sun and the earth; but where I can only speculate today, the next generation will know.

“For thousands of years students of the Secret Sciences have maintained that the sun and the earth alike were entities, that they breathed; *i. e.*, functioned in a rhythmic way, and that they could communicate, but not, of course, in any way are they similar to the human entities, nor could their communications take the form of any of our languages. When science and the ancient teachings of the oldest religions agree, there is generally some solid basis for the belief of each.”

The comment of the journalist is almost equally illuminating as evidence of the spread of Theosophical ideas:

“Dr. Pupin is probably right in his main principles, but twenty-five years is a very short time; if he had said 2500 years we should feel more inclined to believe his prophecy; yet undoubtedly one day will be granted by modern science the petition of the Hindû, ‘Unveil, O Thou from whom all proceeds, to Whom all must return, the face of the True Sun, now hidden under a vase of golden light, that we may know the Truth and do our whole duty on our journey to Thy Sacred Seat.’” — Berkeley *Daily Gazette*, January 11, 1927

If we have not yet understood the communications passing between the sun and the earth that Dr. Pupin refers to, it is not necessarily because we do not possess the required faculties; they are simply latent in most men.

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\*Students of *The Secret Doctrine* will find interesting references to the scientific teachings of the East on this subject, with significant explanations by H. P. Blavatsky, in that work on pages 155, 228, 263, 390, 522, and 537 of volume I, and pages 75, 105, 399, and 498 of volume II, all relating to lunar influences.

## THE THEOSOPHICAL PATH

According to Professor Arsonval, in a paper presented last April to the French Academy of Sciences, all forms of life are sending out vibrations or rays, and the 'sense of direction' in migratory birds is the power of feeling such waves from the insects, plants, etc., on which the birds subsist, and which attract them to certain localities. The birds are 'tuned-in,' so to speak, to these frequencies. He explains the ability of animals to find their way home from great distances by a similar course of reasoning. At least one Theosophical writer suggested a similar explanation many years before radio-induction was thought of, in view of the entire absence of any other. It is interesting to find a prominent scientist offering it as the only reasonable hypothesis.

But while science is learning much about the way to control the radiations of light, electricity, magnetism, etc., their real nature is as little understood as ever. How can it be otherwise while the observers study their external aspects only, without suspecting that very different methods are needed to learn *what a thing is in itself*. It is even denied by some that such knowledge is a possibility to man. But the Eastern Wisdom offers the key which opens the door to real knowledge, and it is referred to in the passage of *The Voice of the Silence*, translated by H. P. Blavatsky as follows:

"Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance.

"And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasures hidden in the very depths of her pure virgin bosom."

To 'help Nature' and to 'work on with her' can only be done, in the sense implied, by those whose acts are inspired by the highest and most unselfish purpose, who have begun to walk on the Path of spiritual development, who are not seeking the gratification of mere intellectual curiosity, however intelligent. The process means selflessness, complete control of the passions and desires, and much training on lines which to the student of the science of external phenomena would seem foreign to the subject of conquering the mysteries of Nature.

This is understood by the sages of the East and has been fully explained in Theosophical literature, but until the West wakes up to a higher form of Wisdom than that of the popular science of externals, it will have to be satisfied with distant approximations to truths, ingenious hypotheses and methods that will work very well in practical affairs but will not go under the surface.

Today, for instance, there are two mutually contradictory theories of light, the one looking upon it as made of minute particles of something, and the other regarding it merely as wave-motion in the 'ether.'

## PROBLEMS IN SCIENCE

The observations supporting the one do not fit with the other. Professor Millikan says:

"All these considerations indicate the corpuscle-theory, but the experiments in interference and radio indicate that the wave-theory should be applied. The result seems to be that it will be necessary to use both theories in attempting to find one picture that will cover all cases. Each can now be applied in its own separate field, and until someone comes forward with a theory that will apply equally well to both, it will be necessary to use the two."

Professor Bragg, one of the highest authorities on the subject, humorously said that the one theory should be kept for Mondays, Wednesdays and Fridays, while the other should be used the rest of the week! As a matter of fact, at present the actual nature of light is understood no better than that of the other profound mystery, gravitation. Much is known about the way they act but nothing of what it is that acts.

Professor Einstein is reported as having said recently at the meeting of the Institute of Intellectual Co-operation held in Geneva, that:

"Light, like electricity and gravitation, passes through the medium of the ether, which conducts their energy without participating in their vibrations and without diminishing them, because it does not possess the qualities of inertia. This may appear 'symbolic' but it is a symbol that science cannot ignore."

Both in itself and in view of other statements by distinguished scientists,— some of whom seem to be attaining the higher position of philosophers — this definition that the relation of light, gravitation, and the ether are *symbolic*, is significant of the marked increase in modesty in the modern scientific world, and of a reticence in claiming that we have unveiled the fundamental laws of Nature. Except as a symbol of an unknown reality we cannot figure to ourselves such a concept as an ether without inertia which permits a 'substantial' something — light — to pass through it without friction.

In matters of this kind, twentieth century science is throwing materialism overboard and becoming so metaphysical as to approach the position of occult science, a very big change from the narrow nineteenth-century views which H. P. Blavatsky did so much to break up.

Here is another striking passage from Dr. Robert A. Millikan:

"A properly written textbook should present the experimental facts of science with only enough theory to make them coherent. . . . The whole development of modern physics constitutes an illustration of the fact that science in general has little to do with ultimate causes. It concerns itself with the discovery and presentation of relations between phenomena.

"The scientist has not at present any single consistent scheme of interpretation of physical phenomena. He uses such theory or theories as at the present time are best adapted to give coherence to a subject and to assist the memory in retaining it. Theories in general, however, should be given the position of working hypotheses rather than ultimate verities."

Very slowly it will dawn upon the intelligent world that there

## THE THEOSOPHICAL PATH

is consciousness and life behind everything, from the smallest atom to the giant suns; then it will be found necessary to adopt different means to study Nature, and the tools will be found to be within man's own being.

In closing the first part of this article we cannot do better than to quote Dr. W. McDougall, professor of psychology at Harvard; he is speaking of the few scientists who formerly protested against materialistic views:

"These few voices have swelled into a chorus which even the deafest biologist can hardly ignore. . . . And the physical universe of eternal hard atoms and the universal elastic ether, the realm of pure mechanics, has become a welter of entities and activities which change in development and disappear like the figures of the kaleidoscope. The atoms are gone, matter has resolved itself into energy; and what energy is no man can tell, beyond saying that it is the possibility of change, of further evolution. . . ."

"In psychology the mechanistic confidence of the nineteenth century is fading away as the complexity of the living organism is more fully realized. . . ."

"In general biology the mechanistic neo-Darwinism is bankrupt before the problems of evolution. . . ."

We may not overlook the fact that the Theosophical Movement has been in the forefront of the glorious battle for Truth, Light, and Liberation for fifty years, and is continually throwing out ideas which are seized by receptive minds and adopted for the benefit of mankind even if the source of these ideas is not always honorably acknowledged.

## THE TONGUE

H. TRAVERS, M. A.



WE are reminded of some wholesome truths about the TONGUE in a certain pastoral letter said to have been written by one Jacobus many hundred years ago. He begins his discourse by enumerating several instances in which men control big things by means of very small things. We put a bit in the horse's mouth and lead the great beast about whither we will. Mighty ships, tossed by the tempest, are nevertheless turned about by a small helm. Even so the tongue is a very little member, but it talks very big and can do as much harm as a tiny spark of fire.

Nay, he opines that, if a man should be able to avoid offending in word, he would *ipso facto* be a perfect man; and that, if he could bridle his tongue, he could bridle his whole body. Pythagoras under-

## THE TONGUE

stood this too, for he started his pupils to bridling their tongues. How many of us would be able to last out that test?

The tongue *is* a fire, continues Jacobus; it defileth the whole body and setteth on fire the course of nature; and it is set on fire by hell. Man can tame every kind of beast; but he does not seem able to tame the tongue.

All this is very commonplace, you may say. Well, we answer, you may have it your own way. But then the commonplace is so often just the very crucial and most important place of all places. We look for truth in the skies and stumble over it at our feet; but we curse it and pass on. We ask for knowledge and power; but the recipe is altogether too simple and commonplace to suit. There was a man of old who came to a prophet to be cured, and was told to bathe in a muddy little river. He was so upset at the idea that he went away and took his leprosy with him.

Do you want a recipe for knowledge and power? Here it is: LEARN TO BRIDLE YOUR TONGUE. Is this hard or easy to do? If it is easy, you can do it. If it is hard, it is no use trying to do anything harder till you have learnt to do this. And, if you succeed, you will have strengthened your will to an extraordinary pitch. You will be able at least, in the opinion of the writer quoted, to bridle your whole body. No more need for allopaths or osteopaths or mind-cures or water-cures. Think what it means to have control of your whole body! Nothing would disagree with you. But this would not matter, because, having bridled your tongue, you would not need subjects to talk about.

And then as to knowledge and wisdom. Knowledge and wisdom are there all the time, ready to descend on us, if only we could contrive to create a sacred silence in our head, in our heart, long enough for the voice to speak to us, for the light to shine before our eyes. It is the mind that drowns out our vision. The first step in the path of knowledge is to learn to still the mind. The mind is pulled to and fro by the passions, the desires and fears, the angers and fancies. To control it is just one of those things that are so simple, and so difficult because they are so simple; and so effectual if they can be done.

And what is more provocative of disorderly thought or more creative of emotion than the tongue?

The writer quoted said that the tongue was set on fire by hell. Somewhat violent in his expressions perhaps, but probably he intended to be so. Let us say the tongue is set in motion by the lower nature. "Why did I say that? I could have bitten my tongue off." Having said

## THE THEOSOPHICAL PATH

it, you feel relieved. The lower nature has shot its dart and is quiet for a while, and your better self speaks. You did not mean what you said; you can't think why you said it; you will never do it again. And even while you are making this resolve, along comes someone, and you do do it again, immediately.

What can this mean, but that the tongue is in the power of a veritable little imp, who rides around on your shoulder and pulls the wires that operate your jaw?

Essays have been written in all ages about the mischief done by tongues: malicious tongues, loose tongues, hypnotic tongues; and there is no need to add to them. What harm is done by the bitter sarcastic tongue, which seeks to destroy our noblest hopes and ideals by subtil innuendo; by the tongue that suggests evil against others without a shadow of proof and for mere love of malicious gossip; by the tongue that plants in our mind a seed of evil!

What immense good could be done by simply bridling the tongue! But, once we set seriously about it, we discover that, before we can hope to achieve this, we must learn to do so many other things first. We find that it is not merely a question of bridling the tongue, but of bridling a something in us that is always impelling us to hasty and unconsidered action. We have to begin a general practice in *continence* — the power of restraint, the power to refrain. Pythagoras must have realized this when he enjoined a long silence on his pupils. It was not being silent for the sake of being silent; it was being silent because the man who could be silent must necessarily have gained so great a self-control.


How many people there are who are hungering for knowledge — knowledge about the mystery of death, about the nature of personality and the relation of one's self to other selves, knowledge of all kinds. And yet they know that the key to knowledge is self-mastery. Knowing this, however, they persist incorrigibly in some habit which is the reverse of self-discipline — continual unrestrained chatter, for instance, or allowing various ugly and intrusive forces to use the tongue for perverse purposes. Let them, if unwilling to observe the conditions, at least refrain from complaining at their lack of knowledge. Let them not hope to gain the knowledge without observing the conditions — by fraud, in fact. Let them not accuse the wise of selfishly keeping knowledge from them.

Knowledge is attained by stilling the mind, so that it can reflect light from within; and there is surely nothing that more ruffles the surface of the mind than this continual effervescence of chatter.



## SCENES IN NORTH DEVONSHIRE

JAMES H. GRAHAM, F. R. P. S.

ORTH DEVON is a country of quaint harbors, steep hills, and kindly people. Inland there are the rolling hills of Exmoor, while on the coast there are beautiful villages, of which Clovelly and Lynmouth are striking examples. There is much to capture the imagination in the former. Situated in a steep gully in the cliffs, the fishermen who use the harbor have perforce to build higher upon the hillside as their numbers grow, and so now we have this unique little township which is one of the show-places of the world.

It is usually said that the main street consists of steps, but it would be more correct to say that there is a series of ridges. Transport is by donkeys who carry people up the hill with a very workaday expression on their faces, especially when the passenger is a heavy one! Freight is transported on sledges; downhill the donkey has a fairly easy time, while the driver brakes the runners. Uphill the traffic is mainly in fish. The villagers grow all sorts of simple old-world flowers on whatever plots of ground they can scrape from the hillside, and, failing land, they use window-boxes. All along this coast there is a riot of foliage and Clovelly is like a gem set in among it.

Lynnton has been more enterprising in that there are two small towns, one at the top of the cliffs and another at the sea-front, called Lynmouth. It is Clovelly on a larger scale with a regular roadway running down to the seashore. This is a typical Devonshire road with a twenty-five per cent. grade and it is not popular for walking trips by visitors, who take the elevator.

There are, moreover, beautiful footways which zig-zag among the trees giving new pictures of tree and town as one ascends, and on a spring or summer evening, when the hush descends upon the atmosphere that stills the activities of mundane life, the glamor of the softening light rounds off the edges of the cliffs, and by and by little lights appear in unexpected places. Then, at length, they disappear and all is peace.



“JUST as in studying music one has to ‘place’ the voice, so in studying Theosophy one has to ‘place’ the mind; that is, one has to find the right mental attitude in order to understand.”— *Katherine Tingley*

## WHEN?

M. G. GOWSELL


ONE dreams a dream, and it may seem inane,  
And unfoundationed as the fleeting cloud  
Whose shadow takes yon furrowed field new-plowed.  
The visioned outlines that were pictured plain  
Are, with the morrow's doings, soon to wane.  
But, in an aftertime, be years allowed,  
Lo! suddenly, thy dream! thy myth endowed  
With life and truth, though time would use chicane.

And since the sun and thou have heard or seen  
What thine own inner sun had once portrayed,  
What makest thou of Time's mad ambuscade?  
When, thinkest thou, take place these haps foreseen?  
Are these things, too, forever to be weighed  
With world-old ghosts refusing to be laid?

*International Theosophical Headquarters,  
Point Loma, California*

## HUMILITY — WHAT IS IT?

RALF LANESDALE

F all the virtues, humility is perhaps the one that lends itself most readily to the charge of hypocrisy. Indeed, I sometimes wonder if humility is a virtue at all. For if it be conscientious I cannot see how it can be anything but an acute form of self-consciousness. Pride and Humility are attributes of the personality. Modesty and courage are the qualities that distinguish the Hero who is master of himself, who is self-controlled.

The strong man does not need to assert his strength; the brave man has no need of Pride; they have no use for Humility, for they do not fear the condemnation of the world nor do they court its praise; they are not hypocrites, for they are not ashamed of their strength; they have nothing to conceal. They are self-sufficient and knowing the source and origin of their strength to be the Spiritual Self, they know their own weakness for the same reason, and have no cause for shame.

## SHAKESPEARE'S "TEMPEST" AT THE GREEK THEATER

But the man who looks for the approval of the world and fears its censure knows nothing about the Spiritual Self, which is the Soul of all mankind and his own true Self. He lives entirely in his personality; and governs the gratification of his desires in accordance with the dictates of the 'herd-mind' of the nation or race of which he forms a part. This 'herd-mind' is his conscience. He knows no other moral monitor: its approval crowns him with a halo of Respectability; without which he would count his life a failure. Crowned with this halo he is full of what he would call 'honest Pride,' which he attempts to conceal with a mask of Humility and so falls into mere hypocrisy.

I am inclined, therefore, to doubt if there be such a thing as honest Humility. There is modesty assuredly and it is that true virtue of which Humility is the fraudulent counterfeit; for as John Wesley said: "There is no such thing as honest Pride; you might as well speak of an honest thief."

## SHAKESPEARE'S "TEMPEST" AT THE GREEK THEATER POINT LOMA

### A Strikingly Beautiful Production

LEONARD LESTER



THE strikingly beautiful production of Shakespeare's *Tempest* at the Greek Theater, Point Loma, presented by Katherine Tingley and played by the students of Theosophical University on the evening of Thursday, April 28th, following the presentation of Aeschylus' *The Eumenides* a week earlier, placed itself on record as a rare and exquisite achievement. As a dramatic spectacle it held the audience in a thrill of pleasure from first to last, but behind this veil of outer realism shone the dream-world of its poetry.

The atmosphere of medieval wizardry which clings to this play as a literary or stage-tradition rather than as an inherent quality of Shakespeare's thought, was absent in this presentation by Katherine Tingley. In its place is a conception of Magic in which the figure of Prospero plays a part infinitely nobler and saner than that of the alchemist-sorcerer or necromancer, being realized as a self-disciplined sovereign in the empire of the soul, serving the ends of Justice in co-operation with the visible and invisible forces of Nature.

Schlegel in his comments on this play finds in it —

“a profound view of the inward life of Nature and her mysterious springs which . . . should

## THE THEOSOPHICAL PATH

never be unknown to the genuine poet, as poetry is altogether incompatible with mechanical physics”;

and Victor Hugo, in a similar vein, says that he (Shakespeare)

“never questions the existence of the invisible world but rehabilitates it; nor does he ever deny man’s supernatural power, but consecrates it.”

In this profounder concept of Nature — in which the ‘supernatural’ is seen as the natural — we find that Prospero’s magic consists not in an artificial or selfish exploitation of Nature’s secret forces, but rather in co-operation with the divine end which ensouls them — an idea imbodyed in the words of Plato: “the things which are said to be done by Nature are indeed done by Divine Art.” Thus, in this view, which perceives all Nature as animated by intelligent life, and Art, universally, as the spirit creative, Prospero, whose art dominates the play, stands before us here as the enlightened Agent, consciously directing Nature’s forces and restoring the harmony of divine Justice in the world of tangled destinies which the poet’s imagination has conjured up for us and wrought into a work of perfect art.

The scene is laid on an uninhabited island; enveloped in an air of mystery and haunted with strange sounds and voices and vagrant strains of ‘marvelous sweet music.’ Thus vaguely sketched, the imagination readily peoples this romantic background with the variously assorted characters and influences, human and elemental, visible and invisible, which Prospero’s magic brings together as into some preordained arena of retribution for the restoration of outraged justice.

For this play, like other profound visions of the human story, strikes the opening note of impending Fate — the heritage of an ancient wrong. Prospero, Duke of Milan, absorbed in secret studies, becomes the victim of ambitious worldlings who usurp his dukedom, abandoning him with his infant daughter, helpless castaways, to the elements which, more merciful than his human kind, bear him to the island, where with his daughter Miranda, now grown, we discover him established and in conscious control of Nature’s secret forces.

To this strange new environment, the tempest, invoked by Prospero’s art, which opens the play with its ominous tragic note, has cast ashore his ancient enemies, shipwrecked and amazed, but unharmed; unwittingly brought to his very door, themselves now helpless castaways. Nature herself has retaliated. For the fabric of the whole play is alive with the intimate presence of Nature’s forces allied with human destiny.

How frequently, and with what power or tenderness does Shakespeare touch upon this inner alliance between the soul of Nature and the

## SHAKESPEARE'S "TEMPEST" AT THE GREEK THEATER

soul of man! "Though the seas threaten they are merciful," exclaims Ferdinand. And Prospero, a coworker with super-nature, the deep waters could not drown, although adrift in "a rotten carcass of a boat" and abandoned —

"To cry to the sea that roared to us; to sigh  
To the winds, whose pity, sighing back again,  
Did us but loving wrong."

All poetry, modern as well as ancient, celebrates this mystic affinity; Wordsworth's fine line:

"Winds blow, and waters roll, strength to the brave and Power and Deity"

— might have been written of Prospero, and elsewhere our dramatist in his "there is a tide in the affairs of men" sounds the keynote echoed later in Schiller's lines on Columbus:

"Nature with Genius stands united in league everlasting;  
What is promised to one surely the other performs."

This recurrent idea, in its tragic aspect, is brought out with telling dramatic intensity in the scene of the spectral banquet, in which Ariel, guised as a harpy and heralded by thunder and lightning, flashes accusation and conviction of guilt to the maddened culprits, helpless within the charmed circle, announcing himself and his fellows as 'ministers of Fate.' He even philosophizes, telling them that this lower world and all it contains is but the instrument of Destiny, and that it is their 'foul deed' which has caused the powers, who may delay but never forget, to incense the very elements, the seas and shores and all the creatures, against their peace; and which nothing save 'heart's sorrow and a clear life ensuing' can rectify. It is the climax of the play, significant as truth as it is impressive as a spectacle — the inevitable recoil of a bitterness which all Nature disowns.

And again in the opening scene of the shipwreck — presented with such vivid imaginative realism — the roar of the tempest in its elemental rage is alive and tense with indignation. And it is this note which first strikes the returning reason of Alonzo:

"O, it is monstrous! monstrous!  
Methought the billows spoke, and told me of it;  
The winds did sing it to me; and the thunder,  
That deep and dreadful organ-pipe, . . .  
. . . it did bass my trespass.  
Therefore my son i' the ooze is bedded. . . ."

Meanwhile, however, kindlier influences are at work; his son is not 'bedded in the ooze' but making love to Miranda — no very 'supernatural' event, surely, but part of Prospero's plan. And what a bright

## THE THEOSOPHICAL PATH

picture of promise is here outlined against the threatening background, in this love-idyll whose natural grace blends perfectly in the atmosphere of fantasy!

With the unraveling of this tangled web of destiny, the noble end to which Prospero has applied his art grows clearer. To the upstart pose of self-justification there is no response; it is only after there has been a surrender that the voice of Compassion is heard. And so, before his prostrate enemies, Prospero declares:

“Yet, with my nobler reason 'gainst my fury  
Do I take part: the rarer action is  
In virtue than in vengeance: they being penitent,  
The sole drift of my purpose doth extend  
Not a frown further.”

And his delicacy is seen when Alonzo would ask forgiveness:

“There, sir, stop;  
Let us not burden our remembrances with  
A heaviness that's gone.”

For, it is to be noted, that Prospero, through his magic merely *precipitates*, for the ends of harmonious readjustment, events which have already been shaped as causes by the course of human action, thus cooperating with the law of Justice.

And now into this new, outer environment are assembled these various, mutually-involved individuals, good and bad, each, be it noted, bringing his own *inner environment of character*, clearly written and plain to the vision that can read the human heart. It is, in fact, this inner environment — the unseen, conflicting elements of character in man and Nature, built out of the qualities of aspiration or desire,— which is the essential sphere of action in this drama and strikes its vital keynote of reality. Prospero seeks to re-establish harmony and Justice by enthroning the higher in each and all; and the promise of a more ideal future, foreshadowed as a sequel, with which the play ends, must depend upon that higher supremacy for its attainment.

These comments are offered as suggestions only. For with the action of the play before us any verbal interpretation is but one of a thousand viewpoints. The inward reality of the drama, perceived through the acting, speaks a higher language, with a voice of authority and not as the scribes.

Let us not attempt to interpret any true poet or teacher in terms of the already familiar; to assert, for instance, that Prospero stands for Imagination, Ariel for the Fancy, Caliban for the Brute Mentality, and so on. For what are Imagination, Fancy, Brute Understanding, in

## SHAKESPEARE'S "TEMPEST" AT THE GREEK THEATER

reality? Do we know so much about them? Do our limited conceptions of man's essential nature permit us to know much about them? "There are more things in heaven and earth, Horatio, than are dreamed of in your philosophy" and it is just these '*more things*' that the poet-teacher holds for us, but are ours only in so far as our perceptions deepen and expand to the broader vision he unfolds.

And here Prospero's advice seems good:

"Sir, my liege,  
Do not infest your mind with beating on  
The strangeness of this business: at picked leisure,  
Which shall be shortly, single I'll resolve you  
(Which to you shall seem probable) of every  
These happened accidents: till when, be cheerful,  
And think of each thing well."

— Which it is not difficult to do seated in the Greek Theater, which might have been carved out by Nature herself as a sanctuary for noble thought, girt about with the spacious presences of ocean and sky.

For long before Prospero has declared himself and dismissed his Ariel, or Stephano bids "every man shift for all the rest, . . . for all is but fortune" and hails Caliban with "Coragio, bully-monster, coragio!" and Caliban, the scales half-fallen from his eyes, discovers himself "a thrice-double ass to take this drunkard for a god, and worship this dull fool!" — before all this, strong compunction has been at work in the guise of a phantom horde of goblins, fairies, elves, somber, fierce, or gay, armed with tusk and fang, talon and beak and scorpion stings of remorse, unleashed at Prospero's bidding, to hound these would-be assassins into a state of sanity,— all of which they did with a quaint intensity and a humorous abandon that was bewitching, mingling in rhythmic throng with other fairy revelers, sportive and iridescent in rainbow and butterfly hues. Among them were certain shapes resembling dog-apes, of sinister aspect, black and tawny and brown, a strange and direful progeny, whose special prey were Stephano, Trinculo, and Caliban. Another with Medusa-headed, snake-like tentacles, seemed bent upon capturing Antonio and Sebastian, inwardly writhing under the stings of conscience.

Trooping across the arena to a rhythmic measure of music and song, these strange creatures made a weirdly-impressive and colorful picture in which there was nothing to repel but much to fascinate.

Another bright picture was the dance of the nymphs and reapers — the "sun-burned sicklemen, of August weary"— in the scene conjured up by the Magician to entertain the plighted lovers. It was a vision graced with the presences of Juno and Ceres and Iris; but harshly dis-

## THE THEOSOPHICAL PATH

pelled by the approach of Caliban and his confederates with murderous intent; but it moves Prospero to utter words of sublime imagery that will survive the unsubstantial pageantry of dreams.

Something remains to be said of Caliban. Once the companion of Prospero and Miranda, he fell from grace, for as Prospero tells him:

“ . . . thy vile race,  
 . . . had that in't which good natures  
 Could not abide to be with.”

And so from companion he became slave, says Prospero,

“ . . . on whose nature  
 Nurture can never stick; on whom my pains,  
 Humanely taken, all, all lost, quite lost:  
 And as, with age, his body uglier grows,  
 So his mind cankers.”

In this play, in which Shakespeare seems to embrace the whole round of creation, Prospero and his Ariel at one extreme and Caliban at the other, represent two opposite poles. But Prospero shows solicitude for him, recognises his responsibility: “this thing of darkness I acknowledge mine,” he says.

From his mother, the witch Sycorax, Caliban seems to inherit some baleful lunar obsession; formed of the grossest elements, he appears to typify humanity's heritage of the dregs of some previous evolutionary state. His attributes of the mire and clay still cling to our humanity today, and his mental quality is familiar to our experience, for has not humanity deified its Stephanos and spurned its Prosperos all down the ages? And if Caliban brooded the murder of his master, has not civilized society made tragedies of the lives and the deaths of its prophets and Teachers?

This play must have been dear to the heart of Shakespeare; to study it is to know that in it he is doing something more than merely improvising on the keyboard of his fancy: he is sounding the deeps of life's realities. And as the action of the play proceeds, one begins to divine what it is in a play that gives new life, new light, and color to ideas. What is it that causes them to bloom into vital influences through being made thus to live in human speech wedded to action? For ideas are living beings; and in a play they are made to radiate the essence of their life. They are given significance, relations, qualities. They are endowed with a universal light, catching up and reflecting its radiance in new prismatic hues of living harmony.

The general work of preparation for a dramatic production on this scale, although designed for a single performance only, naturally in-



## NEWS FROM THE ARCHAEOLOGICAL FIELD

volves a concentration of energy and a lavish outlay of many kinds of activity on the part of all concerned; but it is lightened by the spirit of generosity and enthusiasm which animates these concerted efforts, a condition which — as Prospero probably knew — of itself attracts and imparts a magic atmosphere of greatness to any enterprise.

And when this spirit is also supported by disciplined skill and cunning craftsmanship and directed by an insight which seizes with swift certainty the essential beauty and far-reaching philosophy of the play, something of that sublimer poetry of life which comes, at times, unbidden, may shine through its outer veils of fantasy as it did at the Greek Theater on the evening of April 28th.

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### NOTE

THE THEOSOPHICAL PATH, Vol. XXX, No. 5, May, 1926, contains 27 beautiful half-tone engravings of scenes from Katherine Tingley's production of *The Tempest* in the Greek Theater, International Theosophical Headquarters, Point Loma, California; also a masterly interpretation of the drama by Leonard Lester, noted English artist, residing at Point Loma; an illuminating literary criticism by Kenneth Morris, Professor of Literature at Theosophical University; and reprints of excellent newspaper reviews of the performance of April 16 and 17, 1926.

THE THEOSOPHICAL PATH, Vol. XXXII, No. 5, May, 1927, contains reviews of the latest revival of *The Tempest* in the Greek Theater, April 28, 1927, from *The San Diego Union*, *The San Diego Independent*, *The Evening Tribune*, and *The San Diego Sun*.


THE THEOSOPHICAL PATH, Vol. XXXII, No. 6, June, 1927, contains 8 half-tone engravings of *The Tempest*, and a new critique by Leonard Lester.

The price of each of these numbers is 30c.; Special Price for all 3 numbers, 75c. Mail your order to: "THE NEW CENTURY CORPORATION, Point Loma, California."

## NEWS FROM THE ARCHAEOLOGICAL FIELD

### OBSERVER

#### IS AMERICA THE CRADLE OF THE RACE? THE NEW DISCOVERY OF TERTIARY MAN IN NEBRASKA

T is hard to keep up with the discoveries in the Science of Man that are constantly being reported; we can only touch upon the most significant, and especially those which testify toward the teachings of the Eastern Wisdom in regard to the millions of years in which man has been man, and during which humanity has passed through innumerable cycles of rise and fall.

For a long time scientists have been convinced that the Western

## THE THEOSOPHICAL PATH

Hemisphere was peopled by man far more recently than the Eastern; that, in fact, there never were any truly ancient races in the Americas. The ancestors of the Indians are supposed to have come over from — somewhere — hardly more than fifteen thousand years ago. Perhaps they came from Asia by the Alaska route; or India by the Pacific Island stepping-stones; or even from the lost Atlantis, as even a few daring archaeologists suggest! Before the Indians, however, no men of any sort were allowed to have lived in America.

To scientists in general it seemed more reasonable to believe that the Americas were unoccupied by man until after the last glacial period — a comparatively few thousand years ago — than that early man lived here when the Earlier Stone-Age men flourished in Europe, perhaps a million years ago or more. To some, however, that notion seemed incredible, but such was the determination with which it was held that the few voices who had the temerity to speak in favor of ancient man in America have been heard with impatience and their arguments brushed aside with little consideration.

As no apes, living or fossil, of species that could possibly be considered ancestral or nearly related to man are found in America, the suggestion that early man lived and possibly evolved here has been scouted as almost a personal insult to the ape-ancestor theorists. They were positive that remains of primitive man necessarily should be found only where the anthropoid apes flourished — in the Old World.

The Eastern Teachings tell of parts of America, above water about the middle of the Tertiary period, having been colonized from Atlantis. Geology would tentatively date this at about four or five million years ago, possibly a good deal more, as geological periods are being greatly lengthened by recent researches in radio-activity. Though Atlantis was in its glory then, no doubt most of the far distant 'colonies' were inhabited by very uncivilized tribes, as there were great differences in culture then as now, and we should not be surprised to find their tools to be very simple.

Hitherto, then, science has refused to accept Tertiary Man in the New World, and has thereby taken a position definitely opposed to the Eastern teachings.

But, though Truth may take refuge in the proverbial well, she sometimes steps out to surprise us, and the new discoveries are proving this once more. Dr. H. Fairfield Osborn, President of the American Museum of Natural History, has just announced to the American Philosophical Society (established by Benjamin Franklin) his claim to the discovery of remains of intelligent man in the Pliocene rocks of western

## NEWS FROM THE ARCHAEOLOGICAL FIELD

Nebraska. *The Pliocene is the last division of the Tertiary* and is far older than the Pleistocene, in which the Colorado Museum explorers have just found arrow-heads associated with long extinct bisons.\*

A tentative date of four million years is given as that of the new discovery of Professor Osborn, but the geologists have recently allowed the possibility of a great extension in the estimated lengths of the geological periods, including the Tertiary, and therefore four million years is probably well within the mark.

The remains consist of 300 implements of forty different types, such as skin-dressers for cleaning hides, sewing-implements, necklaces of strung bones, a kind of comb possibly for tattooing, etc. An important evidence of their enormous age is that these implements of the peaceful arts (not weapons) are the first completely fossilized bones connected with man found in America. Few of the oldest European bones of man are more than partially turned into stone, if at all.

These four-million-year-old fossilized bone-tools have been matched with counterparts found in the ruins of the comparatively modern cliff-dwellers of the Southwest, and one is almost the same as a more recent implement from the shell heaps of Eastern America.

The Colorado Museum investigators' new discoveries of stone weapons in association with Pleistocene extinct animals, puts intelligent man in America a long way further back than has hitherto been allowed — though perhaps not more than a hundred thousand years — but the new discovery in the *Pliocene* of Nebraska, a whole geological period *earlier*, carries some very serious implications in addition to the proof that man lived here millions of years ago.

One of these implications is that if people capable of making implements similar to those of intelligent Indians of recent times lived four million years ago, how many million years must have elapsed between that period and the supposed arboreal ape of the 'ape-ancestry school' of evolutionists to permit of such a tremendous transformation from the speechless brute to intelligent, thinking man! Yet the great apes are not known to have existed long before the Middle Tertiary Period in which there is some reason to believe man's remains have been found.

Dr. Osborn altogether repudiates the ape as a human ancestor, and the new school looks to a very different source, and allows a very long time for the human stock to have lived on earth. It must not be

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\*See THE THEOSOPHICAL PATH, Vol. XXXIII, No. 1, July, 1927, page 64.

## THE THEOSOPHICAL PATH

thought, though, that Dr. Osborn repudiates an animal ancestry for man or that he accepts the special creation of Adam and Eve. He only denies that man is related *by descent* to the ape family. It is worth noting that he suggests sixteen million or more years ago as the beginning of the 'opening of the human drama.' H. P. Blavatsky mentioned about eighteen million years as the length of the life of physical humanity to the present time! Speaking before the American Philosophical Society on April 30th, Dr. Osborn is reported as saying:

"The 'Age of Man,' or the Pleistocene, can no longer be regarded as Act I of the prehistoric human drama, but rather as the final act, because at the very beginning of the Pleistocene we find the human race well established and widely distributed over the earth. The prolog and the opening acts of the human drama occurred way back 16,000,000 years ago in the Upper Oligocene period [*early Tertiary*]. At this period, or before, the family of man sprang from a stock neither human nor ape-like but possessing certain common attributes which have been transmitted over this very long period of time to variously branching races of human beings on one hand and to variously branching races of anthropoid apes on the other."

Further he says:

"The ape-human theory is totally false and misleading and should be banished from our speculations and from our literature, not only on sentimental grounds but on purely scientific grounds."

Perhaps the keepers of our museums will remove the rows of pictures and sculptures so conspicuously placed to show the imaginary stages between the primitive anthropoid apes and the fully human being, which produce a powerful effect by suggestion on all who see them and believe, in their innocence, that this is the final teaching of science established on the unshakable basis of truth.

The discovery of Pliocene man in America adds another strong illustration to the argument that we must not pin ourselves down to any final conclusion in regard to the pre-history of the human race as evidenced by discoveries of a few scattered bones or tools here and there, nor — and this is more important — can we positively decide in the negative as to the possibilities of the past on the grounds that nothing has been found. Hardly a day passes but some new modification in archaeology is called forth by some unexpected discovery, and occasionally we have a sensational one such as Dr. Osborn reports from Nebraska. The position a Theosophical student is justified in taking is that every discovery made brings new testimony to the accuracy of the Eastern teachings about man's origin and development as given in very brief and intentionally incomplete outline by H. P. Blavatsky. He would fully agree with Dr. Osborn and the newer school that man in no way came from the anthropoids.

It is important to remember that science has not found fossil

## NEWS FROM THE ARCHAEOLOGICAL FIELD

representatives of animals supposed to have existed as links between man and primitive animal forms, such as shrew mice, from which some suppose man to have descended — and it is just in that very *absence of demonstrated animal ancestors* that the mystery of man's real origin and evolution is accentuated.

The problem of the early evolution of man cannot be discussed here. It is enough to say that Theosophy regards the evolution of man as primarily the evolution of man's spirit, a spark of divinity passing through varied experiences on its way to perfection. Evolution is not a mere fortuitous advance of material forms to more complex bodily functions or simply to higher terrestrial intelligence.

Dr. Osborn's startling discoveries of implements in the immensely old Pliocene Tertiary rocks seem to place the biologists in the same quandary as they were in during the controversy over the famous skull and implements found in 1866 at Table Mountain in Calaveras County, California, in the gold-bearing sands. It was then believed that these sands were Pliocene, therefore of about the same enormous antiquity as Dr. Osborn's Nebraska discoveries.\* Man in the Pliocene would not fit into the scientific ape-ancestry scheme, and the authenticity of the human remains was denied, though in some cases with reluctance. Dr. Keith in his *Antiquity of Man*, says:

"Were such discoveries in accordance with our expectations, if they were in harmony with the theories we have formed regarding the date of man's evolution, no one would ever dream of doubting them, much less of rejecting them."

Dr. Robert Munro puts the objection to Pliocene Tertiary Man of a really human kind very plainly:

"If the so-called Calaveras skull be accepted as a genuine relic of the period when the auriferous gravels were deposited it would prove the existence of a highly developed man earlier than the Pliocene Period. People who profess to believe that the stone implements, weapons and ornaments, are relics of a human civilization of that period, are upholding opinions which, if true, would be absolutely subversive, not only of the doctrine of human evolution, but of the principles on which modern archaeology is founded."

Whatever may be the truth as to the real age of the Calaveras skull and polished stone implements, the Nebraska discoveries are certainly "subversive of the principles" referred to by Dr. Munro, and they clearly point to the Theosophical teachings as to the great antiquity of man in America, though no doubt highly advanced Pliocene Man in America is difficult to harmonize with the theories which assert that man

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\*Recently, new investigations have been made, and the Calaveras sands are believed now to be more modern than the Pliocene, and to have been deposited during the Ice Age, in the Pleistocene. This makes the human remains very old, even though not so enormously ancient as they would be if truly of the Pliocene Tertiary.

## THE THEOSOPHICAL PATH

is a comparatively recent descendant from the anthropoid apes of the Old World and came to America only a few thousand years ago!

Do these Nebraskan and the other early human relics suggest that America is the Cradle of Mankind? Not so, according to the Eastern teachings, for, since the human race appeared in material form, perhaps eighteen million years ago (a near approximation to Dr. Osborn's calculation of the age of the human stock) numerous and far-reaching changes in terrestrial geography have occurred. Man's first appearance took place on lands that preceded even the lost Atlantis, and long before America became welded into a continent. Pliocene Man is far more modern than the primitive 'Adam.'



### WAS THE VOICE OF MEMNON A PRIESTLY HOAX?

THERE is a credulity that can swallow any improbability provided it fits into a frame of mind prepared to receive it, and there is a credulity that obstinately refuses to regard facts and to reason logically when prejudice or self-conceit stands in the way. An example of the latter has just come to hand and should be a warning against accepting cheap popular flings at the religious systems of antiquity.

This article, lately published in the Sunday supplements of many newspapers, appears worthy of notice in the pages of this magazine, which stands for a fair deal for the ancients and for legitimate criticism only.

The President of a Mechanical Engineering Institution in a recent address on ancient Egyptian 'miracles,' asserted that the scientific use of compressed air was the means by which the famous northern Colossus of the Plain of Thebes, the Vocal Memnon, was made to produce the sounds "which the priests declared to be the voice of a god." A simple diagram was given showing cavities in the base of the statue from which air, compressed by a steam arrangement utilizing the sun's heat, was carried through tubes to the mouth where the 'voice of the god' spoke oracles. All this was, of course, under the skilful management and control of the priests of the adjoining temple, so that the worshipers should have their expected wonder and the revenues of the temple profit thereby.

Now this is very ingenious, and to the prejudiced, who are prepared to accept such tales without inquiry, very natural. But what are the historical facts in relation to the matter? In brief:

The Twin Colossi represented Amenhotep III, a great Pharaoh

## NEWS FROM THE ARCHAEOLOGICAL FIELD

of the XVIII Dynasty, and stood in front of a magnificent temple he built about B. C. 1500, a century or more before Tut-Ankh-Amen's short reign.

The temple was completely destroyed long before the Christian era and nothing remained of it. For a long time it was, therefore, not a national temple served by a great retinue of hierophants; only the two solitary statues remained as deserted relics of far-off antiquity.

In B. C. 27, an earthquake shattered the northern statue, the so-called Vocal Memnon, and the upper half lay on the ground for more than 150 years. M. Letronne has established the extreme probability that the Roman Emperor Septimius Severus about A. D. 196 added the five tiers of sandstone now to be seen which form the restored upper half of the figure.

Concerning the sounds: numerous inscriptions written by travelers are to be seen on the statue telling about the sounds as heard in former times. Several classical authors mention them in considerable detail.

*No authentic report is extant of any noises being heard before B. C. 27, the year of the earthquake;* unconfirmed legends dating from the second century A. D. speak of sounds having been heard earlier than B. C. 27, but there is no reason to believe these vague references have any foundation. Strabo relates that he heard a sound in the year B. C. 20. After that it began to be heard more frequently. Strabo was greatly puzzled by it.

The Roman Emperor Hadrian heard it three times. The Roman Emperor Septimius Severus did not hear it at all though he was very anxious to do so. The Empress Sabina did not hear it on her first visit and was seriously annoyed at the failure of the phenomenon.

A large number of quite ordinary people heard it at various times, and one soldier writes that he was favored no less than twelve times. While it was usually heard about sunrise, two persons heard it before sunrise and others a few hours later.

The nature of the sound *was not like vocal speech*. Pausanias says the noise resembled the snapping of a harp-string and Strabo says it was like a slight blow.

The material of which the statues are made is a silicious conglomerate lacking in homogeneity of structure.

On reflexion it will be apparent that the above authentic records are not compatible with the crude hypothesis of fraud by a mercenary priesthood, for the following reasons:

The Vocal Memnon did not utter any sounds like words or tones

## THE THEOSOPHICAL PATH

from pipes, but sounds which are more like natural noises produced by contraction or expansion of a loosely compacted rock, or one with many small irregular fissures. The difference between the quality of the noises — a snapping sound and that of a blow — is not explained by the fraudulent suggestion — it seems an unnecessary factor; a simple hoot or murmur would have been more likely.

The 'Memnon' is not the only mass of stone which is known to produce sounds under certain natural conditions. A somewhat similar phenomenon occurs in the ruins of Karnak, and Humboldt was greatly struck by musical noises coming from crevices in granite cliffs on the banks of the Orinoco river which he believed were caused by the heat of the sun. The 'singing sands' of California and other places present somewhat analogous phenomena.

The fraudulent theory is incompatible with two very significant facts; the sounds were frequently heard by quite unimportant people, casual travelers, soldiers and the like, while the most important personage in the Roman Empire, the Emperor Septimius Severus, never heard it at all, anxious as he was to be favored; and the Empress only heard it after long delay and disappointment. No time-serving priest would have permitted a 'miracle' to be shown quite casually to nobodies, while the great Emperor was left out in the cold.

The other significant fact is that the noise ceased to appear at the most critical time when Christianity was growing in popularity and when a first-class wonder would have been a most valuable offset in favor of the ancient Egyptian worship.

The noises were heard only after the upper part of the figure had been broken off by the earthquake and the fragments scattered over the ground. Under such conditions how could 'voices' issue from the mouth through tubes leading down to the supposed condensing chambers in the base? How could 'Aurora kiss her son Memnon on the lips' at dawn, as a poet sings, when his head was no longer proudly in the air, but lying in the dust? After the reconstruction of the broken part about A. D. 196, no further sounds were heard.

Wilkinson, an archaeologist who advanced a fraud-theory to explain the noises, speaks of a *squared* recess within the statue where a sonorous block of stone could be struck, and he describes such a stone as being seen there. Lord Curzon, who made a special examination of the statue (partly to investigate Wilkinson's statements) found rents and cracks made by the earthquake, and in a cavity — not 'squared' but naturally rough — he saw Wilkinson's stone, a loose piece dislodged by the earthquake and caught in a gap. Lord Curzon satisfied himself that



## NEWS FROM THE ARCHAEOLOGICAL FIELD

Wilkinson's report was quite erroneous, and that the cracks and cavities were the results of the earthquake, perhaps more than one. He found no traces of air-tubes or fraudulent devices.

Everything points to natural causes as the explanation of the noises. No record exists of supernatural voices while the great temple of Amenhotep was standing. After its destruction the earthquake toppled the upper part of the northern figure leaving the stump full of cracks and cavities, and then the weird sounds began to be heard.

These noises, which did not resemble a voice, were rarely heard and were irregular in their manifestation, but they seem to have had some connexion with the early morning hours. According to the position of the sun at different times of year, the direction and force of the wind, and perhaps the rising of mists from the plain, the possibilities of expansion and contraction of the conglomerate rock with its fissures, might be considerably modified. Such changes might explain why the sounds were sometimes like the snapping of a string and at others like a slight rapping.

The evidence is far stronger in favor of the theory of natural though unusual causes than of any other.

In regard to the possibility of impostures in religious establishments in ancient or modern times, such have probably had their place, though not so frequently as cynics would suggest. Very little is actually *known* of such impostures in ancient days. Certain proceedings which would be out of place today were then considered legitimate; these would include oracular utterances through entranced priests or priestesses, purporting to come from some divinity.

In the case of the so-called Vocal Memnon no evidence exists that any temple-hierophants made claims of supernatural interference, and it is time that persons afflicted with a 'superiority complex' ceased their uncalled-for criticisms of the ancient Egyptians in this matter.




"It is not the warlike spirit, nor victories, nor conquests which peoples have obtained which have made them progress, but the school; study; persistence and method in developing their riches. History has shown us that decadence has accompanied the nations which have become vain from triumphs on the field of battle, when they have neglected education and from conquerors have become the conquered and oppressed; and many have prospered more after defeats than when their power was at its acme."

— *From writings of FRANCISCO SEEBER, an Argentine writer, on the valuelessness of war (translation from the Spanish by V. Minot)*

## THE UNESCAPABLE MORAL LAW

T. HENRY, M. A.

NE of the magazines is publishing articles dealing with a propaganda of atheism; and we notice in one of them a remark which agrees with what we said in a recent article on the same subject in this magazine — namely that this ‘atheism’ is a form of religious sectarianism. The one who made the remark stated his opinion that, as sectarianism is not permitted in our schools, this particular kind of highly intolerant sectarianism should be banished from them.

In an interview, one of the proponents of this doctrine was asked to give his views in regard to the question of suicide and the possible bearing of atheism thereon. He made the answer that atheism discourages suicide because people will say: “As this is the only life we are to live, let us make the best of it while we may.” Said that naïvely and frankly in so many words! What is this but the familiar, “Let us eat and drink: for tomorrow we die”?

One can understand indulging appetites from sheer desire and unreflectingly. One can understand that indulgence might be encouraged by the reflexion that no punishment awaits. But one fails to understand the logic by which a person can reason, “Because I do not live again, therefore let me make the most of this life.” The argument seems to imply extinction and immortality at one and the same time. The arguer seems to say; “Today I am alive; tomorrow I shall be dead. I do not like being dead. What a fool I shall feel, when I am dead, if I have failed to enjoy myself to the full while alive.”

But if there is total extinction, what difference can it possibly make? Does not this show that there is an essential quality in the human reasoning mind which presupposes immortality — a power of contemplating itself, which implies that it is double, consisting of a part that is temporal and a part which is not temporal? Death is a separation; nor does it, for man, mean merely an absorption of the drop into the ocean. For there is in man an immortal Individuality, eternal and uncreate; and it is because we are intuitively aware of this fact that we cannot make either our reason or our feelings tolerate the idea of our utter extinction or absorption.

Nevertheless the majority of people are not calm contemplative

## THE UNESCAPABLE MORAL LAW

philosophers, governing their lives, like a Socrates or an Aurelius, by reason. On the contrary they are swayed by illogical appeals to their appetites and desires. And so we have to consider the propaganda of atheism in this light. What effect is likely to be wrought on the mind of the young and adolescent by the injunction to make the best of life and enjoy yourself to the full, because you will not get another chance?

We imagine that the atheists themselves, or at any rate the more reasonable among them, will admit that such a gospel is not likely to promote the harmony of human society.

And incidentally we may here remark that this is one of those cases where people work to pull down a thing while all the time they are enjoying its benefits; they fail to see, or they shut their eyes to the fact, that, in their propaganda, they are availing themselves of all the elaborate means so painfully built up by centuries of duty and self-sacrifice. They unconsciously want to pull down religion and keep it at the same time. They are unwittingly counting on the belief that their propaganda will *not* succeed, and that there will continue to exist a society wherein they can find a field for their activities.

In *Zanoni* there is the story of the atheist who brought up his foster-son as an atheist; and who had his own teachings visited on him by that son in a very unpleasant way. And so, one would hardly imagine that an atheist propagandist would find himself at home amid a society composed of other atheists, all believing in extinction, and each bent on getting the most of his present opportunities.

Hence the more reasonable atheists will naturally turn to some other incentive as a means of inspiring the individual with motives conducive to the general welfare. They will talk about 'good citizenship'; about the social compact; about mutual agreements, or reciprocity in indulgence. They will reduce morality and ethics to a question of expediency -- which will not prevent a man from snatching an unfair advantage if he thinks he can do so with impunity — that is, if he finds it 'expedient' for him to do so.

But we can point to all philosophy and all history in proof of the fact that no workable morality can be based on expediency, which, as thus defined, is merely calculation introduced into selfishness.

Another phenomenon we find today is that clergymen are complaining of deserted churches: people will not come: the churches are not providing what the people want. The people are still religious, but the churches are offering them an inferior article. This is what some ministers are saying. The moral is that we must find what is real reli-

## THE THEOSOPHICAL PATH

gion, and thus be independent both of stale and inadequate formulas and of rampant infidels. And this, if only for the sake of our children: ought we not to be able to send them out armed and protected against the sophistries of shallow sectarians, whether these be religious or anti-religious? But how can people teach their children if they are in doubt themselves?

If we are to take a practical common-sense view of life, and not to indulge in visionary theories, we must admit that there are moral laws just as much as there are physical laws. These moral laws are not based on racial prejudices or changing fashions, but on actual facts in the human constitution. The laws of physical health are based on the physical constitution of man, and they must be observed at our peril. So with the moral laws: if a man runs counter to these, he will soon find himself at odds with his own self as well as with his fellows.

There are some laws, which may perhaps be called moral laws, and which are merely fashions; but this does not mean that all moral laws are mere fashions; to make such an inference would be absurd. It is possible that someone has grown up with the idea that it is wicked to drink one's coffee out of the saucer: it may be very bad manners to do so; it may imply a general laxity on the part of the individual who does it; but it is not an infringement of essential moral law. But to injure another person in order to gain some (supposed) advantage for oneself is a very different matter. Here we actually upset the balance of nature and bring disharmony into our own life and into the life which we have in common with others.

Thus, we may abolish particular dogmatic systems, but we cannot be rid of religion; for true Religion is an interpretation of the moral laws prevailing in the universe. Those laws will affect us, so long as we continue to be human beings living in such a universe; and we can either understand them or not; either observe them or try to flout them. But we cannot escape them.

It is up to those who are teaching atheism to children to find something that will avail to produce and maintain order and health in the lives of those children. In other words, is their propaganda to be destructive or constructive?

In Theosophy we can find teachings that interpret the actual facts of the life we have to lead, and that prove their truth and efficacy by the results they accomplish. Theosophy is a lamp to guide our footsteps. It takes an adequate view of human nature and provides for all man's needs.

## THE HIDDEN GOD IN MAN

STUDENT

**T**HE message concerning the inherent divinity of man has echoed from ages to ages. There is no philosopher, no thinker, worthy of the name, but knew and taught about the essentially divine nature of every human being. From time immemorial down to the present century of 'practical' progress and material civilization, there have always been some great, outstanding men and women who have kept up the knowledge of the inherent divine powers latent in their soul and proclaimed their message to the wide world.

And how could it have been otherwise? Let us look straight into the face of Truth! Let us think for a moment over the problem of man's soul! Every one is entitled to that study. There is no need of great intellectual faculties; of special training or unusual mental capacities. It is wrong to say that man *has* a soul. It would be better to emphasize more and more the simple yet neglected fact, that man *is* a soul. *The soul of man is man himself*: the study of one's soul is the study of oneself.

And who is the man on this earth who is supposed to require some outside help, some aid from others, in order to *know himself*? It seems evident that if man studies his own nature and tries to fathom more and more deeply the inner recesses of his soul, he will be able to come to the same conclusion as that to which came the great human beings who have from time to time proclaimed the message of man's inherent divinity, for this very divinity forms the basis of man's existence.

It hardly requires more than a superficial observation of one's deeds, words, and thoughts, in order to realize the compound nature of man. His dual constitution is evident to every earnest and unprejudiced inquirer. Every man at some crisis in his life — and even among the commonplace doings of every-day existence — has had the opportunity of distinguishing between the thought, actions, desires, and propensities, which emanated from the lower part of his nature; and the lofty aspirations which come from the highest level of his consciousness.

The great pity is that we do not stop to think long enough on those subjects so vital to our further advancement along the road of self-directed evolution, and so important for the benefit of our fellow-men. We mistake so often the temporary desires, the useless personal wants and the wrong instincts of our lower nature, for the real aspirations and actual needs of the soul itself, that soul which *is* ourselves. We ought to make a definite line of demarkation between what is actually MAN as a thinking being and what is only his shadow, not even at his best.

## THE THEOSOPHICAL PATH

Every hour, every instant, of our life, we make mistakes and fail. But we have the inherent power to begin anew what we have not been able to accomplish at the very first. If we try, if we persist and persevere, we shall sooner or later arrive at the expected goal. It is not so much the absence of any mistakes in the life of man that matters; but it is the constant and absolute purity and perfect sincerity of his *motives*, lying behind his thoughts, which in their turn generate the future actions. So that even if we have failed and are discouraged we ought to concentrate all our forces of mental and spiritual endeavor in order to rid ourselves of our despondency and, looking ahead to the nearest goal of action, attempt anew the task of self-conquest. That time we may not fail!

And is not this power of renewed energy, this possibility that each man has to begin again and again, without fear and with a greater trust and a larger hope, is not this latent force of his being which urges him ever to better and higher and nobler deeds, the very proof of his inherent divinity and the means to his final perfection?

If man were a poor wretched creature without the spark of divine life, how could we crave of him the standard of moral life, the responsibility, the courage, and the energy, that we are constantly expecting from every man and woman? A mere animal is unable to furnish any of those requirements. Without the teaching of the inherent divinity of man, our moral codes, our standards of living, and our expectations concerning man's conduct, would be absolutely arbitrary and more than useless.

But the truth lies in this, that man is a spark of the Divine in the Universe. He is conscious of it in the very depths of his being, although too often he forgets it in the turmoil of life. He is the heir of the gods above and he is 'the salt of the earth' below. He can change his existence and fashion his living according to his loftiest ideals and aspirations, for he is the master of his own destiny. Being essentially divine, he is able to encompass the universe and to understand the nature of all forces and of all energies. Being divine at his very center, he can dive into the inmost recesses of Nature, and feel his kinship with the great tides of eternal life. Being divine in his highest consciousness, he is the heir to all that is divine in the universe, and at will *can* and *must* become the noblest expression of the divine impulse on this earth.

And if this message of truth and hope appeals to him, it is still another proof that deep in his being lies the germ which is destined in future, perhaps tomorrow, perhaps even the next instant, to leap into a flame of spiritual force, which will illumine if not the whole of mankind, then at least those other human beings, struggling souls, truly, who are groping in the darkness of ignorance, seeking the living Light.

# PHYSIOLOGY AND HYGIENE FOR THE YOUTH

ROSE WINKLER, M. D.

## THE RED CORAL

**N**ATURE holds many wonderful surprises for us in the animal kingdom, and among those for our present consideration is the beautiful red coral. Living about five or six fathoms deep in the blue, warm waters of the Mediterranean, it is found as a little jelly-body thrown out of the mouth of a pure white polyp growing on a red coral-branch. This jelly-body soon settles down on the sea bottom and spreading out its tentacles to feed, takes carbonate of lime from the water, and coloring it, we scarcely know how, begins to build with it red spikes or spicules into its jelly flesh; only in its mouth and stomach it lays no spicules but leaves them soft and white.

After a while it begins to throw off buds, as we have seen the hydra do, and each of these polyps or buds, remains on the stem pure and white, while the jelly, full of red spicules, joins them all together. And then as more and more buds are formed and the branches lengthen out, the young coral becomes a coral-tree with all its buds or polyps spread out like dazzling pure white flowers, each with its eight rays expanded over the red jelly.

Meanwhile in the middle of the stem the spicules become pressed together and form a solid red rod, supporting the whole animal-tree; and this red rod, the scaffolding of the living lasso-throwing coral-animal, is all that remains after it is dead, to be polished for us to wear.

All round the coasts of South Italy there are beautiful coral-animals, that grow and feed. A warm sea and sufficient water over their heads is all they ask, in order to flourish happily and send out plenty of young ones to keep up the colony; and though they have their enemies in the seaworms, and in the fish which nibble at their tender flesh, yet by means of their spicules, they hold their own, while with their lassos they catch their prey.

The corals, sea-anemones, and jelly-fish are relatives of the hydra, of which I have told you in a previous lesson. The red coral is of considerable economic importance. In all the corals, the columns secrete a mineral substance which the jelly-bodied animals build up underneath and round their own bodies into a hollow case in which they can withdraw when danger threatens.

Communities on the Mediterranean are devoted to the gathering

## THE THEOSOPHICAL PATH

of this coral, using the horny rod-case to make into various forms of jewelry. The horny skeleton is polished into beads, and strings of them adorn the necks of many happy children. The rosy pink slender stems are made into beautiful coral ornaments.

Their soft jelly-bodies furnish a delicate morsel for other animals to feed upon, and in spite of their struggles to defend themselves against the numerous marauders of the sea, they are a happy and busy colony of builders, constructing large reefs and habitable islands — lasting monuments to their marvelous skill and intelligence.

### THE WHITE CORAL

AMONG the beautiful and different kinds of corals, the builder of the white coral is a hardier and more sturdy animal. As he stands out in the midst of the wild Pacific, the stormy sea dashing against his home, he really has nothing with which to withstand the unruly forces of the sea but the power of life, the desire to grow, and to protect his brothers weaker than himself. Nevertheless, he builds strong stony barriers, which shut out the restless waves, and enclose calm, still lagoons, in whose depths more delicate corals can nestle and flourish.

The white coral is in fact a group of sea-anemones all growing together, and throwing out buds which remain on the stem, and each bud, as it takes the carbonate of lime out of the water, builds it up in solid layers, laying down lime, particle by particle, building a firm skeleton, sometimes branched and sometimes solid, as in the brain-coral, according to the way in which the buds are given off one from the other. And when the animal dies, instead of leaving only a smooth stem behind, it leaves each little cup of lime in the shape of its own body.

How these corals have lived and grown for ages in the midst of the Pacific, while the sinking bed of the sea carried down the dead coral as a solid wall, is a story which belongs to geology.

The white corals have two great powers, the power of catching and feeding on the creatures of the sea with their lassos; and the power of building a solid skeleton with the grains of lime.

In this way day by day, stretching out their tender arms and flinging their lassos by millions and millions in the midst of the waters of the Pacific, the coral-animals live and grow. In the midst of winds and storms they struggle on, the rough and strong builders without, in the open sea, the more tender and delicate ones, with their bright-colored orange, crimson, scarlet, and purple tentacles, within the sheltered lagoons; they all make good use of the weapons with which life provides them, and flourish in countless numbers, laying the foundation of solid rocks for



## IMPROMPTU

ages to come. Now protected, sheltered by their formidable, rocky castles, we can understand how they are able to maintain their ground in the struggle for life.

In spite of all the stormy forces, and the shock of dashing waves of the tumultuous sea, sufficient to daunt the courage of stalwart seamen, their love for a shelter and a home for themselves and their progeny, arms them with indomitable courage, faith, and perseverance — rare traits of character, which, through unspeakable trials have made heroes of men.

## IMPROMPTU

H. T. P.

*“Thy body agitated, thy mind tranquil, thy Soul as limpid as a mountain lake.”*

THE wild sea rages and the tempest roars,  
The ship is tossed about on furious waves;  
The craft is stoutly timbered, stoutly built,  
Or it could not withstand the storm which thus so fiercely raves.

The waves spread wide an open maw,  
Their mounting tops leap on the deck —  
Can this staunch ship, though stoutly built  
Pass through the storm and not become a wave-tossed wreck?

The Master stands upon the poop;  
He watches through the nights and days —  
Can he, with all his will, withstand  
The strain that on his mind and body weighs?

Behold, though racked with pain, he tranquil stays  
And guards the folk and cargo in his care —  
They know the Master's skill and faithfulness  
But of the boundless measure of his toil are unaware.

His placid soul keeps still his mind,  
His mind his body holds in check.  
With such control the ship is safe —  
Then rage ye kali-yuga storms! this ship ye cannot wreck.

*International Theosophical Headquarters,  
Point Loma, California*

## “MAGNIFICENT HERO AND DEAR HEART”

I. L. HARRIS

**T**HE above words of General Giraud in the French Chamber of Deputies seem best to epitomize the feelings of the world towards Colonel Charles A. Lindbergh, or ‘Lindy’ as he is affectionately called in this country. His historic flight from New York to Paris, where he arrived on the night of May 21st last, was not a more auspicious event than were his conduct and the universal love which he has inspired since his momentous conquest of the elements.

At first we all admired, and then all of us learned to love — and kept on admiring too. There is no need to repeat here what every reader of the newspapers already knows. But why does the world love and admire almost without limit this young Swedish-Irish-English-American eagle? Is it because of his daring lone flight of over three thousand miles across the Atlantic, through a thousand miles of sleet, and fog, and snow, with nothing but a compass and his own intelligence to guide him?

Partly, of course. But while that feat could have inspired admiration, it could not account for the genuine affection which the whole world has conceived for ‘Lindy.’ No, it was his modest self-effacement, his complete identification with his life-purpose, his self-control, his clean, honest, boyish heart, that captured all hearts. And the most hopeful sign of the times is that such qualities still arouse the enthusiastic devotion and emulation of millions of people. His achievement and his reception again prove that “all eternity is the birthday of the soul.”

The world has always loved and always will love *real* heroes, because humanity always has been and always will be, divine in essence — just hungering for a taste of reality. What chance has the cynic, and the skeptic, and the know-all materialist to gain a hearing, while the soul of Lindbergh is stirring the hearts of millions — not by proclaiming ‘Man is a soul,’ but by just being himself and acting in a manner befitting the dignity of a soul? And lo and behold! all souls respond!

What a contrast to the reception given by certain friends or followers to a Hindû youth, whom publicity-seekers of questionable antecedents tried to foist upon the world as ‘a new Messiah!’ Poor lad! All the platitudes which he had been taught to repeat will not do as much for the cause of human brotherhood, as ‘Lindy’s’ short message to the American people when he was decorated by the President with the Flying Cross: “Wherever I went in France and in Europe, the people

## “MAGNIFICENT HERO AND DEAR HEART”

said to me, ‘We have demonstrated our affection to you. When you return to your country, tell the American people what our affection is for them.’ I thank you.” Millions of people listened to that simple message and knew it was sincere. “And the stars of morning sang together, and the Sons of God shouted for joy!”

In a recent personal letter Katherine Tingley thus expressed herself:

“It is splendid to find Lindbergh such a real boy — so genuine. May he be spared the disappointments and heartaches and the severity of the world’s treatment! I am glad he has his mother. His father must have been a splendid man. I hear that he had character enough to make himself unpopular, when he was in Congress, by exposing profiteers who were posing as patriots.

“I think there is something behind Lindbergh’s coming out as he did. I believe in the guidance of the Real Teachers, and there is much that could be said. I think time will prove that the whole thought-world in a sense has been changed through the splendid way he conducted himself. It is a stimulus and may set some weaklings to turn about and try to do better and make the world more glad.”



COL CHARLES A. LINDBERGH

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“If the world is ever to become a better place, we must begin to think and act as Divine Souls.”— *Katherine Tingley*

## WE CAN BE WHAT WE BELIEVE WE CAN BE

KURT REINEMAN

[A paper read at the William Quan Judge Theosophical Club, meeting of June 17, 1927]



AN American boy flies across the Atlantic, and finds himself acclaimed as a world-hero. He wonders what all the fuss is about, for to him the feat accomplished seems no great thing. To the rest of the world, however, it seems a very great thing indeed, and one which very few could have carried out. But this boy *knew* beforehand that he could carry it out. While the rest of us were *hoping* he might succeed, or *fearing* he might fail, or *praying* to the powers above to help him to his goal, he was quietly making his plans and carrying them out to the letter - and doing it all in so simple and single-hearted a manner that he captured the world's imagination as few men in all history have done. Long training in wholesome self-discipline had given him that absolute conviction of power, that complete faith in one's self, that leads to victory.

All this is everyday knowledge; why mention it here? Because surely it ought to be of value to examine thoughtfully into the nature of this wonder-working power of belief in oneself. What is it really? Is it the special gift of a few, or can anyone possess it? And how does it act?

A little reflexion shows that it must be an innate, spontaneously growing product of the soil of a sincere life. It must be a kind of inner knowledge, not arrived at by reasoning nor by 'making up one's mind,' but intuitive and absolutely sure; and it must likewise be the fruit of long-continued successful efforts to attain one's ends. Its possession means that one has evolved, through one's own efforts at self-mastery, to the point of being able to stand alone, to a certain extent, the master of one's own destiny. It is no gift to a favored few, but a prize to be won by each.

What is the *modus operandi* of this power? First, there is *motive*, or *desire*: the generator of force. Then *imagination*: the universal molding, formative agent. Next in order comes the *will*, giving continuity to effort. Now these, *when energized, ensouled, by a vital conviction in man's power to achieve*, will enable us to be anything we believe we can be. But to say that we *can* be does not mean that we necessarily *shall* be, for this depends, naturally, on whether we proceed in consonance with, or at variance with, the universal laws. But the power *is there*, ready to be seized; and it is by trying and failing, perhaps; trying and only half-succeeding; trying again and again, until at length success is achieved

## WE CAN BE WHAT WE BELIEVE WE CAN BE

and *becomes a habit* — it is thus that a man can in truth create himself in the image of the God within, and *know* what he is capable of.

For each is just what he has made himself thus far. What he has believed himself able to be, *that*, and no more, he is today: he stands at all times as the exact measure of his past faith, or unfaith, in himself.

Considered as a whole, it is plain that mankind has barely passed over the threshold of knowledge concerning its own nature and the universe around it. The powers it has so far learned to evoke and employ, wonderful though they now seem to us, are evidently but the first conquests in regions whose extent is limitless. Man's present scanty acquaintance with his real being and powers will, however, expand to the degree that he learns to believe in himself as a divine being in essence; and we are taught that when he shall have pushed back beyond the horizons of thought the limits of his belief, he will attain to such wisdom as only the Masters of Life possess today. Is it not an inspiring concept, this of the goal awaiting every one of us?

One cannot give the subject serious thought without at once realizing the supreme importance of ideals; for these fruits of man's image-making faculty constitute the molds into which he is constantly pouring the plastic substance of his inner self, so that it is they that determine both what he is and what he will be.

And what, let us ask, is the greatest of all ideals, the highest goal we can imagine for ourselves? Surely, to become the God within which is our own Greater Self, the heart and core of our inmost being. By first of all making this our set motive, the ruling desire of our life; then by creating in imagination a picture of ourselves as reflecting outwardly, in all our acts, the inward divine beauty and harmony; by continuously holding ourselves by our will to follow the path thus taken, without deviating or turning back or halting unnecessarily on the way; and, finally, by believing with the sincerity of utter conviction *that we can do this*, we at once commence to be that True Self and to walk among our fellows, without pride and without 'humility,' as a shining example of all that is high and brave and strong and inspiring. For we shall have realized, with H. P. Blavatsky, that our body, now

“. . . so desecrated by Materialism and by man himself, is the temple of the Holy Grail, the *Adytum* of the grandest, nay of all, the mysteries of nature in our solar universe. That body is an Aeolian harp, chorded with two sets of strings, one made of pure silver, the other of catgut. When the breath from the divine Fiat brushes over the former, man becomes like unto *his* God. . . .”

## LOVE RIGHT BECAUSE IT IS A PRINCIPLE

LAFAYETTE PLUMMER



HAVE before me a very old and evidently much used lamp. At one time it served to light up my grandfather's study. But now its windows of glass are covered with dust and are stained dull yellow and brown from sixty years' standing in the attic.

As I examine it, a lesson comes home to me that we may all be likened to lamps, in that there are two main factors in each, an inner light which shines through an outer vehicle, called the personality, illuminating it, and its surroundings. This illumination is bright or dim, according to whether the vehicle is kept clean and pure by right living and cleanly habits, or whether we allow the dust of laziness or indifference to settle upon it, and thus obscure our own light. In some, the dust is so thick that only rarely can we see the pure flame shining within. But we know it is there, for when bitter experience has broken a way through the crust of the lower self of some fellow-human, we often catch a glimpse of beauty and radiance that we had hitherto considered quite foreign to our suffering comrade.

But why should we need heart-rending experiences, trials that seem to shake our very beings? Why do men — some of them — fall so low that they doubt their own light, so low that they even deny the existence of the Higher Self? It is because they failed to begin at the beginning.

All lamps were new once, but they all will grow dusty and dim unless we clean them every day. A little cleaning each day is sufficient, but if we allow them to stand a week or two, the glass will need a brisk rubbing; and, if laid away, as was the case with the one I have before me, only a severe scrubbing with a brush and hot water will ever bring back its once serviceable glow.

Is it not well to live, then, so that each day we may see the light of our Higher Self shining to point out the way for some less fortunate brother? Have we not a great responsibility in living up to the best within us? For who knows what multitudes may be waiting for one who is strong enough to break through the shell of ignorance and to point the way to a brighter day for humanity?

H. P. Blavatsky says that every act of self-discipline, every effort to lift ourselves, does lift the shadows from the whole world, be they ever so heavy. Let us therefore love the True because it is a saving power. Let us show our light that others may see the way, not merely that our

## “GREATER RISKS THAN DEFEAT IN BATTLE”

own feet may escape the pitfalls of life. Let us be brothers, because Brotherhood is a fact in nature. Then we shall have no more wars, but a new age will come for man, an age of true Peace and real Progress.

## “GREATER RISKS THAN DEFEAT IN BATTLE”

[Reprinted from *Public Opinion*, London, March 25, 1927]

**M**R. DUFF COOPER, Conservative, recently spoke as follows in the British Parliament:

“There are greater risks facing this country at the present time than defeat in battle. If you study the history of great countries, especially countries like ours, which depend chiefly upon sea power and commerce, you will find that in nearly every instance it was not defeat in war that led to their downfall. It was bad business and loss of trade.

“Let Ministers, therefore, weigh in the balance at this moment which we risk most in this war-weary world, where the other Powers which possess great armaments are our sworn friends, and, at the present moment, cannot be said to constitute any immediate menace — let them weigh that danger as against the danger of falling into practical bankruptcy, owing to the excessive expenditure, which prevents any revival of commerce, or return of that prosperity to which we have been looking forward so long.

“The early cities of Greece, which more than two thousand years ago achieved a civilization we have never equalled, fell owing to excessive expenditure on armaments, and I may add, for the benefit of honorable members opposite, that their fall was accelerated by the introduction of measures of nationalization of private property.

“It was not a horde of barbarians who destroyed the Roman Empire, but the hopeless confusion of their finances.

“It was not the defeat of the Spanish Armada which brought down Spain, but the ambitious policy which was followed under Philip II, which necessitated excessive expenditure.

“One of the countries most similar to ourselves in being dependent upon sea power and commerce was Venice. As long as they were prosperous, their navy was wiped out twice in the fourteenth century, and they went on to greater power and prosperity; but when they lost their trade, and their finances became hopeless, owing to the loss of that trade, they rapidly dwindled into nothing, and finally lost their independence without being able to strike a blow.

“Let Ministers weight the different dangers that beset this country at this time, and not be guided by their professional advisers, whose duty it is to urge only one point of view, and ask themselves seriously, ‘What is the greatest danger which besets this country?’

## THE THEOSOPHICAL PATH

“That is one reason why I support an active policy of disarmament. There is one other reason, and a more important reason. There is one political object before all politicians of all parties and of all countries which I believe to be of greater importance than the prosperity of any country or the integrity of any Empire, and that is the prevention of another catastrophe such as that which we have survived.

“The Prime Minister himself had said:

“ ‘One more war in the West, and the whole of the civilization of the ages will fall with as great a crash as that of Rome.’

“I believe those words are profoundly true, and surely it is our bounden duty to do everything in our power to prevent the recurrence of such a catastrophe.

“It is not the duty of this generation to prepare for the next war, but to prevent it. If that war comes, it matters comparatively little whether the nations engaged, who will emerge eventually bankrupt and ruined, are in a position to call themselves victors or vanquished, because whichever nation loses, civilization, in the words of the Prime Minister himself, will have been destroyed for ever.

“Our duty, therefore, is to prevent that catastrophe. By our success or our failure in that duty we shall be judged by posterity, because upon our success or our failure the happiness of posterity will depend.”

## LORD BUCKMASTER ON CAPITAL PUNISHMENT

[Reprinted from *Public Opinion*, London, May 20, 1927]

“THE whole subject of which Capital Punishment is simply a part has to be carefully studied. It is assumed that society has the right to punish as it pleases all offenders against its laws. The rule which should guide us, however, is not that of doing what the law says we have the power to do, but what reason, justice and humanity say we ought to do, and these forbid the continuance of Capital Punishment.

“As we get older we get possessed by the idea that conditions in the world are not so bad after all, and that anyhow the present is much better than the times which have preceded it, and it is no use for us to interfere. This, of all opinions, is the most detestable. The same feeling has been responsible for the continuance of savage laws since the earliest times of history. Hazlitt said in his day that the times were bad for those interested in social reform, since everything that could be accomplished had actually been done. There were no more peaks to climb or paths untrod.

“Why did Hazlitt take this view of conditions which we are now



## LORD BUCKMASTER ON CAPITAL PUNISHMENT

ashamed to recall? If I may use a metaphor to explain my view I would say it is because there is always a cloud of dust which follows the flying feet of the years and which prevents us from seeing the things which are near us. People will look back with pity, contempt, and horror on much of our social conduct today, just as we look back on the barbarities of a hundred years ago. When Hazlitt wrote it was possible for men, women, and children to be hanged for stealing five shillings from a shop or forty shillings from a private dwelling-house. Men found armed in a rabbit-warren or fishing in other people's waters were not only liable to be hanged but actually were hanged.

“People who were then administering the law were just as human and upright as they are today, but were quite unable to see how horrible the conditions were. It is the same today with regard to Capital Punishment. People cannot realize its horror. Some think it manly to pay no attention to a man being flogged or killed. They believe it mere sentiment to think otherwise. But to me the only hope of the human race lies in increasing the feeling of sanctity for human life. Without this realization we shall never get rid of slums, of poverty, or of crime.

“If we believe life to be the most mysterious and sacred thing there is, we are, through Capital Punishment, desecrating the very thing we should hold high, and in executing the criminal are committing the same crime as that for which he has been condemned.

“People who can contemplate the stories published in some papers about executions must be made of curious stuff. It was reported some months ago that at a recent execution there were people listening with their ears against the walls of the prison so as to hear the thud of the falling body. Are people elevated by such an experience as this? Does it not react to the evil of our people? The aim of all reformers should be to maintain, that despite sneers and scoffing, wherever we find life, it is a matter for wonder and admiration, wherever we find human life, a matter for the profoundest reverence.

“Even looked at materially, the Death Penalty fails utterly of its purpose. It does not stop murders in the least. A man does not commit murder after methodical calculation. He commits it because his environment has not taught him to exercise control over his savage feelings, and the only remedy is to improve all standards of conduct and thus make crime a matter of social aversion.”

Lord Buckmaster has given permission to Mr. E. Roy Calvert to use this report of a passage from one of his speeches as an introduction to his book, *Capital Punishment in the Twentieth Century* (Putnams, 5s. net). Mr. Calvert states frankly in his preface that he is opposed to the death penalty, but in his book he states his case with commendable impartiality, and he has collected statistics from many countries. It is the best book on the question of recent years.