

THE THEOSOPHICAL PATH

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THE unwritten and unvarying laws of Heaven are not of yesterday nor of today. They are from all time, and none knoweth when they appeared.

SOPHOCLES, *Antigone*, lines 457 et seq.

PSYCHIC AND NOETIC ACTION: by H. T. Edge, M. A.



ONE of the most interesting and important of H. P. Blavatsky's works is the little book under the above title.* As the name implies it was written to distinguish between two quite distinct sets of functions and faculties in the human constitution, to which the aforesaid two names are respectively given. The word "psychic" being derived from the Greek *psuche*, the word "noetic" is similarly derived from the Greek *nous*. These are words used in the Platonic philosophy to signify respectively what we may call the animal soul and the spiritual soul, though their meanings will become more clearly defined as we proceed. *Psuche* is possessed by man in common with the animals; with this difference, however, that in man this principle is more highly developed by reason of its association with man's higher principles and also by reason of the greater delicacy and perfection of man's physical organism. But *nous* is not possessed by the animals. It is the *self-conscious* mind of man, peculiar to him, and that which makes him what he is.

FREE WILL AND THE "ANIMALISTIC" PHILOSOPHY

The book is divided into two parts. The first deals with the arguments of a certain school of psychologists. In speaking of the school as being "idealist," the author uses the word in their own sense; but, as we learn, both here and elsewhere in her writings, she regarded

* *Psychic and Noetic Action*: Studies in Occultism, Vol. 3. Theosophical Publishing Co., Point Loma, California.

this kind of "idealism" as being a stage more materialistic than materialism. When she chooses her own designation for it, she calls it the "animalistic" school. The name is certainly appropriate, in view of the fact that this philosophy tends (and apparently aims) to obliterate as far as possible the distinction between man and animals.

The principal proposition of the animalistic school is that there is *no free-will in man*, the same being a delusion, that all his ideas and acts (as they say) are determined by the chemical, physical, and physiological processes which go on in his body, and by all those various external circumstances which, considered collectively, are designated by the familiar name of "environment." This kind of philosophy will be sufficiently familiar to our readers. It affords a basis for dividing mankind into two classes: namely, those who can fool themselves with such a theory, and those who cannot. The latter can never be brought to understand how a self-reflective and introspective mind can be the result of molecular actions, nor how such molecular actions can ever give rise to a theory respecting themselves. The philosophy, in fact, makes the molecule superior to self-conscious intellectual man, and thus exalts it to the plane of the gods at least, if not to that of deity itself. To these people, then, the theory needs no further disproof; nevertheless it is handy to have arguments ready.

The author proceeds to show that the animalistic school have neglected to discriminate between quite distinct functions of the human mind, and have jumbled the whole together in a wholesale fashion that scorns analysis and leaps airily over the chasms that intervene between its premisses and its conclusions. And she quotes in her support Professor George T. Ladd, of the chair of philosophy in Yale University, to the following effect:

If the question is pressed as to the *physical basis* for the activities of self-consciousness, no answer can be given or suggested. . . . From its very nature, that marvelous verifying *actus* of mind in which it recognizes the states as its own, can have no analogous or corresponding material substratum. It is impossible to specify any physiological process representing this unifying *actus*; it is even impossible to imagine how the description of any such process could be brought into intelligible relation with this unique mental power.

The phenomena of human consciousness must be regarded as activities of some other form of Real Being than the moving molecules of the brain. This Real Being, thus manifested immediately to itself in the phenomena of consciousness, and indirectly to others through the bodily changes, is the Mind. To it the mental phenomena are to be attributed as showing what it *is* by what it *does*.

The so-called mental "faculties" are only the modes of behavior in consciousness of this real being.

And he goes on to infer that the phenomena of human consciousness are explicable —

only on the assumption that a Real Being called Mind exists, and is to be distinguished from the real beings known as the physical molecules of the brain's nervous mass. We conclude, then, from the previous considerations: the subject of all the states of consciousness is a real unit-being, called Mind; which is of non-material nature, and acts and develops according to laws of its own, but is specially correlated with certain material molecules and masses forming the substance of the brain.

THE HIGHER SELF AND THE LOWER SELF

It is interesting to know that this conclusion has been reached by so eminent and capable an authority; and many others have naturally attained the same result, for it is but logical. Only some of our faculties proceed from our animal nature — not all. Self-consciousness is not the same as consciousness. Self-consciousness proceeds from the SELF. To quote the author herself on this part of the subject:

Whereas the psychic element is common to both the animal and the human being — the far higher degree of its development in the latter resting merely on the greater perfection and sensitiveness of his cerebral cells — 'no physiologist, not even the cleverest, will ever be able to solve the mystery of the human mind, in its highest spiritual manifestation, or in its dual aspect of the *psychic* and the *noetic* (or the *manasic*), or even to comprehend the intricacies of the former on the purely material plane — unless he knows something of, and is prepared to admit the presence of, this dual element. This means that he would have to admit a lower (animal), and a higher (or divine) mind in man, or what is known in Occultism as the "personal" and the "impersonal" *Egos*. For between the *psychic* and the *noetic*, between the *Personality* and the *Individuality*, there exists the same abyss as between a "Jack the Ripper" and a holy Buddha.

Part II of the book will interest the inquirer still more. It shows that *there is in every man a physical basis for the doctrine that man is a compound of the animal and the Divine.*

Occultism postulates in man the existence of an immortal entity — divine Mind, or *Nous*. This is the principle called in Theosophical terminology *Buddhi-Manas*. It will be remembered that *Manas* is dual: it may ally itself either with the Spiritual Soul (*Buddhi*) or with the principle of animal desire (*Kâma*). When the real Ego or Self of a man incarnates, the *Manas*, losing sight of its Spiritual origin, becomes closely allied with the principle of desire, and thus is set up

what is virtually a separate mind. And this is the *personality* of the man —

Or that which, manifesting through our *organic* system, acting on this plane of illusion, imagines itself the *Ego Sum*, and thus falls into what Buddhist phraseology brands as the “heresy of separateness.”

But the other element in man, the immortal element, is termed the Individuality. From it proceeds all the noetic element; from the other proceeds the psychic element, that is, “‘terrestrial wisdom’ at best, as it is influenced by all the chaotic stimuli of the human or rather *animal passions* of the living body.”

The Higher Ego cannot act directly on the body, as its consciousness belongs to quite another plane and planes of ideation. But the lower self does act on the body, thus being able to act as a link. Its capacity to do this depends, of course, upon its obedience to the law of the Higher nature. Thus the true sequence of events is this: the Higher Self rules the lower self, and the lower self rules the body. But what actually occurs in the average human being of today is not quite the same; for in his case the mind is very largely influenced by the physiological forces. Hence his mind is a continual battleground, a drama of shifting scenes. This helps us to see the trend of those theories which would have us believe that the mind is wholly and unavoidably controlled by the body.

The personality or lower self is the agent of the real Self, through which the latter has to act on this plane.

The *memory* of the personality inheres, not in the brain alone, but in the nervous centers of the various physiological organs, such as the liver and spleen. And here the author again quotes Professor Ladd to the effect that we have no valid reason for locating memory in the brain rather than all over the body. But what of the brain? The lower self —

has no direct dealings on this physical plane with either our brain or our heart — for these two are the organs of a power higher than the *Personality*.

FUNCTION OF THE BRAIN: THE TWO MEMORIES

And she speaks of certain brain cells (unknown to science in their functions) to which is transmitted the knowledge possessed by the Higher Ego, by which transmission man becomes a Seer. This point bears on the familiar question of “Why we do not recall the memory of our past lives.” Because our ordinary memory, being merely

that of the personality, recalls merely such impressions as have been stored up in the ordinary memory; and we are unable to recall those far deeper memories which pertain to the Individuality.

In the following remarkable passage, H. P. Blavatsky speaks of the two sets of chords in the human harp — the chords of silver and the chords of catgut:

Verily that body, so desecrated by Materialism and 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 softly over the former, man becomes like unto *his* God — but the other set feels it not. It needs the breeze of a strong terrestrial wind, impregnated with animal effluvia, to set its animal chords vibrating. It is the function of the physical lower mind to act upon the physical organs and their cells; but it is the higher mind *alone* which can influence the atoms interacting in those cells, which interaction is alone capable of exciting the brain to a mental representation of spiritual ideas far beyond any objects on this material plane.

But we must bring our quotations to a close, though there is great temptation to quote more from this important book. What wonder that people are so confused in their minds and weave such pessimistic philosophies, when they abuse their bodies so! Must not this abuse react on the mind and give rise to false notions of every kind? It is evident that before we can attain to knowledge and clearness of vision, we have to do a great work of extricating our mind from entanglements. And all our desires and passions and pride and self-love, all our whims and caprices, and even many of the opinions and habits we cherish most fondly — all, taken together, go to make up that thing called the “personality”; which, as we are here shown, is the great obstacle to knowledge. We have to overthrow this, if we aspire to be free. We have to rule it, not be ruled by it. Everything, therefore, depends on the highest morality and duty; and morality, so far from being an artificial code, is the very law of life.

Think, then, of the blindness of those who try to master the secrets of nature *without* recognizing this indispensable obligation to duty and self-sacrifice! Instead of mastering the foe, they make themselves its slaves. Well does the author recall in this connexion the familiar story of the Temptation, wherein the Serpent offers to the Wise One “all the kingdoms of the earth, if thou wilt fall down and worship me.” Woe to him who accepts such a bondage.

PSYCHISM

This book is a warning against psychism. For we see that these practices concern the physiological part of man only, and amount to nothing more than arousing the dormant potentialities of our animal nature. In short it is all a form of hysteria; which, whether religious frenzy, bacchic orgy, or a tampering with our bodily forces, or a giving way to unbridled emotion, or an addiction to drugs — is of the same kind, and destined to lead to speedy reaction. Thus the safe road of Theosophy is justified from every point of view; and Theosophical warnings against psychism are seen to be good advice based on common sense and fact.

There is great confusion in the world today through want of ability to distinguish between the psychic and noetic natures of man. For instance, in training children along lines of liberty, should we encourage the psychic will or the noetic will? It makes all the difference which; and through ignorance we may do much harm in spite of the best intentions. All success in life depends on our being able to do what we ought — not what we like. Even in learning shorthand and music the pupil has to practise a little every day, whether he feels inclined or not; as, if he practices by fits and starts, and only when the fancy takes him, he does not progress. In fact, we have to make our actions independent of our sensations. In encouraging a child to take his bent, then, we may with the best intentions be initiating him into a life of futility. Perhaps discipline is what he needs most — the power of self-discipline.

Theories of life in general are based on a totally inadequate idea as to what a human being is, and this is enough to account for the failure of those theories. Human nature, being what it is, cannot be forced into any mental straitwaistcoat. Man has a higher nature, but few appeal to it. The appeals are made to his lower nature. Self-interest does not move the world, but the politicians and social prophets say it does and act accordingly. What is needed is an appeal to the higher nature in man; and this appeal must come from the philosophical side as well as from other sides. Hence the value of such writings as this one on Psychic and Noetic Action.

SOME OLD FRENCH CHÂTEAUX: by Carolus



IN his *History of Architecture*, Fergusson says of the châteaux of France:

France is not so rich as Germany or England in specimens of castellated architecture. This does not apparently arise from the fact of few castles having been built during the Middle ages, but rather from their having been pulled down to make way for more convenient dwellings after the accession of Francis I, and even before his time, when they ceased to be of any real use. Still the Châteaux of Pierrefonds and Coucy are in their own class as fine as anything to be found elsewhere. The circular keep of the latter castle is perhaps unique both from its form and its dimensions. Tankarville still retains some of the original features of its fortifications, as do also the castles of Falaise and Gaillard. The keeps of Vincennes and Loche are still remarkable for their height. In the south the fortified towns of Carcassone and Aigues-Mortes, and in the north, Fougères, retain as much of their walls and defenses as almost any place in Europe. The former in particular, both from its situation and the extent of its remains, gives a singularly favorable and impressive idea of the grave majesty of an ancient fortalice. But for alterations and desecrations of all sorts, the palace of the popes at Avignon would be one of the most remarkable castles in Europe; even now its extent and the massiveness of its walls and towers are most imposing.

These are all either ruins or fragments; but the castle of Mont St. Michel in Normandy retains nearly all the features of a medieval fortress in sufficient perfection to admit of its being restored, in imagination at least. The outer walls still remain, encircling the village which nestles under the protection of the castle. The church crowns the whole, and around it are grouped the halls of the knights, the kitchens and offices and all the appurtenances of the establishment, intermingled with fortifications and defensive precautions that must have made the place nearly impregnable against such engines of war as existed when it was erected, even irrespective of its sea-girt position.

With the passing of feudalism and the romance of chivalry, and the introduction of gunpowder and cannon, the stern Gothic strongholds lost their usefulness, and the royal or baronial dwelling-houses or Châteaux of the Renaissance took their place and marked with unmistakable clearness the new era in which the royal power became supreme in France. Richelieu in 1626 issued an edict which ordered the destruction of all the useless castles in France; those which had sheltered the Protestants were specially marked for demolition. The Revolution nearly completed the ruin of the feudal Châteaux, and so it is no wonder that there are fewer well-preserved specimens in France than there are in Germany or England. And yet those that remain have a more romantic interest than the later ones, for each grim ruin is associated with tragic or dramatic events and with personages

who stand as landmarks in the history of the Middle Ages. Their very names arouse the imagination and bring before our eyes the pageant of the past: Angers, with its tradition of Rollo and the Vikings; Falaise and William the Conqueror; Gaillard, the stronghold of Richard Coeur-de-Lion, the key to Normandy; Chinon, the cradle of the Plantagenets; Avignon and the rival Popes; Montfort l'Amoury; Laval; Vincennes and St. Louis; Pau; Amboise and Josselin; each has its place in the passionate story of feudal times, when western Europe was blindly feeling its way out of the confusion and darkness of the period that succeeded the break-up of the Roman Empire.

A description by Froissart of the friendly "Battle of the Thirty," near Château Josselin in Brittany gives a curious glimpse at the spirit of the times:

In 1351, it happened on a day that Sir Robert de Beaumanoir, a valiant knight and commandant of the castle which is called the Castle Josselin, came before the town and castle of Plöermel, whereof the captain Brandebourg [probably the Earl of Pembroke] had with him plenty of soldiers of the Countess of Montfort.

After some negotiation it was decided that thirty on each side should cross swords "for love of their ladies," and for glory.

When the day was come they parleyed together all the sixty, then they fell back until one made the sign, and forthwith they set on and fought stoutly all in a heap, and they aided one another handsomely when they saw their comrades in evil case. . . . At last they were all forced to stop and they rested by common accord, giving themselves truce till they should be rested. Then rebuckled their armor which had got undone, and dressed their wounds. . . . At last the English had the worst of it; Brandebourg, their captain, was slain, with eight of his comrades, and the rest yielded themselves prisoners when they saw that they could no longer defend themselves, for they could not and must not fly. Sir Robert de Beaumanoir and his comrades who remained alive took them and carried them off to Castle Josselin as their prisoners, and then admitted them to ransom courteously when they were all cured, for there was none that was not grievously wounded, French and English.

But even at that time, and notwithstanding the "courtesy," it seems, as Froissart says, that "the matter was talked of in many places, and some set it down as a very poor and others as a very swaggering business." There still stands a column near Josselin, erected to commemorate this extraordinary combat for love; it is frequently visited by tourists. Josselin Château contains the tomb of Olivier de Clisson, Constable of France in the reign of Charles VI, in the 14th century, and of his wife Marguerite de Rohan.

With the coming of the Renaissance the feudal life passed away and the barons no longer needed to build fortresses. The Gothic style fought hard for its life, but in vain, and the French architects who traveled in Italy gradually worked out the masterpieces of the transitional style of the early 16th century, which finally developed into the complete Renaissance. Within fifty or sixty years twenty-four châteaux of first-class importance and innumerable minor ones were erected by the King and the nobility. The Amboise family, descendants of the Sieur de Chaumont, were pioneers in châteaux building. They rebuilt and beautified their ancestral home on the Loire. The Château of Amboise is indissolubly associated with some of the most tragic events in French history, particularly with the persecution of the Protestants. It was here that Francis II watched, from a terrace, the massacre of 1200 Huguenots after the discovery of the plot against the Guises. In the nineteenth century the château was used as a prison for the unfortunate 'Abd-el-Kader, the patriotic Algerian Emir of Mascara, who heroically resisted the French for many years. He was distinguished for learning, piety, skill in manly exercises, and enthusiastic love of his country, but he finally had to surrender in 1847. He was released by Napoleon III in 1852 on condition of not returning to Algiers.

The Château of Blois, also on the Loire, is one of the noblest remains of the early Renaissance, though part of it dates from the 13th century. The wing built by Louis XII is distinctly Gothic in feeling, but the wing of Francis I has less trace of the older style. The wonderful spiral staircase is one of the most celebrated works of the period. There is a tradition that Leonardo da Vinci designed it from studying the convolutions of a shell, but some believe the architect Nepveu designed the whole wing, including the staircase. Blois is the birthplace of Louis XII and the scene of the assassination of the Duke of Guise by order of Henri III.

The religious wars proved the ruin of many of the glorious Renaissance châteaux of the 16th century, but with the accession of the Bourbons, in 1589, a new age of architecture arose. No greater contrast to the grim feudal châteaux can be imagined than the gorgeous Palace of Versailles, a marvel of pride and luxury, a fitting reflection of the vanity of the "Grand Monarque," but we cannot help regretting the rapid disappearance of the simpler style that preceded it, in which many of the best features of the Gothic were preserved.

BEYOND THE VEIL: by H. Travers, M. A.



P. BLAVATSKY states that the man who follows the law of his higher nature —

leads in reality a spiritual and permanent existence, a life with no breaks of continuity, no gaps, no interludes, not even during those periods which are the halting-places of the long pilgrimage of purely spiritual life. All the phenomena of the lower human mind disappear like the curtain of a proscenium, allowing him to live in the region beyond it, the plane of the noumenal, the one reality. If man, by suppressing, if not destroying, his selfishness and personality, only succeeds in knowing himself as he is behind the veil of physical Mâyâ, he will soon stand beyond all pain, all misery, and beyond all the wear and tear of change, which is the chief originator of pain. Such a man will be physically of matter, he will move surrounded by matter, and yet he will live beyond and outside it. His body will be subject to change, but he himself will be entirely without it, and will experience everlasting life, even while in temporary bodies of short duration.

And what is this but the old teaching of Jesus, restated in different words and with a special appeal to modern ears? 'The doctrine of eternal life! But how the meaning of that phrase has become reduced! For most of us it now means, if it means anything at all, a vague misty vision of a life beyond the grave. How came it about that the intervening centuries of history so pruned and pared away the truth that it has thus lost its reality and its power of appeal?

To be able to answer this question, we must know more about history than we do. Something must have happened to the teachings of Jesus, after he had withdrawn, whereby they were converted step by step into a sort of religious basis for materialistic civilizations. Since that time the spirit of his teachings has descended side by side with the formal systems thus created, the two ever struggling together. But the *gnosis*, his esoteric teachings, seems to have disappeared altogether. Centuries of dogmatism and disputation have talked all the life out of the gospel. Human life, as a whole, has been animalistic; for we must take into account the fact that culture and refinement have never been general and that the numerical majority of civilized mankind has always lived a life of privation. And though it is possible for a few people to fence themselves off physically and mentally from the mass, and thus to achieve a certain culture, it is not possible for them to fence themselves off spiritually; because spiritually mankind is one. Hence the spiritual life of all has suffered.

Is it not time that the buried teachings of Jesus were resurrected?

And is not this destined to come about through the resurrection of man's own buried spirit of Compassion? Never was such a time as the present for a universal stirring of the heart of Compassion; sympathy is striving everywhere to express itself. Verily sympathy must be the coming world-force. It will unseal our eyes and we shall see the truth once more.

An eternal life! A life that is eternal while we are in the body, as well as while we are without it. And with no breaks of continuity during the periods of death. And it is possible to realize this; possible so to refine our nature that we may be conscious, while in the flesh, of an eternal existence; feel as though the body were but a garment which we assume and discard — as indeed it is. This is Knowledge.

Jesus came to teach this Knowledge; the Buddha came; many have come and will come. But what matters how the message comes, so long as we have it? It is not a dogma; the knowledge of it is there in our hearts; we only need reminders. And see what H. P. Blavatsky adds about the means of attaining to Knowledge:

All this may be achieved by the development of unselfish universal love of Humanity, and the suppression of personality, or *selfishness*, which is the cause of all sin, and consequently of all human sorrow.

Again the old message, the truth which all the Teachers have taught — that solidarity is the gate to Knowledge, and selfishness its bar. But H. P. Blavatsky, as we have said, makes a special appeal to our own times. In Theosophy we shall find restated many ancient teachings which have somehow during the ages of history dropped out of sight, so that the gospel as we have it now is but a mutilated book. We do not know what Jesus taught his disciples apart, though we have some of his public teachings to the multitude. Yet there can be little doubt that he must have taught them the mysteries of man's complex nature and given them detailed instructions as to how to study and master their own nature. Compassion was one of the keynotes of his gospel, as it has been of all the great Teachers, and compassion is essential for helping humanity. But — how can even compassion enable us to help our brother, unless it equips us with the *knowledge and wisdom* to help him? What has become of the *wisdom* which Jesus must have imparted to his faithful disciples — those who took (to their own Higher Selves) the vow of devotion to compassion?

Compassion is not only a duty, it is a condition — the condition

essential to the attainment of Knowledge. And the elimination of selfishness is also a necessary condition, an essential process in the attaining of Knowledge. In the passage above quoted, the words *personality* and *selfishness* are twice used interchangeably. We have not to try to destroy our individuality or identity, but merely to eradicate the fault or disease of selfishness. That done, our true Self will have a chance to show itself. Till it is done, we abide in varying states of delusion, mistaking a shadow for our Self. The “veil of physical Mâyâ” refers to the ordinary mental state of a man living the ordinary physical life of the world; it all seems very real and solid, yet it is only a picture on a screen. It hides the reality behind. *Mâyâ*, in Sanskrit, is often translated “delusion,” but connotes much more than this. In metaphysical language it might be called the principle of objectivity — that power or quality which “bodies forth” and makes tangible what else would remain but spiritual and ideal. Of such a kind is the imagination — which represents and bodies forth our ideas, and at the same time deludes us with its images.

The greatest delusion of Mâyâ is that notion that our existence is separate from that of our fellows. This delusion causes us to act as though it were true. Hence arises imaginary self-interest, and hence the conflict in mankind. Intellectual penetration and Compassion are the mighty powers that must be invoked. But alas! under its other name — love — this latter power often runs off in narrow molds. Lifted for a moment within view of heaven, we are bewildered by the light, and fall back again under the dominion of Mâyâ. Having mistaken our ideal, we seek it where it is not to be found, and lapse into the commonplace. But this is not the fault of love. If that power is to help anybody — ourself or anybody else — it must be kept free from anything which might hinder it.

We all feel the contrast between our desire to know and our knowledge. It cannot be that man has this desire to know, without also having the power to satisfy it. And the Teachers have told us that man has this knowledge, but that it is veiled from him by his limitations. These limitations he can overcome by the force of that very desire for knowledge. Possibly some will say that this is “transcendentalism” or some other -ism. But this, though it may satisfy the ambitions of some, or serve as an excuse for dismissing the subject to the wastepaper basket, hardly disposes of the matter for those who feel an interest in it. The question is, *Is it true?*

Those who think they can pursue the path of knowledge without the password of Compassion will only spin for themselves denser webs of illusion, deceived by the vanity and cupidity which they have failed to remove from their path.

The “noumenal” referred to in the quotation means that which is in contrast with the “phenomenal.” The latter is the world of appearances, the former the world of realities. Behind every phenomenon lies its corresponding noumenon. Scientific minds often confuse themselves with hopeless attempts to comprehend the noumena behind phenomena — or rather, to apprehend them in the same way as they apprehend the phenomena. But to comprehend the noumena, we must get beyond the senses, for these present an *appearance*, a phenomenon — in short, a delusion (*mâyâ*). In the same way that which we call our self is an image thrown on a screen; and behind it stands the real Self, the spectator of the scene. Thus man is so absorbed in the contemplation of this fictitious self that he has lost consciousness of his real identity. The path to knowledge, therefore, lies in ridding the imagination of fictitious pictures and erroneous ideas. The force of personal desire being the all-fruitful cause of such false notions, this force has first to be mastered.

The promise that the awakened man shall stand beyond all pain, misery, and the wear and tear of change, is a healing balm to the spirit. “Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.” This does not mean, however, that the man will live a cotton-wool existence in a hothouse; for if he has any manliness in him, he will be ready to take whatever may come to him in the performance of his duty or in the fulfilment of his compassionate work among men. But it does mean that he will have found the peace that passeth all understanding.

If we believe in the eternal life, we must believe that it is attainable in earthly life, that it is there all the time behind the curtain of our lower self, and that we have (as it were) to awake from a dream to full consciousness.

How the ancient path to Knowledge can be trodden, Theosophy reminds us. The world is at a crisis, and we all feel that new things are being born. We can better realize now how the Teachers chose the right moment. The confusion of men’s minds seems to be coming to a head, as though precipitated in a mass by the working of the purify-

ing process in the crucible. Never was such a Babel of tongues; every possible fad seems struggling to get itself expressed before it is too late. Or again, it is like a coming Spring, which brings up everything that is in the ground, weeds and all. But it is the same old path — the path of Self-Knowledge.

What a difference would a knowledge of these facts make to our methods of educating, treating, or curing people! The real Man behind the outer man. Our politicians appeal to the outer man, the man of senses and desires, and all kinds of philosophers and would-be reformers preach as though human life were merely a matter of satisfying personal pleasures and ambitions. Thus the disintegrative forces in mankind are fostered instead of the constructive forces. Seldom, if ever, is an appeal made to the higher nature; yet there can be no doubt that such an appeal would meet with response; for people's higher natures are starved.

In view of the changelessness of the life within, it is evident that our opportunities are as great at one period of our lifetime as at another; they are merely different in kind. The oldest man may make new starts (as indeed, in defiance of mental beliefs, he often does). For Death is but a passing sleep.



THE SELF is that by which this universe is pervaded, which nothing pervades, which causes all things to shine, but which all things cannot make to shine. By reason of its proximity alone, the body, the Manas, and Buddhi apply themselves to their proper object as if applied [by another]. — *Viveka-Chûdâmani*

THIS PURUSHA is eternal, perpetual, unconditioned, absolute happiness, eternally having the same form and being knowledge itself — impelled by whose speech the vital airs move. This unmanifest spiritual consciousness begins to manifest like the dawn in the pure heart, and shining like the midday sun in the cave of wisdom illumines the whole universe. — *Ibid*

CREATIONS, CREATURES, AND CREEDS:

by Lydia Ross, M. D.

There is a spirit in man and the inspiration of the Almighty giveth them understanding. — *Bible*

There dwelleth in the heart of every creature, O Arjuna, the Master — Īswara — who by his magic power causeth all things and creatures to revolve mounted upon the universal wheel of time. — *Bhagavad-Gītā*

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead: so that they are without excuse. — *Bible*

It is only an age of darkness for those who cannot see the light; but the light itself has never faded, and never will. It is yours if you will turn to it, live in it; yours today, this hour even, if you will hear what is said with ears that understand. Arise then, fear nothing, and, taking that which is your own and all men's, abide with it in peace for evermore. — *Katherine Tingley*



LIGHT was the Creator's first great gift in creating an earthly home for man.

Out of the void of space and the night of time, the sunlight of Truth brought human dawn to the newborn world. Then began another aeon-long, earth-bound day for a race of time-free, spaceless souls. Man, made in the divine image, was challenged to find himself, to read the riddle of Duality; for within each visible creature was the clue to the unseen Father of all. The incarnating souls were pledged to wear the be-shadowed, limiting shapes of clay until each heart's flashing "sword of spiritual knowledge" should overcome the embodied darkness that imprisoned it.

From the beginning, the endless human drama has been pictured upon the screen of time by the living play of shine and shadow, for "light and darkness are the world's eternal ways." The bewildering warfare waged upon every hand by illusive, fantastic, fearsome shapes has ever served to obscure the truth that the real issues remain to be fought out within. As the Creator first commanded that there be light, so the spiritual will of each of the "sons of God" was to challenge and disperse the darkness round about his real world. Man had only to conquer and subdue the natural forces in his earthly body to inherit a larger realm of light and liberation. Then "the will of the Father," in "the kingdom of heaven" within, should be done on earth; for the dual man would know the truth that made him free, even in the flesh.

"The universe exists but for the sake of the soul's experience and

emancipation," said the ancients. When "the light that lighteth every man that cometh into the world" shall have dispersed the personified darkness in human guise, then shall bright, joyous earth claim kin with other glowing stars.

At first, the child-man, lightly veiled in virgin matter, remembered the reality of the soul's foregone life of freedom, and was innocently happy. In a Golden Age master-souls themselves lighted a trusting infant race along the untrodden pathway of dust. But life, on all planes, always lures the pilgrim within its borders with rich promises to unfold and endow him with new power and knowledge. So the growing children of men, who had been "made upright," wandered and crouched and crawled as they turned away from the light of their Leaders to seek out "many inventions" for gaining power to know, to do, and to feel. Thus, through the rounds of ages, they wandered on and on, ever becoming more entangled and involved in the dense mazes of matter that blurred the memory-pictures of real life. In turning from the natural pathway of light and growth, they paid the heaviest price in time and suffering for counterfeits of lasting love and wisdom. Vainly they sought in physical ties for the satisfying unity of the old soul life; and they were "ever learning, but never able to come to the knowledge of the truth."

Meantime lesser creatures, the growing things, and even the patient soil of mother earth were hindered in their onward course, "the whole creation groaning and travailing in pain," with humanity's unnatural suffering and delay. Man, with his knowledge of good and evil, was as a god to these lesser creations, made of dust like himself, and likewise destined to reach far-off goals. Given dominion over the lower kingdoms, he held the power to evoke the light for them by the natural brotherhood linking together all forms of clay. He could give of his own light as freely as he had received from his Elder Brothers.

As man was fed and clothed, sheltered and served by the things of earth and air and sea, this moving current of material touched him at every point, and, in return, it was stirred by vibrant human life. A steady stream of elements flowed around him, entered his body, nourished his brain, moved with the growing skill of his hand and the conscious power of his thought and the impulse and purpose of his desires and aspirations, until, particle by particle, the earth was stamped with the imprint of humanity. The beasts of the field were branded with man's will; the birds of the air, the fish of the sea, the yield of the

ground and the lowly minerals, fed, strengthened, and covered him and his, warmed and brightened his hearth and healed his wounds. Thus matter, in many forms, serving him and traveling through his body towards its more conscious goal, fed his desires, and reflected, in turn, the light of his life — and its shadows.

For uncounted ages man ate and drank the things made from land and water, until the great earth, gradually touching him as food and drink and medicine, had been quickened by his thought and feeling. He mingled his discarded dust and diseased ashes with the clean clay until returning souls too often found the bodies of fresh, sweet babes already tainted with seeds of bygone sins. The evil imprint upon the embodied earth was carried by the blood stream “unto the third and fourth generations.” Even to this day, many new-born eyes are blinded by the virulent chaff of forgotten “wild oats” that defile the entrance into an infected world.

When the foundations of the earth were laid, “the morning stars sang together and all the sons of God shouted for joy.” But man, in turn, forgot the sacred joy of unselfish creation, as he became absorbed in the sweet and power of unfolding creature sensations. His children have been born in the shameful shadows of ignorant desire, unrelieved and unenlightened by muttered sanction and faulty guidance. With the babe’s first cry, it has breathed in air poisoned with belittling beliefs, with dull dread of the unknown meaning of life, and dark fear of the soul’s mystic rite of death. Before the infant’s tongue could speak, it drank in with the current of mother’s milk, old racial wrongs and doubts and pain; while motherhood still prays for the light it has long betrayed.

So closely did the man of clay become linked with the soil permeated with humanity, that his old centers of active thought and deed drew the souls back to earth with magnetic power. Over and over, great civilizations were born and lived and died on common ground, where outspread palls of unknown ages of dust hid the ruins of bygone eras below, and upheld the succeeding foundations above. The very stones cry out from many an unearthed ruin, that they mark where the human pathway became lost in shadows. The old handwriting on Pompeian walls reveals to a like profligate modern age, that “the light in their foolish heart was darkened,” before the smoking breath of an outraged earth hid the sun and filled their eyes with dust.

From the first, “before the mountains were settled,” Wisdom

awaited the coming of man, with whom to rejoice "in the habitable parts of the earth," for her "delights were with the sons of men." The sunlight of Truth has never failed to illumine man when he has journeyed towards it. Always he had only to walk in the way where its light fell upon his face to feel the answering glow in his own heart. But whenever, doubting his divinity and ignoring his own heart-light, he has turned back or wandered into bypaths, he has seen his own enlarged and distorted shadow moving in the sunlight of Truth, and he has mistaken that for his God. Made in the likeness of the Creator, his "vain imaginings" create a God like unto himself. The uncouth savage praying to a visible deity of frank ugliness is no less consistent than his modern brothers of commercial, scientific, and theologic culture, who invoke the powers of a golden calf, a Providence of protoplasm, and a fantasy of creeds.

With bodies of clay that have become rank with disease and red with the curse of Cain, the sickened soul of the world is restless and desperate for the reality of the water of life, instead of the barren desert of mirage and shadows. When will it turn its eyes to the Light? For this Light is both light and life; and in it are all things good and desirable for man.

EXTENSIVE EXCAVATIONS UNDER THE BATHS OF CARACALLA, ROME: by Anton Giulio Bragaglio

I



THE recent discovery of the kilometers of galleries under the Baths of Antoninus has justified the legends which popular imagination had woven around them. The "Antoninian Mirabilia Urbis," as Antoninus called the Baths, have themselves rivaled the marvels of their walls that tower above ground by the dark mysteries of their vaults. The excavations which have revealed these mysteries are due to the science of Professor Lanciani and to the patient, tenacious, and well-directed work of Professor Alessio Valle and Signor Gaetano Ferri.

Professor Lanciani's first undertaking was the uncovering of the great Stadium of Antoninus, which lies under the hill behind the Baths; from this two hundred thousand cubic meters of earth were carted away. Various rooms were found, one of which Professor Valle was

able to recognize as a library from its resemblance to that found at Tingad. It is at the opposite side of the Stadium from the curved wall of the Caldarium; in the center are the remains of a sort of tribune with the library on one side and there must have been a corresponding one at the other side which is entirely destroyed. Round them ran an uncovered walk raised a little above the ground, where, after the bath, bathers could pass to the gymnasium for the exercises prescribed by hygiene. In the library, the square recesses for the shelves to rest on are still visible, and also traces of the bases of the pilasters which divided the cases and against which were placed short step-ladders whereby readers reached the rolls on the shelves, rolls containing the works of Homer, of Vergil, of Horace, of Martial. To the right of the Stadium, beside the Library, there is a large hall, in the holes and crannies of which many jackdaws have their nests; this has been called, though with no good grounds, the Hall of the Philosophers. It certainly must have been a place for reunions, like that other near by called "Sette Parti." It is interesting because a staircase in perfect condition leads to it from the vaults and on up to the lofty roof of the Baths.

When the area of the Stadium was uncovered, Professor Valle and Signor Ferri made experimental borings to discover what lay beneath. The result of these experiments was that the difficult task of exploring the depths was undertaken. The two archaeologists were frequently obliged to wriggle like eels along the passages, or to wade through fetid, stagnant water. But the joy of discovery was worth it all. They explored an immense network of tunnels, some more than seven yards wide, and covered, which led to enormous underground halls 40 meters long by 30 wide. There were wonderful vistas of passages and arches lighted by feeble gleams from the distant entrances, or checkered here and there by vivid rays of sunlight penetrating through the openings originally placed at regular intervals in the roof to give light and air to the galleries and which, during the abandonment of the Baths, served as receptacles for the rubbish with which they are almost filled.

The medieval mind, stupified by the wonderful remains of ancient Rome of which the "Mirabilia Urbis Romae" were the most striking, said that the forefathers had built baths for winter above ground, and for coolness in summer had hollowed out still greater halls beneath them. This idea, which until now had seemed a mere invention, has by these excavations been proved to have a solid foundation in fact.

These vast underground halls and tunnels would hold as many people as the Baths above, and besides there is the extensive system of corridors running parallel to the galleries and an ingenious system of shafts which served for the emptying of the water of the baths, for the hot pipes, and for the admission of air.

When Rome fell into decay and the city was left desolate by the slaying or flight of its inhabitants, the Baths of Caracalla were deserted. The water that supplied them, introduced by a system whose perfection has never been surpassed, when no longer regulated, broke its conduits and flooded the corridors, filling them with detritus, the vaulted roofs fell in, and the walls crumbled and fell in spite of their strength.

Then, little by little, Rome revived and the enormous Baths and their materials began to be made use of. The marbles and the columns were carried off and the galleries were stripped of the lining of their walls. A gruesome relic of this work of devastation has been discovered: in a circular underground hall, the roof had fallen, and under it were found eight or nine skeletons; here a head, there a foot or an arm stuck out from the masonry. The men had probably been carrying away the bricks of the corner pillars, heaps of which were lying ready for transport, when the roof gave way and overwhelmed them. Gardens and vineyards were planted in the courtyards and halls above, and huts built for the wine-makers. In the vaults a place for treading the grapes has been found in perfect preservation with the vase into which the juice ran, the "*vasca vascalis cum calcatorio suo*," of medieval documents; also a wine-cellar roughly closed. In a crypt there is a most interesting medieval water-mill with two compartments, one for grain and the other for colors. In short, there are a hundred evidences of a long period of troglodyte life, a phase of which is vividly illustrated by the discovery of the skeletons of two murdered men with the knives with which the fatal blows had been struck still fixed in them. In the mill there is a little mill-stone with a circular hole for the axle which still has a layer of red lake spread on its rough surface. The millers, therefore, not only ground the corn from the surrounding country, but also ground the colors which in the first century of Christianity were used for painting the frescoes in the neighboring churches; this red lake must have served for the blood in pictures of the Crucifixion.

Under the whole of the Stadium, where the Romans practised

gymnastics, exercising themselves in throwing the lance and the javelin and in racing, after their baths, there was found an immense deposit of marbles, bases of columns, whole columns, statues, capitals on ornamental pedestals, elegant friezes, from which two facts may be concluded though not absolutely proved. First, that there was a limekiln in the Baths; and secondly, that decorations taken from temples were stored there for future use in the building of Christian churches. For instance, some columns of gray porphyry were found, a rare and beautiful stone never found in any of the other excavations in Rome and of which some similar columns are in S. Gregorio, not far from the Baths, and a superb capital with a Harpocrates in each volute, identical with one on a granite column in Santa Maria in Trastevere.

II

Signor Ferri, the superintendent of the excavations under Professor Lanciani, says that he has now measured the height and thickness of the walls, their length, and their position with regard to the Baths, of five kilometers of galleries. It has been no light undertaking; two men have died of diseases contracted in the vaults and he himself was ill for two months; but today a plan of the whole magnificent system of internal service has been accurately drawn. On the other hand, only a small part of these passages has been cleared out; what are the few hundred cubic meters of earth that have been carried away, in comparison to the kilometers of galleries still encumbered and which may hide endless treasures? It is only necessary to stir the soil a little to find relics. When I was down, a strange archaic head was turned up almost accidentally. It represented a very ugly negress with a broad nose, her tongue protruding from her open mouth; and to add to its strangeness, the hair was in the Roman fashion and adorned with a diadem shaped like a half-moon.

In the great heaps of marble collected in the middle ages for burning into lime, precious fragments of beautiful sculpture are often found. And many such heaps remain to be investigated, for as yet attention has been principally directed to verifying the plan of the network of galleries and passages that cross and recross each other underground.

Signor Ferri did not wish to take me down but he at last acceded to my entreaties. Accompanied by three men with torches we descended

by a long shaft into one of the galleries. The greatest care was necessary to avoid falling into holes or muddy pools. The venerable curtains of spiders' webs, which hung from the roof, caught fire. The bats almost dashed into our faces in their terrified flight. The mephitic air of dead centuries surrounded us. We had to walk bent almost double and in some places we had to crawl on hands and knees, for so obstructed are the galleries that only a narrow space is left under the roof. Enormous spiders, strange beetles, and hideous scorpions were the fauna of the place, whilst the flora was represented by nettles growing in the cracks in the sides of the shafts communicating with the open air. The light of these shafts revealed for a moment the profile of the tunnel; bats fluttered wildly across, seeming to tear the light as one might tear a curtain, and vanishing again in the black darkness.

Signor Ferri gave me much interesting information during our painful walk. The wider galleries, from seven to nine meters wide, measure one kilometer. The so-called galleries of exploration, above the parallel emissaries, from 1.20 meters to 2.30 meters in width, measure another kilometer, and the emissaries below are also of the same length. The passages for emptying the baths, etc., are another two kilometers long, thus making up the total five kilometers of tunnels discovered under ground. These tunnels are, however, almost all of them nearly full of earth, and here and there they are entirely blocked, because the early excavators in their search for marbles and precious objects in the Stadium, broke open the top of the tunnels and emptied in the earth through the roof in order to get rid of it. The tunnels excavated under the Baths and the Stadium of Antoninus run along the front, back, and sides of the building and also across the central part, while the emissaries unite towards the city side in a single channel which communicates with the river. The emissaries are still full of water and undoubtedly hide many treasures, perhaps irrecoverably, for it is said that it will be impossible to drain them. Some of them are at a great depth far below the level of the Tiber; others carried off the rain water. In some of the passages the slaves passed to and fro; in others the linen and the wood for the furnaces were stored; others again were rooms for the slaves, and large halls were devoted to special purposes, such as the Mithraeum. There were numerous spiral stairs and narrow shafts with holes for the feet up which men could climb, cut in the thickness of the walls, linking the openings on the top of the walls with the profound depths

below, passing by the spaces left under the floors of the Baths for the heating apparatus and leading to the exploration passages so that a vigilant watch could be kept over the system for carrying off the water. Ferri explained the ancient plan of this system. During the night the halls were washed with quantities of water which ran by gratings into brick conduits still perfect, built into the walls of the tunnels. The slaves traversed the narrow steep stairs in the walls and washed the underground passages. There were numerous taps for drawing water from the conduits for this purpose. Air-shafts carried off the miasma from the emissaries, thus making life possible in these depths. This ancient system of ventilating drains is unknown in those of the Rome of today, and the discovery gives archaeologists the right to say that their researches are of practical use! The steep stairs extended, as I have said, to the roof of the Baths where the slaves had to go in order to open the terracotta ventilators to let out the hot exhausted air. It will be seen how perfect the system of galleries, passages, stairs, ventilating-shafts, and hot and cold water conduits was.

The work of Signor Ferri has thus given most interesting results. Professor Lanciani in presenting him to the King called him the Mole of the Baths, and he is the only one who really knows all the intricate ways of the underground labyrinth; it is thanks to him that a clear understanding has been arrived at of the manner in which the internal working of the magnificent Baths was carried on.

In the course of the excavations that led to the most important discovery of all, many works of art have come to light. In a corner of an oval hall a medieval limekiln was found with traces of fire, the door of the furnace, and several lumps of the mineral scum that results from the burning of calcareous matter; and in the opposite corner, buried under rubbish, an enormous quantity of marbles: columns, tablets, architectural fragments, broken up by the hammer, were heaped up ready to be thrown into the furnace. In the drain there were found two beautiful *Hermai*, one an *Apollo* and the other a *Bacchus*, which, as they were of the same size and style, must have been companion ornaments of one of the halls in the Baths. Near by were found the torso of an athlete, life-size, and a graceful little *satyr*. The most important find, however, from an artistic point of view, was made in a little room beyond the large space under the stair on the north side. Here, on the pavement of red mosaic, amongst other

remains, were the pieces of a statue larger than life, which Professor Valle identified as a Venus Anadyomene, a masterpiece of Greek art. She has her arms raised, apparently in the act of coiling her hair. The statue is headless, but the figure is so perfect in every detail that it may be said to be one of the most beautiful pieces of ancient statuary found in Italy of late years.

Beyond this little room, the explorers, continuing the excavations, reached the large temple of Mithras which has been so much spoken of. It consists of several rooms all underground and shut off from all light, according to the requirements of this religion. From the corridor we enter a room where there is a fountain in a niche, for lustrations; from here a stair leads down under the center of the temple to the place where the sacred vessels were deposited, and then to the stall of the sacred bull, in which, high up on the left, there is a hole once painted with frescoes. Returning to the room of the fountain, another passage leads to the temple, which consists of a nave, paved with black and white mosaic, and of two lateral aisles each divided into three by three pilasters. These lateral aisles, from the slope of their pavements, must have been the places for the worshipers, who were obliged to lie prone with their heads towards the center of the temple, where were the sacred mysteries. The Mithraeum is 23 meters long by 9.70 wide, and is the largest yet discovered.

The religion of Mithras, a Persian god who symbolized the sun, was brought to Rome early in Imperial times and spread rapidly in the city, either because of the influence of Eastern traders, or because of the attraction exercised by the mystery in which its rites were involved. Its liturgy is almost unknown, for the sacred books containing the prayers and hymns have all vanished, and there survives only one short verse. It is known that the liturgy was in Greek, as that remained the language of the cult even when it traveled to the West. Some strange words, mysteriously incomprehensible and cabalistic, were used in the invocations and salutations of the rite, but these scanty facts are all that are known of it. The rites were kept secret and were celebrated generally in underground places in the dark. St. Jerome speaks of the religion, and we owe to him the names of the seven grades (the cabalistic number) of initiation. They were *corax* (crow), *cryphius* (occult), *miles* (soldier), *leo* (lion), *persa* (Persian), *heliodromus* (messenger of the sun), *pater* (father). And in the Mithraeum just found these seven grades are distinguishable in

the six divisions of the nave and the space at the end around the principal altar of the God, where the *patres* were grouped with the *pater sacrorum*, the chief priest. It is known that the different grades were not only distinguished by their names but also by their dress, which agreed with the names. Thus St. Augustine, speaking of them in *Quaestiones Veteres*, says, "some flapped their wings like birds, imitating the voice of the crow; others roared like lions. Behold how those who are called wise make themselves ridiculous." On the reasons for this, divergences arose even in the early days of the Empire, which proves that they were in reality a survival of those primitive customs which have left their traces in so many religions. These seven grades had each its special forms of initiation, or sacrament, of which all that is known is that each was accompanied by ablutions, a kind of baptism, to wash away moral stain. For the grade of lion, however, there were no ablutions with water because the lion symbolized fire and for this it would have been absurd to use water which extinguishes it. For this grade therefore honey was used, and the hands and tongue of the initiate were anointed with it. This anointing of the "lion" with honey recalls the biblical story of the bees which swarmed from the mouth of the lion slain by Samson.

III

In the Mithraeum was found a rare pictorial representation of the God Mithras and many fragments of ritual sculptures, among them the usual "Taurobolium," or the slaying of the bull. In it the God Mithras, a youth in oriental dress with the Phrygian hose and cap, presses a bull down on its knees, grasping its muzzle with his left hand while with his right he drives the knife into its neck; a dog and a serpent lick the blood which drips from the wound, transforming itself into grain as it falls, and a scorpion attacks the bull from beneath. Of this group there was first found the dog, a fragment of the serpent, knee of the bull, and a piece of Mithras; the other parts were believed to be entirely missing, but many of them have come to light in other places. They consist of two of the bull's hoofs, the right shoulder of the God with the brooch that fastened the mantle, the serpent in the blood, the scorpion, the sheath of the tauric knife, and the whole of the large base, which unlike that of other statues already found, does not consist of a rock but of waves of blood. Altogether five representations of the God have been found in this Mithraeum. These are:

the fresco already spoken of; the base of another statue or altar of cubic form representing a rock with the serpent; and a relief placed at the end of the temple in such a manner that the light from a window behind formed a nimbus round the head of the God, who with his hand outstretched, is giving the benediction. A little cippus of Parian marble has also been found which is inscribed with two interesting Greek inscriptions. One is: "Mithras, Sun, unique, invincible lord of the world"; the other: "To the Sun God, the great Serapis the Savior, giver of riches, hearer of prayer, beneficent, invincible, unknowable, Mithras, for blessings received." On the cippus there is a long-shaped hollow in which there must have been inserted a votive bas-relief. Altogether the Mithraeum has proved to be an archaeological monument of exceptional importance. It presents many problems, and much study and research will be necessary to explain some of its particulars. Amongst other things, it proves that not only was the Mithraic cult tolerated in Rome, but that some Emperor, perhaps Septimius Severus, lent it powerful support even to the extent of allowing its followers to excavate their temple under a building erected for a very different purpose.

One of the many interesting discoveries is that of certain pebbles which have been identified as votive offerings taken from Egyptian tombs and placed in a special position to the right of the altar. The round opening in the center of the nave is identified as the place into which offerings were thrown, and the square basin is the baptismal font (it is supposed that blood was used for baptisms). The site of the high altar is quite clear, and the seats of the priests with the mysterious niches hollowed under them. The passage that led from the Mithraeum and its surrounding chambers, had its exit near the Roman Villa called the Sette Parti. The finding of this passage from the vaults and another from the Stadium turned Signor Ferri's attention to this Villa. The two passages, one a carriage-way, the other with steps, certainly joined the Villa to the Baths; what had the Villa, which was there before the building of the Baths, to do with them? It extended from near the Porta Capena along under the slope of the hill, and it was probably left untouched in order not to risk disturbing the hill face. Signor Ferri thinks that the rooms of the Villa were adapted for public use, an opinion confirmed by what remains of them. There is still a graceful nympheum with a round opening in its roof which is perfectly preserved and divided into panels ornamented with

stuccos and shells. Beside the nymphaeum, there is a high semi-circular wall; from its shape this must have been the wall of a large hall and in it there are the remains of niches for statues.

Beyond, there was another large rectangular room rounded at one end, apparently a lecture-room, as around it there are brackets at regular intervals, five meters from the ground, which supported a gallery. The access to this was by means of a spiral stair and there are remains of its balustrade and of the pilasters. Thus the conclusion arrived at is that the Villa of the Sette Parti, like that of the Pollione on the other side, was done away with as a Villa to make room for the Baths, but part of it was utilized for lecture-rooms in connexion with the Library of the Stadium. The present researches have resulted not only in the finding of new localities, but also in correcting the ideas regarding the use of those already known. What were once considered to be two oil-stores are now recognized as courts, for the underground passages converge to them; and what was called a gymnasium, is, thanks to Professor Valle, now known to be a Library. We look for further interesting results from the excavations so ably directed by Professor Lanciani, in these five kilometers of remarkable vaults.

MISCHIEVOUS MEDICINE: by H. Coryn, M. D., M. R. C. S.



Is modern medicine robbing Peter to pay Paul, stealing victims from one disease to hand them over to another?

This large question is raised and partly answered by a great American authority on public health, Lieut.-Col. C. E. Woodruff, late of the U. S. army medical corps.

His answer is — Yes. The vaccines and serums, rendering the patient immune against one disease, leave him the easier prey to another or to others. The increase of cancer and tuberculosis, for example, are, he suggests, thus explicable. With respect to tubercle he thus quotes various corroborative authorities:

Le Tulle tells me that all serums and vaccines will cause incipient cases of tuberculosis to get worse. Drs. Spooner, Louis, and Combe have noticed that anti-typhoid vaccines bring out any latent or chronic disease, particularly tuberculosis. Chantmerse informs me that he has seen two cases of rapid tuberculosis develop a few days after anti-typhoid vaccination, and he warns particularly against using it where tuberculosis is suspected.

The vaccines and serums are stimulants, for which *irritants* might just as well be read. The word stimulation covers several processes. You may stimulate a horse with a whip, but you have added nothing to his strength. If he is very tired the period of stimulation may even close with his dropping dead. You may stimulate an organ, say the heart, with alcohol. But you do this by paralysing another, the nerve whose duty it is to hold the heart in check. Lastly you may *really* stimulate by adding a needed something which is in deficiency. For example you may give food. Perhaps the use of iron in anaemia comes under this head of true stimulation.

The body's methods of defense against invading germs are very complicated and by no means fully understood. It is a swift and ready analytical and synthetic chemist, studying the chemistry of the life of hostile germs that have found entrance and then producing chemicals *anti* to them and their products. The work is costly and may, even when successful, leave the chemical departments quite exhausted. Another variety of germ now arriving may find them unprepared to take up at once the manufacture of a new set of chemicals. So the patient just through with disease number one may succumb to disease number two.

Here is Dr. Woodruff's point. The vaccines stimulate or irritate the chemical departments. Ordinary vaccination, for example, communicates an extremely mild disease whose poison so closely resembles that of small-pox that the same anti-poison will do against both. It is accordingly produced and continues to be produced and held in readiness for years. During that time the patient is immune against the effects of any second vaccination and against smallpox. But the question is, at what cost in respect of resistance to other diseases, is this immunity achieved?

Serums differ from vaccines in that they do not contain a germ. They contain, already made, the chemical compounds necessary to antidote the effects of some particular germ which the body would otherwise have had to supply; or they contain something which irritates ("stimulates") the body to the increased manufacture of a previously deficient antidote.

If, as Dr. Woodruff says, supporting himself by the testimony of others, both serums and vaccines tend to provoke tuberculosis and to weaken resistance to diseases other than the one against which each is specific, it follows that they are all of them irritants provocative of

constitutional exhaustion — even those hitherto regarded as merely supplying a needed deficiency.

It has not been proved, nor even rendered probable, that the use of vaccines and serums has caused any fall in the *total* deathrate. It may easily have caused a concealed rise. In western civilized countries life has been lengthened during the last quarter of a century. But has it been lengthened more than a better understanding of and obedience to the laws of hygiene and a better technique in surgery can account for? Not proved nor rendered probable. Infant feeding is understood; infection is understood; the conveyance of typhoid is understood; the value of open-air treatment in chest diseases and tubercle generally is understood. Having duly credited all these advances with their efficiency, how much will remain for the vaccines and serums?

We owe their employment almost entirely to the practice of vivisection. It is a large part of the case of the vivisector. If Dr. Woodruff's contention can be pushed as far as we have indicated, and sustained there, what will remain of that case?

Some knowledge in physiology and pathology, which could have been, and would have been, and was being, got in other ways.

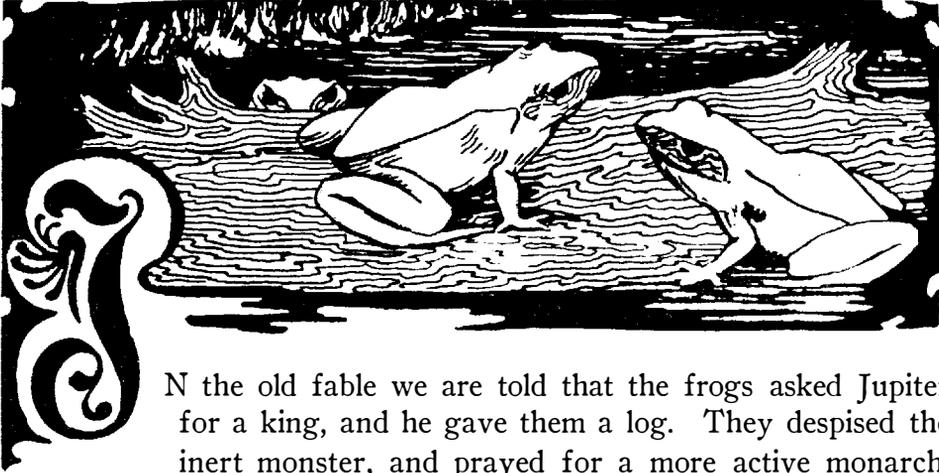
And when that is seen it will be recognized that vivisection was an evil and time-wasting bypath, unspiritualizing medicine and leading it away from discoveries of real beneficence and value. From doing evil, evil comes. That is the final answer to the vivisection case. One of the specific applications of this answer we have had from Dr. Woodruff.



BUT since human nature is ever identical, all men are alike open to influences which center upon the human heart, and appeal to the human intuition; and as there is but one Absolute Truth, and this is the soul and life of all human creeds, it is possible to effect a reciprocal alliance for the research and discrimination of that basic truth. — *H. P. Blavatsky*

LET us, by playing our part well, invoke the God of Peace, that it may brood over our fair land and breathe into the hearts of all a larger tolerance, a greater love for each other, for all nations, for all peoples. — *Katherine Tingley*

THE FROGS ASK FOR A KING: by R. Machell



IN the old fable we are told that the frogs asked Jupiter for a king, and he gave them a log. They despised the inert monster, and prayed for a more active monarch. Jupiter, whose sense of humor was based on the knowledge of the eternal fitness of things, admitted the objection, and gave them an eel. But the amphibious folk saw neither the humor of the god nor the fitness of his selection, and protested that they could have no respect for such a crawling creature. So the god, passing over the animal kingdom, sent them a heron, who was neither inert nor a crawling reptile, but who with his long legs waded through the water and the mud, and with his long bill fished out the frogs for his own consumption. When the frogs were devoured they no longer clamored for a king. Their complaints ceased, and the sovereignty of the heron was no more subject to dispute, than was the tractibility of the hearse horses sold by a dealer with the guarantee that, though in use as harness horses for some years, none of those that had traveled behind them had been heard to complain either of their speed or their temper.

But there is more in this fable than meets the eye of the ordinary reader.

The frog is born, or spawned, as an egg that lies inert upon the surface of the water; and for this reason the first period of their evolution may be symbolized by the log, that the god caused to fall into the pond, where the mature frogs held council. They no doubt recognized some title to respect that the log could claim in the slaughter of a goodly number of their people when the mighty tree fell: there was also to recommend it its size, which is always an imposing adjunct to authority if not in itself a title to respect.

But, when the little people found they could climb all over the monster with impunity, their respect vanished: they felt that they

deserved a representative from a higher stage of evolution, having themselves forgotten their primal condition of mere egg or spawn.

Then came one who was more nearly representative of the second or tadpole stage of the frogs' history. But the eel, though amphibious to some extent, and though a good swimmer, is more at home in the mud at the bottom of a pond, while the frogs love the surface of the water and the shallow places: they look to the sun, they breathe the air of heaven, and dream of the golden age, in which frogs will fly like the birds. So Jupiter, knowing what was in their hearts, as well as what is the destiny of all creatures, yielded to their desire for initiation into the mysteries of evolution, and sent them an initiator, a hierophant or king from the order of beings beyond the stage the frogs had reached.

The heron ate the frogs; so says the fable.

Well, the tadpoles destroyed the eggs, and the frogs put an end to the tadpoles — what next?

So far the history of the frog corresponds strangely to the history of the human body in its fore-natal state.

Like the frog, the man can walk and swim without help, but when he tries to fly, it is another story.

Now men are growing disrespectful towards their kings, and they are even seeking new gods. Like the frogs, they look up to the Sun and breathe the air of heaven, while the soul within them urges them to open the wings of their imagination and to rise to heights as yet almost undreamed of.

Not knowing to what power they have attained in long past civilizations, nor from what spiritual ancestry they come, men seek initiation into mysteries often unclean, obscure, or curious; forsaking the great sunlit path of evolution, where sanity, morality, and brotherhood make progress glorious and beautiful, they wander in the devious ways of occult arts, or lose themselves in the great desert of materialism, while the great masses of humanity just lie and wallow in the mud of simple sensualism, or seek in the unknown new gods and new ideals.

Then comes the messenger of Time, the avenger and destroyer, the initiator and redeemer, the devourer and transformer, who swallows all these creatures of the mud, and from their mere bodies absorbs the life essence, transmuting it to higher purposes. An allegory of evolution, that may be less simple than a first reading of the story might lead one to suppose.

NOTE. Students of the Secret Doctrine will recognize in the crude allegory of the frogs and king Log the symbolism of esoteric cosmogony, as well as its application to the history of human evolution on this earth. The log thrown into the pool will be seen to represent the appearance of differentiation in space, expressed by the symbol of a circle (the pool of water) and its diameter (the log), which, as the axis of a sphere, represents spirit emerging or fecundating primordial matter, the virgin mother of the Universe. The eel is of course the serpent, that, as Śeṣha, churns with his gyrations the waters of the great deep (chaos), preparing vortices for the birth of new universes at the reawakening of cosmic activity. In Scandinavian mythology it is the serpent that encircles the earth at the bottom of the sea: it comes into being in the early stages of evolution. In the Hebrew Bible we have it as the brazen serpent of Moses on the Tau; the symbol of creative energy in the form of an S, linking the divine triad to the earthly tetrad, amphibious because sharing the nature of both. Finally the stork (or heron) appears, who, as the divine man, walks with his feet in the mud (material existence) wading through the waters of the lower astral light, or flying in the upper air (the divine astral), lit by the Sun (spiritual Life), and fishing in the water for the creatures, whose bodies he devours; a symbol of evolution. In another form of allegory the stork appears as the herald of birth, bringing to earth new-born babes, thus showing the dual action of evolution in destruction and recreation. The frog appears in ancient Chinese symbology, along with the tortoise, the sea-serpent, and the flying dragon; and there is little doubt that many folk-tales and fables are descended from the esoteric allegories or parables that were given in all ages to the people, who were not yet able to appreciate the mysteries of "the kingdom of Heaven." R. M.



No Theosophist ought to be contented with an idle or frivolous life.

H. P. Blavatsky

THE immutable rule is that harmony must be restored if violated.

William Q. Judge

WE have a great responsibility in righting the sin and shame of the world.

Katherine Tingley

HONOLULU: by Barbara McClung

NE bright morning in early February, 1913, the Hamburg-American Steamer *Cleveland* sailed from San Francisco for a trip around the world. She was to visit the Hawaiian Islands, Japan, China, the Philippines, Java, Singapore, Burmah, India, and Egypt before reaching Europe, and the very names of those far-off countries thrilled the hearts of her passengers with magic suggestions. Six days brought us to our first stop, the city of Honolulu.

As we steamed slowly into the harbor, boatloads of Hawaiian women came out to greet us, and boarding the vessel, went up and down the decks, bearing baskets of flower garlands, which they hung around the necks of every passenger. These garlands, called *leis* (pronounced *lays*), are very characteristic of Honolulu. The most common, perhaps, are formed of red carnations, strung so closely together as to make a continuous scarlet chain; others, of a brilliant yellow flower, something like an aster, are great favorites. In the city, at every street corner, stand venders of leis, and in the flower markets, men and women are busy stringing the fragrant blossoms. It is certainly a charming custom to greet the incoming visitor with this gracious ceremony, and sets the key-note of the friendliness and hospitality that one meets here on every hand.

Looking over the side of the vessel, as the big steamer started again, we saw dozens of bronze native swimmers swarming around us in the translucent water, looking up invitingly for pennies and scrambling and diving to reach them till their mouths were stuffed full. They were a beautiful sight, so graceful and athletic, and are considered to be the best swimmers in the world. As we landed, the band was playing "Aloha Oe," the national song, and a great throng was collected on the dock; there was a long passageway made for the *Clevelanders* between them, and we ran the gauntlet of a thousand friendly eyes and smiling faces between the gang-plank and the street.

The first impression of Honolulu was interesting. It is hardly like a city, when the strictly business section is passed, but more like a succession of country estates, bordering palm-shaded avenues, with brilliant yellow bignonia vines spilling over the walls, and huge bougainvillea *trees*, like giant magenta rhododendrons, leaning over the gates. One gets glimpses of sloping green lawns, intersected by meandering rills, dotted with clumps of papaya and guava trees, and bordered by

hedges of the glowing red hibiscus flower. The climate of Honolulu seems to be ideal; it maintains a soft even temperature the year round, never hot and never cold, not varying more than fifteen degrees winter and summer. It is swept constantly by delicious breezes of the trade winds, and rains fall almost every day, but they are generally slight showers that refresh without causing satiety.

During our two days' stay we were entertained every moment of the time, and the spontaneous unaffected hospitality reminded one of plantation days in the old South. Our hostess was a charming lady and told us many interesting tales. She was descended from one of the early families, which now constitute the aristocracy of the place, and she had, so she told us, in illustration of the large patriarchal families, fifty-four first-cousins in and around Honolulu. She told us a good deal about the natives, and especially the chiefs, who seem to be of different breed entirely from the commons, and have never intermarried with them; the commons could not formerly even touch a chief, on pain of death. The chiefs are fed with special food, reminding one of a queen in a hive, and are bigger, stronger, and more intelligent than the others. She told us she believed the islands to be the topmost peaks of a sunken continent.

Later we met a Hawaiian lady of the pure old chieftain blood, who is one of the most respected persons in Honolulu. She is said to know more of the old native customs and laws than any one else in the islands, and is the last authority on all questions relating to the complicated system of Hawaiian land tenure. She was a massive person, like most of the older Hawaiian women that we saw, but full of a fine graciousness that made us involuntarily admire and respect her.

The Hawaiians, as before mentioned, are wonderful swimmers, and we spent an interesting hour at Waikiki Beach, watching their water-sports. The board-swimming required great skill; each fellow lies on a board, face downward, and swims out beyond the surf-line, when he stands upright on the board and rides the breakers back to land. Some would stand on their heads on the boards, some dived from them and cut many antics; it takes months of practice and skill to be able to ride the boards at all. It is an old Hawaiian custom that had almost died out and was rescued just in time. Some of the young white men are as proficient as their dark companions. The surf-boats too are famous here; they are specially constructed outrigger canoes, with long balancing poles extending from one side, that enable them

to ride the surf, which comes in with great sweep and force upon these island beaches.

The Hawaiians are fond of music, and we went one night to a concert specially prepared for the benefit of our passengers. It consisted of native songs (varied with a few Scotch ones, which sounded quite absurd in a South-Sea setting), instrumental selections played on guitars, mandolins, and other stringed instruments somewhat between the two, and at the end, the hula dance, performed entirely by women. The songs were monotonous and plaintive, a characteristic of their music. There are no tenor voices among the Hawaiians, but most of them are a strange humming bass. The language, being almost entirely vowels, sounds very melodious and soft in song; one does not seem to be listening to words at all, but rather to formless sounds like the sighing of the wind and sea. The hula dance was hideous to the untrained eye, though the ethnologist may have found it interesting; the girls were dressed in red jackets, grass skirts, and queer ruchings (apparently of grass) above the bare ankles; they wore leis of yellow flowers around their necks and on their heads. The leader was a large old woman, who stood at one end of the stage and called out the different figures in a loud monotonous voice. It was accompanied by a peculiar instrument, which we saw then for the first time, but have seen several times since in other islands of the Pacific, and in museums. It was a large hollow churn-shaped object, apparently made of two gourds placed on top of each other, worked by an old man squatting in the background. He would raise it and let it thump on the ground, thus accentuating the whole notes, while he beat in the half notes by slapping on it with the palm of his right hand.

The city of Honolulu is situated on the island of Oahu, one of eight islands, comprising the Hawaiian group. We made a tour of this island by automobile the second day of our stay. We rode first up through the celebrated "Pali," or Pass — the only pass between the steep volcanic mountains that divide the island lengthwise in two parts. All the islands are thus divided by steep ridges, and the eastern and western slopes are very different in character; the former are windy, rainy, and heavily wooded; the latter warm, dry, and with more scanty vegetation. The view from Pali was indescribable; jagged peaks towered around us, while below sank precipitous steeps, with the road winding on shelves down to the flat smiling plain, bordered by distant sea and surf. It was up this path that Kamehameha I and his army

drove their enemies and forced them over the Pali, headlong down the cliffs, where bones are found scattered to this day. We passed acres of magnificent pineapples, rice-fields flooded with water, taro plants resembling calla lilies, from whose roots the national dish of "Poi" is made, and great tracts of sugar-cane, growing in clumps like grasses, looking so different from our cane stalks in Louisiana. We had lunch on the verandah of a pleasant road house, shaded by cocoanut palms, and were serenaded, as we ate, by three native musicians. Then we completed the circuit of the island, riding through Mr. Damon's wonderful park-like estate, and stopping for all too short a time at the museum. Here are displayed wonderful feather helmets and cloaks, which were the greatest treasures of the old chieftains; they are made of delicate bird plumage, generally scarlet or yellow, so cunningly attached and overlapped as to make a perfectly smooth velvet-like surface. The yellow feathers are the choicest and were reserved for royalty alone. It is said that King Kamehameha's feather mantle occupied nine generations of kings in its construction. There was also an interesting exhibit of kahilis, or feathered staffs, from ten to thirty feet high, which were carried on state occasions in front of the great chiefs. Then there were samples of fabric, made of pounded mulberry-fiber and stenciled in elaborate designs, the only cloth known to the Hawaiians before the advent of the white man. Groups of life-sized figures at work, illustrated the steps in the making of this fabric, also other household occupations, such as the pounding of poi. Models of temples, canoes, grass huts, sacred dances, and images, enabled the thoughtful observer to reconstruct much of the old barbaric life that went on when Captain Cook first sailed to these shores a century and a half ago.

Queen Liliuokalani, the last queen and chieftainess, still lives in Honolulu, near the royal palace, which is now the United States Government House, but she is only an American citizen, like the rest of her one-time subjects. On the streets and in the fields, Japanese, Chinese, Portuguese, and Koreans, live and work side by side with the Hawaiians, and one wonders how much longer the islander himself will maintain his own individuality and traditions. Time was when these islands were the most remote from civilization of any in the world, but the great westward track now lies through them and their destiny is marvelously changed.

SCIENTIFIC ITEMS: by the Busy Bee

EPICURUS AND VERGIL, ON COMETARY MATTER



OUR rapidly changing views in physics and cosmography are teaching us a sounder attitude of mind in regard to the problems concerned. And we should be prepared to make whatever acknowledgments may be due to ancient philosophers whose theories we may too hastily have scorned, but who, in the light of revised opinion and more recent discoveries, may seem to be after all worthy of credence.

In the *Aeneid* of Vergil there is a passage where Aeneas, in vowing eternal gratitude to Dido, makes use of the expression —

Polus dum sidera pascet (*Aeneid*, I. 608)
As long as the heavens feed the stars —

which, says the commentary, refers to the teaching of the Epicureans, that the stars were lit up and fed by the fire which surrounded the atmosphere.

Now, although the commentator has seen fit to express it that the Epicureans “imagined” that such a fire surrounded the atmosphere, we shall show that this imagination is shared by some moderns who would probably object to the use of the word “imagination.” It is by no means unorthodox nowadays to imagine that interplanetary regions are occupied by a finer grade of matter, and that this finer grade of matter is that which subsequently condenses so as to form visible celestial bodies, such as comets and perhaps some of the nebulae; and that later still a further condensation may result in the formation of planets. Also, in view of the recent discoveries in electrons and invisible radiations of various kinds, we shall hardly be stretching a point if we submit that the Epicurean word “fire” is as applicable as any word could be to this form of matter.

In a paragraph from a scientific journal we read the following about the “globular light from the sky.” This is said to be superior to the sum of all the quantities of light sent us by the stars, and to have its origin in the terrestrial atmosphere. It is the light of the earth, attributable partly to a permanent aurora borealis, but also probably to something else — namely, a continual bombardment of the upper atmosphere by meteoric swarms and cosmic dust. This certainly bears out Epicurus’ idea of a fiery atmosphere surrounding the other atmosphere.

Some years ago the approach of Halley’s comet aroused great in-

terest in these questions, and the various views of theorists were described in the press. One astronomer held that comets are planets in process of formation, while another said they were parts of the original nebula from which the solar system was formed, and whose inner parts had been used in making up the sun and planets. Readers learned in current astronomical ideas can supply the proper names and other details respecting such ideas, which are daily winning more support.

These ideas of Epicurus and the modern professors are also in line with what is stated by H. P. Blavatsky in *The Secret Doctrine* (published 1888). She quotes from what is probably the oldest book in the world — the Rig-Veda — to the effect that “Mother-Space” is the womb from which are born all the heavenly bodies of our system. Mother-Space has eight sons — the sun and seven planets — an interesting point which we must pass by for the present. In enumerating the various differentiations from this Mother-Space, we come to a World-Stuff or Cometary Matter, as to which we read that its characteristics are totally different from those of any matter with which modern science (1888 A. D.) is acquainted. Beyond the solar systems, this World-Stuff exists in a primitive and homogeneous form; but when it crosses the boundaries of our Earth’s region, which is vitiated by the atmospheres of the planets and by the already compound matter of the interplanetary stuff, it differentiates (II. 99-101, 142). An ancient Commentary is quoted to the effect that:

Being scattered in Space, without order or system, the world-germs come into frequent collision until their final aggregation, after which they become wanderers (Comets). Then the battles and struggles begin. The older (bodies) attract the younger, while others repel them. Many perish, devoured by their stronger companions. Those that escape become worlds. (I. 201)

Again, we are told that it is an ancient teaching that —

All the worlds (Stars, planets, etc.) — as soon as a nucleus of primordial substance in the laya (undifferentiated) state is informed by the freed principles of a just *deceased* sidereal body — become first comets, and then Suns, to cool down to inhabitable worlds. (I. 203)

The above, we believe, is enough to show that Epicurus, and after him Vergil, in speaking of the heavens feeding the stars from their fire, were not so far out from the most recent scientific ideas. As for H. P. Blavatsky, it was part of her purpose, in writing *The Secret Doctrine*, to show that the best efforts of the best minds in all ages have tended to uniform conclusions respecting important questions.

SCIENCE AND DOGMATISM

It is reported that certain people eager for information, having heard of the successful experiments and researches into the workings of the divining-rod, carried out in France and Germany, wrote to a constituted scientific bureau for an expression of opinion; and that they received the answer that though magnetic needles might locate magnetic ores, the divining-rod was a fake. In view of the fact that the divining-rod has been tested in Germany, France, South Africa, and other places, and a favorable opinion passed thereon by qualified men of science, this pronouncement has somewhat the flavor of a doctrinal *decree*.

But a further question arises; to what extent does the issuance of this opinion or decree carry with it the presumption that those who issued it have so thoroughly investigated the question as to be competent to speak with real authority? Or to what extent are the inquirers justified in changing their own belief in deference to this pronouncement? These are important questions, as they involve the very issues regarding dogmatism and belief which have caused so much controversy in matters other than scientific.

To pass to another point — appeal is often made to logic, which is however a two-edged weapon. How many authoritative pronouncements are made on the following argumentative basis: that because there are certain evils, and because these evils can be mitigated by certain methods, therefore such methods ought to be adopted? You *can* pare a pear with a pair of scissors, in spite of a dogmatic decree of the spelling-book to the contrary effect; but there are other and better ways. The same applies to the method of picking one's teeth with a hay-fork or curing a headache by decapitation. So what is the use of defending a proposed policy or treatment by merely pointing out the urgency of the evils against which it is directed? In addition to this logical absurdity, however, it often happens that the proposed method does not mitigate the evil but may even enhance it; while perhaps the alleged evil does not exist at all. So the confusion is piled up. Do certain objectionable methods of research and treatment really alleviate the evils against which they are directed; and, if so, do they do it better than any other available method? To establish a logical argument for capital punishment, we must be able to argue thus: murder exists; it is necessary to prevent murder; but capital punishment is the best way of doing this; also there exists no prepondera-

ting reason against capital punishment; therefore we must adopt it. If it can be shown that capital punishment does not prevent murder, or that there are better methods of preventing it, the argument breaks down. Thus fallacious reasoning leads readily to dogmatism, in which the dogmatizer and his clients play an equal rôle, the latter by opening their mouths wide, the former by filling them.

H. P. BLAVATSKY CONFIRMED: REBIRTH OF WORLDS

THE following is one more instance of the way in which the discoveries and conclusions of modern science confirm the teachings of H. P. Blavatsky; and often have her students found occasion to chronicle such instances. There can be but one truth, so science is bound to confirm Theosophy, so long as men of science adhere to their program of searching for the truth and are successful in their efforts. To begin with a quotation from *The Secret Doctrine*, followed by some from *Miracles of Science*, by Henry Smith Williams, Harper, 1913:

The assertion that all the worlds (Stars, planets, etc.) — as soon as a nucleus of primordial substance in the *laya* (undifferentiated) state is informed by the freed principles of a just *deceased* sidereal body — become first comets, and then Suns, to cool down to inhabitable worlds, is a teaching as old as the Rishis. — *The Secret Doctrine*, Vol. I, p. 203

H. P. Blavatsky here says that in the time of the Rishis it was taught that there is a primordial substance occupying interplanetary space. In this primordial substance there were nuclei. These nuclei became vivified by certain elements or influences coming from a just deceased sidereal body. This caused the nuclei to become comets, then Suns, and finally habitable worlds.

Now compare the above with the following from a recent summary of current science.

The new theory assumes that the typical spiral nebula is in point of fact the parent structure of a solar system such as ours. Stated otherwise, it assumes that our solar system was once a spiral nebula differing only in size from any one of the hundreds of thousands of such bodies that still tenant the universe. It further assumes that the clustered masses to be seen here and there are nuclei out of which will ultimately develop a group of planets more or less similar to those that constitute the sun's family.

Further on, the writer asks whether there may not be invisible nebulae, and under what conditions such non-luminous nebulae might become luminous and visible. He recounts the appearance of a new

star in Perseus in February 1901. This star flashed out suddenly and in a few months faded away to a star invisible to all but large telescopes. *But*, as the star diminished in brilliancy, there was observed to form about it a nebulous haze which spread rapidly out in all directions until a large nebula was made. The explanation given is that a dark star —

in plunging through the body of a pre-existing nebula had been rendered incandescent at its surface only and hence quickly lost brilliancy after passing through the nebula; and that the seeming growth of the nebula month by month as viewed from the earth marked the spread of light which thus illuminated the pre-existing but hitherto dark nebula.

Here, then, we have a rejuvenation of the teaching of those ancient Rishis. Our ideas had hitherto existed in a dark nebulous condition, but the impact of some celestial body has rendered them luminous. To quote again:

There would seem to be no reason why any given star might not undergo the process of collision, nebula formation, slow cooling, and extinction, over and over. During each time of brilliancy it would lose some of its substance and its energy through radiation; but on the other hand new matter must come to it constantly in the form of cosmical dust. So the cyclic process might go on for ever.

The evolution of worlds may be claimed as an idea that has been much studied by men of science since H. P. Blavatsky's volume on "Cosmogogenesis." But they have only the mechanical aspect of the question; though recently the discoveries in radio-physics have added a new weapon to their armory. Yet how unsatisfying is such a purely phenomenal view of the universe, without its corresponding noumenal explanation. The more facts we find out, the more the marvel increases. It is absolutely indispensable that we should regard the whole process as a manifestation of intelligence and purpose, just as is our own evolution. Nor can we even explain the physics of the question unless we take into account the noumenal aspect. For we cannot explain *actio in distans* until we have analysed our mental concepts of space, etc. Imagination, if fed only upon images derived from sensory experience, cannot get beyond the notion of particled matter; and therefore *actio in distans* becomes both indispensable and inexplicable. How did the Rishis arrive at this teaching? Did they have telescopes and spectroscopes or had they a clue to the principles of cosmogenesis? It will be noticed that there is a reincarnation, as

it were, of worlds; and thus death and rebirth are seen to be indeed the world's eternal way.

“SEX-HYGIENE”

PEOPLE seem to be realizing that the proposals to teach “sex hygiene” to children was partly a scare and partly a particular manifestation of a general morbid preoccupation with sex matters that swept over us. Such fads and scares are periodic, and short-lived in proportion to their intensity while they last. The following remarks by Agnes Repplier in the March *Atlantic Monthly* are in point.

Why this relentless determination to make us intimately acquainted with matters of which a casual knowledge would suffice?

The lack of restraint, the lack of balance, the lack of soberness and common sense, were never more apparent than in the obsession of sex which has set us all a-babbling about matters once excluded from the amenities of conversation.

We hear too much about the thirst for knowledge from people keen to quench it. Dr. Edward L. Keyes, president of the Society of Sanitary and Moral Prophylaxis, advocates the teaching of sex hygiene to children, because he thinks it is the kind of information that children are eagerly seeking. “What is this topic,” he asks, “that all these little ones are questioning over, mulling over, fidgeting over, imagining over, worrying over? Ask your own memories.”

I do ask my memory in vain for the answer Dr. Keyes anticipates. A child's life is so full, and everything that enters into it seems of supreme importance. But vital facts, the great laws of propagation, were matters of but casual concern, crowded out of my life. How could we fidget over obstetrics when we were learning to skate? How could we worry over “natural laws” in the face of a tyrannical interdict which lessened our chances of breaking our necks by forbidding us to coast down a hill covered with trees? The children to be pitied, the children whose minds become infected with unwholesome curiosity, are those who lack cheerful recreation, and the fine corrective of work. A playground or a swimming-pool will do more to keep them mentally and morally sound than scores of lectures on sex hygiene.

It is assumed that youth will abstain from wrong-doing, if only the physical consequences of wrong-doing are made sufficiently clear. There are those who believe that a regard for future generations is a powerful deterrent from immorality, that boys and girls can be so interested in the quality of the baby to be born in 1990 that they will master their wayward impulses for its sake. What does not seem to occur to us is that this deep sense of obligation to ourselves and to our fellow-creatures is the fruit of self-control. A course of lectures will not instil self-control into the human heart. It is born of childish virtues acquired in childhood, youthful virtues acquired in youth, and a wholesome pre-occupation with the activities of life which gives young people something to think about besides the sexual relations which are pressed so relentlessly upon their attention.

Thus we have in the faddists another instance of false logic leading to absurd conclusions. First there is the erroneous assumption that children's minds are morbidly preoccupied in the way described; next there is the erroneous assumption that the proposed method will cure the alleged disease. It will make the disease worse, if the disease is already there; and create it, if it is not there. Even on the assumption that children's minds are so morbidly preoccupied, we can base an argument against "sex hygiene"; for the remedy is to remove the unwholesome condition, and "sex hygiene" proposes to aggravate it. No one denies the prevalence of vice and weakness, but the proper remedy is right training and discipline in early years and due protection during youth. The child's own higher nature is its best guardian; so the child must be shown how to invoke its own higher nature. It is perfectly absurd to suppose that a normally healthy and well-balanced child or young person has any serious trouble of this kind, or anything which cannot be set right by a little advice and medical help. It is clear, from many other indications, that there has been an obsession of morbid preoccupation with unwholesome subjects, reflected in all the mirror of publicity, the novel, the drama, the pulpit, the professorial chair, and so forth. The problem of vice has obtruded itself everywhere. This particular evil grows by attention; hence the difficulty of dealing with it. The remedy is diversion of the attention to something else. Not that such evils should be ignored and suffered to grow unchecked; but there are right as well as wrong ways of dealing with them.

CASANOVA AND SAINT-GERMAIN—VI: by P. A. M.



BEFORE entering upon the next chapter of Saint-Germain's career we must note an adventure of the famous Casanova which has a distinct bearing upon the events which took place in Holland a year or two later. The Venetian conceived the grand idea of negotiating a loan with the Dutch on behalf of the French Government. He had the support of the Controller-General, of the banker Corneman, Cardinal de Bernis, Choiseul, and the Court. The plan was to induce the Government of the States-General or a private company to accept the royal bills for twenty millions, and to buy in exchange the bills of some other power of better credit in Europe than France enjoyed, and therefore more easily nego-

tiated. Peace was expected, and it was thought that such a loan might be made by a clever negotiator.

Casanova was preceded by recommendations to d'Affry, the French Ambassador at the Hague, from Choiseul, the minister, and was to receive his assistance in the undertaking. The Venetian never hesitated to use his fascination over women for business purposes and in this case gained the favor of a rich merchant, M. d'O, by making love to his daughter Esther, apparently also availing himself of the aid of his cabalistic arts or wiles, whichever they may have been.

A Jew, Boaz, offered 180,000,000 worth of stock in the Swedish Indies Company. M. d'O advanced 18,200,000 francs, 10,000,000 of the amount being in cash. No commission was offered to the negotiator, who wrote that he expected Choiseul and the Court to see that he is recompensed on his return to Paris. He returned from his successful mission on February 10, 1758.

But the Controller-General laughed at his idea of compensation. The supposition that Casanova had not taken toll before leaving Holland was amusing to the Court and they were not prepared to give him more.

He considered himself cheated, but at the same time he had not failed to make hay while the sun shone, and the advice of his friend M. d'O had made his private ventures so highly profitable that he could call himself rich.

A similar project brought him again to Holland on December 1, 1759, as we are given to understand. The war continued and the French credit was still at a low point. Casanova says that this time it was a case of a loan of 1,000,000,000 of florins, but it is difficult to know exactly what his position was in this case, whether official or private. Whether or not he was accredited as the negotiator, he brought a letter of recommendation to d'Affry, which seems to give a possible hint of a commercial enterprise, but says nothing definite.

This lack of definiteness may have been lack of fact or merely diplomatic caution. But Casanova seemed less eager at this time for official transactions, and devoted himself rather more to the lovely Esther. In view of what follows we will permit ourselves to assume the probability of a counter-move to a secret mission of the King, who loved at times to escape from the thralldom of the court routine and to act on his own account through those he could trust more than his ministers.

As far as our information goes, Casanova had not been imprisoned in Venice for any crime, but simply because he had outraged the "Holy Faith." But he certainly was imprudent in his present conduct, and d'Affry writes to Choiseul much that is very damaging, such as his careless boasting of his amours, or his mission, or his gambling, instead of concealing them.

In view of this report of d'Affry to Choiseul on these matters and the very favorable letter of recommendation from the latter, we can see that d'Affry was in some doubt between his distrust of Casanova and his desire to please Choiseul. D'Affry seems to suspect some hidden motive in Casanova's arrival, although he declares that Casanova told him he had come to realize some Swedish paper. His manner impresses the ambassador as very frivolous; perhaps it was assumed on purpose to mislead. Choiseul's reply is that it was the Vicomte de Choiseul, a relative, who had recommended Casanova to him; that he did not personally know him; and that the ambassador had better shut the door against the adventurer.

Immediately on his arrival at the Hague, Casanova had taken a room at a hotel and found that Saint-Germain was at the same house and was to be his table companion. Before leaving the Ambassador, the Venetian says that d'Affry asked him about the latter. Casanova relates the words of the Ambassador, as regards Saint-Germain.

"I have never seen that man at my house, although he says he is charged by the King to raise a loan of a hundred millions. When they ask me information about him I am obliged to reply that I do not know him, *for I am afraid of compromising myself*. You perceive that such an answer from me can only injure his negotiations; but that is his fault, not mine. *Why has he not brought me a letter from the Duc de Choiseul or Madame de Pompadour?* I think that that man is an impostor; but in ten days I shall know something."

Did Casanova know of Saint-Germain's mission or not?

Is his surprise at finding himself forestalled genuine, or is it mere play-acting?

If he had decided to try to raise another loan, although d'Affry had advised him not to do so, in view of the unwise transactions of the Controller-General, Silhouette, and the consequent discredit into which the French finances had fallen, Saint-Germain would have been a very strong rival, and Casanova took the opportunity to discredit him to the Ambassador.

If Choiseul had employed Saint-Germain behind his back, or equally if that Minister knew nothing of him, Saint-Germain had to be checked if Casanova was to succeed.

Immediately on returning to the hotel, he called on Saint-Germain, who characteristically opened the conversation.

"You have anticipated me," said the latter, seeing him enter. "I was just going to call on you. I imagine, my dear Monsieur Casanova, that you called here in order to do something in favor of our Court; but that will be difficult for you, for the Bourse is scandalized by the recent transactions of that lunatic Silhouette. *However, I hope that this mischance will not prevent me from finding a hundred millions.* I have given my word to Louis XV, whom I can call my friend, and I will not deceive him; in three or four weeks my business will be done."

Casanova expressed astonishment that Saint-Germain had not seen d'Affry.

"I have no need of him," replied the other. "Probably I shall not even see him."

Saint-Germain declared that he would not come to court but would leave at once for Amsterdam, where his credit would permit him to find the money he had promised to the King.

Casanova followed him to Amsterdam, but did not seek him. He pursued his friendship with M. d'O and the lovely Esther.

One evening, M. d'O, accustomed to consulting him and his astrology on all matters, asked Casanova "if the individual who wants me and my company to treat of a business of great importance is truly the friend of the King of France?"

Casanova had little difficulty in guessing who this man was, and made his magic letters give an unfavorable reply: "the business must not be entered upon." M. d'O then gave more information about the business; it was a question of disbursing a hundred millions against the diamonds of the Crown of France as security.

"It is an affair *which the King of France wished to bring about without the ministers mixing themselves in it, and without their getting to know anything about it.*"

Apparently Saint-Germain is checked by Casanova in his plans — if those plans were not a red herring drawn across the track to lead Casanova and also the others off the scent. Saint-Germain's carelessnesses were not always unpremeditated. In his long life he had not only learned caution, but had a right to teach it to others.

The details of d’Affry’s persecution of Saint-Germain and the flight of the latter to England are given by Maynial in a few lines. He says that Saint-Germain left one of the Crown diamonds as a pledge in the hands of M. d’O, and that it was afterwards found to be false. Perhaps there is no connexion, but the genial cynic Casanova, had a way of seeing to it that the diamonds given him by *his* clients to make “constellations” for divination were genuine enough!

Maynial classes all this financial negotiation as sheer jugglery and says that d’Affry, Casanova, and d’O, were none of them taken in by the “bluster of the illustrious braggart.” He thinks that the real undertaking was not difficult to discover and gives a version of the peace negotiations of Saint-Germain.

We have a vast correspondence in the Foreign Office, now transferred to the Record Office in Chancery Lane, London, and in other places, which gives us dates and details which Maynial does not seem to have troubled about, and he seems to theorize where we have ample records of fact, although perhaps not of motive. Put shortly, he classes the whole thing as an intrigue of Marshal de Belle Isle and Madame de Pompadour to negotiate a treaty of peace with Prussia, and break the alliance between Austria and France over the head of Choiseul, who was interested in preserving the latter connexion and was influenced by the Empress, Maria Theresa of Austria, the mother of Marie Antoinette. Substantially this was the case, and the King, who knew Saint-Germain, was behind him, but not officially. Maynial seems rather inclined to accept the notoriously careless Andrew Lang as an authority, and adding a little of his own, presents Saint-Germain quite arbitrarily, as a diplomatic agent of Charles Stuart, on the flimsy basis of what there seems little reason to doubt was simply a love affair of the notorious Prince of Wales who died in 1753.

Maynial is writing about Casanova and for that reason perhaps we may expect from him a somewhat superficial account of Saint-Germain. But he calls attention to one or two very interesting facts and some practically new matter. For instance, he says:

“According to documents and oral traditions obligingly communicated to us by M. Tage, E. Bull, and Dr. Bobé, we learn that Saint-Germain’s memory was long kept green in Schleswig and Eckernförde. The populace were absolutely convinced of his immortality, and he was believed to have been seen at Schleswig, dressed as usual, in the funeral procession of his friend and patron, the old Landgrave of

Hesse, who died in 1836. M. L. Bobé had the following from a still living witness, His Highness Prince Hans of Schleswig-Holstein-Sonderburg-Glueckenburg, grandson of the Landgrave and brother of the late King of Denmark, Christian IX. Prince Hans, born in 1825, and then aged 11 years, was present at the obsequies of his father. He saw the personage in question, and believes there was some confusion with the Count de Rochambeau, a French émigré, whose origin is as obscure as Saint-Germain's."

It is a little sweeping at this late day to make the statement, as does Maynial, that "nobody has ever known, for example, where, when, and of whom Saint-Germain was born, and nobody ever seems likely to know."

Maynial says that Casanova's reminiscences are dominated by one note of unconcealed malevolence, having a sort of rancor against "the . . . impostor." He suggests that it may have been trade jealousy, rivalry, or distrust, but that whatever it was Casanova set himself to destroy Saint-Germain's prestige, point by point, or what amounts to that. In other words, Casanova was an enemy.

Andrew Lang makes a thoughtless remark about the senna being his (Saint-Germain's) recipe for health, but has the grace to say "as far as is known." The same author shows strange ignorance of dates when he says that "all this" (the political peace negotiations) must have been before the date of the death of the Marshal de Belle Isle, in 1761.

Maynial says that Casanova explained Saint-Germain's expulsion from England in a way which can be only accepted with the greatest reserve. According to him, Saint-Germain was in London as a spy of Choiseul's: "let us translate this as counter-spy of the King's spies, as an agent charged with the counterbalancing of Louis XV's secret diplomacy."

The Dutch adventure, the demand for extradition made by d'Affry at the Hague, were merely (still according to Casanova) an ingenious comedy arranged by the ministry to deceive England, by openly disqualifying a man whom it was intended to use afterwards on a delicate and mysterious mission. But the English ministers were not taken in; they expelled Saint-Germain, and he came back to Paris, where Casanova and Madame d'Urfé met him one afternoon in the Bois de Boulogne.

Maynial thinks it very probable that Choiseul had a system of coun-

ter-spies against the King and the Favorite. But he doubts that Saint-Germain, who is "obviously in the pay of Madame de Pompadour and the Marshal de Belle Isle," could have been so used.

One hardly expects to find one of the wealthiest and most aristocratic men of the time in the pay of any one! Maynial takes the view that Choiseul detested Saint-Germain, noting the public scene with the Duchess when he forbade her following Saint-Germain's prescriptions. He concludes that the London scene is a natural consequence of the Dutch one, that he was unmasked and given his marching orders from England also.

Perhaps.

Perhaps not.

ARCHAEOLOGICAL NOTES: by Archaeologist

THE HITTITES



IN the *Illustrated London News* (Jan. 24) is an article on the British Museum excavations at Jerablus, which is believed to be the site of the ancient Hittite capital, Carchemish. It is by one of the excavators and is illustrated with photographs of some of the finds. The writer says that there is now no reasonable doubt as to the identity of the site. It consists of what is called a royal city; a strongly fortified enclosure containing palaces, with a citadel, and an unfortified area occupied by the commons. Its ring-wall, which enclosed about half a square mile on the banks of the Euphrates, has been stripped away to build a later town; but the huge mound on which the walls stood still remains. Here, under Hellenistic and Roman structures, were found the remains of Hittite buildings, consisting of flanking towers and successive lion-guarded portals. Speaking of the reliefs on the walls, the writer says:

The style and execution of these reliefs upset all our previous ideas about the quality of the Hittite art; as do also the sculptures which line the opposite side of the portal — royal ministers and servants in whose delineation has been used a grace which is almost Greek. Of the soldiers who follow them — note their "Carian" helmets, as the Greeks would have thought . . . we can only give two or three specimen views.

Many inscriptions were found, the key to which is not yet to hand; but any day the discovery of a bilingual inscription may furnish it. Then a new chapter in history will be opened. One of the sculptures

is a "sphinx," consisting of a lion with a human head and neck and also a lion's head below the human head, a pair of wings, and a tail ending in a bird's head. These sphinxes, so frequent in ancient mystic symbology, denote the composite human nature, made up of many beasts but always surmounted by the kingly human head and face. One form is a combination of Bull, Eagle, Lion, and Man, denoting strength, aspiration, courage, and the human will and intelligence. In another huge sculpture there is a kingly man with two lions crouching below him, while an eagle-headed man holds the lions in check. The lion was the king of beasts, the most powerful of them all; yet he had to be mastered, and then he became a guardian and as such is seen on all the portals. We see many representations of that initiation by which the man learns to master the strongest forces in his own nature. A familiar one is the picture of a king (said to be Darius — but who cares whether it was he or not?) holding a rearing bull by the horn, while he plunges a dagger into its vitals.

Hitherto we have known of the Hittites through the Bible, the Egyptian inscriptions, and Assyrian and Babylonian records; but there is such a discrepancy between their characteristics as represented in the Biblical narratives and those depicted by the other sources, that archaeologists have doubted whether the Bible Hittites were the same people or whether they existed at all. The Egyptians called them Khita; they were a powerful, warlike, and civilized people, whose center was between the Euphrates and the Orontes. Seti I defeated them about 1400 B. C. Rameses II defeated them, but, failing to destroy their power, afterwards entered into an alliance with them. The Assyrians called them Khatti, and their monarchs fought and had dealings with these powerful neighbors. They form one of the links in ancient history, which, when better traced out, will go to confirm the statements of H. P. Blavatsky regarding the antiquity of culture. We shall have to reconcile ourselves to the view that mankind has in many important respects *declined* progressively since a certain time in the far past when the present Fifth Root-Race was young. The culture of the Periclean Greeks seems to have been but a brief afterglow of glories that had been before. But what boots a blow to our vanity if thereby we gain in true self-respect? It is surely no disparagement that a man should be born of noble sires instead of *Pithecanthropi erecti* or Cro-Magnon skulls.

FRIENDS IN COUNSEL

RAJA-YOGA FOR THE WORLD TODAY: by a Teacher

THE following, from an article in the *Japan Mail*, by Dr. Jikei Hojo, President of the Tokyo Imperial University, seems worthy of attention and to afford matter for useful comment.

With the weakening of the old moral fibre one is not surprised to find that most of the young men of modern Japan are educating themselves for anything rather than for the use of the State. The old patriotic ambition has gradually lost its hold upon the student mind. Each man is now ambitious only for himself and his own interests. The main thing is to get a profession and make a living. They want an education directed to the end of enabling a man to get money.

Our youths study what they think will enable them to succeed quickest. No old classics, no arts, no metaphysics, no religion; and even science is pursued not to *know* but to *get*. Education is not sought to make *men* but to make *money*. No one is concerned with eternal things. All that interests youth is immediate gratification. . . . If all education means to a man is that he gets a diploma, he had better not have wasted his time. If education does no more than promote selfishness there is something radically wrong somewhere.

We should not ignore the good points, however; and there are many to be admired. One is the greater respect of the modern student for his own individuality. We approve the movement toward development of individuality and firmness of character, but we fear the motive and are solicitous for the moral spirit of the average young man of today. He forgets that society is made up of interdependent units, no one of which can live unto itself. The altruistic ideal is as necessary to the strength of the nation as it is to the solidarity of society.

Education must be regarded as seriously defective if it encourages only individual interests, without any regard to national destiny. We cannot expect too much of youth, but we can instil into the developing mind a wholesome respect for society, its useful and moral customs, and all that tends to promote the strength and progress of the nation.

The young man should be taught to aim at more than personal independence; he should be encouraged to look forward to adding something of moral and spiritual worth to the State.

I am quite aware that the same insidious tendency to selfish ideals in education is prevailing in many other countries, but that is all the more reason why we must labor to combat its taking hold on Japan. If this is the only way we can imitate foreign nations, it were better that we had never known them. Japan has much, in manners, in customs, in spirit and character, that is worth preserving and handing on to posterity. We must never lose the spirit that has made us a miracle in history.

In a sketch of the mother of the Wesleys, who brought up fifteen children in exemplary manner on old-fashioned methods, it is stated that she laid great stress on the necessity of conquering the will at

as early an age as possible. A writer, commenting on this, says that the expression will probably offend some modern educational theorists, who uphold absolute freedom of action, but that there is really nothing harsh or tyrannical about it. For —

A moment comes in every tiny child's life when it must be made to understand that there is a power outside its own will — a power that directs and must be followed. It is a very real thing — the contest of will between a baby and a grown-up. Baby does not give in at the first, second, or third round. Yet, if it is allowed victory, the influence lost is never recovered, and you have that terror of terrors — the spoilt child. Mrs. Wesley says that heaven or hell depends on the conquering of the child's will alone. I fear we of weaker days and weaker faith do not take our duties so seriously — other times, other manners. Still one can hardly imagine the most enthusiastic educationist advocating the rearing and teaching of fifteen children in a small house on go-as-you-please lines. — "Frances" in *T. P's Weekly*.

This is common sense, founded on experience. It is evident that, in considering what policy to pursue in the upbringing of children, we have to encounter two opposite extremes. One extreme is in the direction of undue severity and interference; the other is in the direction of undue laxity. The existence of these extreme views gives either side ample opportunity for impugning the views of the other side. Such is the rationale of most controversies, both sides being equally right and equally wrong; while the question can only be settled at the expense of much disentangling and careful explanation of what one means and what one does not mean.

We cannot crush out a child's individuality, nor can we suffer its personal will to run riot to the undoing of its own happiness.

The clue to the problem lies of course in the axiom that the wayward personal will must be made subject — not to another personal will nor to an arbitrary authority — but to the child's own better intelligence and power of self-control.

The arraignment of modern Western education which we print above is so well recognized for truth by the Westerners themselves that we quote it without the least fear of raising a national issue. It might just as well have been taken from almost any American paper. We read such every day in our own press; but it is rarely so aptly and so tersely expressed. What wonder there is something serious the matter with our education; and it is easy to see what it is that is the matter. What parent, sending a son to college, ever thinks of the welfare of the nation rather than of the worldly pros-

pects of the boy? Is it too much to expect of a parent, may be asked, that he should do so? We answer: Very well, be it so, but then you must take what you will get and cease your complaints about the ineffectiveness of education. You cannot have it both ways. How can a nation prosper if each individual is looking exclusively to his own interests? It would seem, then, that if our complaints are to be taken seriously, we must be prepared to recognize the simple truth that a man lives mainly, not for himself, but for the humankind of which he forms a part.

“No old classics, no arts, no metaphysics, no religion; and even science is pursued not to *know* but to *get*.” Now we understand, then, why so much scientific teaching is below expectations. It is taught and learned, not to *know*, but to *get*. The very meaning of the word “education” has been forgotten; it is now supposed by many to mean the art of qualifying a man to get on in the rush of life. It is confounded with special technical training. It used to mean the broadening and enriching of his mind, the softening and mellowing of his sympathies and sentiments, the toning and tempering of his character. The word “school,” in its Greek origin, means leisure.

“No one is concerned with eternal things.” Yet surely these are the things that matter. If we are to consider mankind *as* mankind, which (to judge from our utterances) is what we claim to do, we must take into account the things that concern mankind, not the things that concern the (supposed) interest of one man as opposed to that of another. At least, our failure to take account of eternal things in our educational policy is all-sufficient reason for the shortcomings of which we complain in that policy. Does education promote selfishness? If so, there is indeed, as the writer says, something radically wrong somewhere. We can scarcely expect to attain our ends by pursuing a course that tends to frustrate them, and selfishness is the great disintegrating power of mankind.

In some of this writer's remarks, as also elsewhere frequently, we see confusion of mind due to inability to define what should be encouraged and what restrained in the pupil. Often enough we have only one word for the two contrary ideas. The word “will” is a case in point. Mrs. Wesley says, “Conquer the child's will,” and we rebel and call her tyrannical because we think of the word “will” in a different sense. But she did not mean that we must crush out the child's individuality. The life and character of her great son, John

Wesley, is illustration of that. It is *self-will* she meant, the headstrong, wayward, irrational, passionate will, that is a source of affliction to its victim and to other people.

It is but kindness and justice to show the child that its own personal will cannot be made the law of its life; but we need not seek to impose our own personal will instead or appeal to any arbitrary authority. It is our duty to show the child, entrusted to our care, how the Spiritual Will may be invoked to its aid, so as to control the passional lower nature. But, to do this successfully, must we not ourselves be qualified by our own conduct to teach the lesson? If not, the child would find out our weakness quickly and instinctively, and the lesson would fail to impress.

Briefly, it takes an adept to know how to bring up a child in the ideal way, to be able to discriminate on every nice point that may arise, and to know what plan to pursue in every case. But no one expects that improvement will come all in a jump, and the first step towards treading the right path is to have one's face set in the right direction. We can do a great deal by simply realizing what there is to be done. We can do a great deal by setting aside the many mistaken and mutually conflicting theories and adopting right ones in their place. Then we shall be ready to start.

Parents may have a great deal to learn before they are fit to bring up their children ideally, but they can begin to take their duties more seriously, correct many mistakes, and adopt many better methods. In particular it is necessary to cultivate a truer love — a love that looks to a child's real interests, not to his fictitious interests — a love that is ready to sacrifice a few pleasures and endearments, if the true welfare of the child demands that. Many parents are anxious to send their children to the Râja-Yoga School at Point Loma, even though they cannot come there themselves. Personal feelings would lead them to keep those children away, so that the parents might enjoy the pleasure of their constant presence. Yet the parents feel that it would be selfish to deprive their children of such a boon for such a reason, and so they make the sacrifice and are more than repaid by the joy that comes from the fulfilment of a deeper love. The link that joins hearts is not weakened but immeasurably strengthened thereby.

Neither education nor any other institution can recover from the ills that beset it, except in proportion to our progress in the realization of a higher ideal of life. High purpose and unity are what is needed.

H. P. Blavatsky started the work by gathering around her a nucleus of individuals who had made the practical realization of Theosophy their ideal. Her work, thus begun, eventually made possible the founding of the Râja-Yoga system of education, so that the rising generation could be protected and guided in paths of wisdom. It is to this nucleus that we must look for help; it will act as a leaven in the mass of human society, for people will see that there lies the only way of escape from ever-increasing difficulties. Besides this Râja-Yoga work with the young, Katherine Tingley's work with women claims attention. It is universally admitted that human welfare depends supremely on the conduct of woman; but who can tell how to set this potent agency in motion? Katherine Tingley, by the practical application of Theosophical principles, has formed the nucleus of a woman's work that is destined to regenerate society. We see in the world today that women can be one of the greatest disintegrating forces if the blind emotional nature should chance to gain control of reason.

INDICATIONS: by Winifred Davidson

THE prospector who is looking for gold has good use for as much patience as he can store away in his restricted outfit; and he must knot up his bundle with a double twisted cord of hope. He ought not to be a quick relinquisher; and he should be one able to take his losses and gains not as the futile or successful end of his work, but as the beginning of new kinds of endeavor. Above all, he must be able to detect, wherever he runs across them, the indications of gold. A great teacher is in some respects not unlike such a prospector. As to hope and patience; as to equal-mindedness; as to perseverance; as to keen observation; in these qualities, which are certainly lifted up and glorified in such a being as is a great teacher, he has something in common with the enthusiastic gold-seeker.

When the toiling man, washing the sand and gravel in the mountain brook, finds a few tiny specks of gold remaining in his pan, he knows that somewhere along the stream's course there exists a ledge of the precious metal. Their journey may have begun far back; and there may be many months, and even years, of fruitless labor awaiting the lucky finder in his search for the mother lode. It may just happen,

too, that he will not have to go far to discover an outcropping ledge that for ages had been lying plainly visible to any seeing eye. Perhaps he will need to dig deeply into the hillsides and uncover deposits of centuries of time. He may be led on to disappointment at last, for the treasure may be buried so far within the heart of the mountain, or it may be so covered with volcanic rock, that, although he is convinced of its exact place, so far as he is concerned, it must remain forever inaccessible. Indeed he may never succeed to the extent of even locating the mine; but the knowledge that experience has given him of one of the invariable laws of nature assures him of a store of gold somewhere, whence came these minute shining evidences which he has washed out and holds in the palm of his hand.

If it should be a fact that there is another kind of prospector, that there are spiritual leaders of men who seek to find in us solid particles of soul-stuff, to many such a fact would not be surprising. Why should there not be experienced and seasoned teachers who are able to recognize the traces of something of good and eternal worth in human character, though it lie there all covered over and mixed with base matter? We have had at least a few such courageous leaders who, however discouraging were the surroundings in which they found the golden streaks in our natures, yet dared to set out upon the quest of a treasure in the revealing of which they hoped to be able to enrich the world.

Madame H. P. Blavatsky was a gold-seeker of the latter type. She sought long and waited patiently for the indications that she expected to find among the people. Here in America she found the first signs; and today, into those goldfields that she opened here, there have come many enthusiastic delvers. The mines that she located, the Theosophical points of view that she discovered in the hearts of a few, daily prove to those who work in them that they are indebted to that brave first prospector in an incalculable degree.

Imagine an ordinary uninformed gold-digger; and then compare him with what you find in the ordinary teacher of the people. Both wish quick results, quick riches, do they not? Do not both expect these to follow soon after a very small amount of work? How easily, too, both are deceived with false showings! "Fools' gold" continues to this day, now and then, to be sent across the seas; and spurious qualities of the mind and heart are sought after and circulated with even more noise of excitement. It is true that men of seasoning and some

judgment will suspect mica before they will believe gold; but in the rich regions of the mind and heart, of thought and feeling, there seem to be but few who discriminate. Precious and base metal look alike to the many.

It must be an intense moment when the man *who knows gold* at last makes his lucky strike. When not long ago he looked at his watch he was not different from the other rough miners scattered about the vicinity. Within the hour he has made his fortune. In his mind he has already paid his debts, dressed himself handsomely, remembered many of the refinements of life, and bestowed liberal gifts upon all to whom he is in any way beholden. A little man lately, he has become a big-hearted success in the world. Hopeful man that he had to be always, he is now certain, sure of himself: a power, one able to do a great amount of good among his fellows.

Now, the real teacher has always his moments of success; for with him even failures are a kind of victory. The comparison is not complete between such a teacher, who has the interests of humanity at heart, and a successful gold-pro prospector; but, considering the materials with which they work, there are thoughts concerning both which may at least start from the same place. The discoveries that the teacher makes among his followers, and the revelations of the heights and depths of human character that he meets, make him sure, not only of the possibilities of those under his tuition, but also of himself; and more, of the source of his own knowledge. He has trusted, been hopeful, persevered, and he has correctly read the indications. There he was waiting through many years, and now here has come the reward to the world!

Very different, of course, is that kind of teacher from the one who is looking for anything that has a glittering appearance, that may be displayed and passed off for something of value, which it is not. The real teacher is looking for nothing but good gold. He has seen yellow ore and is too close an observer not to recognize its trace. By patience he is sure of reaching the mine that is hidden back of even mountainous heaps of worthlessness in his pupil's nature; he believes that he will be one to help push away the heavy mass and bring out that which is everlasting and incorruptible. Anything less precious than that will never satisfy him.

There were indications revealed to H. P. Blavatsky on all sides; and so, like the man looking for gold in the sand and gravel, she sought

out souls. That the Râja-Yoga School is here, and that the world has been enriched by the great wealth of Theosophical optimism, which has been bequeathed to it from her and from her successors, William Q. Judge and Katherine Tingley, are facts to be observed, like two priceless nuggets on exhibition, as proofs of that early prospector's experienced knowledge and of her understanding of the indications that she found.

PSEUDO-THEOSOPHY: by H.



THAT Theosophy is, and who Theosophists are, are sufficiently well defined by the published writings of H. P. Blavatsky, the principal Founder of the Theosophical Society. The original teachings of Theosophy are promulgated today by the Universal Brotherhood and Theosophical Society, whose International Headquarters are at Point Loma, California, and whose Leader and Official Head is Katherine Tingley. The fact that the teachings of this Society are actually the genuine and original teachings can be proved by comparing them with the teachings of H. P. Blavatsky and with her exposition of the objects of the Theosophical Society and of the nature of Theosophy.

Theosophy has been largely exploited by people who do not belong to the Society. The great interest aroused by the work of H. P. Blavatsky and her students has enabled others to avail themselves of the credit and reputation of Theosophy in order to promote doctrines and purposes of their own. In this way have grown up a number of cults, which promulgate many and various speculations under the name of Theosophy, but have no connexion at all with the Theosophical Society.

Many thoughtful people are deterred by the foolishness of these speculations from giving any further attention to Theosophy, thus missing their opportunity of hearing that which would so greatly interest and benefit them. But this is not the worst. Many of the speculations put forward in the name of Theosophy are of the very kind that Theosophy itself most expressly condemns as being harmful and detrimental to the interests of mankind. Thus Theosophists find themselves called upon to protest against the giving out in the name of Theosophy of teachings which it has always been the special province of Theosophy to counteract.

Theosophy is the most serious and vital movement of this age. It was promulgated for the express and only purpose of helping civilization in a very grave crisis of its career. It addresses itself to earnest and thoughtful people, to people who take a broad and intelligent interest in human problems and who have at heart the welfare of their race. Its whole spirit and atmosphere is one of the purest morality, integrity of principle, and refinement. It combats everything that can in any way serve to undermine the stamina of the race, physically, mentally, or morally; and it upholds those eternal principles of rectitude which are immovably founded on the laws of nature and of man. H. P. Blavatsky, who undertook the mission of proclaiming to the modern West the ancient truths of Theosophy, was a teacher inspired by whole-hearted devotion to her duty; and she has left an indelible record of the nobility of her cause both in her writings and in the worldwide organization which now represents her.

We ask intelligent readers to bear this in mind, and then to take as an example: "How to Become a Practical Psychic." Let them then ask themselves whether they think that this is likely to help on the progress of humanity or to shield it from the dangers that menace it. Psychism is one of the most serious menaces of the day. There is no need to recapitulate here the many grave evils from which civilization is suffering, or to point to the rapid increase in insanity, crime, disease, drink and drug habits, open and secret vice, social disorder, poverty, etc. They are all the result of forces which have long been gradually coming to a head in our civilization, and which, if suffered to continue unchecked, must inevitably bring that civilization to a premature and inglorious close. It was to counteract these tendencies, and to obviate the threatened disaster, that Theosophy was promulgated. And the principal danger foreseen by its Founder was this very danger of psychism. She foresaw that a cycle of renewed interest in the occult side of nature was due, as a reaction against materialism. She foresaw that this new growth was likely to occur in the midst of an atmosphere teeming with selfishness and ignorance as to the Spiritual truths of life. And she prepared for the future by founding a movement that should grow until it could stand as a bulwark against the threatened inundation.

In the condition of affairs today we witness the fulfilment of these anticipations. Psychism has indeed grown to threatening dimensions,

and the only power capable of dealing with the problems it raises is Theosophy. And yet we find that psychism has borrowed the very name of Theosophy as a cloak for its own propaganda. What wonder that there is need for Theosophists to protest!

“Life as Seen by the Dead.” It is obvious that any speculations given under the above title must rest solely on the *ipse dixit* of the writer or speaker. Theosophy was not promulgated to feed perfervid imaginations, nor yet to make unseemly mockery of a sacred subject. It has its consolation for the bereaved and its message of hope and peace for the disappointed in life; and what these are can be found in the writings of H. P. Blavatsky or her pupils.

Civilization is suffering from a lack of self-discipline and of the power of self-control. Men have lost faith in their own essential Divinity and so have lost grip on their own lives. We do not know how to bring up our children, what to do with our criminals and insane, how to stop the drink and drug habits, how to stamp out the ravages of insidious vice and decay, or how to stop social disorder and solve the problem of poverty. The only way to obviate all this is to go straight to the root of the disease and to re-establish in man the confidence in his own inner Divinity. This is the program of Theosophy, which has never ceased to proclaim the efficacy of the *Spiritual* powers in man.

In the past history of Theosophy there have been instances of people who, having mistaken their motives or lost their way, have surrendered to impatience and personal ambition, and thus have found themselves unable to continue really disinterested work. Some of these have started cults. The doctrine most favored by such cults is the *doctrine of short-cuts* — surely a familiar chapter in the history of mankind. To develop psychic powers without having to undergo the preliminary training — this is a gospel that pleases alike the self-appointed teacher and his followers. Well, it is a very natural human weakness; for there is scarcely a man of us but thinks in his secret heart that, whatever may be the case with other people, he at least is competent and safe! But still, it *is* a weakness; especially when there are so many people afflicted with it. We might believe one or two; but so many!

Under the name of Theosophy, there are today being promulgated doctrines that should shock the better nature and judgment of all

right-thinking and clean-minded people; doctrines that tend to undermine the very foundations of purity, health, and sanity; strange views of morality that lead us to the confines of a region where there are no paths and leave us shuddering at the brink of an abyss from which the imagination recoils. In a word — under this same sacred name of Theosophy there is being promulgated — *insanity — mental and moral insanity* — the words are not too strong; and of this those who have not already the proof will surely have it ere long. Yet these things did not begin thus; not suddenly were these depths plunged into. It was by gradual stages. The beginning of the way was a petulant revolt against the sane and healthy discipline of Theosophy. This was found to be a restraint; it proved irksome. The protection was thrown off. Restless ambition and self-love would fain find a short cut to Olympus. And now behold the result.

It is against this abyss that the innocent inquirer is forewarned. For however smooth a path may look at its beginning, it is well to know, before entering on it, whither it will lead.

Let all those who value health, sanity, conscience, and peace of mind, pause ere they enter a path that leads directly away from these. And if they are genuinely interested in the latent powers of human nature, let them study the subject under conditions that can bring them nothing but true happiness. Ah! what is true happiness? And how can there be any happiness where there is an uneasy conscience? What of our life? is it not a sacred mystery? And shall we regard that life as a trifle to be fooled away in running after trivialities? It is only a very short time that we can amuse and beguile ourselves with such things; life will speak to us again sooner or later with its deeper meaning; and then how futile will these things seem! There is no peace of mind apart from duty. Unselfish service is, after all, the supreme law of human life; and in obedience thereto the only true happiness is found.



No man is made happy by the mere possession of objects. — *Katherine Tingley*

THEOSOPHY is the most serious movement of this age. — *H. P. Blavatsky*

THEOSOPHY is not hostile to any religion. — *William Q. Judge*