

THE THEOSOPHICAL PATH

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THE smallest orb that shines and onward rolls
In grandeur, breathes a soft angelic hymn
Of timeless joy to bright-eyed seraphim.
Such harmony dwells within immortal souls.

THE SCHOOL OF ANTIQUITY: ITS MEANING, PURPOSE, AND SCOPE: by Joseph H. Fussell



THE attention that is being given to education in the present day is surely one of the signs of the times. Many think indeed, that never before in the world's history has so much consideration been given to the subject. But how much of the world's history do those who take this position really know? The history of the Anglo-Saxon and the Teuton goes back only a few thousand years at most; their own known history shows that hardly two thousand years ago they were but just emerging from barbarism. Latin and Greek go further back; Egypt, India, China, further back still; and all show respect for and love of learning, and reverence for the Wise. The best of their literature and many of their monuments show it. The records of ancient Egypt, of India and of China, as well as of ancient Rome and Athens reveal the fact that in their brightest days, as known to us, the highest offices of state were open to the lowliest born. Merely to state the fact is sufficient here; yet this same fact, this same possibility, existing as it does in this great Western Republic of the United States of America, is taken as evidence of our modern wide-spread education. Are we not forced to make the same deduction in regard to the ancients?

But with perhaps a difference. Education perhaps with the ancients had a different signification from that which it has with us. Love of learning perhaps meant very much the same with them as with us, and love of learning may be a *sine qua non* of education; but does not true education imply something more? It will be our endeav-

or to show that it does, and perhaps we shall conclude that the ancients had a fuller conception of the meaning of education than the moderns have now — speaking generally of course.

One thing at least is clear, namely, that with all the attention that is being given to education today, the modern world is still experimenting, it is still in a transition stage, and there is no certainty either of method or aim. Let me quote from an announcement published only this year (1916), by the University of Chicago Press:

The course of instruction in schools is in constant process of enlargement and improvement. Methods of instruction are changing, and the subjects taught in classes must be enlarged so as to include all the suggestions that have been tried out and found to be of genuine value for the education of children. . . . For a period of years each department has been revising and re-revising its course of study.

And to emphasize this point further it is not necessary to do more than mention what is doubtless well known to you all, namely, the uncertainty as to the value of the new systems of “vocational training,” “departmental study,” and the old and still unsettled question regarding the Classics — but why confine these to Latin and Greek: why not include or give an alternative of Indian, Persian, Chinese and other “Classics.” And other questions arise, as: Shall all children, or even university students, be taught more than the merest rudiments of mathematics and the sciences, and which sciences are the most necessary for an all-round education? How far should the student be permitted latitude in specializing or in selecting his own line of study? What studies, if any, should be compulsory? — these are some of the undecided questions of the day. And then there are the fads, such as, to refer to only one, the latest, which claims that a child should be permitted to grow without any restraint, or naturally; but the question as to what is natural growth appears not to have had any serious consideration.

What then do we mean by education? or better: what is the true education: what is Education? This is surely what should be determined first. There is great power in words, when rightly used, and much profit is often to be had from a consideration of their root-meaning. Now the words, “educate,” “education,” come from a Latin word, meaning “to lead forth”; and we find the following definitions in Webster’s Dictionary:

EDUCATE: to bring up or guide the powers of, as a child; to develop and cul-

tivate, whether physically, mentally or morally, but more commonly limited to the mental activities or senses.

EDUCATION: properly a drawing forth, implies not so much the communication of knowledge as the discipline of the intellect, the establishment of the principles, and the regulation of the heart.

And the following is quoted from Herbert Spencer:

To prepare us for complete living is the function which *education* has to discharge.

And one more definition, of the word "educē," taken from *The Concise Oxford Dictionary*:

EDUCE: bring out, develop, from latent or potential existence.

It is one thing to define, but quite another to understand; and in order to understand, there are several questions that arise for consideration and answer. It is doubtless intended that the terms used in the above definitions shall be taken in a good sense, but it does not follow, necessarily, that this is always done. We have only to look at the conditions in the world today — not at the extreme conditions in Europe, but at the average conditions which prevail in any and all of the cities of the United States of America, to realize how far they belie the supposition that we are an educated people, in that good sense. True it is that there is the communication of — shall we say knowledge, or rather is it not mere information; there is some discipline of the intellect, but is it right discipline? As for "the establishment of the principles, and the regulation of the heart": how much evidence is there of these in modern life? And where shall we look for examples of "complete living," which Herbert Spencer speaks of as that for which it is the function of education to prepare us? Indeed, by what criterion shall we judge of the completeness of a life? And what is it, we may ask, that is latent or potential within human nature that it is the province of education to bring out? And with no blame for, but indeed with much sympathy with, the efforts of teachers and members of Boards of Education, may we not, however, ask how often do these definitions or the underlying ideas contained in them come before their minds? And how often do they ask themselves the one supreme question that is involved in these definitions, a question that must be answered before ever the true meaning of education can be understood, namely, what are those latent faculties, those potentialities, which it is the province of education to bring out, to lead forth;

what, in one word, is MAN: both potential and actual? That is the crux of the whole matter, the one supreme question. Answer that, and the whole problem of education becomes clear; fail to answer it rightly, and education will continue as it is today, a blind groping, an experimentation.

There have been many attempts to define and explain man; but there is one dominant dogma that has seized hold upon the human mind of the present age and has insidiously affected every department of its activity, Science first of all (seeing that it is born of so-called science), but Philosophy also, and even Religion. This dogma, this assertion, is that man is an animal, and an evolution from the animal. And being so generally and "scientifically" taught, it is inevitable that the mass of the people should hold the same general view, and that it should color the whole of their life—speaking generally, for there are exceptions. How else would it be possible for man to be defined, vulgarly and humorously, "as Swift has it," says Carlyle in *Sartor Resartus*, "a forked straddling animal with bandy legs"; or "Man is a tool-using animal," he makes Teufelsdröckh declare, adding himself that "this Definition of the Tool-using Animal appears to us, of all that animal sort, considerably the precisest and best"; but adding another definition, namely: "Man is called a laughing animal." And are we in reality much better off, if we accept the more learned and elegant definition as given in some works on modern psychology, of man as a thinking reasoning animal which has developed the faculty of self-consciousness?

But there have been and are those, not scientists, and some who are scientists, but who also have something of the mystic or the poet in their nature, who like all true poets, all true mystics, have glimpsed the light as it streams from the radiant garments of Truth. And one such was Carlyle himself, for he clearly is speaking his own thought when to Swift's vulgarity he makes Teufelsdröckh say of man that he is "yet also a Spirit, and unutterable Mystery of Mysteries." And let me quote the following, which he also puts in the mouth of that strange Philosopher of Clothes. Man is —

A soul, a Spirit. . . . Round his mysterious Me, there lies, under all those wool-rags, a Garment of Flesh (or of Senses), contextured in the Loom of Heaven; whereby he is revealed to his like, and dwells with them in Union and Division; and sees and fashions for himself a Universe, with azure Starry Spaces, and long Thousands of Years. Deep-hidden is he under that strange

Garment; amid Sounds and Colors and Forms, as it were, swathed in, and inextricably overshadowed; yet it is skywoven, and worthy of a God. Stands he not thereby in the center of Immensities, in the conflux of Eternities? He feels; power has been given him to know, to believe; nay does not the spirit of Love, free in its celestial primeval brightness, even here, though but for moments look through? Well said Saint Chrysostom, with lips of gold, "the true SUEKINAH is Man": where else is the God's-Presence manifested, not to our eyes only, but to our hearts, as in our fellow-man?

Cannot we now answer the question: What is Education? Is it not the leading forth of the godlike qualities that are latent in every man, in every child? Is it not to bid the hidden God to come forth? This is the Theosophical idea of Education, which is also that of the School of Antiquity.

In the words of Katherine Tingley, the Foundress of the School of Antiquity, with reference to the Râja-Yoga system of education (the Râja-Yoga College being a department of the School of Antiquity, of which we shall speak later):

The truest and fairest thing of all, as regards education, is to attract the mind of the pupil to the fact that the immortal self is ever seeking to bring the whole being into a state of perfection. The real secret of the Râja-Yoga system is rather to evolve the child's character than to overtax the child's mind; it is to bring *out* rather than to bring *to*, the faculties of the child. The grander part is from within.

The basis of the Râja-Yoga education is the essential divinity of man, and the necessity for transmuting everything within his nature which is not divine. To do this no part can be neglected, and the physical nature must share to the full in the care and attention which are required. Neither can the most assiduous training of the intellect be passed over, but it must be made subservient to the forces of the heart. The intellect must be the servant and not the master, if order and equilibrium are to be attained and maintained. In such a system as this it is necessary that the teachers shall not only understand the principles of Theosophy, but that they shall apply those principles to their own lives.

True education is the power to live in harmony with our environment, the power to draw out from the recesses of our own nature all the potentialities of character. The Râja-Yoga system of education at Point Loma is therefore not confined to the receipt of information at certain stated hours of the day, and in a specified manner. It consists in the regulation of the whole life upon the highest ideal which must alike govern the most hidden thought as effectually as it does the mutual relationship of the students.

II

Every great Institution, every Enterprise, worthy of the name, is founded upon and is the expression of an Idea, or group of Ideas, and is established for the fulfilment of some Purpose, whether or not such Idea and Purpose be clearly defined, and whatever be their real intrinsic value.

This is certainly true of the School of Antiquity; and Mme. Katherine Tingley, its Foundress and Directress, has many times stated to her students that this School is the outcome of a clearly defined Idea, and that it was and is established for a definite Purpose. It was founded in New York in 1897; it is incorporated under the laws of the State of West Virginia; and its home and center of activities and teachings and researches are at Point Loma, California, where is also situated the International Theosophical Headquarters. It is international in spirit and in fact; it is unsectarian, neither putting forward nor upholding any creeds or dogmas, nor being in any way concerned with politics. Its search is for Truth; its beacon the clear Light of Truth; and to its students it teaches Truth as and when they become duly and truly prepared, worthy and well qualified to receive it. Its officers, professors and teachers are all unsalaried and receive no financial recompense. They work only for the love of the work and for the joy of service.

Let us then inquire into the Idea and Purpose on which and for which this School is founded.

First, as to the Idea, an understanding of which will also give us the Meaning of the School, which is one of the main heads of our present inquiry. This Idea, this Meaning, are in part expressed in the title, The School of Antiquity, and are further elucidated in its Charter of incorporation, as we shall see when we inquire more specifically into the Purpose for which the School was founded. But as to the Idea contained in the title; briefly, it is that *Humanity is heir to the Wisdom of the Ages*; that, in fact, the expression "the Wisdom of the Ages" is no mere rhetorical phrase, but voices a fact, namely, that there has existed all down through the ages a primeval teaching, a body of doctrines, which are the basis of all the great world-religions; that this body of teaching has been known by various names in the

past, such as the Wisdom-Religion, and is today known as Theosophy. Further, that it is not Religion alone, nor Philosophy alone, nor Science alone, but that it embraces and is the Synthesis of all three. As expressed by Willam Q. Judge, the second Leader of the Theosophical Movement:

Embracing both the scientific and the religious, Theosophy is a scientific religion and a religious science. It is not a belief or dogma formulated or invented by man, but is a knowledge of the laws which govern the evolution of the physical, astral, psychical, and intellectual constituents of nature and of man. . . . Theosophy knows that the whole is constituted of the visible and the invisible, and perceiving outer things and objects to be but transitory, it grasps the facts of nature, both without and within. It is complete in itself and sees no unsolvable mystery anywhere; it throws the word coincidence out of its vocabulary and hails the reign of law in everything and every circumstance. (*Ocean of Theosophy*, 1-2)

And Madame Helena P. Blavatsky, in *The Key to Theosophy*, declares:

The "Wisdom-Religion" was one in antiquity; and the sameness of primitive religious philosophy is proven to us by the identical doctrines taught to the Initiates during the MYSTERIES, an institution once universally diffused. As Dr. Wilder says:

All the old worships indicate the existence of a single Theosophy anterior to them. The key that is to open one must open all; otherwise it cannot be the right key. (p. 5)

The WISDOM-RELIGION was ever one and the same, and being the last word of possible human knowledge, was therefore carefully preserved. (p. 9)

The above statements standing alone may appear to some critics as mere assertions, but before considering this let us pursue our inquiry further regarding the Idea which lies back of the School of Antiquity. We have said that Humanity is heir to the Wisdom of the Ages; we now make the further claim that however great may be, or appear to be, the scientific achievements of today along material and mechanical lines; however wonderful modern discoveries in physics, chemistry and astronomy, yet even in regard to these the most learned of modern scholars still stand upon the threshold of knowledge; while with still greater force does this apply to our knowledge of man, his nature and powers, potential and actual, his relation to the universe, his origin, evolution, and destiny.

Indeed, I believe there is not one among those truly worthy of the designation of scientist who does not echo Sir Isaac Newton's words, in which he likened himself to a child picking up pebbles on the shore of a limitless ocean.

A little over a century ago the vast treasure-house of Oriental literature was discovered and made accessible to the Occidental world. The influence of this literature on modern philosophy is freely acknowledged, and has marked an epoch in the mental life of Humanity; but as yet little attention, outside of that given by students of the School of Antiquity, and by students of Theosophy generally, has been directed to the scientific side of Oriental literature. Indeed it was not until Madame Blavatsky published her monumental works, *Isis Unveiled*, in 1878, and *The Secret Doctrine*, in 1888, that attention was definitely called to the fact that the ancients had advanced as far in scientific research as they had in philosophy and metaphysics. One example will serve in evidence of this. Read No. 7 of the Papers of the School of Antiquity, on "Ancient Astronomy in Egypt, and its Significance," by Fred. J. Dick, M. INST. C. E., Professor of Astronomy and Mathematics, School of Antiquity. But the importance of this statement will doubtless appeal only to those who have made considerable study of the ancient teachings of the Orient, and it is well therefore to state clearly that the position taken by Mme. Blavatsky in the above-named works, and actual proof given by her, is that modern science is but touching the fringe of the knowledge possessed by the Sages of Antiquity.

Referring then to what was said above about possible criticism, it is not expected that such claims as just made will be accepted unsupported, and without strong evidence; but neither has anyone, however learned in modern science, the right to assert the contrary without first, impartially and thoroughly, studying the Ancient Wisdom and investigating for himself the proofs offered. And as said, such proofs are offered by Madame Blavatsky in her two works above cited. A few quotations from these two works will help the reader to understand the position taken. Regarding *Isis Unveiled*, Madame Blavatsky writes:

Its object is not to force upon the public the personal views or theories of its author; nor has it the pretensions of a scientific work, which aims at creating a revolution in some department of thought. It is rather a brief summary of the religions, philosophies, and universal traditions of human kind, and the exegesis of the same, in the spirit of those secret doctrines, of which none — thanks to prejudice and bigotry — have reached Christendom in so un mutilated a form as to secure them a fair judgment. . . .

. . . We have laid no charge against scientists that is not supported by their own published admissions, and if our citations from the records of antiquity

rob some of what they have hitherto viewed as well-earned laurels, the fault is not ours but Truth's.—*Isis Unveiled*, I, xliv-xlv

These truths are in no sense put forward as a *revelation*; nor does the author claim the position of a revealer of mystic lore, now made public for the first time in the world's history. For what is contained in this work [*The Secret Doctrine*] is to be found scattered throughout thousands of volumes embodying the scriptures of the great Asiatic and early European religions, hidden under glyph and symbol, and hitherto left unnoticed because of this veil. What is now attempted is to gather the oldest tenets together and to make of them one harmonious and unbroken whole.—*The Secret Doctrine*, I, vii

But it is perhaps desirable to state unequivocally that the teachings, however fragmentary and incomplete, contained in these volumes, belong neither to the Hindû, the Zoroastrian, the Chaldaean, nor the Egyptian religion, neither to Buddhism, Islâm, Judaism nor Christianity exclusively. The Secret Doctrine is the essence of all these. Sprung from it in their origins, the various religious schemes are now made to merge back to their original element, out of which every mystery and dogma has grown, developed, and become materialized.—*The Secret Doctrine*, I, viii

The aim of this work may be thus stated: to show that Nature is not "a fortuitous concurrence of atoms," and to assign to man his rightful place in the scheme of the Universe; to rescue from degradation the archaic truths which are the basis of all religions; and to uncover, to some extent, the fundamental unity from which they all spring; finally, to show that the occult side of Nature has never been approached by the Science of modern civilization. (*Op. cit.*, I, viii)

The main body of the Doctrines given is found scattered throughout hundreds and thousands of Sanskrit MSS. . . . Every scholar, therefore, has an opportunity of verifying the statements herein made, and of checking most of the quotations. (*Op. cit.*, I, xxiii)

More than one great scholar has stated that there never was a religious founder, whether Aryan, Semitic or Turanian, who has *invented* a new religion, or revealed a new truth. These founders were all *transmitters*, not original teachers. . . . Therefore is Confucius, . . . shown by Dr. Legge — who calls him "emphatically a *transmitter*, not a maker" — as saying: "I only hand on; I cannot create new things. I believe in the ancients and therefore I love them."

The writer loves them too, and therefore believes in the ancients, and the modern heirs to their Wisdom. And believing in both, she now transmits that which she has received and learned herself to all those who will accept it. . . . For in the twentieth century of our era scholars will begin to recognise that the *Secret Doctrine* has neither been invented nor exaggerated, but, on the contrary simply outlined; and finally that its teachings antedate the Vedas.

To which Madame Blavatsky adds a footnote.

This is no pretension to *prophecy*, but simply a statement based on the know-

ledge of facts. Every century an attempt is being made to show the world that Occultism is no vain superstition. Once the door is permitted to be kept a little ajar, it will be opened wider with every new century. The times are ripe for a more serious knowledge than hitherto permitted, though still very limited, so far. (*Op. cit.*, I, xxxvii)

And one more brief quotation:

The Secret Doctrine is the accumulated Wisdom of the Ages. (*Op. cit.*, I, 272)

“Among many ideas brought forward through the Theosophical Movement,” says Willam Q. Judge, “there are three which should never be lost sight of”; and as they express better than any words of mine the philosophic aspect of the Idea which it is my endeavor to show underlies and is the very foundation of the School of Antiquity, I quote them here. He says:

Not speech, but thought, really rules the world; so, if these three ideas are good, let them be rescued again and again from oblivion.

The first idea is, that there is a great Cause — in the sense of an Enterprise — called the Cause of Sublime Perfection and Human Brotherhood. This rests upon the essential unity of the whole human family, and is a possibility because sublimity in perfectness and actual realization of brotherhood on every plane of being are one and the same thing.

The second idea is, that man is a being who may be raised up to perfection, to the stature of the Godhead, because he himself is God incarnate. This noble doctrine was in the mind of Jesus, when he said that we must be perfect even as the Father in Heaven. This is the idea of human perfectibility. It will destroy the awful theory of inherent original sin which has held and ground down the western Christian nations for centuries.

The third idea is the illustration, the proof, the high result of the others. It is, that the great Helpers of Humanity — those who have reached up to what perfection this period of evolution will allow — are living, veritable facts, and not abstractions cold and distant. They are, as our old H. P. Blavatsky so often said, *living men*. These Helpers as living facts and high ideals will fill the soul with hope, will themselves help all who wish to raise the human race.

Let us not forget these three great ideas.

There is another point that should be referred to in connexion with the Idea underlying the foundation of the School of Antiquity, and which further elucidates its Meaning, and is also in keeping with its name, seeing that it was one of the teachings of Antiquity. It is that true Education does not consist merely, nor mainly, in the training of the intellect, nor in the acquirement of knowledge, as the words “intellect” and “knowledge” are generally used. Mme. Katherine Tingley, the Foundress of this School holds and teaches that, in the

first place, the terms "intellect" and "knowledge" have a far deeper significance than is given to them even by the advanced thinkers of the day; and that, in the second place, the right training of the one, and the acquisition of the other (in this deeper sense), depend not alone on book-study and laboratory experiment and investigation, though these have their place, but also and essentially upon right conduct, purity of life, self-control, and the following of high ideals. In fact, as expressed in the explanation given by her of the designation "Râja-Yoga"—a term selected by her as best expressing in its real meaning the purpose of true education (the Râja-Yoga College, as said, being a department of the School of Antiquity for the education of the youth of both sexes), the etymological meaning of the term being "Royal Union"—"true education consists in the harmonious development and balancing of all the faculties—physical, mental, moral and spiritual."

Or to express this phase of this Idea, in the words of Willam Q. Judge, Mme. Tingley's predecessor as Leader and Teacher in the Theosophical Movement:

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

Or, as Katherine Tingley says:

Intellectualism has no lasting influence without the practice of the highest morality. To cater only to the mental demands is to forge another link on the lines of retrogression.

To sum up this brief exposition of the Idea underlying the foundation of the School of Antiquity: All knowledge is a sacred trust which has been handed down from time immemorial, from one great Teacher to another, as well as preserved in ancient writings, at one time lost to the world, at another time made known; and that the time has come when, in accordance with cyclic law, the opportunity can be again presented to all seekers after Truth, and to all lovers of Humanity to enter the portals of the Temple of Wisdom. To all such the invitation is given: "Ask and it shall be given unto you: Seek and ye shall find: Knock and it shall be opened unto you."

III

The Purpose of the School of Antiquity has in part already been shown in the preceding section of this paper, but we come now to define and examine it more closely. This Purpose, for the carrying out of which the School was founded, naturally follows and is in harmony with the Idea which we have briefly outlined, and a consideration of it will help us to understand still further the Meaning of the School.

In its Charter the Purpose of the establishment of the School of Antiquity is given in Katherine Tingley's own words as follows:

In order to revive a knowledge of the Sacred Mysteries of Antiquity by promoting the physical, mental, moral and spiritual education and welfare of the people of all countries, irrespective of creed, sex, caste or color; by instructing them in an understanding of the laws of universal nature and justice, and particularly the laws governing their own being: thus teaching them the wisdom of mutual helpfulness, such being the Science of Râja-Yoga.

The School of Antiquity shall be an Institution where the true "Râja-Yoga," the laws of universal nature and equity governing the physical, mental, moral and spiritual education will be taught on the broadest lines. Through this teaching the material and intellectual life of the age will be spiritualized and raised to its true dignity; thought will be liberated from the slavery of the senses; the waning energy in every heart will be reanimated in the search for truth and the fast dying hope in the promise of life will be renewed to all peoples.

Mme. Katherine Tingley, at the ceremony of the laying of the cornerstone at Point Loma, California, February 23, 1897, of the building which shall stand as the visible center of activities, and home of the School of Antiquity, said the following:

Few can realize the vast significance of what has been done here today. In ancient times the founding of a temple was looked upon as of world-wide importance. Kings and princes from far distant countries attended the ceremonies of the foundation. Sages gathered from all parts of the world to lend their presence at such a time; for the building of a temple was rightly regarded as a benefit conferred upon all humanity.

The future of this school will be closely associated with the future of the great American republic. While the school will be international in character, America will be its center. This school will be a temple of living light, and illumine the dark places of the earth. And I appeal to all present to remember this day as one of great promise, for this new age must bring a blessing to all.

Through this school and its branches, the children of the race will be taught the laws of spiritual life, and the laws of physical, moral and mental development. They will learn to live in harmony with nature. They will become compassionate lovers of all that breathes. They will grow strong in an understanding

of themselves, and as they attain strength they will learn to use it for the good of the whole world. Rejoice with me, then, and may you all share in the blessings of this hour, and in the brightness of the future which contains so much of joy for all humanity.

The quotations just above given state clearly and unmistakably the essence, spirit and purpose of the School. No intelligent man or woman can mistake their meaning and tone. According to them there is something more in life than the gratification of personal desires, or the accentuation of the personality; something more in education than the storing of the mind with information and facts, or the acquirement of intellectual treasures; something more than even study of the highest philosophy or the contemplation of the loftiest ideals. They call for an awakening of the noblest energies of the soul and spirit of man, and the employment of all his powers of mind and heart and body in the service of the human race. They arise out of and imply and teach the Universal Brotherhood of all men as a supreme fact in Nature. They demand right living and not merely right thinking. They are in accord with that superb declaration of Thomas Carlyle: "The end of man is an action and not a thought, though it were the noblest."

And linking the Purpose of the School more directly with our attempt to explain its Meaning and the Idea that lies back of its foundation, we may say that it is to put that Idea into effect; it is to recover the lost knowledge of Antiquity and to apply it to the needs of the present. It is to link up the Present with the Past, and from the lessons so learned, to apply our knowledge and our highest endeavors that the Future which inevitably grows out of and is the child of both Past and Present shall be an era of Enlightenment and Happiness — not for us only, nor merely for a chosen few, but for all Humanity.

The Purpose of the School of Antiquity is to link up all Science (all the sciences) with Philosophy and Religion — using these terms in no restricted, dogmatic or creedal sense, but in their broadest and true meaning; to show their relation to life and conduct; to demonstrate that for the acquirement of true knowledge (not mere information or theory, deduced too often by faulty reasoning and from incomplete data) an "eager intellect" is not the only prerequisite, but first, a "clean life" and a "pure heart," unselfishness and pure motive;

and that only he whose life is clean and whose heart is pure can gain entrance to the portals of Divine Wisdom. To show furthermore that what are usually regarded as merely ethical, spiritual or religious injunctions, such as "Live the life if you would know the doctrine," "Seek ye first the kingdom of heaven and all these things — knowledge, wisdom, power — shall be added unto you," are scientific statements of fact.

IV

As to the Scope or range and extent of work of the School of Antiquity, this has already been outlined in part. It includes Science, Philosophy, Religion (in its true meaning), and the Arts; in fact, all departments of knowledge and achievement with special reference to their bearing on human life and development, and also with particular regard to the teachings and achievements of the ancients. Special attention is therefore paid to archæological research, and a study of ancient records, monuments, traditions, myths. For the wonderful light which Theosophy throws upon all these, the reader is referred again to the two great works of Madame Blavatsky, *Isis Unveiled*, and *The Secret Doctrine*, in which some of the keys and many hints are given as to their hidden meaning.

Of the arts, particular mention should be made of Music and the Drama, though all the fine arts and the handicrafts have an important place in the curriculum of the School, for the reason, to quote again the words of Herbert Spencer, that its aim is to prepare "for complete living." To this end all the faculties must be developed, not alone of mind, but of soul and body. Hence, hand and eye and ear and voice must be cultivated. Only so can the character be completely rounded out, only so can life in all its fullness and richness be made possible. And particularly are Music and the Drama, if rightly studied, factors in the development of the soul-qualities, in character-building and in the gaining of self-control.

Very significant are Katherine Tingley's words regarding the place that music occupies in the School of Antiquity and the Râja-Yoga College. She says, that in these —

It becomes a part of life itself, and one of those subtle forces of nature which, rightly applied, calls into activity the divine powers of the soul. The world has a wrong conception of the ideal in music and not until it has rectified this conception can it perceive that the true harmony of music can never proceed from one who has not that true harmony within himself.

There is held to be an immense correspondence between music on the one hand

and thought and aspiration on the other, and only that deserves the name of music to which the noblest and the purest aspirations are responsive. . . : There is a science of consciousness, and into that science music can enter more largely than is usually supposed. A knowledge of the laws of life can be neither profound nor wide which neglects one of the most effective of all forces.

And regarding the drama, Katherine Tingley has said:

True Drama points away from the unrealities to the real life of the soul. . . . We are in sight of the day which will restore the Drama to its rightful position as one of the great redemptive forces of the age. . . . Has not a wise Teacher among the ancients taught us that out of the heart come all the issues of life? It is the heart that the higher Drama reaches with its message. That is the secret of its power to regenerate.

Included also in the scope of the work and activities of the School of Antiquity, and as an aid to the fulfilment of its Purpose, namely, the Enlightenment of the Human Race, mention should be made of the vast output of literature which is an important feature of its work. And in addition to the publishing and wide distribution of the standard Theosophical books in English, French, German, Swedish, Dutch, Spanish and Japanese, special mention should be made of its periodicals: THE THEOSOPHICAL PATH and *El Sendero Teosófico*, both edited by Katherine Tingley and published at the International Theosophical Headquarters at Point Loma, California; and the German, Swedish and Dutch editions of the same, published in their respective countries under her direction.* Also the *Râja-Yoga Messenger*, a magazine for young folk, conducted by students of the Râja-Yoga College and Academy, also under her direction, and *The New Way*, "For Prisoners and Others, whether behind the Bars or not," established by Katherine Tingley especially to bring a new hope and courage into the lives of the discouraged and unfortunate. Both the latter are also published at the International Theosophical Headquarters at Point Loma.

Through this literature and these magazines which go into almost every country of the world, the message of Theosophy is brought to

* Among the contributors to these magazines are Professors of the School of Antiquity and the Râja-Yoga College and other students of Theosophy. Among them we may name the following: H. T. Edge, M. A., Kenneth Morris, Fred. J. Dick, M. INST. C. E., Herbert Coryn, M. D., M. R. C. S., R. Machell, C. J. Ryan, H. Alexander Fussell, S. J. Neill, Wm. E. Gates, Daniel de Lange, William A. Dunn, Gertrude W. van Pelt, M. D., B. SC., Lydia Ross, M. D., Grace Knoche, Marjorie Tyberg, all resident at the International Theosophical Headquarters, Point Loma; and J. O. Kinnaman, A. M., PH. D.; Dr. Arnaldo Cervesato, J. Charpentier, Dr. Sabio del Valle, Lilian Whiting, J. Th. Heller, W. Adelman, Dr. Gustaf Zander, Osvald Sirén, PH. D.

thousands, and the way pointed out to that higher and nobler path of life that shall in time bring happiness and peace to all mankind.

Concisely stated, the Scope of the School of Antiquity is measured only by human knowledge and experience; in short, by human life — the life of the whole of Humanity, not merely of the Humanity of the present or immediate past, but of all the past. Its study is the study of both Man and the Universe, their evolution and destiny.

V

Before concluding this Paper, there is still another most important phase of the subject which must be considered, a factor in the School of Antiquity, which is as it were the keystone of the whole structure, the heart and head of this great Enterprise, without which it could have no real life, no organic life, nor be more than a name. It is not enough to demonstrate, as has been attempted in this Paper, that every Institution, every Enterprise, worthy of the name, is the outcome of an Idea. The noblest ideas are all around us, but they require not only expression, but embodiment. No teaching, however lofty, ever of itself made humanity better; there must be the living example inspiring others in turn and in the degree of their capabilities and responsiveness to become living examples also.

A School presupposes a Teacher; and true Education implies a true Teacher, not a theorist, but one whose life exemplifies the teachings. If we study history we shall find that every true Teacher and Helper of humanity has his or her own work to do, his or her own message to give, and mission to fulfil. And even though, as Theosophy teaches, the foundation and essence of the work, and the message and ultimate purpose of the mission, are ever one and the same, their form and expression are different, one from another, according to the needs of the time and the special work that each Teacher and Helper comes to do, as the result of their own experience and evolution in past lives. A long line of these Teachers and Helpers could be given, not all of whom are yet understood, nor have the lives and works of all yet received vindication, for the path of the Teachers, Reformers and Helpers of Humanity is always beset with misunderstandings, calumnies and bitter opposition from the enemies of progress and even from those whom they came to help. It is ever the age-old struggle between the powers of Light and those of Darkness.

But let us turn to the present and consider briefly the work and

mission of those whom we, students of Theosophy and of the School of Antiquity regard as our Teachers and as Helpers of Humanity in these dark days of war and strife and fierce competition: our three Teachers, Helena Petrovna Blavatsky, William Q. Judge and Katherine Tingley. Each of these has had her or his own special work to do. Let us look at these for a moment.

The work of Madame Blavatsky, as she herself has described it, was "to break the molds of mind": to break down dogmatism, superstition, error, both of Religion and Science; to teach again the age-old truths regarding Man and the Universe; to proclaim to man his origin, nature and destiny; to demonstrate the reign of Law in all life and all the activities of life; to restate the ancient doctrines of Reincarnation and Karma and to give again to man the supreme hope and the supreme power that come from the knowledge of his essential Divinity, and hence Perfectibility; to demonstrate the existence of a body of teaching and of an unbroken line of Teachers throughout the whole life-cycle of our present Humanity, and to show by the identity of their teaching that all the great Teachers have drawn from the same Fountain-Source of Wisdom and Knowledge — the Wisdom-Religion.

"Our voice," she declares in *Isis Unveiled* (I, xlv), "is raised for spiritual freedom, and our plea made for enfranchisement from all tyranny, whether of Science or Theology." And she closes Volume I (page 628) of that work with the following words:

The few elevated minds who interrogate nature instead of prescribing laws for her guidance; who do not limit her possibilities by the imperfections of their own powers; and who only disbelieve because they do not know, we would remind of that apothegm of Narada, the ancient Hindû philosopher:

"Never utter these words: 'I do not know this — therefore it is false.'"

"One must study to know, know to understand, understand to judge."

William Q. Judge, the one who knew H. P. Blavatsky best in this life, thus wrote of her in 1891, just after she had passed away:

Her aim was to elevate the race. Her method was to deal with the mind of the century as she found it, by trying to lead it on step by step; to seek out and educate a few who, appreciating the majesty of the Secret Doctrine and devoted to "the great orphan Humanity," could carry on her work with zeal and wisdom; to found a society whose efforts — however small itself might be — would inject into the thought of the day the ideas, the doctrines, the nomenclature of the Wisdom-Religion, so that when the next century shall have seen its 75th year the new Messenger coming again into the world would find the Society still at work,

the ideas sown broadcast, the nomenclature ready to give expression and body to the immutable Truth, and thus make easy the task which for her since 1875 was so difficult and so encompassed with obstacles.

While Madame Blavatsky's work was very largely, in fact, mainly, with her pen; that of William Q. Judge, co-founder with her of the Theosophical Society, and after her death, her successor as Teacher and Leader of the Theosophical Movement, was principally in the building up of the Society, and particularly in the U. S. A. Madame Blavatsky herself spoke of him as the "Resuscitator of Theosophy in America."

The word Duty perhaps more than any other is the keynote of William Q. Judge's teaching. These are his words:

What then is the panacea finally, the royal talisman? It is DUTY, Selflessness.

He consolidated the work; he simplified the teachings, in particular in his writings he showed the relation of Theosophy to the common events of everyday life, expounding its ethics, coming into personal touch through his lectures and correspondence with thousands of the members. And after Madame Blavatsky's death he maintained the teachings pure and unsullied, holding the Society and the teachings on their original lines, and defending them against the attack of an unfaithful English member who through personal ambition sought to wreck them. No words can ever describe his steadfast faithful work, nor the martyrdom which he endured, yet he kept faithfully the trust which had been committed into his keeping and passed it on to his successor Katherine Tingley. The inspiration of his life and teachings have been a benediction to thousands, and his memory equally with that of Helena P. Blavatsky lives in their hearts.

These few words are totally inadequate to describe his work, and equally impossible is it to describe Katherine Tingley's work; and yet an attempt must be made to do so briefly in order to complete as far as possible this presentation of the subject. Equally with H. P. Blavatsky and W. Q. Judge does Katherine Tingley stand before the world as a Teacher with her own message and work, as each of them had theirs. The general lines of her teaching and work are known all over the world, but it is in place to mention here that to her students, among whom are many who had the privilege of being students of Madame Blavatsky in the early days of the Theosophical Society, others of W. Q. Judge, as well as others who did not contact those

two noble workers, she, Katherine Tingley, like them, has given ennobling teachings far in advance of the present-day conceptions of the human race; and she, like them, has brought a message to the world, a message of Truth, Light and Liberation to discouraged Humanity.

But perhaps the most distinctive feature of Katherine Tingley's work has been in the practical application of the teachings to the problems of everyday life, individual and collective. And while it was to this end that both of her predecessors worked, the time had not then come when it was possible to make such a demonstration in connexion with the Theosophical teachings. Her work for the unfortunate and for prisoners, her relief of suffering, her many other endeavors along practical humanitarian lines, her public lectures and teachings, her efforts on behalf of Peace and to bring about a closer and more sympathetic relation and a better understanding between the nations — all are well known; but it is particularly her work as Foundress and President of the School of Antiquity and as Teacher that concerns us here.

In 1894 William Q. Judge made known to several of his students that H. P. Blavatsky had foretold to him that following her own work would be —

the establishment in the West of a great seat of learning, where shall be taught and explained and demonstrated the great theories of man and nature,

— those great theories or teachings, in fact, which it had been her work and mission to make known again to the world. There is a special interest in this statement—this prophecy, we may call it—of Mme. Blavatsky, for the reason that Katherine Tingley, when a child of only eight years, had told her grandfather that some day when she grew up she would build a beautiful city in “Gold-land,” where should come to live people and children from all over the world. And so it is that the establishment of the School of Antiquity is Katherine Tingley's work, it is her creation.

As designed by her, it is a further step along the path of Theosophy. Obviously, not everyone is prepared, nor do the circumstances of life give everyone the opportunity, to become a student in the deeper sense of the word as outlined in this paper; and besides, out of the large number of those who take a general interest in Theosophy there are only comparatively few who look upon life so seriously that they realize the opportunity which the School of Antiquity offers; or

who are prepared to take this further step. To all such, however, the doors of the School are open for them to enter in and receive the deeper and more advanced teachings of Theosophy which it gives.

It is thus of special interest to note the relationship which the School of Antiquity bears to the original Theosophical Society, founded by Helena P. Blavatsky in New York in 1875. The Universal Brotherhood and Theosophical Society, which is the name by which the original Theosophical Society is now known — after its reorganization under Katherine Tingley in 1898 — is open to all who accept its principal object, which is “to demonstrate that Universal Brotherhood is a fact in Nature, and to make it a living power in the life of Humanity.” This Society and Organization was “ordained and established for the benefit of the people of the earth and all creatures.” It is “part of a great and universal movement which has been active in all ages”; it demands merely the acceptance of the principle of Brotherhood and the sincere endeavor to make it the rule and guide of life, and as far as possible to study and apply the principles of Theosophy to daily life and conduct.

As Katherine Tingley has said: “The Universal Brotherhood and Theosophical Society is as it were the Outer Court, and the School of Antiquity the Inner.” In no other way can the inner be approached save through the outer. No intellectual attainments alone can gain admission for the applicant; coupled with these there must be moral fitness and the record of duty well done. What one *is* and the motives that govern one’s life — these are the first qualifications of the applicant for further instruction, and the keys that gain him admission to the School of Antiquity.

The students of the School of Antiquity are not only those who, residing at the International Theosophical Headquarters, Point Loma, have been privileged to have this further opportunity, but there are many in other parts of the world who receive its teachings and participate directly in its benefits; for its activities are world-wide.

The same spirit runs through the whole Theosophical Movement, which includes both the Universal Brotherhood and Theosophical Society and the School of Antiquity, as well as other activities. The former of these inculcates and disseminates teachings which are for all; the latter is for those who seek to make those teachings a potent factor in their lives. Yet even for those who in this life cannot become active students of the School of Antiquity, believing, as we do,

in Reincarnation, once the first step is taken in the practice of Brotherhood, the way will surely open for the next step and the next, up to the threshold and beyond, into the Temple itself of Divine Wisdom; and if the circumstances of one's life, his Karma, do not permit his entrance today (that is, in this life) he may enter tomorrow (in the next life) when he again returns to earth to renew his pilgrimage on the Path.

Madame Blavatsky had given an outline of the ancient teachings of the Wisdom-Religion; this she gave to the world in her published writings; she had also given other teaching direct to her pupils. The published teaching was open to all who were searching for the Truth; to all, in fact, who were interested enough to read her books. That which her pupils had received from her was theirs to follow according to their understanding, and there were some who did earnestly seek to exemplify the teaching in their lives.

There had been the personal exemplification of the teachings in the lives of H. P. Blavatsky and W. Q. Judge, but where was to be found an assurance of the continuance of that help, that guidance and direct instruction that the world so needs? Only the establishment of a School could answer the need of the time, for only through the association and co-operation of students working together in harmony could be made possible that collective exemplification of the Theosophic life and teachings that should affect the whole world for good. What the world needs today is a demonstration that life does not call for competition, nor is it in truth a struggle for existence; it needs a demonstration of the practicability of men and women living in harmony, without strife or personal jealousy, but united in the joy of service for Humanity; it needs a demonstration of the larger life of the Soul, and the practical realization that there is Divinity at the heart of every human being. And this need, this demonstration, could be fulfilled and made only by the establishment of a School.

What is the real meaning of a School? what is the root-meaning of the word? It comes from the Greek σχολή (*skholē*), meaning primarily *leisure*, later meaning *philosophy*, and then applied to designate a *lecture-place*, or place of instruction. But consider its primary meaning, *leisure*. The true meaning of *leisure* is not as it is so often used, with the signification of doing nothing, idleness, having no occupation; its root-meaning is that of the Latin word *licere*, from which it is derived; hence it means *permission*, *opportunity*. This is the true

meaning of the word School: it is a place of Opportunity, and it is in this sense, I think, that the establishment of the School of Antiquity is of such vast importance to the whole world. It is not only a place of opportunity for the demonstration of true living, or for the gaining of true knowledge, but for the training of those who in time shall, as they become fitted for the high calling, go out to teach and help in their turn.

Such a School as I have endeavored to show the School of Antiquity to be, presupposes and could only be possible if there were a true Teacher, a real Teacher, possessed of knowledge and wisdom. The world will not, and rightly, accept mere words; it demands demonstration, and such demonstration has already been and is being increasingly given. By their fruits shall ye know them, and by the life and teachings and work of our Teacher, Katherine Tingley, is she known to all those who have had the courage to inquire into and impartially test them. The work already accomplished in the School of Antiquity and in the Râja-Yoga College are proof of this.

We are passing through one of the most crucial times in the known history of the world. Future ages alone can tell the full meaning and significance of these times; but when in the years to come the men and women of that day shall look back to the darkness and terror of the nations of Europe locked in the death-struggle of war, and the universal suffering and unrest of the whole world at the beginning of this Twentieth Century, they shall see through and out of the darkness streaming on into the future, a golden light, ever spreading and widening; they shall seem to hear above the din and strife of battle a song of hope and new courage, which they shall know alone made possible the reawakening and the rebuilding that they then shall see the fruits of in the new civilization that shall in that future day be theirs to enjoy. They shall know then that the light was the Light of Theosophy, the song was the Song of Universal Brotherhood, streaming and sounding through the portals of the School of Antiquity. And in that day they shall know and understand better than even the most devoted of the students of today, the work and life and teachings of the three great Teachers who made all this possible: Helena P. Blavatsky, William Q. Judge and Katherine Tingley.

THE THREE BASES OF POETRY: A STUDY OF ENGLISH VERSE: by Kenneth Morris

PART ONE — VISION

I — THE BEGINNINGS



WHAT is Poetry? Age by age the Divinity in man seeks to get its word spoken unhindered by the mortal part of us: to interfere, by the road of language, in our affairs, that the Kingdom of Heaven may be established. Think: the front we present to the world is a matter, for the most part, of intellect and passions: we are limited, selfish, tainted with the animal; in the flesh and brain we live and have our being, and hardly dream at all of the Greatness that lies beyond and within. Yet it is there, waiting its opportunities: infinitely patient, infinitely ardent and glowing. Now and again it speaks out, the brain-mind silenced for the time, and the passions dormant or banished; its speech, then, is Poetry; and the more Poetry, the more it is direct and unhampered. So here is a kind of definition, fundamental, at least, if not complete: Poetry is the language, the message, the instruction, of the Soul, given according to the Soul's own method, in its own accent; not translated into terms of the brain-mind, intellect, logic or reason.

But the Soul is universal; it is that in us which is not aware of separate selfhood, ambition and egotism. Enter into that grand inward heritage, and straight you stand for nation, race, humanity. Poetry, too, is a thing that has ceased to be, or never has been, personal. A larger Self speaks through it.

In this way it is better than prose: a superior service: because nearer the deep sources of inspiration. In the prose of a nation, find the story of its mental growth; in its poetry, see mirrored the record of a more inward and essential evolution. The business of Poetry is to deal with feelings and perceptions; that of prose, mainly, to record thought. We feel and perceive long before we think at all; and always our feelings and perceptions lie nearer to ourselves than our thoughts do; just so, races find their earliest, as well as their most intimate expression, in verse. To get at the truest and deepest things about this people or that, study its poetry.

The Divinity within has two methods of teaching us: it uses now Poetry, now Philosophy; and the methods of these are dissimilar. Philosophy would impress truth by an appeal to the thinking mind; Poetry, by holding it up to the inner senses. The final aim of Philosophy is to tell us that there is a Divine Something at the heart of

things; that of Poetry, to exhibit things shot through with the light of that divinity. Philosophy is concerned that we should believe, and presents us with arguments to that end; Poetry cares only that, having seen and felt, we should know — even if not more than subconsciously.

Note here the superiority of the poetic method; — says Philosophy:

We are but parts of a stupendous whole
Whose body Nature is, and God the soul.

—Whereat Brainmind gets up in the audience and makes a fuss. *How do you know?* says he; *Don't dogmatize!* and *Prove it!* — and would not believe, though all Heaven and its archangels came down to reason with him. But Poetry goes by carelessly, chanting, perchance, something about

Magic casements, opening on the foam
Of perilous seas, in fairylands forlorn —

and he who disputed just now, if he hears at all, has naught to say but: *Ah, that is beautiful!* The wind of argument is taken from his sails; a universe has been revealed to him, pregnant with the light that is God. He is not converted, no; but his position has been taken, and he is unaware of the loss.

Poetry does not debate or dogmatize, but reveals. You do not argue with her; you do not argue about the existence of things you have seen. Having shown you the luminous beauty of the world, she is content that the vision shall do its saving work in time. Even if you are like the farmer who saw the giraffe at the show, your stubbornness ultimately avails you nothing. Said he, after long gaping and staring: *There ain't no sech critter;* and tried to go away the same man he came. But he had seen, and doubtless was to find himself conquered. The memory would abide with him, and subtly wear down his stiffneckedness. The first poem written proved for all time the divinity in man . . . and some day we shall perceive it. So susceptible to proof we are!

There is a tradition in Wales about the "Primitive Bards" of the Island of Britain; of one Tydain Tad Awen — Titan, Father of Poetic Genius or Inspiration — and his three disciples Plenydd, Alawn and Gwron: gods or men responsible for the founding of the Bardic religion. By etymology, Plenydd is the *Splendid*, sunbright or shining — beauty as light and color, beauty revealed to vision; Alawn, the *Singing* (from *alaw*, song) — Beauty revealed to hearing; Gwron,

the *Strong* or heroic — beauty meeting resistance, molding a resistant material, and achieving itself therefore as form, strength, Style. I verily believe that these are the “Primitive Bards” of all bardism; for there is a sound symbolic truth in them, invaluable in constructive criticism, so —

let the dervish flout!

Of this base metal may be filed a key, etc.

These three principles are fundamental in art; no true poem, but you shall find in it Plenydd shining, Alawn singing, or Gwron calling up the strength, revealing the masterly structure of things. Poetry makes its appeal, issues its instruction, along these three lines. Through the subtle vision of the poet, the evolving vision of the race is directed and registered; through the music of his rhythms, we are intuned with the deeper harmonies; through the loftiness of his style, we are taught to feel spaciouly and nobly. — Here, to begin with, we shall concern ourselves with the principle of Vision; trying, by tracing its history through the works of the English poets, to lay bare a little the hidden plan of the Race-Soul in its effort to push forward the evolution of the race. For there has been an actual growth: cyclic, with rises and falls; but still clearly traceable: towards higher and less material modes of perception. Our province will be, for the time being, the poetry that deals with natural beauty; our business, the way the poets saw Nature; not what they thought about, or how they tried to explain her.

We must begin, not (according to the fashion) with *Beowulf* and, say, the fifth century; but with the singers who rose when England itself came into being, the historic England that we know. There was no language or literature to be called English before the thirteenth century. About the year 1200, the Crest Wave of Evolution began to pass visibly into Christian Europe; and to concern itself with Christendom, where before, since the fall of Rome, it had been interested only in the Asiatics. It had reached Provence — from Moorish Spain — a little earlier; it was being conducted into Italy — from Saracen Sicily — by vigorous Frederick II, at the very time when its first impulse struck England, and forced John, through the barons, to sign the Great Charter: the first step towards that political growth, so characteristic of the Christian-European Epoch, which has been, perhaps, the chief of English contributions thereto. But the Crest Wave itself was not to rise in England in any force until the welding of the

races there was well forward: until innumerable racial strains had been mingled into something that might pass for homogeneity; and the Latin and Saxon tongues, rivals during a couple of centuries, had been merged in a common English. True, in that merging the Saxon is credited with winning, and with all the honors; but think —! If it won, it was at the price of a thousand old characteristics dropped, and a thousand Latinities assumed; nothing might remain to it, but what came easily to a Latin palate. It forwent (for example) its Germanic plural forms, and took the Latin *-s*; forgot many a native sound which it should be more facile and cosmopolite lacking; added to itself an alternate French vocabulary for almost everything, and a tendency to grow only by Latin adoptions; — I suppose nine out of ten of its borrowings ever since have been from Latin sources. Does not that suggest an immensely important Latin strain in the blood? *

* And such a strain there was, undoubtedly. We may say that the Norman conquest was mainly Latin; since the Normans had become, during their sojourn in France, latinized in language and culture, and by intermarriage, largely also in race. But more than that: the Pope's blessing on William's standard had brought flocking to it men from all over France, and especially in thousands from Celtic Brittany. And the people they found and conquered in England were already an extremely mixed race; as were the people Hengist and Horsa found, and the people Julius Caesar found. To take these last to begin with: Cymric Celts were the dominating race, but Gaelic Celts were also numerous; and the bulk of the population was not Celtic at all, nor even Aryan; but of a stock that came from Egypt and North Africa thousands of years before, and that had, according to the latest research, spoken Egyptian and shared in Egyptian culture and religion until the Aryan Celts came in — not later than 1000 B. C., and probably much earlier — and gave the then language of the island an Aryan vocabulary. That language, or its descendant, now is Welsh; which still is Aryan only as to its words; still retains the syntax and construction of the Egyptian, as Professor Morris Jones has shown. Then, after the Roman conquest in the first century A. D., the legions came, and with them traders and colonists and officials from all the Roman Empire. For three hundred years South Britain was a Roman province, well settled and civilized, Latin-speaking except in remote places, and to the original Celtiberian blood was added that of every race the Romans ruled. When the empire fell, and the Saxon incursions began, these Roman and Romanized Celtiberian provincials fell an easy prey to the invaders; they submitted almost without a struggle, as practically all the provinces had done. Those who did not submit: who fought and were unsubduable: were the Celtiberians who had held aloof from intercourse with the Romans: the people of the mountains and forests, who still spoke their Welsh, and had been governed by their own chieftains during the Roman period, much as the native states in India are governed now by their own princes under the British Raj. These, not to be reconciled, were driven westward; but the Latin-speaking provincials remained in England; they were by no means exterminated, as we used to be taught. Anthropometrical research, these latter years, has shown that it is only on the east coast — settled by the Danes in later centuries — that the North European type of skull predominates; the further one goes westward, generally speaking, the more common becomes the Mediterranean type. Historical studies, too, have been carried a little deeper recently than of old; and it has been noted that there is no record whatever of immigration, but only of invasion and conquest by the Angles and Saxons; armies came, not families; and conquered their wives with their lands. Also that all or most of the kingdoms of the Heptarchy made full provision in their laws for the *Welsh*, giving them

And when we come to examine the field of poetry, we see how absolutely English literature is distinct from its Anglo-Saxon predecessor. Subject matter and sources of inspiration will concern us presently; here we shall deal with modes of vision. The Saxon poet saw Nature in one way; the English poet in another. There are, perhaps, as many traces of Celtic heredity, as of Saxon, in English poetry; but then, if it is a question of heredity, you can also find Greek traces in abundance; and probably any traces you might care to seek. But we must glance at Saxon, and also at Celtic, modes of vision, if only to show how new a thing was the English mode when it appeared.

The materials of *Beowulf*, the national epic of the Saxons, came with them from their continental homes in Frisia and Denmark; its heroes are Danes and Swedes; it is redolent of the least sunny aspects of the north. Its atmosphere and type of vision are full of stern wildness; its Nature is haunted with doom and gloom and grimness; with an intelligence adverse to man. Here were poets, you may say, moved in the first instance to seeing Nature by a keen consciousness of the heroic in the human soul, pitted against awful and ever-present external powers to be struggled with, perhaps conquered. Hostile and minatory fate lurks behind the foam-fangs of the billow, the mists that gather on the precipice. Here is a picture:

They dwell in a dim hidden land,
The wolf-bents they bide in, on the nesses the windy,
The perilous fen-path where the stream of the fell-side
Midst the mists of the nesses wends netherward ever,
The flood under earth. . . .

No hallowed stead it is:
Thence the blending of water-waves ever upriseth

often substantial rights; and these were not the people of Wales, but the Latin provincials in England. London was never besieged or taken by the Saxons, but opened its gates to them; they percolated in, mixing with the original inhabitants; the city remained, in its form of government, a Roman municipality until Plantagenet times, and very largely so until the reign of the first Tudor. No doubt the Danish invasions of the ninth and tenth centuries erased the last distinctions between the Saxons and their Celto-Latin subjects, uniting them against a common enemy. So that when finally the Saxons and Normans merged into one race in the thirteenth century, there could have been very little blood in Europe not represented, so to say, in the veins of this new English people. Such a tale of race-fusion could be told, no doubt, of all the greater nations, if one went back far enough and all the facts were known. It is Nature's method of producing races. For racial purity you must go to your untutored savage: it is your cranish Shilook or Congo pygmy, your Andamanese or Blackfellow, whose fusing and formation happened in remote geological ages, and who has lived aloof and pure-blooded since, who may call the rest of us upstarts and mongrels — even if we be Egyptians, Hindoos or Chinamen.

Wan to the welkin, whenso the wind stirreth
 Weather-storms loathly, until the lift darkens
 And weepeth the heavens.

There you have, perhaps, the early Anglo-Saxon vision at its finest, and when it sees Nature most filled with an inner atmosphere; it is a description of the dwelling-place of the enchanter Grendel, and is from William Morris' translation. This gloom persists through the lyric literature, very generally; sometimes it is coupled with ferocity; these even break out through the Christianity of Caedmon; only when we come to Cynewulf (eighth century) do we miss these dark notes. Both Caedmon and Cynewulf came much too late for any likelihood of their being of pure Anglo-Saxon stock; and curiously enough, if one were asked for Cynewulf's nearest congeners, in feeling and vision, in English literature, one would probably point to Herbert and Vaughan, Welshmen of the seventeenth century, who made religio-mystic verses in English. Anglo-Saxon vision, beginning in the wild grim gloom of *Beowulf*, passed into rather wistful sadness under monastic influence, then, in Cynewulf, to religious joy. But when the English began to sing, it was in this fashion:

When shawes beene sheene, and shradds ful fayre,
 And leeves both large and longe,
 It is merry, walking in the fayre forrest,
 To hear the small birds songe.

The old Celtic bards, on the other hand, so far as one may generalize, had been moved to look at Nature by a sense of something beautiful and mysterious in Nature: a consciousness akin to our own, but vast and only half interpretable; not necessarily hostile at all; often friendly; and if hostile, then working through lures that charm as often as through open opposition. Whether they were gay or sad, nothing is more characteristic of their work than that interplay of human and elemental consciousness. Taliesin says:

I know the imagination of the oak-trees;

and speaks of the God that will be appearing, laden with gifts for the happy,

Out of the seas and the mountains,
 And the waves of the rivers.

Llywarch, fiercely lamenting his old age and his sorrows, hangs his every mood upon some kindred or contrasting one in Nature:

O my crutch, is it not autumn?
 Is not the fern red, the water-flag yellow? —
 Have I not hated that which I love?

O my crutch, is it not the first day of May?
 Are not the furrows ruddy? Is not the young corn rippling?
 The sight of thy handle fills me with anger!

In which melancholy mood also is this from the Irish:

Melodious is the crane, and Oh, melodious is the crane in the marshland of Druimm-na-threnn. . . . 'Tis she that may not save her brood alive.

— And in the sunny, joyous mood is that oft-quoted passage from the Welsh prose romance of *Culhwch and Olwen*, dating from the twelfth century or earlier:

More yellow was her hair than the flower of the broom, and her skin was whiter than the foam of the wave, and more delicate were her hands and her fingers than the blossoms of the wood-anemone in the spray of the meadow-fountain. Wherever she trod, four white trefoils sprang up and blossomed in her footsteps, wherefore she was called Olwen. . . .

— where it is clear that the bard is far less concerned with the maiden he is describing, than with the lovely things of the sun-bright world to which he likens her. He is seeing Nature — a Nature infinitely gay, subtle, delicate and flashing. It is a mature and masterly mode of vision (as is also that of *Beowulf*), of a kind to be found only in an old and highly evolved race: which is of course precisely what the Celts were. (Poetic perceptions are a surer criterion than material civilization.) So also were the Angles and Saxons old and highly evolved, if truth were known, long before ever they landed on British shores. Both Celts and Saxons had evolved a literary atmosphere: both saw through Nature to a life within.

But the English? — Not a bit of it! As soon as they became vocal in song we hear youth in their singing; a clean, sound, unimagi-native, boisterous youth, quite unintrospective; from which, if only on account of its energy, great emprises might be expected. They saw Nature with the eyes of a miching schoolboy, and as an excellent background for practical Robin Hood jokes upon established authority — huge thwackings with the quarterstaff and the like. 'Twas a rude time, but as far removed from savagery as boyhood from old age. Savages do not see Nature with a primitive, but with an outworn vision; with senile, not youthful eyes, and a race-mind from which

reason and creative imagination have long since died, and only fantasy remains. But with these singers of young England, reason and imagination have hardly begun to be. Life is a big tangible joke for them; they love the sunlight and the merrie month of May. Theirs was a "Merrie England" indeed; no adjective in Webster fits it better. Even were their subject tragic, they could see no tragedy in it; their jolliness was too persistent; they knew of no way out of a situation, that did not lead to laughter. So their tragic ballads are poor stuff indeed; unlike the Scottish ones, which often touch the sublime. But this spirit of Robin Hoodism, this desire to be out-of-doors and at play, led them to see Nature, or to begin to see her; and gave them a characteristic vision-mode of their own; which, being found, the way was prepared for Shakespeare, Milton and Keats; and a new line of evolution had begun.

It found its earliest important expression when the race first blossomed into a major poet — Chaucer; but it had been going forward for almost a century before his birth. It began, perhaps, when the wars of the Edwards in Wales, Scotland and France gave the first great filip to the national consciousness. Before, say, 1275 or thereabouts, the literature produced in England since the Norman conquest differed in nowise from what was being written elsewhere in semi-barbarous Europe. Nor was there any true kind of vision in it: your verse-maker saw not the things that be, but the things tradition bade them see: panthers sweet-breathed for some churchly-legendary reason, for example, and the like unchancy wild-fowl. Norman singers got a kind of inspiration from Welsh and Breton bards; and produced metrical romances, mostly on Arthurian subjects, in which there is some degraded trace remaining — to stretch a point in their favor — of Celtic spriteliness; but woefully degraded. For vision of Nature they made you lists of bird and tree and flower names; wherein, perchance you should find the oliphaunt among the forest flowers, and the sparrow-hawk and parrot — sperhawk and popinjay — called song-birds of the English woods. — Into those woods, we may surmise, they had never ventured. — Chaucer parodied them in his *Rhyme of Sir Topas*, which is built of snags from their scrannel-pipe singing. But the English, when they came, put away these foolishnesses; with nationalism appeared a direct mode of looking at Nature. Their hearts and their delight, as they never tire of telling us, were

Under the greenwood tree.

If one goes to the Robin Hood ballads to catch the first glimpse of English poetry, it is because they belong to its first cyclic period — that which blossomed in Chaucer — and represent the natural soil, as it were, out of which his inspiration sprung; it is not implied that they, or any given examples of them, were necessarily written before his birth. Earlier or later, it does not matter; they antedate him spiritually, because folk-verse, and nearer therefore to the primal national sources of inspiration. In them we find the rudiments of his nature-vision. Their singers saw not very much of the sunlit world they sought with such enjoyment; but they saw what they did see in a merry, wholesome and faithful way. What date to ascribe to them, one cannot tell: the thirteenth and fourteenth centuries, or the fifteenth, perhaps. Literary poetry began to show the new spirit in the twelve-seventies; folk-poetry, probably, something earlier. In any case, we could wish no better expression of the nature-vision of this first cycle, than we find in *Sumer is icumin in*, that famous first English song we possess, which certainly belongs to it. Here are two of the three verses, modernized a little for intelligibility:

Summer is a-coming in,
 Loudē sing, cuckoo!
 Groweth seed and bloweth mead,
 And springeth the wood anew;
 Sing, cuckoo!

Ewē bleateth after lamb,
 Loweth after calfē coo;
 Bullock sterteth, buckē verteth,
 Merry sing, cuckoo!

—A really beautiful little lyric, full of the life and sweetness of spring, and a great advance upon anything in the ballads, it must be said. Nothing in it that does not smack of the unspoiled out-of-doors; nothing, either, of delicate imagination or the subtle spirit of poetry. None of the haunted gloom of Beowulf's marshes and nesses; none of the marvelous spiritual possibilities of Taliesin's mountains and river-waves, or the fairy grace of the "blossom of the wood-anemone amidst the spray of the meadow-fountain." It is English and merry; not Saxon and grim, nor Latin and refined, nor Celtic and magical.

On such a mode of vision, Chaucer founded himself. He applied it mostly to men and women; we can recognise it clearly in his treatment of situations and human personalities (for he never guessed the

deeper things about man). He is least himself when most trying to be religious; there is no gloom or spiritual fervor in him: no heredity from *Beowulf*, Cynewulf or Caedmon; on the other hand, there is the seed of the comedian Shakespeare. He is, of course, nine tenths of the time, all for telling his tales: for presenting his characters in full flesh and blood and life, and gossiping pleasantly about them. —A bright and spritely fellow altogether, whose humor, it must be said, all too readily drops into horseplay and coarseness.

On his occasions, though, he will turn from men (and books) to Nature-seeing —

When that the moneth of May
Is come, and that I here the foules synge,
And that the floures gynnyn for to sprynge.—

and then, too, his vision is all merry and honest and English. But he carried the thing farther and deeper than did any other in his age. The landscape, for example, in his *Parlement of Foules*, is seen through a medium of vivid clearness that we have not met with before. A poetic light and color are beginning to manifest; there is a hint of that delicate and diamond atmosphere we find in the description of Olwen.

A garden saw I ful of blosmy bowës
Up-on a river in a grenë mede,
There as ther swetenesse evermore y-now is;
With flourës whitë, blewë, yelwe and rede,
And coldë wellë stremës, no-thyng dede,
That swommen ful of smalë fisches lighte,
With finnës rede and scalës silver-brighte.

— Here, I think, we have the high-tide mark of the cycle in respect to vision; the plain noonlight of *Sumer is icumin in* has received poetic treatment; is rarified and clarified, refined and distilled a little. It is a sign of evolution upon its way, the promise that there should be a going forward. None the less, we may say that the work of this first cycle was to evolve the honest and merry vision; to exercise itself therein, and certify possession of it to the race. For it is this that is the basic note or mode of seeing in English Nature-poetry; and the beginning of all wisdom: if not greatly poetic in itself, the foundation on which all greatly poetic vision is based. Tydain Tad Awen has come in, striking the note of truth; even now P!enydd begins to appear, shining. Hereafter he will make the whole world luminous; and his brothers will fill it with resonant music and the haughty majesty of style.

WHAT IS SAVAGERY? by J. O. Kinnaman, A. M., Ph. D.

LN several preceding articles the writer has promised to take up the question of savagery, and now it seems that the time is ripe for such discussion. First of all, care must be taken in setting limits to our subject; it is so broad that, if we throw down all bars and have before us the limitless plain of popular thought, we shall reach no goal, no conclusion.

In popular fancy, a savage is an individual little removed from brute creation; a wild thing without any of those fundamentals that make for *so-called* civilization; an individual who has some power of speech, some very crude, uncorrelated ideas; one who has no respect for the rights of others, knows only the law of "might makes right," lacks all the finer sensibilities that characterize civilized man; one who holds no sacred ties whatsoever, is cruel in disposition, holding human life very cheap; one whose time is spent in idleness, pursuit of game or the heads of a hostile tribe; one who glories in warfare, the infliction of pain upon anyone but himself; whose heart is full of revenge and hate; who has no religion, no god, no comprehension of aesthetics; who, does he fall into the hands of his enemies, is stoical to the extreme, giving his tormentors no pleasure in his torture.

Such is the popular conception of the savage. But how different are the facts.

If we accept the ascending theory of man's evolution, we encounter difficulties: if we do not accept said theory, we also encounter difficulties. Let us investigate.

The theory states that back in the Eocene (early Tertiary) Age there existed a primate species of anthropoid ape that *may have been* the precursor of the genus Homo. Some time during the latter part of the Tertiary Age, this primate so departed from its original species as to produce a *new* species, the remains of which was found in Java by Dr. Dubois, and given the nomenclature of Pithecanthropus erectus, an anthropoid that was neither ape nor man, an anthropoid creating a line of demarcation above which was man and below which was the anthropoid. Scientists have taken thus a part of the skull cap, a femur bone, and a molar tooth, and given us the "missing link." (?)

The probable next ascending link in the genus Homo was the Eoanthropus Dawsoni from the Piltdown beds of England. This primate or anthropoid *may* be primitive man. This point is not yet settled by scientists.

The next step in the ascending series is the Mauer man, which

without doubt is man, but not man as we know him today. The teeth have the human characteristics, but the mandible proper is that of the anthropoid, shaped for the attachment of heavy and strong masticating muscles.

Following this Mauer man is the so-called Neanderthal man, who was human in all of his characteristics, but differed technically from modern man, which differentiation may be scientifically accounted for.

Let us pause for just one moment in our study and attack the subject now from another angle. The *Pithecanthropus erectus* was neither anthropoid nor Homo. His chances for reversion were still very great, for the differentiation of his characteristics from the primate pure and simple lay in the formation of his teeth and capacity of his skull. He was only 400 c.cm. from or above the anthropoid in capacity, and 550 c. cm. below the lowest type of genus Homo. He had not yet reached the medial line between anthropoid and Homo. *Reversion to type* would be the law here rather than the creation of new and advanced type. If the general law of reversion were not operative, yet there would be the tendency for the law of degeneracy to assert its rights. However, two other laws would come to the support of progressive development, *vis.*, the survival of the fittest, and the law of natural selection. Thus we find two laws aiding his development and two opposing it. Wherein was the balance of power that caused the Anthropoid to develop the *Pithecanthropus*, the *Pithecanthropus* the *Eoanthropus*, and the *Eoanthropus* the Mauer man? Why did the *Pithecanthropus* develop the human tooth? What peculiar elements in his environments caused the metamorphosis of the canine teeth? What developed the chin? The answers to these questions would require another line of investigation, which at some later date we may take up.

It is probable, according to this line of reasoning, that primitive man's habitat and that of his precursor were arboreal. This would be true for several reasons, among which would be protection from his natural enemies, and the ease of moving from place to place, thus avoiding the impenetrable tropical undergrowth. His hands were adapted to grasping and retaining the grip; his feet perhaps were also adapted to grasping, to a certain extent. His teeth, though being also adapted to the tearing of flesh, would seem to indicate that his diet was mainly vegetable. Then through the ages, he lost many things: the hair upon his body became less and less: his arms became

shorter; his paths of travel ceased to be the trees, and he spent most of the daylight upon the ground, finally deserting the trees and making caves his place of abode.

If this picture be true to facts, then what was the degree of mentality of primitive man? By primitive man I mean the creature who had so far removed himself by special differentiation from his primate ancestors as to make reversion to type impossible. He had reached a stage where his type must progress, or become extinct. But I ask again, what was the mentality of this primitive man?

The cranial capacity of the largest anthropoid measures scarcely 600 c. cm.; the Pithecanthropus measures approximately 900 c. cm.; the Eoanthropus *circa* 1070 c. cm.; and there is no way of estimating the Mauer man; Gibraltar man *circa* 1100 c. cm. (the Gibraltar skull is probably that of a female), cephalic index 76 or 77; Homo neanderthalensis, cranial capacity, 1033 c. cm. according to Schaffhausen, 1230 c. cm. according to Huxley, 1234 c. cm. according to Schwalbe. The cephalic index *circa* 73.1. Following these come the Spy nos. 1 and 2, with cephalic indices 72.4 and 77 respectively.

The cranial capacity of an average Caucasian female is *circa* 1350 c. cm., and that of the male 1500 c. cm.

If cranial capacity has any bearing on intellectuality, a little study of these figures will aid us to form a conception of the intellectuality of these early representatives of humanity. The Pithecanthropus was 300 c. cm. capacity above the highest primate, or he stood in the ratio of 2 : 3. The Eoanthropus stood 170 c. cm. above the Pithecanthropus, his gain being only .08411 plus. The Gibraltar skull shows even less advance — .0272 plus.

The Homo neanderthalensis more nearly approaches Homo sapiens with a capacity ranging from 1033 to 1234 c. cm. It must be in this latter capacity that man began to develop his reasoning powers, as we think of development. His mentality prior to that time must have been devoted almost exclusively to the obtaining of food and evading his natural enemies. He was not physically able, without artificial means of offense and defense, to contend with the fierce and powerful animals around him, especially after he deserted his arboreal habitat and took to caves.

At what stage in his evolution did man begin to use artificial means of offense and defense against his natural enemies? It has been proven quite conclusively that anthropoids of themselves do not learn

the use of clubs, sticks, the power of a cast stone, etc. Then how did man blunder upon such things? If eoliths were his first attempts at manufacturing artifacts, what were their use? How long did it take him to struggle through the Rough Stone Age before he learned to polish by friction and thus create an advanced stage, the Polished Stone Age?

If man passed through this development physically, *i. e.*, from a brain-capacity of 900 c. cm. to 1350 c. cm., and it took him untold and unnumbered ages to do so, a conservative estimate of which is about 1,500,000 years — how could it possibly come to pass that he could survive, since his chances of surviving in the midst of such animals as the saber-toothed tiger and allied species, amidst the reptilian species, climatic conditions, and so on, would be about one to a million?

But for the sake of argument let us allow the supposition that this anthropoid-man did survive the many vicissitudes of his early existence, left his arboreal habitat, and began to live upon the earth a greater part of the time. At this point of his development his dangers and perils were greater than ever, for he gradually lost his ability to climb, and was no longer at home in the trees; his struggle for existence was more strenuous than formerly. At this point the question arises: What makes him *Homo sapiens* — environment or cranial capacity?

Let us suppose that man has reached the point at which he manufactures his *first* artifact, and let that artifact be the eolith or some other tool which requires purpose in its manufacture, this purpose necessitating *reasoning* from *cause to effect*. This mental act is the *psychic line of demarcation* between brute and man. It is generally conceded by psychologists that the higher order of brutes have certain kinds of reasoning faculties, but they cannot connect cause and effect, they cannot span from the known to the related unknown. When the genus *Homo* reached the stage of mental discernment where he realized cause and effect, just that moment he became *man*. From that moment he was not dependent upon *instinct* (whatever that may be) for the preservation of his species, but he could deliberately plan, nullify or create certain elements in his environment, and thus assure the propagation of the species, likewise improve upon his environment.

It is an axiom of biologists and psychologists that the child repeats the history of the race. When the child is born it is blind, deaf, and, as far as the mind is concerned, it has none, or has mind only in poten-

tiality, *i. e.*, the possibility of conscious intellectuality. It seems to have one instinct, *viz.*, to feed, but this is *not* a conscious effort of the something we call mind or ego. At the end of about the sixth week the child apparently begins to be able to see, hear, and have consciousness of its own being; in some it may begin earlier, in others later, somewhat. To what stage of evolution does this consciousness of being correspond? To the *Homo sapiens* stage?

After the dawning of consciousness of being, the child acquires knowledge through his physical senses, the last being that of articulate speech; until some time after the child has acquired the art of speech he is gaining *knowledge*, not *information*. Just at what stage knowledge alone ceases has not been determined, but, the moment the child can understand and assimilate spoken language, just that moment he begins to acquire information, or that which is imparted by another individual and not acquired through any of the physical senses. At this point it is well for us to distinguish carefully between knowledge and information, for, they are *not* synonymous. Knowledge is that which is acquired or procured through the physical senses; information, the reflex of knowledge acquired by an individual but imparted to another through some medium of communication.

The sense of taste seems to be the first developed in the child, then touch, lastly sight. The child associates and correlates impressions, passing from the simple to the compound, from the known to the unknown: at the latter stage, deduction becomes reason.

If the human being evolved as outlined above, then it would seem that *all races* should now be in the same stage of so-called civilization, and that the most advanced stage of today. But this is far from true, the very contrary being the fact. We have all stages from the palaeolithic to the highest found in Europe and America.

It is proper at this time to ask what is meant by the term "civilization." There are many meanings, various, of the term, each applicable in accordance as the view-point is taken. It seems to the writer that when it is reduced to its ultimate, the definition should be: *The differentiation of mode of thought.*

Psychologically speaking, each and every act of mind or thought exists as an entity already in the universe, having existed there from the beginning of Eternity, if such paradox is allowable, existing in the form of vibration, if you please. Then the human mind is another form of vibration, and when the thought-wave-entity and the human-

mind-entity vibrate in harmony, like two piano strings, then the human mind has brought forth a new thought, new to it, often, perhaps new to the rest of humanity. Thus like Kepler we are led to exclaim: "God, I think my thoughts after Thee!"

Civilized man, today, is consuming his time discovering the thought-entities of the universe, which thought-entities we call Laws. That which transcends present knowledge or discovery, the mass of civilized man today calls miracle, in which he assumes, as a cloak to his own ignorance, that the First Cause, or God, transgresses his own laws which he has formulated for the purpose of governing the Cosmos. Civilized man the world over prays daily to his God, trying to bribe Him to transgress or suspend some universal law in order to satisfy some petty selfish motive of the petitioner. Thus the Kaiser implores God to bestow victory upon his arms, while the King of England petitions the same Divinity to do likewise by him.

The aboriginal Australian shudders at the sound of thunder and huddles upon the ground as the torrents of rain descend; he petitions his fetish or god to protect him against the anger of the sky-fire and his enemies in the form of other tribes. The Kaiser and the King of England have *faith* in their God. Which is right, which is wrong? To what is this conflicting and this diverse faith due? The differentiation of mode of thought.

The Christian *without* reasoning places his faith both for this life and his supposed future in the Christ of his Βίβλος, and considers all opposing faiths as wrong in basic principles; the Mohammedan denies the Christian's Christ, but places in his stead Mohammed, the greatest of the prophets, denies the Trinity, and pins his faith to Allah, the one and only God. The Fann cannibal on the Congo has his beliefs, founded on the teachings and traditions of countless ages. He believes his fetish is able to produce rain, abundant crops, protect him from his enemies, make his wives prolific, his sons strong and manly, his warriors brave, his enemies afraid, crown his arms with victory, and in the words of the Psalmist, make him "to lie down in green pastures." I go to my cannibal chief and try to explain to him my mode of life, my mode of thought, my system of belief, my faith in the present, and my hope for the future. But my efforts are futile, for, while he may understand my words and comprehend their meaning, yet there remains the barrier of untold thousands of years of "mode of thought." Then our savage chief in his turn attempts to demon-

strate where I am wrong, where my mode of life is, to say the least, very queer, and my belief utterly untenable. He tells me what his god has done for him and his people, but he cannot convince me. I am inclined to disregard his argument and call his faith superstition and ignorance — the differentiation of mode of thought. Which of us is right, which wrong? Back of me is the accumulated tradition, both oral and written, of the European race of more than thirty centuries; back of him the traditions of the Ethiopian race for the same period, and perhaps much longer. Our modes of thought have become crystallized, and each of us is incapable of lifting himself out of the “rut,” if such “rut” really exists. I, in my arrogance and egotism, assume the rôle of *teacher* to my so-called *savage* brother, and try to coerce him into my *modus operandi*. I may apparently succeed through the use of force, provided I have it, or he may serve me up as a dainty, toothsome morsel, provided he has the power. If he succeeds, for the time being, in coercing me, and does serve me for dinner, does that act make him a savage? He would not have treated me thus if he had not considered me an enemy worthy of his steel, and at the same time pleasing the divinity to whom he considers himself accountable.

If on the other hand, I coerce him, by physical force, to the acceptance of the (at least outward) elements of my so-called civilization, what is the result upon him? He goes down to extinction, he and his whole race. Who has committed the greater moral offense, the chief in that he offered me up as a dainty table morsel, or I who have been the cause of his extinction? Is my savage chief a *savage*? What do we mean by the term *savage*? We usually vaunt ourselves on our superior knowledge and superior race. Am I superior simply because I happen to be cognizant of some things of which he is not? If I am superior in some respects, he, on the other hand, is far superior in other regards. If I were thrown upon my own resources in his surroundings, how long would I survive?

Do we call the child a *savage* because he knows naught of classical archaeology or ethnology or anthropology? Does the scientist call me a *savage* because I do not know physics and chemistry? He has just as much right to call me a savage from his view-point as I have to indicate thus my dusky friend on the Congo. Does the astronomer call the civil engineer a savage? Does the doctor of medicine call the doctor of philosophy a savage? No! each honors the other for the part he is taking in furtherance of civilization. The differentiation of

thought-activity does *not* make the difference between the so-called civilized man and the so-called savage. It merely differentiates the personal equation. The differentiation of thought-activities and personal equations produce several kinds of civilizations simultaneously; then the differentiation of the modes of thought produce several kinds of civic equations, and, thus we have several degrees or kinds of civilization in operation at the same moment.

If the above be true, there exists no such state of being or stage of development as savagery, and, as a corollary, there is no such person as a savage.

Let us attack the subject from another angle. We shall not further discuss the possibility or probability of man's evolution from primate through *Pithecanthropus erectus*, *Homo neanderthalensis*, and so on, but shall take it for granted that man has evolved, has gray matter to fill his cranial cavity, that he is a reasoning being who produces results in the material world, a being who can adapt himself to environment, or, if not satisfied with the environment, change it, modify it to suit his needs. It was and is this ability to change his environment, rather than to adapt himself to existing conditions that distinguishes him from the brute creation. The animal undergoes such physiological changes as adapts it to the peculiar conditions under which it may find itself. The ordinary house-cat placed in a cold-storage room will develop a coat of fur adapted to the temperature. In this regard man fundamentally differs. He does not change physiologically to adapt himself to environment, but changes environment to accord with, not his needs, but his desires.

Thus he builds cities, converts deserts into smiling gardens, digs canals, constructs dams, designs aqueducts of solid masonry many miles in length, digs into the earth to acquire the different metals for economic use and ornament, builds ships to bridge the watery wastes, constructs pyramids in which to encase himself after death, builds mighty temples in which to worship his gods, creates great libraries to preserve his learning and erudition and hand it on to posterity, thus "building a monument more enduring than marble." Thus the Tigris-Euphrates valley has beheld mighty civilizations rise, develop, and fall. The Akkadian contributed his share, followed by the Sumerian, who contributed his mite, and then ceased to exist; then the Babylonian and Babylonia; Babylon converted the mighty desert

plain into a veritable paradise, builded the city that today symbolizes the extreme luxury of civilization, but where is it today? A *tel* in the midst of the Babylonian plain, a ruin of interest only to the archaeologist, a mound of earth, brick and bitumen, the remains of a glorious but forgotten past.

The different civilizations rose, developed, fulfilled their missions, and fell, forgotten by mankind. Egypt, Greece, Carthage, Rome, in turn grew, developed, decayed, and we have only fragments of their history to make us aware of their existence. On the western hemisphere we have parallel cases. Peru, Mexico, the great Southwest of the United States has its history, its civilizations that rose and fell, and we have only the great cliff-dwellings in the United States, ruined palaces, pyramids, temples in Mexico and Peru to mark the passing of great civilizations. We have to date discovered no Rosetta stone by which we may interpret the hieroglyphics that still remain to mark the fact that these unknown people had a written language. Yet we have scientists who call these founders of civilization, savages.

It is thought that the aborigines of Australia are the living representatives of the most primitive type of mankind. Their intelligence *seems* to be extremely low. Is it not just *seemingly* thus? They have fixed social customs, fixed moral codes, and established theology. Are not these the foundation-stones of civilization? They have the fundamental group, the family, consisting of mother, father and children; they recognise consanguinity; they have their social customs in regard to marriage, puberty of both male and female, rituals that border on theology, clan organization, tribal organization, the individual rights of property. They possess fundamental religious rituals and ceremonials. So-called civilization is founded upon the same principles, only they are, perhaps, more highly developed, or mayhap, more degenerated.

The next line of ascent is the Fuegian, whom some anthropologists consider more primitive than the Australian, but the consensus of opinion considers the Fuegian second in primitiveness.

We do not know very much about this people: they have not been as extensively studied as others more favorably situated. But their customs seem about on a par with the Australian.

Now the question arises: Are these people the most primitive of living races, or are they degenerates? Anthropologically we cannot

deny the possibility of degeneracy. Is it the resultant of isolation through untold and uncounted ages, climatic conditions, nutrition, in short, environment; or the survival of the *unfittest*? Napoleon diminished the stature of Frenchmen by several inches as a resultant of his wars, since the *fittest did not survive*, but perished upon the battlefield.

Some time during the latter part of the Tertiary Age, Australia was cut off as it is today, isolated completely as far as communication with any other land body was concerned, and thus we have today the survival of the Tertiary fauna and flora upon that continent.

Now one of two conditions must obtain *in re* the Australian: either he is an indigenous survival from the Tertiary Age or he migrated in the early Quaternary epoch. His traditions seem to support the latter view, and anthropologically he seems to be a living representative of the Neanderthal man. But, if he is a representative of the Neanderthal man, he is a degenerate representative. This degeneracy is probably due to causes enumerated above, *viz.*, isolation, survival of the *unfittest*, through war, famine or disease; also, close intermarriage through long ages would tend toward degeneracy, infertility and extinction; such seems the law of too high specialization. This high specialization finally degenerates into idiocy, imbecility, "retarded development."

When "retarded development" and imbecility reach the stage at which they appear to be the normal state, it may be possible that the condition then prevails which has commonly been denominated "savagery" or the primitive state.

The writer is doubtful whether Australian or Fuegian represents primitive man. If we take geology as a witness, together with astrophysics, astronomy, botany and zoology, it would seem strongly probable that the original home of the genus *Homo* was the Arctic Continent, and that the blonde, flaxen-haired Lapp is the living representative of primitive man.

Then came the change in the ecliptic and a corresponding fall of temperature around the arctic lands. The animals retreated before the increasing cold, found new homes on what is now the European continent, when again their successors were compelled to retreat to the Equatorial region in order to survive.

Man, on the other hand, *i. e.*, some men, did not retreat before the falling temperature, unheaving lands, and advancing glaciers; in-

stead, he battled with his environment and conquered. The weak, the unfit, the incompetent perished, it is true, but the fittest and the best of the race survived, lived, flourished, wrung a livelihood from unfavorable environment, and developed a civilization adapted to the reign of the conditions under which they lived. This necessity to conquer their environment or perish, caused activity of mind such as mankind had not previously seen. Thus developed a race both strong and energetic in mind and body.

The part that migrated with the animals were compelled, in order to protect themselves from the intense rays of the sun, to develop pigments that would nullify these rays; likewise certain other physiological nullifications took place, the struggle for existence became less severe, for the food was automatically produced, and clothing, in the proper sense of the word, was not needed. The necessity for effort was nullified, and, of course, effort ceased. It is a psychic law that the mind cannot stand still; it must progress, or otherwise a retrogression takes place.

Thus in one area, due to necessity, development proceeds, while in another area, due to lack of necessity, development does not proceed, but crystallizes, and thus remains for untold ages.

The Caucasian race sometimes flatters itself that it has always struggled upward. This may be true as a general principle, but it has had its lapses. Greece seemed to reach the zenith of human thought; the Dark Ages mark a relapse from that zenith, while the Renaissance marks the beginning of the revival. Nor have we yet regained the pinnacle from which we fell.

From the foregoing, it is patent that the following conclusions may be drawn: (1) It is possible that man physically rose through successive stages from a stock common to the anthropoid, the Tertiary root-stock, through ordinate steps to *Pithecanthropus erectus*, and finally to genus *Homo*. (2) Man, as man, possessed from the first that something which set him in a class by himself, as distinct from the rest of the animal kingdom. (3) Intelligence has been developed to differing degrees of efficiency, that efficiency being a *variant* that controls the direction in which the intellectual or neuronc energy shall be projected, which projection becomes the characteristic of that particular development or stage of development.

It would seem to us that no such stage as savagery in the absolute exists or has ever existed. Civilization is the differentiation of mode

of thought, this mode of thought being controlled, in the main, by external stimuli, or environment.

All men are endowed with a broad, general native ability, *i. e.*, capacity or predisposition to improve upon environment due to nature, to overcome its resistance, and to propagate the race. Native, or innate ability seems to be nearly par for all races, with few exceptions, due to cranial capacity, cerebral index, and general activities of the neural system. This difference may be accounted for upon a biological basis.

Then we can safely conclude that no man or race ever was or is savage or in a state of savagery in the absolute, in fact, no such condition is psychologically possible.

Man has always been advancing in civilization or retrogressing; there is possible no medial stage. Each stage in which we find him today or in the past marks only a mile-post in his progress or retrogression. The highest type of civilization has no standard, and is subject to constant, continual changes, changes operating in a forward or backward, or, perhaps, in a spiral movement. Who knows?

By way of commentary on the topics dealt with in the above interesting and able article, a few observations may be offered from the point of view of an old student of Theosophy.

The writer has certainly brought out the fact that the theorists are endeavoring to solve a very vast problem on the strength of very scanty evidence. The few and scattered remains of ancient man discovered cannot be accepted as sufficient to support any theory whatever as to human evolution; the record is far too scanty and fragmentary. The various theorists are at odds with one another over these "evidences," as is well known; and each fresh discovery of the kind adds new complexities to the problem. So far as it is possible to obtain a general idea from this evidence, it may be said to sum itself up in the conclusion that, throughout the whole extent of time over which the evidence extends, the earth was peopled with a variety of human types, not differing on the whole from those which inhabit it today. And withal, the genus Man remains true to his single species. No trace of a missing link can be found; nor can it ever be found—in the sense demanded by the theories. The anthropoids are described as the remnants of a certain human race which lived millions of years ago and was guilty of certain faults that gave rise to a degenerate and bestial product. Since that remote epoch, these creatures have progressed very little. For there is no evolution from the animal to the human kingdom without the aid of that divine light of intelligence that is characteristic of man.

It is stated further that Man, when he inhabited the earth as a *physical being* millions of years ago, was already a complete being, so far as his physical body is

concerned. It is impossible to gain a clear idea of human evolution without recognising that man is dual, being god as well as animal; and that, while biologically he has evidences that his body was derived from the lower kingdoms, yet mentally and spiritually his evolution is not from below but from above. His Divine ancestors are the Mānasaputras or Sons of Mind; they who, in the early days, imparted to him their own intelligence.

Civilization ebbs and flows in accordance with a law of cycles; and the so-called savage races are for the most part people with memories of bygone times when their races were great and powerful. In other words, they are (racially speaking) on the decline, just as Dr. Kinnaman suggests. But, bearing in mind the fact of Reincarnation, it will be understood that even though a race may be passing away, the individual souls inhabiting it may be on the ascent. Without Reincarnation we can scarcely hope to solve the problem of human evolution. A soul gathers and garners experience with each rebirth; and so, passing on, communicates the light to other races.

Postulating the theories of most evolutionists, it would be impossible to explain how and why a given race of animals should casually develop such marvelous faculties as those of man, while other animal races remained relatively the same; it would be impossible to explain this *without* also postulating the entry of some entirely new and most potent factor. Hence the Theosophical teaching affords an adequate explanation for existing facts. It accepts as an indisputable fact the existence of this marvelous self-perfecting power in Man, and proceeds to account for it in the only logical way. It is necessary to accept Mind as a primary postulate, otherwise all speculation becomes absurd; and while it may be feasible to pursue many scientific inquiries for a considerable distance without trenching on the domain of metaphysics, the case is far otherwise when we are dealing with Man. His intelligence has to be accounted for somehow, whether we choose to regard it as having been inherent from the beginning in the primeval jelly-speck, or whether we conceive it as having been imparted at some particular stage from an outside source.

As regards the Australians, mentioned in the paper, *The Secret Doctrine* describes them as descendants of the Lemurian or Third Root-Race; though of course there may have been later immigrations from other lands. And as regards the primitive home of humanity, it is possible to mention various localities, some above the waves and some below, as the dispersing points of humanity at various stages of its long history. Thus all the various theories may hope for a grain of truth for themselves, yet none of them can claim to the possession of the whole.



IN the beginning of time great sages from other spheres impressed the plastic nature of man with imperishable axioms both of morals and mathematics. These endure through all changes of governments, society, and civilizations; they will never fade, even unto the last great seventh knell which will close the Manvantara.— *Ancient Rock Inscription*

THEOSOPHY IN PRACTICE: by I. L. H. Jr.

THE DUALITY OF HUMAN NATURE



N inquirer once asked what were the *principal* teachings of Theosophy which gave its students such boundless confidence in it; and the answer was what Shakespeare's beautiful Rosalind said to Orlando in reply to a very different question: "There were none principal; they were all like one another, as halfpence." It is impossible to say that one measure of a Beethoven symphony is more important than another; so is it impossible to say that any Theosophical doctrine is more essential than another. Each measure in the symphony is necessary for the whole, and each tenet of Theosophy is but one link in the great thought-chain which the disciple does not completely fashion until he has attained to self-knowledge.

But just as in the great Master's "Pastoral Symphony" there is one beautiful theme that forever suggests the whole, and reminds one always of moving lightly along a placid stream with the blue sky overhead, green trees on either shore, and Nature's feathered songsters singing to the accompaniment of the lapping wavelets, so there is one theme in the great Theosophic Symphony which is perpetually echoing in the disciple's mind as he moves along the stream of life. And this is the teaching of the duality of human nature.

For an adequate comprehension of this teaching, it is necessary to understand the Theosophical doctrine of the seven principles of man, which may be found clearly and simply explained on page 89 of the Point Loma Edition of *The Key to Theosophy*, by H. P. Blavatsky. Briefly, Theosophy teaches that man is made up of two natures, variously described as the higher and the lower, the god and the beast, the immortal and the mortal, the angel and the demon, the incorruptible and the corruptible, the spiritual and the animal, etc. The higher nature is divided into three principles and the lower into four; and between this higher triad and the lower quaternary does our center of consciousness forever hover—now aspiring towards the god-like qualities of the higher nature, and now yielding to the seductions of the animal soul. Thus the mind of man is at one time the mirror that reflects the "Image of God," and at another time the "playground of the senses," which delude, corrupt, and may eventually destroy that which makes us different from merely ratiocinating animals. Once gain a clear understanding of this teaching of the duality of human nature, and season your understanding with a knowledge of the doc-

trines of Karma and Reincarnation, etc., and all the contradictions in human nature seen in the history of great and small men of the past, and in the lives of your contemporaries, and best of all in your own life, will disappear.

In the *Bhagavad-Gîtâ* or “Book of Devotion,” as translated by William Q. Judge, the second great Theosophical Teacher of modern times, and dedicated by him “to those who truly love their fellowmen,” we find that Chapter XVI treats of “Devotion through Discrimination between Godlike and Demoniactal Natures.” And here we read:

Fearlessness, sincerity, assiduity in devotion, generosity, self-restraint, piety, and alms-giving, study, mortification and rectitude; harmlessness, veracity, and freedom from anger, resignation, equanimity, and not speaking of the faults of others, universal compassion, modesty and mildness; patience, power, fortitude and purity, discretion, dignity, unrevengfulness and freedom from conceit—these are the marks of him whose virtues are of a godlike character. . . . Those, . . . who are born with demoniactal dispositions are marked by hypocrisy, pride, anger, presumption, harshness of speech, and ignorance. . . . There are two kinds of natures in beings in this world, that which is godlike, and the other which is demoniactal; the godlike hath been fully declared, hear now from me, . . . what the demoniactal is.

Those who are born with the demoniactal disposition . . . know not purity nor right behavior, they possess no truthfulness. They deny that the universe has any truth in it, saying it is not governed by law, declaring that it hath no Spirit; they say creatures are produced alone through the union of the sexes, and that all is for enjoyment only. Maintaining this view, their souls being ruined, their minds contracted, with natures perverted, enemies of the world, they are born to destroy. They indulge insatiable desires, are full of hypocrisy, fast-fixed in false beliefs through their delusions. They indulge in unlimited reflections which end only in annihilation, convinced until death that the enjoyment of the objects of their desires is the supreme good. Fast-bound by the hundred chords of desire, prone to lust and anger, they seek by injustice and the accumulation of wealth for the gratification of their own lusts and appetites. “This today hath been acquired by me, and that object of my heart I shall obtain; this wealth I have, and that also shall be mine. This foe have I already slain, and others will I forthwith vanquish; I am the lord, I am powerful, and I am happy. I am rich and with precedence among men; where is there another like unto me? I shall make sacrifices, give alms, and enjoy.” In this manner do those speak who are deluded. Confounded by all manner of desires, entangled in the net of delusion, firmly attached to the gratification of their desires, they descend into hell. Esteeming themselves very highly, self-willed, full of pride and ever in pursuit of riches, they perform worship with hypocrisy . . . only for outward show.

In studying the present condition of the world—especially of Europe—after “discriminating between the godlike and demoniactal

natures," one is made painfully conscious of the fact that there has not been much evidence of the godlike nature in this titanic struggle. Indeed, is there much evidence of the godlike nature anywhere? Not *much* — but heaven be praised, there is still *some!* Else had the world been little better than a shambles or foul dumping-ground for the fallen angels who were not fit to inhabit more celestial regions.

We are taught that the divine nature in man, if given half a chance to manifest as lord of the body and mind (and it is a question of personal choice in each individual), can redeem this old world of ours. Our Leaders have repeated over and over again that in the application of Theosophical principles to the daily life of humanity lies the solution of all the problems that confront us. And this assertion every earnest student of Theosophy is ready to echo, for the reason that he has found it so in his own life and in his own circle — however limited that circle may outwardly appear.

Having been a student of Katherine Tingley's from childhood, the writer feels perfectly confident that, in the universal application of the teachings of Theosophy, as demonstrated by Katherine Tingley in her Râja-Yoga School and College, lies the only *permanent* cure for all disharmony and misery in the world — national or international, personal or general. Any system of compromise or force will never *permanently* stop bloodshed and strife. Any system which is not built on the sure foundation of spiritual knowledge and a reliance on the divine nature in man will at best be but a temporary palliative — it cannot permanently cure. It will be dealing with *effects* and not with *causes*. Thus have we been taught by Katherine Tingley.

The world is in chains in the truest sense. Tom Paine said:

What are the iron chains that *hands* have wrought?

The hardest chain to break is made of *thought*.

How shall we break these chains? Learn to think rightly. Who will teach us? Carlyle says somewhere in his lecture on "The Hero as King," that if Cromwell had been supported by millions instead of only by tens and hundreds, all England might have become a *Christian* land! The sincere Theosophist is firmly convinced that if Katherine Tingley were supported by millions and millions, as she is by hundreds and thousands, there could be no war in Europe today, and the terrible incubus of so-called "preparedness," of distrust and brutality, would be lifted. How do we know this? Because she does not waste her precious time meddling with *effects* and *remedies*: she gets down

to fundamental *causes*, and applies the old adage that "An ounce of prevention is worth a pound of cure."

What is the principal cause of the present conflict and separateness in the human family? One of the Greek Sages said that nothing but the body and its desires was the cause of all disharmony in the world. The present war in Europe the result of bodily desires? — Not *directly*, perhaps; but *indirectly*, most certainly. Listen to this from the *Bhagavad-Gîtâ*, and trace the connexion between the body and its desires and all the wrong in the world:

ARJUNA: By what . . . is man propelled to commit offenses; seemingly against his will and as if constrained by some secret force?

KRISHNA: It is lust which instigates him. It is passion, . . . insatiable, and full of sin. Know this to be the enemy of man on earth. . . . By this — the constant enemy of the wise man, formed from desire which rageth like fire and is never to be appeased — is discriminative knowledge surrounded. Its empire is over the senses and organs, the thinking principle and the discriminating faculty also; by means of these it cloudeth discrimination and deludeth the Lord of the body. Therefore, . . . thou shouldst conquer this sin which is the destroyer of knowledge and of spiritual discernment.

Thus it is evident that, while the desires of the body may not be the *immediate* promptings which lead to all strife and conflict, yet it is the gratification of these desires in one form or another which "cloudeth discrimination and deludeth the Lord of the body," and which is "the destroyer of knowledge and of spiritual discernment." And without knowledge and spiritual discernment, how can we hope to avoid strife and conflict? Thus the old Greek Sage was quite right.

H. P. Blavatsky, our first Teacher, wrote: "The one terrible and only cause of the disturbance of harmony is selfishness." This in no sense contradicts the words of the Greek Sage. It is more explanatory than antithetical. It is only the lower nature of man which is selfish. The higher nature is always unselfish, compassionate, and just; for it is always conscious of being at one with the spiritual side, the higher nature, of every other being.

It should be remembered that the brain-mind of man, unless illuminated by the light of the Higher Self, is, according to Theosophy, just as much a part of the lower, animal, personal self as are the purely animal functions, such as eating and sleeping, breathing and reproduction, living and dying. Hence the great error of our modern educational methods in placing intellectual achievements on a pedestal as

the final goal. "Even ignorance," we are taught in Theosophy, "is better than head-learning with no soul-wisdom to illuminate and guide it." The selfish man never can hope to attain soul-wisdom, which really means self-knowledge; for "self-knowledge is of loving deeds the child." Neither can the selfish man ever hope to become the Lord of his own body; for his very selfishness is a part of that body, and "self-preservation is the first law of nature"—or of the lower aspect of nature, we should prefer to say.

It is always well to turn to original sources for information; and so to illustrate this point further, I will quote again from H. P. Blavatsky's writings:

Every human organ and each cell in the latter has a keyboard of its own, like that of a piano, only that it registers and emits sensations instead of sounds. Every key contains the potentiality of good or bad, of producing harmony or disharmony. This depends on the impulse given and the combinations produced; If the impulse comes from the "Wisdom above," the Force applied being noetic or spiritual, the results will be actions worthy of the divine propeller; if from the "terrestrial, devilish wisdom" (psychic power), man's activities will be selfish, based solely on the exigencies of his physical, hence animal, nature. The above may sound to the average reader as pure nonsense; but every Theosophist must understand when told that . . . the cells of his body answer to both physical and spiritual impulses.

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.

This dual aspect of man will explain the shocking contradictions in the lives of some of the world's greatest geniuses; and we believe that the main distinction between a mere genius and a true spiritual Teacher is that the mind of the latter responds *only* to the "breath of the divine Fiat," whereas the mere genius *sometimes* responds to the "strong terrestrial wind, impregnated with animal effluvia." Many men, alas! seem rarely to respond to anything else! We do not believe that it was the "breath of the divine Fiat . . . brushing softly over

the strings of pure silver" of Poe's Aeolian harp, when he wrote *The Murders in the Rue Morgue*, or *Annabel Lee*, or *The Raven*. Music there is, to be sure; but it is of the catgut variety. The divine breath is not to be found in charnel houses or "tombs by the sea." It is always present in the sunshine, on the mountain heights, or under Heaven's lightning, if you will; but it has naught to do with ravens and trained gorilla cut-throats. Most of Poe's word-pictures seem to be the echoes in a great intellect of the animal chords vibrating in anything but a wholesome manner. The same may be found in Dean Swift, as in that terrible *Modest Proposal* of his; and it is running all through Byron. Poor Byron! Is there a more pitiful spectacle in all literature? Cursed with a terrible heredity, revolting against cant, but without the self-control necessary to the true reformer, he plunged into excesses that were almost as disgusting as the hypocrisy which he abhorred. And yet the Divine did speak in him at times, as when he wrote:

What signifies *self*? . . . The mere selfish calculation ought never to be made on such occasions; and, at present, it shall not be computed by me. . . . I should almost regret that my own affairs went well, when those of nations are in peril.

And then, what a self-revelation is here! what an acknowledgment of the duality of human nature! —

Like the Chaldaean, he could watch the stars,
Till he had peopled them with beings bright
As their own beams; and earth, and earth-born jars,
And human frailties were forgotten quite:
Could he have kept his spirit to that flight
He had been happy; but this clay will sink
Its spark immortal, envying it the light
To which it mounts, as if to break the link
That keeps us from yon heaven which woos us to its brink.

What if poor Byron had had a Teacher like Katherine Tingley, whom he could forever love and honor, and who, with the tenderness of a mother and the wisdom of a Seer could have saved him from breaking "the link that keeps us from yon heaven which woos us to its brink." Does he not feel the need of such a Teacher, when he cries in bitterness, but at the same time with the courage of the hero:

And thus, untaught in youth my heart to tame,
My springs of life were poison'd. 'Tis too late!
Yet I am changed; though still enough the same
In strength to bear what time can not abate,
And feed on bitter fruits without accusing Fate.

Byron's life is to me one of the greatest lessons in the duality of human nature I have ever studied. Untaught in his youth his heart to tame, the springs of his life were poisoned, till it was too late! And he failed — or at best only partially succeeded in fulfilling his mission. Hypocrisy in his own country spurned him on account of his excesses — and yet read his pictures of vice in *Don Juan* with as much relish as they ate their juicy roast-beef! And Byron spat on hypocrisy, but neglected to purify himself. *So of course* he failed!

What might not a Teacher like Katherine Tingley have done for such a character as Byron, with a nature which was so strong in both directions? We can only speculate; but inasmuch as we are all miniature Byrons, we can tell what she has done for us. I believe the first lesson she would have taught him, would have been something that is as old as the ages — as indeed is Theosophy itself — but which in the light of the present discussion becomes something more than a mere figure of speech; to wit, that the body is the temple of the living Christ; or, as Novalis expresses it, "Every created man is a revelation in the flesh."

It is by teaching men so to live that they continually regard the body as the temple of the living Christ, that Katherine Tingley lays the foundation for a regenerated humanity. And with the student who has sincerely striven to profit by her teachings, this is not a mere theory — it is an ever-present consciousness; and one who so regards his body would no more think of allowing his appetites and selfish desires to run riot in his adytum, than the priestess of the temple of Apollo would permit her sanctuary to be desecrated by the degenerate bacchanalia or the wild frenzies of the Maenads.

In this connexion I am reminded of a warning given by H. P. Blavatsky to her students as to the delusions that often beset the path of those who seek spiritual knowledge half-heartedly. She writes:

There are those whose reasoning powers have been so distorted by foreign influences that they imagine that animal passions can be so sublimated and elevated that their fury, force and fire can, so to speak, be turned inwards; that they can be stored and shut up in one's breast, until their energy is, not expanded, but turned toward higher and more holy purposes; namely, *until their collective and unexpended strength enables their possessor to enter the true Sanctuary of the Soul and stand therein in the presence of the HIGHER SELF!* For this purpose they will not struggle with their passions nor slay them. They will simply, by a strong effort of will put down the fierce flames and keep them at bay within their natures, allowing the fire to smolder under a thin layer of ashes. They

submit joyfully to the torture of the Spartan boy who allowed the fox to devour his entrails rather than part with it. Oh, poor, blind visionaries!

As well hope that a band of drunken chimney-sweeps, hot and greasy from their work, may be shut up in a Sanctuary hung with pure white linen, and that instead of soiling and turning it by their presence into a heap of dirty shreds, they will become masters in and of the sacred recess, and finally emerge from it as immaculate as that recess.

Many people imagine that it is difficult to be a good Theosophist. They have a strange distorted notion that one must "give up" so much! The only things that I know of that a true Theosophist must give up, are those things which he is better off without. He must give up the "flesh-pots of Egypt," of course; but in giving them up he gets in return, without seeking it, what the whole world is looking for and rarely finds — health, peace and happiness. Theosophy requires nothing of any man except that he be what a man who is conscious of his divinity, of being something more than a thinking animal, *ought* to be. And any man who fails to be a Theosophist — even though he never heard of the name — pays the penalty for his transgression by that very transgression; for "as ye sow, so must ye also reap." William Q. Judge tells us:

The true road is plain and easy to find; it is so easy that very many would-be students miss it, because they cannot believe it to be so simple.

And H. P. Blavatsky says:

It is easy to become a Theosophist. Any person of average intellectual capacities, and a leaning toward the meta-physical; of pure, unselfish life, who finds more joy in helping his neighbor than in receiving help himself; one who is ever ready to sacrifice his own pleasures for the sake of other people; and who loves Truth, Goodness, and Wisdom for their own sake, not for the benefit they may confer — is a Theosophist.

And yet Theosophists are comparatively few; for the reason that none save him who endeavors to square his life to the above definition can properly be called a Theosophist. The strength of the Universal Brotherhood and Theosophical Society lies not in the number of its members, but in their earnestness and sincerity; for our three great Teachers have ever insisted that we do not make the great mistake of the majority of mankind in regarding moral precepts and practice as the least important element in their religion. Theosophy itself is synonymous with everlasting truth, and therefore imperishable; and "Theosophist is, who Theosophy does," said H. P. Blavatsky.

Theosophy teaches that it is in the mind that the great battle of life must be fought by every sincere disciple. The old axiom that "Two things cannot occupy the same place at the same time" is in constant use by our teachers in urging us to keep our minds ever filled with images of the good, the true and the beautiful. Hence it is that good music and high-class drama are such important factors in the Râja-Yoga education, as indeed are all the humanities. They are something more than the means of relaxation or than mere accomplishments. They serve to keep the mind filled with those thoughts and aspirations which give the higher nature a freer hand, if one may use such an expression, to rule this little kingdom of ours. One cannot very well imagine that a man whose mind was largely occupied with debating whether he would have pigsfeet or tenderloin for dinner — or both — could very well appreciate this beautiful fragment from *Lycidas*:

Bring the rathe primrose that forsaken dies,
 The tufted crow-toe, and pale jessamine,
 The white pink, and the pansy freak'd with jet,
 The glowing violet,
 The musk-rose, and the well-attired woodbine,
 With cowslips wan that hang the pensive head,
 And every flower that sad embroidery wears:
 Bid amaranthus all his beauty shed,
 And daffadillies fill their cups with tears,
 To strew the laureat herse where Lycid lies.

And yet, how many people are there whose minds are continuously occupied with those things in life which tend to lift us from animalism and sordidness into spirituality and noble ideals? Not very many, I fear. Though they would perhaps be ashamed to admit it, it is none the less true that a goodly percentage of humanity have not advanced very far in their notions of worldly happiness from that described in the medieval legends as existing in the land of Cockayne, where the houses were made of cake and the shingles of pie-crust; where roasted geese turned themselves on the streets for the gourmands and buttered larks fell from the heavens with garlic in their bills to season themselves for the epicures! I suppose to bring it up to date to suit the taste of an American we would have to add that the beds were made of peanuts and popcorn, and the stairways of chewing-gum! We still have to be reminded sometimes that we eat to live, and not live to eat. I am ashamed to confess it, but I can well remember when, as a child,

I was invited to a party, and because there was no ice-cream and cake, when I got home I told my mother, when she asked me if I had enjoyed the party: "Why, Mama, they didn't have any party!" But I have been a Râja-Yoga student for fifteen years since then, and I hope I have learned better! And yet we must eat; there is no doubt about that. Indeed, I might say that perhaps the dietary system in vogue at the Point Loma institution is one of the greatest secrets of the remarkable standard of health — both mental and physical — which prevails in Lomaland.

In September 1913 Madame Tingley returned from a trip to Europe, whither she had gone to direct the International Theosophical Peace Congress at Visingsö, Sweden, and to take part in the Twentieth World's Peace Congress at The Hague. Accompanying her were a group of students from the Râja-Yoga College and Academy. At Boston Madame Tingley consented to give an interview to Miss Gertrude Stevenson, a staff reporter of the Boston *Traveler* and *Herald*. This little lady, like all pure-minded and honest people, loved Madame Tingley at first sight, and let her heart out in a very appreciative account of her interview in the papers she represented. In the Boston *Traveler* of September 15, 1913, appeared this interview, from which I quote the following:

If the twenty-eight pupils who are Mrs. Tingley's companions are typical of the Râja-Yoga students, the Theosophical Leader has much to her credit. Never have I seen a finer group of young men and women in my life. Their carriage, their glowing health, their straightforward, direct gaze and their serene countenances can hardly be duplicated in any college group in the country. At the same time they are as husky, red-blooded specimens of humanity as any student of eugenics could require.

A day or two later, quite by accident, Miss Stevenson met this same group of Râja-Yoga students on the train. Among other things, she said: "In talking with Madame Tingley the other day, she said that she had a special system of dieting. Can you give me any further details on this matter? You know everybody is interested in 'eats.'" She was informed that Madame Tingley did not dogmatize on what we should eat and what we should not eat, more than she did on other subjects; that in the Râja-Yoga College no eating was allowed between meals, and the students soon found that they did not care to eat between meals: that the meals were served regularly and consisted of the most wholesome and nutritious food, cooked by volunteer

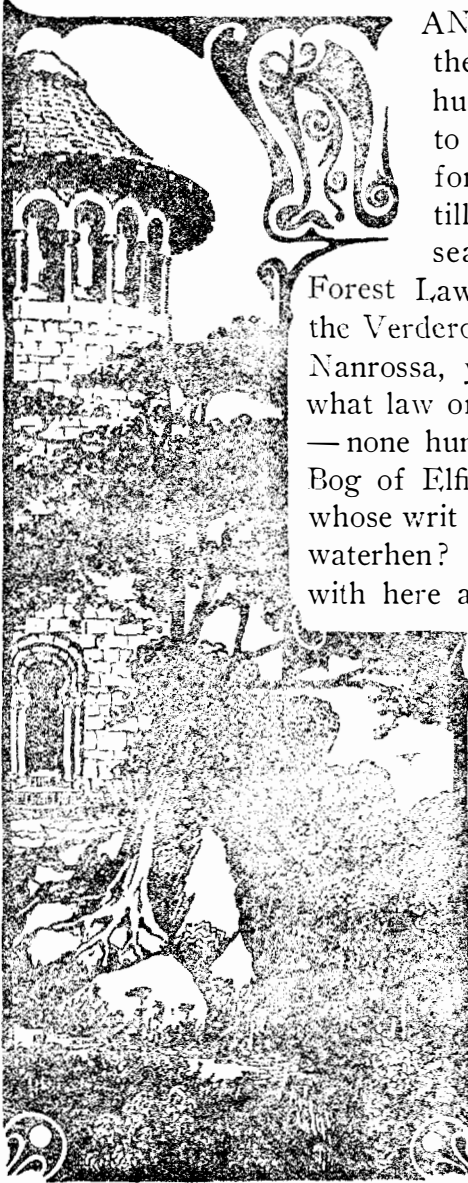
workers under the most sanitary conditions, under the supervision of the head physician of the institution. In fact we eat, in the right quantity, that food which is described in the *Bhagavad-Gîtâ* as attractive to the wise man; to wit:

The food which increases the length of days, vigor and strength, which keeps one free from sickness, of tranquil mind, and contented, and which is savory, nourishing, of permanent benefit and congenial to the body. . . .

“Do the Theosophists at Point Loma eat meat?” is a question often asked by interested inquirers. Some do and some do not — it is a matter of individual choice and evolution. But there are many Theosophists who feel that it is unethical to kill animals for food, especially when it is not absolutely essential to the restoration of health. And these Theosophists find it difficult to believe that anything which is unethical can, in the long run, be hygienic. But we do not go to extremes in this matter and make a dogma of it. We believe that if we do our full duty by our fellowmen and strive to follow the golden rule, matters of diet and outward practices are of secondary importance; or, perhaps we should say, are more a means than an end in themselves. But there are many Theosophists who believe that we become like what we feed upon, and who also know from personal experience that the eating of flesh or of rich foods of any kind, tends to strengthen the animal propensities and makes the path of self-conquest more difficult. Many a man who spends sleepless nights and is cross and disagreeable the following day, blind to the beauties of nature and indifferent to the nobler promptings of his heart, might trace back his insomnia and his bearishness to the well-garnished beefsteak and the heavy puddings he ate for supper the night before. If we feed ourselves like hogs, the chances are that we shall grow porcine in our tendencies; if we bolt our food like dogs, we are apt to be currish in other ways; if we are excessive meat-eaters, we need not be surprised to find ourselves growing more and more like the carnivora in other respects. At any rate, there seems to be nothing very illogical in believing this to be so, though it is not well to dogmatize on such matters; for there are no doubt times when a good physician — even a good theosophical physician — will recommend a meat diet as essential to the restoration of health; and, until we have evolved to a condition far superior to that in which most of us now find ourselves, let us by all means do as good doctors tell us to do.

THE SAINT AND THE FOREST-GODS: by Evan Snowdon

(With Pen and Ink Drawings by R. Machell)



ANROSSA TOWER is far and far in the wilderness: you should journey a hundred miles from it before you came to cultivated land. And then only to forest villages, with their few acres of tilled clearing: mere islands in the great sea of trees or moorland, governed by Forest Law, and subject to the court leet of the Verderors. And they were all westward of Nanrossa, you must understand; dear knows what law or ruling might hold, to the east of it — none human, 'tis certain. For there lay the Bog of Elfinmere, where no man came; — and whose writ shall run among coot and bittern and waterhen? Five hundred miles of reedy lakes, with here and there an eyot — aldered for the most part, but the larger of them oak-grown sometimes; leagues on leagues of mossland, emerald green or golden, and utterly treacherous to the footsole; yellow water-flags, and quietude, and the darting of the dragonfly; long desolations of black quagmire; pleasant places for the crane and the heron; rush-rimmed pools for the frog's diving, the waterfly's sliding, the glassing of heaven and its blueness and wandering clouds: — all this, and solitude for five hundred miles, and the silence of all human voices.

It stands high on its crag, does Nanrossa Tower; yet before Saint Cilian came there, I doubt if human eyes had lighted on it since ancient and forgotten times. Before he came — or since he died, for that matter; for its loneliness has not departed. From the face of the marsh one might see it; but from nowhere, I think, on the floor of the forest; by reason of the roofage

of verdure or thick fretwork of winter tree-tops overhead, even on the highest of the hills; — open glades there are none in those parts. To the heron, flying eastward from his high nest to his hunting ground in the bogland, it would be the landmark of landmarks; but if any forester were to stray or venture so deep into the abodes of wizardry, he might pass right under it without dreaming of its nearness. None willingly came within thirty miles of it; it was but a legend in the forest villages: a name whereat to cross oneself; an element of fear. None came into the Hills of Nanrossa at all; since it was rumored from of old that beyond them lay Elfinmere, perilous alike, it was said, to body and soul.

Sheer fell the crag, two hundred feet from the bases of the tower down into the Gap of Nanrossa, through which ran a road builded by the men of old; a paved road it had been, but now, and long since, the stones were covered deep in green turf. The gap itself was not so wide but that one might have shot an arrow easily from one steep hillside to the other; and the great tide of the forest, that covered all the hills, flowed down through it to the very edge of the marshland, a quarter mile or so beyond; so that from the tower one saw nothing of the road, but only the rustling billows of leafage below, or in winter the bare, purple-brown tops of the beeches and oaks. As for the road, it turned northward beyond the gap, and ran on between the tree-clad hills and the marshland; it was the Old Road, they say, from Camelot to Babylon; but no one traversed it in those days.

No men, that is — except once Saint Cilian; but Gods many, certainly. For this was a very magical region; and you should have heard, had you the ears for it, strange windings of the horn, by day and night, among the wooded Hills of Nanrossa. You should have felt at noonday the passage of serene presences among the great trees; at twilight you should have seen, perhaps, shadowy flame-forms of azure or purple, with for hair a nimbus hued like the peacock's tail or the golden splendor of sunset, passing a gleam over shining meres in the marshland, setting a hush and quiver of adoration on reeds and rushes and alder-leaves. Or you might have seen wondrous beings, breathless, intent, beautiful, when dawn like a shining kingcup bloomed out of radiant soft mists of iris-gray and lavender: Gods of the marshes, wide-eyed and meditative; — or again, you might have seen among the trees the Rain Gods of the Forest, that go hurrying away quietly over the gracious dripping fern and the dark green-

ness of the hollies. Always, if you were gifted for the seeing, of course! For these Nanrossa Hills and this Bog of Elfmere were in those days, I think, the very archeus of all woodland God-dom; and therefore it was meet that they should be shunned and feared by men. For the Beautiful and Mighty will have their haunts secret and sacred at all times; haunts that tempt no discoverers, and offer no lure to trade; and that shall remain a blank on the maps, till the Gods desire to leave them in quest of new lands that have been prepared.

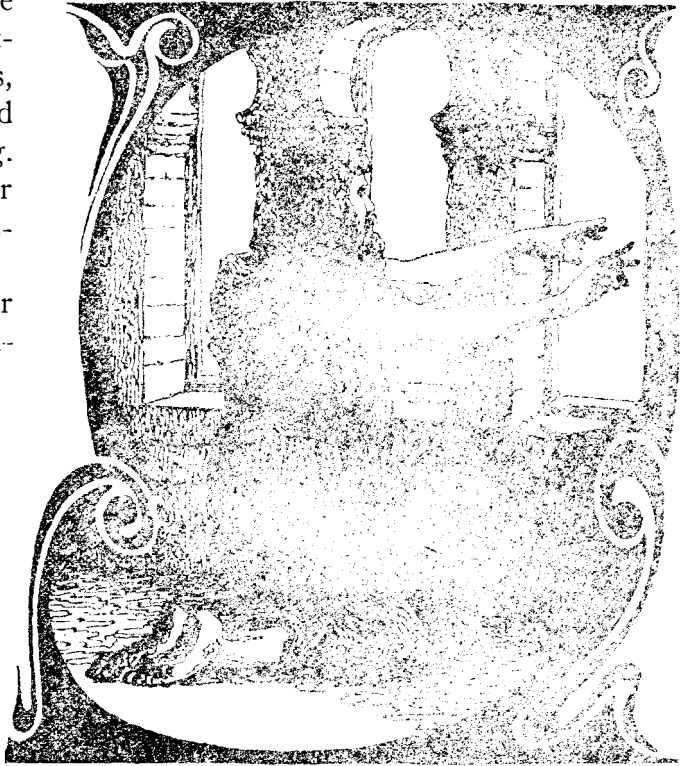
Who built Nanrossa Tower, who can say? Belike some vanished race: the same that made the road for Arthur betwixt Camelot and Babylon: giants or dwarfs of old time, before the Gods came into those regions and made the hills and bogland their own. There Saint Cilian found it, when driven by faith he journeyed westward out of Babylon; there, I think, you should find it now. Seven long years Saint Cilian journeyed, seeking a site for supreme spiritual adventures; then, passing at last between the hills and the mere, he knew that he had come into the realm he sought. I cannot say how it was that the unseen guardians of the place allowed him to pass; certainly his faith was transcendent — and unselfish, as you shall hear; perhaps there was a quality in it that disarmed, or even appealed to them. At any rate, after seven days more of journeying, he came to the tower; and found it weather-tight and habitable, as it is (I doubt not) to this day. Three stories, and a stone staircase within; first, a room like a cave, with a kind of hearth and opening in the wall for a flue on the western side; no casements here, but all light through the doorless doorway on the south. Here one could make one's fire, do such cooking and eating as might be necessary, live during the daytime (on wet days), and entertain stray wanderers, should any chance to seek shelter in passing. Above, and reachable by the uneven staircase built out from the wall, a cell-like bare room where one might lay one's bedding of dry bracken; a trap-door over the opening by which one entered, secured one by night from over-lusty visitations of the wind, and from such prowling things as can climb stairs; there were no casements here again, but light — such as it was — from the stair-opening into the floor above. For there, in that topmost room, the walls were all of crystal under the slanting and in-curved roof; one could look forth thence over half a hundred miles of the marsh and over the great range of forest hills; it was the chamber of chambers for Saint Cilian's devotions, and for them and them only, he used it.

They were by no means of the common kind; nor had been any time since he came to Nanrossa to fight the battles of the Lord. He was a young man then: nervous and high-strung, and his heart all in the otherworld. There had been kindly womenfolk about him at home: a mother who fain would have persuaded him to do his battling in Babylon — as if that were possible; a young wife who watched his inward unpeace with agonized anxiety; gentle sisters, Muriel, Elaine and Rosemary. There were strong, forbearing brothers also: tall Philibert and Vanfred and Egan; soldiers the two younger, and the elder a merchant; all three, very kindly and patiently, trying to win him into the unillumined, or as they said, into the sane walks of life. All in vain! nothing would serve Cilian but sainthood; which, heaven knows, is not to be won in Babylon. In that rose-hued gorgeous opulence of shame and glory there is no peace to fight the battles of the Lord; you must have loneliness, and the desert where the demons are. You must look deeper for the root of evil than in mere human sins and splendors: *Good and Evil* is as much as to say *Churchdom and Pagandom*. Here be the saints and angels of the one; there, the Gods — say devils — of the other; and *voilà* the two eternal elements in the Battles of the Lord. So thought young Cilian; and therefore would seek out the Gods of the pagan in their own haunts, and in the name of Monotheos launch daily curses at them. By multiplied anathema he doubted not, possessing faith to shame any grain of self-respecting mustardseed, either to make existence much too hot for them, or to drive them penitent at last into the folds of the Church. Then the Lord would have triumphed forever; sin would wither on its broken stalk; and humanity, by no effort of its own, so to say, would be irretrievably saved. I declare to you that such was Saint Cilian's idea when he set forth from the great city, and when he came at length to Nanrossa, and went to work.

Every dawn would find him in that topmost, crystal-walled chamber, his face turned eastward towards the marsh, busily cursing the Gods who dwelt in Elfinmere; every sunset would find him there, facing the splendor or quietude above the hills, and fulminating against the Gods of the Forest. At first it produced a mighty eloquence in him, such as none nowadays might hope to rival: the words leaped from his lips lurid and blasting; it was a year and more before any squirrel within earshot became used to it, and unafraid. A terrible time, one would think, for the poor deities; and a marvel that any of them

should have survived a month of it; since the Church knew no dreadful formula, but Saint Cilian rolled it forth twice daily; besides which he had a many, and bloodcurdling ones, of his own. — But sooth to say, the Gods have much business to attend to; and their ears, belike, are not attuned to all kinds of hearing. It was forty years or more before they discovered him at all.

Forty years of Their sweet rain and sunshine and soft mists, Their nights starry or storm-ridden; forty years of wandering in the hallowed places, seeking whinberries and whortleberries, cranberries and blackberries and mushrooms, or gathering bracken for his bed, or fallen boughs for his firing; forty years of working in his little garden before the door of the tower, tending his bees and his beans —



“Nine bean rows he had there, and a hive for the honey bee” — or of paddling on the mere in his hollowed log, or wading in the marsh after eels; forty years of silence (save for the daily anathematizing), and of solitude (except for the wild things of the forest) — had wrought a deal of change in Saint Cilian. He was no longer the sickly neuropath, but physically strong and wholesome; the Church was separated from him by infinite horizons; churchly bitterness had grown quite dim in him; the daily cursings had become mechanical. Had you listened, you should have heard the words jumbled not a little, and stumbling one against the other; faith no longer prompted them, but mindless habit. Indeed, thought (or what commonly goes by the name) was coming to be silenced in him entirely, and giving place to the moods we share with the Mighty Mother. Slowly the

forest influences penetrated him; slowly the wonder of the sky, the mystery of the marshland, sunk into his being. The murmur of the trees wrought in him more than peace; when the evenings of August brooded golden over the beech-tops, he heard the Ancient breathing amidst the hills. When the faint rose dawns of winter blushed over the dim whiteness of mists and snows, he knew what wizard divinity ponders and broods over the faint world. He forgot the battles of the



Lord, and came instead into that "which passeth understanding"; the acidity of religion, transmuted, had become in him kindness and wonder. The wounded wolf would limp into his day-chamber, and he would tend it and heal its wounds; the rabbits would patter in, in the quiet of the evening, creep on to his knees or under his hands, and nestle against him as he sat before his fire; and they would watch the flame or red glow without fear, and nourish upon his silence and friendliness heaven knows what dim rabbit cogitations; as though they had been children hearkening to a tale from him. The squirrels he had so frightened at first, now might be found at any time a-perch

upon his shoulder. The shyest of fawns would walk beside him in the wood, his arm caressingly about the neck of her; the great red stag, coming upon him brooding among the mossy roots of a beech-tree, would nuzzle him, appealing to be stroked, or to have its splendid head patted or scratched. Even the wild boar would take crab-apples friendlily from his hands; and the mother beasts would bring their young about him, and be quite untroubled when he picked up the little ones to pet them. He had become clean, whole and natural; wholesome part and parcel of the life of the forest and the mere.

Then at last, when all religious taint had gone from him, and he knew no emotion but forest wonder and worship and love, the Gods took note of him. Borion of the Golden Flame, he who rides westward over the marshes at dawn, heard his voice at cursing in Nanrossa Tower, and stopped, and looked curiously at him; "A saint, to judge by crucifix and rosary," mused Borion; "and yet —." Then at last, when Cilian went up to the high ridge to gather cones, Phenit Fire-heart, the Fir-God, saw him — walking side by side with a wild sow, and cooing and chuckling very amicably to the piglings. Then at last wise Darron the Aged discovered him, asleep one summer noon under the oaks of his own inmost and holiest grove; Cilian must have dozed or meditated there a thousand times before, but this was the first the Oak-God had seen of him. And Taimaz the Dew Queen became aware of him, among the bracken on the margin of the marsh; and far out on the mere, Gwernlas, Lady of the Alders, learned to discern his presence as he paddled his log among her islands, fishing; or as he waded in the shallow places after the eels. And from these, the rumor went up to the council of the greater Gods that there was one in the forest, not immortal of race as they were; that spoke, when he spoke at all — at dawn and sunset — in a tongue incomprehensible even to those Gods who knew all human languages; one whose cross and beads proclaimed him a saint, but who was harmless and fit for the forest none the less.

Thereafter word went forth that note should be taken of this Saint Cilian, and a measure of inspiration lent him. So divine visitants sometimes would gather and listen while he cursed them; they would hover unseen about the tower as he launched his jumbled anathemas, and guess at his meaning. For these were of course but local and lesser deities; the Masters of the Stars were elsewhere. "It is clear that he prays not for his own salvation," they said "or he would

have polluted the forest before now." They perceived that he desired the good of the world, and therefore was on their side with them: "This is a marvelous thing in a saint," they said.

And at such times Saint Cilian would feel a wonderful glow in his heart. The air about him would dance and be like diamonds with joy and quickened life; he felt dimly that he had done great things for the Lord and for man. Language was becoming an unfamiliar thing to him now; had a human being met him in the forest, Saint Cilian could scarcely have found words wherewith to greet or answer him. Indeed, I doubt if he would have felt the need of speech at all; rather, I think, he would have gone about to converse as he conversed with the wild things: merely pouring out in silence, or in grunts and chuckles, good will and delight and affection.

"He even helps us in our work," said the Gods. "He understands the great language: the sky and the winds and the waters communicate with him: and thus in his way he is a link between ourselves and the human race to which he belongs."

So now, after sixty years of it, Saint Cilian felt the Holy Presences about him always on his wanderings. He considered that the angels of God were passing amongst the ancient trees; that heavenly messengers went by, whispering the mysteries of the Kingdom, as he paddled his log on the waters. He went to his devotions with new avidity: using the wreckage of churchly anathema for words, but pouring out through it worship of the beautiful, desire for the salvation of the world.

Seventy years passed, and he was an old man now, driving on his hundred, and failing. Borion, riding up out of the east at dawn, oft-times heard no imprecations as he passed the tower; Gwernlas the Alder Queen missed him in the marsh; Phenit looked for him in vain in the fir-woods, except rarely. Then came a terrible winter, and old Saint Cilian found it too much even to crawl up to his bed-chamber at nightfall, to spend the dark hours there shivering and coughing; much less could he mount higher to curse. But he was beyond being troubled, now, by these temporal things.

He would fall asleep before his fire; day and night alike he would sit there nodding; waking a little and sleeping again, and always a-dream. Beasts with shaggy coats would come in, stand over him and nestle against him, lick his face and hands, doing their utmost to keep him from the cold and the wind. Not even the bright fire on the

hearth scared them; and their predatory instincts slept in his presence. You might have seen at the same time, wolf acting as couch for him, and fallow deer as screen to shelter him from the draught.

But how was it that the fire was always burning; what unseen hands replenished it day and night with logs? And how was it that the little store of beans and dried vegetables from his garden, of honey from his hives, never gave out; that the stone flags of his day-chamber were thickly carpeted always with dry bracken and pine needles; that there was always food and drink ready to his hand when he needed it? He did not know; it never appeared to him to call for surprise.

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It was night; outside, below and on the hilltops, the trees were frantic billows tossing on the wind; great branches, and often giant trunks and all, went crashing to the ground; thick snow was whirling on the maniac wind. Saint Cilian nodded and dreamed. He was ill . . . or had been ill, and was now recovering: was in that stage of recovery when one makes no effort, thinks of nothing, but lies back and enjoys painless ease, one's body light as the air, one's mind content with vacuity. "Mother," says he, "how soft the bed is."—"Yes, my darling," she answers; and lays the hand of cool peace on his brow.—"Ah, and there art thou, my Mary; I thought—I dreamed—." It is the young wife that has his hand in hers. And there in the gloom and flicker he sees Muriel and Elaine and Rosemary; and tall Philibert and Vanfred and Egan his brothers; all their faces full of care and kindness and love. He smiled at each of them, wonderfully happy to have them about him.—"I thought . . . I dreamed . . ." he began; "it seems such ages since . . ."—"Hush, hush!" they murmur; "thou wilt be well anon, dear one."

He lies in great peace and ease, watching the flame leap and flicker and cast its light on their beautiful faces . . . that change as he watches them, growing more beautiful, more august, and still more kindly. . . . Suddenly he raises himself up, a look of triumph shining out on his face. "Ah, no!" he whispers; "that was a dream . . . a dream of very long ago; . . . and I am an old man . . . and I am dying; and ye are . . . ah, Beautiful and Gracious Ones, ye are the Angels of the Lord!"


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The flame died on the hearth, quite suddenly; and with it, all

warmth and glow out of the ashes. The rabbits that had been creeping about him, and nestling in his bosom, leaped down from him, and scuttered away with little runs and pauses into the night and the storm. The old she-wolf, on whose shaggy side he had been pillowed, rose, sniffed at the fallen corpse, howled dismally, and trotted out. The stag, whose body had been sheltering him from the wind, had made a dash for the safety of the forest already.

But Phenit and Darron, and Borion of the Golden Flame, and the Dew Queen and the Lady of the Alders and their companions, went out on their rainbow path from the silence of the tower, radiant into the darkness and the tempest. "Poor little child-soul of a saint!" they said. "He was wonderfully harmless and kindly. . . ."

FREEDOM: by a Student

HE place was very chilly and I felt the chill settling "into my bones." I did not want a bad cold or an attack of fever of some sort, so I made that kind of internal effort of positivizing the body which one does make in trying to resist an invading chill. I was sleepy, too, and knew that if I withdrew into sleep and left the body to itself I should wake with the cold well in residence. So, sustaining myself awake and positive, all went well.

From which I understand how the self is really the sustainer of the bodily vital currents, putting forth his sustaining guidance by a steady effort of which he is not conscious because of its continuousness, and that what I had done was only a conscious intensification of this permanent under-conscious work. And also that death is merely the ceasing of the self to make this under-conscious effort any more, and his departure into freedom from this labor. Death is freedom, and freedom from this arduous task of bodily life must be a great joy.

But there is a freedom along another line which we ought to be able to get during bodily life and which, if got, would do much to offset the continued drain upon under-conscious attention which the guidance of the bodily life demands.

I was hungry and found my body hurrying of itself, of its own will, towards the restaurant. I of course was also willing; but I could see that the body's will was quite an addition to mine. For the sensation would have been very different if I had been going, say,

to my daily work — an errand in which no bodily appetite would be interested. So my body led me — and I let it — to the restaurant. How many a man's body leads him — even *against* his will, sometimes — to the beer saloon! This much more, then, can be understood of freedom — that it would mean perfect rulership of bodily appetite, indeed unconsciousness of these appetites if there was any important and urgent work filling the mind.

One can understand an extension of this freedom. For one's *mind* drags one wherever it will, into thoughts and memories that are painful as well as into thoughts and memories and anticipations that one is willing or glad to have. The mind never ceases, in all the hours from waking to sleep, never ceases to drag us, sometimes willing, often not, along with it in its current of changeful thought. This is so incessant that it appears to us quite the natural thing and mostly we raise no complaint nor think of raising any. We call it our own thinking, not considering that it goes on of itself when we have not set it in any particular direction. But at times the thoughts or memories are objectionable or painful and then we may groan about our slavery.

Freedom would therefore consist in perfect control of the mind-flow as to where it shall go or whether it shall go anywhere. That would be freedom for the Self, which, turning back from the mind, could then realize who and what he was, and his immortality, and why he is in this life, and what is the nature of the upper life, the deeper life that the mind-flow left to itself can never understand.

But the getting of this freedom takes time and practice. In deep dreamless sleep, the old Teachers said, we have this true freedom. But because the brain is not then conscious, and registers practically nothing, we cannot bring back into it, or reflect down into it, the knowledge of ourselves and of life that for the time we have or are in.

But in the times of practice of deep mind-silence we keep the brain conscious, though without letting it work on its own account. And then the knowledge of all realities and of our immortality that is latent in us, that has not come forth so that we can see it in the mind and know it in that way, *can* come forth and shape itself into thought and become fully present before us. With mind thus trained we can draw out from ourselves and make known to ourselves our hidden knowledge of that world and state of which ordinary mind-action keeps us ignorant. Having it we know it not. To know it is the reward of the practice of mind-silence, which is freedom.

PAPERS OF THE SCHOOL OF ANTIQUITY

THE SCHOOL OF ANTIQUITY shall be an Institution where the laws of universal nature and equity governing the physical, mental, moral and spiritual education will be taught on the broadest lines. Through this teaching the material and intellectual life of the age will be spiritualized and raised to its true dignity; thought will be liberated from the slavery of the senses; the waning energy in every heart will be reanimated in the search for truth; and the fast dying hope in the promise of life will be renewed to all peoples.—*From the School of Antiquity Constitution, New York, 1897.*

ALLEGORY IN ANTIQUITY: by Fred. J. Dick, M. Inst. C. E.

(School of Antiquity)

THE development of myths can no more be explained by the natural phenomena to which life is subject, than the formation of language can by the cries of the animals around us, or the sounds of the wind.—*C. C. J. Baron Bunsen*



HE interpretation of allegory in antiquity is a subject rather too extensive to be adequately considered in one or many lectures, when we take into account the light thrown thereon by Theosophy. Tonight, therefore, it is proposed to take one alone of such allegories and examine somewhat of its real significance.

A prevalent attitude of mind regarding mythology, as evinced in such works as *Primordial Man*, by Dr. A. Churchward, or *Sun Lore of all Ages*, by W. T. Olcott, has been that it all arose in the imagination of primitive savages, from the mere observation of ordinary meteorological or astronomical phenomena. Thus we are told that the gods of Egypt were evolved from the interior consciousness of African pygmies, who are alleged to be the modern representatives of primitive man. And so the ancient mysteries would be nothing but a perpetuation of pygmy imaginings, which imaginings are nevertheless stated to be the source of the *sublime* mysteries of Masonry, and in short of all our ideas about Nature, God, and Creation generally. All based on pygmy imaginings and solar myths.

Primitive savages, therefore, viewed as creators of the vast literature of the East upon Cosmogony, as well as original inspirers of the literature, cosmogony, mythology and symbolism of Egypt and Greece, must be conceded to have possessed gifts of imagination far exceeding anything recorded during the past five or ten thousand years. Seeing that the solar-myth people are usually of the class which regards mind as the result of chemical reactions, the problem of why poetic and creative imagination was more in evidence among primordial pygmies than at any time since they are supposed to have formed the sole

population of the earth, becomes an interesting one. The very existence of this problem being apparently hardly suspected, one might venture on a tentative solution.

Lemma: Among the first effects of chemical reaction, when casually occurring in primitive human forms, is the endowment of the said forms with superlative imaginative powers. And secondly, as the ages roll on, this surprising chemical property of matter gradually loses its efficacy, finally resulting in almost complete disappearance of literary, artistic, philosophical or imaginative qualities from the make-up of modern civilization.

That this theory is not utterly devoid of basis in fact may be judged from the poverty-stricken productions of our times, whether called scientific, literary, or what not. So that our respect for the primordial savage increases. At least he had imagination—even if merely chemical. While we have none at all. Instead, we have a mechanical gift of classifying and labeling things with long learned names, and a corresponding tendency to live entirely in a mechanistic world.

But assuming that after extended investigation it should be discovered that there were giants and Titans on earth anterior to the pygmies, and high civilizations contemporaneous with various stages of savage life in different parts, even in — let us say — Miocene times; and further, that the outlines of allegory among Mexicans, Indians, African pygmies and so on, should prove to be dim and distorted reminiscences of great truths known to other and higher preceding races, and not at all merely materialistic and more or less childish meteorological fables, or solar myths based on the most obvious daily phenomena known to everyone from earliest infancy — then our confidence in the foregoing lemma might be rudely shaken.

And so, in order to arrive at some comprehension of an allegory like that of Prometheus, one has perforce to push his investigations into the region of fundamentals. On following out this, we find that the real teaching transmitted to all antiquity as well as to those of the present day who are prepared for it, formulated three fundamental propositions. These are:

(a) An omnipresent, eternal, boundless, and immutable principle on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude. It is the one absolute reality which antecedes all manifested, conditioned being. Seen from below, or from without, it

has two aspects: pre-Cosmic Ideation and pre-Cosmic Substance.

(b) The eternity of the Universe in toto as a boundless plane; periodically “the playground of numberless universes incessantly manifesting and disappearing,” called “the manifesting stars,” and the “sparks of eternity.” “The Eternity of the Pilgrim” is like a wink of the Eye of Self-Existence. “The appearance and disappearance of worlds is like regular tides of flux and reflux.”

(c) The fundamental identity of all Souls with the Universal Over-Soul, the latter itself being *an aspect* of the Unknown Root; and the obligatory pilgrimage for every Soul — a spark of the former — through the Cycle of Incarnation in accordance with cyclic and Karmic law, during the whole term. In other words, no purely divine Soul can have independent conscious existence before the spark which issued from the pure Essence of the Universal Over-Soul has (1) passed through every elemental form of the phenomenal world of that particular Cycle, and (2) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its Karma), thus ascending through all the degrees of intelligence, from the lowest to the highest plane of Creative Mind. *The pivotal doctrine of this philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations.*¹

To those who have given attention to such subjects as logic, metaphysics, philosophy and comparative religion, the foregoing propositions will when carefully examined be found based upon philosophical necessity, and contained — though often in misleading guise — in every system of thought or philosophy worthy of the name.

In the current period of manifested life there were long aeons of ethereal evolution and involution before the Earth reached the stage called incrustation, over 300 million years ago, during which aeons Spirit-Substance directed by Cosmic Ideation was being woven into robes of various kinds. Finally in the fourth great round of the earth's formation, wherein ethereal man was the first to appear, instead of succeeding the lower kingdoms as in previous rounds, we reach at length the time of the third Root-Race, when the human form, still to some degree ethereal, was in possession of physical, astral, life and emotional principles, but as yet without mind.

1. Cf. *The Secret Doctrine*, I, 14-17.

Consequently at the period of separation of the sexes it begat anomalous offspring, until its physiological nature had adjusted its instincts in the right direction. Men realized the unfitness of what they had done only when too late: after the angelic monads from higher spheres had incarnated in, and endowed them with understanding. These higher and divine beings were doomed by the law of Karma and evolution to be reborn on earth. That is, the supposed "rebels" had to make responsible thinking entities of the more or less ethereal forms projected by their inferior brethren — the Elohim of *Genesis*, to wit — which forms would otherwise have had to linger for countless ages in irresponsible, animal-like, though in appearance human, forms.

"Man must not be like one of us," said the creative gods (Elohim) entrusted with the fabrication of the lower animal, *but* higher. They *would* not, simply because they *could* not, give to man that sacred spark which burns and expands into the flower of human reason and self-consciousness, for they had it not to give. This was left to that class of Beings who became symbolized in Greece under the name of Prometheus — a class who had naught to do with the physical body, yet everything with the purely spiritual man.³

According to a pernicious theological dogma mankind is supposed to suffer under a curse.⁴ But creative powers in man were the gift of divine wisdom, not the result of sin. Nor was the curse brought on mankind by the Fourth Race, for the comparatively sinless Third Race, the still more gigantic antediluvians, had perished in the same way; hence the Deluge was no punishment, but simply a result of a periodical and geological law. Nor was the curse of Karma called down upon them for seeking natural union, as all the mindless animal world does in its proper seasons; but, for abusing the creative power, for desecrating the divine gift, and wasting the life-essence for no purpose except bestial personal gratification. When understood, the third chapter of *Genesis* will be found to refer to the Adam and Eve of the closing Third and the commencing Fourth Races. In the beginning, conception was as easy for women as it was for all animal creation. Nature had never intended that woman should bring forth her young ones "in sorrow." Since that period, however, during the evolution of the Fourth Race, there came enmity between its seed, and the "Serpent's" seed — that is, between the seed or product of *Kar-*

3. Cf. *ibid.*, II, 93-4-5.

4. Cf. *ibid.*, II, 410 *et seq.*

ma and divine wisdom. The holy mystery of procreation was turned into animal gratification; hence the law of Karma "bruised the *heel*" of the Atlantean race, by gradually changing physiologically, morally, physically, and mentally, the whole nature of the Fourth Race of mankind, until, from the healthy King of animal creation of the Third Race, man became in the Fifth, our race, a helpless, scrofulous being, and has now become the wealthiest heir on the globe to constitutional and hereditary diseases, the most consciously and intelligently bestial of all animals!

This is the real CURSE from the physiological standpoint, almost the only one touched upon in Jewish esotericism. How wise and grand, how far-seeing and morally beneficent are the laws of Manu on connubial life, when compared with the license tacitly allowed to man in "civilized" countries! In the Punjab, for instance, where the lethal influence of Mohammedan, and later on of European licentiousness, has hardly touched the orthodox Aryan castes, one still finds the finest men — so far as stature and physical strength go — on the whole globe; whereas the mighty men of old have found themselves replaced in the Dekhan, and especially in Bengal, by men whose generation becomes with every century (and almost with every year) dwarfed and weakened.

And thus the intellectual evolution in its progress hand in hand with the physical, has certainly been a curse instead of a blessing — a curse instead of a gift quickened by the "Lords of Wisdom," who have poured on the human *manas* the fresh dew of their own spirit and essence. The divine Titan has then suffered in vain; and one feels inclined to regret his benefaction to mankind, and sigh for those days so graphically depicted by Aeschylus, in the allegory of *Prometheus Bound*, when, at the close of the first Titanic age (the age that followed that of ethereal man), nascent, physical mankind, still mindless and (physiologically) senseless, is described as —

Seeing, they saw in vain;
Hearing, they heard not; but like shapes in dreams,
Through the long time all things at random mixed.

Thus the "Sons of the Flame of Wisdom" (personified by the Greeks in Prometheus) may well, in the injustice of the human heart, be left unrecognised and unthanked. They may, in our ignorance of the truth, be indirectly cursed for Pandora's gift: but to find themselves proclaimed and declared by the mouth of the clergy, the EVIL,

ONES, is too heavy a Karma for "Him" "who dared alone"—when Zeus "ardently desired" to quench the entire human race—who dared alone to save "that mortal race" from perdition, or, as the suffering Titan is made to say:

From sinking blasted down to Hades' gloom.
 For this by these dire tortures I am bent,
 Grievous to suffer, piteous to behold,
 I who did mortals pity! . . .

The chorus remarking very pertinently:

Vast boon was this thou gavest unto mortals . . .

Prometheus answers:

Yea, and besides 'twas I that gave them fire.

CHOR. Have now these short-lived creatures flame-eyed fire?

PROM. Ay, and by it full many arts will learn . . .

But, with the arts, the fire received has turned into the greatest curse: the animal element, and *consciousness* of its possession, has changed periodical instinct into chronic animalism and sensuality. The animal world, having simple instinct to guide it, has its seasons of procreation, and the sexes become neutralized during the rest of the year. Therefore, the free animal knows sickness but once in its life—before it dies.

It is this animalism which hangs over humanity like a heavy funereal pall. Thus arises the responsibility of free-will; the Titanic passions which represent humanity in its darkest aspect; "the restless insatiability of the lower passions and desires, when, with self-asserting violence, they bid defiance to the restraints of law."

Prometheus having endowed man, according to Plato's *Protagoras*, with that "wisdom which ministers to physical well-being," but the lower aspect of *manas* of the animal (*Kâma*) having remained unchanged, instead of "an untainted mind, heaven's first gift," as Aeschylus says, there was created the eternal vulture of the ever unsatisfied desire, of regret and of despair, coupled with "the dreamlike feebleness that fetters the blind race of mortals," (lines 558-560), unto the day when Prometheus is released by his heaven-appointed deliverer, Hercules.

Some Christians have tried to connect this drama prophetically with the coming of the Nazarene. No greater mistake could be made. The true student, pursuer of wisdom and worshiper of absolute per-

fection — the unknown deity which is neither Zeus nor Jehovah — will demur to such an idea. Pointing to antiquity he will prove that there never was an *original* sin, but only an abuse of physical intelligence — the psychic being guided by the animal, and both putting out the light of the spiritual. He will say: “Study wisdom in the old dramas — the Indian and the Greek; read carefully one enacted on the theaters of Athens 2400 years ago, namely, Aeschylus’ drama of *Prometheus Bound*.”

This Mythos belongs neither to Hesiod nor Aeschylus; but, as Bunsen says, it “is older than the Hellenes themselves,” for it belongs, in truth, to the dawn of human consciousness. The *Crucified* Titan is the personified symbol of the collective Logos, the “Host,” and of the “Lords of Wisdom” or the HEAVENLY MAN, who incarnated in Humanity. Moreover, as his name *Pro-metheus*, meaning “he who sees before him,” or futurity, shows — among the arts he devised and taught to humanity, psychological insight was not the least. For as he complains to the daughters of Okeanos:

Of prophecies the various modes I fixed,
And among dreams did first discriminate
The truthful vision . . . and mortals guided
To a mysterious art . . .
All arts to mortals from Prometheus came. . . .

The subject of Aeschylus’ drama is fairly well known. The demi-god robs the gods (the Elohim) of their secret — the mystery of the *creative fire*. For this sacrilegious attempt he is struck down by KRONOS. Now Kronos means time, and thus the allegory becomes very suggestive. Prometheus is delivered unto Zeus, the FATHER and creator of a mankind which he would wish to have blind intellectually, and animal-like; a personal deity, which will not see MAN “like one of us.” Hence Prometheus, “the fire and light-giver,” is chained on Mount Caucasus and condemned to suffer torture. But the triform Fates (Karma), whose decrees, as the Titan says, even Zeus:

E’en he, the fore-ordained, cannot escape. . . .

— ordain that those sufferings will last only to that day when a son of Zeus —

Aye, a son bearing stronger than his sire
One of thine (Io’s) own descendants it must be. . . .

—is born. This “Son” will deliver Prometheus (the suffering Hu-

manity) from his own fatal gift. His name is, "He who has to come. . . ."

On the authority, then, of these few lines, which, like any other allegorical sentence, may be twisted into almost any meaning; namely, on the words pronounced by Prometheus and addressed to Io, the daughter of Inachos, persecuted by Zeus — a whole prophecy is constructed by some writers. Says the crucified Titan:

And, portent past belief, the speaking oaks
By which thou clearly, in no riddling phrase
Wert hailed *as the illustrious spouse of Zeus*
.
. . . stroking thee
With *touch alone of unalarming hand*;
Then thou dark Epaphos shalt bear, whose name
Records his sacred gendering. . . .

This was construed by several fanatics — des Mousseaux and de Mirville amongst others — into a clear prophecy. Io — "is the mother of God," we are told, and "dark Epaphos" — Christ. But, the latter has not dethroned his father, except metaphorically, if one has to regard Jehovah as that "Father"; nor has the Christian Savior hurled *his* Father down into Hades. Prometheus says, in line 928, that Zeus will be humbled yet; as for himself:

. . . such marriage he prepares
Which from his throne of power to nothingness
Shall hurl him down; so shall **be** all fulfilled
His father Kronos' curse. . . .
. . . Then let him sit
Confiding in his lofty thunder-peals,
And wielding with both hands the fiery bolt;
For *these shalt not avail, but fall he shall,*
A fall disgraceful, not to be endured. . . .

"Dark Epaphos" was but Dionysos-Sabazios, the son of Zeus and of Demeter in the Sabazian Mysteries, during which the "father of the gods," assuming the *shape of a Serpent*, begot on Demeter, Dionysos, or the solar Bacchus. Io is the moon, and at the same time the EVE of a new race, and so is Demeter — in the present case.

The Promethean mythos is a prophecy indeed; but it does not relate to any of the cyclic Saviors who have appeared periodically in various countries and among various nations, in their transitional conditions of evolution. It points to the last of the mysteries of cyclic

transformation, in the series of which mankind, having passed from the ethereal to the solid physical state, from spiritual to physiological procreation, is now carried onward to the opposite arc of the cycle, toward that second phase of its primitive state, when *woman knew no man*, and human progeny *was created, not begotten*.

That state will return to it and to the world at large, when the latter shall discover and really appreciate the truths which underlie this vast problem of sex. It will be like "the light that never shone on sea or land," and has to come to men through the Theosophical Movement. That light will lead on and up to the *true spiritual intuition*. Then (as expressed once in a letter to a Theosophist), "the world *will have a race of Buddhas and Christs*, for the world will have discovered that individuals *have it in their power to procreate Buddha-like children* — or demons." "When that knowledge comes, all dogmatic religions, and with these the demons, will die out."

If we reflect upon the serial development of the allegory, and the character of the heroes, the mystery may be unriddled. KRONOS is of course "Time" in its cyclic course. He swallows his children — the *personal* gods of exoteric dogma included. He has swallowed instead of Zeus, his *stone idol*; but the symbol has grown, and has only developed in human fancy as mankind was cycling down toward only its physical and intellectual — not spiritual — perfection. When it is as far advanced in its spiritual evolution Kronos will be no longer deceived. Instead of the *stone image* he will have swallowed the anthropomorphic fiction itself. Because, *the serpent of wisdom*, represented in the Sabazian Mysteries by the anthropomorphized Logos, the unity of spiritual and physical Powers, will have begotten in Time (Kronos) a progeny — Dionysos-Bacchus, or the "dark Epaphos," the "mighty one" — the race that will overthrow him. Where will he be born? Prometheus traces him to his origin and birthplace in his prophecy to Io. Io is the moon-goddess of generation — for she is Isis and she is Eve, the great mother.

Io is shown wandering from place to place of the *race* from which the "tenth," or *Kalki-Avatâra*, so-called, is to issue. This he calls the "Kingly race born in Argos." But Argos has no reference here to Argos in Greece. It comes from *Arg* or *arca* — the female generative power symbolized in the moon — the navi-formed Argha of the mysteries, meaning the Queen of Heaven. Eustathios shows that, in the dialect of the Argians, Io signified the moon; while esotericism ex-

plains it as the divine Androgyne, or the mystic 10; in Hebrew 10 is the perfect number, or Jehovah. *Arghya* in Sanskrit is the libation-cup, the *navi*-form or boatshaped vessel in which flowers and fruit are offered to the deities. *Arghyanâth* means "Lord of libations"; and *Arghya-Varsha*—"the land of libations"—is the mystery-name of that region which extends from *Kailâs* mountain nearly to the Shamo Desert—from within which the *Kalki-Avatâra* is expected. The *Airyana-Varsedya* of the Zoroastrians, as a locality, is identical with it. It is now said to have been situated between the Sea of Aral, Baltistân, and Little Tibet; but in olden times its area was far larger, as it was the birthplace of *physical* humanity, of which Io is the mother and symbol.

Prometheus traces the path of the (racial) wanderings as plainly as words can express it. Io has to quit Europe and go to Asia's continent, reaching there the highest of the mountains of Caucasus, the Titan telling her:

When thou hast crossed the flood, limit betwixt
Two continents, fronting the burning East

she must travel eastward, after passing the "Kimmerian Bosphoros," and cross what is evidently the Volga and now Astrakhan on the Caspian Sea. After this she will encounter "fierce northern blasts" and cross thither to the land of the "Arimaspien host" (east of Herodotus' Scythia) to—

Pluto's gold-abounding flood. . . .

which is rightly conjectured by Professor Newman to have meant the Ural, the Arimaspi of Herodotus being "the recognized inhabitants of this golden region."

And here comes, between lines 825 and 835, a puzzle to all European interpreters. Says the Titan:

To these (Arimaspi and Grypes) approach not; a far
border-land
Thou next shalt reach, where dwells a swarthy race
Near the Sun's founts, whence is the Aethiop "river";
Along its banks proceed till thou attain
The mighty rapids, where from Byblin heights
Pure draughts of sacred water Neilos sends. . . .

There Io was ordained to found a colony for herself and sons. Now we must see how the passage is interpreted. As Io is told that she is to travel eastward till she comes to the river Ethiops, which

she is to follow till it falls into the Nile — hence the perplexity. “According to the geographical theories of the earliest Greeks” we are informed by the author of the version on *Prometheus Bound* that —

This condition was fulfilled by the river Indus. Arrian (vi,1) mentions that Alexander the Great, when preparing to sail down the Indus (having seen crocodiles in the river Indus, and in no other river except the Nile . . .), seemed to himself to have discovered the sources of the Nile; as though the Nile, rising from some place in India, and flowing through much desert land, and thereby losing its name Indus, next . . . flowed through inhabited land, being now called Nile by the Ethiopians of those parts, and afterwards by the Egyptians. Virgil in the fourth Georgic echoes the obsolete error.

Both Alexander and Virgil may have erred considerably in their geographical notions; but the prophecy of Prometheus has not so sinned, in the least — not, at any rate, in its esoteric spirit. When a certain race is symbolized, and events pertaining to its history are rendered allegorically, no topographical accuracy ought to be expected in the itinerary traced for its personification. Yet it so happens, that the river “Ethiops” is certainly the Indus, and it is also the *Nil* or *Nilæ*. It is the river born on the Kailâs (heaven) mountain, the mansion of the gods — 22,000 feet above the level of the sea. It was the Ethiops river — and was so called by the Greeks, long before the days of Alexander, because its banks, from Attock down to Sind, were peopled by tribes generally referred to as the Eastern Ethiopians. India and Egypt were two kindred nations, and the Eastern Ethiopians — the mighty builders — have come from India, as is pretty well proved, it is hoped, in *Isis Unveiled*.⁵

Then why could not Alexander, and even the learned Virgil, have used the word Nile or *Neilos* when speaking of the Indus, since it is one of its names? To this day that river is called, in the regions around Kala-Bagh, *nîl*, (blue), and *Nilah*, “the blue river.” The water here is of such dark blue color that the name given to it from time immemorial led to a small town on its banks being called by the same name. It exists to this day. Evidently Arrian — who wrote far later than the day of Alexander, and who was ignorant of the old name of the Indus — has unconsciously slandered the Greek conqueror. Nor are our modern historians much wiser, in judging as they do. For they often make the most sweeping declarations on mere appearances, as much as their ancient colleagues ever did in days of old, when no Encyclopaedias were yet ready for them.

5. Vol. I, 569-570.

The race of Io, the "cow-horned maid," is then simply the first pioneer race of the Ethiopians brought by her from the Indus to the Nile (which received its name in memory of the mother-river of the colonists from India). For does not Prometheus say to Io that the sacred Neilos (the god, not the river) —

. . . He to the land *three-cornered*, thee shall guide,

namely, to the *Delta*, where her sons are foreordained to found —

. . . that far-off colony. . . .

It is there that a new race (the Egyptians) will begin, and "a female race" (line 873) which, "fifth in descent" from dark Epaphos

Fifty in number shall return to Argos.

Then one of the fifty virgins will fail through love and shall —

. . . A kingly race in Argos bear

But from this seed shall dauntless hero spring,
Bow-famous, who shall free me from these toils.

When this hero shall arise, the Titan does not reveal; for, as he remarks:

This, to be set forth at large needs lengthy speech.

But "Argos" is *Arghya-Varsha*, the land of libation of the old Hierophants, whence the deliverer of Humanity will appear, a name which became ages later that of its neighbor, India — the *Āryāvarta* of old.

That the subject formed part of the Sabazian Mysteries is made known by several ancient writers; by Cicero and by Clemens Alexandrinus. The latter writers are the only ones who attribute the fact that Aeschylus was charged by the Athenians with sacrilege and condemned to be stoned to death, to its true cause. They say that having been himself uninitiated, Aeschylus had profaned the Mysteries by exposing them in his trilogies on a public stage. But he would have incurred the same condemnation had he been initiated—which must have been the case, as otherwise he must, like Socrates, have had a *daimon* to reveal to him the secret and sacred allegorical drama of initiation. The Sabazia were a periodical festival with mysteries enacted in honor of some gods, a variant on the Mithraic Mysteries. The whole evolution of the races was performed in them. And Aeschylus *was* initiated. But it was not the "father of Greek tragedy" who invented

the prophecy of Prometheus; for he only repeated in dramatic form that which was revealed by the priests during the MYSTERIA of the Sabazia. The latter, however, is one of the oldest sacred festivals, whose origin is to this day unknown to history. Mythologists connect it through Mithras (the Sun, called Sabazios on some old monuments) with Jupiter and Bacchus. But it was never the property of the Greeks, but dates from days immemorial.

The translators of the drama wonder how Aeschylus could become guilty of such "discrepancy between the character of Zeus as portrayed in the *Prometheus Bound* and that depicted in the remaining dramas." This is just because Aeschylus, like Shakespeare, was and ever will remain the intellectual "Sphinx" of the ages. Between Zeus, the abstract deity of Grecian thought, and the Olympic Zeus, there was an abyss. The latter represented during the mysteries no higher a principle than the lower aspect of human physical intelligence — *Manas* wedded to *Kâma*; Prometheus — its divine aspect merging into and aspiring to Buddhi — the divine Soul. Zeus was the human soul and nothing more, whenever shown yielding to his lower passions — the *jealous* God, revengeful and cruel in its egotism or I-AM-NESS. Hence, Zeus is represented as a serpent—the intellectual tempter of man — which, nevertheless, begets in the course of cyclic evolution the "Man-Savior," the solar Bacchus or "Dionysos," *more than a man*.

Dionysos is one with Osiris, with Krishna, and with Buddha (the heavenly wise), and with the coming (tenth) Avatâra, the glorified spiritual *Christos*, who will deliver the suffering *Chrestos* (mankind, or Prometheus, on its trial). This, say Brâhmanical and Buddhistic legends, echoed by the Zoroastrian and now by the Christan teachings (the latter only occasionally), will happen at the end of *Kali-Yuga*. It is only after the appearance of Kalki-Avatâra, or Sosiosh, that man will be born from woman without sin. Then will Brahmâ, the Hindû deity; Ahura-Mazda (Ormazd), the Zoroastrian; Zeus, the Greco-Olympian Don Juan; Jehovah, the jealous, repenting, cruel, tribal God of the Israelites; and all their likes in the universal pantheon of human fancy — vanish and disappear in thin air. And along with these will vanish their shadows, *the dark aspects* of all those deities, ever represented as their "twin-brothers" and creatures, in exoteric legend, *their own reflection* on earth — in esoteric philosophy. The Ahrimans and Typhons, the Samaels and Satans, must

all be dethroned on that day, when every dark evil passion will be subdued.

There is one eternal Law in nature, one that always tends to adjust contraries and to produce final harmony. It is owing to this law of spiritual development superseding the physical and purely intellectual, that mankind will become freed from its false gods, and find itself finally — *SELF-REDEEMED*.

In its final revelation, the old myth of Prometheus — his *proto-* and *anti-types* being found in ancient theogony — stands in each of them at the very origin of physical evil, because at the threshold of human physical life. KRONOS is "Time," whose first law is that the order of the successive harmonious phases in the process of evolution during cyclic development should be strictly preserved — under the severe penalty of abnormal growth with all its ensuing results. It was not in the program of natural development that man — higher animal though he may be — should become at once — intellectually, spiritually, and psychically — the demi-god he is on earth, while his physical frame remains weaker and more helpless and ephemeral than that of almost any huge mammal. The contrast is too grotesque and violent; the tabernacle much too unworthy of its indwelling god. The gift of Prometheus thus became a CURSE — though foreknown and *foreseen* by the Host personified in that personage, as his name well shows. It is in this that rests, at one and the same time, its sin and its redemption. For the Host that incarnated in a portion of humanity, though led to it by Karma or *Nemesis*, preferred free-will to passive slavery, intellectual self-conscious pain, and even torture — "while myriad time shall flow" — to inane, imbecile, instinctual beatitude. Knowing such an incarnation was premature and not in the program of Nature, the heavenly host, "Prometheus," still sacrificed itself to benefit thereby, at least, one portion of mankind. But while saving man from mental darkness, they inflicted upon him the tortures of the self-consciousness of his responsibility — besides every ill to which mortal man and flesh are heir. This torture Prometheus accepted for himself, since the Host became henceforward blended with the tabernacle prepared for them, which was still unachieved at that period of formation.

Spiritual evolution being incapable of keeping pace with the physical, once its homogeneity was broken by the admixture, the gift thus became the cause, if not the sole origin of *Evil*. (The philosophical

view of Eastern metaphysics places the Root of Evil in the differentiation of the Homogeneous into the Heterogeneous, of the unit into the plurality.) The allegory which shows KRONOS cursing Zeus for dethroning him (in the primitive "golden" age of Saturn, when all men were demi-gods), and for creating a physical race of men weak and helpless in comparison; and then as delivering to his (Zeus') revenge the culprit, who despoiled the gods of their prerogative of creation and who thereby raised man to their level, intellectually and spiritually — is highly philosophical. In the case of Prometheus, Zeus represents the Host of the primeval progenitors, of the PITARAS, the "Fathers" who created man senseless and without any mind; while the divine Titan stands for the Spiritual creators, the *devas* who "fell" into generation. The former are spiritually lower, but physically stronger, than the "Prometheans": therefore, the latter are shown conquered. "The lower Host, whose work the Titan spoiled and thus defeated the plans of Zeus," was on this earth in its own sphere and plane of action; whereas, the superior Host was an exile from Heaven, who had got entangled in the meshes of matter. The inferior Host were masters of all the Cosmic and lower Titanic forces; the higher Titan possessed only the intellectual and spiritual fire. This drama of the struggle of Prometheus with the Olympic tyrant and despot, sensual Zeus, one sees enacted daily within our actual mankind; the lower passions chain the higher aspirations to the rock of matter, to generate in many a case the vulture of sorrow, pain, and repentance. In every such case one sees once more —

A god . . . in fetters, anguish-fraught;
The foe of Zeus, in hatred held of all . . .

A god, bereft even of that supreme consolation of Prometheus, who suffered in self-sacrifice —

For that to men (he) bare too fond a mind. . . .

as the divine Titan is moved by altruism, but the mortal man by Selfishness and Egoism in every instance.

The modern Prometheus has now become *Epi-metheus*, "he who sees only after the event"; because the universal philanthropy of the former has long ago degenerated into selfishness and self-adoration. Man will rebecome the *free* Titan of old, but not before cyclic evolution has re-established the broken harmony between the two natures — the terrestrial and the divine; after which he becomes impermeable

to the lower titanic forces, invulnerable in his personality, and immortal in his individuality, which cannot happen before every animal element is eliminated from his nature. When man understands that "*Deus non fecit mortem*," but that man has created it himself, he will re-become the Prometheus before his Fall.

It remains to be said that the greater part of the foregoing, which is the first interpretation of the real inner meaning of Aeschylus' drama, *Prometheus Bound*, made public since the time of its author, is taken from the writings of the Founder of the modern Theosophical movement, H. P. Blavatsky. Current and medieval notions regarding the same are disposed of in the second volume of *The Secret Doctrine*, pages 519 to 528, which will be found to repay perusal by those sufficiently interested to pursue the subject.

Those who know must ever refuse to impart the conditions and means that lead to a correlation of elements, whether psychic or physical, that may produce a hurtful result as well as a beneficent one. But they are ever ready to impart to the earnest student the secret of the ancient thought in anything that regards history concealed under mythological symbolism, and thus to furnish a few more landmarks towards a retrospective view of the past, as containing information with regard to the origin of man, the evolution of the races and geognosy; for the best scholars, the most acute minds among our Aryanists and Egyptologists, have been too often darkened by one or another preconception; still oftener, by one-sided views of the secret meaning. Yet even a parable is a spoken symbol; a fiction or a fable, as some think; an allegorical representation, we would say, of life-realities, events, and facts. And as a moral was ever drawn from a parable, that moral being an actual truth and fact in human life, so a historical, real event was deduced — by those versed in the hieratic sciences — from certain emblems and symbols recorded in the ancient archives of the temples. The religious and esoteric history of every nation was embedded in symbols; it was never expressed in so many words. All the thoughts and emotions, all the learning and knowledge, revealed and acquired, of the early races, found their pictorial expression in allegory and parable.

Why? Because the spoken word has a potency unknown to, unsuspected and disbelieved in, by the modern "sages." Because sound and rhythm are closely related to the four Elements of the Ancients;

and because such or another vibration in the air is sure to awaken corresponding powers, union with which produces good or bad results, as the case may be. No student was ever allowed to recite historical, religious, or any real events in so many unmistakable words, lest the powers connected with the event should be once more attracted. Every student had to record them in corresponding symbols, drawn out of his own mind and examined later by his master, before they were finally accepted. Thus was created in time the Chinese Alphabet, as, before that, the hieratic symbols were fixed upon in old Egypt.⁶ Since the fall of Memphis, Egypt began to lose the keys one by one, and Chaldaea had preserved only three in the days of Berossus. As for the Hebrews, in all their writings they show no more than a thorough knowledge of the astronomical, geometrical and numerical systems of symbolizing all the human, and especially the *physiological* functions. They never had the higher keys.⁷

Old and time-honored errors — such as become with every day more glaring and self-evident — stand arrayed for battle, as ever. Marshaled by blind conservatism, conceit and prejudice, they are constantly on the watch, ready to strangle every truth which, awakening from its age-long sleep, happens to knock for admission. Such has been the case ever since man became an animal. That this proves in every case moral death to the revealers, who bring to light any of these old, old truths, is as certain as that it gives LIFE and REGENERATION to those who are fit to profit even by the little that is now revealed to them.⁸

The cycles of matter will be succeeded by cycles of spirituality and a fully developed mind. On the law of parallel history and races, the majority of the future mankind will be composed of glorious adepts. Humanity is the child of cyclic destiny, and not one of its units can escape its unconscious mission, or get rid of the burden of its co-operative work with nature. Climates will, and have already begun, to change, each precessional circuit after the other dropping one sub-race, but only to beget another higher race on the ascending cycle; while a series of other less favored groups — the failures of nature — will, like some individual men, vanish from the human family without even leaving a trace behind.⁹

6. Cf. *The Secret Doctrine*, I, 306-7.

7. Cf. *ibid.*, I, 311.

8. Cf. *ibid.*, I, 299.

9. Cf. *ibid.*, II, 446.