

# THE THEOSOPHICAL PATH

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“THE consciousness of self dims the eyes of the mind and hides the truth. It is the origin of error, it is the source of illusion, it is the germ of sin.

“Self begets selfishness. There is no evil but what flows from self. There is no wrong but what is done by the assertion of self.

“Self is the beginning of all hatred, of iniquity and slander, of impudence and indecency, of theft and robbery, of oppression and bloodshed. Self is Māra, the tempter, the evil-doer, the creator of mischief.

“Self entices with pleasures. Self promises a fairy’s paradise. Self is as a veil covering our eyes. But the pleasures of self are unreal, its paradisian labyrinth is the road to hell and its fading beauty kindles the flames of desires that never can be satisfied.”

— CARUS: *The Gospel of Buddha*

## THEOSOPHY AND MODERN SCIENCE

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(Stenographic report of the seventh of a series of Lectures on the above subject. These were delivered at the request of Katherine Tingley the Theosophical Leader and Teacher, in the Temple of Peace, International Theosophical Headquarters, Point Loma, California, at the regular Sunday afternoon services. Others will be printed in THE THEOSOPHICAL PATH in due course. The following Lecture was delivered August 7, 1927, and broadcast, by remote control, through station KFSD San Diego—680-440.9)

**F**RIENDS: This being the seventh of our series of studies on 'Theosophy and Modern Science,' a series dealing more particularly, during the last few weeks, with the present much-mooted question of evolution, we can hardly be expected to waste time this afternoon in going over the much ground that we have covered in former studies; but those who have heard them will not feel the lack of detail in what may perhaps appear to others a sudden jumping *in medias res*.

This question of evolution is one concerning which there is a great deal of misunderstanding. I think a very interesting book could be written under the title, 'The Evolution of Evolutionary Theories.' We must not imagine for a moment that the natural truth of progressive development, modernly called evolution, is something new in our age or in the age of our immediate fathers, nor that it originated in the mind of Charles Darwin, whose first work, *The Origin of Species*, was published in 1859.

The idea of there being a ladder of life, a rising scale of entities, some much more advanced than others, some more retarded in development than others, is a very old one. There have existed in the world among the different races of men, in ages preceding our own, various systems of accounting for what the inquisitive intelligence of man plainly saw exists among the animate entities of earth — a rising scale of beings.

For instance, man, supposed to be the crowning glory of the evolutionary scale on earth; and underneath him the anthropoid apes, and underneath them the monkeys — the simian stock; and under these latter the lemurs — sometimes called the *prosimiae*; and underneath these again have been frequently placed the quadrupedal mammals; and underneath these again, various classes, orders, genera, and species of vertebrate animals; and underneath these again a very wide range of invertebrates or animals without a backbone.

Anyone who looks at this scale of animate life must of necessity,

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if he be a reasoning being, see that some are higher than others; and it is precisely that fact, swaying the minds of foretime investigators, which has led to the culmination in our time of the theory of so-called 'evolution,' more accurately 'evolutionism,' and still more accurately, as the French call it, the 'transformism' of our modern scientific thinkers.

They imagined that they had found, by investigating various stages in this presently existing ladder of life, the route, the way, by and through which the human stock had climbed from lower beings to higher -- to present-day man. But every attempt to find 'missing links'— that is to say, links binding the highest of one particular phylum or stock to the lowest of the next superior phylum or stock — has always broken down. No such 'missing links' have ever been found. There are wide hiatuses where, according to this transformist theory, these 'missing links' should be.

Now the transformists plead in extenuation of the defects of their theory, of which these 'missing links' form one, that these missing links once existed, but cannot now be found — they plead, I say, the imperfection of the geological record and also the fact that the geological strata above the waters have been very imperfectly examined; that is to say, the ground has merely been scratched as it were. The plea is an excellent and valid one, and one which we — evolutionists through and through, but not transformists of the modern type -- are equally entitled to avail ourselves of and to use. What is good for the scientific 'goose' is obviously good also for the Theosophical 'gander'! It is an odd rule that cannot work in both ways.

This idea of a progressive development of all animate entities on earth in present and past geological periods, as I have just said, is a very old one. Leaving aside for the time being all allusions to teachings, as to evolutionary development, in the archaic writings, such as in the Purânas of India, or in the so-called speculations of Greek and Roman philosophers and thinkers, let us come down to periods more near our own.

For instance, let me read to you a thought taken from Sir Thomas Browne's *Religio Medici* — quite a remarkable book of its kind and published in 1643. He says:

"There is in this universe a stair, or manifest scale, of creatures rising not disorderly, or in confusion, but with a comely method and proportion."

Just so. There is a Stair of Life; and it is obvious to any observer; and is what the Swiss philosopher and biologist, Charles Bonnet, and the French thinkers and biologists, Lamarck, de Buffon, and especially Jean Baptiste René Robinet, called *l'échelle des êtres* — 'the ladder of beings.'

But while we see this ladder of beings and must take it into a full

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and proper consideration in any attempt to ascertain the rising pathway of evolutionary development, is that a sufficient reason for imagining — and teaching our imaginings as facts of nature — that there has been a progressive development running through these particular and especial discontinuous phyla or stocks, and eventuating in man?

This is one side of our quarrel with modern transformism: the series is obviously discontinuous; none of the steps of this ladder melts into the next higher one, or inversely into the next lower, by imperceptible gradations, as should be the case, if the transformist theory, as transformism and neo-transformism set it forth, were true.

If evolution is a fundamental process of the universe — and our instinct, our intellect, our knowledge of being as far as we have been able to understand it, and our intuition, all tell us that there is such an advancement, progress, developmental history, of the Cosmos, the 'world-process' as the German philosophers call it — what then is the explanation of this discontinuity — of this lack of connexions or 'missing links' between the great phyla or stocks?

These various classes and orders of animate beings under man, undoubtedly and obviously exist; and they undoubtedly show a discontinuous scale of gradation from the more perfect being or man to the less perfect down the scale, until we finally reach the protozoa — the one-celled animals.

But these steps, as I said, are discontinuous at the present time, and more or less so as far as we have been able to trace them back in geological history; they are not connected; and this discontinuity, so to say, finds its place in every instance where we pass from one great stock or phylum to the next. It is not the case of a single instance; it is not a unique case, explainable perhaps by certain causes, of which we are ignorant; but this discontinuity is repeated between every one of the great stocks.

Here again is one of the reasons why we, as true evolutionists, but not transformists in the modern sense, cannot accept this particular scale or Ladder of Life as the actual path along which the human stock has climbed in evolution to be what it now is — the crown of evolutionary development.

The truth is, that instead of there being one genealogical tree, there are many. Whence came these different genealogical trees? The human stock is one; the anthropoid apes are another, closely allied with the monkeys; then the quadrupedal mammals again are another stock; the *Aves* or Birds are still another; the *Reptilia* or Reptiles are again

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another; the *Amphibia* or Amphibians are still another; the *Pisces* or the Fishes another; and finally the Invertebrates or creatures without a backbone, lying in the scale below the *Vertebrata* or back-bone animals.

These are all different stocks, though undoubtedly connected together in various ways by vital bonds of contemporaneous development both now and in the past; otherwise they would not be collected together on our earth; nor would they show those particular affinities which these various stocks undoubtedly do show today as well as in past time. But we may contemplate all these things and admit all these various facts, and yet say with perfect security, that they do not furnish or form or compose that ascending Ladder of Life, through which we as humans passed in order to reach our present stage, in the degree and in the continuity of continuous gradations from lower to higher, that we as true evolutionists must demand.

We should wander too far afield from our present subject, 'Theosophy and Modern Science,' did we go during the course of these studies into a purely technical exposition of what our own majestic Theosophical philosophy teaches with regard to continuous evolution. You can find all that in our books, more especially in H. P. Blavatsky's *The Secret Doctrine*; and perhaps at some future day we shall have the pleasure to talk to you further upon that subject. But confining ourselves to our present thesis, we ask: Why do we differ in opinion from the modern evolutionist-transformist doctrines? And, on the other hand, What are those particular aspects of the question, which we see in the same light that the great men — truly great men in many instances — of modern science, see them in?

The fact is, friends, that the human stock, the human race considered as a whole, is the most primitive of all the mammalian stocks on earth today, and always has been so in past time. I mean by this, that it is the primordial stock; it is the originator of the entire mammalian line, in a manner and according to laws of nature which we shall have to reserve for a future study.

The human stock was the first mammalian line; obviously it is at present the most advanced, and the logical deduction would be that it is likewise the oldest in development. Having started the first, it has gone the farthest along the path. But we will not press that point for the present; we leave it for your consideration, because it is a good point in argument.

We Theosophists elevate the human stock into another or fourth kingdom — that of Man; due to man's unique intellectual and psychological faculties, which no other creatures known to us possess in any-

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thing like so great a degree. What proof have we that the human stock is the most primitive on earth? To answer this question, we shall have to go into a number of technical biological details, much as we have tried to avoid these.

Now, as pointed out on last Sunday, the two greatest exponents and popularizers of the modern evolutionism or transformism, were Thomas H. Huxley, an Englishman, and Ernst Heinrich Haeckel, a German. These two men were exceedingly vocal, and exceedingly positive, and exceedingly fervent, in their statements that they had found out a large part of the course of the evolutionary development which the human stock had followed; and all their work was based upon that same obvious but mistaken line of reasoning, which I have just pointed out — trying to find connecting links by considering likenesses between man and the various stocks inferior to him. That was Huxley's particular line of thought and work; and a great many unlikenesses and dissimilarities and fundamental differences, all of extreme importance, were either ignored entirely, or — may I say it? — wilfully slurred over.

It was the old story, both in Huxley's case and Haeckel's case; what was good for their theories was accepted and pressed home to the limit; and what was contrary to their theories was either ignored or slurred over. We submit that, great as these men were each in his own field, undoubtedly great, and able as they were, that procedure is not a truly scientific one. We can excuse their enthusiasm; but an excuse is not by any means an extension of sympathy to the mistake.

That idea, which governed and directed the entire life-work of T. H. Huxley, was not the offspring of his own mind. There is little doubt that he took this idea from the Frenchman, de Buffon, who says, for instance, in speaking of the body of the orang-utan, that "he differs less from man than he does from other animals which still are called apes," that is to say, from the monkeys. This was written in 1766.

And Huxley, writing in 1863, has the following to say, in *Man's Place in Nature*, page 103:

"The structural differences which separate man from the gorilla and the chimpanzee are not so great as those which separate the gorilla from the lower apes."

In each case the attempt was to show that the anthropoid or man-like apes are nearer to man even than they are to the monkeys. This fact we do not deny. We accept it. And the explanation of it we reserve for the future.

There is compelling reason, so far as we Theosophical thinkers are concerned, why we cannot accept the transformism or scientific evolution-

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ism as it has been formulated today. Why do we refuse to believe that man is but an outgrown ape, a superior and developed ape? Or again, that the ape is a superior lemur; or that the lemur again is an evolved quadruped, having some remote ancestor of quadrupedal stock, perhaps having modern descendants? The reason briefly is this: All these sub-human animals are too far evolved in specific differences, each in its own line (and have been so in past geological periods), ever to have been an ancestor of present-day contemporaneous but quite diverse stocks. And when we say these animals, we obviously do not mean the animals now existing, but their geological ancestors, their biological progenitors.

Let me illustrate what I mean. Take the elephant, a quadruped. Look at the development that the nose of the elephant has taken, called its trunk. Look at its immense fan-like ears. These are specific characters belonging to that beast, and they are found early even in the embryological record of that beast, therefore showing that these specific characters go far back in time in the history of that strain.

There is a biological law, which sets forth that the growth and development of the embryo is a recapitulation, that is to say a rehearsal in brief, of what the stock, the race, to which the embryo belongs, has passed through in former times. In other words, the development or growth of the embryo is a recapitulation, or rehearsal in brief, of what the entire stock to which that individual belongs has passed through in preceding ages.

Embryologists have shown that those characters, which the embryo first assumes in its development, are they which belong to the widest ranges of its Class; that then follow, in its further development, those characters belonging to its own Order; then follow in its further growth those belonging to its Family; then come those characters, as the growth of the embryo proceeds, which belong to its Genus; finally those of its Species, which characters come last of all.

Therefore, if we find a specific character early in embryological development, we must say that it appeared in the far distant past in the evolution of the race to which that embryo belongs; because the biological law of embryological growth states that those characters latest to appear in the embryo, are those which appeared latest in the evolution of the phylum or stock to which the embryo belongs. The deduction to be drawn from these facts, therefore, is that if some specific character appears early in the growth of the embryo, it shows that the phylum or stock to which that embryo belongs had acquired that particular and specific character in the far distant past.

In quasi-scientific books (I call them quasi-scientific without the

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slightest hesitation, because these books are written by many die-hard proponents and propagandists of the older and now more or less rejected evolutionism and transformism of our fathers), the idea is set forth and upheld that, preceding man's evolution through the pithecoïd and simian stocks, he passed through quadrupedal mammalian forms, of which the mammalian quadrupeds on earth today are the modern descendants.

But let me read to you what Professor Klaatsch of the University of Heidelberg has to say about that idea — merely echoing, by the way, what many another great man has said to the same point in former years: "Man and his ancestors were never quadrupeds like the dog or the elephant or the horse."

This renowned anthropologist further states emphatically, that, "Monkeys and apes are degenerated branches of the pre-human stock"; which is precisely the teaching of Theosophy in that respect, not however meaning that monkeys and apes are or were degraded men, but that they were in part human, and in part animal — derived from an early human stock on one side, and from an early animal stock on the other; and that they have since shown a strong tendency to revert to the types of former geologic apes.

Returning now to the question of specific characteristics such as we have mentioned above with regard to the proboscis and the fan-like ear of the elephant: let us instance also the foot of the horse. Do you know what a horse's hoof is? It is the highly evolved and specifically developed toe-nail of the third digit of each of the four feet of that quadruped. That animal walks literally on the highly evolved and developed toe-nail of the elongated third toe of each foot.

Now there is no such specific characteristic as regards man's hands and feet in the evolutionary history of man, as is shown in the development of the human embryo. In fact, the horse's hoof is a far and wide evolution, a highly evolved development from the primitive progenitor of the equine stock. It is a specific character belonging to the equine race.

It is true also that other animals walk or move more or less in this manner, the ape, for instance; when it goes on all fours, as it usually does, it does not walk along plantigrade, or flat-foot fashion: it walks on its fingers, on the nails of the hands or on the knuckles of the hands, as you may easily see for yourselves if you will look at a walking or running ape. Somewhat similarly did the ancestors of the horse.

These are instances of what we mean when we speak of the far-flung specific evolutionary development of any one of these various stocks, and of the wide divergence that these specific characters have taken from the primitive ancestors in each case. The specific characters



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are too far evolved along their respective lines, and have existed too far back in geologic time, for the human strain to have passed through them on its upward journey.

Now do you understand what we mean when we speak of the growth and development of the embryo as summarizing, as recapitulating, as giving a brief rehearsal in the individual — that is in the growing embryo — of the entire life-history of the stock or race to which that embryo belongs? It recapitulates *in utero* in a short time the evolutionary stages passed through during the millions of years which its race-ancestors, which the race to which it belongs, required in order to reach the more highly evolved modern representative.

I have made notes from various biologic works of a number of exceedingly interesting skeletal and muscular features which man has, in order to show the extreme primitiveness of the human stock, more particularly with relation to his mammalian peculiarities.

1. Let us speak of the human skull. The bones of the human skull articulate at the base of the skull and on the sides of the brain-case in a manner which is characteristic of primitive mammalian forms, but they show a contrast, a very marked contrast, with the arrangement of those same bones in the apes and the monkeys; yet the human skull in these respects is exactly like that of the lemurs, a very primitive mammal.

Hence, the only conclusion that we can draw from this anatomical fact, is, that since in the case of monkeys and apes these bones are differently arranged and that the arrangement in the human skull is very primitive, therefore the pithecoïd and simian shown an evolutionary development away from the primitive mammalian base, which man in common with the lemurs far more closely represents.

2. The nasal bones in man are exceedingly primitive in their simplicity. In the case of the monkeys and anthropoid apes, these animals cannot approach man in this respect of primitive simplicity, and we must therefore conclude that in the cases of these particular beasts, the evolutionary development has resulted for them in a wider departure from the original or primitive strain.

3. The primitive architecture of the human skull is likewise shown in a number of features belonging to his face. Let me read to you what I have copied from an interesting pamphlet by Dr. Wood-Jones, Professor of Anatomy in the University of London, this pamphlet being entitled, *The Problem of Man's Ancestry*. I quote from page 31. Professor Wood-Jones says:

“The structure of the back wall of the orbit, the ‘metopic’ suture, the form of the jugal bone, the condition of the internal pterygoid plate, the teeth, etc., all tell the same story

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— that the human skull is built upon remarkably primitive mammalian lines, which have been departed from in some degree by all monkeys and apes.”

4. I quote from the same anatomist, from the same page of the same work:

“The human skeleton, especially in its variations, shows exactly the same condition” [of primitive mammalian simplicity].

5. Another quote from the same source:

“As for muscles, man is wonderfully distinguished by the retention of primitive features lost in the rest of the Primates.”

Primates, you will understand, is a scientific term comprising the higher animals of the supposed evolutionary series, and including Man, the anthropoid apes, the monkeys, the lemurs, and perhaps one or two other minor races.

Now as regards man’s primitive muscular features, let me give you an example, after pointing out that in skull, in skeleton, and in the arrangement of his muscles, man in a host of respects is an entity of very primitive type, and has not, so far as these particular instances are concerned, the same large and wide specific variations that the monkeys and apes have followed in their respective line.

Let us take first the *pectoralis minor* muscle, as an instance. This is a muscle which runs from the ribs towards the arm. It is attached to the coracoid process of the shoulder-girdle. In the anthropoids it is attached to the coracoid in part, and in part to a ligament passing downward to the humerus, that is to the bone of the upper arm. In the monkeys it is attached still farther down the same ligament, but also to the humerus; while in many quadrupeds it is attached to the humerus altogether.

Now, as you may know, a favorite way of attempting to prove the evolutionary development of man from lower animals, by the transformists of modern times, is to make anatomical and physiological research into the bodies of beings below man; for instance, a favorite course or procedure followed is the attempt to trace in apes, monkeys, lemurs, and quadrupeds, skeletal or muscular identities, variations, or analogies, first in the apes, then in the monkeys, then in the lemurs, then in the quadrupeds; and if the researcher find similarities or identities or analogies in this examination, the conclusion is immediately drawn that these beasts form a part of the evolutionary road up which the human stock has climbed in its development. In other words, that man is the latest in the series of living forms, and that these and other creatures were his predecessors and formed the links of the evolutionary chain, the lowest being the original or primitive form.

But it is an entirely misleading method to follow, because, as we

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have just pointed out, the stocks are different; there are no still existing connecting links between the great phyla; and last but not least, these lower stocks are far more widely evolved along their own particular lines in respect to certain important skeletal and muscular variations than man is, who is the most primitive of all the stocks.

In our present instance, that of the *pectoralis minor* muscle, it is man who shows the primitive basal mammalian insertion or attachment of this particular muscle. The coracoid process is the primitive attachment of this muscle, and man and some other exceedingly primitive animals retain today this very ancient type of insertion. The transformist would say that in its evolutionary development this muscle has climbed up from the humerus, which according to them is its primitive attachment, and having risen along the ligament has finally reached the coracoid process in its highest form of development in man. But this is an exact reversal of the truth as shown by an anatomical examination. (Wood-Jones, *op. cit.*, p. 32)

6. The human tongue is also very primitive in type; the chimpanzee's tongue resembles man's in some degree; yet man's tongue is far more primitive than that of any monkey or anthropoid ape.

7. The human vermiform appendix is curiously like that of some of the marsupials, or pouched animals, of Australia. It is very different in monkeys and in apes.

8. The great arteries arising from the arch of the aorta in man have the same number, are of the same kind, and are arranged in the same order, as is the case in a most curious and exceedingly primitive little animal, some eighteen or twenty inches long, found in Australia and Tasmania — which little beast is commonly called the Duck-billed Platypus, so called because it has a bill closely resembling that of a duck. It is the lowest of all known mammals, because it actually has mammalian glands, which are without nipples; yet it lays eggs. In Australia it is popularly called the watermole. It is not, however, a mole; but a mammal of its own peculiar type. As said, the number and kind and order of the great arteries named are the same in man and in these extremely low mammalia, which are primitive in the highest degree. On the other hand, the arrangement of these arteries in the anthropoid apes and the monkeys is quite different.

9. The human premaxilla, or the bone which carries the incisors or chisel-teeth, that is to say the front teeth, no longer exists as a separate element in man, if it ever did so exist; but in all the apes and monkeys and in all other mammals, this premaxillary element is shown on the face

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by suture-lines, marking the junction with the maxillary bones. Because in man it is not a separate element, but is a separate element in all other mammals, it is, therefore, what would be called in science a specific human character.

Now, with regard to this bone, please mark that it is already established as a distinguishable character in one of the earliest stages of the development of the human embryo, when that embryo is no more than three-fourths or seven-eighths of an inch long; as Professor Wood-Jones says, when the embryo is no longer than "ten times the diameter of an ordinary pin's head." Hence, in view of the bio-genetic law controlling embryological growth alluded to before, this human character being shown so early in the development of the human embryo, forces us to conclude that it was a specific human character at a very early stage of human evolution, thus again demonstrating that man is an exceedingly primitive being.

Our time has come to an end for our study this afternoon. We have not concluded the list of interesting items showing that man is anatomically a very primitive mammalian entity, but we shall continue on next Sunday in developing this thesis.

I wish, friends, to call attention to one more fact, before we part today. I ask you to take it with you and to reflect upon it. It is the teaching of Theosophy — a teaching which modern science is coming more every day to accept and to prove,— that all these various stocks of animate mammalian entities on earth, all following their own especial lines of development, along their own genealogical trees, were the offsprings of the primitive human stock in an immensely distant past — at a time when what we call the 'mindless races' lived, before godlike entities descended from the spiritual spheres in order to enlighten the waiting human material organisms with their divine rays. The case of the anthropoid apes is an exception in the sense that they were originated from the primitive human stock at a much later time; and to this we may have occasion to allude more particularly at a later day.

How and why this descent of gods into man was done, you can find for yourselves by reading our Theosophical books — pre-eminently, *The Secret Doctrine* by H. P. Blavatsky, where this wonderful fact in human evolution is fully set forth and proved. Bear this in mind, and you will see the reason why this afternoon we have laid such stress upon the fact of the essential primitiveness of the human stock; and we shall attempt to show on next Sunday that man has been an animate human entity, erect, with an upright posture, and a walking creature, from the most remote periods of geological time known to us.

## TO THE SUN

KENNETH MORRIS

PHOENIX of the Mountained Dawn,  
Ope thy gold and life-red wings  
Till this night-black time 's withdrawn  
O'er the far sea-brink of things,  
And the wished-for morning sings!

Golden Brother, who, with the Earth,  
Makest gold on poppy and broom,  
Flood with thy mute morning mirth  
All that's here of self and gloom,  
Till heart rose and lilac bloom!

Zenith-borne Meridian Swan  
'Neath whose glow thy star-kin swoon,  
Ere this loftiest moment 's gone,  
Here be put thy aloofness on!  
Drench this mind with stillest noon!

Dragon Dreaming down the Blue,  
White towards thy flamy goal —  
Dream-white Dragon, wing thou too  
Those empyreal regions through  
Which lie far and deep in the Soul!

Shine thou there and kindle day!  
Lave the life with sky and sea  
Till from out this barren clay  
Blooms a Golden God like thee,  
Or — who knows what dawn may be?

*International Theosophical Headquarters,  
Point Loma, California*

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### MAN THE THINKER

RALF LANESDALE

**M**AN is a thinker; it has even been said that Man is the thinker; which implies that the power to think is the essential characteristic of humanity. And yet this potential thinker is so much a creature of impulse that one might well maintain that the power to think, being so rarely exercised by those who claim it, has become one of the lost arts. Or is it not rather one of the undeveloped powers of the perfected man — the potential thinker?

To think an original thought requires the exercise of higher faculties than the brain-mind; and those higher faculties are not as yet developed in the masses of humanity. Original thinking is still the attribute of the few. They create the thought-forms that fashion the mass-mind, the mentality of the masses. They are not merely leaders of thought but makers of thought. They alone are thinkers; their power to think is the measure of their evolution, and the degrees of evolution are infinite.

Psychologists have been forced to recognise the existence of a common fund of formulated thoughts which constitute what some call public opinion, while others speak of it as the 'herd mind'; and that which the masses believe to be the product of their individual thinking is no more than a reflexion of some part of this public opinion or accumulated store of thoughts formulated by original thinkers and projected by them into the 'public mind.'

We may well ask: "What then is original thought, or is there such a thing?" Is it not probable that the Divine Mind has already formulated every conceivable thought? A man reputed wise in his own

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age declared that there is nothing new under the sun; and yet it seems to me inevitable that the human mind being a radiation of the Divine must be the thinking instrument of its divine prototype charged with the mission of creating on the plane of earth-life appropriate thought-forms for the manifestation on this plane of the Divine Idea.

According to the teaching of *The Secret Doctrine*, man is a seven-fold being, spiritual in his upper principles, and animal in his lower, with his mind as a connecting link between the two. It might be more correct to replace the words 'upper and lower' by the terms 'inner and outer' thus suggesting that the spiritual consciousness is the original source of all ideas, and that the mind of man translates the spiritual idea into a formulated thought, or clothes the naked soul of an idea in an outer garment suitable to the more material world in which he moves, and in which thoughts are things, and things are known by their appearances. Thus the inner world would be the world of pure ideas, and the outer that of matter; man being the link between the two.

Seen from this angle an original thought would be a pure idea clothed by the mind of man the thinker with an appropriate form. It matters not that other men have clothed that same idea in form to suit their temporary purpose. Each effort is original in that the thinker has taken from the spiritual source of consciousness a pure idea and for himself has clothed it in thought-form. To do this man must go within; for it is his own mind which is the bridge that spans the gulf between the 'herd-mind' and the world of pure ideas.

It has been said that man is a miniature universe, and that in him are all the seven principles of which this universe is an expression. So we may see around us and in ourselves an infinite range of possibilities from the divine man who is regarded as a savior of his race down to the man-animal in whom we scarcely find a trace of our humanity, to say nothing of divinity.

When Darwinism was new, we heard much talk of missing links in the theoretic chain of animals and man; but now we know that as in man the mind is the link between the brute-man and the god-man, so man himself is the link between the world of spirit and the world of matter. As man identifies himself with his own higher nature so the world evolves; for man is the thinker, and his thoughts become the guiding influence in the evolution of his world. And as he repudiates his divine origin, mistaking himself for a mere animal, so the world runs backward to barbarism robbed of his guidance and abandoned to the disintegrating powers of the lower sphere.

The mind of man is like a mirror, we are told. "It needs the

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gentle breezes of Soul-wisdom to brush away the dust of our illusions." Soul-wisdom is the guidance of the mind by the spiritual will, the voice of the true Self. Such guidance is recognised under various names in various religions and most generally regarded as divine inspiration exercised by some controlling spirit or personal god entirely apart from man.

But Theosophy teaches us to 'look within for everything.' There lies the path to progress, the bridge that alone can span the gulf between man the animal and man the god. All the mystic tales of legendary heroes who have sought the Path are allegories of the search within for the divine wisdom; and as the outer world reflects imperfectly the inner, so do these tales fantastically describe the trials of the candidate for initiation in the 'sacred mysteries.' These mysteries are no dream, nor have they much in common with the hocus-pocus of the secret societies that serve to amuse the ignorant and to delude them with vain promises of strange powers to be attained.

The Path of Wisdom is within; and all the doubts and difficulties to be overcome are there. Only when they are conquered can wisdom be attained and man become the Thinker. Only then can he fulfil his destiny as Leader of the race. He must first learn to think his own thoughts. So shall he find liberation from the tyranny of the herd-mind and help the liberation of his fellows.

## THE LIGHT-BRINGER

H. T. EDGE, M. A.



FOURTY years ago H. P. Blavatsky started her magazine, *Lucifer*, and no doubt its title will still surprise people, as it did at that time. In naming her magazine *Lucifer*, H. P. Blavatsky issued a challenge to ignorance and misrepresentation, and at the same time chose for the magazine the title which best described her work. For *Lucifer* is a name which has been slandered and misrepresented more perhaps than any other in the whole range of history and literature. Let us consider what it really stands for, and then what it has been made to denote.

The derivation of the word indicates its true and original meaning. It is Latin, a foreign language, to us; but to the ancient Romans it was their own tongue, and means 'Light-Bringer.' In Greek, it is the same — *Phosphoros*. Its symbol was the morning star, Venus *Lucifer*, which precedes the sun, and by its light heralds the splendor of the coming day.



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It is the intermediary between earth and heaven, between the mortal and the divine. In man it is the higher aspect of Mind, by means of which man is brought into relation with the divine. Thus it is synonymous with Christ, as the intermediary between God and man.

In *The Secret Doctrine*, volume II, page 513, we read that Lucifer —

“is in us: it is our *Mind* — our tempter and Redeemer, our intelligent liberator and Savior from pure animalism. Without this principle — the emanation of the very essence of the pure divine principle *Mahat* (Intelligence), which radiates direct from the *Divine mind* — we would be surely no better than animals. The first man Adam was made only a *living soul* (*nephesh*), the last Adam was made a *quickening Spirit*: — says Paul, his words referring to the building or *Creation* of man. Without this *quickening* spirit, or *human Mind* or soul, there would be no difference between man and beast.”

Another well-known story, giving the same idea, is that of Prometheus, who brings fire to mortals. All this refers, as said, to the human mind in its higher aspect — to the *Nous* — which triumphs over the lower mind, and thus redeems man from his enslavement to passion and delusion.

Could symbol be more sacred, more worthy of respect by every man? How came it, then, to be degraded into a synonym for the Devil or Satan, the theological principle of evil and destruction to man? How can a light-bringer be man's spirit of darkness, leading him to sin and destruction? H. P. Blavatsky says much on this point, and we cannot go at length into the explanation.

H. P. Blavatsky called attention to the actual truth when she so boldly nailed up the banner of the slandered Bringer of Light. By that, she meant to show that she intended to restore the ancient teaching of the God in man. This teaching is the essence of true religions, but too often has been overlaid by dogmas which stress the sinful nature of man and prevent him from relying on his own immanent Divine Self.

What this Light-Bringer in man is, we can readily find out from the Theosophical teachings. It is the principle called the Higher Manas, which intervenes between Buddhi, the Spiritual Soul, and Kâma, the principle of appetitive instinct. What is always needed is that man should be reminded of his higher nature and taught to rely on it and thus by noble action to invoke its aid; so that it may become his Redeemer from the temptations and trials of incarnate life.

The mind is dual in its nature, owing to its intermediate position between the Divine and the animal; and so it may be represented as at once man's tempter and his Savior. Herein lies the source of that confusion to which we alluded. There have always been those who, not understanding the real case, have sought to impress us with the idea that intellect is a snare; hence the Light-Bringer has been confused with

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the principle of evil. But it is essential to discriminate between the mind when it is under the influence of selfish passion, and the mind when it is illuminated by the light from the Divine Heart of things and beings.

Theosophists believe in no Devil save the human lower nature when it is allied with the lower mind; but Lucifer the Light-Bringer is the adversary of this 'Devil,' and is man's redeemer therefrom.

## ECHOES AND VINDICATIONS

GRACE KNOCHE



THE demand recently made by a representative body of American Indians for better recognition in school textbooks on history is a significant occurrence, and incidentally both an echo and a vindication of Katherine Tingley's viewpoint and her international work.

The conference was dramatic, the representatives (Navajo, Ottawa, Winnebago, Sioux, and Chippewa) being dressed in the full regalia of their respective tribes. They appeared before Mayor William Hale Thompson of Chicago, who is looking towards the revision of history-texts for the public schools of the city. President Peters of the Grand Council-Fire of the American Indians was spokesman, and his speech was impressive and eloquent.

According to the Associated Press despatches the chief protest was directed against the teaching in some history-texts that the Indians and white men are naturally at enmity, and that the former are little more than 'murderers.' We quote from one of the despatches:

"School histories are unjust to our people," said President Peters. . . .

"The battle with Custer is called a "massacre." If the Custer battle was a massacre, what was Wounded Knee?

"White men call Indians treacherous, but no mention is made of the broken treaties on the part of white men. Indian mothers prayed that their boys should be great medicine-men, rather than great warriors.

"Tell your children that the Indians performed friendly acts for the white man. Tell them that the Indian was the first to cultivate corn and potatoes and tobacco. Tell them of our art. Place in your schools the pottery of the Indian along with the sculpture of the Greeks. Study the poetry of the Indian along with the other literary works of art.

"Tell them of Black Partridge, who many times saved the people of Chicago from attacks, and tell them of the part of the Indian in the World War.'

"President Peters of the grand council-fire pointed to the first winter of the Pilgrim fathers in bleak Massachusetts and of the help the Indian gave the white man, when there

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was suffering and famine. He told them of Squanto, the Indian who was lured to England and came back the life-long friend of the pale-face.

“Scalping, he said, was unknown to the Indian, until bounties were offered first by the French and then by the English for the scalps and heads of the red men.

“The Fort Dearborn massacre, he said, was a fair fight, brought about by a broken treaty on the part of the white man.

“ ‘The great speech of Tecumseh, the great warrior from the banks of the Wabash, should be taught in the schools,’ the Indians asserted, and added that the fight between the people of Tecumseh and the prophet and those under the command of General William Henry Harrison was caused by the unjust acts on the part of the white commander.

“Mayor Thompson was much impressed by the eloquent plea of the red men, and promised he would do all in his power to see that the Indian is treated justly in the next history-texts.”

Just what (in substance) Katherine Tingley pointed out thirty years ago, at the beginning of her Theosophical work, later systematically educating her teachers (for one thing) out of the notion that text-books were made to be slavishly used, regardless of who wrote them or what opportunities the historian may have had (or may have ignored) for finding the complete facts.

“Study not only the book, but the writer of it,” was one of her first injunctions. “Ask yourself ‘what is his religious belief; his philosophy of life; his political creed; in short, what are his qualifications for assuming to speak with authority.’”

In addition to this, she has consistently educated the public both by means of lectures and through her magazines, whenever opportunity offered — as the Leader of a cosmopolitan, international, and inter-racial organization is bound to do, we might add.

She did not wait, when she founded the Râja-Yoga School, for just the right kind of history-books to be written. Had she done so, she would be waiting yet. She used what were at hand, the best obtainable, and interpreted them, explained them, when necessary added to them. In short, she used them *Theosophically*, for the Theosophist is a thinker first of all, and Râja-Yoga pupils are started out as thinkers, almost from babyhood. It was but one of many ways in which has been carried out the sixth object of the International Brotherhood League (founded by Katherine Tingley in New York City in 1897), which reads:

“To bring about a better understanding between so-called savage and civilized races, by promoting a closer and more sympathetic relationship between them.”

And appropriately, as an American woman, for it was in America that the Red Man lived his free life before we meandered over here to disturb it, and it was a woman who first ‘set the ball rolling’ by founding a society for the purpose of securing justice to the Indians, a woman who first brought it to the attention of the government — Mary E.

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Bonney, a Philadelphia school-teacher. The petition which she herself printed and distributed and presented to President Hayes was three hundred feet long.

Six months later 'H. H.' (Helen Hunt Jackson) began her writing. Her novel *Ramona* is widely known for its sponsorship of the Indian, and her *Century of Dishonor*, a condensed historical library on the Indian question, was sent on the occasion of an important bill pending to every member of Congress, a copy being placed on each desk. Mrs. Jackson herself was for many years a government inspector among the Indians of California, and all her woman's sympathy and heart was devoted to this work.

The name of Alice Fletcher, for her monographs on Indian customs, traditions, ceremonies, music, etc., is known wherever research-work is honored, as are Natalie Curtis, Amelia Stone Quinton, Elaine Goodale Eastman, and others. When Senator Dawes presented to Congress the first Indian Severalty Bill (drafted, by the way, by Alice Fletcher herself) he stated in his speech that the 'new Indian policy,' which today is approved everywhere, was 'born and nursed by women.'

But that is merely an aside. Men and women have worked together many years in this behalf. A far more important point is that such interest is appropriately Theosophical, for it was in America, the Red Man's ancient home, that the Theosophical Society was founded (in New York City in 1875), and it is from America that all its activities have branched out since that time. The Theosophical Society was unknown in India, for instance, (sometimes erroneously stated to be its native land), until H. P. Blavatsky went to that land in 1878, founding a branch of the Theosophical Society there in 1879.


Over the writer's desk hangs a tiny Indian moccasin, a gift from Katherine Tingley many years ago, and given to the latter on an earlier occasion by a grateful Indian woman. "She wanted to give me something," said Katherine Tingley, "and this was all she had to give. She told me it had belonged to her baby, who had died, and that it was a tribal belief that such a gift would bring good fortune."

Only a worn baby-slipper, but given because *she had nothing greater to give*, it takes on all the dignity of a symbol. Will it find immortality in parable in some far future age, as the gift of that widow in Palestine found?

The heart-touch is the key to the situation, and when we inject that into our dealings with our Indian brothers, a leaven is set working that will leaven the whole loaf, and sooner perhaps than we dream. Justice in our history textbooks is one avenue, but there are many.

## WHAT IS ORIGINALITY?

R. MACHELL

T is pathetic to see a true ideal perverted by lack of right education; and that is what we may see in more than one direction today, when education is so badly understood and so much discussed. It is tragic when it occurs, as it does, among educators and enthusiastic promoters of education: for the evil is, in these cases, more surely propagated and more widespread in its results.

There are some who hold that nothing is more important than the encouragement of originality and the cultivation of individuality, but they do not realize the vast difference that distinguishes individual character from personal idiosyncrasy, and originality from eccentricity. Some there are who do recognise these distinctions, but believe that they are mere questions of degree to be easily corrected by general morality, and not at all differences in kind, and of such radical kind as to make the lines of education to be followed in their pursuit widely divergent, and the various results almost diametrically opposed.

Unless the duality of human nature is clearly recognised and made the basis of the educational system, confusion must follow and failure ensue; for it is only by the invocation of the higher self that the lower can be mastered, and this invocation cannot be accomplished by one who has not been taught to recognise in daily life the constant action of these two selves in the one character.

Without the constant realization of this duality in the self there can be no successful discipline of the student; for the only discipline that is of permanent value is self-control, or the conscious invocation of the true self, and the honest recognition of the delusions which the lower self imposes upon the mind which is not aware of its own nature.

It is useless to think that morality will control a nature that has been encouraged to look upon its impulses and tendencies as all worthy of encouragement, and indeed as the most precious marks of individual power and originality. Experience will show that these impulses and tendencies can only be controlled by one who has learned to distinguish between the higher and the lower nature, and, further, to see a difference between them of kind rather than of degree. For the impulses arising from the lower nature will blind the mind to their real nature, unless the

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mind is awake and illumined by the light of the soul or true self.

Common morality goes no farther than a recognition of degrees of more or less desirability in these tendencies, and a vague sort of standard of ethics based upon public convenience. Such morality is useful, as a policeman is useful; but it is impotent to control character, as a policeman is powerless to deal with crime until it is accomplished.

*The creation of character is a work of self-discipline*, and the establishment of a high social tone in a community is a work of development by common consent and by common desire for a pure social atmosphere.

Certainly originality is most desirable, but what is it? Is it not the manifestation of the true origin of the individuality? Is it not a revelation of the mystery of the source of Self? The source of individuality is in the One, which is reflected in the many. The individuality is the reflexion of the Supreme and Universal Self, eternal in essence, temporary in its manifestation as individual. But the personality is the outer body of the self, made up of the senses and organs with their instrument the physical body, and of the emotions and appetites pertaining thereto.

In the ordinary person, ignorant of this essential duality, all impulses from the true self are accepted as of equal value with those arising from the lower nature, because all are reflected on the mirror of the mind. But one who has learned to distinguish between the aspiration of the soul and the intoxication of the senses, is not easily deceived by the beauty of an emotion or the intensity of a passion, into acceptance of such impulses for more than their real value.

True originality is the ability to express the divine impulses of the true Self. This can only be accomplished by one who is completely master of his lower nature or personality: it is impossible to one who has habitually encouraged his personal idiosyncrasies, because they are precisely the obstacles that prevent the manifestation of the light of the divine Soul.

Furthermore the true Self is intimately related to all other individual reflexions of the Supreme Self, and is conscious of this kinship; whereas the personal self is bound up in the limits of its own sensations and emotions; it is separate, and is keenly aware of its separateness; it is selfish at its worst and self-sacrificing at its best, but always concerned with itself, even in its self-sacrifice, which is usually no more than a concession to necessity, a bargain, a giving up one thing to get a better. But the individual self, seeing all other selves as brothers in

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the spiritual family of true individuality, cannot be selfish, knowing no separateness; nor has it need of such sort of self-sacrifice, for it is self-controlled; that is to say, its lower nature is responsive to its will, with submission that is voluntary, nor is there question of sacrifice in such willing service rendered by the lower to its own higher Self.

Truly there is a gulf between the individualism of the professed Individualist and that of the Theosophist.

Truly, education is needed, and most of all among the promoters of these diverse schemes of education that threaten to wreck one more generation of unfortunates.

Râja-Yoga has come to save us from these well-intentioned enemies of progress who in the name of freedom would bind the fetters of personality more securely upon the soul of the race. But Râja-Yoga teachers must be raised, and in the meantime these fatal errors are spreading the disease of self-worship through the ranks of a rising generation. We must protest and repeat the message of Theosophy, the doctrine of the duality of human nature, the divine in man, and the brotherhood of all souls in the Spiritual family which is the great Universal Brotherhood.

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H. TRAVERS, M. A.



WRITING forty years ago, H. P. Blavatsky said in *The Secret Doctrine*, Volume II, pages 296-7:

“It is asserted upon the authority of Science, and upon evidence, which is not merely a fiction of theoretical speculation this time, that many of the animals — especially among the lower orders of the vertebrata — have a *third* eye, now atrophied, but necessarily active in its origin. The Hatteria species, a lizard of the order *Lacertilia*, recently [1888] discovered in New Zealand, (*a part of ancient Lemuria so-called, mark well*), presents this peculiarity in a most extraordinary manner; and not only the *Hatteria punctata*, but the chameleon, certain reptiles, and even fishes. It was thought, at first, that it was no more than the prolongation of the brain ending with a small protuberance, called epiphysis, a little bone separated from the main bone by a cartilage, and found in every animal. But it was soon found to be more than this. It offered — as its development and anatomical structure showed — such an analogy with that of the eye, that it was found impossible to see in it anything else. There were and are palaeontologists who feel convinced to this day that this ‘third eye’ has functioned in its origin, and they are certainly right.”

And now we read, in the *Illustrated London News* for December 17, 1927, an article on ‘The Tuatera — A Living Fossil,’ by W. P. Pycraft, F. Z. S., which gives the latest information and opinions about this animal. It is not now classed as a lizard — its name is given as *Sphenodon punctatus*:

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“it represents a much more ancient stock, carrying us back millions of years to . . . the Trias. It is the only survivor of that stock; and, in common with its ancestors, it presents structural features met with in no other living reptiles.”

The writer, speaking humorously of our need of a third eye in these crowded days, laments that (as he says) we shall never have one; we have lost the chance; our pineal eye degenerated from lack of use. It was not transmitted to the mammalia. But we find it among reptiles; in one living reptile it can still be found.

“This is the Tuatera ‘lizard’ of New Zealand . . . though even here it is functionless — at any rate, as an eye. Its position can be located in the living animal by a small scale in the center of the skull-roof. Remove this scale, and there will be found a cavity passing through a hole in the skull. The eye serves, so to speak, as a plug to this hole, and when dissected it is found to display all the essential features of a functional eye.”

A similar eye, less developed, is found in many true lizards. In extinct forms, the ichthyosaurs, it is marked by a cavity in the forehead called the pineal foramen, and must surely have functioned as an organ of vision. This third eye (says the writer), in common with the other pair of eyes, is partly an outgrowth of the brain and partly derived from a modification of the skin-tissues. In man and other mammals, only the lower or glandular portion of the third eye is left — the pineal gland, which, though not acting as an organ of vision, has other functions only slightly guessed by science as yet.

“In man after the seventeenth year it contains calcareous secretions. . . . It is largest in the ruminants and horses, and absent in the elephant, dasybus, mole, and some others.”

The Tuatera was common all over New Zealand, but the effects of white civilization have reduced it to a remnant.

The importance of this to students of Theosophy is in its connexion with certain facts about the evolution and earlier races of mankind, which are to some extent elucidated in *The Secret Doctrine*.

As will be seen from the addresses on Evolution which have been delivered by Professor G. von Purucker in the Temple of Peace, Lomaland, and reported in this magazine, the ancient teachings dealt with by H. P. Blavatsky state that, in the present *Round* (great cycle of evolution), *man preceded the mammals*; and that, regarding the animals in general,

“All forms which now people the earth are so many variations on *basic types* originally thrown off by the MAN of the Third and Fourth Round.”— *The Secret Doctrine*, II, 683

Hence the structures found in animals may be regarded as remnants of similar structures once existing in man. Certain early races of mankind possessed a power of inner sight, having a corresponding sense-organ, now referred to as the third *eye*. The various myths of Cyclopes



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will be recalled in this connexion, as also the frequency of the mark in the center of the forehead in representations of Buddhas and other divine personages. It was only when the succeeding races of man became more materialized that this eye lost its function, man's consciousness being concentrated in his external sense-organs. This process was a part of the cyclic descent from spirit into matter, which mankind has undergone in fulfilment of cyclic law, and from which it is our destiny to reascend.

The contrast between scientific views of evolution (as they are at the date of writing) and the ancient teachings (to which science must eventually come) is well shown here. Science, regarding the animal as prior to man, holds that this organ of vision failed to be perpetuated. The ancient teachings point out that this organ in the Tuatera is a remnant, given out by an earlier race of man and preserved in this animal. In man of today the faculty is 'rudimentary'; the sense of which is that it has been preserved until the time when it can function again.

This subject, too extensive to treat in an article, can be studied in *The Secret Doctrine*, in the lectures above referred to, and elsewhere. An article on the third eye appears in this magazine, Vol. IX, No. 5. It is one of a number of evidences confirming the ancient teaching that the animals derive from man, rather than vice versa. It is also important as showing the existence in man of the rudimentary organs of faculties which are not active in the average man of today; but which were once active and will be active again.

This faculty of inner vision (not to be confused with psychic 'clairvoyance') is much needed, and we may truly be said to walk as blind men, each shut up in his own thoughts, knowing nothing of what goes on in the minds of others, unable to discern their real needs and thus unable to give them effectual help; puzzled about the laws of life, and at the mercy of wild and changing speculations on all vital subjects. Whenever we feel inclined to bemoan the darkness of the human understanding and to curse the gods that consigned us to such a lot, let us remember that we were not always thus blind, and that we have the potentiality of regaining our vision.

New Zealand is a remnant of an ancient continent, to which modern science has given the name of Lemuria, on which lived one of the earlier Races of mankind. The islands of the South Seas have preserved many strange types of fauna and flora, and also those inexplicable relics such as the gigantic statues on Easter Island.

The 'Fall of Man,' rejected by some advanced clergy because they took the Bible story too literally, refers to the loss of spirituality and the

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'fall' into matter, which took place at a certain stage of human racial evolution. Man then lost the 'Third Eye,' as a consequence of partial loss of his spirituality, and external senses became predominant. The animal of those days did not have the third eye in the same sense as man; but the structure, as it existed in man, was copied and found its analog in a third eye which, for the animals, was an organ of physical sight.

### BACTERIA

ROSE WINKLER, M. D.

"Each particle — whether you call it organic or inorganic — *is a life.*"  
— *The Secret Doctrine*, Vol. I, p. 261



WHILE watching the westering sun nearing the horizon, I thought that the day must have been one of exceeding promise and loveliness to have joyed the golden ball of fire to blaze so jubilantly; for truly, I had never seen the sun so golden, as if burning with an intense, interior flame, reflecting from his advancing journey a trailing, shimmering path over the deep blue rippling sea. As I lingered and watched, I thought the revitalized sparkling drops of sea-water leaped up and danced in loving response to greet the radiant Source of Life and Light, inviting the falling shower of dazzling light-beams to merge and interblend with their reflected yellow flames,—thrilling the atmosphere with a mellow, undulating sheen of golden sunlit light-rays.

Was this glorious sunset just a soul-enthraling vision of the spirit, or its light and life? Or was every atom of its flowing stream of golden rays imbodyed in substance? It must have been so or how could light be visible? This flood of molten flame was etherealized substance, and each atom constituting it — was a life. And these infinitesimal sparks of light animated or ensouled microscopic organisms, called bacteria, each spark encapsuled in a delicate film of etherealized matter.

The Ancient Wisdom teaches that the human body is comprised of hierarchies of Lives, and I therefore conclude that all the different tissue-cells and the molecules of the various body-fluids constitute different hierarchies of lives, or bacteria, some acting as 'builders' and others as 'destroyers.' Also that every material or visible thing, whether of the earth, the water, the air, or fire, imbodyes incomputable numbers of lives or micro-organisms, called bacteria, which biology regards as one-celled plant-lives, or belonging to the vegetable order; and classifies them in a

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table of various hundreds, and roughly divides them into three forms: the round, the rod-shaped, and the spiral-shaped. They are found everywhere, and a single specimen left undisturbed in conditions favorable to growth, will reproduce in twenty-four hours, 16,777,216 bacteria.

Many of our young folk have given them the name of 'bugs,' as if they were winged creatures. But this is a pseudonym and is also misleading; and probably a little more light on the nature of these little beings may prove helpful. They do not fly, but are carried on the bosom of the breezes, or ingested with our foods and drinks.

The bacilli are the staff-, or rod-, or elongated-forms; the bacteria are of various forms and shapes; the spores do not develop in the bacteria when heat, moisture, and the absence of sunlight — the conditions favorable to their growth — cease to exist. The cells either die or cease to multiply. It is then that the protoplasm within each cell rolls itself into a ball, and covers itself with a much thickened wall. This protects it until it again meets with conditions favorable for growth. The tiny protoplasmic sphere is called a spore, and in this condition bacteria may be blown hither and yon as a part of the dust. When at length they settle down on a moist surface that will supply them with food, the spores burst their envelopes, assume once more their rod-shaped or spiral form, and go on feeding, assimilating, and reproducing their kind.

If a bouquet is left for some time in a vase of water, the stems decay and disagreeable odors are often given off. As the reconstruction of the living plants was due to the 'creators' also called 'builders,' so the decay is due to the work of the 'destroyers,' but all are called bacteria.

The Ancient Wisdom teaches that if the microbes of science are cut off from the constructive vitality supplied by the 'fiery lives' or 'builders' who sacrifice their vitality in order to impel the microbes onward in the upbuilding processes, they, deprived of that synthesizing life, begin to run riot; and one may therefore conclude that the disintegration of the harmonious combination of chemical compounds gives rise to decay and offensive odors, as the structure totters with the rapid advance of decomposition.

Another illustration would be the many flavors of food, due to the action of bacteria. An example of this takes place when cheese and butter ripen, and when fruit-juices change into vinegar or into alcohol. Lactic-acid bacteria exist to the number of some thousand millions to every square inch of cream, and are used by the dairymen to ripen cream to the point when it is ready for churning.

When fruits are crushed, the spores covering the skins and pressed

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into the juices, act as the *fermenting* bacteria, changing the sugar of the fruit-juices into alcohol and the foaming carbonic-acid gas.

The above illustrations may help one mentally to visualize the gradual processes of destruction: the 'walls of the molecules' begin to sway, yield, and totter, as the disintegration takes place among the enmeshed chemical combinations, changing the consistency, odor, taste, and even color of the decaying substances, as the defenses finally topple to their ruin with an inaudible crash.

H. P. Blavatsky says:

"It might be supposed that these 'fiery lives' and the microbes of science are identical. This is not true. The 'fiery lives' are the seventh and highest sub-division of the plane of matter, and correspond in the individual with the One Life of the Universe, though only on that plane. The microbes of science are the first and lowest sub-division on the second plane — that of material *prāna* (or life). The physical body of man undergoes a complete change of structure every seven years, and its destruction and preservation are due to the alternate function of the 'fiery lives' as 'destroyers' and 'builders.' They are 'builders' by sacrificing themselves in the form of vitality to restrain the destructive influence of the microbes, and, by supplying the microbes with what is necessary, they compel them under that restraint to build up the material body and its cells. They are 'destroyers' also when that restraint is removed, and the microbes, unsupplied with vital constructive energy, are left to run riot as destructive *agents*. Thus, during the first half of a man's life (the first *five* periods of seven years each) the 'fiery lives' are indirectly engaged in the process of building up man's material body; life is on the ascending scale, and the force is used in construction and increase. After this period is passed the age of retrogression commences, and, the work of the 'fiery lives' exhausting their strength, the work of destruction and decrease also commences."

— *The Secret Doctrine*, Vol. I, pp. 262-3

The countless bacteria feed upon as well as decompose the dead vegetable and animal bodies, elaborating them into simpler chemical compounds that soak into the earth and may then be used in the nutrition of the higher plants. And since the plants are constantly taking from the soil the food-materials that they need, this soil would tend to become less and less fertile were it not for the work of the bacteria that cause decomposition. This is why rotting manure adds to the fertility of soil, and in such cases the bacteria prove themselves the friends of man.

It has long been known that corn and other crops will grow better in soil that has just borne a crop of peas, beans, clover, or other members of the pea-family. When the roots of these pod-bearing plants are examined, small swellings are seen. These contain multitudes of bacteria that are able to take from the air the nitrogen where it exists in such abundance; and the free nitrogen whose symbol is N, reacted upon by oxygen whose symbol is O, together generate a nitrate whose formula is  $\text{NO}_3$ . The equation would read, roughly:  $\text{N} + \text{O}_3 = \text{NO}_3$ . This shows that the ratio of nitrogen-atoms to oxygen-atoms in a molecule of the nitrate is therefore 1:3. When the nitrate ( $\text{NO}_3$ ) combines with any of

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the elements of the soil, for instance with potassium whose symbol is K, the following equation would show that the reaction of the nitrate upon potassium would generate potassium-nitrate:  $K + NO_3 = KNO_3$ .

This simple illustration indicates that certain chemical elements in combination will form many important mineral compounds in the soil, needed by the crops. This also can be taken as an example that bacteria are active living chemists in nature.

Some bacteria may be dangerous to life if allowed to develop in food-substances. The *bacillus botulinus* is one which produces such a fatal poisoning, when it is allowed to grow on string-beans which have been improperly canned. All kinds of food should be kept clean and the temperature controlled by refrigeration until the food is ready for use. Bacteria may be heated above the temperature of boiling water, and frozen below the freezing point of water, without being killed.

When certain micro-organisms find proper conditions for growth in living tissues, and by their growth cause certain diseases, some of which are tuberculosis, diphtheria, and typhoid fever, these beings are the foes of man.

Besides the disease-producing bacteria, there are others that cause many of our foods to decompose or 'spoil': milk to turn sour, butter to become rancid, and cases of ptomaine-poisoning caused by *putrefactive* bacteria hastening decomposition are frequently reported where the sufferers have eaten ice-cream, cheese, sausage, lobster, fish, and other foods, and are illustrations of cases where microbes have been running riot, forming poisonous substances in foods which then have caused serious illness and often death. Therefore, many modes of preserving foods are employed in order to arrest the growth of bacteria: by canning, salting, pickling, smoking, preserving, boiling, and freezing.

All the mucous membranes of the body are literally swarming with various forms of bacteria, some of which are vitally necessary to life, and function as invaluable factors in the processes of digestion. The *bacillus acidophilus* is found to be a natural, benign, and desirable inhabitant of the alimentary tract of man and creates the intestinal conditions of good health. It is said: the only reason why the bad bacteria flourish is because suitable soil is furnished for their development.

Without the help of bacteria the preparation of linen, jute (the fiber of an East-Indian plant used for ropes, bagging, mats, etc.) and hemp, would be impossible. Moisture and warmth induce the rapid growth of germs, and the resulting decay loosens the tough fibers so that they may be separated from the useless parts of the plant.

From a sliver in one's finger, swelling, redness, soreness, pain, and

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'white matter' usually form in the region of the wound. These effects are due to the bacteria carried on the sliver, when introduced into the flesh. By the rapid multiplication of bacteria, poisons called toxins are produced, causing inflammation. But if the white corpuscles are in a healthy condition these cells of the blood seize upon and devour the bacteria in the same way by which an amoeba takes in its food. Under these conditions, little if any pus is formed.

Life ensouling all substance on all planes of being, is made manifest on our material plane through the high-powered microscope in the manifold micro-organisms, called bacteria.

Thoughts likewise become imbodyed things, and, like spores blown hither and yon, may o'ercloud the inner consciousness; mar the happiness of the day; deflect the promise of a successful career; starve the atomic structure of the sunshine of life; and lend power to drive the human bark to founder on the reefs of disappointment and failure.

Just as the 'fiery lives' alternately function as 'creators' or 'builders,' so do spiritualized thoughts, unselfish desires, and noble impulses create for man a healthier, happier, and more noble existence. The sunshine of the higher nature, like the 'fiery lives,' can revitalize every atom of one's being; prolong life; endow it with a constructive stream of energy; rejuvenate the helpful forces of the body with the various light-rays emanating from the inner spiritual sun.

How often thoughts creep into the mind, unasked; but, if of an inspiring and noble character, they may change into a rosy color the happy day and even carry all doubts and questioning up the highway to victory. The higher, spiritual life may help to indicate, in signs and symbols, the path that leads to service and enlightenment, to peace and joy. How often experience has proved that just the right turn of the wheel of destiny, hanging barely on a thread, has changed the course of one's life!



"Let your cry be for free souls rather even than for free men. Moral liberty is the one vitally important liberty, the one liberty which is indispensable; the other liberty is good and salutary only so far as it favors this. Subordination is in itself a better thing than independence. The one implies order and arrangement; the other implies only self-sufficiency with isolation. The one means harmony, the other a single tone; the one is the whole, the other but the part.

"Liberty! liberty! in all things let us have *justice*, and then we shall have enough liberty."—Joseph Joubert: Quoted by Matthew Arnold in his *Critical Essay: Joubert; or a French Coleridge*

## “VENGEANCE IS MINE, SAITH THE LORD”

R. MACHELL

**I**T is difficult to reconcile this passage from the Hebrew Bible with the claim of the Christian churches to worship a God of love: and yet by a free interpretation of the word vengeance, and a careful study of the text, something may be done to modify the impression of ferocity conveyed by the claim attributed to the ‘Lord.’ Vengeance as a divine attribute, shorn of the personal quality of retaliation, may be read as *retribution* and may thus be made to pass as the dispensing of pure justice in the distribution of reward and punishment. Or, on the other hand, the text may stand as a simple declaration of the true character of the tribal god Jehovah in his role of Avenger, not to be in any way confounded with the Christian God of Love.

Taking the word Vengeance in its ordinary sense, there is an unavoidable suggestion of personal retaliation in it that needs accounting for: and it has been supposed by some that in the text it was intended to remove the personal element by invoking the god of Vengeance and placing in his name the administration of Justice, thus rescuing it from the degradation into which it had fallen when the people took it into their own hands and substituted what we now call lynch-law for the old code of regulated compensations or reparations for wrongs of robbery or crimes of violence. Lynch-law was, and still is, entirely retaliatory or punitive, inspired by rage or hatred, and controlled by no code of compensations. It may not be amiss to seek the real foundation of that wild substitute for justice that is called revenge.

The dictum ‘Vengeance is mine,’ is a claim to the right of supreme judicial authority made in the name of the ‘Lord,’ and also a reproof to the multitude for their usurpation of the right of punishment.

There is a wide difference between a claim for compensation or for restitution, and a call for punishment involving personal violence. Compensation may be regulated and adapted in accord with the degree of damage done; but how can punishment be justified? It is not reparation, for it repairs nothing, nor does it undo a wrong. What does it accomplish then except to gratify a purely personal desire for revenge? How can we justify that passion in cases where the wrong done only directly affects some other person?

Is the fierce desire to inflict punishment anything better than an echo of the original wrong, or perhaps an extension of it? And yet the

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individuals partaking in a lynching are filled with virtuous indignation against their victim, and are fired by a fury of self-righteousness aroused by no personal injury received nor actual wrong experienced. I think that the desire to inflict punishment is in reality a criminal impulse intensified by 'mob-frenzy' and a sense of solidarity in the members of the community stirred by fear and the desire for self-protection.

Fear is an evil counselor, and is a deadly factor in the education of the young; for when habitually employed it kills the will; and will is necessary for self-discipline.

Resort to punishment may establish order by creating fear of an authority, which thus becomes a power to be conciliated or deceived; but it in no way helps to establish self-control. Right conduct based on fear of consequences is not reliable.

The only cure for crime is right education aimed at the awakening of the soul, in which resides the sense of social solidarity, or Brotherhood, together with the consciousness of individual responsibility and self-respect. The fear of punishment cannot accomplish that. Nor can a sense of self-respect be called to life in one who has been taught to look upon himself as born in sin, or as a beast that must be held in check and ruled by fear.

Children must learn that they are actually souls, who for a time inhabit bodies which they must take care of and improve by discipline and self-control. These bodies are not themselves, no more than are the clothes they wear. And further they must learn that there are two natures in them, a higher and a lower; and they must learn to know the difference, and how to govern and control the lower by the higher, in their daily life. The child must learn to trust the higher nature and *to love right for its own sake.*


To give such education the teacher must have faith in the reality of the soul or else the teaching will produce no spiritual awakening. No punishment is needed for awakening the soul; and this is the real aim of true education. Resort to punishment is a confession of the teacher's failure. It is itself a crime in that it evokes a spirit of revolt from which crime springs. Another injury to character produced by punishment is the idea that consequences of violation of the law of nature can be wiped out if paid for by sufficient punishment, whereas the natural consequences of every act are not in any way diverted by the infliction or by the suffering of punishment. All that it achieves is gratified revenge.

To endeavor to make punishment preventive is to establish fear as a controlling power with all its evil results. Awake the soul! Invoke the spirit of self-governance!—punishment becomes unnecessary.



## HAS MAN AN IMMORTAL SOUL?

ABBOTT B. CLARK

 HIS is a question asked by millions of people throughout the ages, and Theosophy answers: "Man, in fact, is a Soul. He can prove it for himself. Theosophy points the way in which one can find the answer."

Viewed from the standpoint of material life, the soul is subjective and within the man himself, so that the 'proof' must be entirely within himself. No one else can 'prove' it for him. He must think for himself, digest his own food. But it should not be too difficult for every man to have the satisfaction of finding his own soul — that is, himself — the Center of his being. Or, at least, finding the way to it.

If man gave half as much attention to his conscience and intuition as he gives to his outer senses, he would find that conscience and intuition are channels of knowledge leading to direct perception of spiritual values.

All the arguments about conscience and intuition do not affect the soul and its light any more than arguments about astronomy affect the sunshine. They only confuse or clarify, as the case may be, the brain-mind. The soul in man keeps on shining, ever trying to warn and guide. Who follows the light is wise according to the degree of his evolution.

The trouble is that our instruction has been such that all our ideas about soul and spirit are indefinite, hazy, confused. It will take a generation or two to clear up the public mind on such matters. But meanwhile, any man having interest in his own soul or in the higher values of life, should be able to attain knowledge: at least to attain his full capacity for knowledge.

The way to do it is to give attention to such things. He should establish the habit of noting where his thoughts come from, and which are inspired by the Higher nature and which by the Lower: two entities within man of which he is as ignorant as he is of the mystery of sleep, or of digestion, or of what makes the heart beat and the blood circulate.

The soul is a mystery for the same reason that the circulation of the blood was a mystery — in Europe — before Harvey's time. People haven't found it out. When people with one accord turn their attention to their higher nature they will acquire spiritual knowledge with less pain and effort than they have expended in material accomplishments.

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In fact, the pursuit of spiritual knowledge leads directly away from pain and strain to an ever increasing joy. Its pursuit is a form of practice, a training, a self-directed habit, which, once formed, is easy. The right way is the easy way. It's the wrong ways that make the trouble. Conscience does not trouble a man unnecessarily. It tries to keep him *out* of trouble. It's a sort of inner traffic-officer!

To hear a nineteenth-century man talk, one would think that spirit was some sort of gas arising out of matter. It is not. Spirit is the foundation of matter. It is that ocean of life in which matter rests, as the earth floats upon the free and fluid ether. It is the animating consciousness guiding the motions of matter — of all things, each in its own proper degree and order. All nature is animate with life if we could only accustom our eyes to see it.

As the ancient Chinese sage Lao-Tse said: All that is good and true and beautiful in nature is Tao — the Divine shining through; and this is the message which our present Teacher, Katherine Tingley, is trying over and over again in every lecture and book to bring us to see: to open the windows of our soul and let the divine light shine in and flood our whole being with glory. It is so simple that we cannot believe it, but we go on straining for something afar off.

Acquiring spiritual knowledge is very much like waking up. It is a *conscious* clarifying or expanding of consciousness. It may come in a moment of time or it may take years, but in either case it will be a natural growth — the result of long continued sincere effort in which the virtues have been practised. For the soul of man is that center from which all the virtues arise, even as light and electricity come from the sun. All the virtues put together do not make the soul, any more than its rays of light make the sun. The man who finds the Soul within himself will overcome weaknesses and radiate virtues more or less, as naturally as fire radiates light and heat. The soul is the center of all the virtues at once and much more. It is the center of continuity: that center from which the sense of spiritual immortality arises. Faith, hope, trust, and knowledge, are its rays. The presence of the virtues is the proof of the soul. No other explanation will meet all the facts — stand all the tests.

As the virtues radiate from the soul they make an atmosphere congenial to the soul. The soul cannot come in and abide in a house darkened by vices. The presence of the one excludes the other, as darkness excludes light and light dissipates darkness. It is light which is the positive quality, the soul which is the real. The vices are negative, hypnotic. They result from weakness. The virtues are an active positive quality and require self-directed spiritual will and constant exercise.

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If indolence, pride, self-righteousness, creep in, the virtues stagnate and the moral nature decays.

The path of effort is the easy path. It is the path of self-indulgence that becomes harder with every turn and leads to endless difficulties. The selfish path is a rough and rocky road because it is one against all. Unselfishness is constructive, co-operative: one with all and all with one.

The virtuous man seeking his own soul is the strong man: as naturally strong as light, heat, and electricity are strong. He meets the difficulties of life as the mountain-climber surmounts the rocks in his path. Each step is one of vigor, resolution, victory. Climbing is exhilarating. It is falling that is painful: oh, how painful!

The lower self when in control is a blind thing -- a mere brute having only instinct to guide it. Controlled, it is a priceless instrument: a dynamo transforming the coarse energies of nature into higher mental, moral, and spiritual currents of force. Spiritual currents are established by the *habit* of spiritual aspiration carried out in appropriate action. It is the repeated aspiration and action that form the habit and produce the result. The result is a man who radiates spirituality -- more or less. Sunny, strong, kind, well-balanced, and having common sense. He makes few mistakes and those not often serious. His optimism seems to transform mistakes into good lessons, failures into successes. Should he fall he will not fail.

Man himself being of an essentially spiritual nature, it is the mistake of the ages to think that he can satisfy himself with the things of matter. He gets them and they are gone again. Satisfaction seems ever within his grasp yet ever eludes him.

The Soul -- the power behind evolution -- urges him on, and the lure of Nature ever seeks to side-track him. So this pursuit and disappointment, unrest and change, continue as long as selfish desire rules. At last man recognises that selfish desire is an eternal Cheat, that there is no material goal -- no final home -- in matter. Being spiritual, he must seek the spirit. Then the whole plan of life changes.

When a man finds Tao, he sees the light shining through the form he loves. He sees the soul within the one he loves, and passion becomes peace. Fixing his attention on Tao -- the Eternal -- desires lose their hold. The storms of life become but passing shadows. Even the shock of death itself seems a mere cloud flitting across the sky inviting him to turn his eyes sunward and seek the light into which his loved one has vanished.

The higher the mountain-climber ascends, the broader the view.

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So the pursuer of the truth becomes of broad, clear-sighted mind, charitable and tolerant, kind and courteous. Able to see the truth from the standpoint of others and blend his consciousness in mental sympathy with theirs. This is real brotherhood. It is not sentimentality but wisely directed, intelligent, love and kindness.

When this condition is established in a man's character it forms an atmosphere into which the presence of the Higher Self can enter and abide, filling his life with truth, light, and joy.

Tao is the spiritual light within. Tao is 'the Path.' Fixing the attention on this light and following it, is 'treading the Path.' It is so simple that a child can understand it. It takes more courage than most men willingly use!

## DAYS IN KILLARNEY

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



**C**ILL ARNE! If for every county in Erin there is an Irish song, for the beloved lakes of the west there are a hundred melodies. Killarney's lakes and fells appeal to the imagination of poet and musician, mystic and nature-lover, native, stranger, and tourist from every land.

The water's edge is fringed with woods. Paths are scarce, for this is the sanctuary of the few red deer that remain in Ireland. Contemplated from the shore, an air of mystery seems to hang over these forbidden parts.

Embarking at the head of the upper lake, the smallest, the visitor usually takes a rowing-boat through the three lakes. For two hours or more the boatman entertains his guest with Irish wit.

The grandest view is from above, near where Windy Gap divides the hills. The chain of lakes lies spread before the eyes in a single panorama of perfect beauty. Tumbled rock and rugged mountain frame the picture, and through the valley there is a glimpse of far distances, tempting the eager imagination.

We approach through wooded glades, where pixies sported in the past through brake and rock, and the 'little people' loved to dwell. It is easy to imagine dreams of the days of old when heroes lived and wise men ruled in Innisfallen's Isle of Destiny.

Sunset comes. The last rays shoot through the clouds with shifting lights. They might be sacred armies in the sky, the waiting hosts of the Tuatha de Danaan, biding their time for action once again.

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Night falls. As the headlights of the car pick up the detail, shadows leap and grow and vanish through the woodlands. A sense of sublimity and mystery is over all. Four shining discs are seen. Startled by the glare, a couple of red deer escape across the road. Along the winding way, branches bend as if to seize the disturbers of their solitude. Like an Aladdin's cave appears a black tunnel, sparkling as the rain-wet leaves catch the light. Over the waters the breeze dreams its way, and in the woods there is peace.

The Gap of Dunloe stands behind the hills near the Lakes. Through the pass one rides on horseback if it can be done. But sometimes all the horses are engaged, and then an old man will offer the use of his low-backed car. This is nothing but a springless farm-cart. A raw sheep's fleece stuffed into a sack is the only cushion. Over a rough mountain-track a ride in such a car is an experience to be tried once — and then no more.

There is a famous echo in the Gap, which is a steep defile amid tumbled rocks. A few mountain-tarns and small peat bogs are interspersed. The Kerry hills, of which these form part, are rugged and rough in their scenic beauty.

One's dreams are of days that are past . . . of hosts of light abiding the days to come. Was it not in this magic corner of the world that William Quan Judge visioned his story of the Diamond Mountain, and the flying hosts of crumbling Atlantis in their swift winged-cars, ten thousand years ago? Was it not here that at the commencement of the New Age, the New Century, a devoted band of pilgrims sought and found the Irish corner-stone for the Temple that shall some day rise in a distant land when our 'dreams of the sunlit days to come' prove true; and Ireland shall be a land of heroes, gods, and leaders of men, as legend says she was ere England had risen from her ocean-sleep of ages?



“FROM every point in a man's life several paths diverge. There is pain waiting for him upon all of these save one. That one leads to the Light. He always knows of this one, but keeps himself blind to his own knowledge. The one path gives joy; the others, beside their pains, give pleasures at first, or ease; this is why he follows them against his stifled knowledge or sense of right.

“But even when he has gone far afield and is at his worst, he should remember that at any moment, in that moment's silence, he can face himself to the right direction and take a step. He may swerve again but he took that one; the effect of it is henceforth there in his nature as a power. And at last he will learn to leave the true way no more.”— *The Century Path*

## PARACELSUS AND OTHER LEADING THINKERS ALLUDED TO IN H. P. BLAVATSKY'S WORKS

VREDENBURGH MINOT

**H**ELENA PETROVNA BLAVATSKY'S three leading books, *The Secret Doctrine*, *Isis Unveiled*, and *The Key to Theosophy*, are now more widely read each year by the public at large, for this is a time of intellectual and spiritual inquiry. Such leading thinkers and philosophers as Paracelsus, Spinoza, Leibnitz, van Helmont, Plato, Aristotle, Kant, Boehme, Bruno, and many others — some of whom were merely philosophers of a very high class, while others added certain elements of profound mysticism to their powers as philosophers — are met with by many young men and women in their readings and college-courses. These readings and courses give many interesting facts about the life-work and manner of thinking of such men; but the books of H. P. Blavatsky show their true position relative to the Wisdom-Religion of Antiquity.

All the Point Loma editions of H. P. Blavatsky's writings are well indexed; and students of any one of the above mentioned thinkers should note in the index all the passages in H. P. Blavatsky's books where she discusses any particular individual. The reading and study of such passages written by H. P. Blavatsky will repay a hundredfold any one who wishes to make a special study of some of the men mentioned above.

Let us first consider Paracelsus — the much maligned and also the much admired Paracelsus. In her works, taken all together, H. P. Blavatsky devotes what amounts to more than eighteen double-spaced typewritten pages to this one man alone. In her book entitled *The Theosophical Glossary* is the following about Paracelsus:

"The symbolical name adopted by the greatest Occultist of the middle ages. . . . He was the cleverest physician of his age, and the most renowned for curing almost any illness by the power of talismans prepared by himself. He never had a friend, but was surrounded by enemies. . . . That he was accused of being in league with the devil stands to reason, nor is it to be wondered at that finally he was murdered by some unknown foe, at the early age of forty-eight. He died at Salzburg, leaving a number of works behind him, which are to this day greatly valued by the Kabbalists and Occultists. Many of his utterances have proved prophetic. He was . . . one of the most learned and erudite philosophers and mystics, and a distinguished Alchemist. Physics is indebted to him for the discovery of nitrogen gas, or *azote*."

The one paragraph just quoted is enough to call in question all the numerous slanders against Paracelsus which are often passed from mouth to mouth by the gossip of would-be educated persons. One may look up the name *Paracelsus* in the indexes of H. P. Blavatsky's works

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and read the paragraphs about him that she has written, but never find from her pen one word of censure or the slightest intimation of any immoral traits in this Occultist: nothing but complete commendation of his wonderful — and completely moral — powers.

In the reading of Paracelsus's own writings, as edited and commented upon by such writers as Hartmann, Waite, and others, one must take into consideration the fact that every work he wrote he had to veil with the use of then commonly used terms for fear of offending the then dominant opinions; yet in spite of this some of the truths of Theosophy are continually shining — for those who can see — through the conventional outer form in which he was forced to couch his thoughts.

The writings of Paracelsus, as they come down to us, attract many readers by their profound discussion, from many points of view, of the so-called sidereal or astral light. He treats of man as a focus of many different planes of substance, some more material and some more spiritual. Thus in sickness, for instance, he said that man was influenced by many forces playing upon him on the different planes of substance making up his being; and he referred to the power of all the heavenly bodies and forces on his make-up; and to the poisons which, thrown out into the sidereal or astral light by humanity's passionate nature, affected the physical natures of all.

In corroboration of the above, H. P. Blavatsky says in *The Secret Doctrine* that the 'nervous Ether' of one person can poison the 'nervous Ether' of another. And she quotes what Paracelsus said of 'nervous Ether':

“. . . The less power of resistance for astral influences a person possesses, the more will he be subject to such influences. The vital force is not enclosed in man, but radiates [with-in and] around him like a luminous sphere [aura] and it may be made to act at a distance. . . . It may poison the essence of life [blood] and cause disease, or it may purify it after it has been made impure, and restore the health.”

— *The Secret Doctrine*, Vol. I, pp. 538-9: brackets put in by H. P. Blavatsky

With regard to the influences from the heavenly bodies which affect man, Paracelsus says:

“As fire passes through an iron stove, so do the stars pass through man with all their properties and go into him as the rain into the earth, which gives fruit out of that same rain.”

And again:

“Everything pertaining to the spiritual world must come to us through the stars, and if we are in friendship with them, we may attain the greatest magical effects.”

In another passage he says:

“In sleep the astral body (soul) is in freer motion; then it soars to its parents, and holds converse with the stars.”

As an interesting example of how Paracelsus's terms are misunder-

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stood, H. P. Blavatsky says that his *mercurius vitae*, by which man's life and health may be greatly prolonged, was not the actual quicksilver as so considered by many modern scholars, but the living spirit or *aura* of silver. A spiritual interpretation of many other of his medicines will clear up many now obscure sentences in his writings.

The terms which Paracelsus uses, such as *Yliaster*, *Mysterium magnum*, *Limbus major*, and so forth, are difficult for readers of him to understand without the spiritual key furnished by Theosophy. H. P. Blavatsky explains in *The Secret Doctrine* that these terms denote some aspect of primordial matter out of which the universe with all its specialized creatures evolved. She quotes him approvingly thus:

“ ‘When Evolution took place the Yliaster divided itself . . . melted and dissolved, developing from within itself the *Ideos* or *Chaos*, called respectively *Mysterium magnum*, *Iliados*, *Limbus Major*, or Primordial Matter. This Primordial essence is of a monistic nature, and manifests itself not only as vital activity, a spiritual force, an invisible, incomprehensible, and indescribable power; but also as vital matter of which the substance of living beings consists.’ ”— *The Secret Doctrine*, I, 283

This doctrine of the evolution of the universe from the Yliaster, enabled Paracelsus to utilize in a wonderful way what he called the Alkahest. Alkahest was another name for the essence of pre-Adamic earth. This primordial substance contains the essence of ‘all that goes to make up man,’ not only all the elements of his physical being but also the ‘breath of life’ in a latent condition ‘ready to be awakened.’

In Book III of *The Yoga Aphorisms* of Patanjali, edited by W. Q. Judge, it is declared that in the true ascetic remarkable powers spring up. Paracelsus speaks of such powers and avers that nothing is impossible to any man if he will rightly develop his mind, imagination, and will-power, always having complete faith in and loyalty to the inner voice and powers of his Higher or Spiritual Self.

Let us now briefly speak of two other philosophers of world-wide reputation, Spinoza and Leibnitz. H. P. Blavatsky declares in *The Secret Doctrine* that the latter spelled his own name *Leibniz*, not *Leibnitz*, in order to show his Slavonic descent — notwithstanding his German birth. She says that both these great philosophers had strong elements of Theosophic truth in their systems, and that if their two philosophies were blended together and reconciled, that is, the errors of one corrected by the strong points of the other, much of the essence of Theosophical teaching would result.

Spinoza was a mathematician, as his writings show, deducing all the elements of the universe, in a logical and mathematical way, from the First Principle, by emanation and extension. To him, the two great



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categorical attributes of this All, or First Principle, impersonal and indivisible, were 'extension' and 'thought.' But to his mathematical mind the 'extension' of this All, appearing as the material world, was a more or less inert mass of matter.

On the other hand, to Leibnitz all parts of the universe were composed of an infinite number of monads, which had creative force and spiritual power of their own; every atom, every cell of the human body, for instance, had a guiding spiritual monad behind its activity. But Leibnitz's conception of the First Principle was much more personal than that of Spinoza, and, as H. P. Blavatsky says:

"His theory soars to no loftier heights than those of *manifested* life, self-consciousness and intelligence, leaving the regions of the earlier post-genetic mysteries untouched. . . ."  
— *The Secret Doctrine*, I, 626

Thus Spinoza's philosophy leads one to the very source of the spiritual and material life of the universe but gives a comparatively lifeless presentation of the attributes, 'extension' and 'thought,' of the First Principle (or Brahman in Theosophic terminology). On the other hand, as just said, Leibnitz's Universe is a mass of ever-active intelligent monads animating all parts of the Universe.

In order to show the geometrical method of Spinoza, let us quote and discuss a few passages from his *Ethics*, translated from the original Latin by Elwes. He begins the first part of this work by eight definitions; to quote one of them:

"vi. By *God* I mean a being absolutely infinite — that is, a substance consisting in infinite attributes, of which each expresses eternal and infinite essentiality."

In this definition of his First Principle, there is no room for any limitations. Then he proceeds to a definition of certain axioms, as:

"iv. The knowledge of an effect depends on and involves a knowledge of a cause."

Then follow propositions with corollaries which are proved just as in geometry.

"Prop. 1. Substance is by nature prior to its modifications. Proof: this is clear from Def. iii and v."\*

When he has proved a thing by argument, he puts 'Q. E. D.' at the end of the proof. In *Isis Unveiled*, H. P. Blavatsky declares that Spinoza's philosophy betrays the source of its origin in the Pythagorean doctrines.

Many interesting quotations might be made here from Leibnitz's *Monadology*, if space permitted. But one statement therein will be

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\*Def. iii and v are not given in this paper for want of space.

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quoted here in order to show how much he differed from modern materialists who derive everything from matter and matter-sensation. After assuming that the Monads are subject to continual change, he says:

“It follows, from what we have now said, that the natural changes of Monads proceed from an internal principle, since no external cause can influence their interior.”

Leibnitz considered the human soul as a certain species of Monad.

Enough has now been said about Leibnitz's and Spinoza's philosophies to show their close approximation to some of the principles of Theosophy, the ancient Wisdom-Religion, provided that their two systems are reconciled, the errors of the one being replaced where needed by the truths of the other.

Bruno is another European philosopher who came close to much Theosophic truth; H. P. Blavatsky devotes more than five pages to a discussion of him in her *Isis Unveiled*. From a perusal of her pages we learn that Bruno alleged that the source of his information was Pythagoras; in his defense against the accusations brought against him just before he was put to death at the stake, he declared a belief in at least several of Pythagoras's doctrines. For instance, he said he believed that the Holy Spirit of Christian Theology should not be taken as part of a personal trinity, but “according to the Pythagoric manner. . . . I have understood it as the soul of the universe” which pervades all parts of the universe.

Philosophically, Bruno has always been known as a pantheist, “in essentials the same pantheism which found expression in Boehme and in Spinoza,” to quote the words of the *New International Encyclopaedia*. This same work states that Schelling and Hegel were much indebted to Bruno.

Bruno, born and brought up in Italy, must have felt strongly the influence of Pythagoras's splendid ancient school of philosophy at Crotona (on Italy's south coast), and thus was enabled to become one of the inspirers of modern pantheism along Platonic and Pythagorean lines. From Pythagoras he got the anti-scholastic idea of the infinity of globes, stars, planets, and so forth, in incessant activity in the universe, wherein our earth, instead of being a central figure, was only one of the infinite number of starry bodies.

His well-known work *Concerning the Cause, the Principle, and the One*, is written in dialog style according to the manner of Plato, with questions and answers. In one paragraph of this work, describing what he names universal intellect, he says:

“This is called by the Pythagoreans the moving spirit and propelling power of the

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universe. . . . This is called by the Platonic philosophers the world-builder. . . . Orpheus calls this Intellect the eye of the world, because it sees all natural objects, both within and without. . . .”

These few quotations from his own writings show the ancient Greek wisdom which stood behind his philosophy, and corroborate what H. P. Blavatsky says about him in the several pages of *Isis Unveiled*.

The impression made by Kant, the so-called Transcendentalist, and by those German philosophers who more or less closely followed his system of thought, is still very powerful on the world. To show why H. P. Blavatsky calls him the greatest philosopher of European birth, we will give a brief general outline of his philosophy. In the introduction to his *Critique of Pure Reason* (translated into English by Watson) Kant gives the keynote of his system, by saying:

“But, although all our knowledge begins *with* experience, it by no means follows that it all originates *from* experience. For it may well be that experience is itself made up of two elements, one received through impressions of sense, and the other supplied from itself by our faculty of knowledge on occasion of those impressions.”

Thus his philosophy cognises two kinds of knowledge, *a priori* knowledge “*absolutely* independent of all experience,” and *a posteriori* or empirical knowledge gained by experience in life on earth. His *a priori* knowledge corresponds, in the main, to the Platonic ideas, to soul-knowledge as distinguished from brain-mind knowledge, according to Theosophical explanations. This *a priori* knowledge of Kant included intuitive perception of metaphysical Space and Time; the categories (as he called them) of the intuitive understanding, including metaphysical conceptions of quantity, quality, relation, and modality with their subdivisions; the faculty of pure reason which postulates absolute unity, absolute totality, and absolute causation; the transcendental ideas, soaring above pure mind, of the universe, the soul, and the Divine; the so-called categorical moral imperative, or the *a priori* law for each rational being that “I must act in such a way that I can at the same time will that my maxim should become a universal law.”

The object of life was, to him, to learn to distinguish between the spiritual or *a priori* laws of life and the material or *a posteriori* laws, and to follow the former as much as possible,— in a general way like the Theosophical manner of conquering the lower and obeying the Higher Nature.

H. P. Blavatsky makes ample references to Kant in numerous paragraphs of *The Secret Doctrine* and in other works from her pen, as a glance at the indexes of her books will show. For instance, she says, in his praise, that a very slight alteration in his words stating his doctrine of the springing to birth of the planetary worlds from the primitive

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chaos, and a few additions, would make it the same as the Esoteric Doctrine in regard to this subject. To quote further from her:

“Another quite occult doctrine is the theory of Kant, that the matter of which the inhabitants and the animals of other planets are formed is of a *lighter and more subtle nature and of a more perfect conformation in proportion to their distance from the Sun.*”

— *The Secret Doctrine*, I, 602

And she adds that this last doctrine is very nearly the same as that of the Wisdom-Religion. Thus we see that the astronomical side of Kant's philosophy penetrated deep into the world of truth. She also quotes Kant as follows, in order to show his belief in man's spiritual soul:

“I confess I am much disposed to assert the existence of Immaterial natures in the world, and to place my own soul in the class of these beings. It will hereafter, I know not where, or when, yet be proved that the human soul stands even in this life in indissoluble connexion with all the immaterial natures in the spirit-world, that it reciprocally acts upon these and receives impressions from them.”— *The Secret Doctrine*, I, 133

H. P. Blavatsky classifies Kant, Schelling, Schopenhauer, and others, as belonging to a school of thought which upholds the eternity of the spiritual world and declares that, in the words of Schopenhauer:

“Nature is non-existent, *per se*. . . . Nature is the infinite illusion of our senses.”

Pythagoras stands out in the history of philosophy and religion as one of the grand figures; but, on the other hand, together with Plato, he is classed by most moderns as belonging to an inferior age in the evolutionary progress of the human race. H. P. Blavatsky makes many references to him in her books *Isis Unveiled* and *The Secret Doctrine*, as well as in other writings, and we here make one long quotation from her:

“. . . born at Samos about 586 B. C. He seems to have traveled all over the world, and to have culled his philosophy from the various systems to which he had access. Thus, he studied the esoteric sciences with the *Brachmanes* of India, and astronomy and astrology in Chaldea and Egypt. He is known to this day in the former country [India] under the name of Yavanâchârya ('Ionian Teacher'). After returning, he settled in Crotona, in Magna Graecia, where he established a college to which very soon resorted all the best intellects of the civilized centers. His father was one Mnesarchus of Samos, and was a man of noble birth and learning. It was Pythagoras who was the first to teach the heliocentric system, and who was the greatest proficient in geometry of his century. It was he also who created the word 'philosopher,' composed of two words meaning a 'lover of wisdom'— *philosophos*. As the greatest mathematician, geometer, and astronomer of historical antiquity, and also the highest of the metaphysicians and scholars, Pythagoras has won imperishable fame. He taught Reincarnation as it is professed in India and much else of the Secret Wisdom.”

The ancient Greek Platonists and Pythagoreans are held in high esteem by practically all high-minded and educated persons of today, but many books and articles about the ancients have been written by Western scholars, almost all declaring that while their philosophy was very refined, and deep metaphysically, it lacked the strong note of love

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and compassion which was introduced by Jesus Christ and his teaching.

Theosophy, the ancient Wisdom-Religion, as given out by H. P. Blavatsky, explains that there has always existed on this earth a double line of evolution, one line being the 'descent' of the spiritual souls or monads into matter; and a second line being the 'ascent' of material forms in order to make more and more refined and developed vehicles for the monads; then, when a certain middle point in evolution on this earth-chain has been reached, spirit and matter 'reascend' together until the end of this present period of universal manifestation.

According to this teaching, men as great, if not greater, in spiritual development preceded Jesus Christ, namely such as the Buddha, Lao-Tse, Krishna, and others; these god-like beings were permanently united with their inner spirit or Higher Self.

Theosophists also say that men like Pythagoras, Plato, several leading Neo-Platonists, Confucius, and some Christian saints, were able only at intervals to unite themselves with their spirit or Higher Self and hence, instead of being 'gods' on earth, such as the Buddha and Jesus Christ, they were only 'demi-gods' on earth.

However, the source of all their teachings was the same Wisdom-Religion handed down from ages past by the great Guardian-Teachers of mankind, for it is known that Plato, Pythagoras, and many others all traveled and studied in eastern countries and were initiated during these travels into inferior or greater grades of the Esoteric Wisdom of the Ancient Mysteries. Thus, if the force of divine fire and compassion streaming through Pythagoras and Plato was possibly not as strong and pure as that working through Jesus Christ, yet on the other hand Jesus Christ's great love of mankind was no greater than that of the Buddha, of Krishna and of other Saviors of this class who preceded Christ.

A secondary though important consideration in a comparison of Jesus Christ with the ancient Greek philosophers, is the genuineness and purity of the literatures which have been handed down to us through the centuries, written about these great spiritual men. It may be that some of the sayings and writings of Pythagoras and Plato, for instance, especially those regarding the deepest metaphysical problems, were for *educated* people, and have reached us in greater purity, more free from translators' and others' interpolations, than those alluding to Jesus Christ; the teachings of the latter, which have come down to us, evidently were given out primarily for the uneducated masses, and in them little attempt was made to solve the deep metaphysical problems of the educated.

## THE HYDRA: THE ANTICS OF A LASSO-THROWER

ROSE WINKLER, M. D.



I AM going to tell you a few interesting things about the Hydras, which scientific men call *Coelenterata*, hollow-bodied animals. They are found in almost any body of still, fresh water and may be seen studding leaves and stems. The body is soft, cylindrical in form, and has from five to ten long slender arms or tentacles, which are arranged around its mouth. It is usually of a green or pale brown color. It is plainly visible to the naked eye. From a quarter of an inch in length it can extend itself in search of prey and can contract its tentacles into small knobs, which may be scarcely visible to the naked eye.

As all the little microscopic animals are very contractile, able to make themselves almost invisible, I am reminded that physiology teaches that muscles have the power to lengthen and shorten, or extend and flex; and this function as it expresses itself in the motions of still lower families of the animal kingdom, brings this thought to my mind: that the rudimentary substance constituting the bodies of the lower branches of animal life and responding to inherent stimuli, manifests the marvelous power of motility through the rapid flexion and extension of all its parts as it gradually unfolds into the muscular tissues covering the skeletal structures of both animal and man. This perpetual power of motion also aids in driving the flow of fluids through the internal viscera (organs), their blood-tubes, ducts, and other channels in performing the work that each special part has to do.

The hydra's hollow body or tube, in my opinion, is analogous to the long digestive tract of both animal and man; and its voracious appetite seems to reflect the greedy, rapacious, or ravenous desires occasionally manifested through the desires of the animal nature of man.

It seizes the living victim as it is swimming by, and twining its tentacles around it, pushes the struggling victim into its mouth as it twines and embraces it in its flexible jelly-arms, and thrusts it into its stomach. Its little hollow-tubed body seems to be all stomach. The act of seizure takes place so rapidly that the eye can seldom follow it.

Often when the captured object is too large or strong for one arm to hold, several tentacles bend over and twine around it. A creature once caught rarely escapes. If too long to be swallowed all at once, part of it will hang out of the mouth until the other end is digested; the

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tentacles in the meanwhile will not cease to fish for more. Although they too are preyed upon and furnish food to others, they seem to live only to eat.

“*Budding*: — A small portion of the parent structure swells out at the surface and finally parts company, growing to the size of the original organism. . . .”

— *The Secret Doctrine*, Vol. II, p. 166

The hydra increases in numbers rapidly, by a process of budding, and also by means of eggs. A little protuberance appears on one side of the body, enlarging and growing, and finally, while still attached to the parent, develops tentacles. The body of the young hydra is hollow, and communicates with the body-cavity of the parent. It captures food like the parent. Sometimes both the old and the young hydra seize the same worm at the same time. In such cases the stronger wins, unless the worm breaks in the unfilial struggle, when the parts go into the one common stomach, through two separate mouths.

The budded young finally separate from the parent, to lead an independent life, and soon produce young Hydras from their own sides, if they have not already done so.

“Every process of healing and cicatrization in the higher animal groups — even in the case of reproduction of mutilated limbs with the Amphibians — is effected by *fission* and *gemmation* of the elementary morphological elements.”

— *The Secret Doctrine*, Vol. II, p. 166, footnote No. 327

Cut its body into pieces, each piece will become a new hydra. If turned inside out, the exterior surface will digest food, and the interior respire.

It is said that if a polyp be cut the long way through the head, stomach, and body, each part is half a pipe, with half a head, half a mouth, and some of the arms are one of its ends. The edges of the half-pipes gradually round themselves and unite, beginning at the tail end; the half-mouth and half-stomach of each become complete. A polyp has been cut lengthwise at seven in the morning, and in eight hours afterwards each part has devoured a worm as long as itself. Its method of locomotion is by bending over until the ends of the tentacles touch the surface, then bending again until the surface is touched with its base; it moves from place to place by repeated turns or somersaults.

Now the hydra is called a lasso-thrower, because its fine, tender feelers or tentacles are full of lassoes. Each tentacle looks but little more than a fine hair, but it is crowded with hundreds of clear transparent cells. Within the cell, lying bathed in a poisonous fluid, is coiled a long delicate thread, barbed at the base, and often from twenty to forty times

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as long as the cell itself, and only waits for the bag to burst in order to fling itself out to its full length.

These thread-like tentacles are crowded with hundreds of these lasso-cells, and when two worms come within reach, and rub against the tentacles, instantly every cell that is touched bursts open, and, with a spring, its lasso is set free and shoots out, piercing through the skin of the worm, and the poisonous fluid from the cells pours into it. A cell once burst cannot be used again, and a new one is grown for each one that is exhausted.


We are taught that all growth has its origin in a cell, and that a cell contains latent powers of reproducing its destroyed parts, for example, the hydra, and other invertebrates; and the explanation and mystery of it is taught by the Ancient Wisdom.

Among the relatives of the hydra are the corals, the sea-anemones, and the jelly-fish. Although having such short and fragile existences, they seem to find great enjoyment and zest in their watery realms, and count life lost as nothing in their daring and fierce attacks on their prey, feeling well armed with the nettling cells in the tentacles as their death-giving weapons of defense.

In Greek mythology, the hydra is spoken of as a water-snake or as a celebrated monster which infested Lake Lerna in Peloponnesus. It had one hundred heads, and as soon as one was cut off, two grew up if the wound was not stopped by fire. It was one of the labors of Hercules to destroy the monster. The conqueror dipped his arrows in the gall of the hydra, and all the wounds which he gave proved incurable.

## STRAY SUGGESTIONS ON REASONING AND INTUITION

GEORGE D. AYERS

N a recent number of THE THEOSOPHICAL PATH, were presented some observations upon the functions of Reasoning and Intuition as factors in the discovery of truth. The following are a few further thoughts suggested by the conclusions arrived at in the former article.

1. If the power of assembling and holding fast in the mind the memory of previously made intuitions is not a *necessary* factor in the process of intuiting or perceiving the truth, then the truth *may* be per-



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ceived without any prior process of reasoning or of holding in the mind the memory of previously acquired intuitions.

2. The faculty of holding fast in the mind the memory of past intuitions or perceptions of truth is nevertheless not to be despised, or treated as of no, or of very small, importance, because, while not logically a *necessary* factor as a condition precedent to the making of any new perception or intuition of truth, it is, as a matter of fact, a step in the process of investigation and discovery absolutely necessary for most persons. If it were not for the memory of previously acquired intuitions, most persons would be unable to progress in the acquirement of knowledge.

3. Also the faculty of retaining in the mind the memory of past intuitions is invaluable in *testing* the truth of new ideas or hypotheses or theories in order to see whether they in fact are actual intuitions or only partially such, or perhaps wholly false. By this faculty of the mind many false hypotheses are prevented from obtaining a firm foothold.

4. Intuitions or perceptions of truth are easily forgotten and cast aside by the emotions and experiences in life.

The faculty of the mind which, with the aid of the Will, *holds fast* to that which has been perceived to be true, is most useful and moreover is one quality which enters into the great character-trait of *Loyalty*.

5. The perception of the truth is obscured by many factors, such as previous beliefs and molds of mind, prejudices, emotional attitudes, personal characteristics, karmic mental deposits, inability to make close and accurate observations, etc.

*Is not this true: namely that no one can perceive to be true what he cannot perceive to be possible?* Assuredly this is the fact.

Our conceptions are based far more than we realize upon our ideals, and our ideals upon our conceptions. As the *Bhagavad-Gitā* puts it in William Q. Judge's edition, chapter xvii, page 115: "The embodied soul being gifted with faith, each man is of the same nature as that ideal on which his faith is fixed."

For the clear perception of truth, it is necessary that our conceptions and our ideals be deep, high, broad, and compassionate. "For as he thinketh in his heart, so is he" (*Proverbs*, xxiii, 7). This brings us to a brief consideration of the heart as an organ of consciousness. Why shouldn't it be such? There is consciousness in every part and organ of the body. Why should not the heart have its especial consciousness, and, furthermore, why should it not be the kingly consciousness of the whole body of the man?

The brain-mind deals with details. Following the analogies in

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every other department of life, the organ of details should not be the head, directing, executive chief organ of all. The brain-mind should be the servant and the heart-mind the master.

The brain-mind also deals with separateness. In it Subject and Object are distinct, to some extent at least, from each other. How about that organ which goes farther than, as Subject, to perceive objects, but also *grasps, apprehends, synthesizes, things by synthetic comprehension?* There is a distinction between *ad-prehendo* and *con-prehendo*. In the latter word, Object and Subject cease to be separate, and become One.

Schopenhauer somewhere in his *Die Welt als Wille und Vorstellung*, translated in the English edition as 'The World as Will and Idea,' refers to this faculty in speaking of Subject and Object being lost in the highest contemplation of Art and of Nature. Query: Is this faculty akin to the highest contemplation referred to in Theosophical writings?

## NEWS FROM THE ARCHAEOLOGICAL FIELD

OBSERVER



THE dispute about the Glozel discoveries of alleged stone-age alphabetical inscriptions, etc., is by no means closed, although the International Commission decided against the authenticity of the finds. A number of leading French scholars who were convinced that remains of civilized man of great antiquity had been excavated at Glozel, retain their original opinion and are supporting it with great warmth of argument. One archaeologist declares that the Commission has made itself as ridiculous in the eyes of the world as other learned bodies who have condemned great scientific discoveries because of prejudice.

Dr. Morlet, who brought the Glozel discoveries to scientific attention, is not charged with fraud by the Commission, but suspicion is directed toward the Fradin peasant-family who showed them to Dr. Morlet. He, however, stoutly defends the Fradins, and his supporters are trying to prove that some of the opposing archaeologists have 'planted' fraudulent relics with the object of strengthening their case! An eminent Portuguese scientist, Mendes Correa, reports, after a chemical examination of some of the bones, that they are fossilized, which of course implies that they are exceedingly old.

The most puzzling thing about the whole affair is the problem

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of motive. Here are a quantity of engraved stones with reindeer and other animals on them such as we are accustomed to attribute to stone-age man, many implements of early type, and some tombs. Among these are the baked clay tablets with carefully incised inscriptions in clear alphabetical characters, a most remarkable and unexpected discovery. The opponents say these things were placed there recently — within less than a century — and were obviously buried by someone for a practical joke. The 'Glozelians' retort that such an absurd explanation makes a joke of the learned Commission. The articles have been found at several places at some little distance apart, and the Glozelians are proceeding to search the field and the whole neighborhood more thoroughly.

We shall look for the further developments in this remarkable affair with great interest, even if no satisfactory conclusion is reached, for, according to the Theosophical teachings, civilized man has been on earth long before the oldest date claimed by the Glozelians, and it is only a question of time when some undeniable proofs will be found, though, no doubt, it will require a severe struggle to establish them in face of the prevailing conservatism. It was extremely difficult to induce the thinking world in the early half of the nineteenth century to take the stone implements and prehistoric skulls seriously, and it is only quite recently that the possibility has been admitted that man may have been several millions of years on earth.

The progress of archaeological discovery in the last year or so has been accelerated to a marked degree, and the promise of great revelations is very bright. Many important discoveries of tombs, statues, and buildings have been made in classical countries, but the outstanding event was the signing of an agreement between Dr. Capps, Professor of Greek at Princeton, and the Greek Government, granting him permission to make extensive excavations in Greece. A large district in Athens itself is to be opened up at great expense, and the prospect of magnificent discoveries is very promising.

In Egypt the discovery of magnificent colonnades of fluted pillars surrounding the pyramid of Zoser, probably the first king of the Third Dynasty, was a great surprise, showing that this well-known element of Greek architecture existed ages before a classical Greek temple was

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erected. The discovery of a magnificent subterranean tomb of the same dynastic period, with chambers containing fine sculptured reliefs and statues, well-designed and highly finished arched panels of green tiles, was a real revelation of the great artistic skill and mechanical power of the Egyptians of that exceedingly remote period.

The finding of the secret tomb of Heterpheres, the mother of Cheops, reputed builder of the Great Pyramid, was a triumph of archaeological research and labor. The body of the great queen was not found, but the contents of the tomb revealed the hitherto unknown method of burial in the 'Pyramid-Dynasty.' The tomb-chamber lies at the bottom of a shaft cut in the solid limestone to a depth of one hundred feet, and is situated a little to the east of the Great Pyramid. It appears to have been robbed, but magnificent gold-cased furniture, alabaster vases, jewelry, and other treasures were not touched.

In Thebes the richly decorated tombs of painters and sculptors who executed many of the famous works of art of that great metropolis have been opened, and we now know their names and can realize how highly they were honored. Tutankhamen's tomb has been further explored and, although no historical documents have been found, more superb works of art have come to light. The small inner chamber contained statues and shrines of extraordinary beauty, and one carved alabaster jar is said to be a canopic jar containing some of the vital organs of the king's body, which, as usual, were not left in the mummy.

Discoveries recently made in South Africa of cave-pictures apparently representing Egyptian musicians are taken as strong evidence that the ancient Egyptians penetrated much farther south than was imagined, and the probable suggestion is made that the famous expedition sent out by King Necho which circumnavigated Africa about 600 B. C., may have landed and traveled a long way into the interior.

Interesting discoveries point to the great probability that the Sahara Desert was fertile and thickly inhabited during the Glacial Period. Rock paintings have just been found in a most inaccessible place in the heart of the desert, and well-made stone implements of great age have been collected in other places. The discovery of the remains of a woolly rhinoceros in Southern Italy proves that the great cold extended as far as that, so that it is very likely that most of the people moved nearer to the equator, and, as the conditions were so different from those of today, what is now the Sahara was probably thoroughly habitable.

## SOME HISTORICAL ASPECTS OF PRAGUE AND ITS ENVIRONMENTS

GEOFFREY BARBORKA

(A Paper read at the Sunday evening meeting of the William Quan Judge Theosophical Club, December 18, 1927)

**P**RAGUE is the anglicized form of the word *Praha* — the capital of the Czechoslovak Republic.\* Besides being important for its commercial and manufacturing activities, it is an important railway center, and nowadays is a link in the chain of airplane-connexions organized in Europe, which are proving of great help in bringing the different nations into closer harmony and co-operation. Situated as it is in the heart of Europe, it is not so far from the other great capitals — Berlin and Paris, Vienna and Rome — while some of the important German educational institutions and cities are just over the border, so to speak.

Prague is situated on either side of the river Vltava, consequently its environment is of great beauty: rolling hills as well as the sloping plain to the river form a splendid location, and this natural forested area has been used to adorn and beautify the city as well as to form parks.

The population of the city — including what would be called here its suburbs and outlying districts — is estimated to be about 800,000, and it is constantly increasing.

As in all centers of culture, Prague 'the golden, hundred-towered,' as it is lovingly called, has its national institutions — art-galleries, museums, etc., and the national theater — which deserves special mention, owing to the fact that for many decades the Theater in Prague has been a national institution and used as a means for an educational and national revival when other channels were closed. The Czechs, as is well known, are great lovers of music, song, and dance, and their operas and dramas as produced in Prague have won lasting fame; even in the time of Mozart,

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\*Owing to the fact that the Czech language is so little known to English-speaking people, the following pronunciation key will be of value. All Czech words are pronounced with the stress on the first syllable, no matter how many syllables the word contains; thus: Li'buše. All vowels have the true Roman sound as in Spanish or Italian, and the acute accents (') on a vowel signify only a lengthening in the tonal sound, not a syllabic stress. The other diacritical accent (ˇ) appearing on a consonant modifies it from a hard to a soft consonant — in the same manner as when in English a consonant is doubled or an 'h' added after the same; for instance: buš; bush; — Libuše = Li'-bushc. This same principle has been adopted for the present anglicized spelling of the republic — Czechoslovakia: cz = č; pronounced as the *ch* in *check*.

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for instance, when his music was not appreciated elsewhere, he was so heartily received in Prague that he dedicated his opera *Don Juan* to its inhabitants.

The Academy of Prague is divided into four classes: the first division treating the sciences of philosophy, civics, law, economics, history, and antiquities of all kinds; the second, the sciences of mathematics, geography, and physiography; the third, the science of languages, both ancient and modern of all kinds; the fourth, literature, the creative arts, and music, with a main view of fostering home-industries and talent.

REGARDING the founding of Prague, no date can be fixed with certainty, it being associated with the legends about princess Libuše; however, the year 752 is assigned to it, and the following legend or tradition has been handed down, and sung in poetry and prose. It is here retold with hints from the Ancient Wisdom:

A lovely wooded country appears, with rolling hills, between which the broad river, Vltava, swiftly flows by on its steady course, and as its ripples lap the banks they softly whisper secrets. "What!" they say, "have you not heard our story? Hush!" they babble on, "a wondrous city shall here arise, of high towers and battlements, palaces and temples, beautiful homes and edifices. . . . See you not the earth-builders in motion? . . ." And on and on they dance away in the sunshine, being loth to leave these favored shores.

A gentle breeze sways the grasses on the shore — they carry the message to the lindens and the other trees in the forest, and these stir with new life and vigor in the warm sunshine, sharing their knowledge in their quiet, mysterious ways, brooding over it expectantly — waiting, and murmuring it on to the passing breezes.

See! down through the leafy glades a company advances. "It is the prophetess Libuše, with her prince and elders of the people," nod the trees: "now has the time arrived!" And the earth-builders show greater action and even beckon to the advancing group.

At the top of the rise the Princess halts and gazes on the sparkling river and the wooded hills beyond; and the spirit of prophecy comes upon her:

"A city!" she cries, "I see a city before me — lofty towers and spires; far and wide it spreads on either side the river — and its glory shall reach even to the stars. . . . In the forest, thirty stades distant, even now a man is working on a house, putting in the threshold. And as even mighty lords bend before a low door, so from this event shall

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you call the city which you shall build 'Praha' " (meaning a 'threshold').\*

After a pause she continues:

"But alas! Dark clouds arise even when its fame and light are brightest — they scatter — form again — and overwhelm it; and a long dark night settles o'er the city for thrice ten decades. Yet even when the night is darkest, shall a Slavic princess come and light a torch — a guide for all future time; aye, and give the same truths which I give you now — but in a new and wondrous way. . . .

"And many sons shall gather from all the corners of our lands, and with the magic word of Brotherhood shall mighty deeds perform. They shall circle the globe and bring new tidings of peace and joy, to revivify this mighty city. . . ."

A sudden gust of wind arose, and the shaking of the trees drowned out the voice of the Prophetess. And in the silence that ensued no one could stir — till the Prince motioned the elders away.

And as foretold, they found the man laying his threshold. Forthwith did they build the city on the appointed spot — and thus was founded Praha, Mother of Czech cities. . . .

Many pictures pass on the screen of time: next appear strange figures, carrying ever before them the cross. And the ancient forest-shrines and nature-gods are deserted and forgotten, and new altars erected. Yet a voice from a far-distant time gives comfort: "In whatever form a devotee desires with faith to worship, it is I alone who inspire him with constancy therein. . . ." (*Bhagavad-Gītā*)

Thus we come to the patron saint of Praha — Václav, good King Wenceslas of Christmas-carol fame,— and a host of other devotees who leave their mark on city and country during its early growth.

On and on the cycles roll, and Prague grows in strength and power; at one time her kings held sway over the land from the Adriatic in the south to the Baltic in the north — thus Shakespeare's wave-washed Bohemia was literally true.

But we shall pause only to consider the events which led to Prague's becoming of world-importance. It was in the reign of Charles IV, Emperor of the Holy Roman Empire, that the golden age of Bohemia set in. He it was who founded the University of Prague in 1348 — carrying out what his grandfather intended but was prevented from doing. Such an

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\*Thus far I have followed Cosmas of Prague (1045 — 1125) the first and oldest chronicler, whom all historians quote. The rest of 'Libuše's prophecy' is 'original,' though many authors have attributed similar or even greater prophetic events to her; cf. Alois Jirásek: *Old Czech Legends*.

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impetus did he give to the arts and learning, that soon teachers and scholars from all the lands of Europe flocked there.

Charles, too, is considered a second founder of Prague, in that he himself laid the foundations of the first building in the 'New Town'— on the right bank of the Vltava — joining it to the 'Old Town' by the erection of the bridge which still bears his name.

In order to make this bridge as strong and lasting as possible, he commanded that eggs should be mixed with the lime to be used as mortar. Of course in the whole of Prague there were not nearly enough eggs, so he issued a decree that every city and district was to supply a certain amount of eggs; and the people hastened to comply with their beloved king's command, and so eggs came in by the wagonful: — until the bridge was completed.

Imagine the surprise of the workmen when they started breaking the eggs from the baskets of a certain city to find them hard! Others were tried — with the same result: these citizens in fulfilling their dear king's request had hard-boiled a whole wagonful of eggs!

Whereas fortifications, walls, castles, cathedrals, and buildings of King Charles have been either greatly altered or demolished — during the trying times which followed — this bridge still stands unchanged, as when first erected.

It is with the University, however, that Charles's name will ever go down to posterity; for from among its students came forth those great ones who were first in Europe to make a stand for religious freedom against medieval dogmatism, culminating in the Hussite Movement and bringing Prague into the forefront of the world for the next three hundred years.

To enter into the consideration of the Hussite Movement — whether it be the aims, struggles, achievements, or results — is the task of a historian, and the facts can be obtained in any history; let us rather consider it in the light that Theosophy brings to bear upon the subject.

In the last quarter of every century, says H. P. Blavatsky, a definite attempt is made for the advancement of mankind, and a little more of the light on the truths of the Ancient Wisdom is given out to the people. Following up this theme, then, in the latter half of the fourteenth century we see the establishment of the University of Prague and the spreading of knowledge by this medium, hand in hand with a definite attempt for an uplift — made by the preaching in Prague of Conrad Waldhauser and Jan Milíč (meeting with tremendous success) and reaching its climax with John Huss — who after his excommunication and expulsion from Prague went to the common people and spoke his heart to thousands in



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the fields of Bohemia, until answering the summons of the Council of Constance,— where he met his martyrdom.

Following the analogy of the history of the present Theosophical Movement, for fifty years now, we see that the sudden blaze of the light of Truth greatly accelerates an individual's path, for weal or woe: likewise those in that effort shone forth — and there were many great leaders, too many to mention — and when personal considerations and ambitions clashed, lent their aid to the dark forces. The movement for advancement in that age was thus hindered and defeated — after many years of terrible strife and bloodshed.

There is one phase of the Hussite Movement not usually considered, which is of greater interest to a Theosophist: that of the founding of the movement or church of the Bohemian Brethren, or Moravian Brethren. Its founder, Petr Chelčický, was at Prague at the time when the Taborites, under Žižka — the great leader,— asked the Doctors and Masters of the Prague University whether it was allowed to defend the truth of Christ with a sword. When they wavered in their reply, Chelčický declared emphatically that no true Christian could consider this to be permissible. He condemned all bloodshed, and was so consistent in his views that he left Prague and went into voluntary seclusion, where with a small group of followers he wrote his books—preaching the same ideas of moral upliftment that Tolstoy did, which the latter was amazed to discover when reading a Russian translation four hundred and fifty years later.

Though kept alive by his followers, this movement also lost its influence when expelled from Bohemia and Moravia two hundred years later, together with its last Bishop — Comenius (Komenský); though a remnant of it exists to this day in Saxony.

With the vital force of the Hussite movement quenched, the events following thereafter, with civil strifes and dissensions, are very disheartening; yet, as though a last gleam of light was given before darkness settled over Prague, we see during the time of Rudolph II (1576 — 1612) — note the last quarter of the century, again — a splendid reawakening. The arts and sciences flourished; fine buildings were erected and the city improved; secret societies and Kabbalists were active; astrologers and alchemists were welcomed by the king; and men of culture resided there — as for instance the astronomers Kepler and Tycho Brahe.

Prague next appears in the annals of the world during the Thirty Years War. This strife is so well known that no comment thereon is necessary except to remark that this period marks the downfall of Bohemia — already under the Hapsburg rule — for in 1620 at the battle of the White Mountain (a short distance from Prague) when the Czechs

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surrendered, no mercy was shown them. Twenty-seven of their leaders were beheaded; and the country already depopulated by the previous wars offered no resistance to the many armies that continually overran it.

Thus a pall settled over the land: all nationalism was suppressed, the Czech language was later supplanted in the courts and schools, and the people completely subjugated. All noble and courageous souls preferred exile rather than submit to such enslavement.

The first gleam of light in this dark screen of three hundred years — from 1620 to 1918 — appears in the early part of the nineteenth century, when a small group of ‘patriots’ banded together and determined to revive the Czech language and literature.

To show how completely subjugated the people were, the following is adduced. Once when this small band met together, one of them in a fit of depression exclaimed: “It needs only for the ceiling of this room to fall in to put an end to all Bohemian literature.” And when two well-dressed men were heard speaking Czech in the street, the patriots were so delighted that they celebrated with a banquet. But they were equally dejected when it was reported that two girls of Prague when overheard speaking Czech said: “Hush! we must not speak Czech or we will be taken for peasants!”

Further to illustrate how deeply ingrained was this oppression: I have met countrymen even after the formation of the present Republic who hesitated to acknowledge the land of their and of their forefathers’ birth!

The next great event which occurred in Prague started in so small a manner as to be almost unnoticed, but it was really responsible for the formation of the present Czechoslovak Republic: in 1862, Dr. Tyrš and Fuegner founded the Sokol Movement. They realized that the only way in which freedom for the Czechs would ever be successfully obtained would be by raising the individual standard of every countryman; thus they inaugurated this gymnastic organization, inculcating high moral aims as well as the classical injunction of a sound mind in a healthy body, carefully avoiding all political issues in order to avoid suppression by the Government.

This movement rapidly spread among the Czechs situated in all parts of the world, and every five years they come to Prague for exhibition in a field specially built for the purpose.

When the World-War broke out in 1914, the Czech soldiers in the Austrian army (military service having been compulsory), seeing that it was of no avail to refuse to fight, as the regiments were subjected to decimation, hit upon the plan of surrendering *en masse*. Then when the Russian Government finally allowed them to re-form their own regiments to fight for their independence on the Eastern front, the training received

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in the Sokol Movement quickly made itself apparent. Each one was called 'brother,' whether brother-officer or fellow-man, as in the old Hussite days; likewise as in the old days, song united them and cheered them as nothing else could.

How the Czechs were left stranded on the Eastern battle-front after the Russian Revolution and *débâcle*, how they fought their way from there to the Pacific, patrolling the immense trans-Siberian Railway until every single comrade was safe; how they then circled the globe on their way home — two contingents stopping at Lomaland, — is common knowledge, and part of Lomaland history.

The effects of this band of patriots coming in contact with Lomaland and the message of Universal Brotherhood and Theosophy — returning home to take part in the building of a new republic — are bound to be far-reaching.

It should be stated that the independence of the Czechoslovak Republic was declared on October 28, 1918 — two weeks before the armistice of the World-War was concluded — and the revolution was entirely bloodless.

One more historical event in Prague is necessary for mention in order to complete this survey: On the 15th of October, 1926, Katherine Tingley — the Leader of the international Theosophical Movement, Successor to the Russian princess Helena Dolgoruky Hahn (Blavatsky), who brought the teachings of the Ancient Wisdom to the western world — arrived in Prague. Her coming had been broadcasted by radio for the whole world to hear, for three days running, and a delegation was waiting to receive her — one of the members being Dr. Theodor Novák, commander of the second transport who had been entertained at Lomaland.

The next day at a reception and dinner the Leader was officially welcomed to Czechoslovakia by Staff-Captain Vlasák; and on the 17th of October, Katherine Tingley declared her message of the Ancient Wisdom to Prague by her address in Gregor's Hall, in the Municipal Building of Prague. . . .

Once again we are in the forest on the hill: below us, as far as the eye can see, stretches a city; tall spires and rounded cupolas, combining the east and west in architecture, reach up into the sky; and through it flows the river, its ripples flashing and dancing in the sunlight as of old. The trees above nod and whisper: "The prophecy has been fulfilled. . . ."

From dazzling brightness and lofty heights, O Prague, hast thou been flung into dismal depths and darkness. Hast thou learned the lessons from thy fall: that disunion, hatred, and strife, bring naught but dreary trials and woe? With the advent of Theosophy, hearken to the message of Peace and Universal Brotherhood! Do thou achieve!