

THE THEOSOPHICAL PATH

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NO MAN can learn true and final Wisdom in one birth; and every new rebirth, whether we be reincarnated for weal or woe, is one more lesson we receive at the hands of the stern yet ever just schoolmaster — KARMIC LIFE.

NATURE gives up her innermost secrets and imparts *true wisdom* only to him who seeks truth for its own sake, and who craves for knowledge in order to confer benefits on others, not on his own unimportant personality. — *H. P. Blavatsky*

THE MODERN SPIRIT IN RELIGION:

by **H. T. Edge**, B. A. (Cantab.), M. A.



THE word "modern" is here used in a familiar conventional sense, though the spirit which it describes is by no means new. What is called "modernism" in religion and in other matters is simply the attempt to shake off mental fetters and restate our philosophy on basic principles. As we are today living in a period of this kind, we see everywhere the endeavors thus to reinstate religion, sociology, science, etc.; and the whole tendency is known as "the modern spirit."

When rationalistic and secularist movements first uttered their protest against dogmatism, the ground they occupied was comparatively narrow; but since then they have invaded more and more the sphere that was occupied by theology; so that now we have not only scientific rationalism but what may be called religious rationalism.

The above remarks are suggested by the account of a typical movement of the latter kind, founded in a European country, for the mutual support and encouragement of a body of people devoted to the "scientific study of religion and ethics" and to the promotion of "a rational view of Christianity." The program is of a kind that will be sufficiently familiar: the widest liberty of conscience, coupled with a gracious toleration of all churches; the attempt to diffuse sympathetic understanding between religious believers of every shade of opinion;

a crusade against inhumanity, dishonesty, and individual vices and social evils in general.

We see in movements like the above the gradual emergence of a more basic and universal religion. It is founded on the sense of right inherent in human nature and common to all men. Its aim is the amelioration of human life, its method the application of intelligence to every part of the problem of life, whether coming under the head of science or of religion or of sociology. It is a great advance on the older "scientific rationalism," for it includes more territory and leaves less ground to be occupied by the tendencies which it opposes. But yet its sphere is not wide enough and it leaves out a great deal which must be included if the movement is to be a success. And what does it leave out?

One answer to this question is that the movement leaves out the *mystical aspect of religion*. What makes the difference between a religion and an ethical society? What is the difference between religion and ethics? Is it not the fact that the former includes the mystical aspect? We have to consider, then, what is meant by mysticism as the word is thus used.

Another answer to the question would be that the distinction between personal religion and the common religion of a body or church is not sufficiently allowed for in the above program. Perhaps, instead of the word "distinction," we should rather say the *relation* between individual experience and the doctrines of a church — a most important feature of the religious question. This will be another point to consider. These points are much discussed in public print, but we shall find many respects in which there is darkness and confusion owing to the narrow and inadequate views taken of human nature and of the career of human Souls through births and deaths.

The particular movement described above is not merely ethical or humanitarian; it is religious. It stipulates for "a rational view of Christianity." And this is the crucial question; for what is a rational view of Christianity? The expression is evidently intended to signify that we shall discard dogma, convention, and authority, and rely upon our judgment in interpreting Christianity. Many people will fear that this plan would mean dragging religion down to a lower level which they would call "secular."

Let us see if any light can be shed on the above issues by re-

garding them from the viewpoint of Theosophy. Theosophy adds no dogmas to the plenty that already exist; but if it can throw the beam of an electric searchlight along some of the obscure tracks of our mind, then dogmas are needless, nor shall we be justified, on any dogmatic ground, in rejecting the help thus afforded. We shall not turn into a dark lane and refuse to avail ourselves of the searchlight "because electricity is wicked or in bad taste."

As science is fond of generalizations and commends breadth of view, it will be proper to begin by calling attention to the great generalizations enunciated by Theosophy. These generalizations are as important as that of Galileo or that of Newton. They are of the same class as those successive enlightenments that have marked the progress of our civilization through past centuries: the invention of printing; the discovery of America; the discovery of the literatures of Greece and Rome, and then of India; the deciphering of the Egyptian and of the Chaldaean inscriptions; the enunciation of the scientific principle of the conservation of energy; the progress of archaeology; and many more. Like all such revolutions in thought, they are met at first with ridicule and antagonism, but afterwards assimilated. And what are these generalizations?

Briefly, they consist in broader views of human life — both as to condition and as to career. They may be summed up in the doctrines of the Divinity of Man, Universal Brotherhood, Reincarnation, and Karma. It is the absence of these truths from modern speculation that cripples it so; and it will be seen how their presence unshackles the pinions of our thought.

For example, it is held by many that the gospel of Jesus Christ cannot be made to fit into the scheme of life. We are assured, even on high ecclesiastical authority, that the application of his teachings would destroy what we call civilization and cause the almost instantaneous dissolution of the modern State. We have seen the result of attempted literal applications of those teachings (or, rather, of certain *interpretations* of them), in such careers as that of Tolstoy. This and many other perplexities are the logical result of trying to comprehend human life on the basis of conventional beliefs (or ignorance) as to life and death and the destiny of the Soul. Yet the facts of nature are mutually consistent — of course, how could they be otherwise? — and if they do not accommodate themselves to our notions,

so much the worse for the latter; we must amend our notions. Man's life, if we consider his present life as the only one, is incomplete, unjust, inexplicable. Current ideas as to the futurity of the Soul throw but little light on this darkness; scientific agnosticism throws none at all. Yet if we are to arrive at *knowledge* on the subject, we must admit facts.

Applying logic and scientific reasoning to the interpretation of the facts of life, we see that each life is but a section of a career, a part of a whole, a chapter in a book. It is neither the beginning nor the end. The characters in this drama have all been on the stage in preceding acts, nor do they finish their parts when the curtain comes down on the present act.

Inseparable from the doctrine of Reincarnation is that of Karma, which is but an extension of the scientific doctrine of the Conservation of Energy; or rather, the latter is but a fragment of the former. This doctrine states that all conduct and events are linked together causally, so that no action goes without an effect nor is any stroke of fortune without its cause in a human action. This principle, so reasonable, so conformable to all conceptions of law, cannot be verified on the theory of a single earth-life; for, though we can trace some of its workings within those narrow limits, there are many which we cannot trace within a single life. Each human being is born with certain proclivities, liabilities, and conditions, which to a greater or less extent determine his future fortune. Some but not all of these can be traced to heredity; but that is only a partial explanation, revealing at best the How, but not the Why. The doctrine of Karma assigns them to previous causes set up in previous lives. There is equal need of accounting for the unspent causes which man sets in motion in this life; and these in their turn find expression in future lives.

With this very brief outline of Karma and Reincarnation we must be content, referring the inquirer to Theosophical literature for fuller information. What we have to do at present is to consider their bearing on the question at issue. The religious league spoken of will doubtless endeavor to arrive at a rational and uniform interpretation of Christ's teachings in the Gospels. Now Christ teaches primarily that man can attain, by his own efforts, to a state of freedom and enlightenment called "the Kingdom," the attainment being consequent upon a "second birth." In explaining this doctrine he uses certain

terms which evidently formed part of the philosophical terminology of his time, and which are of such a character as at once to reveal and to conceal; for he had disciples to whom he revealed that which to the multitude he gave in parables. Thus, he speaks of the "Son" and the "Father." This kind of teaching seems vague to modern thought, but a study of Theosophy reveals the meaning. For Theosophy teaches the ancient and universal doctrine that the essential man is a God incarnate or entombed in a form of clay; and it is this real Man or Higher Self of which Christ speaks when he speaks of "the Son." Similarly "the Father" is the universal Spirit from which the Son proceeds, and to whose light the Son conducts the emancipated human soul. Christ's teachings, in short, appear to the Theosophist to be a fragment of the teachings of a Master to his pupils; instructions in the sacred science of life, such as were conveyed in the Schools of the Mysteries. Such teachings could not be written down in their esoteric form, but disciples, with the duty of Scribes, could compose books of instruction, based on them, for the outer world. The extant authorized Gospels appear to be a selection of such books; but of a surety they are only few out of many. They were doubtless selected by some church or authority wishful to establish a religion. As said above, they do not touch on many of what we consider important issues of life — statecraft, education, literature, art, science, industry, etc. Under the present limitations of our outlook we can see no alternative between carrying on civilization as we do and breaking it up altogether. We can imagine no third course. And for this reason the gospel of Christ has been called impracticable and destructive to progress. But in the light shed by Theosophy such a third course is comprehensible — a third course between the selfish materialism of modern life and an equally selfish and materialistic attempt to apply what we conceive to be Christ's teachings.

Were men convinced of their spiritual unity and interdependence, they could not act towards each other in the way they do. Were they convinced that every act and thought is a fertile seed sown for a future harvest, they could not be so careless of their conduct. A society of people thus convinced, thus acting, would surely build itself into something cohesive and create a State far more enduring than any we have at present. No true application of Christ's teachings could destroy solidarity, though it might begin by breaking up a few incrustations.

To find a secure basis for unity in a rational religion, it is necessary to broaden our base. To reach common ground we must dig deeper. The phrase "private judgment" must be made to mean something better than the multitudinous and changing opinions of the mind. We must be willing to admit that Christianity is one religion out of many, and neither better nor worse than the other great religions of the world. If we are not willing to admit this, we must take the consequences and not complain of them; for we can never make the notion of an exclusive religion fit in with modern ideas. We must learn the relation of Religion to religions.

A study of Theosophy is what is most calculated to remove the obscurity that surrounds the problems of life. And the most important part, to be grasped and applied first, is the teaching of the Divinity of Man, Universal Brotherhood, Karma, and Reincarnation. Though Theosophy does include a study of the psychic powers of man, such study is not opportune at the present moment and may well be deferred; of this fact there is ample evidence in the psychic crazes in vogue and the menace they offer to society. We have to clear the stubble from our field before we can plant new crops, and few if any are yet fit to study other fields of consciousness with safety or profit. Therefore this aspect of Theosophy gives place to the far more important doctrines just mentioned; and all genuine Theosophical work is concerned with activities of practical value to humanity.

WIDENING HORIZONS: by H. Alexander Fussell



THE peoples who now inhabit Europe and America have wandered far from their original habitat; their migrations, their vicissitudes, their development into the powerful and, on material lines, highly civilized nations that they now are, form one of the most instructive chapters of history. Offshoots of the great Aryan Race, they have, however, forgotten the intellectual and spiritual inheritance that is theirs, and have confused the sublime truths of Christianity with the externals of Judaism. Primitive Christianity, at first allied with Greek philosophy and Gnosticism, and through these with the Mysteries, which are identical in all ancient religions, soon lost sight of its original sources. Under Constantine it became the state religion and,

before long, through the efforts of the Church Councils, much that until then had been common belief all the world over was discredited as superstition and heresy. The doctrine of Reincarnation, for instance, believed in by many in the early church, was declared heretical at Constantinople in A. D. 538, at a Synod held especially for that purpose. Man was taught that he was born in sin, was impotent in spiritual matters, and must seek salvation, not in himself, but in another.

Truth, however, cannot be suppressed, and has never lacked witnesses in any age. A long line of mystics and seekers like Meister Eckhart, Jacob Boehme, and Giordano Bruno, among whom we must also place Van Helmont and Paracelsus, and even the much-maligned Cagliostro, caught glimpses of forgotten truth. And if they made it known to men, they were often considered fools for their pains, persecuted as dangerous innovators, their character blackened, and some even put to death.

Much has been said of the "all-inclusiveness" and assimilative power of Christianity. Many currents of thought have gone to its making; has it not accommodated itself to teachings it once condemned — the heliocentric system and the theory of development, for instance? But the point we wish to insist upon here is its *exclusiveness*. Of course, when we say this, we refer to "official Christianity," to the "constituted Churches," and not to the teaching of the Nazarene, nor the Christianity of this or that more liberal-minded thinker, which is generally frowned upon by high ecclesiastics.

What has been called "the absoluteness" of Christianity has often been emphasized both within and without the Churches, and its superiority to all other religions extolled, notably to those of India, which, it is claimed, are self-regarding and deprive life of all energy and stimulus. According to these critics, who strangely misconceive Oriental teachings, it is Christianity alone that for the first time in human history "appreciated suffering as a whole, attacked it as a whole, undertook to subdue it as a whole." Such thinkers forget that it was "compassion" that led even the historical Buddha along the pathway of renunciation, and made him the great teacher he was.

Along with this exclusiveness in matters of religion has gone a like exclusiveness in education. Instead of being allowed a wide outlook upon the world "and to see it whole," the minds of the young have been kept till very recently as much as possible strictly within the sphere of Western thought and culture, and they have been taught

to regard all that is outside Western civilization as inferior. The beginnings of philosophy were traced to the Greeks; the little that was taught about Egypt and Assyria was chiefly confirmatory of Christian and Jewish antiquities. Buddhism was represented as the gospel of atheism, and the self-tortures of Indian fakirs commented on to expose the delusions of "the poor benighted heathen." As well consider the dementia of Saint Simon Stylites or the self-inflicted tortures of Saint John of the Cross by way of penance as the logical development of Christian doctrine.

This spirit of exclusiveness and superiority has received some rather severe shocks in recent years. Bopp, in his *Comparative Grammar of the Indo-European Languages*, laid the foundations of modern linguistic studies. The researches of German philologists were popularized by Max Müller, who also instituted the series of translations of *The Sacred Books of the East*. The comparative study of religions was inaugurated, a lofty morality was found to be common to them all, and the *Bhagavad-Gîtâ* became the constant companion of many a Western thinker. The Parliament of Religions, held at Chicago in 1893, regarded at the time with suspicion by some of the churches because it tended to give equal authority to all religions, not only brought together the representative men of each, but made it clear to all that Christianity did not possess a monopoly of the truth. Only a decade or so previously, Kuenen, the great Dutch authority on Biblical criticism, had declared that "Christianity was one of the great religions of the world, nothing less, but also nothing more." The way seemed prepared for a better understanding and mutual regard. As the sources of the different religions were traced it became evident that their founders were, as Madame Blavatsky says, "not original teachers, but transmitters and interpreters of truths as old as the human race"; hence there was likely to be agreement, at least in essentials.

It seems that in this twentieth century of ours might be realized the ideal for which Ammonius Saccas so zealously worked at the end of the second century — namely, the establishment of a universal religion based on a common morality. In many ways the nations of the world are approaching one another. Not only in international congresses, as, for instance, in "The International Congress on Moral Instruction," held only last year, is the right hand of fellowship stretched out, but government commissions everywhere are endeavoring, through studying like conditions in other countries, to bring about

an improvement in their own. The great universities are attracting students from all parts of the world; India, China, and Japan contribute their quota. Intelligent Chinese, Parsis, Hindûs, and Mohammedans are writing in our leading reviews, and there is, in many quarters, at least an honest endeavor on the part of East and West to understand one another. Through commerce, travel, social intercourse, reading and study, men are coming closer together every day; they look more kindly upon one another and are beginning to realize that co-operation rather than competition must be the keynote of the future, that more is to be gained by a friendly exchange of opinions than by fanatical attempts at proselytism.

What is to be the result of it all? America has been called "the melting-pot of the nations." All nations of the world are represented among its population, their amalgamation and the result are most interesting to study, and one cannot doubt that, as Madame Blavatsky wrote over a quarter of a century ago, a new race with very distinctive characteristics is being developed. Something analogous is taking place in the world of thought. Never before has there been such a widening of man's mental horizon; never before has there been such an inrush of new ideas, nor such bewilderment and hesitation.

Very significant in this connexion are the utterances of two well-known men, of widely different race and mentality. At the "Congress of Universities of the Empire," held recently in London, Lord Rosebery, in his inaugural address, spoke of "the movement of unrest that is passing over the world." Continuing, he asks:

Is not the whole world in the throes of a travail to produce something new to us, something new to history, something better than anything that we have yet known, which it may take long to perfect or to achieve, but which at any rate means a new evolution?

And in *The International Review of Missions*, Count Okuma, the eminent Japanese statesman, writes, that though it has made very few converts,

yet the indirect influence of Christianity has poured into every realm of Japanese life. . . . It is an inspiring thought that the true religious ideals and experience of all races and peoples are bound to persist and to form in time one noble and comprehensive whole. We can take courage as we approach nearer and nearer to an era of religious concord and of mutual recognition of the truth which each race possesses. When that era fully comes the kingdom of God will be here.

It is interesting to note, too, that what Count Okuma considers as of real import in the life of Christ is not "his miracles and his metaphysical nature," but "his character and his principles of love and service and brotherhood."

Theosophy is then in the thought atmosphere of Japan, and the words of the Count sound like an echo of Madame Blavatsky's message to the world, coming to us from overseas and through the lapse of time. In 1889 she wrote in *La Revue Théosophique* (IV, 5, 6.):

Like Ammonius Saccas our greatest ambition would be to reconcile all the different religious systems, to help each individual to find the truth in his own faith, by compelling him to recognize it in his neighbor's. . . . Each country has had its Saviors. . . . What does the name or the symbol matter which personifies the abstract idea, if this idea is ever the same and the truth? The concrete symbol may bear one name or another, the Savior in whom we believe may be called by his terrestrial name Krishna, Buddha, or Jesus. . . . We have only to remember one thing: the symbols of divine truths were not invented for the amusement of the ignorant; they are the *alpha* and the *omega* of philosophic thought. (*Le Phare de l'Inconnu.*)

Theosophy stands for all that is noblest and best, most unifying and all-embracing in modern thought. To the bewildered and those who have vague aspirations and longings for a better state of things it offers definite ideals to work for. To the hesitating, either through timidity or because of the complexity of the problems to be solved, it offers definite issues, involving definite work, hard work it is true, but bringing definite results. To those desirous of working for humanity, it shows how their efforts may be focused along the lines of least resistance, so as to be productive of the best results. Above all, Theosophy teaches that every individual possesses a creative, a formative and educative power which he cannot help using, for it is something that continually emanates from him, as it were, with negative or positive effect, either raising or depressing every one with whom he comes in contact. We are powers for good or evil, and cannot remain inactive a moment, even if we had the cowardice to wish to remain neutral.

That Theosophy responds to the needs of the times is evident to any one who will take the trouble to familiarize himself with its aims and methods. The main object of the Universal Brotherhood and Theosophical Society, and for which it was founded, is "to demonstrate that Brotherhood is a fact in nature, and to make it a living power in the life of humanity." Another important but subsidiary object is the study of ancient and modern philosophy and religion,

with the view of bringing about that *rapprochement* of the religions and thought of the world which Count Okuma considers so desirable. It seems as if some of the leading minds of the East were ready to receive whatever in Christianity, and Western thought generally, answers to their needs. Are Christians ready in their turn to study reverently and sympathetically truths which antedate their own religion, truths which belong to us as members of the Aryan Race, and of one great human family? In this connexion it may be well to quote the opinion of an eminent Orientalist. Professor A. David, of Brussels, says in the Introduction to *Buddhist Modernism and the Religion of Buddha*:

It would have appeared natural, now that India is opening up to us the incomparable riches of its philosophy and its literature, to give a place to Aryan antiquity in the curricula of our "lycées" (high schools).

And he continues:

One cannot help regretting that the thought of a race, to which we belong ethnographically, should be so completely strange to us. Very rare indeed are the men, who have taken a course in "the humanities" and their degree at college, who possess a just notion, even if a superficial one, of Aryan philosophy.

That this will not long be the case we may say with certainty. The foundations have already been laid, at Point Loma, California, of a University where all these things will be studied, and are now being studied, and where, moreover, are taught the basic truths of which every religion, and every philosophy, are but partial presentations.

MADEIRA: by Kenneth Morris



ISTORY seems to have mainly left these beautiful islands severely alone; little has happened to disturb what memories their mountains may brood upon, of days before the Atlantic was a sea, or Europe and Africa continents. For of course they are fragments of old Atlantis, as will some day be known and acknowledged. Then, perhaps, they saw stirring times; since then, apparently almost nothing in the way of wars and rumors of wars, or of the events that mark epochs in the lives of nations.

It has been conjectured, but seemingly on no great amount of evi-

dence, that the Phoenicians went to Madeira at a comparatively early period — which would of course be late enough, when one thinks of its old Atlantean days. Pliny mentions certain Purple or Mauretanian Islands, the position of which in relation to the Canaries — the Fortunate Islands — would appear to show that it was the Madeiras he meant. Then there is a story of how two lovers, Robert Machim and Anna d'Arfet, in flight from England to France in 1346, were driven by storms from their course, and cast on the coast of Madeira at the place called afterwards Machico, in memory of Machim. But the islands had been discovered long before then by Portuguese vessels under Genoese captains.

In 1419 two of the ships of Prince Henry of Portugal were driven by a storm to the lesser of the two now inhabited islands, which they called Porto Santo, in gratitude for their rescue from shipwreck. The next year an expedition was fitted out to colonize the place, which took possession of the group of islands for the Portuguese Crown. It should be mentioned that there are five islands, of which Madeira and Porto Santo are inhabited; the rest are barren rocks, called collectively the Desertas. When the Portuguese came they found no inhabitants, and not even any animals indigenous to the soil. When one has said that from 1580 to 1640, Madeira, like Portugal itself, was under Spanish rule; and that in 1801 for a few months it was occupied by British troops under General Beresford; and was again under the British flag from 1807 to 1814 — one has given all there is of outward history to it.

For the rest, it is famous for its wines, for its beauty and as an ideal health resort, particularly for consumptives. A marvelous amount of industry has been put into agriculture, in the way of terracing the mountains and constructing watercourses for the necessary irrigation; tunnels have been cut for the purpose from the northern side of the island right through the crest of the mountain range. A notable feature is the general absence of wheeled traffic; wooden bullock sledges, and mules, being used for transportation of heavy articles; and hammocks carried by bearers, or curtained cars on sledges, drawn by a pair of bullocks, take the place of cabs and carriages. It is better not to be in a hurry.

THE ALTAR AND THE ODOR OF SACRIFICE:

by Winifred Davidson



HERE the altar is built and the censers burn is not always the place of sacrifice. One may seem to enter the temple in full sight of men and give the impression, and even deceive oneself into thinking, that a sacrifice has been laid upon the fires. Only a few know how high is the real altar raised and how inaccessible it is to those who walk the ground of the ordinary state of being mistakenly called life. Fewer still know by experience that the real sacrifice is the performance, after purification, of an act of selflessness that needs to be done, and that sacrifice is adjustment.

To many, who, being surface dwellers and seeing superficially only earth's outer aspects, the altar is made of sticks and stones, the censers emit nothing but smoke, and the sacrifice is flesh to be eaten. How many know when and where and how to sacrifice? How many have found the altar upon which to place their gifts? The age is like the hungry child that could not be satisfied and ever cried for more. To give up a part of the little we have? Preposterous suggestion! In our vulgar moods we say, *No indeed!* and *What's mine's my own!*

Yet there are those who, in spite of the sordidness of the times, do yet think that the ancient altar of sacrifice is building, and that without sacrifice life would stop. Upon examination this may prove not a guess but scientifically a fact, and therefore to be believed by those to whom science reveals truths not yet reached by mere religionists. To be sure it is our way to bring our gifts one day and on the next day to snatch them away. None the less these optimists, of whom there are more than a few, declare that the race has begun to understand that a sacrifice is due, that if we do not some great and holy act of propitiation, the evolutionary program may be thwarted and degeneracy engulf us. The trouble is that voluntary offerings are not brought and that reluctant victims are too often dragged to the wrong altar and immolated at an inauspicious time. What difference is there between the innocent victims immolated on the altar of Moloch in ancient times, and the children offered before the factory loom as a sacrifice to the gods of our modern civilization?

Here a question comes up about the ability of ordinary people to make sacrifices. Is paying back a just debt to be considered in the light of a sacrifice? True, the thief who stole valuables may have a

keen sense of deprivation when he is obliged to restore them. Has he sacrificed though, however painful his feelings? The gossip who restrains her tongue, who does good to those who have been injured by her calumnies, is only paying a little on her embarrassing account. No sacrifice can she call her efforts at restitution however great they may seem to her; and no feeling of smugness, circumspection, sanctimoniousness, nor of any righteous security, is her proper attitude of mind.

Taking this matter intimately home, who of us is yet ready to make one very small sacrifice? Our debt is yet too great. Certainly we are all beggars in the sight of the Law. Many lives of strictest rectitude would not seem to contain enough good to outweigh the bad we have done and thought and said and felt up to this moment. Is not that a true statement, honestly put? And have we not much to do before one of us stands out and talks or thinks about any "giving up"? *Giving up!* Let us first give *back* the ten-millionth part of what we have unrighteously, if ignorantly, taken, and then we may begin to think of opening a credit account.

Supposing, though, the mind has sprung past the present condition of the being it enlightens and, having reached a state wherein it accepts and is braced to endure all Karmic pain that is to come: what then? As one who is never so deeply sunk in bankruptcy can create in imagination the day when, being purse-free once more, he may devote himself to assisting others to cancel *their* obligations; so we, overwhelmed as we are by mental and moral due-bills, can anticipate the suffering that must be yielded up in the process of adjustment. By such anticipation we can understand what a sacrifice must be like. We can even imagine ourselves entering the temple and approaching the altar. Perhaps there may have to be many lives before we really open the doors and light the fires, but we are to remember that these are in the end but reminders of the concealed Holy of Holies in the worshiper's heart; and that sacred place we can begin here and now to find, to create, in our own breasts.

Consider a sacrifice made even so prematurely as now, by silence. It is a debt we owe, of course — to be silent much of our time — but in thought at least one can always ceremoniously stand behind an altar whereon the victim, destructive speech, lies bound. To the unseeing world it will be the man attending to his own business, doing his duty, but the effect upon the man, and proved by the quality of work he

accomplishes, will be that of sacrifice rendered to That which guides us gently upward.

An acceptable sacrifice for us to get ready to make is in the restraint of the thoughts we commonly let run. An altar would be created there where efforts were made in such mental discipline. As when of old, the hour of worship having struck and the sacrifice being ready, the traveler's rug, a block of wood, or the camel's back served for an altar, so now, though it may be washtub, workbench, or office desk, the place for worship may be found by the one who has caught and lashed down his own bounding thoughts. The positive acquirement of mental devotion is the requisite, and whoever worships often and sincerely in this holy sanctuary, knows something of ancient sacrifice. How changed must one become who stands in such a place.

One I knew went through her days as though the incense odors of temple worship lingered with her. In her company one felt that so great had been the sacrifice she had placed upon the altar that, by comparison, all other tasks were light and easy. A sort of still joy she had even in the doing of work that was called mean and low and that was therefore often shirked by many. Tasks that to others were actually repulsive she honored with the same bright serenity. She was gossip-proof. Gossip, envy, mistrust and ambition fled before her. Her whole manner was a silent challenge; her very loveliness, the charm and sweetness of her womanhood, challenged one. It was as if, in the giving up of all, she had received something more precious than ever she had had before, some power, some startling quality of soul, for which there is as yet no name among us.

I wonder how our selfish personal claims appear to those who thus relinquish all for duty's sake and ours. I wonder how our small meannesses look to one who for no other reason in the world than to show us the way to larger-heartedness has thus effaced himself. I wonder how our plotting jealousies seem to such as hold us all in bonds of equal love and patiently await the unification of our slowly opening minds, the softening of our hard-cased hearts.

Perhaps it is in silence, in restraint of wrong thought, in beginning to cultivate the humility that can give place to others, that we shall lay the first foundation for our altar. In lifting the mind past its limitations until we actually give more than we get, perhaps we shall make ready for our first, real, worthily offered sacrifice; and then an adjustment of our lives in relations to all life will be at hand.

THE TURN OF THE TIDE: by R. W. Machell



IT may be said that the proverbs of a people contain the philosophy of their ancestors; but the way in which the proverbs are used is surely a measure of the moral and ethical condition of the people of that day. So too the fables of antiquity may be an index to the philosophy current in the nation that produced them, but the translation and, still more, the interpretation of these old stories is a key to the moral evolution of the age that re-edits them.

Most people who were educated in the latter half of the last century in English-speaking countries are familiar with certain versions of Aesop's fables, many of which are of doubtful authenticity and questionable accuracy of translation, and many also adorned with a moral tag that is often irrelevant. Now these editorial moralities are illuminating, for they show what was the standard of ethics in vogue among the educated classes of the day; and the enormous circulation of these books proves their popularity and warrants the belief that the young people who were brought up on that diet would naturally retain a good deal of its influence in later life.

In looking over one of these old books one is struck by the constant insistence on the kind of morality which finds its shortest expression in the proverb "Honesty is the best policy": which is a perfectly frank assertion of the doctrine that the practice of virtue is based upon self-interest. The lesson most persistently enforced is that honesty, virtue, truth, charity, benevolence, etc., are all the outcome of an intelligent egotism, and should all be cultivated for the sake of the personal advantage likely to accrue from their practice. It is safe to say that the last century shows (at least in the English-speaking countries) practical demonstration of the general acceptance of this standard of morality. But if we read the writings of popular philosophers in the current literature of the last decade we see a change of front, which is the more significant on account of the acceptance of such (relatively) advanced ethics by the publishers of popular magazines, who pride themselves on their ability to gage the tastes of their readers. The world may not be more moral than it was fifty years ago, but there is a distinct change taking place in the people's standards of morality that is very interesting and worthy of attention. The change hinges upon the conception of altruism in its relation to egotism.

Religious teachers in the past have all upheld the ideal of altruism, but this lofty ideal was invariably converted by the people into a mere

refinement of egotism, which taught men that to serve the interests of others was a means to an end, and the end was self-development or egotism glorified. Again and again the great teachers have attempted to make the world of men realize brotherhood as a fact; and again and again the teaching has been twisted to serve as a basis of selfish self-culture. The teachers have said "All men are brothers; therefore forget your differences and love one another." But men have taken the teaching and made it "practicable," that is to say they have turned it upside down to suit their own egotism, and have made it read "All men are brothers; therefore you must treat others well in order that you may get more benefit for yourself." This inversion of truth is the work of the lower, personal brain-mind, which by its own nature can see no further than its own interests. It may accept the teaching of altruism, for it sees at once that the altruistic formula may be made use of as a step to a more perfect egotism, which is the ideal of the brain-mind.

But there seems to be an awakening all over the world to the higher view of altruism as a formula based on an essential truth, which may be called the brotherhood of man, or Universal Brotherhood. To those who accept and appreciate the higher ideal the cultivation of all one's powers on impersonal lines becomes a duty in the interests of all mankind. To such as seek to tread this ever concealed and periodically revealed path of emancipation, the formula of altruism is but a step towards the sinking of self-interest in the interests of all.

In the one case the glorification of egotism is the aim, and in the other the recognition of unity is the goal. Many are deceived by their own brain-mind into believing that if they assiduously cultivate their own personality and refine their egotism by a philosophic rationalism they will reach to such an aggrandisement of self that all the universe will be absorbed into it; which is absurd, for the essential characteristic of egotism is separateness. But by following the path of self-forgetfulness or of altruism, or rather of Brotherhood, the tendency is from the very start to break down the barriers of egotism by admitting others more and more into the sphere of our sympathies, by making more and more the interests of others our chief concern, by holding more and more determinedly the ideal of Universal Brotherhood before our mind. On this path there is no sensational, dramatic, and impossible conversion of egotism into universalism to be expected at some remote future when the ego shall be inflated to the point of

explosion. The great leap is taken when the first choice is made between the two paths, and none but the Teacher knows when that first step has been taken.

Men are often deluded into following great egotists because they appear to be guided by a noble altruism, and in a similar way they turn their backs upon a true Teacher whose perfect selflessness appears to them as a mask used to hide a selfish ambition. Only those who have themselves made the choice can recognize the Teacher with certainty; but, as all men must in the long course of evolution make that choice, they may receive the teaching before they have consciously chosen the path. That is to say they may have made the choice either in past lives or in their deeper consciousness and may not yet have brought their brain-mind into submission and made it accept the higher ideal, which to the brain-mind may appear as self-annihilation.

We are told that there are great cycles in the evolution of man just as there are small cycles such as the seasons of the year recognized in agriculture, and we learn from the writings of H. P. Blavatsky that such a cycle opened with the foundation of the Theosophical Society. Another was marked by the formation of the Universal Brotherhood, into which the Theosophical Society was merged; and the influence of these cycles is marked by a change of front that is showing itself in the writings of the more advanced thinkers.

The bitterest opponent of the ideals of Universal Brotherhood is the egotism which is a part of human nature, and which constantly seeks to rule the whole man. Those in whom this lower principle is uppermost are the enemies of Theosophy, whatever they may call themselves; and it is well to remember that there are pseudo-Theosophists as well as avowed enemies to Theosophy; and a false friend is worse than an honest foe.

The new cycle has brought about renewed activity along all lines of thought, and the time is full of great opportunities. This is a time of seed-sowing, and it behooves us to watch carefully lest we sow bad seed unawares, deluded by the name on the label.

The keynote of Theosophy is Universal Brotherhood, and the test of an ethical system is purity and altruism. Beware of the delusions of egotism and self-gratification. The conquering of the lower nature is not accomplished by perversion of its functions, but by their conquest and right use, and by identifying oneself with the Higher Self, which is the Self of All.

SCENES IN IRELAND: by F. J. Dick, M. Inst. C. E.

THE town of Enniskillen occupies, for the most part, an island between Upper, and Lower, Lough Erne — two lakes of singular beauty studded with islands, of which there are said to be as many as there are days in the year. At Belleek, three or four miles from the lower end of Lough Erne, the river Erne passes into the county Donegal; and at this point are some remarkable roller-bearing sluices of Irish design. Sluices of this type have since been adopted at Assouan in Egypt, at the Gatun dam on the Panama Canal, and in many other parts of the world. Some of the sluices can be seen in the picture. They control the levels of Lough Erne for navigation and arterial drainage purposes, and were erected about twenty-five years ago. The first sluices of this kind were installed on the river Suck at Ballinasloe, a year or two previously.

On one of the islands, Devenish, is probably the best-preserved round tower in Ireland. It possesses a curious carved cornice on which are four heads facing the cardinal points, and having interlaced scrolls for beards, which remind one of similar carvings to be found in Central America. The tower is over eighty feet in height, and the walls are three and a half feet thick.

Among the numerous paradises of the angler in Ireland — and one which produced great enthusiasm in the mind of Thackeray — is Ballynahinch, county Galway, where about a dozen rivers are well stocked with salmon-trout. In addition to which the angler moves amid some of the wildest and most picturesque scenery in Connemara, abounding in glittering lakes and mountains that have always a pale blue tinge in fair weather, softening their rugged outlines. It is strange that the artist has hardly yet arisen who will portray the exquisite color values to be found among the varied coast, mountain, pastoral, and woodland scenery, especially in the west and south, although of course there have been some successful efforts. A Corot would have found ample material for the work of a lifetime. True, such an artist would require special equipment, for the gods of the air are in these regions of provokingly fickle temperament. Yet the artist who has illustrated Mathew's recent book, *Ireland*, has caught the spirit and color of many scenes with surprising fidelity.

The residences of "the quality" include some good architectural examples. Kilruddery House is the home of the Earl of Meath; and Birr Castle, where in 1842 was erected the famous six-foot astronomical mirror of sixty feet focal length, belongs to the Earl of Rosse.

HYPNOTISM DISCREDITED AS A CURATIVE AGENT:

by H. Travers



WRITER in *The Athenaeum*, in reviewing a book which speaks of the hypnotic treatment of mental disease, reminds the author that Charcot, the well-known French investigator of hypnotism of some twenty-five years ago, gave up hypnotism long before he died, because he found it ineffectual in the treatment of disease, and because he did not understand what he was doing. And the reviewer concludes by stating his opinion that it is generally recognized that exercise in the open air and good food are far better therapeutic agents in these distressing cases than any amount of hypnotic suggestion.

And in truth the hypnotic fad seems to be well-nigh over. In the days of its vogue the idea prevailed that it was destined to play an important and even dominant part in the therapeutics of the future. But this idea has not been justified by the event, which, on the contrary has justified the forecasts and warnings issued by Theosophists as to the futility and danger of these practices. What was said by such writers as H. P. Blavatsky and W. Q. Judge, however much disregarded at the time, is now seen to have been warranted; and it is generally recognized that the risks of hypnotic treatment far outweigh any possible advantages. Charcot merely found out the truth as stated by the Theosophical writers — namely, that the hypnotist, in aiming to accomplish a particular result, actually does a great deal more than he is aware of; that he evokes from himself powers which he neither understands nor can control, and exercises on the patient influences for which neither of them bargained and whose results are incalculable.

We now realize that the vogue of hypnotism did not lie in the direct line of progress, but was a bypath into which a few had wandered. Theosophists naturally welcome this change in opinion and sentiment, which justifies their warnings and accords with their own ideas of what is healthy.

In past years Theosophy may have *seemed* to be associated with hypnotism and other such things; but this is a wrong impression. The fact is that Theosophy was introduced at a time when such fads were already in vogue, and that one of the most important parts of its mission was to counteract the ill effects of this vogue. This can be seen by referring to the statements of H. P. Blavatsky as to the reasons for the Theosophical Society. And in this respect also the

event has justified the prediction; for we now see that the doings of all those who have sought to identify Theosophy with psychic fads and practices of any kind are becoming more and more discredited, while the true Theosophical movement is coming into ever greater prominence by its fulfilment of the real and original purposes of Theosophy.

Theosophy does recognize the existence of higher powers and latent faculties in man; and those familiar with the writings of H. P. Blavatsky are aware of the importance she attached to this teaching. But, as just stated, her purpose was to lead all interested in this subject on to the right and safe path. Finding many people dabbling ignorantly and heedlessly in different forms of psychism, she showed them the great difference between such experimenting and the study of real Occultism.

The idea that a power must be beneficent simply because it is occult (that is, hidden for the majority, undeveloped, latent) or psychic is an obvious fallacy. The test of the beneficence of a power, whether psychic or ordinary, is the effect which it produces — and in estimating the effect we must take into account ultimate as well as proximate consequences. There are two causes which may lead to an ill effect: a bad motive, and an inadequate motive. Under the latter head may be classed the motives of well-intentioned but ignorant experimenters. And it is another obvious fallacy to suppose that mere good intention will save an ignorant experimenter from causing harm, whether in hypnotism or the manufacture of fireworks. Though no *Spiritual* Divine power can be abused or turned to a selfish and harmful purpose, the same is not true of psychic powers, like hypnotism, which can be used by the selfish, the licentious, or the revengeful. No more needs be said in order to show that a general use of this power would be fraught with the gravest consequences in a civilization such as ours is at present. But besides the deliberately maleficent use of hypnotism, the merely ignorant use of it — even by well-disposed persons — is fraught with danger; and for the reason given above in connexion with Dr. Charcot — that the operator is using forces of whose nature and range he is ignorant.

For the Theosophist, whose aim is true self-development, psychism would be a bypath — nay, worse than a bypath, a side-track leading to a bog or precipice. For he knows the great teaching insisted on by all Teachers, that the first step on the path of progress consists

in mastering those lusts and weaknesses which ever block our path and frustrate our happiness; and which, were psychic powers prematurely developed, would promote our undoing in a correspondingly greater degree. Theosophists believe that such higher powers as may be needful and desirable in their work will come naturally and safely at the right point in their progress, and that it would be foolish to try to develop such powers before that time. In fact, it is a truth, however we may shirk it, that increased powers bring increased responsibilities; and most of us find our present equipment of powers and faculties to be responsibility enough for some time to come. If the objection be made that this sounds like discouraging aspirants, the answer is that all encouragement is given — but subject to the indispensable conditions of safety and success. And the first condition of all, the first test of true discipleship, is unselfish service of others and the conquering of one's weaknesses and passions — self-conquest.

“To live to benefit mankind is the first step. To practise the six glorious virtues is the second,” was the injunction given to her pupils by H. P. Blavatsky.

As to Hypnotism in particular, no real Teacher of Occultism, no Spiritual Teacher, could or would interfere with the free will of his pupil; partly because to do so would be equivalent to frustrating his own purpose, and partly because he would be restrained by the Law he serves. The object of a Teacher is to help other people to use their own will, not to oust their will and put his in its place. A teacher in a school does not wish to turn his pupils into automata, repeating their lessons like a talking-machine; and a disciple whose goodness depended on the will of his teacher operating in him would not have made a single step in progress. Hence a Teacher points the way, gives advice, helps; and the will of the aspirant is left free to exercise its choice.

The greater the power that is abused, the worse is the evil done, and the worse must be the ultimate reaction upon the doer. A hypnotist may, without in the least intending it, interfere with the free will and independence of his subject, thus checking the progress of the latter and doing him harm even though the intention of the operator may have been good. Thus we see that an unskilled operator (that is, virtually any operator) cannot experiment safely in hypnotism; and it may be added that even a skilled operator (supposing such individual of knowledge to be available) *would not* use hypnotism, for the

reason that the total and ultimate harm done would exceed the temporary advantage.

In the case of a mentally afflicted person, the right thing to do is to endeavor to arouse the patient's own will, and this is a question of patient and loving care. In time, no doubt, we shall have institutions for the treatment of such cases, and people who will understand how to treat them and who will be able to discharge their duties rather in the spirit of a labor of love than in that of salaried officialdom.

Frequently the case of the mentally afflicted is by no means so hopeless as is generally supposed; and a knowledge such as is given by Theosophy empowers the doctor to effect cures where all other means have failed.

Even more important than the cure of insanity is its prevention. Nobody can know how much insanity is due to secret causes of a kind hovering between vice and infirmity — habits which, beginning in childhood, escape the observation of parents, teachers, and doctors alike, and which are indulged at first in ignorance of their seriousness and afterwards because they have become rooted in the mind and physique. A proper education in childhood, such as Theosophy affords, seems to be about the only power capable of effectually dealing with this kind of evil.

So far we have been considering hypnotism as a possible curative agent, and have maintained that it must be dismissed as having failed to justify itself. But hypnotism is sometimes regarded as a means of obtaining power or advantage or the gratification of wishes. As such it is advertised by obliging professors who seem overburdened with anxiety to enable as many people as possible to acquire such powers; just as there are advertisers who will show you an easy way to make money. Of course the crucial point here is what sort of power do we desire — personal power, or impersonal? If the power we desire is personal, then we enter the arena of conflict with other personalities, and must continually fight for supremacy or to maintain our position, as men fight in the mart, bourse, or forum. In fact we are increasing the force of our personal desires and thereby intensifying all the well-known consequences that follow from the possession of strong desires. Pretty soon, if we persevere on that path, we shall find that it is necessary (to achieve continued success) that we sacrifice some of our better feelings; and here again the case is similar to that of people who persevere resolutely in any other path of personal

aggrandisement; they must either relax their efforts or violate some better motive that stands in their path. In short, if a man is to be a magician, he must be thorough; compromise is fatal. So we may choose which of two paths we will tread.

Real occult powers are such as require no violation of our better feelings and never conflict with generosity, duty, or honor. The kingdom of such an aspirant is never "divided against itself." We find such powers described in the Bible as the gifts of the Spirit, and in many another sacred scripture. Yet they make but little appeal to us by reason of their conventional association with a weak and futile pietism. We are not accustomed to think of the man of piety as the man of power. What a mistake!—be it only true piety, and not a sham and a cloak.

It takes power, and plenty of it, to find the source of strength in our own complex nature, and from that vantage-ground to overcome our weaknesses and rule our faculties. And this path should offer sufficient incentive to any worthy ambition. For by self-conquest we shall find ourselves able to enter a new and brighter life from which we are now shut out by our disabilities. And in place of the *desire to influence* others, we shall experience the enthusiasm to help them and the ability to convince them by reason and example.

THE SANITATION OF SOUND: by Lydia Ross, M. D.



THE growing campaign against unnecessary noise in cities is a movement of practical sanitary value. As every sight produces some effect by the picture it conveys to the mind, so every sound carries an influence in the story it tells. Even when the individual only unconsciously looks or listens to passing sights or sounds, his health and character are more or less affected by the prevailing type and tone of his surroundings.

The tones of "sweet bells jarred and jangled out of tune" that so disturb the musical ear, also affect the nervous systems of less discriminating hearers. Musicians know that notes must be arranged in certain harmonious groups to satisfy the ear, just as an artist combines the right colors to satisfy the eye. It is also known that certain notes lead on to others so imperatively that they are no more fit for the ending than are the words in an unfinished sentence. Although

only musical students may understand these defects, the unsatisfying and disturbing effect of them is felt more or less by many others.

The quality of external impressions, carried by the special senses to the brain, is reflected from thence throughout the general nervous system. In this way, pleasant or disagreeable sights, sounds, smells or other impressions, react upon the whole body. The influence is often very marked, as every cell shares in the agreeable or repugnant sensation. The pronounced effect upon the health and spirits of great joy or sorrow, or intense passion or emotion, is well known. Similar in kind, if less marked in degree, is the chronic effect of less personal and less vivid impressions which persistently react upon the body through the nervous system.

The sensations of great sorrow or physical suffering or of great happiness tend to monopolize the feeling, for the time, so that all else is forgotten or sensed only as unreality. However, each experience, as felt in turn, is but one of many phases of feeling, of all of which the Perceiver within is aware. This power to perceive and feel and know, great enough to comprehend and respond to the whole range of feeling, always inheres in the real inner nature, however much individuals may vary in partially expressing it. It is this subconscious knowledge, that completeness is possible, and that harmonious action is natural, which makes one intuitively unsatisfied with imperfection. It is this subconscious self which is disturbed by the disorderly or fragmentary phases of truth in form or color or sound which lack complementary lines or colors or tones.

A certain rhythm is natural to healthy functions, and a condition of equilibrium is the normal state of the brain and nervous system. The heart's rhythmic contraction and dilation are typical of the action of other tissues. The booming sound of ocean waves is restful, because it tells of orderly, crescendo movement up to a poised climax, and then the regular diminuendo of sound, in keeping with the diminishing expenditure of force. There is a restful finish in the blending notes of a bird's song and in many pleasing nature sounds. But the sudden, shrill call or cry of birds or beasts of prey jar upon the inner ear by their abrupt imperfection and inharmony of sound made up of unrelated notes.

At a distance, the sounds of a city are so far blended that the composite result is not unpleasant. But within the busy streets, the ear is constantly assailed by a succession of abrupt, unrelated, discordant

and shrill sounds. Each one insistently challenges the attention to its fragmentary story of city life. The imperative gong on street cars, the rasping rattle of trucks over the pavement, the sharp clang of bells, the shrill cry of hucksters, the discordant din of elevated trains, the threat of automobile horns, the piercing note of whistles, and many other alarms, keep up the auditory assault. Each discordant tone of the unrelated series demands the attention, which is constantly disappointed by the specific incompleteness and general inharmony.

To the suburban visitor the city noises are distracting and wearisome. Not only his brain feels the excitement of an intruding confusion of unusual sounds, but the brain also telegraphs the sense of lack and discord to every nerve and thus to every cell. No wonder that the noise puts his "nerves on edge." As the nerves are everywhere in the body, there is a general feeling of restless tension and a subconscious straining to catch the missing rhythm in this excess of sound. The music of a good band is a decided help to weary, disheartened troops on the march. But abrupt, discordant sounds are irritating and exhausting. This is felt especially by the sensitive, the sick and the very young, all of whom have impressionable nervous systems. It is easy to see why such noise would distinctly affect their nervous poise, their health and dispositions.

The efforts to change the discordant tone of competition, to which civic life is so largely keyed, to the more harmonious and rhythmic movement of co-operation is in line with the natural healthy action of the body politic. The dominating and unrelated tone of the man or of the corporation that would overpower all others, reacts injuriously upon both the hearers and the makers of it. In keeping with movements that make for social harmony and completeness are the finer phases of sanitation as related to sound. Nature moves rhythmically in her own realms. Man, in making the town, instinctively strikes the keynote of his own quality in the busy streets.

Harmony and unity of tone and of action belong to the City Beautiful, because they are an intrinsic part of life and not an artificial acquisition or luxury. The physical health, the mental poise and the moral status, are all stimulated, strengthened and enriched by the satisfying sense of completeness and harmony. When the full value of this fact is appreciated, the resulting desire to work it out in detail will easily find the way and the means.

THE MUSICAL WORLD: by Charles J. Ryan



HUMORIST once said that Wagner's music "was not so bad as it sounds!" but it is to be feared that the new "Futurist" music which has now broken out in all its fury, is, if possible, worse than it sounds. In the sister arts of painting and sculpture the extraordinary crazes known as "Futurism," "Cubism," and "Post-Impressionism," now raging in some European countries, have seemingly aroused, by suggestion, a similar, though less vigorous, revolt against reason in the musical sphere. Some of the critics, rather timorous in consequence of the mistaken judgment of their predecessors in the case of Wagner, are hesitating to condemn the new school of noise, which is miscalled music, but the alienists are not so reticent, especially in their criticisms of the pictorial atrocities, which they say are to be found in luxuriance in any lunatic asylum. No doubt some of the patients would produce excellent specimens of "Futurist" music if they had a full orchestra to control! A prominent German "Futurist" had a new work produced in London recently, and the papers speak of it in terms of utter bewilderment or ridicule. But that Sir Henry Wood conducted the orchestra with perfect gravity and decorum no one would have accepted the entertainment as anything but a huge joke. A prominent "Futurist" painter remarked recently, in answer to the question as to where the beauty was supposed to lie in his works, "Beauty! what has that to do with Art?" and the New Musicians must have taken that paradoxical saying to heart. Melody they despise. The London audience that listened with hilarity to the weird sounds produced at the Schönberg performance, responded with hisses — not for the accomplished players, who did their best.

The Etude, a well-known American musical magazine, in a recent issue publishes a remarkable editorial article which shows a profound sense of the high civilizing mission of good music and the terrible dangers of low music, particularly when associated with coarse and suggestive words. It is an earnest appeal to all right-thinking people to use their influence in purifying the public taste. The writer says:

Startling as it may seem, one of the leading ways in which the vice of New York communicates with the country as a whole is through the venal profanation of music and the stage. . . . Music born and bred in dives, coupled with unthinkable words, sneaks into the home through the medium of many questionable theatrical performances.

After referring to certain phases of exceeding vileness in so-called "entertainment" rampant in New York, particularly emphasizing the unspeakably obscene songs, he continues in his advice to teachers:

The theater is becoming more powerful in its hold than ever. It is your responsibility to see that this influence is safeguarded. You cannot afford to be passive. You must, above all things, never neglect an opportunity to instil a spirit of personal nobility in your young friends which will make them shun the shows coming from the putrid theatrical dung-heaps, and patronize those which do provide real drama, worthy music, and inspiring fun, but all without degrading. We have a right to demand that the arbiters of our theatrical entertainment be something more than men with barren minds, diseased bodies, and souls drowned in mercenary licentiousness. . . . Theatrical performers virtually live upon applause. Let self-respecting people lose no opportunity to show their attitude towards music and plays surrounding suggestive ideas and the managers will soon have their ears to the ground. . . . Let us have the privilege of working with the forces which will remove the contemptible proofs of shame in our New World metropolis, proofs which, alas, have given most foreign peoples an entirely mistaken idea of the full measure of uprightness and personal integrity, for ever the attributes most cherished by the greater number of those who are proud to call themselves Americans.

Another paper, which has a very large circulation in California, recently devoted a leading article to an appeal to right-thinking people — parents above all — to use every effort to put down the foul songs and dances which are flooding the country. It says:

The vicious songs now heard freely in public would have shocked our fathers and grandfathers as an open insult. They should have the same effect today.

and aptly quotes Pope's lines:

Vice is a monster of so frightful a mien
As to be hated but needs to be seen,
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.

The most deplorable thing about perverted music is that as sound is a creative power, when it is used for depraved purposes it is more deadly than pictorial or literary art. The human voice is the most potent of all forms of sound for it carries something of the personal magnetism of the performer, and so a dissolute song, sung with emotional passion actually calls up forces which actively disintegrate the better ideals taking form in the characters of young people. Surely it is time that reformers ceased to spend such torrents of energy upon

relatively immaterial questions, and turned some of their energies to remedy this disease in the national body, a disease which is far more injurious to the rising generation than many of the physical diseases against which such vigorous war is being waged by the medical profession.

A very wise opinion upon the importance of good music in the home was given lately by Mr. Walter Damrosch, the Leader of the New York Symphony Orchestra. Speaking of the lack of family music or art of any kind in the average American home, and the want of cultivation of the finer things in life among even those whose social and financial position would justify the expectation of real, not feigned culture, and the fact that the wealthy are beginning to discover that riches do not necessarily make for domestic concord, he urged that every child, boys as well as girls, should be reared in the atmosphere of good music, so that the better part of the nature would receive encouragement. He said that in this country there is a habit of discussing the price of bacon and eggs or the unpleasant happenings of the day when the family meet in the evening, which is not so common in Europe, where there is a greater appreciation of the arts, and where, in consequence, greater attention is given to them in family life. Mr. Damrosch and his brother have done a great deal to bring the finest music into the life of the people, and he speaks of what he knows to be a real remedy for many ills.

According to Beatrice Grimshaw, in her brilliant account of life in the Southern Pacific Islands, the natives of most of the civilized or fairly civilized settlements, where a few hours work a week will provide everything needful for a comfortable existence, have an excellent way of disposing of much of their spare leisure. They assemble in large groups and spend hours in singing part songs. They are naturally musical and their voices are extremely powerful and sweet. They sing all kinds of music, including hymns, and songs of their own composition, many of which are most beautiful. At times they become so highly wrought up with musical enthusiasm as to ignore utterly the passage of time, and to continue singing through the night and for part of the next day. How it is that their voices can hold out is a marvel. Miss Grimshaw gives the notes of one of the most popular native melodies — a haunting plaintive tune of great beauty. The effect of this wholesome method of amusement must be excellent.

WHAT IS DEATH? by a Student



DEATH is one of the events which serve continually to remind us of the mysterious realities that underlie the veil of appearances. It shows us how inadequate is present knowledge to cope with the essential problems of existence. But nature and actuality cannot be limited by the limits of our knowledge; and it is not surprising that there should be a great gap between what is and what we know, when we consider how slight is the compass of our knowledge. We have our science; but, great as its achievements are within its own sphere, that sphere is restricted in a way that precludes it from throwing light on these deeper questions. And we have theology; which, however, offers us dogmas rather than explanations. Between the two we are therefore left in the dark on such problems as that of death.

It is proposed here to illustrate the perplexity of current thought on this by referring to some remarks on the subject of death in a medical journal; and then to show how the Theosophical teachings throw light on the matter. But it must be understood that the Theosophical teachings are not put forward as dogmas; they are offered for what they may be worth as explanations. They are not new inventions, but a restatement of ancient doctrines in modern terms.

The writer in the medical journal, in discussing death, has to try to define life. As usual, he uses this word in two senses: first abstractly, to denote the condition of being alive; as an example of which definition he quotes Spencer's well-known description of life as "the continual adjustment of internal conditions to external conditions." This, however, is a mere description and does not tell us what we want. We want a definition of life as a concrete force or power or essence, residing in the atoms or elsewhere, and producing all the phenomena which are above defined as constituting "life."

The writer shows that after what we call death has taken place, life still continues in the cells of the body. Thus life cannot be defined as the mere totality of the separate lives of the cells; for it is evident that something has withdrawn. He refers to conditions of trance and anaesthesia, asking what is the condition then. He considers that what we call death is only one stage in a gradual process. A frog goes on living and moving after it is decapitated, so life cannot have its exclusive domain in the brain. In what does the life or death of a seed consist? These are a few of the questions the writer asks him-

self; and, without quoting more, we may take them as typical instances of the kind of difficulty which modern thought encounters.

It is evident that life is of many grades and kinds. At death, after the personal life of the man has withdrawn, the cell-life continues for a time. During sleep and trance, the normal waking-life disappears, but the animal life goes on. Plants have a kind of life which has many things in common with animal life, but in others respects is different. Minerals, again, exhibit another degree of life, sufficient to enable them to grow, assume symmetrical shapes, manifest affinities; and a crystal or a metal may die and crumble to amorphous dust. Electricity and other such forces may be considered as grades of life; or perhaps it might be better to class these forces together with the life-forces under some third and common term. Briefly, there is a cosmic life-force, whose manifestations are apparent everywhere, assuming manifold forms in accordance with certain conditions.

At this point we have to take into account a necessary conception to which modern science is for the most part a stranger — that of the *vehicle* of life. In animated beings this is what Theosophy calls the *linga-sarîra* or plastic double. It is composed of finer substance and resides within the physical body, its atoms being within the inter-spaces of the physical atoms. Our recent studies in the corpuscular theory of light and electricity may help us to an understanding of this. The *linga-sarîra* is, as it were, a web upon which the life-forces build the physical body, like a warp through which the shuttle weaves the threads that complete the fabric. Without the presence of the *linga-sarîra* the vital force cannot act upon the body. During trance and sleep there is a partial withdrawal of the *linga-sarîra*, and this results in an inhibition of the full waking consciousness, though the connexion still remains close enough to enable the animal functions to continue. At death the *linga-sarîra* wholly withdraws — the “silver thread is broken” and cannot be restored — and so the life-forces can no longer act as a whole, but only in the separate cells, and the body begins to fall to pieces. The *linga-sarîra* is only just outside the range of visibility, and recent advances in science give promise of our being able to see it by means of ultra-violet light. Certain of the medieval philosophers give directions how to “raise the spirit of a plant,” as they call it, from the ashes (see *Zanoni*); and this illustrates the fact that even a plant must have such an ethereal double for the life-forces to act through. It is this which makes the differ-

ence between a living plant and a mere fabric of petals and leaves glued together; it is the presence or absence of this which makes the difference between a live plant and a dead one. When the model-body withdraws, the life cannot act as a whole, and the plant begins to decay. It is this that lies hid in the seed, enabling it to unfold into the form appropriate to its species.

Human death is indeed a gradual process. The *linga-sarîra* withdraws from the body, but remains itself intact for a while longer. The ancients knew this, and that apparent death was not the real end; and they observed certain ceremonials intended to provide for the security of both the defunct and the living. They were aware that under some conditions, the *linga-sarîra*, vitalized by a remnant of the vitality, quickened by strong animal desires, might live on as a spook and haunt the purlieus of the living, drawing a ghoulish vitality perhaps from weak and mediumistic persons. Hence the ceremonies for "laying the ghost"; hence cremation, which, by destroying the body, prevents all possibility of an abnormal *rapport* between the shade and its abandoned tenement. We can only touch the subject here, but fuller details may be found in *The Theosophical Manuals*. This will suffice to show that there is much to be gained from a study of Theosophy, and that modern conjecture stands in much need thereof.

In considering death we may begin with the death of a crystal or a metal. These will crumble to dust, which shows that the "soul" of the mineral, so to say, has departed. Something has withdrawn which made the mineral a definite whole with characteristic properties, and now merely the inert matter remains. Consistency demands that we grant even the mineral a soul of some sort, apart from the matter, capable of pre-existing and of existing after the death of the mineral; able to reclothe itself with matter, thus producing more of the mineral. But the word "soul" would be misleading so applied; let us call it the "mineral monad." In a plant there can be a vegetable death, causing the plant to crumble into constituent solids, liquids, and gases; and there might afterwards be a mineral death for these mineral constituents. In animals, the animal life will die, and yet the vegetative life of the hair go on. In man, the human life may depart, yet the life in the animal cells go on, as in a trance.

But the question of human death has to be studied in the light of the teachings about the "Seven Principles of Man." The seven consist of the Higher Triad and the Lower Quaternary. The lower qua-

ternary consists of the physical body, the *linga-śarīra*, the vital principle, and the animal soul. Animals have these four principles, and these four constitute the animal part of man. But in man the higher triad plays an essential part. This consist of the *Manas*, or higher mind, the *Buddhi*, or Spiritual Soul, and *Ātman*, or Spirit. The nature of these principles and the part they severally play in human life are subjects to be mastered by Theosophical study. The essential point in our present connexion is that which concerns death. It is life that holds together all the seven principles in one whole. At death the bond is loosed; it is as though the pin were drawn out and man falls into three parts: the body, which decays; the shade, which also decays, but somewhat later; and the immortal entity, consisting of the higher principles, which departs to its appropriate sphere, as to which further information can be gleaned from Theosophical books.

Death claims our attention under two aspects: as a personal prospect, and as a bereavement. With regard to the first, we must cultivate the Soul-life more while we are yet living, if we would know more about its condition after death; but in any case let us regard death as a natural process and repudiate all apprehension with regard to it. As to bereavement, all life is full of shocks, and this is but one of them. Yet the shock is founded more on feelings than on reason; for we outlive it and the bitterness fades with the fading memory. Our human nature clings to existent and familiar associations, whether of home, friends, possession, habits, or what not. But the law of continual change and progress thwarts our desires. The remedy is to fix one's desires on that which changes not — this is an eternal maxim. Here is Peace; here is rest; and Love is immortal.



THE TENDENCY of modern civilization is a reaction towards a development of those qualities which conduce to the success in life of man as an animal in the struggle for animal existence. Theosophy seeks to develop the human nature in man in addition to the animal, and at the sacrifice of the superfluous animality which modern life and materialistic teachings have developed to a degree which is abnormal for the human being at this stage of his progress. — *H. P. Blavatsky*

KARMA: by William Q. Judge

I. THOUGHTS ON KARMA

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VERY day in life we see people overtaken by circumstances either good or bad and coming in blocks all at once or scattered over long periods of time. Some are for a whole life in a miserable condition, and others for many years the very reverse; while still others are miserable or happy by snatches. I speak, of course, of the circumstances of life irrespective of the effect on the mind of the person, for it may often be that a man is not unhappy under adverse circumstances, and some are able to extract good from the very strait lines they are put within. Now all this is the Karma of those who are the experiencers, and therefore we ask ourselves if Karma may fall in a lump or may be strung out over a long space of years. And the question is also asked if the circumstances of this life are the sum total result of the life which has immediately preceded it.

There is a little story told to a German mystic in this century by an old man, another mystic, when asked the meaning of the verse in the Bible which says that the sins of the father will be visited on the children to the third and fourth generation. He said: "There was once an Eastern king who had one son, and this son committed a deed the penalty of which was that he should be killed by a great stone thrown upon him. But as it was seen that this would not repair the wrong nor give to the offender the chance to be a better man, the counsellors of the king advised that the stone should be broken into small pieces, and those be thrown at the son, and at his children and grandchildren as they were able to bear it. It was so done, and all were in some sense sufferers yet none were destroyed." It was argued, of course, in this case that the children and grandchildren could not have been born in the family of the prince if they had not had some hand in the past, in other lives, in the formation of his character, and for that reason they should share to some extent in his punishment. In no other way than this can the Christian verses be understood if we are to attribute justice to the God of the Christians.

Each Ego is attracted to the body in which he will meet his just deserts, but also for another reason. That is, that not only is the body to give opportunity for his just reward or punishment, but also for that he in the past was connected with the family in which the

body was born, and the stream of heredity to which it belongs is his too. It is therefore a question not alone of desert and similarity, but one of responsibility. Justice orders that the Ego shall suffer or enjoy irrespective of what family he comes to; similarity decrees that he shall come to the family in which there is some characteristic similar to one or many of his and thus having a drawing power; but responsibility, which is compounded of justice, directs that the Ego shall come to the race or the nation or the family to which its responsibility lies for the part taken by it in other lives in forming of the general character, or affecting that physical stream of heredity that has so much influence on those who are involved in it. Therefore it is just that even the grandchildren shall suffer if they in the past have had a hand in molding the family or even in bringing about a social order that is detrimental to those who fall into it through incarnation. I use the word responsibility to indicate something composed of similarity and justice. It may be described by other words probably quite as well, and in the present state of the English language very likely will be. An Ego may have no direct responsibility for a family, national, or race condition, and yet be drawn into incarnation there. In such an event it is similarity of character which causes the place of rebirth, for the being coming to the abode of mortals is drawn like electricity along the path of least resistance and of greatest conductivity. But where the reincarnating Ego is directly responsible for family or race conditions, it will decide itself, upon exact principles of justice and in order to meet its obligations, to be reborn where it shall receive, as grandchild if you will, physically or otherwise the results of its former acts. This decision is made at the emergence from Devachan. It is thus entirely just, no matter whether the new physical brain is able or not to pick up the lost threads of memory.

So today, in our civilization, we are all under the penalty of our forefathers' sins, living in bodies which medical science has shown are sown with diseases of brain and flesh and blood coming in the turbid stream of heredity through the centuries. These disturbances were brought about by ourselves in other centuries, in ignorance, perhaps, of consequences so far-reaching, but that ignorance lessens only the higher moral responsibility and tends to confine the results to physical suffering. This can very well lead, as it often does, to efforts on the part of many reincarnating Egos in the direction of general reform.

It was through a belief in this that the ancients attempted to form and keep up in India a pure family stream such as the highest caste of Brahmin. For they knew that if such a clean family line could be kept existing for many centuries, it would develop the power of repelling Egos on the way to rebirth if they were not in character up to the standard of that stream of life. Thus only teachers by nature, of high moral and spiritual elevation, would come upon the scene to act as regenerators and saviors for all other classes. But under the iron rule of cyclic law this degenerated in time, leaving now only an imitation of the real thing.

A variation of the Eastern story told above is that the advice of the king's counsellors was that the broken stone should be cast at the prince. This was done, and the result was that he was not killed but suffered while the pieces were being thrown. It gives another Karmic law, that is, that a given amount of force of a Karmic character may be thrown at one or fall upon one at once, in bulk, so to say, or may be divided up into smaller pieces, the sum of which represents the whole mass of Karmic force. And so we see it in life. Men suffer through many years an amount of adverse Karma which, if it were to fall all at once, would crush them. Others for a long time have general good fortune that might unseat the reason if experienced in one day; and the latter happens also, for we know of those who have been destroyed by the sudden coming of what is called great good fortune.

This law is seen also in physics. A piece of glass may be broken at once by a single blow, or the same amount of force may be put into a number of taps continuously repeated, but leave the glass unbroken. And with the emotions we observe the same law followed by even the most ignorant, for we do not tell bad news at once to the person who is the sufferer, but get at it slowly by degrees; and often when disaster is suddenly heard of, the person who hears it is prostrated. In both cases the sorrow caused is the same, but the method of imparting the news differs. Indeed, in whatever direction we look, this law is observed to work. It is universal, and it ought to be applied to Karma as well as to anything else.

Whether the life we are now living is the net result of the one just preceding is answered by Patanjali in his 8th and 9th aphorisms, Book IV.

“From these works there results, in every incarnation, a manifestation of only those mental deposits which can come to fructification in the environment provided. Although the manifestation of mental deposits may be intercepted by unsuitable environments, differing as to class, place, and time, there is an immediate relation between them, because the memory and the train of self-reproductive thought are identical,” and also by other doctrines of the ancients. When a body is taken up, only that sort of Karma which can operate through it will make itself felt. This is what Patanjali means. The “environment” is the body, with the mind, the plastic nature, and the emotions and desires. Hence one may have been great or the reverse in the preceding life, and now have only the environment which will serve for the exhaustion of some Karma left over from lives many incarnations distant. This unexhausted Karma is known as stored-up Karma. It may or may not come into operation now, and it can also be brought out into view by violent efforts of the mind leading to such changes as to alter the bodily apparatus and make it equivalent to a new body. But as the majority of men are lazy of mind and nature, they suffer themselves to run with the great family or national stream, and so through one life make no changes of this inner nature. Karma in their cases operates through what Patanjali calls “mental deposits.” These are the net results stored from each life by *Manas*. For as body dies, taking brain with it, there can be no storage there nor means of connecting with the next earth-life; the division known as *Kama* is dissipated or purged away together with astral body at some time before rebirth; astral body retains nothing — as a general rule — for the new life, and the value or summation of those skandhas which belong to *Kama* is concentrated and deposited in *Manas* or the mind. So, when the immortal being returns, he is really *Manas-Buddhi-Atma* seeking a new environment which is found in a new body, *prana*, *Kama*, and astral double. Hence, and because under the sway of cyclic law, the reincarnation can only furnish an engine of a horse-power, so to say, which is very much lower than the potential energies stored in *Manas*, and thus there remain unexhausted “mental deposits,” or unexhausted Karma. The Ego may therefore be expending a certain line of Karma, always bringing it to similar environments until that class of Karma shall be so exhausted or weakened as to permit of another set of “mental deposits” to preponderate, whereupon the next incarnation will be in a different environment

which shall give opportunity for the new set of deposits to bring about new or different Karma.

The object that is indicated for life by all this is, so to live and think during each life as to generate no new Karma, or cause for bondage, while one is working off the stock in hand, in order that on closing each life-account one shall have wiped off so much as that permits. The old "mental deposits" will thus gradually move up into action and exhaustion from life to life, at last leaving the man in a condition where he can master all and step into true consciousness, prepared to renounce final reward in order that he may remain with humanity, making no new Karma himself and helping others along the steep road to perfection.

II. APHORISMS ON KARMA

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THERE is no Karma unless there is a being to make it or feel its effects.

KARMA is the adjustment of effects flowing from causes, during which the being upon whom and through whom that adjustment is effected experiences pain or pleasure.

KARMA is an undeviating and unerring tendency in the Universe to restore equilibrium, and it operates incessantly.

KARMA operates on all things and beings from the minutest conceivable atom up to Brahma. Proceeding in the three worlds of men, gods, and the elemental beings, no spot in the manifested universe is exempt from its sway.

KARMA is not subject to time, and therefore he who knows what is the ultimate division of time in this Universe knows Karma.

FOR ALL other men Karma is in its essential nature unknown and unknowable.

BUT ITS action may be known by calculation from cause to effect; and this calculation is possible because the effect is wrapped up in and is not succedent to the cause.

KARMIC causes already set in motion must be allowed to sweep on until exhausted, but this permits no man to refuse to help his fellows and every sentient being.

THE effects may be counteracted or mitigated by the thoughts and acts of oneself or of another, and then the resulting effects represent

the combination and interaction of the whole number of causes involved in producing the effects.

IN THE life of worlds, races, nations, and individuals, Karma cannot act unless there is an appropriate instrument provided for its action.

AND until such appropriate instrument is found, that Karma related to it remains unexpended.

WHILE a man is experiencing Karma in the instrument provided, his other unexpended Karma is not exhausted through other beings or means, but is held reserved for future operation; and lapse of time during which no operation of that Karma is felt causes no deterioration in its force or change in its nature.

THE appropriateness of an instrument for the operation of Karma consists in the exact connexion and relation of the Karma with the body, mind, intellectual and psychical nature acquired for use by the Ego in any life.

EVERY instrument used by any Ego in any life is appropriate to the Karma operating through it.

CHANGES may occur in the instrument during one life so as to make it appropriate for a new class of Karma, and this may take place in two ways: (*a*) through intensity of thought and the power of a vow, and (*b*) through natural alterations due to complete exhaustion of old causes.

AS BODY and mind and soul have each a power of independent action, any one of these may exhaust, independently of the others, some Karmic causes more remote from or nearer to the time of their inception than those operating through other channels.

KARMA is both merciful and just. Mercy and Justice are only opposite poles of a single whole; and Mercy without Justice is not possible in the operations of Karma. That which man calls Mercy and Justice is defective, errant, and impure.

KARMA may be of three sorts: (*a*) Presently operative in this life through the appropriate instruments; (*b*) that which is being made or stored up to be exhausted in the future; (*c*) Karma held over from past life or lives and not operating yet because inhibited by inappropriateness of the instrument in use by the Ego, or by the force of Karma now operating.

THREE fields of operation are used in each being by Karma: (a) the body and the circumstances; (b) the mind and intellect; (c) the psychic and astral planes.

HELD-OVER Karma or present Karma may each, or both at once, operate in all of the three fields of Karmic operation at once, or in either of those fields a different class of Karma from that using the others may operate at the same time.

BIRTH into any sort of body and to obtain the fruits of any sort of Karma is due to the preponderance of the line of Karmic tendency.

THE SWAY of Karmic tendency will influence the incarnation of an Ego, or any family of Egos, for three lives at least, when measures of repression, elimination, or counteraction are not adopted.

MEASURES taken by an Ego to repress tendency, eliminate defects, and to counteract by setting up different causes, will alter the sway of Karmic tendency and shorten its influence in accordance with the strength or weakness of the efforts expended in carrying out the measures adopted.

NO MAN but a sage or true seer can judge another's Karma. Hence while each receives his deserts appearances may deceive, and birth into poverty or heavy trial may not be punishment for bad Karma, for Egos continually incarnate into poor surroundings where they experience difficulties and trials which are for the discipline of the Ego and result in strength, fortitude, and sympathy.

RACE KARMA influences each unit in the race through the law of Distribution. National Karma operates on the members of the nation by the same law more concentrated. Family Karma governs only with a nation where families have been kept pure and distinct; for in any nation where there is a mixture of family — as obtains in each Kaliyuga period — family Karma is in general distributed over a nation. But even at such periods some families remain coherent for long periods, and then the members feel the sway of family Karma. The word "family" may include several smaller families.

KARMA operates to produce cataclysms of nature by concatenation through the mental and astral planes of being. A cataclysm may be traced to an immediate physical cause such as internal fire and atmospheric disturbance, but these have been brought on by the disturbance created through the dynamic power of human thought.

ARCHAEOLOGICAL NOTES: by Archaeologist

CAVE-PAINTINGS AS MAGICAL SIGNS



THE paintings of animals, found on the walls of caves, and executed by prehistoric races, are considered by one writer to have had a magical purpose. They were drawn for the purpose of securing the multiplication of the particular species represented; for these species are food-animals. Though this writer, as appears from his other remarks, evidently has a fad with regard to ancient magic, and seeks to make too much of it, just as some writers have the "solar myth" fad, others, linguistic fads, and so on; yet his idea recommends itself as reasonable. We are reminded of a Tibetan ceremony described by Huc in his *Travels*, wherein some lamas proceed to the precipitous brow of a lofty mountain, and there, with many prayers, cast out upon the breeze pieces of paper inscribed with pictures of horses. This ceremony is called "sending horses to travelers." Perhaps other kinds of rock-pictures might be explained similarly; those, for instance, which consist of well-known geometrical symbols. In Tibet the *mani* is inscribed all over the country. The use of emblems survives among us; for although we do not understand their magical use, a race-memory impels us to keep them up. Ceremonial is all that survives of the ancient sacred science to which it pertained; but the forgotten knowledge is destined to be recovered. At present, however, we are less concerned with such science than with the securing of such moral conditions as will render its possession safe.

SARDINIA AND THE HOPIS

WE LEARN that a study of the *nuraghi* or conical monuments of Sardinia has been made by Leopold von Schölzer, and attention has again been called to their remarkable resemblance to certain megalithic structures in Palestine. The writer comes to the conclusion that they were *built for the living rather than the dead*, that they were dwelling-places, and not tombs. They were built in the first instance for defense, he thinks.

This is a step forward from the idea that every ancient building containing bones was built for a tomb; if we were always to infer the original purpose of a building from the kind of débris found within its dismantled walls, we should often be led to strange results. A wrong start leads to a deviating course, and accordingly we find that

those who have started the tomb theory have gone on to imagine motives for the erection of such costly and inappropriate monuments; and thus death and burial have frequently figured as the principal interests in life of certain ancient peoples. As to the defense theory, we have to be equally guarded; Dr. George Wharton James has shown that the reason why some Red Men made the entrances to their community-dwellings so small was that they could not find any slabs wide enough to close a large entrance.

These towers are found all over Sardinia to the number of about 3000. They are truncated cones of the hardest material the island supplies, roughly hewn in large blocks, laid in horizontal courses, but not cemented. Ingress is obtained by a low entrance at the base; and if there are two or three stories, there is a spiral stairway.

The clue to their meaning is to be found in their close resemblance to the structures of the ancient cliff-dwellers of America and of the Hopis and Zunis of today. Like the latter, they cover underground chambers; and in these chambers have been found the same kind of votive images and gifts as in the American shrines. We know that the present-day American chambers are used as secret chambers for mystic rites and initiations and this gives a hint as to the original purpose of all such structures, wherever found. They were sanctuaries.

The widespread diffusion of these structures is but one of many evidences of the existence of a common culture, or at least of a culture of common origin, in all parts of the world in ancient times. The stage in time to which these particular structures belong was one at which the Mysteries had been driven into seclusion. Christians will be reminded of the catacombs wherein Christian rites were practised at Rome, though in this case they were primarily burial places. It will be futile to base any special theory on the analogy between these Sardinian monuments and those in Palestine, in view of the fact that similar analogies can be traced with structures in many other parts of the world, as for instance the American Indian ones already mentioned, the Brugh na Boinne of Ireland, some of the monuments of the Morbihan in Brittany, or the Treasury of Atreus at Mykenae. The subject must be studied as a whole, not piecemeal, otherwise we shall have as many theories as archaeologists.

In Sardinia too are the celebrated "Giants' Graves," with coffins large enough for bodies over nine feet long, reminding us of the Hün- engräben in Germany and many other remains tending to prove the

existence of gigantic prehistoric races. That some of the Atlantean races were of mighty stature and that they transmitted some of their size to their descendants is part of the teaching in *The Secret Doctrine*.

DID CAVE-MEN BUILD THE DOLMENS?

IN THE course of an interesting description of the megalithic monuments of France, M. Jacques Boyer in *The Scientific American* frankly confesses our ignorance of the means employed by the builders in transporting and erecting these monuments. His main difficulty, however, lies in the assumption that the builders were cave-men; and it would seem that the better plan is to abandon that hypothesis rather than seek to maintain it in the teeth of such overwhelming evidence to the contrary effect. He writes as follows:

The methods employed by these prehistoric builders are entirely unknown to us; but experience has demonstrated the possibility of transporting and erecting very heavy masses without the aid of complex machinery or even of ropes. The stone can be raised by means of a series of levers and supported by placing earth beneath it. After the block has been raised to a certain height it can be allowed to glide down a sloping bank of earth plastered with clay; and by repeating these operations, the stone can be transported to an indefinite distance. Possibly the cave-dwellers made use of ropes and round logs, rolling on a path paved with smaller logs or planks. Whatever method was employed, the construction of the megalithic monuments required a spirit of order and discipline.

A French commission has catalogued 4458 dolmens and roofed alleys. As to the size of the blocks and the distance which they must have been transported from the nearest available source, it is mentioned that one weighing 40 tons has been moved 19 miles, and that another has been moved 22 miles. The menhir of Locmariaquer attains a height of 67 feet, and its original weight has been estimated variously at 250 tons and 347 tons — a single granite block. Whatever “experience has demonstrated” as to the movement of large masses by the means suggested, it certainly has not demonstrated it with regard to masses of this size; and imagination fails to picture the system of levers which could accomplish such a result. Again, when we consider the immense number of these monuments the problem becomes still harder to solve on the hypothesis that cave-men were the builders.

In seeking for a better explanation, one more in accordance with the evidence of facts and less hampered by preconceived speculations,

we have first to remember that megalithic monuments are extremely frequent and widespread. They are found in the Mediterranean basin, Denmark, Shetland, Sweden, Germany, Spain, Africa, Palestine, Algeria, Sardinia, Malabar, Russia, Siberia, Peru, and Bolivia. Hence we need a hypothesis that shall cover *all* these facts, not only some of them. We need to find an explanation for this universal outbreak of megalithic monument building at some past epoch in the history of humanity. And the cave-men theory simply will not fit.

But if, in place of the old ideas as to the evolution of the human race — ideas which are fast becoming obsolete, so out of place are they in up-to-date knowledge — we accept the hypothesis that humanity appears in many great Races, lasting perhaps millions of years and passing through all stages of growth, maturity, and decline, then we have an explanation in accordance with the facts. These monuments may be the work of some past race that had reached a higher stage of knowledge than any race at present on earth has yet attained. This does not at all conflict with the idea that cave-men preceded us in our own countries. Probably there always have been such peoples and are still; wherever we look we can find traces of folk who have led a simple wild life. Very likely such people existed side by side with the dolmen builders, and it is certain that many a race has made use of those structures for many a purpose during the ages since they were built. There are many other marvels of ancient skill to be accounted for besides the dolmens; and all alike point to the theory that great civilizations were responsible for them. The astronomical features about many of these structures, which have been investigated by Sir Norman Lockyer and others, also confirm the idea that the builders were in possession of great knowledge. What would cave-men be likely to know about the precession of the equinoxes? Who ever heard of a South Sea Islander setting up an alinement to register the position of the equinoctial points for the benefit of people thousands of years hence? Yet, thanks to the work of these supposed cave-men, we today are able to avail ourselves of their astronomical records.

IRON BEFORE THE “BRONZE AGE”

IN A PAPER on ancient iron and steel, read before the Iron and Steel Institute and contributed to *Engineering*, Sir Robert Hadfield, F. R. S., has a sub-heading entitled, “Opinions of Various Authorities with Regard to the so-called Iron and Bronze Ages.” It is pleasant to think

that the Iron and Steel Institute does not consider archaeology and history as lying outside its province; for in this age of specialization one hears a good deal about the supposed uselessness of collateral information and general culture to a specialist; whereas all the *real* specialists appreciate the necessity of wide knowledge and catholic interests.

Among the authorities quoted is Dr. John Percy, F. R. S., who points out that iron is so rapidly corroded that we cannot expect to find many ancient specimens. He also believed that from metallurgical considerations it is not unreasonable to suppose that the so-called age of iron preceded the age of bronze, or, if not, was concurrent. The bronze requires more skill to produce; whereas a lump of hematite can be reduced in a charcoal fire.

Mr. St. John V. Day, in *The Prehistoric Use of Iron and Steel* (1877), believes that the use of iron is of very ancient origin and preceded the so-called Bronze Age. Iron has been discovered in the Great Pyramid. H. P. Blavatsky mentions this, pointing out that the iron was found where it must have lain since the Pyramid was built, and that Bunsen assigns an age of 20,000 years to that building.

Lepsius points out that the Egyptians must have had steel to do all their elaborate carving of hard granite. If they did not have steel, what did they have? — it is pertinent to ask. Many ancient tablet pictures represent the workmen with carving tools in their hands.

Dr. Percy is again quoted as writing to Mr. Day to make the following statement:

I become more and more confirmed in my opinion that archaeologists have been generally mistaken concerning the so-called Iron Age. I am collecting further information on the subject from time to time, and as yet have met with nothing in opposition to the opinion above mentioned.

The above shows that the familiar system of ages in which the Bronze precedes the Iron is merely a provisional hypothesis, and, as such, liable to modification or complete abandonment as further knowledge may require. There is also the hypothesis that the use of iron may have both preceded and succeeded the use of bronze. This hypothesis is also of importance in connexion with the so-called Stone Ages. It may be admitted that a Stone Age preceded a Metal Age in any given country — say Britain — without implying that the same conditions prevailed at the same times in other parts of the world.

Ancient history affords us ground for the statement that the names of the four metals, Gold, Silver, Bronze, and Iron, were used as sym-

bolical designations for four ages or stages through which, not humanity, but every race and every sub-race of humanity, passes. One writer at least seems to think that the people have used the corresponding metals in each of these ages; for H. P. Blavatsky, in *The Secret Doctrine*, quotes Decharme's *Mythologie de la Grèce Antique* as follows:

The men of the age of Bronze are robust and violent . . . their strength is extreme. They had arms made of bronze, habitations of bronze, used nought but bronze. Iron, the black metal, was yet unknown. — *The Secret Doctrine*, II, 271

But we cannot find any place where H. P. Blavatsky herself states or denies that each metal was used in the age called by its name.

However, the general notion that all humanity has passed through the same successive stages at the same times must be given up. At all times there are people living on the earth in various stages of culture, from that of the Stone Age up to that of the most inventive age; and as it is now, so it must have been in the past. In all probability the use of iron has been discovered, lost, and rediscovered, time and again.

There seems good reason to believe that bronze has been hardened so as to cut like steel, though we are aware that this idea provokes the wrath of some people. Yet the notion that no ancient race could have possessed a metallurgical knowledge which we do not is not founded on any good reason. The idea that so important a secret as the hardening of bronze could not have been lost is equally unsupported. It is matter of experience that discoveries which seem obvious when once discovered have nevertheless remained undiscovered for long periods of scientific research. When we think of the limitless possibilities of metallurgy, it becomes easier to think that ancient races may have had recipes that have been lost and not rediscovered.

Another point is that the properties of metals may not be the same at all times of the world's history. For after all, the belief that the properties of substances are always the same is an assumption; hence one is entitled to assume the contrary. Can it be that in one age iron is the best metal to use, bronze the best metal in another age, and so on with other metals? Iron has many disadvantages, especially its corruptibility; but it is the metal of the day. If copper was ever in the forefront of metallic evolution, so to say, it may well have been superior to iron.

But, speculation apart, it seems clear that the old hard-and-fast classification of Ages was but a temporary peg which has now outlasted its usefulness — though it may have had an exact symbolic meaning as used by the Ancients; and it is encouraging to find men of science relying on facts rather than on the old hypotheses which these facts confute.

MAKING BRICKS WITH STRAW: AN EGYPTIAN SECRET DISCOVERED

WHY did the Israelites, while working under the Egyptians, use straw in the manufacture of bricks? It is usually stated that the straw was used as a mechanically binding agent; but in this case why did not the Egyptians use hair or some one of many other available fibers which would have been much better binders than straw? Also, why did the Israelites, when they could no longer get straw, resort to stubble and find it answer their purpose? (See *Exodus*, chapter v.).

These questions are answered effectively by Edward G. Acheson, SC. D., who, in a paper read before the Society of Chemical Industry, relates his experiments and discoveries on the effect of certain vegetable infusions on the binding powers of clay and graphite. By rare good fortune the writer's language is as lucid and unburdened as his own solutions, so that there is no difficulty in understanding what he means.

As a manufacturer of artificial graphite from coal, he wished to find the best kind of clay for binding this material so as to make crucibles. He found that European clays were better than American for this purpose. Seeking to find the reason, he failed to find it by chemical analysis and therefore resorted to books. The books told him that sedimentary clays were more plastic than residual clays. From this he inferred that the sedimentary clays must have gathered something during the course of their journey to their final resting-place. What was this something? Probably vegetable matter. So the experimenter tried the effect of vegetable infusions on clay, using in his early experiments tannin with kaolin. The result was as desired; the clay became much more plastic. Searching literature for some mention of the subject, he could find only the above-mentioned Biblical reference. Then he determined to try straw, although it contains no tannin; and the result was the same. The action is as follows: the vegetable solution prevents the particles of clay, graphite,

etc., suspended in the water, from coagulating into larger masses — “flocclating,” as the term is. It deflocclates the clay. Hence the particles remain so minute that they form a colloidal solution, and the resulting material, after the water has been removed, is not friable but plastic and binding, owing to the smallness of its particles. Some of his diffusions of graphite in water have stood for more than two years without showing signs of settling. Such diffusions, upon being submitted to an expert with the ultra-microscope, were declared to be of the kind known as colloidal, where the particles are exceedingly minute and in constant motion. Many other materials, both in suspended matter and in vegetable extracts, were tried and found successful.

This certainly throws an interesting light on the passage from *Exodus*, and it is difficult to resist the conclusion that the writer has found its true meaning. There can be no reasonable reply to the contention that ancient civilizations, so richly endowed with capabilities as the Egyptians, must have known of a good many processes and methods of which we are not aware.

INCAS AND EGYPTIANS

C. R. ENOCK, in his book on the Incas, states that they divided the land into three parts, of which one third belonged to the sacred order, another third to the Incas or governing class, and the remaining third to the people. This is exactly what is stated of ancient Egypt, the military class being the one which took the second third. So here we have a close resemblance between East and West, one out of many such resemblances, all of which point back to a community of source for the two civilizations. Of caste systems in general it may be said that a distinction should be drawn between natural and artificial castes. If ever there were times when the knowledge and circumstances of a people enabled them to classify their society in accordance with its natural distinctions, then such people would be in the enjoyment of a natural and harmonious system of castes or grades. Such distinctions, being based on undeniable and universally recognized qualifications, would permit of the passage of individuals, upwards or downwards, from one degree to another, according to merit. Thus there could be no cause of complaint or possibility of injustice. The existence of such a system bespeaks a high degree of culture in the people among whom it prevailed.

DID THE MAYAS OF YUCATAN COME FROM BABYLONIA?

THE Sunday magazine section of a widely-read newspaper has this "flare-head": "Why Science now Believes that the Mysterious Mayas of Yucatan came from Ancient Babylon after the Confusion of Tongues." But we surmise that not a few might deny in the name of science that it holds any such belief. Certainly, if science does believe this, it believes a good many other things as well. By a curious inversion of reasoning, the writer calls the Babylonians "Americans," and adds another caption: "The Tower of Babel Built by Ancient Mexicans"; although his thesis is that the Mayas came *from* Asia.

The chief occasion for this rough-and-ready theorizing is the existence of so many pyramids and terraced mounds in Yucatan, of the shape assigned by tradition to the Tower of Babel, as well as other obvious analogies between Babylonian and Maya culture. But these analogies strike far deeper than that. Whether the Mayas came from Babylonia, or the Babylonians from Yucatan, or both from some other locality — say Egypt, where also there are pyramids — or whether all three came from still another region, are questions which cannot be answered without an extension of the scope of studies. In brief, the past history of humanity, as revealed in the architecture, religious ideas, and symbolism of its many races and sub-races, is a study that demands the greatest possible breadth and comprehensiveness of survey. In this symbolism we discern the remains of a knowledge and culture of far greater antiquity than any of the derivative races we have studied; and we must go back a million years or so to the days when the great Fourth Race was nearing the end of its cycle preparatory to the arrival of the Fifth Race (see *The Secret Doctrine*).

The writer also mentions the legend that one of the seven giants who survived the Deluge erected a pyramidal tower of enormous height for the purpose of storming heaven; but the gods destroyed it with lightning and confounded the languages of the builders. And this, of course, he regards as further evidence that the Mayas came from Asia. Deeper research would have revealed the fact that the legend of the Tower of Babel is more ancient and widely diffused than either one of these two civilizations. Historically, it refers to the attempts of the Atlantean sorcerers, men of gigantic stature and great materiality, to withstand the tide of light and progress in the oncoming Fifth Root-Race by establishing a reign of darkness. This war between the light and dark forces is the same as that represented in so many mytho-

logies, for example those of India, Greece, and Scandinavia. The defeat of these sorcerers was followed by their dispersal, as represented by the multiplicity of tongues. As a symbol of more general application, the Tower of Babel refers to all attempts to gain power by violent and perverse means; for such attempts are in the end always frustrated by the Spiritual powers whose eternal laws they seek to defy. The Lightning-Struck Tower is one of the picture cards in the Tarot pack.

BUDDHISM IN EASTERN TURKESTAN

THAT much material for the reconstruction of ancient history is to come from beneath the desert sands of Central Asia is more than suspected by all archaeologists, and such exploration as has been done in those regions but confirms the belief. That mysterious "cradleland of the Aryans," where the Indo-European family of races is supposed to have once dwelt in unity and whence its various offshoots are thought to have radiated, is placed by some in the neighborhood of Eastern Turkestan. The present profound political changes going on in the far East are destined to unseal many more pages of this ancient record. Eastern Turkestan seems to have played an important part in the introduction of Buddhism into China, and remains of ancient Buddhist culture have been found there. Judging from the fragmentary particulars which historians have pieced together from various scattered sources, the region now known to Europeans as Eastern Turkestan and to Chinese as Sin Kiang must have had a most prominent and eventful history in centuries preceding the Christian era. Somewhere about the third century B. C. there flourished the powerful Buddhist empire of Loulan or Shenshen; the previous inhabitants, called Uigurs and classed as Turkish, having been converted to that religion. The Chinese missionary Hwen-T'sang, as late as 629 A. D., found a well-to-do Buddhist population. But since that date the country must have suffered the fate of so many other parts of Asia. A change in the balance of power permitted of its invasion and ravage by nomad peoples in one of their periodic warlike moods. A physiographical dessication, already progressing as a phase in the cyclic change of seasons, was rapidly precipitated by the destruction of herbage and of irrigation works, and no subsequent civilization was able to occupy the now desolate home of the one that had been ousted. But the barren sand which prevented any further manifestations of the works of man has been performing a double service. From the geological point of

view we know that lands thus rendered uninhabitable sleep the sleep of internal recuperation and generate new resources of fertility against the time when man shall come again and construct fresh irrigation works. Again, these sands are the dry and safe storehouse of countless manuscripts, art-works, and monuments, all waiting to be dug up and interpreted.

Japanese scholars, especially those interested in the antiquities of Buddhism, have long been puzzled about the connexion of Sin Kiang with the introduction of their religion into the far East. Lately they sent out an explorer into Sin Kiang, who has recently returned. In *The Literary Digest* we read an account of an interview he gave to the *Jiji* (Tokyo) of his arduous and interesting adventures. He entered Sin Kiang from Omsk on the Siberian railroad and reached the great desert of Taklamakan, north of Khotan, which covers an area of 93,000 square miles (nearly equal to that of Great Britain), toward the end of 1900. After many experiences with the desert and its inhabitants he reached the site of the ancient Loulan and commenced his excavations. He was rewarded by many valuable finds, including Buddhist books and sacred statues and paintings, buried among the débris of what seemed to be Buddhist temples, scores of feet below the surface. Also he has found a number of documents in the Uigur language, which will prove valuable not only for Buddhist scholars but for philologists.

In speaking of Buddhism, we have to bear in mind that the name stands for many things that are by no means the same. When we trace religions back towards their sources we recede ever farther from the stage of the later dogmatic perversions, adaptations, and diversities, and approach ever nearer to the place where the religion (as a separate cult) diverged from that source which is the common origin of all religions — the great Wisdom-Religion or Secret Doctrine of antiquity. And we are apt to be deceived by similarity of symbolism into too close an identification of the modern sects with their origin. Statues representing sages seated in one of the postures of contemplation are called "Buddhas," a name that is perhaps justifiable if we take the word "Buddha" to denote *a* sage or *a* divine incarnation, instead of a particular one such as Gautama, the last Buddha. It is pertinent here to remark that what is known to archaeologists as the "beau relief," found in Yucatan, is strikingly like the figure of Krishna, even down to minute details of symbolism in the posture and phy-

sique. But should this fact be taken as indicating that the ancient Hindûs sent missions to Yucatan, or that the Yucatanese sent missions to India? These particular statues from the Taklamakan desert may be statues of Gautama, but the same can hardly be said of all statues which have been called "Buddhas"; as for instance the colossal statues of Bamian in Afghanistan, which are much too ancient, though they have probably been altered by Buddhist monks so as to resemble the conventional Buddha.

But this discovery represents a minute fraction of what lies waiting to be discovered under the sands of Central Asia, where, as H. P. Blavatsky (whose words have been so frequently verified) points out, are concealed the ruins of great empires unknown as yet to our historians. And she adds that the oases of the deserts have secret crypts where there are stored manuscripts which will confirm the teachings of *The Secret Doctrine*.

In view of what archaeology has already achieved since H. P. Blavatsky wrote, and in view of the probability of still greater discoveries in the near future, we had better not be too dogmatic, either in the direction of scepticism or credulity, but confine ourselves to an unprejudiced estimation of the facts.

PHARAOH AND HIS EYE-STRAIN

WE MUST NOT take every item of the menu served up by Sunday editions as being either authoritative scientific opinion or faithfully representative of the views of those authorities which it quotes. Nevertheless this kind of science, authorized or not, does form part of the body of public opinion, and may even exert enough influence to threaten outbreaks of experimental legislation on the part of cranks. Hence it constitutes legitimate matter for comment in a review of current thought, even though relegated to the column for paragraphs light and jocose. One such item sets forth how a certain professor, who combines physiology with archaeology, has measured the eyeballs of Egyptian mummies and arrived at the conclusion that the (alleged) cruelty of some of the Pharaohs was due to eye-strain. This complaint, he thinks, was prevalent among the ancient Egyptians, and would cause them to have irritable dispositions; hence the alleged cruelty, which might have been avoided if the Professor could have been there to fit them with suitable spectacles. There must be a good deal of eye-strain in modern civilization, judging by the Moloch of our

industrial methods which sacrifice far more thousands, and far more cruelly, than any Pharaoh ever did. But what evidence is there for this alleged cruelty? Herodotus tells us that a great many workmen were employed for many years, and that the construction of the Red Sea canal cost a comparatively few lives. The Bible narrative tells us that one of the Kings had difficulties with the Israelites, an intrusive race which would not amalgamate. But this, if accurate, measures very small by comparison with the cruelty of which our own times are guilty, so that we are in no position to criticise. Other writers, contemplating the grandeur of ancient Egypt, and completing by their logical imagination the picture so dimly outlined by the ruins, have seen that such magnificence could only be the outcome of a prosperous and happy people and could never have resulted from a system of ruthless peonage. As regards the question of eye-strain, while it is possible to assist moral development greatly by due attention to physical defects, we can never achieve it by physical treatment alone; for, in the vicious circle of interaction between mind and body, the mind is the first and chiefest sinner. We should learn much more about physiology if we broadened our field of study and worked on the mental and moral, as well as the physical, symptoms of the disease.

FRIENDS IN COUNSEL

THE PRISON-HOUSE OF SELFISHNESS: by Amicus



IN an English weekly magazine, which opens its columns to the friendly interchange of views, the airing of grievances, and the bestowal of advice, there has been a correspondence dealing with the case of persons who find themselves marooned in some dreary corner of life, chained to a monotonous occupation, without friends, and without an outlet for their pent-up aspirations and emotions. Discrimination has to be used in judging such cases; for while they include some people who have known real misfortune, they also include some whose sorrows have a less solid foundation. One of these latter is roundly told by another correspondent that his sorrows are due to his own egotism, that he must give up worrying about the condition of his own soul and analysing his sensations; and that if he wants friends he must simply make them. He is informed that he will have to consider what qualities would be pleasing to other people and to cultivate in himself those qualities.

While we must not apply the above ideas too rigidly, it is certain that egotism does lie at the root of a good deal of sorrow; and there are few people who could not profit by the advice given. The first great step, of course, is to realize that egotism *is* the source; that realization alone constitutes half the reform. For as long as the patient is unaware of the nature of his malady he is likely to go on indulging and aggravating it. He will be calling on Providence, or whatever gods there be, to take away from him the cup which all the while he is mixing for his own use; and in the columns of sociable weeklies he will be pouring out his regrets and his appeals for help.

Having realized the egotism of his sorrows and determined to cure it, the first obstacle he will meet is this: he is likely to be as egotistic in his efforts at reform as he was before. Self-consciousness being his besetting sin, his efforts do not remove it but seem even to enhance it. This gives a vivid idea of the *prison-house of selfishness* which we build for ourselves, and how difficult it often is to escape from it. Those people who have built the most elaborate and comfortably furnished prison-house find it most difficult to get out again.

The notion of *sin* has been so much overdone that it is a relief and a help to dwell more on the *folly* of wrong courses. Those who advocate self-seeking are sowing a crop for themselves — building a prison for themselves. The spirit within cries out for the fresh air and light, and offers the boons of friendship, generosity, and sympathy; but the selfish nature, though desiring the boons, is not willing to give up its private pleasures.

The life of service demanded of a student of Theosophy is eminently calculated to help him on the path of true freedom. He has to learn to be less self-centered. Without this safeguard, the attempt to study Theosophy would result in profitless philosophizing, while self-culture would degenerate into morbid introspection and priggishness.

Any one complaining of the solitude of living in lodgings might be answered with the question, "Why not board with a family?" and a candid consideration of this question might reveal to him the reasons why he finds this course undesirable or impossible — namely that he is not sufficiently adaptive. It then remains with him to decide whether he will keep his private joys and sorrows or exchange them for other experiences; for he cannot mix the two.

Our advice, then, is "Be more adaptive."

There are plenty of people even more friendless than you; in fact

everybody is glad to meet a friendly person, but they have no use for a self-absorbed person. What you need is less egotism but more self-confidence, and to regard yourself less as a claimant for sympathy than as a bestower of it to those who need it.

You can step forthwith into a new sphere of life if you will but regard yourself as one of the helpers instead of one of the victims. There is always somebody worse off than you are.

If any one asks, What has the above to do with Theosophy? the answer is that Theosophy may be regarded as the light of common-sense applied to daily life. Much of the knowledge we obtain through intuition is contradicted by conventional dogmas and theories, but Theosophy supports the intuitions and explains them to the understanding. The present question — of egotism *versus* fellow-feeling — is made clearer by a study of the Theosophical teachings about the nature of *Manas*, the “thinker” in man; how it is often shut up in a cave-prison, lighted only by the colored lamps of phantasy and the dull smolderings of desires; and how it may be illumined by a ray from the sun, as it were, so that the dreamer awakes from his heavy dreams. Meditation, rightly understood, is an essential part of a Theosophist’s life; but we must “read, mark, and learn,” before we can “inwardly digest”;* and we gather our material from the book of life. Clearly a student whose meditations should be restricted to the experiences and impressions of a solitary and self-absorbed life would not be able to distil much nectar from his gleanings. It is in our active relations with the duties and social amenities of life that we can best learn to understand the riddle of our self and its relation to other selves. The thinker in us is swayed and tintured by emotions; and when these are of the morbid egotistic kind, illusions arise. It is the larger “Self” that we have to find and develop, not the little personal self.



HE who carries out only those laws established by human minds, who lives that life which is prescribed by the code of mortals and their fallible legislation, chooses as his guiding star a beacon which shines on the ocean of temporary delusions. — *H. P. Blavatsky*

* Words borrowed from the Episcopal prayer-book, but applied to suit our own purposes.

FIRST STEPS ON THE PATH — CO-OPERATION:

by F. J. Dick, M. Inst. C. E.



IN wondering what useful thing could be said about the Path, in view of the wealth of teaching, oral and printed, which surrounds every one of us, one has more or less to fall back on one's own experience — because perhaps it may contain some elements, either helpful as being right, or helpful as being obviously wrong.

For instance, I have never as yet been sufficiently impressed with the need of following the Path for myself — which is obviously wrong; while on the other hand, having from 1887 realized from personal knowledge of William Q. Judge that he and some others were certainly following the Path that would lift humanity out of ignorance of life's laws, it was always a delight to me to see others questioning life, and striving to follow the ideals, and to understand the teachings of Theosophy.

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What chiefly occupied most of during the earlier years of this movement in Ireland was helping to keep the teachings before the public by every possible means. For me the writings of H. P. Blavatsky were so overwhelming that it seemed impossible at the start to digest them properly. Having met H. P. Blavatsky several times, as well as W. Q. Judge, probably more real teaching was absorbed from merely knowing them than could have happened in any other way. The importance to the whole world of these teachings impressed me, I think, more than anything else; so that the continual hum of effort which sounded in Ireland for a number of years, was a source of delight. These were years which, looking back on them, seem like centuries.

We were not under many illusions, I think, about the meaning of the work. We knew well that comrades would come and go, rise and fall, appear and disappear; and that others would work on quietly and unknown, till their last breath, for the recognition ultimately by the whole world of the true practical meaning, as well as the high source, of the Theosophical Movement. Nor did we know then, any more than we do now, who were to stand to the end, or who not.

One thing only, for a long time, seemed absolutely supreme in importance: that the teachings should be kept before the public in every possible way; by public meetings, by dramatic work, by social

gatherings, by the spread of literature, and by arousing discussions in the press.

But on reaching Lomaland, a change seemed to come over the spirit of one's dream, or rather, it was the same generally, *with something added*. One is thrown amid totally new conditions, created by the wise guidance of our Leader, Katherine Tingley; with the inevitable result that one realizes there are other things to be done besides "awakening the world." That was very well, but as the Leader has so often said, we hardly knew enough — to put it very mildly — to continue so Herculean a task beyond a certain point.

Unquestionably, some were repelled by the conditions which surrounded the work of the earlier days — and it was indeed fortunate that the bugle-call sounded when it did.

And so the time came when the members were asked to direct their attention to "Creative Evolution" practically, instead of merely talking about it. I remember saying to the group of students in New York in 1896, that for all the years before, we had been merely talking about what Brotherhood would be like — supposing we *were* to be brotherly. And of course this raises the question of what brotherly conduct really is.

The answer seems to be connected with the motive, and the motive alone. Let us call it the consciousness that we ought to be superior to any possible terrestrial conditions; realizing that this consciousness can be reached when we unitedly feel ourselves attuned to the highest and best elements in all comrades, when there comes a sense of heart-union with those highest and best elements, which will at once give us the power to see beneath the outer mask. For this brotherly feeling, it seems to me, is no sentimental matter at all; and is veiled and obscured most often by the use of words.

When we feel ourselves to be standing face to face with actually immortal beings (incarnate Souls) — beings who know not death — there comes an indescribable and profound sense of awe. If we have but one experience like that — even in a lifetime — it may show us the true meaning of Brotherhood, at least so it seems to me, because it is essentially something far beneath the outer surface of life.

This realized, one places different values on outer conditions. One perceives that it is not less brotherly to keep silence than to talk; also that it is sometimes more brotherly to talk than to keep silence. Moreover one gains easily sufficient confidence to act without too much

regard to opinions; yet with due deference so far as may be to surrounding influences.

What is the Path? Is it not one towards perfectibility? But look at the variety of natures which enshrine the One Self! Clearly we have sooner or later to be Protean in capacity and adaptability. Consequently every phase and trait both in friends and enemies has to be understood (understanding comes alone through experience). Science here may aid us, for like electrical charges repel. So when we feel what is called an unaccountable dislike, it may be simply the exhibition in another of something not yet mastered in one's self. Of course it may have to do with something in the past; but the general principle is about the same.

If we gain the higher position, the deeper view, referred to, the more self-mastery is achieved, the more clearly we can see behind other masks of the One Self; problems of duty and conduct begin to receive clear solutions — especially if we permit the pure bright essence of compassion, the Law of Laws, to radiate in our hearts. Then may awaken the listening ear; and no silent appeal for help will escape it. Thus genuine co-operation will gradually become for us *Life itself* — the very art of living, natural as breathing.

And naturally, in seeking to compel our personalities to obey this higher law of co-operation, it will occur to us that we are in an exceptionally fortunate, as well as responsible position, inasmuch as our path in co-operation lies first and foremost in following the practical hints and definite guidance we have had from our Teacher and Leader; among the most important being those references to matters of minute detail, and to things which our brain-minds sometimes impatiently call rules and regulations. It does not take much intuition to perceive that, if we were thoroughly awake, every one of these things which we sometimes do as it were artificially, would be done spontaneously.

So it is by correcting wrong habits, that the effort arouses and tends to mold better instruments for the purposes of this great movement — which William Q. Judge said, when in Ireland in 1888, is one in response to “a cry of the soul” of humanity. We cannot more truly co-operate than by following our Leader's suggestions.