



O my Divinity! thou dost blend with the earth and fashion for thyself Temples of mighty power.
O my Divinity! thou livest in the heart-life of all things and dost radiate a Golden Light that shineth forever and doth illumine even the darkest corners of the earth.
O my Divinity! blend thou with me that from the corruptible I may become Incorruptible; that from imperfection I may become Perfection; that from darkness I may go forth in Light. — *Katherine Tingley*

THE THEOSOPHICAL PATH

G. DE PURUCKER, EDITOR

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THEOSOPHY, THE MOTHER OF RELIGIONS, PHILOSOPHIES, AND SCIENCES

G. DE PURUCKER, M. A., D. LITT.

FRRIENDS near and far: The general subject of our study together this afternoon has been announced as 'Theosophy, the Mother of Religions and Philosophies.' It comprises in brief — when we add the word 'Sciences' to it — what may be called a synopsis of what Theosophy really is, and likewise what its teachings largely refer to. On each Sunday when I have spoken here, and during a series of Sundays already, I have chosen under this general head some particular theme for discussion; and our theme this afternoon, in continuation of the last two times when I have appeared before you here, is the general doctrine of Reimbodiment of the human soul.

On last Sunday and on the Sunday before that date, attention was

[Stenographic report of the twelfth of a series of lectures on the above subject. These were delivered at the request of Katherine Tingley (the then 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 on April 29, 1928, and broadcast, by remote control, through Station KFSB San Diego — 680-440.9]

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called to certain objections that frequently have been made to what we Theosophists call the doctrine, or more accurately, indeed, the fact of Nature: Reincarnation — one phase or aspect or branch of the general doctrine of Reimbodiment, the 'Coming again into Manifested Life.' It was then pointed out how those objections, or criticisms if you prefer the word, have always arisen out of a misunderstanding of what Theosophy really does teach about that matter; and in some cases also from a too ready acceptance of — what may I call them? — theories, notions perhaps, that have been promulgated by people who are not Theosophists and who are antagonistic to us, or rather to what they misconceive to be the teachings of the majestic Theosophical philosophy-religion-science. These erroneous ideas have gained a certain currency among the indifferent or the unthinking because in most cases words are used which we also use; and hearing the same words used by us, it is too often supposed that our words are used in the same wrong sense in which the objectors use them.

For instance, it has been sometimes said that we Theosophists teach an outlandish and newfangled religion; that we do not hold to the good old things of bygone times, those which are in such cases of objection alleged to have proved their worth and value by lasting for a certain number of centuries; and that, forsooth, we must go forth and hunt up new and strange and barbaric words and terms, in which are embodied certain outlandish notions, and that we attempt to promulgate these in Occidental lands. Really, what can a sensible man answer to such trashy stuff? With a good and hearty laugh, perhaps; and that is just about the manner in which we do meet so-called criticisms of this kind. In the first place, it shows very plainly that the critic or objector does not know what we actually do teach. In the second place, it also shows that in some cases the critic is doubtless animated by a spirit of religious antagonism, of religious bigotry. Religious bigotry still exists in our Occidental world, friends, and we know this well enough, for we have had to meet it in the past; but there is one good thing which we also are aware of, and that is that such cases of religious narrowness are not so very numerous, and we also know that people with this bent of mind are growing fewer as time passes. We also know, however, that those who still remain are exceedingly vocal in their way and that sometimes they are truly leather-lunged and seem to be impervious to any line of reason. If

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we say that we do not teach or believe what they ascribe to us, the answer comes back: "Oh, but we have heard that you do." That is a sufficient reason for them.

Another objection sometimes made, one which is the exact opposite of the former criticism, is the following: "You do not teach anything new. What our modern world wants and needs is new things. All that you teach is old and outworn theories of religion and philosophy, popular five hundred, a thousand, two thousand, five thousand years ago." Our answer to this so-called objection is equally forcible and direct to the point. "Brother, we do not teach what you say we do, for we are neither moss-covered conservatives on the one hand, nor howling innovators of fantastic theories on the other."

Then comes the reply: "But we have been told that you do; and, moreover, we have seen old ideas printed in your books. Do not you quote Buddhism and Brâhmanism and Christianity and Taoism and various other religions and philosophies, such as those of Plato or Pythagoras or Śankarâchârya of India?" Yes, of course we do; and what is the objection to it? If a man finds a gem of wisdom somewhere, and it happens to be the same as a teaching that he himself holds and teaches with the authority behind him of a world-wide and highly archaic and profound system, and if part of his argument is that this archaic system is the Mother of all the great religions and philosophies of the world: what, I say, could he properly otherwise do than point out these identities, and similarities amounting to identity, wherever he finds them? They are all excellent and convincing proofs in evidence of his claims; and it would be downright foolish to ignore so striking and forcible a line of argument. Obviously, this state of things, and such a line of argument and proof, are in no sense whatever a mere rhetorical flourish and childish asseveration that a thing is good only because it is old. No Theosophist has ever made any such claim.

As Theosophy is the true and authentic Mother of Religions and Philosophies — that is, the great central systematic source whence all the latter originally derived in past times — we work to show to you, because Theosophy is the Mother of them and therefore their proper Interpreter, how the doctrines of such religions and philosophies, wherever found on the surface of the globe, should be understood; and that, therefore, instead of all these being contradictory one with another, and fundamentally antagonistic to and repulsive of

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each other, they mutually support and confirm one the other: by all which we are enabled to establish a fact of immense moral weight and of inestimable value to thinking men, to wit, that there is in the world a government of ideas, issuing forth from a universal and sublime source, a government founded on spiritual and intellectual and moral facts which are universal; that mankind is not an abandoned and helpless orphan at the mercy of the chance winds of a relentless fate or haphazard destiny, but in very truth and fact the guided but hitherto always wilful and forgetful child of high spiritual powers, which work, albeit silently and secretly, in and through that mankind itself, as best they can work.

Yes; when Theosophy, the Mother and therefore the Interpreter of all these religions and philosophies, is properly understood, it is seen to be a majestic system of thought and life; and when Theosophical study shows the student how to place the criss-cross pieces of the worse than Chinese puzzle of the world's religious and philosophical doctrines together into a coherent and harmonious combination, then the student sees clearly that Theosophy indeed, as is claimed for it, is the Mother and therefore the Interpreter of them all, without one exception. This one explanation alone, and wholly apart from the numerous other and also powerful reasons why the Theosophist is a student of other religions and philosophies, is amply sufficient as answer to the entirely captious and often puerile criticisms that Theosophists ought not to depend so much on old-time thinking: and that they ought not, on the contrary, to spend so much time on new ideas but ought to hold fast to the old. One hardly knows what to say to such perverse and stupid argumentation.

These, then, are of the body of reasons why we Theosophists quote from those magnificent ancient scriptures, religious and philosophic: we do it in order, among other things, to show to you that what we tell you is truth, to wit: that there has existed from the most primeval periods of time on this our earth, one grand system of truth, embodying in its tenets the facts of being, of the Kosmos and of human nature, formulated into coherent religious and philosophic systems, though today found in a more or less degenerated state in the different world-religions and world-philosophies, each one of which has been the product of some great spiritual Seer, or some titanic spiritual intellect. And these great Seers: when they lived, we say, and we can prove the statement: were members of our noblest and most secret

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Brotherhood — a teacher likewise, each one of them in the Theosophical Movement of his day—movements not necessarily in any such period passing under the title of 'Theosophical' but in all cases and in all times teaching the essentials of Theosophy, the Mother-Truth, from which and of which they all are and were the offsprings.

Yes, friends, you can prove for yourselves what I now tell you, and the method of doing it is this: Study what is in our Theosophical books; reflect deeply over your study; and then draw your own conclusions. This done, if you care to go further, as is most likely, and desire to test in larger degree the truth of what I now tell you, turn to the various world-religions and world-philosophies, and prove again for yourselves that what we Theosophists tell you is the Truth. These world-religions and world-philosophies in their essentials are grand, superb, profound, appealing directly to the intellect of man and making an equally direct appeal to his heart. Can anything be fairer than this proposition, which is, as you see, in direct opposition to any dogmatic asseveration?

We have no dogmas; we do not tell you that you must believe this or that or some other thing. We do not say: This is new and therefore wonderful, and hence, because it is new, it must be believed; it is better than that which is old and has stood the test of time and human experience and the corroding influences of change. Nor do we say to you: This is old and therefore wonderful, and hence, because it is old and has stood the test of time and human experience and the corroding influences of change, it must be believed. No: we say to you that the Kosmos, the Universe, is one coherent, synthetic whole, a vast organism, and that man and indeed all else — that is to say, everything that is, including man himself — being parts of that Whole are therefore inseparable parts of it; therefore, that man being such an inseparable part of the immense Whole, its offspring, has in himself of necessity, all the powers and forces and faculties that the immense Whole has, visible and invisible, and that therefore he has the full equipment, inner and outer, to understand and to know that Whole, in continuously increasing measure as he himself evolves into greater expression of his own indwelling powers and faculties. Yes, man can understand and know that Whole, because this is equivalent to saying that he can understand and know himself. How can it be otherwise, since man is but an epitome, a miniature of the Whole?

The Universe proves the faculties of man and shows what he is by

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the profound study of it; and inversely the study of man proves the truths and powers and faculties in the Whole, because man is a child of that Whole, and contains, as I have said, in him all that is elsewhere: all the powers of Nature; all the forces, potencies, faculties, and what not: and these express themselves in man as faculties and organs, which are in most men, alas! very largely still lying latent and sleeping and undeveloped. But there have lived great spiritual Seers: men in whom these organs have been largely developed by comparison with their weaker brothers, and it is these Great Men of whom I spoke a few moments ago as being the founders of the various great world-religions and world-philosophies. Others will live in the future as they have lived in the past, and doubtless will give forth new versions of the same wonderful natural truth, fitted to the time and habits of the men among whom they shall reincarnate. As regards the religions and philosophies of the past which were thus given forth by such Great Men, each one of them degenerated more or less as time passed; but even yet, with the illuminating help that Theosophy their common Mother gives us, we can still discern the high Wisdom at the core of them all.

It is the course of everything, human nature included, after birth, to grow and to attain maturity and to wax strong: then decline sets in, old age follows, then the degeneration of decay, and finally death ensues. This occurs with civilizations as noticeably as it does with man's physical body. But while the sun is setting on one part of the earth, it is rising elsewhere. In times of decay, of spiritual loss to the organism, men hunt for truth; but they know not, as a rule, whither to turn in order to find it; nor do they know how to take the gems of wisdom from the treasuries that their forefathers have left to them. They have, in such periods, lost the key, as it were; and the consequence is that they search everywhere, in good paths and in evil. Such was the situation during the decline and fall of the Roman Empire; and such, to a certain extent, is the case today also.

The Roman historians of the centuries following the opening of the Christian Era tell us, Ammianus Marcellinus in the fifth century for instance, that religion and philosophy were so degenerate then, and scientific discovery had so nearly ceased — and Ammianus was a thoughtful and learned man — that the ordinary run of men of that degenerate period sought truth by running to consult fortune-tellers and pretended astrologers, the latter being the so-called 'Chaldaeans'

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and 'Babylonians,' as the Romans then designated them. The inquirers were hunting for truth and for guidance in life and for other things much less commendable than those; and knowing not whither to turn for help, they did as experience and history shows people will always do when they are at a loss: they ran to speculation and games of chance, divination, for instance. The old religion of their forefathers was nearly extinct; while the new religion was advancing steadily in power and influence. It was to be many long centuries yet before the rays of the rising sun of knowledge were to shine anew over those lands bordering the European Inland Sea; and, in fact, European history shows us that those rays began to shine over and into European intellects only about the fourteenth century, some little time before Christopher Columbus, according to the accepted idea, discovered the New World lying far across the Atlantic Ocean to the West.

But what does Ammianus Marcellinus, for instance, tell us of the methods pursued by the people of his own time in their search for guidance? They hunted for truths in goblets filled with water: they took a ring, attached it to a string, and held it over the top of the goblet; and if, due to the quivering or shaking of the holding hand, the ring touched the rim of the goblet, thus making a sound, they drew conclusions from certain alleged rules of interpretation. The choice of a husband or of a wife was thus determined; or investments were made or not made; or this or that or the other course was followed. Palmistry was another popular method of divination; or an astrologer was consulted — 'Chaldaeans' or 'Babylonians' was the name given in those days to astrologers, the name coming from the land wherein astrology was supposed first to have been practised.

Those of you who know something of Roman history will remember that the Roman Senate, and in later times the Roman Emperors, frequently passed laws or issued imperial Rescripts directed against the practice of astrology, the practitioners of it being at repeated intervals expelled from Roman lands and the supposed art itself forbidden under serious penalties. All this was done, not because folk then doubted the reality of a genuine astrology, a fact which we Theosophists likewise teach; but because of the fact that the great seers, the genuine teachers of it, no longer taught it publicly, and the true had degenerated into a merely pseudo-art practised as a means of gaining money or a livelihood. The result was that unhappy and

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often fatal consequences ensued to the detriment of public morals and individual welfare and happiness: people lost their fortunes from following astrological advices; some committed suicide, or even murder, or other crimes; others went crazy; some joined secret societies banded together against the general policy of the Empire or against powerful influences; and, as you know, the Romans, while exceedingly tolerant in all matters of religion or social affairs, were always very jealous of secret political organizations, against which they invariably proceeded with relentless energy.

Much as it was in Ammianus's day, so is it with us today. The old religion, popular and all-powerful in European countries for some fifteen hundred years past, and in countries settled by European colonists, is now going by the board, and good and earnest men and women in the Christian churches are attempting to rescue what remains that is good and of value. People are hunting today, even as they did in the time of the decline and fall of the Roman Empire, for guidance, for truth, and mental and spiritual peace; and also today do you see advertisements of fortune-tellers and of palmists and of astrologers so called, and what not, exactly as in those old days.

Methods of divination have always had an appeal for the mass of people in times of trouble, and when nobler resources failed them. Such huntings for a resolving of doubts or difficulties have always existed, in all times and in all places; and exist today among us, too. Perhaps you may remember that some member of your family had a habit of consulting the Bible at such times; or it may have been simply a book of poems, possibly of prose, or even a newspaper. The book or paper was taken, the eyes were shut for a moment, the finger placed at seeming random on some part of the consulted print or writing; and the word or words or general sense of the sentence touched was supposed to be a guide — if it could only be interpreted correctly. All this is a true type of divination, so called, which had innumerable forms.

Now in the ancient days, however, when the spiritual wisdom of the ages still exerted enormous influence over the minds and hearts of men, there were true methods of arriving at a knowledge of the future, but always such methods took a legitimate and proper form, and were under the control of the wisest and noblest men of the State. We may instance the Greek Oracles. It has been the fashion since the final downfall of Greek civilization — and in our own days it has always

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been the fashion of our own scholars — to ridicule these Oracles of the ancients, such as that of Apollo at Delphi, or that of Trophonius, also in Greece, to mention only two of the several that existed and were so highly revered. The cause of this ridicule is non-understanding of the nature and meaning of the ancient Oracles, or perhaps in some cases religious antagonism. But let us ask ourselves a simple question: Is it conceivable that one of the most intellectual and naturally skeptical and mocking peoples that have ever lived on earth in historic times should send solemn embassies of State to consult these Oracles, notably the Oracle of golden Apollo at Delphi, unless through the centuries the minds and hearts of those keenly alert and intellectual Greeks — who have given us so much that is still basic in our own civilization today — had been trained by experience and swayed to conviction that what the Oracles had told them at intervals through the ages, in times of stress and solemn supplication to the gods, was based on truth, and that they did wisely in doing their best to understand and follow the oracular responses when received?

These Oracles invariably gave their answers in symbolic language and in indirect form. This very indirection, this symbolologic method, has been the butt for the repeated satire and ridicule of modern, or near-modern, European scholars and students, simply because they have not understood the principles involved nor the reasons why the responses took that form. It is human nature to make fun of what it does not understand! Let me now give you an example of an oracular response, for it is interesting in itself, and will illustrate my point. I refer to the answer given by the Oracle of Apollo to an embassy sent by Croesus, King of Lydia, to inquire of that Oracle regarding a certain doubt in the king's mind as to what course of action he ought to follow.

King Croesus of Lydia was at the time greatly disturbed by the movements, political and military, of the Persians, whose empire was widely contiguous with his own realm. The Persians were then a mighty empire to the east of Lydia, and the Persians themselves were an aggressive people, highly intelligent, highly civilized, and ambitious, as such people usually are. The question put to the Oracle was this: Shall King Croesus, in order to protect his empire and people against the possible danger of a Persian invasion, make war upon the king and kingdom of the Persians? The answer came: If King Croesus wars on the Persians, King Croesus will destroy a mighty empire.

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Please notice here that if the answer had been a simple affirmative or negative, there would have been involved into the situation a direct and positive interference by divine power — according to Greek ideas — in human affairs: and the fundamental religious and philosophical principle of ancient conduct was that man must work out his own destiny for his own weal or woe, and that the gods never interfere therein except as adjuvants or helpers when man himself has first acted. Hercules would not help the wagoner to pull his cart out of the ditch into which the wagoner's carelessness had let it fall, until the man himself first put his own shoulder to the wheel and shoved with all his own strength. Thus was it left to the mind and heart of King Croesus himself to decide what course he ought to follow, depending in the first instance solely upon his own sense and intuition of what was right to do and wrong to follow. This is simply the foundation of all morals. But the Oracle nevertheless spoke the truth. King Croesus decided to make war on the Persians and their King, Cyrus; and King Croesus lost his own empire: he destroyed in very truth a mighty empire!

No one among the ancient Greek philosophers or wise men, and no Theosophist today learning wisdom and truth of Nature under Theosophy the Interpreter, supposed or supposes that Apollo, alleged God of the Sun, sat or stood somewhere invisible, and dictated his answer in unheard words to the Priestess, the Pythoness, who sat waiting the inspiration on a tripod, and who, receiving them, conveyed the words received to the stately embassy of Croesus, King of Lydia. No. The idea was this: Even as there always have been great Seers, so also can any normal human being, by purity of life, by aspiration, and by study, so clarify and purify the inner man that the Solar Ray — to follow the Greek idea, that part of us which they said is a part of the spiritual Sun — may convey truth to the receptive mind of the Seer. In olden days, the Priestess of Apollo was always a young virgin, but in later times, during a certain war, a terrible thing happened at Delphi in the Temple of the Oracle there; and ever afterwards the Oracle was represented by an elderly woman of spotless life.

As long as the Oracles in Greece functioned, they never failed the inquirers who questioned them, whether these were States or individuals; and the Greeks thus had a sure source of help, and a steady and never-failing support, as long as they themselves were in the

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main expectant of obtaining an answer that was not a response to human selfishness. The interpretations of the answers received through the ages were always entrusted to the noblest and wisest in the State, if the matter were of public import.

The habit of referring to the Christian Bible as a means of divination is not today as widespread as it once was; but there are still people who look upon it in somewhat the same light, and consult it in somewhat the same manner, that the ancient Romans did the Books of the Sibyls. A friend the other day called my attention to a passage in an article which appeared in the *Forum* magazine, issue of April. The article is called 'The Bible Today: A Modern View of Inspiration' by Frederick Keller Stamm, who, I believe, is a clergyman. He says:

. . . There has been a radical departure from the idea that the Bible contains mysteries beyond our reason, revealed and guaranteed to us as true, either by marvelous signs such as miracles, or by the infallible pronouncement of the official church. The authority of the Bible is based on the revelation of self-evidencing truth. We have been released from the view which expresses itself in the dictum, "If anything is in the Bible, it must not be questioned; it must simply be accepted and obeyed," and a truer approach to authority has been opened to us by saying, "If it is in the Bible, it has been tried and found valuable by a great many people. Question it as searchingly as you can, try it for yourself, and see whether it proves itself true."

My friend sent this extract in to me because he thinks that the writer of this article must 'listen in' by means of some distant radio receiving-set to the lectures which have been given here, in this our Temple of Peace. But my reason for calling your attention to this ultra-modern view of the Christian Bible, and Bible-consultation, is, that here in this extract we see clearly a very modern re-echoing of the old idea that truth is found in a book, which, though it be no longer considered to be infallible, is yet one of the best, perhaps the very best, book to consult when in trouble or sorrow. You are no longer expected, however, to look within the Bible for the truths of Nature; you are to search within it for help and consolation; and if you can get anything good out of it, fine! Well, nobody will object to this sort of divining-process; it is quite harmless, and if such search is all that the seeker is after, it may lead him on to consult others of the magnificent literatures of the world — those of the great world-religions and world-philosophies: and there, in very fact, the searcher will find noblest treasure-houses of spiritual and intellectual think-

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ing, valuable beyond anything else in the world. But, after all, is there nothing but problematical help of a meager kind to be gotten out of the Christian holy book?

How about the great truths of the past? Are they not truths to-day likewise? It must be so; for there is no such thing as a truth which is true on Monday and false on Friday, or on any other day or days. The universe is One, and not Diverse with radically conflicting principles, but wholly coherent and consistent; and therefore its laws are the same now as they always have been. Great Seers existed in the past, as they will exist in the future; and if we need spiritual and intellectual help, let us turn to the sources where we may find it: to the Great Seers who have seen the Truth and have given it to us imbodyed in the great literatures of the entire world.

One such truth is the general doctrine of Reimbodiment: that the soul of man comes back to this earth, where it sowed seeds of thought and of action in other lives, in order to reap in the new physical life the fruitage of what it then sowed, thereby learning lessons which enable it to grow stronger and better than it was before: in other words, to evolve to higher and better states and conditions of soul and of life than it before knew. Death indeed is but a change of condition or of state, but a change of a very wonderful kind; and at some future time I shall talk to you more at length and with fuller explanation concerning the subject of death and the post-mortem states.

Who then are the great thinkers and Seers of the past, whom I have mentioned? I will mention the names of a few of them: Gautama the Buddha, Apollonius of Tyana, Lao-Tse, Confucius, Plato, Pythagoras, Empedocles, Orpheus, Jesus, Krishna — all great Seers and Teachers — and there were many more who lived in other countries whose names we have no need to recite at length. Our literatures contain in somewhat large detail, mythologic or otherwise, their names, their histories, and their doctrines, which are all known more or less in every civilized country; and in all civilized communities their teachings are respected and held up as examples of great and inspiring genius for men to revere and, if possible, to follow and to copy. How then can it be said to be reasonable or sensible to charge us with harking back to alleged worn-out notions, in view of the facts and historic events that we have recited to you? What is true now was true in any other age; and what was true then is equally true

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and helpful to men now, for Truth is ageless and deathless, and needs no apology.

I have quoted that noble character Plato so frequently during the course of these lectures that the other day it was said of me by one who had attended my studies, albeit it was said in a very friendly manner: "The Professor is a very interesting speaker about old things; but why doesn't he give us something new?" I have been attempting, friends, to show you that Theosophy is most certainly not a new thing. If it were really new, it would not be true. Truth is eternal; there is never anything new about it except our periodic reception of its facts; it never was new and never will be; and if it were possible for human genius or human inspiration to bring forth something which the world had never heard of before, we should say of it: "What is true in it is not new; and what is new is not true."

Let me read to you what the great American Ralph Waldo Emerson had to say about Plato; and I may say in passing that Emerson was more of an admirer of Plato than I am myself, for I am a Sanskritist by profession and training, although I love Plato's great works also well:

Out of Plato come all things that are still written and debated among men of thought. Great havoc makes he among our originalities. We have reached the mountain from which all these drift-boulders were detached. The Bible of the learned for twenty-two centuries, every brisk young man who says fine things to each reluctant generation, is some reader of Plato translating into the vernacular his good things. . . . How many great men nature is incessantly sending up out of the night to be HIS MEN — Platonists! The Alexandrians, a constellation of genius; the Elizabethans, not less; Sir Thomas More, Henry More, John Hales, John Smith, Lord Bacon, Jeremy Taylor, Ralph Cudworth, Sydenham, Thomas Taylor. . . . Mysticism finds in Plato all its texts.

Emerson, of course, was an American scholar, whose native tongue was of course therefore English, and in consequence his references are mostly to outstanding figures in English literature; but had Emerson so chosen, he might have added a still larger and longer list of Plato's 'men,' drawn from other countries and not from England alone. In his own age, Emerson might truly have been called the Plato of his period.

I now ask your further attention to the recitation of a few facts which may be found mentioned in the ancient writings, and facts of not so very long ago. I call your attention to these things, friends, having in mind the so foolish statement that is sometimes made by

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the unthinking that "it is useless to go back to the ancients in our search for Truth: only the new" — or the supposed 'new' — "has value for our age." Again: "Let us turn our faces to the future, and leave the dead past to bury its own decay and its own dead!" What a wonderful and soul-stirring declaration is this — for people who do no real thinking! Such people are, first, fully under the influence of the now rapidly-passing notion of our immediate fathers that all the past there was to know, worth while, was the dying past of European countries, and that all future knowledge worth while was to be had in investigating physical Nature in order to discover still other hid forces for practical utilitarian use by man; and, secondly, that man has only very recently, comparatively speaking, evolved from an ape-ancestor who passed the halcyon times of its freedom from any moral or intellectual responsibility in chewing fruit and insects in the intervals of swinging from branch to branch in some tropical forest-tree; that, therefore, all our future was in what was to come, and that the past held nothing of worth, and that it was largely a waste of time to study it.

What egregious folly! What a perverse running counter to all the facts not only of history but also of scientific discovery itself!

In architecture, in engineering, in art, in philosophy, in religion, in abstract science, and often in technical science also — in other words, in all the things that make life valuable and that refine it: in all the things that form the basis of civilization: in all these various subjects that we still cultivate so ardently, improving upon them it is true with our own native genius — in them all we find ancient thought and ancient work lying there, the foundation of our own civilization and thinking!

Where have we built anything which in magnitude of fine, technical engineering, in grandeur of conception and in wonder of execution, is comparable with the Great Pyramid of Egypt; so stupendous in its colossal pile, so finely orientated to astronomical points, so accurate in the laying of its masonry, so magnificent in the ideal conception which gave it birth, that our modern engineers, technicians, and scholars stand before it in amazement and wonder and frankly say that were the utmost resources of modern engineering knowledge and skill brought to bear upon a similar work we could not improve upon it.

How about the Nagkon Wat in Cambodia, of which much the

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same might be said, albeit in smaller degree; and the gigantic and astonishing megalithic monuments in Peru and Central America — yes, even the remarkable archaic structures that still exist in Yucatan and in parts of Mexico, and in other parts of the world? How about the beautiful temple of Boro-Budur in Java — a mass of apparently solid masonry, standing in wondrous beauty even yet, after the lapse of centuries and centuries of time and despite the destructive and corroding influences of earthquakes and weathering — literally covered with a wealth of carving which in places is so delicately done that it looks as if the work had been picked out with a needle. It is in places like lace-work in stone.

How about the marvelous temple of Karnak in Thebes, Egypt, of which but portals and columns in a more or less ruined state remain, but the ensemble of which still strikes the observer with amazement. As a modern author once graphically said: “They built, these ancients, like giants; and they finished like jewelers!”

We are proud of our own glass; but the Romans had malleable glass, glass which could be molded into any desired shape with the hammer or mallet. Just think what such glass would mean to us in the technical arts of our modern industries. The Mediterranean nations of southern Europe likewise had in ancient times a method of hardening copper so that, if we may trust ancient reports, it had the temper and took the edge of our best steel. We know today neither of these two technological secrets.

We heat our houses by means of hot water, among other methods, and by hot air; but so did the Romans heat their houses in the days of Cicero. We use the microscope and the telescope and are justly proud of our skill in using them; but we also know that the ancients, the Babylonians, for instance, carved gems with lines and designs so fine and small that the naked eye cannot discern these with any clearness, and we must use a microscope or magnifying-glass in order to see clearly the design and line-work. How did they do this, if they had no magnifying facilities? Were their eyes so much more powerful than ours are? That supposition is absurd, and there is no proof whatsoever of it. What then can we conclude but that they did have some kind of magnifying apparatus, of glass or other material? How is it that the ancient astronomers are said to have known not merely of other planets, which indeed the naked eye could see in most cases; but also are stated by certain scholars to have known of their

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moons, which latter fact we with our improved astronomical instruments have known only for a very few hundred years? We read in ancient works that the Roman Emperor Nero used a magnifying glass of some kind — indeed, an opera-glass — in order to watch the spectacles in the Roman theaters.

How about shorthand — tachygraphy? The speeches of Cicero and of others also, given in the Roman Forum and elsewhere, were taken down in the former case in shorthand or tachygraphical writing by his freedman and beloved friend Tiro, who later also became the great Roman's biographer. How long have we Europeans used shorthand ourselves?

We are also told that lightning-rods were placed on the Temple of Janus in Rome by Numa, one of the earliest and greatest of the Roman kings, who lived in the first ages of Rome according to tradition, centuries before the formation of the Republic.

How about the Greek canon of proportion in art? Compare their exquisite and inspiring art with our best, and then turn to our modern artistic vagaries, such as cubism and futurism and other things that make you think that you are crazy. What is, indeed, the fundamental canon that the majority of our artists and technicians follow today, not merely in architecture, but in sculpture also? The Greek canon as we understand it. Where did the best in modern European religion originally come from; where did it take its rise? From the Greek and Latin ancients — modified more or less by us, it is true, but ultimately from them. They gave to us all the fundamental ideas, greatly modified in more recent times by still nobler ideas and principles derived from the Far Orient, mostly from ancient India.

Thucydides, the Greek historian, taught modern Europeans how to write history: I mean that the general style and type of historical writing that Thucydides followed has served for ages as the exemplar and copy that later historians followed. It is true that a number of historical writers and critics object to the manner of writing history that Thucydides pursued: records of battles and military consequences, etc.: and claim that history concerns rather the achievements of the human mind and heart as expressed in civilization, more especially the social, religious, philosophic, and artistic, etc., elements. One such eminent critic was Count Leo Tolstoi. With a good deal of truth, this eminent Russian said that history should be not merely a record of the dates of battles, and of the reigns of men, many of

whom were far from wise; but should be rather a description of the workings of human genius expressed in civilization. I fully agree with him; but most people do not, and still cling to the old Greek idea of what historical writing should be. At any rate, Thucydides taught Europeans how to write history; and Plato and Aristotle respectively how to write philosophy and how to be scientific.

How about the heliocentric system of our sun and its planets: the astronomical system which tells us that the sun is at the center of his realms, that the planets circle around the sun, each in its own orbit, and that the earth is a sphere poised in space as a planetary body. It took European thinkers and discoverers a long time, in the face of much persecution and at the cost of the lives of not a few great men, to bring their fellows to a recognition of this fact of Nature; but the greatest among the ancient Greeks taught it all — Pythagoras, Philolaus, Ekphantos, Hiketas, Heraklides, Aristarchos, and many more. What again about Archimedes of Syracuse, one of the greatest of physical scientists and discoverers who have lived between his time and our own? 'Vimânas,' or flying machines, are found mentioned in very ancient Sanskrit writings of the archaic Hindûs, as in the *Mahâ-bhârata* and the *Râmâyana*, two great epic poems of India; although it is true that these airy vehicles are also spoken of as being the vehicles of the gods when they flew through the air.

So that when it comes to boasting of our prowess in science, discovery, invention, let us not forget, friends, that modesty is a virtue, as well as some other things which perhaps we like better to be reminded of than such as these which I have enumerated.

Out of the human heart flow all the secrets of life and destiny; and when I say the human 'heart,' I do not mean the mere physical organ. I mean the inmost or the core of the being of man, his spiritual sun, that which is our inspiration, that which urges us to love our fellowmen as children of the same Universal Nature from which we all come forth: that which is the noblest and the highest source of all our impulses to good.

We do not love our fellows so much on account of their wonderful virtues and surpassing wisdom; and this is fortunate, perhaps. We love them because the core of our own nature is harmony and is illuminated with the light of Eternity. We love therefore because we cannot help it; and this is certainly fortunate, for love that is a matter of exertion, is no love at all. Love is the outpouring of the soul

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that is in us; and there is this fount of wisdom, this fount of illumination, this undeveloped seer of the Divine, in the core of each of us. There is also a wonderful, mystic Road that leads to that core of us, and every one of you can travel that Road if he will. This is precisely what the great Syrian Jesus meant when he proclaimed the age-old Message that each illuminated and inspired soul is the Way, the Path, and the Life, for each one such is an example and a Light unto all his fellows. Yes; every normal man and woman can tread that mystic, wonderful Path of Wisdom and Light if he will; and he is told how to find it and to travel it. You will find it all in our books.

In conclusion, let me read to you what Emerson wrote in his *Threnody*:

. . . . what is excellent
As God lives, is permanent;
Hearts are dust, hearts' loves remain:
Heart's love will meet thee again.

On a future Sunday afternoon-service here in this Temple I shall continue with our general theme of study; and I shall then explain—for we have now arrived at the point that I had hoped sooner to reach—the differences between the eight methods of viewing the general doctrine of Reimbodiment—the ‘Coming Back into Manifested Life,’ as we may call it. There is of these eight methods, first, the doctrine that passes under the title of ‘Pre-existence,’ the simplest of all to understand; second, a little more difficult, ‘Reimbodiment’; third, a little less simple still, ‘Rebirth’; fourth, more wonderful still, and therefore less simple to the beginner, ‘Palingenesis’; fifth, more difficult still, ‘Transmigration’; and let me say just here that this doctrine when properly understood does NOT mean that the human soul enters a beast-body in any incarnation. That misinterpretation we do not teach, but most emphatically repudiate it; it is a misunderstanding of the teaching, and refers to something else entirely, which I shall later have occasion to elucidate; sixth, ‘Metempsychosis’; seventh, ‘Reincarnation’; and eighth and last, and as a sort of appendix to the preceding seven, ‘Metensomatosis.’ These we shall explain and illustrate when we meet again together here in this Temple.



“Mind alone is the cause of bondage and liberty for men; if attached to the world, it becomes bound; if free from the world, that is liberty.”

— *Maitrayana-Upanishad*

ON THE NEW YEAR'S MORROW

HELENA PETROVNA BLAVATSKY

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“The veil which covers the face of futurity is woven by the hand of Mercy.”

— BULWER LYTTON

“. . . it is January the 4th which ought to be selected by the Theosophists — the Esotericists especially — as their New Year. . . . For ages the 4th of January has been sacred to Mercury-Budha, or Thoth-Hermes. Thus everything combines to make of it a festival to be held by those who study ancient Wisdom. Whether called Budh or *Budhi* by its Aryan name, *Mercurios*, the son of *Coelus* and *Hecate* truly, or of the *divine* (white) and infernal (black) magic by its Hellenic, or again Hermes or Thoth its Greco-Egyptian name, the day seems in every way more appropriate for us than January 1, the day of Janus, the double-faced ‘god of the time-servers.’”

A HAPPY NEW YEAR TO ALL! This seems easy enough to say, and everyone expects some such greeting. Yet, whether the wish, though it may proceed from a sincere heart, is likely to be realized even in the case of the few — is more difficult to decide. According to our theosophical tenets, every man or woman is endowed, more or less, with a magnetic potentiality, which when helped by a sincere, and especially by an intense and indomitable *will* — is the most effective of magic levers placed by Nature in human hands — for woe as for weal. Let us then, Theosophists, use that will to send a sincere greeting and a wish of good luck for the New Year to every living creature under the sun — enemies and relentless traducers included. Let us try and feel especially kindly and forgiving to our foes and persecutors, honest or dishonest, lest some of us should send unconsciously an ‘evil eye’ greeting instead of a blessing. Such an effect is but too easily produced even without the help of the occult combination of the two numbers, the 8 and the 9, of the late departed, and of the newly-born year. But with these two numbers staring us in the face, an evil wish, just now, would be simply disastrous!

“Hullo!” we hear some casual readers exclaiming. “Here’s a *new* superstition of the theosophic cranks: let us hear it. . . .”

You shall, dearly beloved critics, though it is not a *new* but a very *old* superstition. It is one shared, once upon a time, and firmly believed in, by all the Caesars and World-potentates. These dreaded the number 8, because it postulates the *equality of all men*. Out of

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eternal *unity* and the mysterious number *seven*, out of Heaven and the seven planets and the sphere of the fixed stars, in the philosophy of arithmetic, was born the *ogdoad*. It was *the first cube of the even numbers*, and hence held sacred.* In Eastern philosophy number eight symbolizes equality of units, order and symmetry in heaven, transformed into inequality and confusion on earth, by selfishness, the great rebel against Nature's decrees.

"The figure 8 or ∞ indicates the perpetual and regular motion of the Universe," says Ragon. But if perfect as a cosmic number it is likewise the symbol of the lower self, the animal nature of man. Thus, we augur ill for the *unselfish* portion of humanity from the present combination of the year-numbers. For the central figures 89 in the 1890, are but a repetition of the two figures in the tail-end of 1889. And *nine* was a digit terribly dreaded by the ancients. With them it was symbol of great changes, cosmic and social, and of versatility, in general; the sad emblem of the fragility of human things. Figure 9 represents the earth under the influence of an *evil principle*; the Kabalists holding, moreover, that it also symbolizes the act of reproduction and generation. That is to say that the year 1890 is preparing to reproduce all the evils of its parent 1889, and to generate plenty of its own. *Three times three* is the great symbol of *corporization*, or the materialization of spirit according to Pythagoras — hence of gross matter.† Every material extension, every circular line was represented by number 9, for the ancient philosophers had observed that, which the philosophicules of our age either fail to see, or else attribute to it no importance whatever. Nevertheless, the natural depravity of this digit and number is awful. Being sacred to the spheres it stands as the sign of circumference, since its value in degrees is equal to 9 — *i. e.*, to $3+6+0$. Hence it is also the symbol of the human head — especially of the modern average head, ever ready to be parading as 9 when it is hardly a 3. Moreover, this blessed

*As shown by Ragon, the Mason-Occultist, the gnostic ogdoad had eight stars representing the 8 Cabiri of Samothrace, the 8 *principles* of the Egyptians and Phoenicians, the 8 gods of Xenocrates, the 8 angles of the cubic stone.

†The reason for this is because according to the Pythagoreans each of the three elements that constitute our bodies is a *ternary*: water, containing earth and fire; earth, containing aqueous and igneous particles; and fire, being tempered by aqueous globules and terrestrial corpuscles serving it as food. Hence the name given to matter, the *nonagous envelope*.'

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9 is possessed of the curious power of reproducing itself in its entirety in every multiplication and whether wanted or not; that is to say, when multiplied by itself or any other number this cheeky and pernicious figure will always result in a sum of 9—a vicious trick of material nature, also, which reproduces itself on the slightest provocation. Therefore it becomes comprehensible why the ancients made of 9 the symbol of Matter, and we, the modern Occultists, make of it that of the *materialism* of our age — the fatal *nineteenth* century, now happily on its decline.

If this antediluvian wisdom of the ages fails to penetrate the 'circumference' of the cephaloid 'spheres' of our modern Scientists and Mathematicians — then we do not know what will do so. The occult future of 1890 is concealed in the exoteric past of 1889 and its preceding patronymical eight years.

Unhappily — or shall we say, happily — man in this dark cycle is denied, as a collective whole, the faculty of foresight. Whether we take into our mystic consideration the average business man, the profligate, the materialist, or the bigot, it is always the same. Compelled to confine his attention to the day's concern, the business man but imitates the provident ant by laying by a provision against the winter of old age; while the elect of fortune and Karmic illusions tries his best to emulate the grasshopper in his perpetual buzz and summer-song. The selfish care of the one and the utter recklessness of the other make both disregard and often remain entirely ignorant of any serious duty towards Human kind. As to the latter two, namely the materialist and the bigot, their duty to their neighbors and charity to all begin and end at home. Most men love but those who share their respective ways of thinking, and care nothing for the future of the races or the world; nor will they give a thought, if they can help it, to *post-mortem* life. Owing to their respective psychical temperaments each man expects death will usher him either through golden porches into a conventional heaven, or through sulphurous caverns into an asbestos hell, or else to the verge of an abyss of non-existence. And lo, how all of them — save the materialists — do fear death to be sure! May not this fear lie at the bottom of the aversion of certain people to Theosophy and Metaphysics? But no man in this century — itself whirling madly towards its gaping tomb — has the time or

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desire to give more than a casual thought either to the grim visitor who will not miss one of us, or to Futurity.

They are, perhaps, right as to the latter. The future lies in the present and both include the Past. With a rare occult insight Rohel made quite an *esoterically* true remark, in saying that "the future does not come from before to meet us, but comes streaming up from behind over our heads." For the Occultist and average Theosophist the Future and the Past are both included in each moment of their lives, hence in the eternal PRESENT. The Past is a torrent madly rushing by, that we face incessantly, without one second of interval; every wave of it, and every drop in it, being an event, whether great or small. Yet, no sooner have we faced it, and whether it brings joy or sorrow, whether it elevates us or knocks us off our feet, than it is carried away and disappears behind us, to be lost sooner or later in the great Sea of Oblivion. It depends on us to make every such event non-existent to ourselves by obliterating it from our memory; or else to create of our past sorrows Promethean Vultures — those "dark-winged birds, the imbodied memories of the Past," which, in Sala's graphic fancy "wheel and shriek over the Lethean lake." In the first case, we are real philosophers; in the second — but timid and even cowardly soldiers of the army called mankind, and commanded in the great battle of Life by 'King Karma.' Happy those of its warriors by whom Death is regarded as a tender and merciful mother. She rocks her sick children into a sweet sleep on her cold, soft bosom but to awake them a moment after, healed of all ailing, happy, and with a tenfold reward for every bitter sigh or tear. *Post-mortem* oblivion of every evil — to the smallest — is the most beautiful characteristic of the 'paradise' we believe in. Yes; oblivion of pain and sorrow and the vivid recollection only, nay once more the living over of every happy moment of our terrestrial drama; and, if no such moment ever occurred in one's sad life, then the glorious realization of every legitimate, well-earned, yet unsatisfied desire we ever had, as true as life itself and intensified seventy seven-times sevenfold. . . .

Christians — the Continental especially — celebrate their New Year days with special pomp. That day is the *Devachan* of children and servants, and every one is supposed to be happy, from Kings and Queens down to the porters and kitchen-malkins. The festival is, of

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course, purely pagan, as with very few exceptions are all our *holy days*. The dear old pagan customs have not died out, not even in Protestant England, though here the New Year is no longer a sacred day—more's the pity. The presents, which used to be called in old Rome *strenae* (now the French *étrennes*), are still mutually exchanged. People greet each other with the words: *Annum novum faustum felicemque tibi*, as of yore; the magistrates, it is true, sacrifice no longer a white swan to Jupiter, nor priests a white steer to Janus. But magistrates, priests and all devour still in commemoration of swan and steer, big fat oxen and turkeys at their Christmas and New Year's dinners. The gilt dates, the dried and gilt plums and figs, have now passed from the hands of the tribunes on their way to the Capitol unto the Christmas trees for children. Yet, if the modern Caligula receives no longer piles of copper coins with the head of Janus on one side of them, it is because his own effigy replaces that of the god on every coin, and that coppers are no longer touched by royal hands. Nor has the custom of presenting one's Sovereigns with *strenae* been abolished in England so very long. D'Israeli tells us in his *Curiosities of Literature* of 3,000 gowns found in Queen Bess's wardrobe after her death, the fruits of her New Year's tax on her faithful subjects, from Dukes down to dustmen. As the success of any affair on that day was considered a good omen for the whole year in ancient Rome, so the belief exists to this day in many a Christian country, in Russia pre-eminently so. Is it because instead of the New Year, the mistletoe and the holly are now used on Christmas day, that the symbol has become Christian? The cutting of the mistletoe off the sacred oak on New Year's day is a relic of the old Druids of pagan Britain. Christian Britain is as pagan in her ways as she ever was.

But there are more reasons than one why England is bound to include the New Year as a sacred day among Christian festivals. The 1st of January being the 8th day after Christmas, is, according to both profane and ecclesiastical histories, the festival of Christ's circumcision, as six days later is the Epiphany. And it is as undeniable and as world-known a fact as any, that long before the advent of the three Zoroastrian Magi, of Christ's circumcision, or his birth either, the 1st of January was the first day of the civil year of the Romans, and celebrated 2,000 years ago as it is now. It is hard to see the reason, since Christendom has helped itself to the Jewish Scriptures, and along with them their curious chronology, why it should have

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found it unfit to adopt also the Jewish *Rosh Hashanah* (the head of the year), instead of the pagan New Year. Once that the 1st chapter of *Genesis* is left headed in every country with the words, "Before Christ, 4004," consistency alone should have suggested the propriety of giving preference to the Talmudic calendar over the pagan Roman. Everything seemed to invite the Church to do so. On the undeniable authority of revelation Rabbinical tradition assures us that it was on the 1st day of the month of *Tisri*, that the Lord God of Israel created the world — just 5848 years ago. Then there's that other historical fact, namely that our father Adam was likewise created on the first anniversary of that same day of *Tisri* — a year after. All this is very important, pre-eminently suggestive, and underlines most emphatically our proverbial Western ingratitude. Moreover, if we are permitted to say so, it is dangerous. For that identical first day of *Tisri* is also called 'Yom Haddin,' the Day of Judgment. The Jewish *El Shaddai*, the Almighty, is more active than the 'Father' of the Christians. The latter will judge us only after the destruction of the Universe, on the Great Day when the Goats and the Sheep will stand, each on their allotted side, awaiting eternal bliss or damnation. But *El Shaddai*, we are informed by the Rabbins, sits in judgment on every anniversary of the world's creation — *i. e.*, on every New Year's Day. Surrounded by His archangels, the God of Mercy has the astro-sidereal minute-books opened, and the name of every man, woman, and child is read to Him aloud from these Records, wherein the minutest thoughts and deeds of every human (or is it only Jewish?) being are entered. If the good deeds outnumber the wicked actions, the mortal whose name is read lives through that year. The Lord plagues for him some Christian Pharaoh or two, and hands him over to him to shear. But if the bad deeds outweigh the good — then woe to the culprit; he is forthwith condemned to suffer the penalty of death during that year, and is sent to Sheol.

This would imply that the Jews regard the gift of life as something very precious indeed. Christians are as fond of their lives as Jews, and both are generally scared out of their wits at the approach of Death. Why it should be so has never been made clear. Indeed, this seems but a poor compliment to pay the Creator, as suggesting the idea that none of the Christians care particularly to meet the Un-speakable Glory of the 'Father' face to face. Dear, loving children!

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A pious Roman Catholic assured us one day that it was not so, and attributed the scare to *reverential awe*. Moreover, he tried to persuade his listeners that the Holy Inquisition burnt her 'heretics' out of pure Christian kindness. They were put out of the way of terrestrial mischief in this way, he said, for Mother Church knew well that Father God would take better care of the roasted victims than any mortal authority could, while they were raw and living. This may be a mistaken view of the situation, nevertheless it was meant in all Christian charity.

We have heard a less charitable version of the real reason for burning heretics and all whom the Church was determined to get rid of; and by comparison this reason colors the Calvinistic doctrine of predestination to eternal bliss or damnation with quite a roseate hue. It is said to be stated in the secret records of the Vatican archives, that burning to the last atom of flesh, after breaking all the bones into fragments, was done with a predetermined object. It was that of preventing the 'enemy of the Church,' from taking his part and share even in the last act of the drama of the world — as theologically conceived — namely in 'the Resurrection of the Dead,' or of all flesh, on the great Judgment Day. As cremation is to this hour opposed by the Church on the same principle — to wit, that a cremated 'Sleeper' will upon awakening at the blast of the angel's trumpet, find it impossible to gather up in time his scattered limbs — the reason given for the *auto da fé* seems reasonable enough and quite likely. The sea will give up the dead which are in it, and death and hell will deliver up their dead (*vide Revelation*, xx, 13); but terrestrial fire is not to be credited with a like generosity, nor supposed to share in the asbestosian characteristics of the orthodox hell-fire. Once the body is cremated it is as good as annihilated with regard to the last rising of the dead. If the occult reason of the inquisitorial *autos da fé* rests on fact — and personally we do not entertain the slightest doubt of it, considering the authority it was received from — then the Holy Inquisition and Popes would have very little to say against the Protestant doctrine of Predestination. The latter, as warranted in *Revelation*, allows some chance, at least, to the 'Damned' whom hell delivers at the last hour, and who may thus yet be pardoned. While if things took place in nature as the theology of Rome decreed that they should, the poor 'Heretics' would find themselves worse off than any of the 'damned.' Natural query: which of the two, the God

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of the Calvinists or the Jesuit of God, he who first invented burning, beats the other in refined and diabolical cruelty? Shall the question remain in 1890, *sub judice*, as it did in 1790?

But the Inquisition, with its stake and rack and diabolical tortures, is happily abolished now, even in Spain. Otherwise these lines would never have been written; nor would our Society have such zealous and good theosophists in the land of Torquemada and the ancient paradise of man-roasting festivals, as it has now. Happy NEW YEAR to them, too, as to all the Brethren scattered all over the wide globe. Only we, theosophists, so kindly nicknamed the 'seven lunatics,' would prefer another day for *our* New Year. Like the apostate Emperor, many of us have still a strong lingering love for the poetical, bright gods of Olympus and would willingly repudiate the double-faced Thessalonian. The first of Januarius was ever more sacred to Janus than Juno; and *janua*, meaning "the gate that openeth the year," holds as good for any day in January. January 3, for instance, was consecrated to Minerva-*Athene* the goddess of wisdom and to *Isis*, "she who generates life," the ancient lady-patroness of the good city of Lutetia. Since then, mother Isis has fallen a victim to the faith of Rome and civilization and Lutetia along with her. Both were converted in the *Julian* calendar (the heirloom of pagan Julius Caesar used by Christendom till the XIIIth century). Isis was baptized Geneviève, became a beatified saint and martyr, and Lutetia was called Paris for a change, preserving the same old patroness but with the addition of a false nose.* Life itself is a gloomy masquerade wherein the ghastly *danse Macabre* is every instant performed; why should not calendars and even religion in such case be allowed to partake in the travesty?

To be brief, it is January the 4th which ought to be selected by the Theosophists — the Esotericists especially — as their New Year. January is under the sign of Capricornus, the mysterious *Makara* of the Hindû mystics—the 'Kumâras,' it being stated, having incarnated in mankind under the 10th sign of the Zodiac. For ages the 4th of

*This festival remains thus unchanged as that of the lady Patroness of Lutetia — Paris, and to this day *Isis* is offered religious honors in every Parisian and Latin church.

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January has been sacred to Mercury-Budha,* or Thoth-Hermes. Thus everything combines to make of it a festival to be held by those who study ancient Wisdom. Whether called Budh or *Budhi* by its Aryan name, *Mercurios*, the son of *Coelus* and *Hecate* truly, or of the *divine* (white) and infernal (black) magic by its Hellenic, or again Hermes or Thoth its Greco-Egyptian name, the day seems in every way more appropriate for us than January 1, the day of Janus, the double-faced "god of the time-servers." Yet it is well named, and as well chosen to be celebrated by all the political Opportunists the world over.

Poor old Janus! How his two faces must have looked perplexed at the last stroke of midnight on December 31! We think we see these ancient faces. One of them is turned regretfully toward the Past, in the rapidly gathering mists of which the dead body of 1889 is disappearing. The mournful eye of the God follows wistfully the chief events impressed on the departed *Annus*: the crumbling Eiffel tower; the collapse of the 'monotonous' — as Mark Twain's 'tenth mule' — Parnell-Pigott alliteration; the sundry abdications, depositions, and suicides of royalty; the *Hegira* of aristocratic Mohammeds, and such like freaks and *fiascos* of civilization. This is the Janus-face of the Past. The other, the face of the Future, is inquiringly turned the other way, and stares into the very depths of the womb of Futurity; the hopeless vacancy in the widely open eye bespeaks the ignorance of the God. No; not the two faces, nor even the occasional four heads of Janus and their eight eyes can penetrate the thickness of the veils that enshroud the karmic mysteries with which the New Year is pregnant from the instant of its birth. What shalt thou endow the world with O fatal Year 1890, with thy figures between a unit and a cipher, or symbolically between living man *erect*, the imbodiment of wicked mischief-making, and the universe of matter! †

*The 4th of January being sacred to Mercury of whom the Greeks made *Hermes*, the R. Catholics have included St. Hermes in their Calendar. Just in the same way, the 9th of that month having been always celebrated by the pagans as the day of the 'conquering sun,' the R. Catholics have transformed the noun into a proper name, making of it St. *Nicanor* (from the Greek *nican*, to conquer), whom they honor on the 10th of January.

†It is only when the cipher or nought stands by itself and without being preceded by any digit that it becomes the symbol of the infinite Kosmos and — of absolute Deity.

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The 'influenza' thou hast already in thy pocket, for people see it peeping out. Of people daily killed in the streets of London by tumbling over the electric wires of the new 'lighting' craze, we have already a premonition through news from America. Dost thou see, O Janus, perched like 'sister Anne' upon the parapet dividing the two years, a wee David slaying the giant Goliath, little Portugal slaying great Britain, or her *prestige*, at any rate, on the horizons of the torrid zones of Africa? Or is it a Hindû Sûdra helped by a Buddhist Bonze from the Empire of the Celestials who makes thee frown so? Do they not come to convert the two-thirds of the Anglican *divines* to the worship of the azure-colored Krishna and of the Buddha of the elephant-like pendent ears, who sits cross-legged and smiles so blandly on a cabbage-like lotus? For these are the theosophical *ideals* — nay, Theosophy itself, the divine Wisdom — as distorted in the grossly materialistic, all-anthropomorphizing mind of the average British Philistine. What unspeakable new horrors shalt thou, O year 1890, unveil before the eyes of the world? Shall it though ironclad and laughing at every tragedy of life sneer too, when Janus, surnamed on account of the key in his right hand, *Janitor*, the door-keeper to Heaven — a function with which he was entrusted ages before he became St. Peter — uses the key? It is only when he has unlocked one after the other the door of every one of the 365 days (true 'Blue-beard's secret chambers') which are to become thy future progeny, O mysterious stranger, that the nations will be able to decide whether thou wert a 'Happy,' or a *Nefast* Year.

Meanwhile, let every nation, as every reader, fly for inquiry to their respective gods if they would learn the secrets of Futurity. Thus the American, Nicodemus-like, may go to one of his three living and actually reincarnated Christs, each calling himself Jesus, now flourishing under the star-be-spangled Banner of Liberty. The Spiritualist is at liberty to consult his favorite medium, who may raise Saul or evoke the Spirit of Deborah for the benefit and information of his client. The gentleman-sportsman can bend his steps to the mysterious abode of his rival's jockey, and the average politician consult the secret police, a professional chiromancer, or an astrologer, etc., etc. As regards ourselves we have faith in numbers and only in that face of Janus which is called the Past. For — doth Janus himself know the future? — or

“ . . . perchance himself he does not know.”

THEOSOPHY AS A SHEET-ANCHOR

H. T. EDGE, M. A., D. LITT.

THE condition of the world at the present time is the cause of grave anxiety to reflective people who look beyond the present moment in an attempt to forecast the future towards which we are heading. On the one hand we see many and serious sources of trouble; and on the other hand we fail to discern anything that seems at all competent to deal with these troubles. It is unnecessary to take much time in particularizing as to these threatening symptoms; they are sufficiently familiar. Renewed signs of the warlike spirit, a ghost that seems by no means to have been laid by the late upheaval; the same spirit of rivalry and disunion in civil affairs, as evidenced by those tariff-walls which every nation is raising against every other, thereby promoting a universal paralysis of trade and industry, with its accompaniment of unemployment. This general unemployment in its turn breeds that reckless discontent which is the hotbed of anarchy. These are some of the signs that seem to denote a process of decomposition.

There is no definite philosophy of life, and many old and fixed landmarks are wavering; old anchorages are being forsaken, without any new ones having been discovered. As to our prominent leaders of thought, if we may so call them, they would seem to be just experimenting. But everywhere, in religion, science, and elsewhere, a few are seen gifted with vision, who see that the only salvation lies in the eternal spiritual verities.

Under these circumstances it is evident that anyone who can show that he has a Message will be most heartily welcomed. This is the vital point: the Message must be able to make good; people are tired of mere assertions.

It will hardly be denied that intelligent human society needs a foundation of Principle: we cannot live by instinct and hand-to-mouth. Those who are breaking away from old conventions and standards are usually adrift, experimenting, trying to formulate a philosophy of impulse, under such disguises as 'self-realization.' They are in the same position as artists and musicians who have rebelled against old forms but have not yet discovered any new ones, and thus are adrift in the waters of formlessness.

To what then shall we appeal? Surely it will not be out of place

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in this age to appeal to the scientific spirit. The scientific spirit seeks for law and uniformity throughout nature. So far its energies have been mostly confined to the realm of physical objectivity, but there is no particular reason why the same saving spirit should not be carried into other realms of investigation. Nature includes a good deal more than mere physical objectivity. Law and uniformity may — indeed, we feel, must — prevail throughout all that can be comprised in the word ‘cosmos’ or ‘universe.’ Hence, as the nature studied by science does not go on a hap-hazard basis, but evinces freedom based on law, and uniformity amid multiplicity; so must it be in those other natural realms to which we give such names as morals, metaphysics, politics, etc.

In short, there is a fundamental, universal, and radically unchanging basis of order and integrity; call it a moral law, if you will; not restrictive, because not artificial; not arbitrary, because recognised by common consent; able to maintain order and cohesion, while permitting all the freedom we can wish to claim; rendering possible this freedom *because* so utterly staunch in its foundations. It is the artificial rules that cramp, not the real ones: as in the case of a weak person with nervous contractions. Do we not then need a moral calisthenics to teach us to ‘relax’? But remember that to relax is not to flop in a flabby heap, but to concentrate your strength at the center instead of at the extremities; and then the extremities become free.

We may use the above in illustration of the present state of the world: we may compare the world to a nervous weakling. Having lost grip at the center, he is clutching and contracting. His movements are wayward, fitful, impetuous, neurotic. He gets crazes, he has ups and downs. If he continues he will land in locomotor ataxia or some such condition wherein the members are hopelessly uncoordinated and at war with each other.

If there is anything the matter with Theosophy, it is that so many people do not know of it. So many new members say that it is the very thing they have always been looking for; they have been Theosophists all their lives, they say. The Theosophical Society does not wish to force its views on anyone; nor does it need to.

Theosophists believe that law and order prevail universally, and they can demonstrate it. We all have this conviction, deep down if not superficially; but the difficulty is to square it with what we are pleased to call ‘the facts’— *i. e.*, with life as we see it. Theosophy in-

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terprets the facts, fits together the disjoined pieces of the puzzle, shows just where religion and science and philosophy come into the scheme and how these are harmoniously related with each other. Think of the new feeling of security that will come over you when you realize that there is such a basis of order and uniformity below the troubled surface of things! Is not this what the world wants? Does it not want the freedom and glorious security of the swimmer, rather than the condition of him who dabbles in the shoals, or him that wears the cork belt, or the one who has discarded these and is gasping and floundering in panic?

Society needs a backbone. A backbone is neither rigid nor flaccid — or should not be. It keeps the body straight, yet permits freedom of movement and growth. Can Theosophy afford such a backbone?

If we can point out sharp contrasts between prevailing notions and the Theosophical teachings on the same subjects, we shall thereby have given ground for the presumption that Theosophy may succeed where the notions have failed. No better instance occurs than the views as to the nature of man — far and away the most important subject that can engross attention — the one subject, even, inclusive of all other topics.

Science, dealing with abstractions, speaks of man and mankind and asks What is man? What is mankind? But Theosophy, concerned with realities, asks you the question, Who are you? Such a question takes off your attention from externals and forces you to realize that you are a living conscious being, a mind, a self. It is this conscious selfhood that is the prime *fact* of our experience, from which we can never get away, whatever metaphysical and symbolic systems we may devise; and this is what really interests people. To such questions does Theosophy address itself. You are a spark of the universal Life and Mind, eternal, boundless, beyond time and space. Restricted though you be in your present powers of understanding and comprehension, you nevertheless feel the existence in you of this infinite light and may have a sense that there can be nothing greater than that Soul which manifests itself in you and me alike. This same Universal Soul manifests itself in all things that are, from the mineral upwards; but is clothed in many veils, so that the Light shines as through screens.

Man is *primarily and essentially* an immortal Being, a god; only secondarily is he an animal with a thinking brain. A house may be

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built of bricks, but before all else comes the architect and the plan. What science says about the structure and history of the human body may be true or false, but is utterly insignificant in comparison with the real question of *what am I?* Theosophy then begins at the beginning in affording an answer to this question.

Reverting now to the original question, we may ask what is more likely to restore harmony and stability to society than confidence in oneself, confidence in the dignity of human nature? Call a dog by a bad name, and you may as well hang him at once, says the proverb. Call a man an improved ape, and you take the first great step towards degrading his conduct. Some children are backward and deficient in character simply because they have been impressed with the idea that they are no good; and such will often achieve a complete and unexpected transformation, both in character and ability, under the hands of somebody who is wise enough to accept them at a proper valuation, thus letting them see that they *are somebody*. It is so with people in general: imbue them with the idea that all potentiality resides within themselves, and from that time forth they will begin to expand towards the ideal thus called forth.

Theosophy alone, by its teachings of Karman and Reincarnation, shows life as perfectly just, reasonable, and harmonious, banishing that deadly fear that life is an insoluble enigma, which paralyses hope and effort. Our destiny is created by our character, which we ourselves make. We possess the power of self-determination, which enables us to choose a path. We are hedged in by the realized results of our past desires and doings; and in our blindness we call this fate or the divine will. This fate may be a strong power but it is not irresistible; it is merely a strong tendency which we have developed; it is the character and destiny which we have made for ourselves. People often feel the truth of this intuitively, but their ignorance concerning Reincarnation thwarts them. Accept Reincarnation, and the contradiction disappears at once. Each individual is born with a character, made by himself; and this to a certain extent determines his lot in this life. We say 'to a certain extent,' because it is true that what a man has made, that can he also unmake. It is evident that, if he has made a character before, he can make another in the future. His destiny is in his own hands. Books might be written on this subject of Karman and Reincarnation. It must be studied, if only for the purpose of controverting it. The point at present is that this teach-

ing is just what the world needs to steady it and form a basis for future building.

The evolution of man — assuming what the Darwinists say to be true: that man has reached his present level by rising through inferior stages — implies that higher stages lie before him; unless indeed ground can be alleged for stating that his present stage is his final goal. But this is contradicted by the fact that we see men in very different stages of evolution, as far as faculty is concerned. It seems inevitable that not only can man rise higher but that there must already be some who have risen higher. This is another of the teachings of Theosophy, calculated to restore to man a proper sense of his dignity and the worthwhileness of his life. While evolution in general proceeds slowly and regularly through the ages, and that of mankind in the mass also, the evolution of particular human individuals is apt to be speeded up at any time. This of course is an inevitable consequence of the peculiar combination of will and mind which man has. He has the imagination to conceive, the aspiration to attract him onward, and the will to execute; so that he may consciously promote and hasten his own evolution.

Political and social philosophies are based on the conception that man is actuated by selfish desires and fears, which is not true except to a limited extent. Experience, as interpreted by the wise, shows that men are also actuated by unselfish motives; that the spiritual nature of man expresses itself in impersonal acts, works of love, and aspirations towards things beyond the material. Ought not these motives to be appealed to? And this is just where and why religious and mystical cranks of all sorts are able to enlist the enthusiasm of so many people, often of a highly cultured type; because these higher motives are at least appealed to, however much they may be misled or betrayed. Orientals say that Occidental civilization is based on an exaggerated sense of individualism; and it is true. This is not to say that individuality must be suppressed, for it has its proper uses; but it must be kept in its place. Competition and emulation are instilled into the man of today in his school-life, and continue into his business and professional life. Competition and rivalry are seen among nations, in their politics and their business; and between classes in each nation. Everyone knows this, and many movements are at work trying to change it. But what they need is a philosophy back of their aspirations. As it is, most of the existing philosophies,

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be they religious or scientific, run largely counter to the aspirations. The doctrine of a single earth-life for each individual cannot be made to fit requirements. The doctrine of an exclusive or paramount religion cannot; nor can the doctrines of human origin usually put forward under the aegis of science. Hence the urgent need for a vital reasonable philosophy, which shall interpret the facts as we find them, and show how these facts form part of one harmonious whole.

It is for these reasons, then, that we say that Theosophy — the original, pure Theosophy of H. P. Blavatsky and her successors — will prove the sheet-anchor for humanity in the years to come.

RESEARCHES INTO NATURE

Lucius Annaeus Seneca

(VII Books. Haase's Text; Breslau, 1877)

TRANSLATION BY G. DE PURUCKER, M. A., D. LITT.

BOOK III — XXVIII

(1) Now let us return to our subject. There are those who think that the earth can be distressed by immoderate rains, but not overwhelmed: great things are to be destroyed by great violence. Rain will make poor crops, hail will strike off fruit, streams will swell by (*receiving*) less streams: but they will (*all*) subside.

(2) By some it is thought that the sea moves, and thence comes the cause of such a great disaster: so imposing a wreck cannot occur from the damage (*wrought by*) torrents or rainstorms or streams. When that calamity impends, and it has been determined that the human species be changed, I will grant that continual rainstorms descend, and that there will be no limit to the rains: with the north winds checked as also the south winds with their drier breezes, clouds and rainstorms and rivers will still abound.

*But hitherto it has resulted in injuries:
Crops prostrate lie, and votive offerings wept for
By the husbandmen, lie prone; while the useless labor of the
long year perishes. (OVID, Metam., i, 272-3)*

(3) The lands must be not (*merely*) injured, but covered. There-

upon, when the (*first act*) has been played by the foregoing, the seas rise above the ordinary, and send their tides beyond the farthest traces of the greatest storms. Then, from behind, with rising winds, they (*the seas*) roll out an immense body of water, which, from the view of the inner (*former*) shores, subsides. Next, when the shores have been twice or thrice advanced, and a sea has been formed where none stood before, as if from an augmentation of the horror, there rushes a tidal wave forward from the deepest recesses of the sea;

(4) for like that of the air, like that of the aether, so also is the matter of this element (*water*) very abundant, and much more abundant in the secret parts: this (*matter — water*) moved by the fates, not by the tidal wave — for the tidal wave is but a minister of fate — raises its crest on high with vast bellying (*of water*), and drives it onward in front of itself: then it (*the crest of the wave*) is raised to an astonishing highth, and overlooks the safe retreats of men, nor do the waters find difficulty in this, since it (*the wave*) rises with summit equal to the earth.

(5) If anyone level the highth, the waters are equal to it: for everywhere the globe is equal (*in highth*) to itself: its hollows and its plains are depressions (*inferiora*); yet, with these, the earth is equalized to a sphere (*in rotundum*) by the deity. The seas are in parts of it (*in parte*), which collect together into the equal form of a single ball. But just as the small slopes deceive one who is gazing at the fields, thus, when we do not understand the curvature of the sea, what appears is seen as a flat surface. But that uniformity belongs (*also*) to the earth; and hence, in order that it (*the tidal wave*) may flow forth (*from the seas*), it raises itself to no great highth, since it is sufficient for it, in order that it may overtop equal levels, slightly to rise; nor does it flow off from the shore, where it is at a lower level, but from the middle, where it is a raised heap.

(6) Therefore, as the equinoctial tides, greater than all others, customarily swell under the very conjunction of the moon and the sun, thus this (*tidal wave*), which is sent forth to occupy the lands, being more violent than both the ordinary and the greatest (*tides*), draws (*along with itself*) more water, nor does it roll back before it has overtopped the summits of the mountains which it is to inundate. For a hundred thousand (*paces*), in certain places, do the tides rush forth, but harmless, and preserving the (*regular*) course: for they increase and again decrease according to (*customary*) rule: but in

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these days (*of the flood*), when it is freed from (*customary*) laws, it (*the tidal wave*) is carried along without restraint.

(7) By what cause? thou askest. By the same cause from which will be the future Conflagration. Both the one and the other occur when it appears to the deity proper to begin better things, and for the old to be brought to an end. Water and fire rule in things terrene: out of these are both the rise and the death (*of things*). Therefore, whenever new things (*a new age*) have seemed proper to the world, then, from above, the sea is sent forth upon us, just as heat and fire (*are sent upon us*) when another kind of destruction has seemed proper (*to the world*).

XXIX

(1) Some think that the earth will also be heavily shaken, and new heads of rivers laid bare in a ruptured soil, which (*waters*) will pour forth abundantly, as from a reservoir. Berosus, who translated Belus, says that these things are produced by the courses of the heavenly orbs. Hence, he declares in fact, that he can assign a time both to the Conflagration and to the Flood: he contends that terrene things are to be destroyed by fire when all the heavenly orbs, which now move in diverse paths, shall have gathered together in Cancer, so stationed under the same sign that a straight line can pass through the globes of them all. The Flood will occur when the same body of orbs shall have gathered together in Capricorn. In the former (*sign*) the (*summer*) solstice is accomplished; in the latter, the winter: signs of great power, inasmuch as they are the influences in the very mutation of the year.

(2) I will accept these causes (for such a great calamity arises not out of one thing); and that (*cause*) that seems proper to our (*thinkers*) as regards the Conflagration, I likewise think is to be transferred to them: whether the world is a vital soul, or whether it is a body controllable by nature, like the trees and the crops: from its origin until its end, whatever it may have to do, whatever it may have to suffer, it is under control.

(3) As in the seed all the laws of the man about to be are comprehended, and the child not yet born has (*nevertheless*) the law of the beard and of grey hair — for the lineaments of the whole body and of its subsequent course are in little, and lie in secret — thus the origin of the world contained no less the sun and the moon and the offices of

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the heavenly orbs and the generations of living beings, than those things by which terrene matters were to be changed. Among these was the Inundation, which, not otherwise than the winter or the summer, comes by the law of the world.

(4) Accordingly, that (*renewal of the globe by flood*) will come to pass not by rain (*alone*), but by rain also (*in addition to other things*); not by an incursion of the sea (*only*), but by an incursion of the sea also; not by a quaking of the earth (*only*), but by a quaking of the earth also. All things will aid nature, in order that the ordinances of nature may be carried through (*to their conclusion*). The earth [itself] will furnish nevertheless the greatest cause for its own inundation, for we have (*already*) said that it (*the earth*) is mutable and resolvable into fluid.

(5) Therefore, whenever the end of human affairs shall arrive, when its (*the earth's*) every part shall have to pass away and be abolished from the very foundations, in order that (*all*) parts should be generated afresh, elementary and untainted, and no teacher of worse things shall survive: there will be produced more fluid (*water*) than there ever was (*before*). For now the elements are weighed according to that which is destined (*to be*): it needs be that some one cede to another, in order that the inequality may disturb those that stand in equilibrium: fluid will flow to fluid. For now there is enough to encompass the earth, but not (*enough*) to overwhelm, whatever thou mayest add to it (*the water*), of necessity it must flow over into new localities.

(6) Therefore see thou that the earth have not less (*than is necessary*), so that the weak be overcome by the more powerful. Then it will begin to decay, and henceforwards, released (*in its elements*) it will settle into fluid, and will flow off by the continual wasting. Then streams will course forth from under the mountains and will shake them by their impetus (*rushing out*): hence will trickle out veins of gold, affected (*in their turn*).

(7) The ground everywhere will send forth waters; the highest mountains will stream; just as healthy parts pass over to disease and (*tissues*) around an ulcer become infected, so places nearest to the melting (*flowing*) lands will be washed out, will begin to trickle and finally will run, and from gaping rocks in many places equal streams will spring to form seas among themselves. The Adriatic (*waters*) will be nothing, nothing the bays of the Sicilian Sea, nothing Charyb-

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dis, nothing Scylla: a new sea will overwhelm all (*former*) legends, and the Ocean, which ingirdles the earth, assigned to the outmost bounds, will turn upon the central (*land*).

(8) What, then, follows? The winter will fall in other months, summer will disappear, and whatever orb dries the earth, will cease from it, its heat being restrained. So many names will perish: the Caspian and the Red Seas, the Ambracian and the Cretan Bays, the Propontis and the Black Sea; all distinctions disappear. Whatever nature has distributed into its (*several*) parts, will be in confusion. Neither city-walls nor towers will protect anyone: the temples will not help the supplicants nor the highest parts of cities, inasmuch as the flood will outstrip the fugitives and will wash them off the very battlements.

(9) Water from the west, water from the east, will rush to union: a single day will blot out the human species. Whatever so long an indulgence of fortune has developed, whatever it has elevated over others, equally with the illustrious and brilliant civilizations of great peoples, (*that day*) will overthrow.

XXX

(1) All things, as I have said, are easy to nature, even those things which from the beginning it had determined to do: to which it comes not unexpectedly, but by foreshadowings. For already from the first day of the world, when things left formless unity for the present state (*of nature*), it was determined when terrene things should be submerged, and that at no time might any difficult undertaking have place as if in action new (*to nature*) — even the seas were at work at this.

(2) Seest thou not how the tide comes rushing in upon the shore as if it were about to leave (*its seat*)? Seest thou not how the surging water transgresses its bounds, and how the sea is drawn into possession of the land? Seest thou not how it is in perpetual combat with its barriers? What further? Thence, whence thou seest such (*watery*) tumult, dread arises, out of the sea and its streams bursting their bounds with their mighty spirit.

(3) Where has nature not placed fluid, so that, when it should so wish, it could assail us on every side? I am deceived, unless water is found by those digging into the earth; and as often as avarice buries us (*cheaper than cremation*), or some cause obliges us to dig more

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deeply, the digger comes to a stop at some time or other (*in water*). Add, that vast lakes exist in secret parts (*under the earth*), with a great part of a concealed sea and a great part of rivers gliding through dark spaces.

(4) Everywhere, therefore, there will be (*sufficient*) cause for the deluge, since some waters flow under the earth, others flow around it, which, for a long time under control, will (*finally*) conquer; and rivers will join rivers, and morasses, swamps. Then the sea will fill the mouths of all springs and release (*them*) through a greater opening (*maiore hiatus*). In the same manner as the belly empties our bodies at the voiding-place, in the same manner as (*our*) energies pass into sweat, thus the globe will be liquefied, and other causes being at rest among themselves, it will come upon (*the condition*) in which it will sink (*into fluid*).

(5) Thus, have I believed, all great (*the elements*) are to run together (*into one*). Nor will the duration of the catastrophe be long. The harmony (*of things*) is assailed and torn asunder. When once the world shall have remitted somewhat of the (*present*) sufficiency of (*natural*) supervision, immediately from every quarter: from the open and the hid, from above, from the depths: the irruption of the waters will occur.

(6) Nothing is so violent, so impatient of restraint, so unyielding and unquiet in its bounds as a large body of water: it takes advantage of what freedom it has, and, nature impelling it, fills full whatever it breaks down and surrounds. As a fire which has broken out in several places quickly turns into a conflagration by the flames rushing to join each other, thus, in a moment, the overflowing seas unite in many places.

(7) Yet not forever will this license of the waters exist, but when judgment has been completed on the human species and wild creatures have also been extinguished — into whose natural qualities men will have degenerated — the earth will once again absorb the waters; the earth will compel the main to stand or to rage within its own boundaries, and the Ocean, thrown back from our seats, will be driven to its secret parts, and the ancient order (*of things*) will be recalled.

(8) Every living thing will be generated anew, and man will be given back to earth, but unconscious of crimes and born under nobler auspices. Yet innocence will not long remain in them, except while they are new. Quickly will evil-doing steal in: virtue is difficult to

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attain: it longs for a governor and a leader; and without an overseer, vices are learned.

BOOK IV — PREFACE

(1) Sicily delights thee, according to what thou writest, O Lucilius, best of men! and the offices of private administration will also delight (*thee*), provided thou desire to confine them within their proper bounds and not to attain that sway which (*public*) administration is. I do not doubt that such thou art about to do. I know how greatly thou art free from ambition, how greatly addicted to private life and to letters. They desire the crowds of men and of things who know not how to endure their own self: to thee, however, to be with thine own self is most acceptable.

(2) Nor is it wonderful that this be the lot of few who are in administrative functions, if we be irksome to ourselves, if only in love with ourselves, if only in disgust, we do our work: now we puff up our miserable minds with pride, now we swell with cupidity, at other times we faint from pleasures, at other times we burn with anxiety. It is most unfortunate that we are never alone: hence of necessity strife will be constant in such a company of vices.

(3) Do, therefore, my Lucilius, what thou hast been accustomed to do: separate thyself as much as thou canst from the crowd, lest thou give room to flatterers: they are masters at capturing better men (*than they are themselves*): thou wilt not be their match, though thou take precautions. Believe me, thou wilt be caught, if thou surrender thyself to (*this*) treachery.

(4) Caresses have in them this peculiarity: even when they are rejected, they please; frequently when repulsed, they are finally accepted: they (*flatterers*) take into consideration this very thing, that they are repulsed, and, indeed, they cannot be conquered even by abuse. What I am about to say is incredible, but yet true: everybody is most exposed on that very side on which he is assailed; for perhaps on that account, because he is exposed, he is assailed!

(5) Therefore so fashion thyself that thou mayest know that thou canst not be pursued, that thou be impenetrable. When thou hast guarded against all things else, it (*flattery*) will strike through marks of honor: one will use adulation secretly, sparingly; another openly, in public, with simulated bluntness, as if simplicity were not that very art! Plancus, the greatest artist (*in flattery*) before Velleius, used to

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say that successful (*caressing*) resides not in disguising it nor in dissimulation: *Requesting perishes*, he says, *if it be hid*.

(6) The flatterer gains most when he is detected: still more if he is rebuked, if he blushes. Reflect that many Plancuses will be in thy surroundings, and that to be unwilling to be praised is no remedy for so great an evil. Crispus Passienus, than who I have known none more subtil in all things, especially in distinguishing and cultivating vices, often used to say that we do not shut the door upon flatterers but open it (*to them*), and, indeed, as (*the door*) is wont to be closed against a mistress, who, if she push it open is welcome; more welcome, if she break it open.

(7) I remember Demetrius, an excellent man, saying to a certain powerful freedman that he himself would have an easy path to riches on the day when he were sorry for having a good disposition. "I will not envy you people for this art," he said; "but I will teach those to whom its pursuit is needful, in what manner they need not undergo the doubtful fortune of the sea, or the struggle of buying and selling, or the uncertain fortune of the farm, or try the more uncertain (*fortune*) of the forum (*or market*): in what manner they may amass wealth by a way not only easy but blithe, and (*how they may*) despoil those who now enjoy it."

(8) "I will swear," he says, "that thou art taller than Fidus Annaeus and Apollonius the boxer, albeit thou mayest have a highth of a *Thrax* joined to a *Thrax* (*a gladiator armed in the Thracian manner*). I shall not falsely assert that there is no man, forsooth, more liberal, since thou mayest be considered to have given to everybody whatever thou hast abandoned."

(9) Thus is it, my Junior (*Lucilius Junior*). Where flattery is openest, where it is basest, where most it rubs its own forehead (*in order to drive away the blushing*) and brings it to (*another's*) cheek, there it is most quickly successful. For we have at present come to such a pass of dementia, that he who flatters sparingly, is held to be unfriendly!

(10) I have often told thee of Gallio, my brother, whom nobody sufficiently loves, nay, even he who cannot love (*him*) more (*i.e., even he who has given him all the love in his power, loves him not enough*), who possessed no other vices, and this one (*flattery*) he hated. Thou triedst him in every part: thou beganst to praise his genius, greater and more worthy than that of all (*others*), which thou wouldst prefer

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to be considered divine than to be belittled: he left you. Thou beganst to eulogize his temperance, on account of which he so recoiled from (*these*) new customs that he seemed neither to have them nor to censure them: he cuts off short the first words.

(11) Thou beganst to admire his kindness and his unaffected urbanity, which captures even those who sense it but once — a voluntary kindness even to those who are (*merely*) met: for no one is so dear (*dulcis*) to any one human being as he is to all, while, in fact, his strength of natural goodness is so great that it has not even the odor of art or simulation. Everybody suffers (*the qualities of*) public integrity to be ascribed to himself: he, in this very thing, withstood thy compliments, so that thou couldst have exclaimed that thou hadst found a man unconquerable by stratagems — which everybody receives into his bosom.

(12) Thou hast acknowledged that thou suspectedst this his prudence and pertinacity in shunning this inevitable evil all the more, indeed, because thou hadst hoped to be received with open (*ready*) ears — although thou shouldst say flattering things — simply because thou saidst what was true: but for that very reason he understood (*the need of*) greater resistance: for by the true (*man*), truth is always looked for in the false. Nevertheless, I do not wish thee to feel irritated with thyself, as if thou hadst badly played the part of a comedian and as if he had suspected something of a joke or of guile: he did not catch thee at it, but repulsed (*thee*)!

(13) Form yourself after this exemplar. When some flatterer shall have approached thee, thou shalt say: “Wilt thou carry these words, which now pass from one public functionary to another with the lictors, to someone who, about to do the same things, desires to hear whatever thou mayest have said? Myself, I wish neither to deceive, nor can I be deceived. I should wish to be praised by you (*people*) unless you have praised also bad (*men*).” But why is it necessary to descend to this, so that they may approach thee in person? Let there be great distance between you!

(14) If thou shouldst long to be well praised, why must thou owe it to anyone? Praise thyself! Say: “I have given myself up to liberal studies; although poverty might have urged other things (*upon me*), and inclination might have led me to the quarter where the price of assiduity brings rewards, I turned to poetry which pays nothing, and applied myself to the salutary study of philosophy.

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(15) I have shown virtue to reside in every breast, and having surmounted the difficulties of birth, I have measured myself not by destiny but by my mind, and I have stood the equal of the greatest. Even Caius did not snatch away my fidelity in the friendship of Gaetulicus, nor, in the case of other unfortunately loved ones, were Messalla and Narcissus, for long public enemies before (*they became*) their own (*enemies*), able to divert my purpose: I risked my neck for my fidelity. Not a word was wrung from me, which should not have issued from a perfectly good conscience. I feared all things for my friends: for myself, nothing, except that I might be an insufficiently good friend.

(16) No woman's tears flowed from me; I have not hung suppliant at the hands of anyone. I have not done anything indecorous either to what is good or to a man. Great in my perils, ready to move against those things that threatened, I gave thanks to fortune because it desired to put to the test the great value that I set upon fidelity. So great a test necessarily cost me not a little, yet it tried me, indeed, no long time: nor were the things in suspense as equals — whether it were better for me to perish for fidelity or fidelity for me.

(17) Nor did I send (*anyone*) in frantic haste to a final council, by which I might snatch myself from the fury of the powerful; I saw in Caius' time the instruments of torture; I saw the fires; I knew that formerly, under him, human concerns had fallen to such a condition that the slain lay among works of mercy: nevertheless, I fell not upon the sword, nor did I leap into the sea with opened mouth, lest I should be considered as being able merely to die for fidelity."

(18) Add, again, a mind unconquered in office, and a hand which, in such a conflict of avarice, has never been stretched out for gain. Add, furthermore, frugality in the mode of life, modesty in discourse, humanity towards the humbler, reverence towards the greater; after this, consult with thyself whether thou hast uttered the truth or what is false: if they are true, thou art extolled in the presence of a great witness; if false, thou art derided.

(9) I myself may also now be seen either as capturing thee or as proving (*thee*): believe whichever of the two thou pleasest, and have fear of all, beginning with me. Listen to the Vergilian verse:

Nowhere is fidelity sure, (Aeneid, iv, 373)

or the Ovidian:

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Wherever the earth extends, the wild Erinys rules:

Thou wouldst suppose (men) to have sworn villainy; (Metam., i, 241-2)

or that (*saying*) of Menander: (for who has not aroused, in this matter, the full power of his own genius, hating the common consent of the human species rushing into evil?) *Everyone*, he says, *lives evilly*, and he leaps forth upon the stage, just like a country-poet. He has not excepted the old man, nor the boy, nor the woman, nor the man; and adds that not only individuals sin, not a few only, but that at present crime is common (*contextum*) to all.

(20) Therefore is it necessary to flee and to retire into oneself: nay, rather, to go away from oneself! I will try to prove this to thee, albeit we are separated by the sea, in order that, with my aid, I may guide (*thee*) through the uncertainties of thy path to better things; and, lest thou feel loneliness, I will, on that account, exchange discourses with thee. We shall be together wherever we are at our best. We will give each other good counsel, and not (*exchange*) doubts (*derived*) from the countenance of the hearer.

(21) I will lead thee far away from that province (*Sicily*), lest peradventure thou believe that great fidelity is (*to be found*) in narrations of past events, and thou begin to plume thyself whenever thou shalt reflect: I have under my rule this province which has checked and broken the armies of the greatest cities, when it lay the prize of an immense war between Carthage and Rome; when it saw the forces of four Roman commanders — that is, of the entire empire — assembled in one place, and raised aloft the high fortune of Pompeius, harassed that of Caesar, changed that of Lepidus, seized upon that of all of them:

(22) Which (*Sicily*) took part in that immense spectacle, from which it might become manifest to mortals how rapid would be a fall from the highest point to the lowest, and how great a power fortune could destroy in diverse ways: for at one time it saw Pompeius and Lepidus, in one way and in another, cast down to the depths from the highest pinnacle (*of success*), when Pompeius was fleeing from another's army, Lepidus from his own.

(To be continued)

MORE LIGHT

A Study of Freemasonry and Theosophy

JOSEPH H. FUSSELL, 32°

(Secretary General of The Theosophical Society)

INTRODUCTION

I cannot commence this little Tract better than by transcribing the following, which I find in a Masonic periodical of acknowledged respectability. "In short, Masonry means Theosophy or divine wisdom. A learned writer states the identity of Theosophy and Freemasonry, and the extreme antiquity and universality of both; he says that all grave authors who have discussed the subject, allow them to be one vast and comprehensive system, and that Theosophy and Freemasonry have been common to all times and all nations, handed down in a series of initiations preserving the same essential features under a great variety of names, and conversant with the same occult and mythological sciences, under innumerable forms of exhibition. This fact is fully confirmed by Oliver, Warburton, Seldon, Kircher, Maurice, Bryant and Faber. They have inseparably connected the history of Theosophy and Freemasonry, with the history of initiations common to the Lodges of all nations and ages."

"Doctor Johnson, also, on the authority of Coles, Seldon, More, Brokelsby and others, defines Theosophy to be divine wisdom, whilst the learned men already named, define Theosophy and Freemasonry to be one and the same. No blunder therefore can be more gross than a statement that Freemasonry is a mere name without a science, and that it is a mere club of recent date." After stating the above extract, I may under such high authority declare our order to be almost coeval with time, to have lived through ages, and to have encountered not only persecution, the rickety offspring of ignorance and superstition, but also the undeserved suspicion of Prelates and Potentates.—Quoted from Robert Millikin's *Historico-masonic tracts* (1848), pp. 7-8, a copy of which is in the Library of the Grand Lodge of Massachusetts.

THERE are many Freemasons who are interested in Theosophy; there are many who like myself are Fellows of The Theosophical Society, and still others who know more or less of its teachings. As to my own affiliations with these two world-movements I ask the indulgence of my readers to be permitted to say a few words personal and to pay tribute to two men to whom I owe a deep debt of gratitude for opening to me doors of priceless knowledge which I have since endeavored to make the rule and guide of my life.

Forty years ago, in 1890, I arrived at New York from England. Within a few weeks I had become interested in Theosophy, until then unknown to me, and had met William Q. Judge, one of the Co-Found-

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ers with Helena P. Blavatsky of the Theosophical Society (founded at New York in 1875) and later (1891) her successor as Teacher and Head of the 'Esoteric Section' of the Theosophical Society: one of the noblest and wisest men and truest friends whom I had ever known. My meeting with him changed the whole course of my life.

A few weeks later I went to Savannah, Georgia, remaining in that city until the autumn of the following year. There, bearing an introduction from Mr. Judge, I met Dr. R. J. Nunn, himself a Fellow of the Theosophical Society, and Sovereign Grand Inspector General for Georgia, 33° of Scottish Rite Freemasonry, Southern Jurisdiction, a deep student, one of the wisest of the Freemasons among many others whom I have been privileged to meet personally, or come into close friendly relations with through correspondence. Although much older than myself — I was twenty-seven and he over seventy — a very close friendship sprang up between us which lasted many years until he passed into his rest in the Great Beyond. It was through this elder Masonic brother, after my initiation into Masonry, that I began to study the philosophy of Freemasonry as expressed in its symbolism and allegory. It was through him that I first came to see the links that existed between Freemasonry and Theosophy, and to recognise in Freemasonry one of the periodic and yet never-ceasing efforts of the Great Lodge of the Masters of Wisdom and Compassion to keep alive in the heart of humanity the Light of spiritual knowledge: knowledge of the deep spiritual truths concerning man and his destiny as an inseparable part of the Universe in which he lives and moves and has his being. During several months I was privileged to spend every Saturday evening with this Friend and Brother, Theosophist and Mason, at his home, and it was thus that I began my study of Freemasonry, which as far as time and opportunity have permitted I have since pursued, concurrently with and in relation to the study of Theosophy to which I have devoted my life.

Since many years I have felt an urge to express in writing some of my thoughts, the result of my studies and cogitations, with the hope that they may prove of interest to others among my brother Masons. To many of these what I have to say may not be new; many have thought upon these things and have traveled farther along the Path than I; but it is my hope that to others, who perhaps have not traveled so far, they may prove of such interest that they too may be led to explore the fields of the Ancient Wisdom and search for the signs

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of its recurrent appearance through the ages. In other words, that they may join with me in seeking 'More Light.'

I write simply as a student, as a seeker. I can only pass on what I myself have learned from others, from study and reflexion, from hints found here and there in the course of a lifetime's reading, and from what I have been taught. As I have received, so must I pass on to others.

As to the general title which I have selected for these articles: 'More Light,' I have chosen this for the reason that more Light is what all true Masons desire and what they are ever seeking. For, as I understand Freemasonry, its main purpose, in one and perhaps the most important aspect, is to give Light and, as advancement is made, more Light, and ever more Light. Such indeed is the purpose of all initiation.

WE are all builders, and our task is to 'rebuild the temple,' or, from another aspect, to continue the building of the temple which was begun ages ago, and is still far from completion. And that temple is the temple of ourselves: "Know ye not that ye are the temple of (a) God, and that the Spirit of (the) God dwelleth in you?" (*1 Cor.*, iii, 16). Hence, to 'build the temple' means to fashion and refashion our lives; to discover and rediscover the true Doctrine. Many stones and many materials are needed for the building, and we should not fear or hesitate to search all quarries, to dig in all mines, to study all systems of thought. Who can tell where the stones we need are to be found, the gems and precious jewels to adorn the high altar, the missing key-stones to the many arches that lack completion, the clues to the Lost Word? Whoever in reading or studying, no matter what: science, religion, philosophy, art: even good fiction, poetry, books of travel, or any good literature: will keep in mind the principles of Freemasonry, remembering its lessons, its symbolism; such a one, in unexpected places, may find some needed link in the Doctrine, some well-carved stone to fit into the structure which it is the purpose of Freemasonry to uprear.

How came these stones, these gems, these doctrines, in the places where we find them? More abundantly than elsewhere shall we find them in the ancient literatures, in the Sacred Scriptures of antiquity, and in the fragments of the Ancient Mysteries that have come down to us. Often we shall find deep secrets of inner knowledge hinted at,

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but only, if we will take the hint, to spur us on to further search; and if we will follow the clues which are invariably given, and will diligently prosecute our search, we shall find our efforts crowned with success. One such clue is given by H. P. Blavatsky in her great work *The Secret Doctrine* (II, 563), in the following:

For we find John saying (in the *Apocalypse*, chapter x, 3-4), "Seven thunders uttered their voices . . . — and I was about to write . . . — (but) I heard a voice from heaven saying unto me, 'Seal up those things which the seven thunders uttered, and write them not.'" The same injunction is given to Marcus, [whom earlier the writer speaks of as "a Pythagorean rather than a Christian Gnostic, and a Kabalist most certainly"] the same to all other *semi-* and *full* Initiates. Yet the sameness of equivalent expressions used, and of the underlying ideas, always betrays a portion of the mysteries.

Indeed, two clues are given in the above. One of these is that to obtain the inner, esoteric, knowledge spoken of above, which is nowhere written down, one must become initiated, and to such initiation or initiations as are referred to, our initiations into Freemasonry, even into its highest degrees, are but stepping-stones, if we will but seek further. It is because I believe this to be so that I write these articles in which I shall endeavor to present certain thoughts and conclusions as to such further initiation, and to what it leads. The other clue is given in the last sentence quoted, namely: that "the sameness of equivalent expressions used, and of the underlying ideas, always betrays a portion of the mysteries"; a clue which any earnest, observing student may successfully follow.

In prosecuting our search we shall do well to follow the injunction of Paul, "the wise Master-Builder": "prove [that is, examine and test] all things; hold fast that which is good," lest "the stone which the builders rejected" we reject also, and so fail in our building of the temple and in completing the structure of our lives.

During recent years much knowledge has been gained of the peoples of antiquity; many of their monuments have been uncovered, and their hieroglyphics deciphered; their beliefs and teachings have been much discussed, and much argument indulged in regarding their many gods and goddesses. In their philosophies and religions have been found teachings which are identical with the best that is taught and accepted today, and which we recognise as being true. But do we really understand the ancients? What real knowledge have we of them? The missing link, the key to that understanding, is the

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Theosophical doctrine of Reincarnation: the teaching that we were those ancients, and that they are we, ourselves. Had we an understanding of ourselves *now*, we should have the key to the understanding of ourselves in antiquity, in far past ages when the Earth was young. For we are the heirs to all the ages; we have lived in and through all. What proof? some ask. The proof of a rational explanation of evolution and human progress. No rational explanation of evolution and progress on the theory that such entity, each human being, lives only once, is possible. I make this statement on philosophic and scientific grounds. Further, evolution and growth are impossible except on the ground that the same Divine Light is in each; that every individual consciousness is a manifestation of the Light of the Logos: as stated in the *Gospel according to John* (i, 9), "This was the true Light which lighteth every man that cometh into the world."

How may we come to know these things, not as mere theories, but as facts of existence? Through Initiation, which is the receiving of Light. And I ask my Brother Masons, and all who may read these pages, to join with me in the search for More Light. It means embarking on the Great Adventure, the greatest known to man. It will call for high courage, absolute sincerity, loyalty to the highest ideals, trust, heroic effort. The ancient scriptures of the world teem with information on the subject, with instructions for the journey, and with the records of those who have undertaken the Great Adventure and have successfully achieved. For, as H. P. Blavatsky writes:

There is a road, steep and thorny, and beset with perils of every kind, but yet a road, and it leads to the heart of the Universe. I can tell you how to find Those who will show you the secret gateway that leads inward only, and closes fast behind the neophyte for evermore. There is no danger that dauntless courage cannot conquer; there is no trial that spotless purity cannot pass through; there is no difficulty that strong intellect cannot surmount. For those who win onward, there is reward past all telling: the power to bless and serve humanity. For those who fail, there are other lives in which success may come.

On this adventure then we now embark; it will be our endeavor to discover, if we may, the portals that lead to the Halls of Initiation and to knock thereat; and, if found worthy, to be admitted and receive more Light.

(To be continued)

NEWS FROM THE ARCHAEOLOGICAL FIELD

C. J. RYAN, M. A.

WHEN DID JESUS REALLY LIVE?

MUCH depends on our knowing the exact period of the incarnation of the Great Teacher to whom Christendom has given divine honors. Is the date of his birth correct as given in the New Testament? Did his parents flee from Herod's persecution? And was he crucified by order of Pontius Pilate? Or is the historical setting of the Gospel-story a picturesque addition woven into the vague traditions of the life of one of the Divine Avatâras about whom little is known except certain teachings of the highest Theosophy, and who lived about a century before the commonly accepted date? In other words, did the Esotericists — Gnostics, Essenes, or others — build up a new presentation of the immortal Drama of the Soul and the trials and triumphs of the Initiate, upon the basis of the life of Jesus, adding to the few authentic records certain historical events and personages such as Herod and Pilate?

This method was considered quite legitimate in classical times in regard to the presentation of mystical teachings and even of more mundane matters, as Spengler has pointed out recently. We find the parallel Mystery-Stories of the descent of godlike Beings, their Theosophical teaching, their sufferings and betrayal and final glory, in many nations — all with so close a resemblance to the Christ-story that some shortsighted ecclesiastics declared they must have been concocted by the Devil to confuse the faithful! St. Augustine, however, knew better, for he says that Christianity, under other names, has always been in the world.

According to Theosophy, Jesus really did live about a century before the popular date, and the Jewish traditions about a great teacher who was born in the reign of their King Alexander Jannaeus are genuine. This subject has been considered in some detail in *THE THEOSOPHICAL PATH* for June, 1928, to which the reader is referred. Its importance is great because if proof can be found from outside sources that Jesus lived before the time of Pilate and Herod, it becomes obvious that the Gospel-narrative takes its place with the other

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myths of Divine Incarnations. This does not deprive the world of the glorious figure of Christ — who really existed — but it enriches our religious conceptions by removing any prejudice against the other mythical presentations of the Drama of the Soul.

Until lately, the literal accuracy of the date ascribed to Jesus in the Gospels was doubted only by those who found it impossible to explain away the well-known critical difficulties, and therefore denied his existence altogether. Now, however, scholars are beginning to discuss the subject with more open minds, and a new light is evidently breaking upon a few. Dr. D. Strömholm of Upsala University, Sweden, wrote a series of interesting articles in *The Hibbert Journal* for 1926-7-8, in which he tried to establish the fact that Jesus lived several generations before the time of Herod, by evidence entirely from the New Testament itself. And now come other sidelights in favor of the idea, one from recent archaeological research.

Dr. Nelson Glueck, instructor in the Hebrew language, the Bible, and archaeology at the Hebrew Union College, Cincinnati, a broad-minded archaeologist who has been working in research-expeditions in Palestine, discusses in *Asia* for October, 1930, the problem of the so-called Third Wall of Jerusalem, uncovered in 1921, in its relation to the position of the sepulcher in which the body of Jesus was laid. The sepulcher was outside the city wall; and, according to the Scriptures the date of the crucifixion was 33 A. D. Herod Agrippa began to reign seven or eight years later and immediately built a new wall for the protection of the growing city. This wall encloses a large area and extends almost half a mile beyond the site of the sepulcher. The problem the archaeologists are considering is how Jerusalem could have grown so enormously as to need this great extension and a new wall in the few years between the alleged date of the crucifixion and the reign of Herod Agrippa. Dr. Glueck suggests that further explorations of the Second Wall will be necessary before this puzzling question can be settled.

The Theosophical explanation easily covers the ground: for if Jesus was really buried in the traditional sepulcher many years before Herod Agrippa I, or Pilate, or even Herod the Great (died B. C. 4) there would be plenty of time for the immense increase in the size of Jerusalem that made a new wall necessary in A. D. 41. The whole story of the crucifixion, taken literally, is so mystical and so full of esoteric meaning, hidden under the form of simple narrative but plain

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enough even to students who know but little of occult symbology, that the account of the position of the sepulcher may be as allegorical as the other 'supernatural' incidents connected with it. But it is interesting to students of Theosophy to note how easily the recent discovery of the third wall fits in with the teachings of H. P. Blavatsky, and what a puzzle it is on the orthodox theory.

Dr. Glueck's researches have convinced him that another very important, but of course 'unorthodox' teaching of Theosophy in regard to the Bible is correct, and that many historical accounts in the Old Testament have been twisted by the patriotic or personal bias of the scribes. These will be considered in a later article; we must now confine ourselves to the date of Jesus and the Pilate story.

Mr. H. P. Cooke, in *The Hibbert Journal*, October, 1930, in an elaborate analysis of the conflicting accounts of the trial and crucifixion, brings up the possibility that Jesus lived long before Pilate. Mr. Cooke's study revolves round three essentials: Was it the Jews or Pilate's soldiers who crucified Jesus? Did the soldiers, the priests, or the mob, arrest him? Was he stoned, crucified, or hanged on a tree?

The author in his very interesting article considers that the evidence, as presented in the Gospels, points to two conflicting traditions: one the Roman, including Pilate and the soldiers and the Roman method of crucifixion, the other the Jewish, with the 'chief priests' and the common Jewish method of stoning and hanging, or both. He says the subject requires further exploration as it may lead to other discoveries of combined traditions in the Gospels — a more than probable conclusion!

In the Jewish *Toledoth-Yeshu*, an unorthodox (from the Christian standpoint) record of traditions dating as far back as 150 A. D., Jesus is stated to have been stoned to death and then hanged on a tree. There is no mention of Pilate, and the Jews, with the assistance of Judas, are mentioned as those who took him and condemned him. The birthplace of Jesus is said to have been in the reign of Alexander Jannaeus (104-78 B. C.) and his death in that of Alexander's widow, queen Salome, who died in 67 or 69 B. C. Jesus is said to have been a relative of the Queen. Mr. Cooke queries but does not further inquire whether the Jesus of the Jewish tradition (Joshua or Jesus ben Pandira or Panthera) was deliberately used by Jewish writers as a cover for the Christ of the Christians.

The Jewish tradition that the great Teacher, Jesus, lived long be-

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fore Pilate does not conflict with the possibility that another Jesus was the central figure in events connected with Pilate. Could this have been Barabbas who was also called Jesus, according to many of the early manuscripts?*

'GIANTS,' AND THE MOUNDBUILDERS

The eternal problem of giants has come up again in America and in a rather unusual way. A cemetery of human skeletons averaging eight feet in height has been reported by an American mining engineer at a place near Sonora, Mexico, about three hundred miles south of the border. Several such accounts have been reported lately, but we have not seen technical descriptions of any of them by responsible authorities. Although it is more than probable that remains of very large prehistoric races will be found in the Americas — descendants of gigantic Atlanteans — care must be taken in accepting every report from non-experts, while not forgetting that there are cases in which the experts themselves have not hesitated to suppress or minimize evidence tending to discredit the orthodox school to which they belong. Several instances of this have been given in former issues of this magazine.

The other case of eight-foot man is well authenticated and has more than passing importance because of its surroundings. This skeleton was found at Beechbottom, W. Va., by a group of University of Pennsylvania explorers, in one of the mounds built by the mysterious Moundbuilders, no one knows when. It was surrounded by various articles, such as jewelry and stone implements, but the most singular were bronze and copper coins with as yet undeciphered inscriptions. Till now it was not known that the Moundbuilders had a mon-

*There is a great mystery in the Barabbas-incident, as even the orthodox scholars know. Is it not possible that a Jesus Barabbas — Barabbas means 'Son of the Father' — created a stir in the Temple in Pilate's time and was executed, and that this and other real incidents were used by the compilers of the Mystery-Drama they were building around the Avatâra Jesus? We cannot go further into this problem here, but it has been touched upon to explain the interest that Theosophists feel in finding that the subject of the actual date of Christ is at last 'in the air.'

See *Matt.*, xxvii, 17, where in certain MSS. it reads: "Whom will ye that I release unto you, Jesus Barabbas, or Jesus which is called Christ." The first 'Jesus' is left out in the Authorized Version. Origen, in the third century approved of the removal of the name Jesus as a prefix to 'a probate.'

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etary system, though coins have been found in Mexico and Central America. One found in Guatemala shows a tree with a serpent round it, curiously resembling an ancient coin from Tyre in Phoenicia. The Moundbuilders, whose period is still unknown and whose origin and disappearance are not cleared up, had a considerably advanced civilization. Not only did they use copper, tin, lead and silver, but there is reasonable evidence of *iron*. In a mound in Ohio a quantity of iron-rust was found inside a copper sword-sheath.

The difficulty of deciding anything about the contents of the mounds is that comparatively recent Indians have buried their dead within them and thereby made the problem very confusing. Donnelly, in his *Atlantis*, offers the hypothesis that the Moundbuilders were a colony from Atlantis who discovered the Mississippi and settled along its shores, for their greatest works and densest population were near that river and its tributaries.

ATLANTIS AGAIN

More and more the idea that a great Atlantean civilization once existed is getting a firmer hold. General Dawes, former Vice-President of the United States, is taking an active interest in the search for proofs of Atlantis, and in connexion with the intensive researches now being made in the Western Mediterranean regions, where he has lately been, he says:

the great megalithic remains of the Maltese Islands, of Niebla, and other Mediterranean sections, together with the immense extent of prehistoric mining, all indicate that we have underrated the age, the intelligence, and the accomplishments of prehistoric man and his industrial and social organization.

Yet the prehistoric remains so far discovered in Western Europe are apparently only the relics of the last inhabitants of the few islands left after the destruction of the large continental area of highly civilized nations, long ages before.

The latest news about Atlantean research is from Paris, where the French Academy of Sciences has been seriously debating the subject. A Russian refugee, M. Felipoff, living in Algiers, presented a report in which he says he has calculated, astronomically, the exact date of the fall of Atlantis. According to M. Felipoff, this took place in the year 7256 B. C. when the sun was in the sign of Cancer. He is said to have obtained the basis of calculation from the variations of the earth's polar axis. The report we have received is so brief that it is impossible

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to discuss the argument, and we shall have to wait for further details. But, anyway, it is difficult to understand what he means by the 'variations of the earth's axis,' for the inclination of the axis, according to astronomy, varies but little, certainly not enough to account for the engulfing of a continent. It will be interesting, also, to hear how he obtains the information that "both the Egyptian and the Mexican traditions agree in stating that the island disappeared when the sun was in Cancer." His date, 7256 B. C., does not agree with that of Plato, which is about 9600 B. C., and which places the sun in Leo.

There is a good deal in H. P. Blavatsky's *The Secret Doctrine* on this subject, but she plainly teaches that only the last small islands went down about the time referred to by Plato, who was carefully guarding most of the real facts for fear of being charged with profaning the Mysteries. The last great islands of Atlantis sank more than 800,000 years ago, and the greatest continental cataclysms were millions of years earlier still. Modern researchers are only seeking for the relics of the last remnants of the old Atlantean civilization, not realizing how far back it went. A change of great magnitude in the inclination of the earth's axis so recently as nine thousand years ago is highly improbable, but Theosophy teaches that there were such changes millions of years ago and that they produced world-wide cataclysms.

A MODERN 'PREHISTORIC MAN' IN GREENLAND

PROFESSOR HANSEN of the University of Copenhagen recently announced the discovery of human bones in a twelfth-century Christian cemetery in southwest Greenland at Gardar. Most of them were bones of ordinary Norsemen, but among them was a human jaw and part of a skull of a type even more massive and 'primitive' than those of the Rhodesian fossil skull which may be several hundred thousand years old. The bones were in the same condition as those of the twelfth-century Norsemen's remains. Sir Arthur Keith says:

That they represented an extraordinary and undescribed type of man there could be no doubt. The lower jaw was more massive than had ever been found in a human face, yet regularly formed and of enormous strength. . . . The hinder part of the skull was sharply bent, as in the Java skull, the newly-discovered Peking skull, and the Rhodesian skull. The temporal muscles of mastication had expanded upwards onto the top of the head until they almost met, as in the gorilla. Although the forehead had been partly lost, it was clear that it was low and receding and that the skull must have been of enormous length — at least

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an inch longer than the longest fossil human skull. But like early fossil skulls it was very low in the roof.* The face was two inches longer than the face of the average Norseman.

How did this massive 'primitive man' come to be buried among ordinary-sized and modern men in a Christian graveyard in Greenland? Dr. Hansen regards him as an atavism — the reappearance of a type long extinct. Sir Arthur Keith differs and looks upon *Homo gardarensis*, as he is officially named, as the subject of the disorder called acromegaly or gigantism, a disease of the organs of internal secretion. Usually in this disease growth becomes irregular, but here, he claims, it remained regular though gigantic. He thinks it possible that really prehistoric fossil men of the same type may be found, as Dr. Hansen's theory suggests.

A correspondent, commenting upon this discovery, suggests that the well-known fossil men, the Rhodesian, etc., may not have been typical of their contemporaries, but freaks, pathological specimens whose thick and clumsy bones were preserved more easily than the more delicate and normal skeletons. It is admitted by many thoughtful biologists that the extremely few remains of ancient man known are not sufficient to build conclusive theories upon.

One thing is certain, as far back as we can go the bones of the most 'primitive' men, and also the implements, are those of *men*, however different from present races. If the four or five skeletons found at Castenedolo, near Brescia, Italy, are really Pliocene (in which formation they were found) it would give some color to the 'freak'-theory of the clumsy, thick-skulled specimens of more recent age, for the Castenedolo relics are those of a perfectly modern type, and yet are apparently older than any other trace of humanity yet unearthed, except, perhaps, that other much-disputed specimen, the Californian Calaveras skull, with the associated tools. Dr. Keith has himself admitted that if it were not that these modern-typed skulls are entirely out of place in the early rocks — *according to the Darwinian theory* — the evidence in their favor would be perfectly satisfactory, but — they have no business there and so they must have got there by some underhand means! Well; we must wait and see if really conclusive testimony on the rocks will not soon be forthcoming.

*This may be doubted. There is evidence that some of the earliest skulls are of modern capacity and shape. The case is not proved yet. The famous Castenedolo remains are an awkward nut to crack.

NEWS FROM THE ARCHAEOLOGICAL FIELD

A singular news item is circulating in the British newspapers in the shape of an address at the annual conference of the 'International Society of Philology, Science, and Arts,' from Mr. G. C. Meiklejohn of Dunfermline, Scotland, who says:

The time of man on earth can now be traced back six million years. He was then an intelligent being and so must have existed for several epochs before that. Recent excavations at Guidi, near Dunfermline, have produced primitive pictures of a flying reptile which existed in Germany a hundred million years ago. Man must therefore have been familiar with such things.

We hope to see some confirmations of these statements, which we copy with all reserve, for, while Theosophy teaches that man has been on earth in a physical body of a definitely human kind for eighteen million years, we are not aware that *science* has 'traced man back' to more than a million and a quarter years, which is Dr. Fairfield Osborn's calculation. (He once suggested four millions for the Nebraska bone implements, but we have not heard that he has tried to prove that date as absolute.)

In regard to flying reptiles, presumably pterodactyls, having been seen by man, it is not necessary that we should go back so far as a hundred million years. While they were no doubt living at that period of the Mesozoic or Secondary Age, they may have lingered on till its conclusion or even well into the Tertiary, even though we have not found any remains. The subject is treated in *The Secret Doctrine*, where H. P. Blavatsky speaks of the astonishment of an eminent scientist on being shown Chinese and Babylonian representations of dragons, etc., resembling pterodactyls and other extinct animals. She says:

How could the ancient nations know anything of the extinct monsters of the . . . Mesozoic times, and even represent and describe them orally and pictorially, unless they had either *seen those monsters themselves or possessed descriptions of them in their traditions*, which descriptions necessitate living and intelligent eye-witnesses? . . . Here we have extinct species of animals, which disappeared from the face of the Earth millions of years ago, described by, and known to, nations whose civilization, it is said, could hardly have begun a few thousand years ago. How is this? Evidently either the Mesozoic time has to be made to overlap the Quaternary period, or man must be made the contemporary of the Pterodactyl and the Plesiosaurus.— *The Secret Doctrine*, II, 206. See also Vol. II, pp. 205, 387, 676

A few years ago, a discovery was made of rock drawings of strange animals in Havasupai Canyon, Arizona; one of these seemingly repre-

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sented a dinosaur, extinct millions of years. It aroused great controversy, and the question is not settled, but if the Dunfermline story is confirmed it will add strength to the Theosophical argument that man was living ages before the earliest bone-relic yet found. The 'dinosaur' pictograph was illustrated and discussed in *THE THEOSOPHICAL PATH* for November, 1925.

H. P. BLAVATSKY: THE MYSTERY

KATHERINE TINGLEY and G. DE PURUCKER, M. A., D. LITT.

PART THREE: BIOGRAPHIC AND GENERAL

CHAPTER XXI

BETWEEN her return to her Russian home, as described briefly in the last chapter, and her departure again in 1867, H. P. Blavatsky traveled in Russia, spending probably the larger part of this period in the Caucasus, in Georgia, in Mingrelia, and in other places.

Apparently during this period of time there was an interlude — there may have been more than one interlude — of foreign travel, as for instance in 1863, when it appears that she passed some time in Italy; and probably once again in 1867, during which year the story is current that she was wounded at the battle of Mentana. As to this latter fact, the reader may believe what he pleases. At any rate, such is the story that was circulated even during her lifetime, and as far as is known, it was never denied by her, which may be taken as corroboration of the story, or not, as the reader may please. The years between 1867 and 1870 seem to have been spent in the Far East, probably in India; at any rate, in 1870 it is known that she returned from the Orient, passing through the Suez Canal, which had been opened to traffic in the preceding year, November, 1869.

She took a Greek steamer at the Piraeus, Greece, for Spezzia, but this vessel, in part loaded with gunpowder and fireworks, blew up, the catastrophe destroying the lives of most of its passengers. H. P. Blavatsky was among those who were saved. The Greek government provided for the castaways, and forwarded them to their respective destinations. H. P. Blavatsky took ship for Egypt, in which country she passed some time at this period, staying in Alex-

andria and Cairo until funds reached her from her home in Russia.

On leaving Egypt she returned to Russia, passing on her way through Palestine, visiting the ruins of Palmyra and other places in that historic land. Towards the end of 1872 she reappeared among her family at Odessa, arriving, as seemed customary with her, without warning of her approaching visit having been given by her to anyone.

Just what the mission of H. P. Blavatsky was, in passing this period of time in Egypt, is not distinctly known. There are records, to a certain extent, of what she did, and we know somewhat of the activities in which she then temporarily engaged, established as she was in the land of the ancient Pharaohs: in that land of archaic mystery, called even by the ancients of the Mediterranean countries the very home of 'Magic' in its original sense: in that land "shadowy with wings."

At any rate, it was while she was in Cairo that among the persons who sought her out was a woman known later, and probably then also known, as 'Madame Coulomb.' This woman was reported to have been attached "to the personnel of a small hotel at Cairo," at which hotel H. P. Blavatsky passed a certain limited time; and from the records that were later brought forth, at the time of the trip to India by Mr. Hodgson of Psychological Research connexion, it seems that Madame Coulomb was a woman of small scruples and eccentric past.

At any rate, in later years, after this woman Coulomb and her husband had been given a home, shelter, food, clothing, and aid, through the kind-hearted humanitarian instincts of H. P. Blavatsky, and after this shady couple had turned against their benefactress, H. P. Blavatsky speaks of this couple with some indignation, as appears in a letter written by H. P. Blavatsky to one of the members of the Theosophical Society. In this letter H. P. Blavatsky based her statements upon the official records in Egypt that she had had investigated through diplomatic and consular aid and in this letter H. P. Blavatsky describes them as "fraudulent bankrupts who had decamped on the sly at night, and had several times been in prison for slander."

Coulomb was a Frenchman. Madame Coulomb was probably an Englishwoman, but the records do not state the land of her birth. It is also possible that she was French. At any rate, the extract from

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H. P. Blavatsky's letter just quoted, which was given to her correspondent from information furnished to H. P. Blavatsky by foreign consuls in Cairo, is sufficient to enable the reader to form some judgment of the character of these first and main sources of the slanders and libels that later were disseminated against the Great Theosophist.

Coulomb, as was later proved, was a skilled carpenter and a handy man with tools; while his wife, the wretched Madame Coulomb, was declared, by those who knew her best, to be so ill-educated that "she could not write grammatically a sentence of English." (See *The Theosophist Magazine*, July 1895, page 605.)

When the Coulombs in after-years arrived in India, penniless and without means of livelihood, H. P. Blavatsky, who then was in India after having founded the Theosophical Society in New York, took both of them in, gave them shelter, food, clothing, and even positions of a kind in the then young and struggling Theosophical Society. It is true that these positions were merely of nominal importance, but it showed the nature: frank, open, and unsuspecting: of the Great Theosophist; for these two people, especially the woman, were serpents received into the bosom to bite, and by their evil breath to poison the reputation of their benefactress.

After the return of H. P. Blavatsky from Egypt in 1872, she passed a few months in her homeland among her people, and then, during the early part of 1873, went on to Paris. Here she stayed with her cousin, M. Nicolas de Hahn, in the famous old street in the St.-Germain quarter, the Rue de l'Université. H. P. Blavatsky seems to have then passed some two months only in the French capital.

Such are the facts of H. P. Blavatsky's stay in the French capital as given in one of the records collected. In a letter written by a Dr. Marquette, apparently an American lady, who says that she saw H. P. Blavatsky almost daily while she herself was in Paris, it is stated that H. P. Blavatsky was staying with her *brother* M. de Hahn, in a flat (what the French call an *appartement*), in the rue du Palais.

H. P. Blavatsky, however, as the records sufficiently show, was at this time eager to go to the United States, where she evidently knew that the real beginning of her life-work was to be inaugurated. She herself tells us in a letter written to one of the then important Theosophists in India, that she was 'sent' to America: "Ah! if by some psychological process you could be made to see the whole truth! If,

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in a dream or vision, you could be made to see the panorama of the last ten years, from the first year at New York to the last at Adyar, you would be made happy and strong and just to the end of your life. I was sent to America on purpose." (The *Path Magazine*, March 1896, page 369.)

That this claim of having been sent to America in 1873 was not the fiction of after-years, as has been stated by certain ones of her detractors, is proved by the testimony of an outsider, one who was not a Theosophist and who had met H. P. Blavatsky some time before the latter had started the Theosophical Movement publicly, and almost immediately after H.P. Blavatsky's arrival in New York City on July 7, 1873.

This witness is Miss Anna Ballard, a New York journalist well known in those days, and a life-member of the New York Press-Club. This lady had met H. P. Blavatsky in New York in the course of her professional duties. She found the Great Theosophist living in a boarding-house, and learned that she had left Paris suddenly at one day's notice, and also that she had visited Tibet.

This Miss Anna Ballard wrote the following letter to the then President of the Theosophical Society, and it is here given in full:

Adyar. 17th January, 1892.

My acquaintanceship with Mme. Blavatsky dates even farther back than you suppose. I met her in July, 1873, at New York, not more than a week after she landed. I was then a reporter on the staff of the *New York Sun*, and had been detailed to write an article upon a Russian subject. In the course of my search after facts, the arrival of this Russian lady was reported to me by a friend, and I called upon her; thus beginning an acquaintance that lasted several years.

At our first interview she told me that she had had no idea of leaving Paris for America, until the very evening before she sailed, but why she came, or who hurried her off, she did not say.

I remember perfectly well her saying, with an air of exultation: "I have been in Tibet." Why she should think that a great matter, more remarkable than any other of her travels, in Egypt, India, and other countries she told me about, I could not make out, but she said it with special emphasis and animation.

I now know, of course, what it means.

— ANNA BALLARD.

Nearly five and one-half years were spent in the United States by the Great Theosophist, extending from the date of her arrival in New York in July, 1873, until the late autumn of 1878. During this interval she became a citizen of the United States, taking out her naturalization papers on the 8th of July, 1878.

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The evidence of the record shows abundantly that H. P. Blavatsky began almost immediately the plan of campaign that led to the formation of the Theosophical Society in 1875. It was in 1874 that she first met with Colonel Henry Steele Olcott, who later became the first President of the Theosophical Society, and who, as long as the Great Theosophist lived and could inspire and guide his rather erratic genius, did do good work in the Theosophical Movement.

This acquaintanceship began at a farm-house in Vermont at a place called Chittenden, where the then famous Eddy brothers had their home. These young men had been attracting notice through the so-called 'spiritistic' phenomena that were at that time produced by them. Olcott had gone there as correspondent of the *New York Daily Graphic*, accompanied by an artist on the staff of the same periodical, in order to 'write up' the curious happenings at the Eddy home-
stead.

H. P. Blavatsky had also gone there for reasons of her own, which, in view of what we know of her now, seem to be plain enough. This meeting with Olcott, and the events that flowed forth from it, culminated in the founding of the Theosophical Society in New York in 1875, as above mentioned.

Olcott had at first been skeptical of the spiritistic teachings and so-called phenomena: then as much in love with them as he later became in love with Theosophy under H. P. Blavatsky's tuition.

During the years of her stay in America, H. P. Blavatsky was at different times in New York, in Philadelphia, and in other cities. At first she took a more or less vigorous part in the literary portion of what were then new branches of thought and speculation on recondite subjects of a psychological type, writing constantly for papers, magazines, etc.; and, while endorsing and championing every truth that seemed to her to need support, she was still quietly working, both by voice and with pen, towards the end that she kept constantly in view: the establishing of the fundamental lines of the Work that was to succeed this period of preparation and pioneering.

In 1877 appeared her first great work: *Isis Unveiled*, which immediately aroused the most intense interest, and almost universal praise. Some time before this, more definitely and positively than ever before, she had begun to set forth a skeleton view of her teachings: a light touch here and an allusion there in her literary labors showed the trend of her thought and the aim of her endeavors.

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As in 1875 the Theosophical Society had been founded as the first step towards the end she had in mind, so in her *Isis Unveiled*, published in 1877, she still more plainly outlined a number of the doctrines which she held in the back of her mind, and which came forth in full flower in the later years of her Theosophical work.

It would be entirely erroneous to suppose that the Theosophical Society sprang, like Minerva, full formed, and with all of its purposes declared in entirety, from the brain of the Great Theosophist. The reverse is true. As far as the Theosophical Society is concerned, which we must sharply distinguish from the teachings of Theosophy themselves, it was distinctly an evolution, as was only to be expected. Its original purpose, as that purpose is found printed in the first Constitution of the Society, issued under its authority, was somewhat curiously and quaintly worded as follows:

To obtain knowledge of the nature and attributes of the Supreme Power and of the higher spirits *by the aid of physical processes*. In other words, they [the founders] hope, that by going deeper than modern science has hitherto done, into the esoteric philosophies of ancient times, they may be enabled to obtain, for themselves and other investigators, proof of the existence of an 'Unseen Universe,' the nature of its inhabitants, if such there be, and the laws which govern them, and their relations with mankind.

Whatever may be the private opinions of its members, the Society has no dogmas to enforce, no creed to disseminate. It is formed neither as a Spiritualistic schism, nor to serve as the foe or friend of any sectarian or philosophic body. Its only axiom is the omnipotence of Truth, its only creed a profession of unqualified devotion to its discovery and propagation. In considering the qualifications of applicants for membership, it knows neither race, sex, color, country, nor creed. . . .

The Theosophical Society, disclaiming all pretension to the possession of unusual advantages, all selfish motives, all disposition to foster deception of any sort, all intent to wilfully and causelessly injure any established organization, invites the fraternal co-operation of such as can realize the importance of its field of labor, and are in sympathy with the objects for which it has been organized. (From Preamble and By-laws, November, 1875)

Chapter Two of the By-Laws states:

The objects of the Society are to collect and diffuse a knowledge of the laws which govern the Universe.

These objects as then announced, were practically identical with the objects that now underlie the work of The Theosophical Society, although the present-day Theosophist finds a smile flickering over his

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face at the curious wording of the first two lines of the extract quoted above:

To gain a knowledge of the nature and attributes of the Supreme Power, and of the higher spirits by the 'aid of physical processes.'

This wording might apply to modern-day purely scientific studies and researches, but otherwise it is most signally misworded as presenting the objects of an intellectual and spiritual movement such as the Theosophical Movement. This wording, as the reader may see for himself, was based upon the definition of 'Theosophy' as given by Webster in his dictionary: "The attaining of superhuman knowledge by physical processes." Doubtless it was to Olcott, with his matter-of-fact mind, that this curiously baroque and highly imperfect definition is due.

In the later years of the Theosophical Movement, as the list of the different By-Laws and Constitutions shows, when examined, this wording was dropped as entirely inadequate and false — and very early in time, too — in order to emphasize more strongly the intellectual and spiritual aims through which the universal scope of the Theosophical doctrines on the one hand, and the fraternal aims and aspects of the Theosophical Movement on the other hand, were brought prominently forward, where they have ever since stayed.

In a pamphlet printed at Bombay, soon after H. P. Blavatsky and Olcott had gone to India, the 'physical' aspect of the aims is quite secondary, and the others of a spiritual and intellectual character overshadow it completely.

We see then that so far as the Society in its publicly avowed objects is concerned, it underwent a real and striking evolution in the manner of presenting its objects to the public, finally reaching the point of presentation which we Theosophists follow today and which actually represents the underlying and secret thought in the Great Theosophist's mind, even in those early days. This is only what should have been expected; it was the natural thing to look forward to; and of course this evolution or enlargement of understanding of the real aims and hopes of the Theosophical Movement, proceeded, *pari passu*, with the gradual opening out of the vast store of teachings and information, secret or esoteric, which the Great Theosophist, H. P. Blavatsky, in time unfolded to the world.

It was in December, 1878, that H. P. Blavatsky, accompanied by Colonel Olcott, proceeded to India, with which country relations had

been established previously by correspondence, and where the Great Theosophist was destined to spend several years engaged in vigorous literary activity; where, too, she was to meet again the Coulomb woman — the instrument, if not the real cause, of the public and private attacks which were to be made upon her honor and good name in the middle eighties.

Great success attended the efforts of H. P. Blavatsky and the other workers in the Theosophical Movement in India; but the progress of the Society in that vast peninsula began to disturb those to whom the settled missionary interests belonged. It was really too bad that this Russian woman, with her American satellite, should draw after herself crowds of the best educated and in many cases the most prominent people in the Peninsula; while they, the missionaries, after centuries of effort, had never achieved nearly as much.

Anglo-Indians of high standing became interested in the Society and in its work. Prominent among these was Mr. A. O. Hume, c. b., late Secretary to the Government of India in the Agricultural Department; Mr. A. P. Sinnett, who wrote to Colonel Olcott within two weeks after the two Theosophists had landed in Bombay; and many others, all of note in the political, military, and social life of India, such as Major-General Morgan and Mrs. Morgan.

Now began that period of increase, and of public interest in phenomenalistic occurrences which caused so much comment that it spread around the world and set the newspapers of three continents talking; but which, too, sowed the seeds which ripened into the promised crop of troubles. This again was only what was to be expected: the so-called marvelous cannot be touched upon publicly, nor public attention drawn to it, without arousing at every turn hosts of the bitterest possible opponents, and ill-informed critics whom it takes but little to make over into enemies.

However, such were the facts, and while some Theosophists of our modern day may perhaps deplore the facts which then were — which however did indeed attract wide-spread public notice to the great work going on — yet the presumption is that, taking all things into consideration, and despite the crop of troubles that it later brought upon the young Society, this phenomenalistic period did work of its own kind for the general end in view.

As long as the Great Theosophist, H. P. Blavatsky, was alive to bear the storm, to face the tempest, and to take the consequences

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wholly unto herself in the age-old manner of the Initiate — and above all to direct the Society with her unparalleled wisdom — this period on the whole probably did more good than harm.

On the 28th of June, 1880, the Coulombs, man and wife, arrived at Bombay from Ceylon, invited to come there by H. P. Blavatsky. Says a writer in *The Theosophist*, issue of July, 1895, page 605:

They landed almost penniless. He had a box of tools, and each of them a few rags of clothing. It was settled that they should stop with us until an employment could be found for him, after which they were to go to housekeeping for themselves.

But they did not do so. Their succession of failures to find work, and H. P. Blavatsky's great-hearted philanthropy, combined to result in their being 'taken into the family,' as the above writer expresses it. How true the wise old saw is that we have no enemies so bitter as those whom we have overwhelmed with kindness.

Great was the excitement which centered around H. P. Blavatsky and her writings and work in India in those days; many were the aspiring souls who yearned to enter into direct personal communication with the wonderful Seers and Sages of whom she taught; many were the disappointed ones who could not, apparently, understand why some few should be favored, and they be left out in the cold. But some were indeed highly favored, as the early Theosophical publications of that time sufficiently set forth.

In 1882, the 'headquarters' of the Society were established in Madras on the eastern coast, where the property originally called Huddleston's Gardens, a property of not large size, had been purchased for the purpose. So great had been the interest and wonder aroused by the tales of the strange doings of the Theosophists in India, that a then newly organized Society, the "Society for Psychical Research," decided to send out to India an investigator in order to examine into the reported marvels centering around Mme. Blavatsky and the Theosophical Headquarters there.

Of course it was pure courtesy on the part of the Theosophical Staff at Madras even to permit such an investigation; but it was willingly and gladly submitted to. Every opportunity was given to the envoy, a Mr. Richard Hodgson: a young man still in his twenties, and ambitious doubtless to make a name for himself: to see for himself, to examine witnesses if he so would, and to inspect the premises.

But before Mr. Hodgson had arrived in Madras, the Coulombs,

who had been exciting strong adverse comment among Theosophists by their actions and speech, had been summarily discharged from the 'headquarters' at Madras. They (the Coulombs) had also formed relations of some kind with representatives of the missionary body. The charges brought against the Coulombs by the Theosophists were extortion, blackmail, and others equally grave, as the records of the case fully show.

The organ of the missionary party, the *Christian College Magazine*, had already published a series of letters which Madame Coulomb had sold to them as being the genuine writings of H. P. Blavatsky, and which were of a despicable and blameworthy type. The authorship of these communications was immediately and indignantly repudiated by H. P. Blavatsky, who was then in Europe.

These letters were published in the missionary journal in the months of September and October, 1884. Hodgson, and so far quite rightly, took note of these letters, which apparently had been known of in Europe before his departure for India. The upshot of it all was, as far as he was concerned, that he constituted himself both judge and jury, as the saying goes, and sent in a report to his Society, after his return home to England, in which he practically accepted the genuineness of these infamous letters as issuing from H. P. Blavatsky's hand; and as far as his cautiously worded Report permits one to judge, he also showed that he had virtually, psychologically speaking, fallen under the lethal influence of the Coulombs.

It was stated by the Theosophists then in India, both in speech and in print, that these letters were, practically in their entirety, simply outrageous forgeries, in which there was nothing either of the character or real style of H. P. Blavatsky, and this also is what the Great Theosophist herself stated. H. P. Blavatsky pronounced, with the exception of one perfectly harmless epistle, all the others as either wholesale forgeries, or mere bits and scraps of writing gathered together and so extended and perverted by interpolations and additions as to make everything appear wrong. The staff at the 'headquarters' said that the Coulombs had "sworn to be revenged" for having been expelled from the Society; and certain it is that one cannot read Mme. Coulomb's pamphlet, without recognising, first, the innate vulgarity of the woman's mind and secondly, her animus against and hatred of the noble-hearted woman, H. P. Blavatsky, who had so befriended her and her lackadaisical and unsuccessful husband.

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Hodgson was in India investigating for *three months only*, and spent *only nine days* at the Adyar buildings — December 25, 1884, to January 3, 1885 — with possibly two or three later fugitive calls there: little time enough to understand and impartially to describe the complex and difficult subject which he had been deputed to examine by his principals.

It should be stated in passing that the letters which Madame Coulomb produced show the Coulombs as unscrupulous adventurers. This is the outstanding revelation of the very letters brought forward by Mme. Coulomb and shows both her and her husband to be people unworthy of the respect or support of any decent person. This is in itself sufficient evidence to any candid mind of the nature of this abominable conspiracy.

Following the absurd tangle of alleged events and dates and reasoning so-called, which these letters evidenced, H. P. Blavatsky is announced in the *Psychical Research people's Report*, as one of the cleverest and most able adventuresses of any age, and yet the Great Theosophist is, at the same time, presented to us by these same people as being almost idiotically senseless, and as lacking in the commonest elements of caution and self-protection — characteristics and weaknesses which one would hardly expect to find in one of the cleverest and most able adventuresses of history.

This curious contradiction in reasoning and in fact seems never to have dawned upon the minds of her detractors, whose eagerness to win mere points in argument seems to have blinded them completely to the deep absurdity of the situation which they themselves produced. Their argument in consequence lacks both consistency in details and logical continuity.

Hodgson's only explanation of the Mystery of H. P. Blavatsky: at least the only one which he has printed: was that H. P. Blavatsky was working in India as a Russian spy! This marvelous discovery the youthful Australian seems to have taken from the actual fact that the Indian Government, on the first arrival in India of H. P. Blavatsky and Olcott, had had them 'shadowed' by government agents — a useless and annoying proceeding which was soon after discontinued on a complaint filed with the government officials by H. P. Blavatsky.

Hodgson is the mere echo of this puerile hypothesis, as he also was the echo of the Coulombs in his general surmises and suspicions,

which in fact simply repeat the libels of that expelled pair. Curious that a 'spy' should devote her fortune, her time, her reputation, her womanhood, indeed all she had, to launching a noble philosophical movement in her old age!

Of course there was not an iota of truth in this stupid and inept theory; and this very suspicion of Hodgson exposes with telling force the feebleness of the Report which that young man drew up. It seemed to be utterly beyond his understanding that a woman could do as the Great Theosophist did, without having some ulterior and sinister motive in the background of her humanitarian and religio-philosophical activities.

H. P. Blavatsky at the time was on her way to India from France, where she had been staying, and she arrived in India in time to meet Hodgson, who was then conducting what has rather quaintly been called his 'investigation.' She gave him every possible opportunity for his work at the 'headquarters' at Madras. In 1885, she returned to Europe, passing some time in Ostend, Würzburg, and Paris. She there continued her acquaintance with the Russian novelist, Solovyoff, an acquaintance that had been formed the previous year at his earnest solicitation, during her then stay in Paris. This man was later to become one of her most bitter and virulent detractors.

Mr. Solovyoff, a well-known Russian writer of light literature of the romantic type, had the previous year sought her out eagerly, and the records show — with no possibility of any honest student forming any other opinion — that he at that time was sincerely and earnestly attracted to the Great Theosophist, and to the marvelous philosophical system that she taught; and furthermore, that he hoped, through her, to be admitted into personal communication with the great Seers and Sages of whom she was the Messenger in our modern times.

It did not, apparently, ever dawn upon his mind that something more than mere application for so high an honor as that of presentation to the great Seers and Sages is needed: curiosity and merely a burning desire to see the unusual, are not proper letters of introduction to the Great Ones. Much more is needed, above everything else, a kindness of heart and an earnest and sincere intellect devoted to the sole behests of Universal Truth.

This man, with a guile which he himself exposes in his book, to the great distress of his readers, seized upon every occasion to fre-

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quent H. P. Blavatsky's company — as *he himself says*, in order to get all the facts against her that he could, in order to "expose her," but as the facts abundantly show, and as his own book abundantly proves, because he was really deeply interested at that time in her teachings, and hoped to be more favored by H. P. Blavatsky's great Principals than he ever succeeded in being.

Doubtless H. P. Blavatsky saw in him a new and useful helper for her great Cause, able, if he would, to work for Theosophy in the land of their common birth. That she doubted him, however, also clearly appears from her letters to her sister, Mme. Vera de Jelihovsky. At any rate, it is certain that this later treachery, although suspected, upset her greatly when it finally occurred.

It was in 1885 that H. P. Blavatsky began the writing of her second and greatest work, *The Secret Doctrine*, an imposing and wonderful book in two thick volumes, dealing with the profoundest problems of Cosmogony and Anthropogony. The writing of this work alone would forever settle the question of her extraordinary intellectual and spiritual knowledge, did her critics only give her the same credit for it that they would quite readily give to any other person.

But so virulent have they been against her, so blinded by passion — unreasoning, senseless passion: indeed, so blinded were they to even the most striking events of her life, that they thought they could dispose of her by the age-old custom of ignoring what is undeniable, and fastening, like "lethal bacilli," to use H. P. Blavatsky's own graphic expression, on those parts of her career which, by the very necessity of the case, must always remain more or less obscure.

The same argument applies with equal force to the life of everyone, because in the lives of all human beings are unknown and obscure motives: half-understood causes, as well as complicated actions, which are, of necessity, frequently the offspring of circumstances, and which are by no means either of an evil or sinister character merely because they are not generally understood by those who surround us, nor explained with leather-lunged insistence from the housetops.

When her critics, with the exception of certain of the better and more just, noticed these two great works of hers, *The Secret Doctrine*, and *Isis Unveiled*, it was either with such faint praise as to arouse an almost instinctive antagonism against their author, or with sneering allusions to mere details of structure or of literary method.

Isis Unveiled is a very remarkable production for a woman who,

at the time, knew scarcely any English, even though the record seems to show that Professor Alexander Wilder and Olcott at the time of its writing helped her to English many passages which were obscure in grammatical syntax as they came from her pen. When H. P. Blavatsky wrote it she was still very imperfectly acquainted with the English tongue. But apart from these details of structure or of form or of style, the book is simply colossal in its appeal to certain instincts of the human mind, and in the high ability and profound insight that it manifests. It is a veritable encyclopaedia of occult learning; and when one knows how to read it properly, and is sufficiently acquainted with the subjects therein dealt with to place every head and sub-head in its proper relation, the book is of inestimable value as a storehouse of facts, most of them little known.

The Secret Doctrine, as far as composition and construction go, is far superior to *Isis Unveiled*, yet it shows no further *natural* ability or power of thought than does H. P. Blavatsky's earlier great work, *Isis Unveiled*. The main value of *The Secret Doctrine* lies in the fact that for the first time in the history of the Society, esoteric doctrines are therein set forth in consistent and reasoned formulation; while as a running commentary on vexed questions of the origin, nature, destiny, and interdependence of man and the universe, its value to the serious student, Theosophist or not, is far beyond praise on the one hand, or criticism on the other. It is truly a great work, and greater than *Isis* in the sense that it treats consistently of more difficult subjects, and because it is more shapely built.

In 1887, H. P. Blavatsky moved to London from the continent, thereafter residing for some years in the great English metropolis, first in the southeast part of the city, then at 17 Lansdowne Road, and lastly at 19 Avenue Road, where she finally passed away.

In this same year (1887), she founded and edited her magazine, *Lucifer*, one of the most remarkable literary periodicals that have ever been known, and in the monthly issues of which may be found embodied some of her most brilliant productions in the shape of magazine articles.

In 1888 *The Secret Doctrine* left the printer's hands and became generally known to the public. In the autumn of this same year, the Great Theosophist established the Esoteric Section, so called, which almost from the moment of its foundation became the Heart of all real Theosophical activities. This Inner School included the majori-

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ty of the most active, devoted, and earnest members in the Society throughout the world.

In addition to *The Secret Doctrine*, H. P. Blavatsky also published two other admirable products of her untiring pen: *The Key to Theosophy*, and *The Voice of the Silence*, this last book being a devotional work very dear to the larger part of the Society on account of its inspired lessons and its deep-flowing yet gentle and appealing mysticism. In addition to all this, the articles that flowed from her pen in an almost unending stream, saw the light either in her own magazine, *Lucifer*, or in one or another of the various Theosophical magazines that were by this time coming into being all over the world.

The publication of the Report of the Society for Psychical Research, prepared by Mr. Richard Hodgson the so-called 'investigator,' after his trip to India, seemed to arouse more public interest than any other single event up to that time in the history of the Theosophical Society; but far from dealing any 'death-blow' to Theosophy, as was perhaps fondly hoped by some, it worked in precisely the opposite manner.

The growth of the Society during the years 1885-1891, when the Great Theosophist, H. P. Blavatsky, 'went home'—died—was simply phenomenal. New branches sprang into existence in every quarter of the globe, thousands of 'members-at-large,' *i. e.*, those unattached to any Branch, joined the Society, while scores of active workers spread the Theosophical teachings abroad from the different national headquarters that had come into being over night, or so it almost seemed.

On May 8, 1891, H. P. Blavatsky resigned her suffering and enfeebled body, and, as she was accustomed herself to say, "went home." The body was cremated at Woking Crematory in due course, this having been the wish of the Great Theosophist herself. She was succeeded as Leader and Teacher of the Society by her Irish-American pupil and most devoted friend, Mr. William Q. Judge of New York, who was at the time at the head of the American Society, and also Vice-President of the General International Society.

It was in America that the Theosophical Movement was then flourishing in a growth truly phenomenal; and innate ability, and the common respect of Theosophists the world over, designated Mr. Judge as the Great Theosophist's natural successor in the leadership

of the Society. This was quite outside of the recognition accorded to Mr. Judge by H. P. Blavatsky during her lifetime as a 'chela,' as documents at hand show —'chela' being an Oriental word signifying disciple,— in this case of the same Teacher that H. P. Blavatsky herself had.

It remains to refer briefly to one or two interesting historical incidents before closing this final chapter of the present book. These incidents have a historical value in themselves on the one hand, and, on the other hand, throw a light upon the manner in which the Theosophical Movement, and the Great Theosophist herself, were viewed by the public of the time.

It was shortly before H. P. Blavatsky's death, in 1891, that the *New York Sun* published an article on the life and work of the Great Theosophist, which was distinctly libelous. This article was written by a Dr. Elliott F. Coues, the otherwise well-known American biologist and ornithologist, who had attracted attention to himself by reason of a number of scientific works published by him. He was then a member of the Society and had for some time before this period been urging his claims upon H. P. Blavatsky as a fit representative for herself in America. The Great Theosophist, however, did not see the matter in that light. Coues, in consequence, after a series of more or less serio-comic events, engineered by himself, had taken place, published the article in question in the *Sun*, choosing a respectable newspaper periodical as the largest medium, probably, for circulating his libel.

It appeared on July 20, 1890. Mr. Judge, H. P. Blavatsky's representative in America, at once demanded a retraction, and finally instituted a suit at law against the *Sun* for libel. After the death of the Great Theosophist, the *Sun*, with a sense of justice that is a credit to American journalism, and despite the fact that the death of H. P. Blavatsky had dissolved the law-suit as far as legal possibilities for forcing a retraction were concerned, inquired fully into the matter of the libel against the Great Theosophist, and finding that it had been made a tool for personal interests, published a complete withdrawal of the charges, with an expression of regret that the article complained of had been printed in its columns.

It is indeed gratifying to be able to record this splendid example of fair play. The extract below is a short editorial notice written on the subject by Mr. C. A. Dana, of the Editorial Staff of the *Sun*:

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We print on another page an article in which Mr. William Q. Judge deals with the romantic and extraordinary career of the late Mme. Helena P. Blavatsky, the Theosophist. We take occasion to observe that on July 20, 1890, we were misled into admitting to the *Sun's* columns, an article by Dr. E. F. Coues of Washington, in which allegations were made against Mme. Blavatsky's character, and also against her followers, which appear to have been without solid foundation. Mr. Judge's article disposes of all questions relating to Mme. Blavatsky as presented by Dr. Coues, and we desire to say that his allegations respecting the Theosophical Society and Mr. Judge personally are not sustained by evidence, and should not have been printed.

This retraction and expression of regret were printed by the *Sun* on September 26, 1892, and the article which appeared in the same issue of that paper, written by Mr. Judge, is a long and able résumé of many of the main events in the life of the Great Theosophist. It was written in the easy, flowing journalese of the day, and in a popular vein.

For the convenience of those who are interested in the historical record of the Coues matter and libel against H. P. Blavatsky, it will be sufficient to call attention to the following Note published in *The Path*, issue of August, 1890, page 153, in which the main facts of the case were set forth. It is headed: "Libel by Dr. Coues and 'N. Y. Sun.'" "

In the *New York Sun*, of Sunday, July 20th, appeared an article by Dr. Elliott Coues of Washington, D. C., purporting to be an interview with a reporter, and consisting of voluminous and minute attacks upon the Theosophical Society, Col. Olcott, Madame Blavatsky, and myself. The language is coarse and violent, and the animus of the writer is so plainly disclosed that it might well serve as an ample answer to the attack. Inasmuch, however, as certain moral charges cannot be permitted utterance with impunity, I have brought suit for libel against both Dr. Coues and the 'Sun,' and am awaiting instructions from Madame Blavatsky as to her own course. In the meantime it is proper to recall to members of the Theosophical Society, and not less so to others interested, the following facts:

1st. That Dr. Coues repeatedly threatened me in time past that, unless made President of the American Section of the T. S., he would withdraw his own followers from the Section and break it up.

2d. That in letters to Madame Blavatsky of Dec. 25, 1888, April 16th, 1889, and April 17th, 1889, he assures her of his devotion and friendship, but in that of April 16th repeats the threat that, unless made President, he will withdraw his followers and break up the Society.

3d. That until June 22d, 1889, Dr. Coues continued as a member of the Theosophical Society, and as Acting-President of the local branch in Washington.

4th. That on that date he was, by a unanimous vote of the Executive Com-

H. P. BLAVATSKY: THE MYSTERY

mittee of the American Section, expelled from the Theosophical Society for defamation of character and untheosophical conduct.

His correspondence with Madame Blavatsky, together with other letters of like kind, was printed in a pamphlet on June 14th, 1889, and a copy of this pamphlet will now be sent to anyone enclosing a stamp to my address.

“WILLIAM Q. JUDGE, P. O. Box 2659, New York.”

This chapter, and the preceding chapter, of this book, will be sufficient to give the reader an outline-sketch of the life of the Great Theosophist, H. P. Blavatsky, considered as a personality. A great deal of the largest possible interest of course has been omitted, in order not to run into details which, however important in their way and in proper place, would have taken, in this present work, a disproportionate amount of space.

However, it is believed that enough has been given along merely personal biographical lines to enable the judicious reader to form for himself a fair picture of the main events, and of the course of the Great Theosophist's career as a public Teacher. One of these days, someone with full leisure at his disposal and with a mind stocked with wide reading on the fascinating events in the life of the Great Theosophist, will give to the world a full, truthful, and fascinating study of the great Russian woman who, without any reservation whatsoever, is to be called the most remarkable and interesting figure of her age — indeed, of any age known to history.

THE END



“What has the depression in business got to do with the Theosophical Society? When times are good people don't want Theosophy. When times are bad they say they can't afford it. When they can fool themselves in the stock market why should we expect them to be wise about Theosophy? Those who are trying to live and do service are not worried about how the times go. They know that the object of life is not to get or to have, but to do and to be. The Theosophical Society will give a man more permanent wealth, laid up in the kingdom of the over-world, than any amount of calculation and labor can give him in this underworld.”— *The Canadian Theosophist*, November, 1930

MY HOUSE IS FILLED WITH BEAUTY

Reata V. H. Pedersen

My house is filled with Beauty.

The mirrored walls yield light,
Rare cloth-of-gold, its weaving still unfinished
Hangs in the marble halls.

Echoes abide there, echoes of tender mirth
From hearts attuned to loving word
Spoken by brother to brother.

Warm on the Hearth of Truth the fires of love glow,
Warm and replenished,
As Pilgrim-Soul from sleep on azure couch
Wakes rested, to find the inner fires
Rekindled at this Flame.

Silent, from out the depths of recessed room,
Comes the hymn of Life Eternal,
Voiced by the waiting, silent Inner Self
Comes faith in gods supernal;
And seekers after truth, questing, are shown
that which they seek
Within.

My house is filled with Beauty.
It is my temple, stone laid on squared stone;
Its cornerstone is Being whose Beauty is mine own.
Abide therein, thou inner god, thou Self,
Forevermore abide!

THE TEMPLE

A Mystic Experience (1923)

ERNEST O. KRAMER

AT a certain place there stood an ancient circular temple, built of white stone. The elements of its architecture were Truth, Sincerity, and Beauty, and the unity and completeness of its design satisfied all desire.

The stones of its construction were all perfectly fitted together,

THE TEMPLE

and each stone had a meaning. Together, forming the beautiful whole, they told the wisdom of the ages; so that for those who loved and could understand, the Temple was ever a source of Truth, Wisdom, and Inspiration.

The lower part of the Temple was a crypt, its floor level with the outside earth; and it had no windows, but only one small low door which opened inward. Without the Temple was an open space, and beyond that a road.

And there were those who served in the Temple and round about it, to care for it and guard it and what pertained to it. They were garmented in white robes, and as they entered or left the Temple, or were anywhere employed in its service, they studied its construction and meanings, ever perceiving new beauties of Truth and Wisdom.

But they were a small company, for in those days there were dire troubles and calamities throughout the land, and the love of Truth, Wisdom, and Virtue seemed gone from the earth. Had it not been for the very few, the Temple would have been utterly neglected and perhaps even destroyed.

Of this company I was a humble member, and often I looked upon the Temple, always with increasing reverence and admiration.

And it came to pass that upon a day I stood in the open space before the Temple, and gazed upon it with affection, and as I looked I understood somewhat of its meaning and history, somewhat of things that were, and of things to come.

Since the earliest times, when all paid reverence to the Temple of Truth and loved Wisdom and Light, the struggle for supremacy between the constructive and destructive forces of nature had become more and more accentuated, until now was come a time when the destructive forces seemed dominant. There were earthquakes, tidal waves, devastating storms and conflagrations, and epidemics of disease.

In the affairs of men, religious, governmental, political, and social, a corresponding destructive power was also dominant. Through long periods of slowly but surely acquired control, the agents of evil had reached a position of material power which none could successfully oppose. Filled with the assurance that all was now theirs, they cast aside all disguise and stepped boldly forth to accomplish their evil purposes. In human affairs their wishes gradually became laws bind-

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ing on all, from the highest to the lowest, until finally there was no place in the land for any who opposed them, nor any place free from their machinations for control. Like conquerors they could now say, "The world is ours." The lovers of Truth and Liberty were hunted down wherever found.

And the agents of evil knew of the beautiful Temple and its meaning. They knew that it was the repository of the Truth that should one day regenerate humanity, and even from of old they had ever sought its destruction. But when the time was propitious and they came nigh unto destroying it — behold! they could find it not.

Thus had they been always defeated, and each time when their effort ceased, there it stood forth again in all its beauty.

And now the Temple was the last and only remaining center of Truth and Light, and the only thing that yet opposed their complete victory. And as time went on and all other obstacles were removed from their path, their attacks upon it were renewed with ever increasing animosity until the whole land seemed to be engaged with them in their evil work.

The number of those who loved the Temple and who cared for it and guarded it grew smaller and smaller, and on those now remaining the responsibility became very great.

Those who knew, those who had shaped its stones and built the Temple, saw that the ascendancy of evil would continue for long years. They saw that troubles and disasters would increase until destruction would be destroyed by destruction, and that after this it would be necessary to plant the seeds of Truth anew throughout the earth, to grow and bear fruit for the healing of the nations, at the coming of a New Time.

Therefore were these Great Ones resolved to save the Temple and those who should be of it, so that neither it nor they should be lacking when the time of need should come.

And I stood again in the open space before the Temple, somewhat afar off, and I looked upon it with affection. I knew within me that the powers of evil would never desecrate its beauty, and that the time for the saving of the Temple was at hand.

The door of the crypt opened, and I saw a soft light within, and the keeper of the door, in white robes, looked forth upon the road and the open space.

And those who belonged to the Temple came along the road one

THE TEMPLE

by one. All were dressed in white robes, and when they came to the open space, stood still; and the keeper of the door opened it and looked upon them intently, and if he gave them not the sign, they passed on, but if he gave them the sign then they turned toward the door of the crypt and were admitted.

And I knew that of these who served the Temple and its purpose — certain ones, up to a certain number — would receive the sign to enter: to be in and of the Temple and saved with it through the space of the terrible years to come, after which they would step forth to plant the seeds of Truth throughout the world.

Slowly the number of those who entered the crypt increased, and those who came and received not the sign passed sorrowfully on.

And of the number to be chosen there remained now only three, now only two, and now only one. I looked forth along the road to see who would come next but could see no one. I waited and looked forth again, and then looked round about, knowing that another must come, but no one could I see. But as I turned my eyes again toward the door of the crypt, I saw the keeper of the door looking intently upon me, as I stood quite afar, and I was dismayed; and lo! all unexpectedly, he made me the sign.

And now I walked to the door and was admitted in silence, though the eyes of the keeper of the door seemed to read my very heart. And he closed the door behind me, and locked it, and I knew that none could tell when it would be opened again.

And I saw that, like the exterior of the Temple, so the interior of the crypt was all of white stone with low vaulted ceiling. And the stones of the floor were laid in circles one within the other around the round stone, in the middle of which was The Center: and there was no furniture or adornment of any kind.

Though the crypt had no windows, yet was the whole everywhere equally light with a beautiful soft glow, the source of which was not to be seen.

And I saw that those who had entered the crypt lay upon their backs upon the white floor with their white robes straitly laid over their bodies; and all their feet pointed exactly to the middle of the center round stone of the floor. They lay like the spokes of a great wheel, and to complete the circle there were only two more needed — the last comer and the keeper of the door.

And I perceived that all were asleep, though none breathed and

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no heart beat; it was as if they were dead and yet at the same time were only asleep, and I knew that so all would remain until the appointed time.

At the head of each sleeper was a candle, and at his feet a cube of lead, and I was given these things also.

And I lay me down in my place in the circle, and placed the candle at my head and the cube of lead at my feet, and the keeper of the door was to do likewise and to occupy the last space, forming the full circle.

And our hearts were joyful, for we knew that after the circle of the Custodians was complete, and we were all asleep, no harm could come to the Temple during the time that was upon us, for no enemy, either of nature or of man, would be able to reach its safely hidden retreat. It would be within the hands of the gods. It would be saved as seed is saved by the sower for future harvests bridging the winter of storm and frost when nought can be grown, or even planted. The forces of evil would fail in their purpose. Then, when the evil time was past, would the Temple again stand forth in all its beauty and grandeur, to inspire all who beheld it with love of Truth, Wisdom and Virtue.

THE POPOL VUH

(Translated from the text of Brasseur de Bourbourg)

P. A. MALPAS, M. A.

PART IV — CHAPTER III

THEN all the tribes consulted again. How then shall we overcome them? they said. In truth, as they are now, they are very powerful, they repeated, as they renewed their deliberations.

Well, then, we will attack them and we will kill them. We will arm ourselves with bows and shields. Are we not numerous? Let there be neither one nor two to remain behind, they said yet again, as they deliberated.

Therefore, all the tribes armed themselves, and a great number of soldiers thus formed themselves into one army when all the towns were gathered together to kill.*

*Soldier is camizanel. The root is cam, death, to die.

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Well, then, it was indeed they, Balam-Quitze, Balam-Agab, Mahucutah, and Iqi-Balam who were at the top of the mountain, Hacavitz being the name of the mountain, and they were there to protect their children on the mountain.

But their men were not numerous. There was not a multitude like the multitude of the tribes. For the summit of the mountain that served them as a fortress was narrow. And yet all the tribes which were then assembled, which had all gathered and risen together against them, meditated their destruction.

There all the tribes gathered together, all arrayed in their war-armor, and carrying their bows and shields. The amount of the precious metal of their armor was incalculable and the appearance of all the lords and captains was admirable, every one of them being ready to make good his promise of assistance.

In truth, we shall destroy them all, and this Tohil, this god, it is he whom we shall worship, if we can only make him prisoner, or win him over to our side, they said to one another.

But Tohil well knew what was passing, and so did Balam-Quitze, Balam-Agab, and Mahucutah. At the same time they heard all that was being discussed in the council of their enemies, because they had no more sleep or repose after all the warriors had commenced to arm.

Then all the warriors rose and set out, intending to make a forcible entry by night. But they did not arrive, for all these warriors passed the night on the march, after which they again suffered defeat at the hands of Balam-Quitze, Balam-Agab, and Mahucutah.

They halted all together to pass the night on the road, and they all ended by falling asleep without perceiving it. Then the enemy shaved off their eyebrows and their beards.* They took from them the rich metal that was round their necks, with their crowns and other ornaments; but of their clubs they took only the hilts or handles made of precious metal. They did it to humiliate them and to catch them in a trap, as a sign of the greatness of the Quiché nation.

When they woke up, they immediately sought to take their crowns and to grasp their clubs by the handles or hilts. But there was no longer any silver or gold on the hilt, nor on their crowns.

Who then has despoiled us? Who has shaved us? Whence have

*B. de B. suggests that this may have been done through the use of intoxicating drinks. The Title of Totonicapan says that instead of shaving off their mustaches they cut off the little toe of one foot and the little finger of one hand.

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they come to rob us of our gold and our silver? repeated all the warriors. Is it possible that it is these demons who steal men? Will there not be made a quick end of their terrifying us? Let us attack the summits of their cities, and then we shall see our precious metal again. That is what we must do to them, repeated all the tribes. And they were certainly all capable of keeping their word.

Well, then, calm had also come back to the hearts of the sacrificers who dwelt on the mountains. So Balam-Quitze, Balam-Agab, Mahucutah, and Iqi-Balam, having held a great council, made fortifications at the boundaries of their city, surrounding its contours with trunks of trees.

Then they made mannikins, images to look like men. They set them up on the fortifications. Also they furnished them with bows and shields. They put crowns of gold and silver on their heads and they adorned them with the precious metals of the cities whose people they had despoiled on the road; that is the way the mannikins were arrayed by them.

They trenched the approaches to the city. Then they consulted Tohil.

Supposing we are put to death? Supposing we are conquered? Their hearts received the reply from Tohil: Be not afflicted; I am there. And this is what you will do to them. Be not afraid, was said to Balam-Quitze, Balam-Agab, Mahucutah, and Iqi-Balam.

CHAPTER IV

THEN they took hornets and wasps which they had been to seek, and they also took lianas. When they had come back with these insects they put them in four great calabashes which they placed around the city. They shut the hornets and the wasps inside the calabashes and these were the weapons which were to bring about the defeat of the nations for them.

Well, then, their town was spied upon, watched, and scrutinized by the skirmishers of the nations.

They are not numerous, they reported. But they saw only the mannikins and the men of wood which moved, carrying their bows and shields. Truly they seemed to be men. Truly they resembled warriors when the tribes looked at them; and all the tribes rejoiced because of the small number that they saw.

Great were the tribes. One could not count the men, warriors

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and soldiers, prepared to kill those of Balam-Quitze, Balam-Agab, and Mahucutah who were there upon Mount Hacavitz, the name of the place where they were. Well, then, we are going to relate the story of how they came.

Balam-Quitze, Balam-Agab, Mahucutah, and Iqi-Balam were there. They were upon the mountain together with their wives and their children when all the warriors and soldiers arrived, and they were not sixteen or twenty-four thousand only, among the tribes.*

Uttering loud cries they surrounded the ramparts of the city. Armed with their bows and shields they struck their mouths, shouting, throwing, uttering yells and whistlings when they arrived at the foot of the city.

But there was nothing there to terrify the sacrificers. They looked from the edge of the wall where they were drawn up with their wives and their children. Only in thought they followed the actions and the blind words of the tribes as they climbed the front of the mountain.

And there were very few of them who did not besiege the entry to the city. But at the same moment the covers of the four calabashes were taken off and they were placed on the outskirts of the city. The hornets and wasps poured out of them; like smoke they poured out of the holes in the calabashes.

Thus, then, the warriors were overcome by the insects which fastened on to their eyes and their eyebrows, their nostrils, their legs, and their arms.

Where is it that they have found and collected all the hornets and wasps that are here? they said.

Clinging thus they bit them in the eyeballs. In an incalculable host they poured forth against each of the men. The latter were driven out of their wits by the hornets and the wasps, and they could no longer hold their bows or shields. Helpless, they let them fall everywhere on the ground.

They were heard falling on the mountain slope and they hardly even perceived that arrows were being shot at them and that they were being cut down with hatchet-blows. Balam-Quitze and Balam-Agab took them as if they were mere branches of dry wood. Even

*That is, they were in a much greater number. The numbers refer to a bag which can contain 8000 beans of cocoa. A chuy of warriors was 8000 men. As one might say a 'score,' or some such collective number, in English.

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their wives began to kill. And only half of the tribes returned home, all fleeing as fast as they could go.

But those who had been caught at the first onset were destroyed and put to death, and there were not a few of them who perished. However, there were not so many who died in that fashion as the defenders had thought would die. For the insects attacked them and did their part. The defenders did not use all the resources they could have done; without having to use arrows or shields, they destroyed a great number of their enemies.

Then all the tribes passed under the yoke. They humiliated themselves before Balam-Quitze, Balam-Agab, and Mahucutah.

Unhappy people that we are! Do not put us to death! they said.

It is very well! Still, you are worthy of death; but you will be made tributaries as long as the sun shall move and the light shall follow its course, was replied to them.

Such then was the defeat of all these nations by our first mothers and fathers, a defeat which was accomplished upon Mount Hacavitz. And that is still its name today.

It is there that they first settled, there that they grew, that they multiplied, that they bore daughters and gave sons to the world; at the summit of Hacavitz.

They were filled with joy because of having vanquished all the nations which had been crushed on the mountain. That is what they did and how they humiliated the tribes, all the tribes.

So after that their hearts were at rest. They had told their children that the time was near when they must die, when the tribes desired to kill them. So here we will also relate how Balam-Quitze, Balam-Agab, Mahucutah, and Iqi-Balam died.

CHAPTER V*

And as they foresaw their death and their end approaching they told their children. They had however no sign of malady; they experienced no suffering nor agony when they left their last word to their sons.

*Completing what is given here, the Title of the Lords of Totonacapan says that Balam-Quitze, *i. e.*, the chief sacrificer, who was the first of this race to enter the country, became the father of Qotzaha and Qoraxon-Amag; Qotzaha was the father of Tziquin; the latter was the father of Ahcan, and finally Ahcan was the father of Qocaib and Qocavib, who are the ones mentioned here.

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These are the names of their sons; these two are they whom Balam-Quitze engendered, Qocaib,* the name of the first and Qocavib, the name of the second son of Balam-Quitze, the grandfather and father of the Cavek.

And these also are the two sons of whom Balam-Agab was the father. Here are their names: Qoacul was the name of the first son, and the second son of Balam-Agab, the father of those of Nihaib, was called Quoacutec.†

But Mahucutah only had one son. Qoahau was his name.‡ These three had sons, but Iqi-Balam had no children. They were truly the sacrificers, and those we have given are the names of their children.

It is then that they gave them their last recommendations. All four were together. They sang in the anguish of their hearts and their hearts groaned while repeating the Qamacu, the name of the song which they sang whilst they were taking leave of their children.

O my children, we are going, they said, and we will return. Glorious are the words, glorious is the counsel we leave you. You also, our wives, have come from our far country! they said to their wives, and they bade them each a separate good-bye.

We return to our people. Already the King of the Deer is waiting.§ He prepares to mount the sky. Behold we are going to return there. Our task is done and our days are completed. Remember us then. Do not efface us from your memory, and do not forget us. You will still see your houses and your mountains. Multiply

*For some reason which is not clear Qocaib is not enumerated among the kings, who commence to decorate themselves with the attributes of power only from the date of Balam-Conaché the son of Qocavib, born of the illegal commerce of Qocavib with the wife of Cocaib.

†The second royal family of the Quiché, that of Nihaib, whose chief, of Toltec origin, mentioned under the Nahuatl name of Itzcuin, or *dog*, powerfully contributed with those of Cavek towards the conquest of these countries, and then changed his name to that of Hun-Tzi, *dog* in the Quiché language: there would be nothing impossible in his being the same person as the one here named Qoacul. See the Title of the Lords of Quetzaltenango.

‡There still exist ruins of some considerable extent known under the name of Ahau-Quiché, on a mountain situated almost at an equal distance from Mount Tohil, Mamah, and Avilix, and about six leagues to the southeast of Zakabaha.

§B. de B. asks if this is an allusion to the 'happy hunting-grounds' of the North American Indians.

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yourselves; so be it! Go your way once more and behold the places whence we came.

These were their words as they took leave of their children. Then also Balam-Quitze left the sign of his being. Now this is what you must do to remember me, and here is what I am going to leave with you. It is this that will make your power. I have taken leave of you and I have been filled with sadness, he added.

Then he left the sign of his being, the Concealed Majesty, as it has been called; its form was not visible, for they did not unwrap it, and they knew nothing of the manner in which it was sewn, because they did not see it when it was rolled up.

It is thus that they took leave of their children, and then they disappeared on Mount Hacavitz.

They were not buried by their wives and sons, for they were not seen when they vanished. The last that was seen of them was when they said farewell. Therefore the Concealed Majesty became dear to their children. In it was the memory of their fathers, and immediately they burned incense before that memorial which their fathers had left them.

And behold, when the princes had received the power from the loins of Balam-Quitze, who was the first ancestor and grandfather and father of those of Cavek, men multiplied. But his sons Qocaib and Qocavib did not disappear.

Thus, then, died the four sacrificers who were our first ancestors and our fathers. They disappeared and left their sons on Mount Hacavitz, there where their sons dwelt.

Diminished and humiliated in their greatness, the tribes had no more power, but they were all reduced to servitude day by day.

The princes revered their fathers, and great was the glory of this Concealed Majesty for them. They did not unfold or display it, but it remained there with them rolled up. The Concealed Majesty it was called by them when that mystery was indicated and named — the mystery which had come to them through their fathers, and which they had then made simply as a sign of their nature.

Such was the end and the disappearance of Balam-Quitze and Iqi-Balam, of those first men who came from the other side of the sea where the sun rises. It was long after their coming when they died. And these venerable men, called the sacrificers, were very old when they disappeared.

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CHAPTER VI

After that they thought of going away to the East. They thought of this because of the parting counsel of their fathers and they did not forget it. It was a long time after their fathers had died when wives were given them from the tribe, and they had fathers-in-law when they all three took wives.

And they said when they went away: Let us go to the East whence our fathers came. That is what they said on setting out. These three were the sons and heirs, Qocaib the name of the first, the son of Balam-Quitze, the chief of all the Cavek;* Qoacutec, the name of the son of Balam-Agab, who is the chief of Nihaib; Qoahau, the name of the third, the son of Mahucutah, who is the chief of the Ahau-Quiché.

These, then, are the names of those who went away in the direction of the other side of the sea. The three set out. Certainly it was their decision and their wisdom that made them act, for it is not in vain that there are men of their nature. They took leave of all their brothers and of all their relatives. They were full of joy when they left. We shall not die; we shall return, they said, all three setting out.

Without any doubt they passed over the sea when they arrived in the East to receive the royalty.†

Well, then, here is the name of the lord, of the monarch of the people of the East, where they came.‡

And when they came into the presence of the lord Nacxit,§ — this was the name of the great lord, of the unique judge whose power was without limit — behold, he granted to them the sign of royalty and all that it represents. Thence came the sign of the dignity of ahpop, of that of ahpop-camha and thence came the sign of the majesty and the power of the ahpop and the ahpop-camha, and Nacxit finished by granting them the insignia of royalty.

Here are all their names as follows: the shade, or canopy, the

*We find written here Coaviquib; elsewhere Cavikib, Cavek and Quebek.

†Brasseur de Bourbourg says that the East here appears to be Honduras and the Gulf of Honduras, which they crossed perhaps a little above Livingstone.

‡All the expressions used here are calculated to give a high idea of this king.

§Nacxit, a precious stone in ordinary Pocomame. The same as Topiltzin Acxítl Quetzalcohuatl. His kingdom extended far, and was known under the title of the Eastern Empire; and in the Nahuatl, Huey-Tlato, that of the Great Lord, the Grand Seigneur, etc.

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throne, the flutes, and other instruments; the powders of various colors, the perfumes, the tiger-head, the bird, the deer . . . the shells . . . the pine-knots, the trumpets . . . the ensign with heron's plumes; in short, everything that they brought when they came and which they went to receive from the other side of the sea; the art of painting of Tulan — its writing, they said, for the things which had been preserved in their histories.

After they had arrived at the summit of their city, named Hacavitz, and had gathered together all those of Tamub and Ilocab, all the tribes assembled, rejoicing to see Qocaib arrive with Qiacutec and Qoahau, who then again took over the government of the tribes.

The Rabinalians,* the Cakchiquels, and those of Tziquinaha were filled with joy. Thus the sign of royalty displayed itself before them and the greatness of their power. Great also became the power of the tribes, without, however, these three actually having shown all their power. It was they who were there on Mount Hacavitz and there were with them all those who had come from the distant East, where they had journeyed. They dwelt there all together on the mountain, and were already very numerous.

There also died the wives of Balam-Quitzé, Balam-Agab, and Mahucutah. Then they went, and having quitted their mountains, they sought other hills where they settled. The places are innumerable that they founded, our first mothers and our first fathers, giving them names and changing the names which they had before, in order to augment and extend their power.†

*Rabinalé, the Rabinalians whose one capital was Rabinala. Its ruins still exist in the hacienda of this name about nine leagues to the west of the modern pueblo of Rabinal. Cakchiqueleb, the Cakchiquels, whose last capital was Iximché, otherwise Tecpan-Guatemala, a league from the town of that name, where Alvarado established the first Spanish city of Guatemala, Ah-Tziquinaha, 'those of Tziquinaha,' or its inhabitants. Their capital was Atitlan on the lake of the same name. Tziquinaha means 'bird's nest.'

†Abandoning one place for another was not a complete desertion. The chiefs sought a new capital as they extended their conquests, leaving the city which they quitted still inhabited. These different localities or nations are enumerated elsewhere in the following order. After Mount Tohil, Qibakiha, Chi-Vaih, Pacaha-Xecoyen, Barabic-Chum, Pambilil-Pantzocan, Ti-Cachalib, Ti-Batzi, Hobalam-Gana-Uleu, Yamrimba, Chiqui-Tuha, otherwise Tzutuha, where the three chiefs of the nations associated themselves with the lord Cotuha, who took the rank and title of Iqi-Balam. Finally Chuvi-Cabal, Yamucu-Turaxoh, Chiltzareb, Galemial-

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The people used to say when they related the story of the epoch in which they had first abandoned and left their city named Hacavitz, how they came to found another city which was named Chi-Quix, 'In the Thorns.'

For they spread in the orbit of their city; they there engendered daughters and sons. They were very numerous there and among themselves they already covered four hills, which then bore the name of their city, Chi-Quix.

They married their daughters and their sons, but the young men gave a price for their daughters as a sort of wedding-present, a free gift, an offering; this they gave in exchange for the wives they received and thus they were well treated.

Then they passed into each of the different quarters of the city, and these are the various names: Chi-Quix, Chi-Chac, Humetaha, Culba-Cavinal* and these are the names of the localities where they dwelt. And behold they went to explore the mountains of their cities, and they sought the inhabited hills. For they were very numerous all together.

Those who had been to receive the royalty in the East were already dead. They were also growing old when they came to establish themselves in each of the cities. They did not grow accustomed to these different places where they passed. They experienced many troubles and labors, and it is far from their first dwellings that our grandfathers and fathers found the locality that suited their city. Well, then, that is the name of the city where they came.

Cucurabah, Pache-Chicohom, Chi-Qabanilanic, Chihumet, and Culba-Cavinal. See Title of the Lords of Totonicanpan.

*From the last of these names we recognise as the site of their city the magnificent ruins called Cavinal.