

# THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. XXX, NO. 1


JANUARY 1926

“SEE the gates of Life and Peace standing open before you, if you have but faith and trust to enter in. But none can enter alone, each must bring with him the sad and sorrowing. None can cross the threshold alone, but must help to bear the burdens of the overburdened, must aid the feeble steps of those who are discouraged, must support those who are bowed down with sin and despair, and as he sends out the radiation of his own joy and strength which he receives from his own aspirations and devotion to his Higher Self, joy and strength and power shall enter into the lives of those others, and together they shall pass through into Life.”

— KATHERINE TINGLEY

## SPIRITUAL POWERS

H. TRAVERS, M. A.

HE following is a typical case, such as one might read in the papers any day; so typical that there could be no danger that we are referring to any particular case. A husband and wife are living happily together with their children, each apparently having the other's affection and confidence. Suddenly the man is found dead by his own hand, with a note saying that he could stand it no longer, and asking his wife's forgiveness for the trouble he is causing her. Or again, it might be the wife who was the suicide, and the husband whose forgiveness was asked.

What must immediately strike all thoughtful people in such a case is our ignorance of one another's minds, even when those minds are perturbed with unendurable sorrow; even when the bonds of affection and intimacy are closest. What becomes of sympathy? Of what practical value is woman's 'intuition'? These words, it would seem, denote things to be talked about, but not supports to lean on in time of need.

Without the least wish to judge harshly, with every desire to be lenient, it could truly be said of that woman — as indeed she would surely say of herself — that having eyes she saw not, and having ears she did not hear. And the man — he could not tell. We say *could not*; but after all, is it not perhaps *would not*, in both cases?

## THE THEOSOPHICAL PATH

How many of us, reviewing our early life, will have to confess that parents were the last people to go to with our *real* troubles? The child has early discovered that the parents, in these most intimate troubles, cannot help — that they do not want to know — that they prefer to deny the existence of evils they cannot mend. And so there soon arises a tacit and mutual conspiracy of silence. Thus is established the custom that the more serious a trouble, the less likely is it to find sympathy!

Here then is explanation enough for such cases as the one cited. It is not *although* the trouble was serious, but *because* it was serious, that it remained all unknown and unsympathized with.

It may perhaps be said that such cases of suicide are comparatively rare, and are magnified into undue prominence by the diligence of modern news collectors. Yes; perhaps the *extreme* cases are comparatively rare; but the cases of mutual lack of knowledge and sympathy, which do not result so tragically, are not rare, and must prevail in varying degrees of intensity to such an extent as to constitute a rule rather than an exception.

Now all this goes to show that, with all our knowledge, we are woefully lacking in certain qualities very essential to our common welfare. It proves that there is a whole range of attainable powers which we have not attained. This may help to convey some idea of what Theosophists mean by *spiritual* powers, as opposed to the *psychic* powers so much run after by some people. One of the original objects of the Theosophical Society was to cultivate the spiritual powers latent in man; but people are apt to think that this means something extraordinary and supernatural. It cannot be too often said that the powers which we should desire are not such as to make us seem great in the eyes of the admiring crowd, or to make us peculiar and different from the rest of humanity. The spiritual powers are natural, not supernatural. And here we see that they include the ability to understand our friends' needs and sorrows, and thus to be able to have true sympathy and render effective help.

Such powers emanate from the higher nature of man; and this gives us a clue as to the reason for their lack of manifestation in so many of us. We live too much in the personal and selfish side of our nature. And truly it is not too much to say that the husband or wife, the father or mother, who has permitted things to go so far, until the catastrophe is reached, must have had scales over the eyes — a veritable cataract drawing its horny veil over the vision; or perhaps we should say a myopia, restricting vision to a narrow circle immediately surrounding the personality. What makes people so unobservant? Is not the reason that they see the things they want to see, but do not see that which they do not want to see — that in which they have no interest?

Another important reason why we fail in our duties of vision and

## SPIRITUAL POWERS

sympathy: that we mistake what is pleasant for what is right; that, as long as our mind is easy, we think everything is well; that we are too ready to believe there is no trouble so long as we do not see it. And this is one reason why we are not confided in. The afflicted one discovers that his or her troubles upset us. And thus again we find the conspiracy of silence by mutual assent.

It is evident then that, before we can truly help those whom we love (or think we love), we must first set to work to eradicate the self-love out of ourselves. And this self-love is most subtil and dangerous when it wears the softer and more attractive disguises.

We begin to get an idea of what is meant by unfolding the spiritual powers latent in man; and that word 'latent' implies that we have the powers but do not use them. The mass of scientific and other knowledge, which often seems to weigh us down, belongs to another region; and it seems wrong to call it knowledge at all, if it merely complicates life without making life easier. It is sometimes said that human nature remains the same, however much of this kind of knowledge we acquire; but perhaps this only amounts to saying that we have neglected the foundations while adorning the superstructure of the building. If we find children growing up with the primal passions still flourishing, it may be because our religion and science have done so little to touch the real problems.

True insight and effective sympathy are surely spiritual powers, proceeding from our higher nature. But our insight is dimmed by our lack of detachment from personal interests and anxieties. It is not necessary to cultivate or develop any extraordinary powers of perception, when what is really needed is a clear and tranquil mind, so that we can see what *is*, instead of seeing only the reflexion of our thoughts and moods. It is an easily proved fact that, when we overcome a weakness — say, vanity — we thereby acquire an increased power of discernment with regard to others.

Our western civilization has an altogether wrong idea of what is meant by spiritual powers. The idea of acquisition and personal growth is so strongly rooted in us that we find it difficult to believe that we must shed things, rather than put new things on; that we must give up rather than gain; and that wisdom is to the simple-hearted.



“THEOSOPHY does not demand a severance from home or business, but a devotion of the life and energies to the good of our fellow-men. So long as we live among men, the opportunity, in some form or other, is ours.”

— *William Q. Judge*

## ARE WE CIVILIZED?

RALF LANESDALE

**H**OW can we doubt it? Would it be possible for any white man, however poorly educated he might be, to think of himself as uncivilized? The color of his skin is proof of it to him. The white man knows that he is civilized. But is he? Even admitting that he may be, we may ask if the white man's civilization is the only one at present on the earth. Or are there many kinds as well as varying degrees of civilization, all worthy of the name?

Paying all due respect to that great system of respectability, which to the white man seems the culmination of human evolution, it still remains a question whether after all our civilization is a thing to be inordinately proud of. Some people doubt it; some deny it; and others are seriously inquiring if under these conditions life is worth living, and if civilization is a blessing or a curse.

Is it a well-defined condition, or an experiment in the art of living? In view of the widely differing character of the great civilizations of the past it does not seem reasonable to deny the experimental theory. And yet all (so-called) civilized communities have evidently considered themselves superior to the rest. Unfortunately this supposed superiority has too often been assumed to grant immunity from moral obligations; and thus the historic records of the past reveal the fact that the so-called barbarian has constantly displayed a greater generosity, a more scrupulous adherence to promises, a stricter sense of duty, than marked the conduct of the pioneers of the white man's civilization.

It cannot be denied that many barbarous peoples have died out or suffered degradation from contact with our boasted civilization. Why is this so? What is this 'white man's pride,' scourge of the barbarian, curse of the races it infects with the deadly virus of cruel selfishness and pride? What is our civilization? What it claims to be is a system in which the grosser elements in human nature are transmuted into the pure gold of moral virtue. What it too often proves to be in actual experience is simply a well-organized police-force destined to control the elements it cannot transmute.

The transmutation of base metals into pure gold was the ideal of the alchemist as it indeed is of every true humanitarian. But in the latter case the base metals are the grosser elements in human nature, which have to be transmuted and refined by some more spiritual power than a policeman's club. The transmutation must be operated in the laboratory

## ARE WE CIVILIZED?

of the human heart, and the operator, the true alchemist, must be the Self.

True civilization is from within, and it would be impossible unless there were within the heart of man a civilizing power, a higher self than that which seeks enjoyment in the indulgence of the bodily appetites and mental desires of the personal man.

The dual nature of man explains all the apparent contradictions in our civilization, and at the same time is the source of all our hope and faith in the perfectibility of man, which must be the aim of any civilization worthy of the name.

It is only too evident that we have not yet reached perfection; but it is reasonable to inquire if we are on the right road to attain the much-desired goal. Is our civilization of the right kind? Does it tend to purify the life of the community? Or is it, as some maintain, a corrupting and demoralizing influence?

If we compare the conduct of civilized man with that of animals in their wild state we shall be forced to admit that the instinct of the animals is far more moral than the usual morality of civilized man. An animal in the wild state is seldom vicious; while vice is rampant in our civilization, where it should be unknown. The fiendish cruelty of man to man would be impossible amongst animals.

The daily testimony of our newspapers is proof sufficient to condemn our civilization on the charge of failure to eradicate or even to control crime of the most horrible kind. Indeed, the question constantly arises whether our type of civilization is not itself the prime cause of crime. Nor is this question so far-fetched as it might seem; for obviously the immediate cause of crime is self-indulgence or the attempt to gratify some personal desire at any cost. And that is what civilization, to a great degree, has come to mean in actual practice. Of course the word itself means just the opposite, the civilizing or refining of man's grosser tendencies, the control and governance of the more turbulent desires and impulses, which make up the lower nature, and the establishment of social life upon a basis of consideration for the feelings of others.

The necessity for such control is due to man's emancipation from the compelling power of animal instinct, which automatically protects the herd from self-destruction. Man, freed from such control, has used his intellect to invent new modes of self-indulgence and to defeat the laws of nature, cheating his 'guardian-angel,' or his conscience, with the thought of his superiority to natural law. The suicidal character of this delusion is made evident by the historic record of the fall of ancient civilizations, and the destruction of the races that once ruled the world, or but believed themselves the leaders of the human race.

No man can violate the laws of nature with impunity; though ignor-

## THE THEOSOPHICAL PATH

ance may blind him to the ultimate result of his attempt. Ignorance and self-delusion have gone hand in hand, and do so still. The people, ignorant of their own nature, of the law of Reincarnation, and the continuity of life, persuade themselves that death ends all, absolving them from all the natural consequences of their deeds. Ignorance of man's dual nature has allowed the people to delude themselves with the idea that all the vicious tendencies arising in the degraded lower self are natural promptings not to be denied. In this way they are able to shut out the warnings of their higher self and fool themselves with the delusion that they are 'getting back to Nature.'

With ignorance and self-delusion as the foundation of our social system we hardly can expect a civilization better than the one we have. To improve it we must remove the ignorance that rots the structure we have raised: for ignorance is like an undrained swamp, it offers no secure foundation upon which to build.

If civilization be the establishing of the true self in a position of authority over all the lower forces in the human hierarchy, then we must find that guiding principle, and give it our allegiance. We must "unveil the face of the true Sun." We must learn to know the Self. We must become Theosophists. Then only can we with truth claim to be civilized.

## FIND BALANCE IN ALL THINGS

C. J. RYAN

"LET there be a balance in this undertaking."—KATHERINE TINGLEY



NATURE works by the balancing of forces, and if natural methods were followed by mankind we should see a very different world. A planet travels in an orbit traced by the balancing of two forces, one which would carry it off into outer space, the other the attractive energy of the central sun. Let the balance be disturbed and the orbit will be changed. In the case of certain comets the attraction of a large body such as the planet Jupiter has entirely destroyed the original cometary orbits and compelled them to follow new paths. The shape of the earth is determined by the exact balance of the force of gravitation and the so-called 'centrifugal' force.

Leaving the world of immensities, at the other extreme we are told that the ultimate particle of matter, the 'atom,' is composed of a central positive nucleus, with a number of negative electrons traveling round it

## FIND BALANCE IN ALL THINGS

at a (relatively) immense distance where the controlling forces are perfectly balanced.

In the world of life, the animals and plants by their balance and mutual aid make both land and sea fit for habitation: the few living beings that are excessively greedy or selfish are offenders against the principle of balance, and the testimony of science shows that it does not pay to act in rebellion to nature's laws. The disappearance of the gigantic reptiles, Dinosaurs, etc., in the Secondary Period, is often pointed out as an example.

One of the most valuable teachings of Theosophy, as applied to life, is that the avoidance of extremes, the preservation of balance, is the surest means of progress. The constructive forces of nature work quietly, building up the habitable earth and the material bodies which people it, "without haste, without rest," as Goethe says; and it is the same in the evolution of the soul. It is a tribute of respect to say that a person has a well-balanced character.

What is the matter with the world today — with the individuals who combine into the great communities — if not want of balance, an over-accentuation of the things that belong to the merely material, physico-intellectual side of life to the neglect of the more enduring spiritual needs? The teaching of Theosophy is that the spiritual must be brought into the practical, and it is refreshing to find that here and there intuitive minds are recognising this in a new way. For instance, we hear of leaders in business who have learned that proper consideration for their employees is not only the right thing from a moral standpoint but also that the results of working in harmony with the Higher Law are superior in every way. It is a terrible mistake to keep religion for Sundays alone.

Unfortunately, however, selfishness and greed — ignorance of the true values in life — are still rampant, and those who love right and justice are challenged to do their utmost to promote the only method which promises to lead to real progress — the development of the spirit of brotherhood. How ready we are to fight like demons for petty and ephemeral ambitions or supposed advantages which loom large in our shortsighted eyes, while the glorious possibilities of the soul are obscured or ignored! When a great Teacher who *knows* points out once more 'the small old path' to peace, the 'strait and narrow way,' how few there are to respond! But their numbers are increasing, and the establishment and success of the Theosophical Movement is a proof that the world recognises the need of an active presentation of the principle of brotherhood free from sectarianism.

Before we can expect to advance in the perfect balance of character we must find our true place in nature, which means that we must take

## THE THEOSOPHICAL PATH

that course that alone leads to the knowledge that we are, in essence, souls. So long as we stupefy ourselves with the notion that we are mere intellectualized animals, here today and gone tomorrow, very little can be done. Our general outlook, our ideals in education, our narrow and materialistic theology with its insistence upon forms and dogmas and beliefs *about* Jesus rather than upon the *doing of his will* in establishing the principle of brotherhood, of love, justice and mercy in men's hearts, have all tended to the neglect of the larger spiritual life.

Owing to its one-sidedness, its unbalance, Science, which has done much to liberate the mind, has failed to elevate the higher consciousness. How many of its great discoveries have been tacitly permitted to be prostituted for the injury of the race — nearly every new invention or principle being instantly seized by the war-makers and by selfish interests. Science has carried out its researches almost entirely from the intellectual side, neglecting the spiritual. Professor J. H. Leuba publishes, in his *Belief in God and Immortality*, the results of a careful inquiry into the opinions of scientific men in the higher educational institutions, with the startling result that less than half believe in immortality; among the psychologists, students of the *psyche* or soul, the proportion is only 19.8 per cent.! "Science takes man apart, but on that which binds the parts into a unity it is silent."

In speaking of the possibilities of a larger conception of science, Edward Carpenter says with truth:

"The process of science consists first in the naming and defining of phenomena . . . and secondly in the discovery of the true relation of these phenomena to each other, and since the definitions of phenomena and their relations keep varying with the standpoint of the observer, the process evidently involves all experience, and ultimately the discovery of that last fact of experience to which and through which all the other facts are related. It is therefore an age-long process, and has to do with the emotional and moral part of man as well as with the logical and intellectual. It is, in fact, the discovery of the nature of man himself, and the true order of his being."

This true order of man's being, including the emotional, moral, and spiritual, has to be found within, to be searched for by a fearless and courageous study of our own natures; little can be gained by book-study alone or courses of ordinary instruction. Life is the greatest teacher. The great spiritual leaders of the ages such as the Buddha, Plato, Sankarâchârya, and Jesus, are the true scientists in the study of man; they saw life in its true proportions, and they tried to restore the balance by showing humanity how to find its spiritual consciousness. If the splendid energies devoted so ardently to the physical sciences and their practical application were readjusted so as to put the divine Higher Self in man as the *first object of search*, how soon the world would become a better place for all! This would compel a genuine, unforced harmony between reli-



## FIND BALANCE IN ALL THINGS

gion and science, a co-operation, a unity, in a word — Theosophy. Religion and science were not always separated into rival camps, and there are many today who feel that each is unbalanced and who would welcome a closer union. This can only come about by the study and acceptance of the broad principles of Theosophy, which are both religious and scientific.

In other directions there is an evident want of balance. For instance, how difficult it is to obtain true views on history, either from the bias of historians or their ignorance of vital factors. Among western races we are prone to attach undue importance to the comparatively short period of European ascendancy, utterly disregarding the splendid achievements of the Oriental civilizations, though occasionally some more open-minded critic — who has perchance been studying Theosophical literature — shows a truer perception of the larger proportions of history. For instance, it is significant to read in a recent issue of the *Times Literary Supplement* (London) that:

“China with her civilization was before we were, and may endure when we are no longer. The Chinese of the future are not likely to trouble themselves with the history of our decline and fall, but they may append a note to their histories that in a certain century the foreign devils of the West ceased to molest them, and life became more agreeable.”

A Chinese scholar of great distinction, Ku Hung-Ming, commenting upon this in the *North China Standard*, after a well-reasoned article in which he claims that Europe is in danger of destruction from the loss of the moral principle of Authority, concludes by saying:

“In fine, it is my conviction that if Europe does not succeed in destroying the civilization of China, China with her religion of good citizenship, that secret of the Peace of Cathay, can and perhaps may save Europe, save the true civilization of Europe from destruction, and in the end bring about universal peace throughout the whole world. *Ab integro saeculorum nascitur ordo.*”

This idea will seem to many a complete reversal of established notions of Western supremacy, but to others it will give food for much serious thought. Misinterpretations of the Hebrew scriptures are responsible for the lack of proportion which enabled people in the Middle Ages to believe that the earth and man were only about six thousand years old. The most significant fact in history — that nature advances in cycles of ascent and decline — has only become familiar to a few rare intelligences, in spite of the old adage that ‘History repeats itself.’ Above all, the western view of history is vitiated and thrown out of balance by the general ignorance of the principle of Reincarnation, without which human life would be an aimless and inexplicable muddle, “a discreditable episode on one of the meanest of the planets.” Without the recognition of Reincarnation there can be no belief in divine justice or any rational government of the universe. Under the one-life theory everything is haphazard,

## THE THEOSOPHICAL PATH

an infant is ushered into the world without its consent and finds itself in the most wretched or the most desirable conditions as the case may be by 'pure chance': death means either annihilation or a sudden plunge into some unknown state from which there is no return before a thousandth part has been learned of what earth-life can teach. A future age will look back at the present phase of western thought, in which Reincarnation is generally ignored, with astonishment that intelligent people should have been satisfied with theories of life that overlooked the one factor which explains its great enigmas unanswerably from the standpoint of logic and common sense.

In our methods of educating the young there is a great lack of balance; certain departments are over-emphasized and others ignored. It is often said that boys are sent to college chiefly in order to meet those who will be useful to them in after life, and to obtain some of the polish and the passwords of good society. This idea suggests that parents and guardians feel that there is something higher than the book-learning which is the ostensible reason for college-life, but whether they are really getting value for their money is very doubtful. Our popular ideas of what is worth while in life are largely based on selfishness and misconceptions of the true.

It was to exemplify to the world the possibilities of properly balanced education, in which the spiritual, mental, and physical would each contribute its share to the right development of the best possibilities in each student, that Katherine Tingley established the Râja-Yoga System of training, centered at Point Loma, and which has proved the soundness of its principles by the excellence of the results. These principles are based upon the teachings of Theosophy, which is essentially a philosophy of balance. It is not fanatical; it offers to each the simple methods he needs for self-determined evolution; it shows how to bring the spiritual life into the practical, how to hitch your wagon to the stars without becoming so dreamy that you cannot feel the solid ground beneath your feet.



“WE cannot cleanse the world of its plague-spots and impurities, believe me, until we have first made clean our own homes, our own gardens, the gardens of our hearts and of our lives. We cannot touch the hearts of those who need us, until we have first found the Divine Light that shines within our own.”— *Katherine Tingley*

## LEARNING AND TEACHING

H. T. EDGE, M. A.

“No Theosophist has a right to remain idle on the excuse that he knows too little to teach.”

— II. P. BLAVATSKY

**T**HERE is a process known as handing on the light. It consists both in receiving and in giving; and it is evident that, if those who taught us had adopted the above excuse, we should never have been taught. In any system of fellowship, the one who does the taking but omits the giving is a traitor to the commonweal, and might even be described as a thief. Even viewing the matter from the personal standpoint, it can be argued that the best way of learning is to teach; or, at any rate, that the process of learning is not completed until we have imparted. There are many wise sayings which import that we can only keep that which we give away, and that we lose whatever we try to keep. The truth is always apt to take such a paradoxical form. The Spirit has always been compared to fire, whose property is that it is not diminished by imparting; for any number of candles can be lighted from one.

It is safe to say that no Theosophist remaining idle would benefit by what his teacher had *tried* to impart to him; nay, rather, he could not be said to have received at all. If he had received the real spirit of the teachings, he would not have been able to remain idle; so he has only received a few ideas into his mind, which will turn moldy instead of germinating.

In the above quotation the teacher has enunciated a crucial principle of Theosophy, which will always serve to distinguish Theosophy from its imitations. It must of course always be the object of great movements to give people what is best for them, not what they may weakly desire; to respond to their genuine wants, not to their mistaken whims. The same test distinguishes the true from the false in all matters: it distinguishes a venal and pandering journalism from one which aims to help and to instruct; a genuine medical science from a quackery that is only after our money; real statesmanship from a self-seeking opportunism. And so with Theosophy and its imitations. The signs are written large enough, in all conscience, of those cults and self-appointed ‘teachers’ who appeal to every weak and foolish desire of the people, playing upon one passion after another, and satisfying our hypocrisy by dressing things up with a show of decency, so that the art of stimulating desire is dubbed self-culture, and the psychic becomes the ‘spiritual.’ This is appealing to the lower side of human nature; but Theosophy always appeals to the

## THE THEOSOPHICAL PATH

higher, and its watchword is Duty. In the contrast between Theosophy and its imitations we see the contrast between sublimity and pettiness, the contrast between the man who regards himself as a member of the human family, a sharer in the universal life, and the one who cannot see beyond the itchings and cravings of his own microscopic personality.

Evidently the teacher, H. P. Blavatsky, had met with students who made the above excuse for remaining idle. Perhaps they had said: "I will learn more before I begin to teach." But that is not the right way to learn more. The right way is to impart what you already know; for by that means you transfer your knowledge from theory into practice, thus completing and rounding it out. By making yourself a channel for the waters of life to flow through, you draw more from the source. Otherwise you merely dam the stream. There is a false or affected humility in the excuse: people say they will not *presume* to teach. It is right and proper to be modest; but the right kind of modesty consists in eschewing vain-glorious claims which we cannot make good. The wrong kind lies in assuming an unworthiness in order that you may be leaner rather than one who helps along. Singularly enough we not infrequently meet with this pose of unworthiness and inability to comprehend; and singularly enough, too, it is not always unaccompanied by quite undue presumption in other respects.

It is a part of discipline to be able to command as well as to obey; and in a well-regulated school the scholars are made to serve also as teachers. There is always something which even the lowliest can do in the way of teaching the little he may have acquired. We cannot possibly know too little to teach. One of the best ways of teaching is by example; and this is likely to consist quite as much in refraining as in doing.

## APOLOGY

TALBOT MUNDY



UNLESS one should be what the Australians so aptly describe as a 'Wowser'; or a propagandist for some crazy brand of politics; or a dyspeptic; or one of those unfortunates who crave for 'self-expression'; I suppose the most difficult question to answer is: "Why do you write?" But the question is perfectly fair — particularly if the writer has not made the answer obvious in every single story he has written. The enormous cost of ham and eggs in the United States is no excuse for posing in the limelight; the 'ham' might all too justly appear in the form of a sobriquet — the eggs out of the

## APOLOGY

cases invoiced to the trade as 'rots and spots.' Since Caesar wrote his 'Commentaries' and President Wilson penned his 'Fourteen Points' there has always been ample excuse for putting any writer through a third degree.

He may be posing as our superior; in which case he should be made to prove it or be still. He may be, tongue in cheek, too skilfully and much too greedily outreaching for our pocket-book; if so, then "*caveat emptor*". But he is possibly a fellow human being, tolerant of others' weaknesses since he is conscious of his own; a rather happy man because he likes things, thoughts, and people; a man who finds life fabulously interesting and who makes up tales about what he has seen and heard (and thinks he has understood), for the excellent reason that no other course provides him such a satisfying outlet for his energy. That man is worth considering on his merits. If his books provide the reader with a hundredth part of the enjoyment he himself had, writing them, then fellow human beings may share his entertainment without grudging him a good seat at the show.

Or so it seems to me. And life is entertaining. Also, it is splendidly worth while. Nor am I one of those unfortunates who never knew the seamy side of it, or felt the desperate emotions of the under-dog. Though I have written ten books and, I suppose, ten times as many stories for the magazines, I have never yet succeeded in inventing for the vilest villain situations more embarrassing than some that have occurred to me; although, except in *The Ivory Trail*, I have written nothing in the nature of autobiography. However, I must make that statement with a reservation.

I suppose that, first and last, at least five hundred people have asked me: "How is a story written?" There are three unanswered letters on my desk now, in each of which that question is put; but I believe that whoever could answer it truthfully, could also tell what holds the stars in place. Repeatedly I have put that problem to myself and other writers, but I have never heard or read an explanation that explained.

However, I am almost sure of this: as fishermen develop 'fish sense'; horsemen achieve 'horse sense' (some, of course, are born with it); musicians develop ability to listen to the music of the spheres; and painters educate their eyes until they see what other men cannot distinguish until it has been selected for them, and interpreted in paint, and framed; so writers, who are not too densely wrapped in dogmatisms of their own or (worse yet!) dogmatisms learned at second-hand, inflicted on them by the pundits of mediocrity, learn how to use what I must call a sense for lack of any other word in English that suggests it.

Oskar A. H. Schmitz, in a recent essay in the *Kölnische Zeitung*, asks: "Does a writer need to know anything?" But the answer is, that a writer

## THE THEOSOPHICAL PATH

does know. If he does not know, he cannot write. He knows as the musician hears, and as the painter sees; although I don't know how he knows, and I certainly can't explain it.

But to know is not nearly the whole of the problem. There remains the technical, extremely difficult, accomplishment of differentiating, of selecting, of interpreting into literary form, and of convincing the reader. A man may know where fish are, but it is another thing to catch them, and still another thing to get them, fresh and pleasant to the eye, to market. It is possible to fish for mackerel and catch dog-fish. There are also jellyfish, and some sorts that are poisonous.

One other thing seems obvious to me: we humans are as composite as any other thing in nature. We are capable of unplumbed depths of infamy, and of unreached heights of godliness. In each of us are all the elements, both spiritual and material, that go to make up what is human nature in the aggregate. We are microcosms of the macrocosm. Consequently, what a man writes in his books (though incidents and details may be all imaginary, and though nothing in the book is therefore true, in one sense of the word) essentially is a picture of his own mind, of his own life, of his own (latent though they may be) possibilities.

Shakespeare was not Falstaff. He was capable of being Falstaff. He was capable of being Hamlet. He knew all about both those characters and all the others because their essences were in himself. What made him the greatest dramatist since Aeschylus was his (divine, I like to think) ability to read his own rich human nature, to select from it, and to write down what he knew in an appealing way.

The intellect, I think, is a machine that can be constantly improved, and that only wears out when allowed to lie idle or bury itself into pits of its own digging. As the intellect improves with use a writer (or any other individual) should find new phases of humanity to wonder at, and ponder over, and admire; he should discern new aspects (new to him, at any rate), and by abandoning old views incur the obloquy of inconsistency. The obloquy is very good for him, because it will reveal to him a wealth of unexplored intolerances in himself.

The only thoroughly consistent people are the dead ones. Let them bury their own dead. Our business is living, and life is a perpetual ascent from peak to higher peak of comprehension.

So what is a tale, after all, but a picture of any man's mind? And does it make the slightest difference, when you have read the book, or before you have read it, that you should know its author stands seventy-three inches in his boots, weighs one hundred and eighty-five pounds, has a wife and an Airedale dog, and once walked all the length of Africa? The important question is, what thinking has he done? And is he a

## APOLOGY

'wowsers' or a 'muckrake'? Are his villains human, and his heroes and his heroines not too immaculate? Can you read his book without wishing you had not? And does he make you feel that there are wide horizons, unfenced and not marked 'No Trespassers,' toward which any one may go adventuring without incurring self-contempt?

The latest of my own books, *OM*, has brought such floods of correspondence that, although that makes me feel acquainted with all manner of agreeable folk in many lands, there is some difficulty in reserving time enough in which to write another book! How much of it is true? Is Tsiang Samdup a real Lama? Where is the "Book of the Sayings of Tsiang Samdup" published? Who is Ommony in real life? How did I learn my Indian lore?

To answer the last first, I don't know. That it is lore, is apparent to me from the sparks that fly wherever its flint strikes steel; I have no other means of determining. Ommony, in 'real' life, is myself or any other man who, if only for an hour or two, sees a vista of events from his particular point of view. So is the villain, Dawa Tsering, who is, after all, more villainous than vile (like most of us.) The "Book of the Sayings of Tsiang Samdup" probably was published at the time when the Stars of the Morning danced and sang. As I was fortunate enough to glimpse a page of it, I have been generous enough to share it. What more can I do?

If Tsiang Samdup is not real, how could it be possible to write a book about him? If I had known more about him, would I not have written it? And all of it is true, except the bad part, and the weak part, and the artless, dull, uninteresting part. It is as true as you are in your interesting moments.

What next? I have filed away eight hundred letters asking for a sequel to *Om* — *The Secret of Ahbor Valley*. I am keeping them to remind me not to write it! I would rather try to put a pair of arms on the Venus of Milo, or invent an ending for Schubert's 'Unfinished Symphony.'

There is a beach near San Diego where the gulls make music, to a swelling and descending obbligato of surf thundering on sand. It is a usually lonely beach, but there is something in its harmonies that stirs imagination and establishes remoteness from the jazz of 'realism' by lifting, now and then, the curtain that obscures reality. I go there, maybe as the ancients once went to Eleusis; that is, not invariably with success because it is a difficult trick to leave opinions behind, and incredulity, and zeal, and all that other rubbish with which we stop our ears and clog our understandings. (The Gods are not exactly lazy, but they are self-respecting and refuse to waste good mystery on work that we should do ourselves.) But once in a while, as at Eleusis in the ancient days, the veil is lifted; so, if I can only overcome the bewildering difficulty, ex-


## THE THEOSOPHICAL PATH

perienced by every musician, painter, and writer, of translating into definiteness the elusive visions seen (and almost understood), there will be a much better story than *OM* before long. Be good enough to wait, and I will do my utmost not to disappoint you.

### THE APPIAN WAY

JAMES GRAHAM, F. R. P. S.

*(Photographs by the author)*

HE Appian Way, 'Queen of Roads,'—the very name spells history! Rome is not a seaport, and though there is a small harbor not far from the Seven Hills, the real seaport was a hundred and fifty miles to the south, at or near the 'New City,' or to leave the Greek untranslated, 'Neapolis,'—Naples. The link between the New City and the Eternal City is the Appian Way.

In pre-Roman days the country alongside the Appian Way was wild. Rather than live on their lowland farms, open to the attacks of marauders, the farmers preferred the high ground, and there the villages are today, nesting under the protection of the hills. There seems to have been no attempt to build nearer the arable land in more settled times, but it must be remembered that it is only of recent years that Italy has become a united nation. And life on the hillside is healthier.

The ordinary visitor sees little more of the Appian Way than the mile or so between the city and the Catacombs of Calixtus; going both ways by omnibus. It is far more interesting to walk.

The Catacombs are of very large extent, but only a few of the corridors are shown to tourists. It is customary to say that they are partly quarries and partly excavations made for the reception of the Christian dead during the 'persecutions.' Certainly they were used as burial-places by the early Christians and many excavations were made for the purpose in the passages already in existence. During the third century they were also used as secret meeting-places, when the worship of the new sect was forbidden by law. It has been estimated that the catacombs of Rome could have held six millions of the dead. There are many calculations as to the total length of their various ramifications, and writers have said that if the passages were stretched out in one continuous line, the distance would be nearly equal to that from Philadelphia to Chicago.

The visitor buys a taper at the entrance and lights it at some earlier visitor's flame, while a monk acts as guide to the vaults. The impression



## THE APPIAN WAY

is naturally gloomy, both actually and by association. A number of small inscribed fragments are preserved, none of them whole, with human figures and such scenes as Jonah being cast into the sea. Many are merely memorial tablets.

There are numerous other interesting points along the Appian Way, but the Catacombs of Calixtus are the most suggestive of romance and history, known and unknown. The story of Calixtus as given by Hippolytus is in itself a romance. The slave Calixtus was made by his master, a Christian, to conduct a banking-business with the poor in the marketplace. The master was known to be a good man, so the slave was trusted. But the rogue embezzled the money and was sent to the mines in Sardinia as a convict. A Christian concubine of the Emperor was later permitted to free some of the convict miners and by a cunning trick Calixtus managed to be included in the number. Returning to Rome he was given charge of the catacombs now called by his name, afterwards becoming bishop and pope of Rome.

Another picture called up out of the past on the Appian Way is recorded by Seneca when he describes the follies of fashionable Rome at its height:

“Men cannot travel,” he says, “but with a troop of Numidian horse, or a string of running footmen, before them. It is thought scandalous to have no one to clear the way; and not to show by a great dust they raise, that a gentleman is coming. All have now their mules to carry their glasses made of crystal and transparent pebble, cut by the hands of the greatest artists. All have the faces of their minions masked, lest sun or cold should hurt their tender skin. It is thought a shame there should be any among this tribe whose face is not so fair as to need no paint.”

Another picture, familiar enough, is that of the constant arrival by sea of provincials from the ends of the earth to be tried before the Emperor, having made, as Roman citizens, the ‘appeal unto Caesar.’ The fragments of legends and incidents of Paul’s life include such a journey along the Appian Way, doubtless historical enough. And so there are pictures and pictures, from the glorious civilizations antedating Romulus and Remus down to the present day.

The Appian Way was never a wide road. The end of the straight portion of the road proper is a short distance from the actual city gate. Today the principal traffic consists of little one-horse wine-carts, with their tiers of small casks, and perched on top of all, the driver resting snugly in a tent-like seat, with a folding hood painted a faded blue. He can sleep there if he wishes; the horse knows the way home. At intervals along the wayside there are little refreshment houses where the drivers eat their meals. A little to the east of the road may be seen the remains of the great aqueduct. The Roman idea of water purification was

## THE THEOSOPHICAL PATH

evidently to keep it in the sunlight. They had water-pipes when necessary.

There are scores of tombs along the wayside. Most prominent is the tomb of a Caesar's daughter, Cecilia Metella; first a tomb, then a fortress. Near it was a large race-course, a large brick enclosure with high walls, with a capacity of 18,000 people, which had originally been built in the fourth century for the funeral obsequies of the infant son of an Emperor.

The walls of Rome come into view as the wayfarer nears the city. The way must have been busy enough in its time. Streams of people coming from or going to the races and other fashionable events; farm traffic; the tramp of soldiers; funeral cortèges; merchants, nobles, officers, pilgrims, provincials, foreigners from everywhere, philosophers, deputations from all the world; orientals and Africans; slaves, priests, office-seekers, and all the elements that go to make the kaleidoscope of a busy throng filled the Appian Way with teeming life.

But nowadays one trudges along the comparatively quiet road. There is a gate between two walls and then, a few yards on, another, the Arch of Drusus, after which one is in Rome. Thence the ground is covered with ruined remains of the once great City, doubtless in the course of the cycles again to be as great, or even more magnificent than ever.

There is a virility about the people. Things are done when they are wanted. The great monument to Victor Emmanuel II shows that they have not lost the conception of big things, that they do not merely talk of them, letting personalities and parties absorb all their energies, but with a concerted effort they are capable of pushing things to a conclusion.

There is the tramp of countless feet still echoing along the Appian Way from the dawn of time. History has trod the road with tireless feet. Who shall say that history has not yet much work to do along the ancient highway to the 'Eternal City' where Numa lived and Augustus reigned?

## THE SOUL'S OPPORTUNITIES

H. CORYN, M. D., M. R. C. S.



SUPPOSE we have all heard the little essay on philosophy consisting of two questions and their answers: *What is matter?* and the answer, *Never mind*; and *What is mind?* and the answer, *No matter*. It implies that mind and matter, or rather consciousness and matter, are two entirely distinct things.

And there arises a great puzzle: If they are entirely distinct in nature how can matter ever enter consciousness and become known? For to become known it must become a part of the conscious knower, ourselves.

## THE SOUL'S OPPORTUNITIES

One of the answers to this puzzle given by philosophy, and the only conceivably true one, is that matter is and always was really a part of ourselves, flung out as it were far from us all around and then lived in by us who threw it out. It is mind-stuff concreted. It is our own consciousness coming home as it were to us again to be known and taken in. Perhaps we might think of a cuttlefish moving about puzzled and blinded in the darkness of the inky fluid he has himself thrown out but the source of which he has forgotten. We might imagine him as finally absorbing it back and saying to himself, "Why, it was only myself, after all." Matter, at that rate, is a part of our own great self of which we are ignorant, and are gradually learning by experience. In that sense, matter is ignorance.

The ancients understood what the moderns don't — that though the mind cannot understand everything, or even very much, yet that there is a faculty beyond it whose powers of comprehension are without essential limit. And so their wise ones cast their teachings about the universe into the form of fables, myths, and allegories which gave the mind something to do, and at the same time stimulating the imagination, left this higher faculty the opportunity to distil the higher and inner meanings of them.

At a time just after Time began, when there was as yet nothing but one fresh new-born conscious Light, this Light looked upon itself and demanded of itself what it was, what it might become and could do. It could give itself no answer. So in the strong effort to understand itself and look every way into itself it broke apart and from one shining conscious essence became many shining gods. Then each of them asked itself the same question — *What am I?* There was no answer. Though each of them was Light itself, yet he was in the darkness of ignorance. And this darkness seemed to be something outward, in fact *matter*, and each imprisoned god felt the darkness around him and knew himself not.

So there was the second stage of evolution. Consciousness had lost itself and seemed to itself to be a dark, heavy outwardness, seemed to itself to be matter. And long ages passed, with only blind stirrings of the darkness, primordial heavings and tossings of matter, with the gods imprisoned therein.

At last these imprisoned lives began to awake a little and become aware of what was doing. They evolved in themselves that dim consciousness which is locked up in the stones, and then the brighter consciousness and responsiveness which is locked up in the plants. Plants and stones alone covered the face of the earth, in them dwelling the hidden lives.

Consciousness took another step and senses awoke, the sensation possessed by the first and lowest animals in the slime. Through conflict and effort these powers of sensation grew and opened into keener responsiveness. There was the dawn of mind.

## THE THEOSOPHICAL PATH

And at last mind knew its own workings and became a 'self,' an *I am*. This was man, the *I am*. But still the old question, *I am – what?* Some of us ask it; most of us as yet don't. We are content with the *I am*. I am what runs about and wants to enjoy itself. We do not consider that now there is another piece of awakening to do. Sensation awoke from blindness, and mind awoke from sensation; and so there is something to awake from mind. We do not expect that *sensation* shall give us the key to the world; it gives only the surface of things; and we must not expect that mind will either, though both are useful in their way.

As we must control and stop the senses for a while if we want to think, so we must control *mind*-action for a while if we want to get use of the *next* power of consciousness. Then the original god of us will suddenly stand forth and say, "*This I am, light,*" grasping all the powers he has acquired, including mind-power, as their lord and user. This state a few of humanity here and there have fully attained; the rest of us very, very partially. And the mind, not wanting to be disciplined, invents theories to explain that there is not any such state, that there is nothing beyond itself and the ignorance called matter. For matter is not only ignorance of ourselves but of one another. We all see each other hidden, the real life of plants and animals and stones hidden. The hiddenness is the veil of matter — which of course has its laws that science studies. But when you really begin to *know* your friend, matter begins to disappear; you begin to ignore or forget his bodily form, though of course the senses keep the image of it. The light of him begins to get out through his form for you. You begin to share natures, to share each other's stores, each other's being, though each retains his own being. When all have come back to the light again, it will be all one light again, though each will remain himself.

And that is something that mind cannot understand. Do not let us over-respect mind. Jupiter said to the tree that was so proud of its leaves: "Wait, there is something yet." And presently the tree flowered and saw that its leaves were but a preparation for the flower, just as mind is but a preparation for what it will lead up to.

Jupiter knew, for he had himself flowered. The goddess of Wisdom, Pallas Athena the warrior, had been born from his head, mounting up there, one may suppose, from his heart, where her first and real birth had hiddenly taken place before. Wisdom first awakes in the heart and afterwards puts on the robe of purified thought and ever shines through it. Music, for instance, is a bit of wisdom, still unrobed in that way; and heroism is a wisdom that has run out naked into deed; and compassion is wisdom at its first birthplace; and Theosophy, when it comes, is wisdom full clothed, Pallas herself. For till then, till wisdom is born in us, each

## THE SOUL'S OPPORTUNITIES

of us is poor old Jupiter, not knowing well 'what he is at,' half blind and cruel and passionate and run by desires --- not creditable ones --- and not capable of much but aimless thundering and vain of his photograph with the bolt.

But yet there is even now a little soul-light about the head of all of us. *Some* awakening has been done, else we could not understand or make anything of poetry or music or sympathize with heroism or take pity on anything, or appreciate the light that Theosophy or anything else can throw upon the path, or even want any path.

Let us then bear in mind that we (collectively) made the world or we could never know anything about it. It grew up out of that old question, *What am I?* — or rather out of our ignorance about the answer. Not-known-ness, the unknown depths of self, took dense shape outside. Matter is life looked at by life without understanding, without recognition, from outside. First we sense matter; then we come to see beauty and harmony in it. Then we perceive the life in it, and finally it will thin out and vanish and leave only the life radiant, the at last fully seen soul or souls of it. We let ourselves be weighted with all the past we have been through. Our bodies are in our way because they represent all the tendencies and destiny of the past stored up. We have our thought tied up in them but have only to withdraw it from them for them to grow quite wonderfully light and transparent. We have only to live and think as light instead of as weight and impenetrability and bone and muscle. They soon begin to respond to a new way of thinking on the part of their tenant. One of the secrets of the finest health lies here.

It would seem that we cannot get anywhere in philosophy, any understanding of ourselves or the universe, if we suppose we began to *be* when we were born in this life and either cease to be or get away forever into a heavenly nowhere when we die. We must think of ourselves as having always been, passing into form after form of matter, ascending from the beginning and still doing so, one unbroken thread, a great loop both whose ends are lost in light. We must think of ourselves as ever reincarnating souls if we are to understand our natures, our past and our future, if even we would alter the texture of our bodies.

Science pictures the evolution of *matter* of every sort, inorganic and organic. The evolution of *what lives in matter* she does not touch. She will tell you all about the evolution of your *body* from lower forms; the evolution of *you* she never mentions. In philosophy we must do better. We will have an autobiography, and the forms of matter we will see as part of the *auto*. Evolution is awakening to self-recognition.

A beginningless and endless thread of life,— that is the way each should think of himself. That thought is already one of the soul's oppor-

## THE THEOSOPHICAL PATH

tunities. Our spiritual opportunities and our spiritual disabilities all come from the way we think of ourselves, all turn upon what we think of ourselves as, upon what we accept ourselves as. If we would keep on thinking of ourselves in the right way for a year there would be no more difficulties in our lives. As H. P. Blavatsky says:

“If man, by suppressing, if not destroying, his selfishness and personality, only succeeds in knowing himself as he is behind the veil of physical illusion, he will soon stand beyond all pain, all misery, and all the wear and tear of change. . . . Such a man will be physically of matter, he will move surrounded by matter, and yet he will live beyond and outside it. His body will be subject to change, but he himself will be entirely without it, and will experience everlasting life even in temporary bodies of short duration. All this may be achieved by the development of unselfish universal love of Humanity, and the suppression of personality, or *selfishness*, which is the cause of all sin, and consequently of all human sorrow.”

The whole task of awakening consists in thinking of ourselves in advance of where we actually are. But that cannot be done until we admit to ourselves that there is something to awake to. So there must be a philosophy of life or we are rudderless. There must be some understanding of what our involuntary moments of aspiration mean and imply; of how it can be that the poet and musician, perhaps ordinary enough men like the rest of us in all save one little hour in the day or the week, may for that hour become light-givers to their generation or to a century of generations; of how it can be that some sailor or soldier or casual loafer may at the call of great emergency suddenly pass above his common human nature and become a hero throwing away his life. These are flowerings of human nature, small and temporary awakenings to its own reality, to itself as light, momentary and partial returns home, sudden comings of soul into action beyond the reach and powers of *mind*, momentary attainment of levels upon which sometime the whole life of all humanity will be lived —

“When all the race is perfected alike  
As man, that is; all tended to mankind,  
And, man produced, all has its end thus far:  
But in completed man begins anew  
A tendency to God. Prognostics told  
Man’s near approach; so in man’s self arise  
August anticipations, symbols, types  
Of a dim splendor ever on before  
In that eternal circle life pursues.  
For men begin to pass their nature’s bound.”

That, of course, is Browning. Whitman saw the same vision, as has many another poet. Whitman, indeed, thought that it would be here, in this California of ours, that the new race of soul-awake men would arise. After speaking of “the flashing and golden pageant of California” and all the multiform occupations of her people he says:

## THE SOUL'S OPPORTUNITIES

"But more in you than these, lands of the Western shore,  
I see in you, certain to come, the promise of thousands of years, till now deferred,  
Promise to be fulfilled, our common kind, the race.  
I see the genius of the modern, child of the real and ideal,  
Clearing the ground for broad humanity, the true America, heir of the past so grand,  
To build a grander future."

What a man feels himself as, that for the time he is. We feel ourselves as bodies, and act accordingly. Because of that we have to feel ourselves as sick when the body is sick, and as dying when the body is dying. And a consequence of that is that we have to think of ourselves and others as having begun when the body was born. We began a few years ago and must finish a few years hence. So with no notion of our continuity we go through life the sport of moods and circumstances.

And we identify ourselves with our minds, not considering that inasmuch as we can to a degree control them, guide the current of thought, stop it, turn it upon whatever we wish, we cannot be identical with mind, but, as having power over it, must be a something beyond it.

What, then? What sort of something? A soul? But what is a soul? And finding that the brain-mind cannot give an answer to this, we let the question go and may be said now almost never to ask it. In fact, most of the modern psychology-books teach that man is nothing but a succession of thoughts colored with moods and arising out of sensations. And modern education has nothing better to teach the child about itself.

The spiritual soul can be known fully only to itself and by its own sense of itself. But if it stands beyond mind, and can control mind and moods and tendencies, then as exercising this control we stand as souls, as our real selves, and grasp our nature in the act. The spiritual soul is what uses will. Seize ourselves in the act of using will, accentuate it, persist in it, and we begin to know, to get self-realization. As Katherine Tingley has written:

"Man's only way to win his great hope and to know the truth is to seize hold on himself, assert and realize his potentially all-dominating SOUL-existence. Making his mind and memory register beyond all future cavil or doubt what he then knows to be true, holding himself at his true dignity, guiding into right conduct all the elements of his being, his body, mind, and emotions, he will maintain from that moment strength and joy in life. That once done, could he but stand in that attitude for a few weeks or months, he would have made of his mind a willing instrument of service, harnessed it to the chariot of the soul and dissolved away its limitations."

So the opportunities of the soul are all the occasions for the use of compelling and controlling will; and also all the occasions when in high states of feeling we pass beyond mind. What can we do with music or with the beauty of a sunset if we are letting the mind chatter its stream of thoughts? We silence the thoughts then, and pass above, beyond it.

Soul is beginning to return to itself and now can begin to understand

## THE THEOSOPHICAL PATH

itself precisely because of its past aeons of states in matter, because indeed of the contrast between these new gleams of its proper nature and the common states of our other hours. It is on the way to where new eyes will open and it will no longer see matter as matter but as life like its own everywhere.

So we do not understand soul while we think of it as something different from ourselves, nor yet while we think of it as the same as our common selves of moods and thoughts and sensations and desires. It is a distilled essence of that latter, the flower of it. It is ourselves when we are at our best and highest; at other times it is a conscious over-watching presence of which we may or may not be aware. In all but our very highest moments consciousness is dual in us, two-streamed. We did not begin our task of soul-making today or yesterday. There is a presence of Light about each of us, disengaged from the whirl of mind and desire and sensation. We *have* some stored consciousness beyond. We *have* laid up some treasure in heaven. A part of us *has* gained its being in the world of spirit. Else we should still be nothing but thinking animals.

There is no moment of rapt silence, of aspiration to be something better than our common selves, of appreciation of the inner beauty of sound and color and form; there has been no act of heroism or of self-sacrifice from pity in this and all former lives, that has not been food for the soul and its opportunity for its growth. We *are* insouled, we have the guide. At death we are drawn into it, are one with it; at birth it begins to pour as it were from its consciousness into the new-born body till at last the line of past incarnations is resumed where it was left at death. Our task is to achieve in life, and permanently, that union which death achieves for us temporarily. For the ordinary man death is the greatest of the soul's opportunities. Those who want the light sooner must make and seize other opportunities.

The first of them is made as we gradually teach ourselves to unthink our old notions of life and death, of life as our beginning, of death as our ending. We must make our philosophy, the philosophy of life-endless, a fixed presence in our thought. And having made clear in our thought this undying life-unit, the self of each of us, we must separate out in our thought the powers of self, the three planes whereon self dwells — so distinct as almost to make three selves: the senses, the purely sense-life and the desires belonging to it, in a word the animal; the self of thought, the thinking personality, the mind in brain, fed by what the senses bring it and yet requiring for its most abstract work that for the time the senses shall be stilled and disregarded; and the soul, coming to our full knowledge only in the stillness and silence of brain-thoughts, the container and warrant of our future. It is because of the soul that we



## THE SOUL'S OPPORTUNITIES

can clash will against desire and win out in the struggle. Will is the *I in action*; desire is the I acted *upon*, drawn and swayed.

Wherever there is this conflict of will and desire, of duty and inclination, there is the soul's opportunity. Soul cannot be explained in any terms lower than its own. You could not make will comprehensible to a man who had none, any more than you could explain music to a man who had no sense for it. Music is just music; will is just will. Neither will go into terms of brain-thinking. Reasonings have nothing to do with a man's love for his mother nor with his sudden rendering of his life for others in some great emergency. The soul must be *experienced* both in action and in its spiritual quality. To know it we must give it outlet through willed action against the resistance of some part of our nature, just as the match must have frictional resistance to show its latent fire; and to know it we must also search for it. The action and the search are its opportunities. All difficulties and all pains are the soul's opportunities, for they call out will to surmount them or to endure them with unshaken courage. And so also insults and injury, for forgiveness may require the will and tenacity of a hero.

It is soul that marks off man from the animals. What animal can watch its mind thinking, as we can ours, and turn thought where it will? What animal can know and watch its own mood as we can, and, if the mood be a wrong or unfruitful one, change it to one fuller of light? What animal can control its imagination and at will combine memory with memory or fill the present with what is not there? Certainly we do not much exercise these powers of control. The man that comes surly to breakfast usually lets himself stay surly. The flighty unconcentrated mind is usually allowed to become more so as the years go on and finally go over into senility and second childhood. But he who wants to find his soul, to find himself as soul, will be constantly at work on himself in all these ways.

Now suppose one sits quiet, determined to have one minute's inner rest and silence. Perhaps for one *second* that state of silence is reached. Then some little thought appears in the mind, scampers across it, and in another moment there are half a dozen. In other words the mind will not consent to be reduced to a blank, to nothing, while we search for the soul, or feel after the soul, or try to feel ourselves as soul — all of which are one and the same. Nevertheless we have learned from the attempt that the mind is of another and inferior nature to this self which at first it refuses to be controlled by. And from the touch of peace and of power and of light which we did nevertheless manage to get we have become able to form some idea of what we should be if we *could* once stand unshakenly as souls, some idea of what the soul is.

## THE THEOSOPHICAL PATH

It is partly in view of the difficulty we have thus come to face that some of the spiritual writings of the world's great Teachers have been in so simple a form. They are addressed as it were direct to the soul, to the man trying to stand as a soul. And they made just enough appeal to the mind to occupy it without stimulating it, and to occupy it with thoughts in line with what the man is trying to do.

Some music is a help to the state of soul, but as it gives nothing to thought to occupy itself with, thought is apt to run off on its own account and draw our attention along, so that we suddenly perceive that we have been getting little or nothing from the music for the last five minutes.

It is at night that we can make the best search for the soul. The body with all its throng of sensation begins to make less demand upon us as the last hour before sleep comes. All things without are asleep and the mind comes more easily to stillness. As a man ordinarily thinks then over the duties he will do tomorrow and finds tomorrow that their doing is consequently easy and almost self-effecting; as a man may think over a problem and find tomorrow that it is solved: so those who want really to live, to find their place of immortality, to realize themselves as light, will try to quiet and harmonize the mind into unity with their aspirations, into sense of the soul's presence. And in that state as far as they can reach it, passing into sleep, they will have opened their path for the next day and made it in advance easier and fuller of peace. An old Indian sacred book, the *Bhagavad-Gîtâ*, says:

"Gathering back the mind from sense-perceptions and freeing it from the desires born of imagination, let him with steadied will gain tranquillity, the mind being turned wholly inward and stilled upon the soul. In the stillness of thought the self becomes aware of the soul and is content, attaining that supreme bliss which is beyond all enjoyments of the senses."


The *day* is for action, for the maintenance of that conflict in our natures by which we strengthen the will and learn what we are against, the resistance of what we are not, learn the higher just because of the opposition of the lower. Towards night, before sleep, is the time for preparation, seed-sowing, and for review of the closing day that we may see where we failed and in thought correct the failures. It is the soul's opportunity.

So living, we get nearer day by day to our great victory, and nearer day by day to the hearts of those about us and to the heart and mind of all humanity. There may be much pain and much difficulty ahead, but we shall have learned to use both instead of being delayed by them. Outer things will be less and less important, for what will now be important to us will be our attitude towards them.

So living there will sometime come a moment when we get the great light of self-recognition and our lives will be suddenly transformed.

## WHAT IS MAN?

LYDIA ROSS, M. D.

 ONE of the Sunday papers takes up the question 'What is Man?' and gives a scientific analysis of his body. It quotes the chemistry of the body of a man weighing 150 pounds. It figures, for instance, that he has about 3,500 cubic feet of gas — Oxygen, Hydrogen, and Nitrogen — in his system, which, at 80 cents per 1000 cubic feet would net \$2.80 for illuminating purposes. Perhaps the analysis begins this way, so as to throw some light on the subject; but a vain man might feel rather cheap at this rating. However, let that pass. In the 150 pounds, there is fat enough to make a 15-pound candle. Then comes 22 pounds and 10 ounces of carbon, enough to make 9,360 lead-pencils,— in case he should turn to sketching or to literature. He has enough iron to make a spike that would sustain his weight. If healthy, he has enough phosphorus to make 800,000 matches. Even a sour-dispositioned man has enough sugar in him to make about 60 ordinary cubes; and no matter how fresh he appears, he has about 20 spoonfuls of salt. If he were distilled into water, he would make about 38 quarts. There is also starch in him, even though he is not stiff-necked. Then there is a scattering count of potash, magnesium, sulphur, and hydrochloric acid in his 'wonderful human system.'

So far, so good,— for the *chemistry* of physical man, if he can be summed up in the language of the laboratory. But the ancient teaching is that man is the microcosm of the macrocosm. In other words, he is a little world in himself, a miniature copy of the universe. Naturally, a man's body, composed of the same stuff as the earth, would reveal, on analysis, the same solids and fluids and gases. The plants he uses as food, give him the needed minerals in digestible quantities. Nature does not hand out an iron spike, for him to nibble off what he needs. Nor does she expect him to use lump sums of carbon, phosphorus, sulphur, and potash, and what not, to outfit himself with 'bones and skin and all.' By no means. Nature is generous and free-handed, but she does not do things in a slap-dash way. She serves up these important mineral salts delicately disguised in vegetables, in fruits and in water. She gives us some iron in greens, for instance; but, as they were growing, she also filtered into them a lot of sunshine and fresh air and dew and coloring and a vital force and flavor. The doctors give us iron, too, but not so cleverly that we like our medicine as well as we do our food.

Now the anatomist can add to the chemist's report some interesting

## THE THEOSOPHICAL PATH

points about the physical geography of each man's little world. He can tell how the solids and fluids and gases are distributed. He can describe the form of different organs, each adapted to its purpose. He can point to the strong, protective bony case, for the countless delicately-adjusted brain cells; and to the strong, light, flexible bony cage, for the vital heart and resilient lungs; and to the fine, vascular mesh of air-cells, where the fresh air can circulate and purify the blood. Then there is the original system for sending messages along live nerves, to and from the brain, reaching all the outlying stations of the body.

The anatomist can interest the engineer in the heart-pump, a live muscle the size of a man's fist only, but with a dynamic power, awake or asleep, which hints at perpetual motion. This vital pump is the center of a complex irrigation-system. Here the blood-current distributes refreshment and cleansing to every cell, also picks up worn-out particles which are quickly assorted by a continuous salvage process of separating the elements and re-uniting them into new combinations of nutrition and waste. The engineer would take notice that the different joints were ingeniously fitted to their purpose. He would appreciate the mechanics of a ball-and-socket hip-joint, to give secure, free play to the leg. He could note that the hands and feet were hinged on, and rotation for the hand provided by a muscular pull which extends to the elbow, with its pivot-process. He would be surprised at the little pulley of cartilage for the play of the bit of a muscle that turns the eyeball up and in. He would see the power in jointed fingers, of different lengths, which close over the palm in a straight line. He would see the leverage-principle worked out by the ingenious attachment of muscle-ends, and would admire the muscular arrangement for balancing the trunk on the legs and the head on the neck.

Why, the mechanical principles involved in the structure and working of the man's body make it unique, as a living mechanism! As to the living chemistry that is going on all the time, that is a magic story, which the mere weighing of the body-elements does not touch at all. The chemic picture is a live kaleidoscope — never two hours alike. It would take volumes to tell what man is from the standpoint of chemistry, anatomy, and physics, and then the artist would need a second edition to add his story. He takes lessons from but never equals Mother-Nature, that marvelous colorist who dissolves her pigments in the warm blood-stream, which carries them along to the cells of the hair and skin and eyes and other organs. Each kind of cell selects what is needed to produce a consistent ensemble for the fair and the dark, for the pale and the florid, for the clear and the muddy make-ups. Nature planned proportion for the body, too, in her original design. The fashionably distorted man

## WHAT IS MAN?

and woman can see some of the grace and strength and rhythmic movement in the unspoiled specimens of Nature's children, like the South-Sea Islanders.

Chemist, anatomist, and artist, in their answers to 'What is Man?' have said no word about his mind. Surely that is no less vitally himself than his brain and his body. Of course, the educators, too, have their standards of measuring his mental scope and his quality of thinking. But this elusive part of his nature cannot be accurately weighed and measured and analysed. His thoughts have an expansive, self-reproductive power, so that they grow by what they feed upon. One idea leads to another, and so on and on, the mind being exercised, trained, and strengthened by thoughts — the natural food. And as the food for thought, gleaned from experience and imagination, is digested and assimilated into the man's character he is forming, he develops a higher faculty than mere mental absorption of facts. That is, the functional product of his mind is *judgment*, or the power to *combine* ideas in right relation to each other. And from the exercise of judgment, comes a degree of *provision*, so that the man often knows what to expect of the future, from what he knows of past or present conditions. He is a creature who can think about his own thoughts. Evidently, he is something more than the chemist and the anatomist and the artist has found, since he can stand aside, as it were, and consider himself.

Too often, the educators believe that education means putting learning *into* the mind. The fact is, however, that real education *brings out* the latent resources of the inner man, be he old or young. Take a child learning to read or to write. At first, it is hard for the new brain to get used to the sight of the alphabet and of words which have been only sounds to the child, so far. And the untrained muscles of the little hand move but slowly and awkwardly in writing out characters that mean words and ideas. But as he goes on into this new field of expression, putting his thoughts and feelings into symbols of form, it seems more like coming into his own than like taking in an alien something. He feels as if he were expanding into a larger sense of selfhood. Is it not true that the more we know, the more we feel like ourselves?

True education is natural growth from within,— is evolution. It is like a flower whose latent beauty and fragrance already existed in the seed. Then it responded to the suitable educative conditions of sun and air and moisture and earthy food, which naturally *educated* the flower-perfection out of the seed. The seed is stimulated to *unfold* the hidden resources of its own nature. The same sun and air and moisture bring out, not a rose, but golden grain from the wheat kernel, and an oak-tree from the acorn. Each tiny seed has a mystic power of unfolding an

## THE THEOSOPHICAL PATH

orderly train of special resources from within itself. As "brotherhood is a fact in nature," man evolves his wonderful resources from within outward, as the seed unfolds from its germ-center.

Even the educators have not explained what man is, by analysing him as a thinking animal. The cleverest mind is but a human instrument which can be used with equal power for good and evil. So the analysis must go further, to find out *what* it is that uses the mind. So far, the Real Man has not been found, but we 'are getting warm' in our search, as the children say in their hiding-games. In the last analysis, man proves to be a dual creature,—a mixture of body and soul. We are 'getting cold' on the scent, when we follow the clue of half-truths, into the laboratory of materialistic science. And we are equally far afield in accepting a theological estimate of a 'miserable sinner.' Modern science and theology give but partial glimpses of the ancient sacred truth that man is indeed dual, an incarnating god in an animal body. The body changes hour by hour, and at last returns to dust. But the real man is immortal, he that "was, that is, and will be, for whom the hour shall never strike."

The satisfying answer to the question, 'What is Man?' must take account of something other than his body, wonderful as that is, and of his mind, with its mysterious power. Man is a SOUL! That is the whole story. The elements of earth which Nature shapes into a body for him to use while on earth, and the brain and nerves which bridge over the gap between his unconscious flesh and his conscious self, these all pass away. Science says truly that matter is indestructible; and when the body crumbles and disappears, its elements of solids and fluids and gases separate but to reappear in other combinations and forms. If inert matter cannot be lost, surely the conscious man in a transient body is more certainly eternal. True, the Real Man is too often obscured by the selfish animal passions and the selfish use of the brain-mind. But the body is no more the real self than the chemist's reckoning of 3,500 cubic feet of gas could serve as the light of intuition.

Man has a self-illuminating power, within him. This is "the light that lighteth every man that cometh into the world." It is his natural heritage, as a soul, and can be claimed when he has the high courage to face himself, to know himself as he is beyond all seeming, at his very best and at his very worst.

The ancient sages taught that "Self-knowledge is of loving deeds the child." That sounds simple enough, and any one can try out the experiment. A purely unselfish deed has a strange power to awaken the higher nature to action, and equally to arouse the lower nature to oppose the selfless action which overpowers its influence. Who of us has not

## CYCLIC LAW RECOGNISED BY SCIENCE

halted 'between two opinions,' and found himself inwardly debating the question of right and wrong,— the animal self probably ahead in use of specious logic for its side, and the real self intuitively *feeling* its way direct to the truth and right?

A little child understands the simple yet profound truth that he is dual, because it exactly accords with his inner impulses of a double self which pulls him both ways. If he is trained to ally himself with his better nature, he becomes more and more conscious that he *is a soul*. Likewise the man who has the faith and courage to look deep within, will find, beyond the shadows of his faults, the great reality of his illuminated self. It is the soul of man that aspires and dreams of ideals and longs to make them come true, and to find the richer life and the greater liberation which he somehow knows are in all, as well as in the hero and the martyr and the poet and the sage and the saint. The soul is fearless, knowing that *it* is eternal. The living soul knows itself to be, and to have been, long before it began this little life at birth, and knows that it will be even more truly alive when death frees it from the limitations of its body of earth.

## CYCLIC LAW RECOGNISED BY SCIENCE

T. HENRY, M. A.



As an illustration of the way in which scientific thought is being influenced by the ideas which Theosophists have been promulgating for many years, the following is quoted from an old issue of the *Scientific American Supplement*:

*“Abstract from a paper read by Dr. John R. Swanton before the Anthropological Society of Washington. Reported in Jour. Wash. Acad. Sci.:—* Attention was called to the cyclic nature of cultural movements and [the author] stated that like other beliefs the doctrine of evolution which so dominates the thought of our time is subject to the same law, and bound to have its rise, decline, and disappearance as an object of peculiar interest. . . .

“Unfortunately when pioneer anthropologists began to apply evolutionary ideas to their science, then in its infancy, they fell into a serious error. They assumed, with some justice indeed, that the existing peoples of the world presented features which might be arranged into series showing the stages which mankind as a whole had passed through. But in selecting the most ‘primitive’ features they worked on the false assumption that that which was most foreign to the ideas of the society in which they lived, in the cultural center of western Europe, was the most primitive. . . .

“The author took exception to the extreme uniformitarian attitude taken by certain anthropologists. He called attention to the fact that absolute uniformitarianism is impossible since even the inorganic world is based on discrete molecules, atoms, electrons, etc., while the organic world is based on independent organisms. In the same way when we turn to the culture-history of mankind we find that ideas, although progressive, do not roll into consciousness with the even motion of a wheel, but come at certain definite times and places.”

## THE THEOSOPHICAL PATH

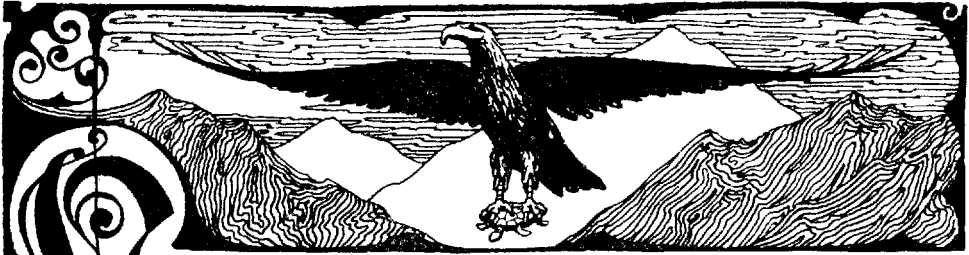
The first paragraph in our quotation enunciates the law of cyclic progress, so often for many years past explained by Theosophists, and so often applied by them to the particular case of human evolution. We refer to back numbers of this magazine, also to *The Secret Doctrine*. The second paragraph might also have been written by a Theosophist in this magazine. In the third paragraph, it should be noted that the word 'uniformitarian,' which may perhaps seem to the uninitiated to have a religious twang, is borrowed by the anthropologists from the geologists, who use it to denote the theory that geological changes in the earth's crust have always been slow, gradual, and continuous; in opposition to the word 'cataclysmic,' which expresses the views of those who hold that the changes have been sudden and intermittent. The controversy has resulted in the assumption of a neutral ground accommodating both schools of thought. It is now usually considered that the changes are both continuous and sudden. This indeed is agreeable to our observations of nature's workings on a smaller scale. The customary annual rains effect a certain amount of erosion in the canyons here; but the occasional violent downpours do more than a great many moderate rains can effect. The erosion of the canyons is neither exclusively cataclysmic nor exclusively uniformitarian, but it is both. So in human history; so in our own individual lives; and so, in fact, in any natural *series* whatever: the continuous and the discrete degree may always be observed.

Views advanced by Theosophy, at first unwelcome, slowly but surely penetrate into the mass of accepted ideas; because Theosophy has merely anticipated the progress of thought by calling attention to truths which science must sooner or later admit. The discovery by science of some one particular clue causes so much satisfaction that there arises the desire to apply this clue to the solution of every problem; and thus the progressive single-line-evolution idea has been applied to zoology, anthropology, religion, and many other things. A neophyte in mathematics might get a similar fad; and having discovered (let us say) vulgar fractions, try to represent every ratio as a vulgar fraction. He would soon discover that it cannot be done. Then he would find out other kinds of formulas, and perhaps make fads out of them. At last he would realize the infinite complexity of his subject, and would seek rather to discover actual laws in particular cases than to force the application of already known laws to cases where they do not apply. So in anthropology we must study and find out what the laws are, not enunciate the laws first and then try to force the facts into conformity with these preconceived laws.



## THE TORTOISE AND THE EAGLE

R. MACHELL



**M**OT in our own time assuredly was it that the tortoise felt an ambition to rise in the scale of evolution, and to fly, like the eagle, up into the face of the Sun. Why, in our day such ambition has but just begun to stir the ingenuity of Man, who always displays his superiority over the rest of creation by imitating them clumsily and ineffectively. Yet it is said by some that the nature of man is superior to his physical limitations, and that the kind of flying that is proper to evolved humanity is one that transcends the flight of birds. Be that as it may, and even granting the truth of tradition that tells of airships in use in lost Atlantis, we may safely assume that the tortoise will not be developing wings in our day: but that is no reason for criticizing the ancient wisdom, that framed this allegory as a shrine for esoteric science. So let us accept the aspiration of the terrapin as symbolic of the eternal urge of evolution, which continually drives all beings to seek to rise by their own efforts in the scale of what we call creation.

This tortoise, however, tried to get its evolution done for it, just as man tries to get his salvation, in a similar fashion, by direct appeal to a being of another order. The hard-shell crawler on the earth applied to an eagle for help; foolishly enough, we may agree; for there is no more reason to suppose that the eagle understands the secret of flight any more than man understands the mystery of sight or breathing. Man does indeed occasionally profess to have solved all such mysteries; but as he has not yet been able to give breath to a statue or sight to a painting, or to endow with life any inanimate object, it may fairly be questioned whether his claim is not ill-founded.

But the tortoise betrayed no less intelligence in this appeal to the eagle, than does man in his attempts to avoid the true path of evolution, by the manufacture of a substitute for organs of flight, or for a body capable of rising from the earth by the will of the man within.

## THE THEOSOPHICAL PATH

As to the eagle, he seems to me to have done his best, not indeed without an eye to his own advantage; for which *man* should not criticize his morality! He did the only thing he knew how to do, that is, he picked up the suppliant in his talons, spread his wings and rose high in the air.

This was a short cut in evolution, no doubt, from the point of view of the tortoise; but, like all short cuts and substitutes for true evolution, it was subject to reaction by an even shorter cut to destruction. For the eagle, having done what was asked of him, let go his hold, and nature provided for the return journey, with her usual disregard of the comfort or convenience of living creatures, whether reptiles or men.

The tortoise fell on the rocks, and was reduced to a condition that seemed to the eagle excellent, for he was the father of a family and was out in search of nourishing food for those at home. Thus the aspiring tortoise may be said to have achieved a double triumph, for he first gained the privilege of rising far above the rest of his kind, and of thus experiencing a foretaste of his possible future, not to be accomplished for aeons perhaps by the rest of his fellows; and then he was eaten by the birds of air, those gods of the upper regions; his body was absorbed and his life-essences assimilated by those that should fly serene and safe where it was death to his race to venture. But the tortoise died.

The human moralist, who tells the story in our book of fables, draws from this old legend, or myth, or allegory, a warning to men of the folly of ambition. Sometimes the warning is qualified by representing the death of the tortoise as due to an unreasonable ambition: but it may well be asked if ambition can be otherwise; for reason cannot touch the unknown, and an ambition that soars no higher than the accomplishment of the already known is not really ambition. The very essence of ambition is its power to transcend reason; its origin is in no way attributable to reason, and the best that reason can do is to keep pulling ambition's coat-tail and saying, "Now do be careful!"

There is in man a super-conscious urge to evolve the unknown glories of his own latent possibilities; and this force acts upon each man, and probably on every atom of the universe, producing results that are conditioned by the state of evolution already attained. In the well-balanced mind the urge of this divine impulse finds its expression in a harmonious unfolding of the inner nature, and in the perfecting of the reason, as well as of the lower functions of the mind and body. But in the unbalanced nature, ill-regulated outbreaks of strange passions may be looked for: ambition in such cases will assume such weird forms, such fantastic fashions, as may make the saner portion of mankind pause, and question whether ambition itself be not a madness wise men should avoid. In this application of the word there is a limitation of its meaning

## THE TORTOISE AND THE EAGLE

to mere egotistic self-advancement, that would make it improper for expressing the divine urge of the Soul, to which I am alluding.

If we rise to a higher level and try to look at humanity as the leader, the pioneer in evolution, then we may see in such ambition as calls men



*From South Kensington Museum, London*

to give their lives to forward the evolution of their kind, something heroic and divine. But to the cautious egoism of the mass, such self-sacrifice appears mere folly, or the result of mad ambition. Nor would it be wise to shut our eyes to the fact that heroic-seeming deeds may be the fruits of an insane desire for notoriety, for egoism is a part of human nature, and egoism uncontrolled is mere insanity.

In ancient symbology the eagle with out-spread wings, holding a tortoise in his talons, and looking up to the Sun, is taken as a type of the manasic principle which hovers between earth and heaven, between the spiritual and material spheres, and raises the creature of earth, that dies when the higher nature lets go; as a man abandoned by his soul perishes, and is spoken of mystically as one of the living dead, the dead in life.

A Chinese version, or inversion, shows the higher nature dominating the lower, in the forms of a man and a tortoise; the illuminated seer, or Buddha, stands on the shell of the tortoise, which with its four legs and head projecting from its shell symbolizes the lower man of earth with his five senses; the man's head is adorned with a jewel in shape like the sun, to show that he is illuminated by the spiritual sun.

The eagle has the same significance as the Buddha-like man on the tortoise by reason of his power to rise towards the sun and to see far.

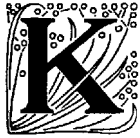


“AND this is really the keynote — the recognition of the soul in men, whether they be black or white, despairing or hopeful. It is in all men even though our civilization, our desires, our reason, may seem to choke it; even though science in its blindness may not see it — yet it stands majestic, the core and heart of each man's life — the dictator of his being, the director of his destiny.” — *Katherine Tingley*

## TIME, THE FRIEND

### STUDENT

“Have patience, Candidate, as one who fears no favor, courts no success. . . . Have perseverance as one who doth for evermore endure.”— *The Voice of the Silence*



CRONOS or Saturnus seems to have been identical with Chronos or Time; so we have the one symbol, of Saturn, denoting both Time and Patience. Time has sometimes been represented as our enemy; but, if so, it is as often our friend. Patience is a virtue. Hurry, the desire to do a thing all at once and quickly, often frustrates our wishes. If you spill a hundred pins on the floor, and pick them up one by one at the rate of two per second, it will take you fifty seconds; whereas another person might go for the dustpan and brush and take longer than that, besides picking up a lot of dust as well. If you leave things until ‘you can get at them,’ you may never get at them at all; whereas, by starting at once and doing a little every day, the job is accomplished.

Many faults from which we suffer took time in the making; and it is only reasonable to suppose that they will take time in the mending. Very likely that is all that is really needed; very likely that alone is the remedy. No amount of force, applied quickly, will suffice; but a very small force, applied over a long period, achieves the result.

Time is said to eat his own progeny. True, he is a destroyer; but he clears the ground only to rebuild. For death means rebirth.

Is time a mere abstraction, denoting the relation between events as they pass through our consciousness? Both time and space *may be* abstractions of that kind; but there is good warrant for believing that time and space alike are in reality actual existences. In this view, we cease to think of time as mere emptiness, and obtain an idea of it as a power — something that does things. Time, space, silence — all these things which we are apt to regard as empty — may be fuller than that which we regard as most crowded.

Then why not cultivate — Time? Be a person richly endowed with that potency called Time. Make Time a part of your nature, a weapon in your armory or an instrument in your outfit. Make Time your friend.



“THE difficulty has been and is, that in making his choice between duty and desire, the disciple has ever two roads before him. He can follow after the vanity of vanities, or seek the mystery of mysteries.”— *Katherine Tingley*

## AN UNPROGRESSIVE SHELL-FISH OF THE SLATE BEDS

PERCY LEONARD

**I**N Professor H. F. Osborn's book, *The Origin and Evolution of Life*, we meet with the surprising statement that a certain genus of marine bivalves, *Lingula* by name, which is still to be found in our modern seas, has continued almost unchanged from what it was tens of millions of years ago when the slate beds of the Cambrian rocks were being formed.

Those who think of evolution as having to do merely with the development of the body, may well be appalled at the idea of this lowly form of life which has remained at a standstill and made no perceptible advance while the great clock of the Universe has ticked away many millions of years. Such a protracted period of stagnation may well give rise to wonder.

The Theosophist, however, can cheerfully assimilate the fact as one that is in perfect harmony with his optimistic view of life. He considers that the development of the visible form is the least important aspect of the evolutionary process, and that the real interest centers in the almost endless procession of invisible beings which inhabit those forms, who undergo their various experiences and finally pass on to new and more highly organized bodies for a fresh series of adventures. The form itself may remain stationary for long periods of time and yet all the while be serving as a temporary shelter for a moving throng of invisible pilgrims for ever pressing forward to their far-away goal. A traveler on his way to Washington may very well occupy a bed for the night without feeling sorry that the bed remains where it is and never goes to the capital at all. It is designed merely for the convenience of a succession of travelers and so long as it assists them on their journey, it fulfils the purpose for which it was made.

In the great scheme of evolution, it is the invisible lives which inhabit the various forms which are of real consequence; the forms being evolved solely for their use. At some distant date the planet itself will no longer be capable of supporting life and those to whom it has served as a stepping-stone will pass on to new activities amidst new surroundings, preserving in their memories the record, and in their characters the strength, acquired during their temporary sojourn in shelters fashioned from the dust of Earth.



“To cater only to mental demands is to forge another link on lines of retrogression.”— *Katherine Tingley*

## NOTES FROM THE ARCHAEOLOGICAL FIELD

OBSERVER

**M**ANY new discoveries of great interest and significance to students of Theosophy have lately been reported.

At last, nearly two years after the first opening of the sealed chamber in which stands the sarcophagus of Tutankhamen, the curiosity of the world has been satisfied by the discovery and examination of the royal remains. The brief reports so far received tell of a marvelous mummy-case of solid gold, a portrait of the boy-king, many wonderful pieces of exquisite goldsmiths' work, and above all, the finding of the Double Crown of Upper and Lower Egypt upon the head of the king. Hitherto, the singular Egyptian crown has only been known by means of sculpture and painting (owing to the activities of tomb-robbers) and its discovery is a notable event. Examination of the mummy is said to prove that Tutankhamen was about eighteen years old at the time of his death; this confirms the historical records about which there was some dispute.

The next source of special interest will be the thorough exploration of the side-chamber and the examination of the extraordinary riches and exquisite works of art dimly visible from the entrance. Thirty-four locked treasure-chests stand there in tempting array. Speaking of some of these objects, Professor Breasted of Chicago said:

"These exquisite figures are quite equal to anything ever produced in Greek sculpture, and rival the greatest works of art of any age. At last a great civilization in a land which was the earliest home of refined culture ever brought forth by man is adequately revealed to us in works of supreme beauty and power."

And Professor Capart, the famous Belgian archaeologist:

"In the tomb of Tutankhamen we realize better than anywhere else that all must be begun over again, that the forces of decadence often operate as strongly as the forces of progress, and that at a period when our civilization is tottering all our respect is due to those giants who had attained the highest pinnacle and retained it so long."



Mr. Carter's expedition is only one of several that are or have been lately working in Egypt, and which have made wonderful discoveries. In the royal cemetery east of the Great Pyramid, Dr. Reisner's Harvard expedition found five huge *mastabas* or tombs of the sons and daughters of Cheops, the reputed builder of the Great Pyramid. Near these were

## NOTES FROM THE ARCHAEOLOGICAL FIELD

uncovered two large boat-shaped openings deeply cut in the solid limestone and covered with immense blocks. Originally they contained 'sun-ships' covered with gold and precious stones, buried on behalf of the two queens of Cheops whose small pyramids are adjacent. Dr. Reisner has found evidence that these treasures were stolen by the guardians of the cemetery who knew the secret of the hidden crypts.

The French Institute of Oriental Archaeology at Cairo has also reported extremely interesting discoveries from Abu Roash, seven miles east of Cairo, consisting of small truncated pyramids ranging in date from prehistoric times when the bodies were buried in the 'contracted' position and without any attempt at artificial preservation, to the first periods of mummification. All methods of interment are shown, from the simple laying of the body in the ground, then to the various kinds of stone receptacles, and culminating in the fine sarcophagus made of a single stone, whose decorative carving became the pattern for succeeding centuries.

Another French expedition has just excavated a great temple of the late age of the Ptolemies, at Medamot, six miles north-east of Karnak. It contains the name of the Emperor Trajan and the plan and some of the details are a complete novelty in Egyptian work. The parts surrounding the holy of holies are unusually developed and two remarkable interior courtyards stand to the north and south of the principal building. It is considered to be a restoration or rebuilding of a very ancient Twelfth Dynasty temple of about B. C. 2000.



About twenty years ago discoveries of remains of a community of mammoth-hunters of the Aurignacian Age, contemporary with the well-known Crô-Magnon prehistoric race of France but not identical, were made near the village of Předmost in Czechoslovakia. Not however till last year did the great extent of the settlement and the splendid preservation of the objects become known as the result of trench-digging for a brick-field. The government has now taken the exploration in hand and complete descriptions and pictures are at last available. An almost infinite variety of weapons in bone and ivory, of domestic implements and utensils, carvings and engraved pictures, idols, toys and playthings, have been found. As Sir Arthur Keith says: "Never before has so complete a revelation been made of the manner of life lived by our forefathers during the Ice-Age." These people were certainly racial cousins of the Crô-Magnons, and almost certainly represent ancestors of at least some of the modern Europeans. Their skulls — as with the Crô-Magnons — are of remarkable size and show high intellectual development; they

## THE THEOSOPHICAL PATH

are from 100 to 200 cubic centimeters larger in brain-capacity than the average English skull today!

When did they live? 20,000 years ago, as Dr. Keith suggests *as a minimum*, or 50,000 or double that as some conceive? Anyway, they were infinitely removed from the supposed brute-ancestor of man, the hypothetical and undiscovered 'ground-ape' of the Tertiary period. To maintain himself amid the swarms of monstrous and ferocious beasts by which he was surrounded, and not merely to hold his own but to exterminate many of them and to thrive, required wonderful intelligence. The discoveries in Czechoslovakia throw the most vivid light yet obtained on the complicated and daring method of life of this magnificent race.



Another prehistoric find of the greatest importance, if authentic, is reported from Dortmund, Germany, by Professor C. Gagel, according to the press. It consists of a perfectly preserved bridge constructed by Ice-Age man, found under a mine-shaft. To quote from the *Daily News* (London):

"Professor C. Gagel estimates the bridge's age at about 50,000 years, and says that the high technical skill displayed in its making must lead archaeologists to revise their judgment of prehistoric man's capacity.

"The bridge, which is about 40 yards long, consists of split and carefully planed oak planks, fastened together by oak clamps at intervals of a stride.

"Professor Gagel says that science is confronted with a complete riddle as to how the Ice-Age inhabitants could have turned out so skilled a piece of carpentry by means only of implements made from the teeth of mammoths."

Exactly: here is the old problem again: if the tools were inadequate (and *mammoth-teeth do not make satisfactory planes*) the intelligence and skill must have been excessive, and again we seem a very long way from the 'ground-ape!' But let us not forget that while ivory and stone implements last for ages, *iron implements very quickly rust away*.



"WHEN Whittier was a little boy of seven he was taken by his mother to see a girl who had lost her character, and who was now dangerously ill. The pious people of the village let her severely alone, but the poet's mother, who was a Quaker woman with a very kind heart, did not allow herself to be influenced by common prejudice. Whittier never forgot how his mother addressed the sufferer as 'my dear girl,' gave her food, and attended to her comfort. 'After a while,' he told me, 'I went out of doors, and looking up to the blue sky, I thought that the God who lived up there must be as good as my mother. If she was so helpful to wicked people He could not be less kind. Since that time,' he added, 'I have never doubted that ultimate goodness of God and His loving purpose for the world.'"—*Louise Chandler Moulton*



## PREHISTORIC MAN AND DARWINISM

### A Study in Some Recent Scientific Discoveries and Conclusions in the Light of Theosophy

PROFESSOR C. J. RYAN

Department of Archaeological Research, School of Antiquity

#### III (*continued*)



THE 'Table of Later Geological Periods' on the next page will help to make clearer some of the critical points which throw doubt upon the materialistic ape-ancestry theory and help to confirm the ancient Theosophical teaching.

It is extremely important to realize that none of the human races whose fragmentary remains have been found are believed to be ancestral to us, until we reach the comparatively recent Aurignacians, including the Combe-Capelle, a moderate-sized race, and the Cro-Magnon, a very tall one, who had finely-shaped skulls with as great a capacity as ours. All the prehistoric races who lived before the Aurignacians have disappeared without leaving unmistakable descendants, and the Aurignacians themselves were not the descendants of any races of which science has found the least vestige of a record! They are supposed to have come from the East and to have simply replaced their predecessors, the peculiar and far inferior Mousterians, or Neanderthal race as they are generally called. The Aurignacians may have driven the Neanderthals out by force; there are no signs of blending. Our modern western races are probably partly derived from the Aurignacians and later tribes of modern type who poured in from the East, and perhaps from Africa. Instead, therefore, of there being a simple continuous line of descent by which modern man can be approximately traced from the earliest race which has left any evidence to the present day, *there is a definite break marked by the sudden appearance of the highly-developed Cro-Magnons, etc.*; this is indicated on the Table by a double line above the Aurignacians. So far as Science can discover, the earlier races — some of which, such as the Neanderthals, were different *species* of man separated by peculiarities more marked than any which distinguish modern races — disappeared completely!

Yet it is popularly supposed that we possess a fairly complete record, in the gravel-beds and caverns, of man's evolution from an animal and through ape-men that gradually became human in form and intelligence, to the savage and then to historical civilization. How has this belief become so widely spread that even Christian clergymen bow their heads

## THE THEOSOPHICAL PATH

TABLE OF LATER GEOLOGICAL PERIODS

TERTIARY PERIOD	EOCENE Palaeocene, London Clay etc. (Eng.) Oligocene	Rise of Higher Mammals  Eolithic Implements, man-made (?)	7,870,000 years ago <sup>a</sup>
	MIOCENE	Eoliths (?) Primitive anthropoid apes. Hypothetical 'Ground-ape,' not yet discovered!	3,670,000
	PLIOCENE Foxhall culture, (England) Coralline and Red Crag (England) Blue clay (Italy) Gold-bearing sands (California) Chapalmalense beds (Argentina, S. Am.) River gravel (Eng.)	Flint implements, scrapers, axes, hammers, etc. Hearths for holding fire. (Earliest undoubted proof of man admitted by science.)  Castenedolo Skeletons of Modern Type! Calaveras skull, mortars, pestles, spearheads, etc.  Boleadoras ( <i>polished</i> stone implements for hunting)  Piltdown skull and Eoliths	1,870,000
PLEISTOCENE	PLEISTOCENE 1st Glacial Period 2nd Glacial Period	<i>Pithecanthropus erectus</i> (possibly earlier) Cromerian Culture, Heidelberg Jaw (Neanderthal variation type) Chellean Culture, Rhodesian Man (?), Galley Hill Man (England), Talgai Man and Dingo Dog (Australia), etc.	870,000  726,000
	3rd Glacial Period	Acheulian Culture	
	4th Glacial Period	Mousterian Culture. NEANDERTHAL RACE etc., Gibraltar Woman, Galilee Man (Palestine)	
	ALL THE ABOVE HUMAN REMAINS FROM THE OLD WORLD ARE NOT ANCESTRAL TO MODERN MAN ACCORDING TO SCIENTIFIC OPINION (EXCEPT POSSIBLY THE CASTENEDOLO SKELETONS CONCERNING WHICH THERE IS MUCH CONFLICT OF OPINION ON ACCOUNT OF THEIR MODERN APPEARANCE.)		
	Aurignacian Culture — Combe-Capelle, Grimaldi, Predmost, CRO-MAGNON, etc. (France, etc.)	222,000	
RECENT AND HISTORIC	Solutrean, Magdalenean Neolithic — Western Europe, America, etc. Egyptian — Excellent pottery, linen, etc., traced back by Prof. Flinders Petrie with certainty to	?  B.C. 12,000	

2. These dates were worked out by William Scott from Oriental records given by H. P. Blavatsky in *The Secret Doctrine*, but they are not offered as being absolutely correct, though, according to Theosophical information, they are far nearer the truth than the mutually inconsistent chronologies of the geologists, who frankly admit that they have no means of ascertaining the actual duration of geological ages with certainty. According to a recent scientific table the Miocene was about ten million years ago and the Foxhall human relics about one million; while the Aurignacian was only 28,000! (See *The Theosophical Path*, April, 1919.)

## PREHISTORIC MAN AND DARWINISM

to it and regard the allegorical accounts of the Creation of Man in *Genesis* as nothing but "the poetical lispings of the childhood of the race"? Perhaps we have been so firmly impressed by the Darwinian propaganda that man's evolution must have been from the ape because there is no popular rival except the incredible Adam and Eve story, taken literally!

Anthropologists are careful not to claim that they have found the actual remains of the true human line of descent (except some recent portions such as the Aurignacians), but they assert that the bones, in the chronological order in which they are found, represent roughly a near approach to what they are convinced must be the unknown members of the ancestral line. So we find *Pithecanthropus*, *Heidelbergensis*, Chellean, Acheulean, and the others leading down to the Aurignacians and Neolithics, (the Neanderthals have been abandoned, being proved to be a separate species of man) placed in order in the statuary exhibits of 'Evolving Man' in the museums. It is not claimed that these are the ancestors in lineal descent of modern man, but that they are collaterals -- first or second cousins, so to speak, of the true line of descent -- and therefore represent the true line fairly well.

It is extremely important to bear in mind that science does not claim to have discovered undoubted remains of the trunk of the ancestral tree, but only side branches (until the Aurignacians at the earliest), but it claims that these offshoots declare the nature of the trunk which 'must' have become more bestial the farther back we go. The study of Theosophy shows that this plausible and 'natural' argument is not really true but is founded on misapprehension. The human stream contained highly advanced types even at the early periods when we find the remains of very savage and brutish races. Civilizations had flourished long before the Pliocene savages were making rough flint eoliths and building simple hearths for their fires. The degraded side branches of the human tree were truly thrown off from the trunk, but the trunk was not identical with them. The anthropoids and many of the more barbarous men whose remains have been found were descended in numerous ways, too complicated to discuss here, from the various highly-civilized races of the vanished continents.

A peculiar difficulty facing the supporters of the evolution of short-armed, walking man, from the long-armed, tree-dwelling ape, with foot that has degenerated into a kind of hand, is that no trace whatever has been discovered of a creature possessing intermediate characters on the way between the tree-climbing hand-like foot with opposable thumb and the true human walking foot. The famous *Pithecanthropus erectus* may have had only a small brain, but: "In stature, shape, and weight of body,

## THE THEOSOPHICAL PATH

*Pithecanthropus* was human," as Dr. Keith says in *The Antiquity of Man*, p. 261, and no link between the most barbarous man and the 'four-handed' ape is known. The 'large walking ground-ape' of India, so much spoken of and desired to fill the gap, is still only a hypothesis.

In considering the significance of the Table of periods and types we may disregard the Neolithic and modern races, for there is no dispute about them, merely remarking, in the words of H. P. Blavatsky, that "Neolithic man was the forerunner of the great Aryan invasion and immigrated from . . . Asia, and in a measure North Africa."

With the Aurignacians we reach a people of special interest, for they were, as before mentioned, a highly-developed people who have passed down some of their characteristics to the present day. Professor H. F. Osborn, in *Men of the Old Stone Age* and elsewhere, tells many striking things about this extraordinary race, with which we have a blood-relationship. Speaking of the Aurignacians, whose skeletons have been found at Cro-Magnon in France:

"The Cro-Magnons were one of the finest races that ever lived, superior in mental capacity to the average European, tall and finely proportioned. The average Cro-Magnon was 5 feet 10 inches tall and some of the men found at Grimaldi, Italy, measured 6 feet 4 inches . . . They were one of the finest races the world has ever seen, as well as one of the most artistic, deeply religious. . . . The extraordinary cave art left by the Cro-Magnons is one of the marvels of recent archaeology. Suffice it to say that it cannot be explained how those early artists obtained sufficient light to see what they were doing when some of the paintings escape attention of the explorers under an acetylene lamp, and when it is probable that primitive stone lamps were the only means of illumination. Certainly the Cro-Magnons had a strong art instinct, a love of art for art's sake, not unlike that which inspired the early Greeks. Indeed they may be called the Palaeolithic Greeks."

Without the key given by the knowledge of Atlantis, whose ancient culture they faintly reflected, and from which their unknown ancestors originally came, though by a very roundabout route, it is impossible to explain their origin or characteristics. Dr. Osborn feels this difficulty:

"The sudden appearance in Europe at least 25,000 years ago [far more, according to Theosophy] of a human race with a high order of brain power and ability was not a leap forward, but the effect of a long process of evolution elsewhere. When the pre-historic archaeology of eastern Europe and Asia has been investigated we may obtain some light upon this antecedent development. . . . That this mind [similar to our own] of the Upper Palaeolithic race was of a kind capable of a high degree of education we entertain no doubt whatever because of the very advanced order of brain which it developed in the higher members of the ancient races; in fact, it may be fairly assumed from experiences in the education of existing races of much lower brain capacity such as the Eskimo or Fuegian. The emergence of such a mind from the mode of life of the Old Stone Age is one of the greatest mysteries of psychology and history."

Dr. Osborn believes that we can find direct descendants of the Cro-Magnons among the inhabitants of the Dordogne Valley in south-eastern France. He says those contemporary French people

"are not degenerate at all, but keen and alert of mind. . . [They] agree with but one other

## PREHISTORIC MAN AND DARWINISM

type of men known to anthropologists, namely, the ancient Cro-Magnon race. The geographical evidence that here in Dordogne we have to do with the survivors of the real Cro-Magnon race seems to be sustained by a comparison of the prehistoric skulls found at Cro-Magnon, Laugerie, Basse, and elsewhere in Dordogne, with the heads of the types of today. . . . If the people of Dordogne are veritable survivors of the Cro-Magnons of the Upper Palaeolithic, they certainly represent the oldest living race in western Europe, and is it not extremely significant that the most primitive language in Europe, that of the Basques of the northern Pyrenees, is spoken near by, only 200 miles to the southwest? Is there possibly a connection between the original language of the Cro-Magnons, a race which once crowded the region of the Cantabrian Mountains and the Pyrenees, and the existing agglutinative language of the Basques, which is totally different from all the European tongues? . . . The geographical extension of this race was once very much wider than it is today. . . . Verneau considers it was the type prevailing among the extinct Guanches of the Canary Islands."

H. P. Blavatsky has something apposite to say about these Guanches:

"According to Farrar [*Families of Speech*] the 'isolated language' of the Basques has no affinities with the other languages of Europe, but with *the aboriginal languages of the vast opposite continent* [America] and those alone. Professor Broca is also of the same opinion. . . .

"The Guanches of the Canary Islands were lineal descendants of the Atlanteans. This fact will account for the *great stature* evidenced by their old skeletons, as well as by those of their European congeners, the Cro-Magnon Palaeolithic men."—*Secret Doctrine*, II, p. 790-1

"The 'mysterious' affinity between their tongue [Basque] and that of the Dravidian races in India will be understood by those who have followed our outline of continental formations and shiftings. . . . If, then, Basques and Cro-Magnon Cave-Men are of the same race as the Canarese Guanches, it follows that the former are also allied to the aborigines of America. This is the conclusion which the independent researches of Retzius, Virchow, and de Quatrefages necessitate. The *Atlantean affinities* of these three types become patent."

*Ibid.*, p. 790-792.

"Fine races were many of these European cave-men; the Cro-Magnon, for instance. But, as was to be expected, *progress is almost non-existent* through the whole of the vast period allotted by Science to the Chipped-Stone Age. *The cyclic impulse downwards* weighs heavily on the stocks thus transplanted — the incubus of the *Atlantean Karma* is upon them."

*Ibid.*, II, p. 740.

Returning to our Table, a group of Mousterian names will be noticed immediately preceding the Aurignacians. These are all of the 'Neanderthal' type and are of special interest to students of Theosophy for several reasons, particularly on account of the change in opinion that has taken place in regard to their position in pre-history. They had heavy, receding jaws, slouching gesture, clumsy gait, and their foreheads were marked by tremendous gorilla-like eyebrow ridges. Their knees were bent, their necks very thick, and their heads were thrust forward. But they had *large brains*, equal to or exceeding those of modern man, though the general conformation was apelike to a certain degree. Still, as Dr. Keith remarks:

"Further, in size of brain Neanderthal man was not a low form. His skill as a flint artisan shows that his abilities were not of a low order. He had fire at his command, he buried his dead, he had a distinctive and highly evolved form of culture — Neanderthal man was certainly not a dawn form of humanity."—*Antiquity of Man*, p. 169.

## THE THEOSOPHICAL PATH

It is an axiom in embryological science that the developing form runs rapidly through the main stages of its ancestral genealogy as it grows from the first protoplasmic speck to adulthood. What we find in infancy or childhood represents, however incompletely, the condition of the species in former ages. If, therefore, we find the younger specimens of a human race more advanced in bodily structure than the adults, we ought to infer that the race in question had declined from a higher condition. According to the discoveries of children's and youths' skulls of the Neanderthal race this was the case with them, though, singularly, Dr. Keith does not draw the inevitable conclusion that the Neanderthals were the representatives of a higher Atlantean race traveling downhill to extinction. Dr. Keith says:

"Krapina (Croatia) provided, for the first time, an opportunity of studying the children and the youth of this strange species of man. As is well known, there is a close superficial resemblance between the skulls of man and anthropoid ape during infancy and childhood. The brutal and distinguishing features appear on the ape's skull during the years of growth; the human skull during that period changes to a less degree. Hence it is not surprising to find that the children at Krapina were in form of head and face more like men of the modern type than is the case with their parents. The great simian eyebrow ridges assume their massive size and characteristic Neanderthal form at maturity."—*Ibid.*, p. 134.

This is strong evidence of the descent of both anthropoids and Neanderthals from earlier and more 'modern' or intellectual races.

Considering the strong impression Darwinism made upon the scientific world, it is not remarkable that the discovery of the Neanderthals was received as a conclusive proof of evolution from the ape. Here was a real link, a race with many simian characteristics, yet human. Pictures and articles were widely disseminated to impress the idea that these 'primitive men' were not very long ago our ancestors. But a change has come about within the last few years, and now it is agreed that that extraordinary race, however interesting and unique, must be disregarded in the search for the real ancestors of modern man, for it was wiped out by the incoming of the Aurignacians, who did not intermingle with the Neanderthals but supplanted them. A few families may have lingered on in isolated spots, for there have been a few modern persons found with heads resembling the Neanderthal type. From what we learn about some of these it seems possible that the Neanderthals were after all not such barbarians. The great French anthropologist, de Quatrefages, writes:

"The epithets *brutal* and *simian*, too often applied to the Neanderthal cranium, and to those which resemble it, the conjectures made with regard to the individuals to whom they belonged, might lead us to think that a certain moral and intellectual inferiority was naturally connected with this form of cranium. It can easily be shown that this conclusion rests upon a most worthless foundation.

"At the Paris Congress, M. Vogt quoted the example of one of his friends . . . whose cranium exactly recalls that of Neanderthal, and who is nevertheless a highly distinguished lunacy doctor. . . . The skull of St. Mancuy, Bishop of Toul, even exaggerates some of the

## PREHISTORIC MAN AND DARWINISM

most striking features of the Neanderthal cranium. The forehead is still more receding, the vault more depressed . . . the skull of Bruce, the Scottish hero, is also a reproduction of the Canstadt type.”— *The Human Species*, 1900

Before leaving the Neanderthals, it is important to mention what H. P. Blavatsky said about them in *The Secret Doctrine*, published in 1888, long before scientists imagined they were an independent extinct race, and when they supposed they were our comparatively recent ancestors. After quoting Mr. Edward Clodd’s remark about the Neanderthals, “Whence they come we cannot tell, and ‘their grave no man knoweth to this day,’ ” she says:

“Besides the possibility that there may be men who *know* whence they came and how they perished — it is not true to say that the Palaeolithic men, or their fossils, are all found with ‘small brains’. . . . There are aboriginal tribes in India whose brains are far smaller and nearer to that of the ape than any hitherto found among the skulls of Palaeolithic man.”

— *The Secret Doctrine*, II, p. 686, Footnote 1441<sup>3</sup>

That H. P. Blavatsky must have had unusual opportunities for learning anthropological facts quite unknown and unsuspected thirty years ago by the most learned and brilliant exponents of the subject in Europe, is proved by her remark about the Neanderthals, which is in perfect harmony with the very recent conclusions of modern science based upon the new discoveries of human remains which we must consider next. She says, writing in 1888, or earlier (*italics mine*):

“We are made also to face the ‘Mammoth age’. . . in which the great rudeness of implements reaches the maximum, and the *brutal* (?) appearance of contemporary skulls, such as the Neanderthal, points to a very low type of humanity. But they may sometimes point also to something besides; to a race of men quite distinct from our (*Fifth Race*) *Humanity*.”

— *Ibid.*, p. 724.

Now listen to Dr. Keith in 1915, telling of the recently adopted theory:

“Thus we see that, in the Mousterian period, in the middle Pleistocene age, when the middle of the 50-foot terrace was being laid down in the Thames valley, Europe was inhabited by a peculiar race of mankind — of quite different type from the races which now populate it. This race spread from Gibraltar in the South to Weimar in the North, from Croatia in the East to Jersey in the West. . . . A survey of the characters of Neanderthal man — as manifested by his skeleton, brain-cast, and teeth — have convinced anthropologists of two things: first, that we are dealing with a form of man totally different from any form now living; and secondly, that the kind of difference far exceeds that which separates the most divergent of modern races. . . . The most marvelous aspect of the problem raised by the recognition of Neanderthal man as a distinct type is his apparently sudden disappearance. He is replaced, with the dawn of the Aurignacian period, by men of the same type as now occupy Europe. . . . He suddenly appears in Europe — from whence, future investigations may disclose; the one thing we are now certain of is that he was not suddenly converted into the modern type of man.”— *Antiquity of Man*, pp. 135, 136, 158.

As far, then, as we have penetrated into long-vanished periods of time

---

3. It may be very significant that a Neanderthal skull has just been found (1925) in Palestine, on the shores of Lake Galilee.

## THE THEOSOPHICAL PATH

the records present us with strictly intelligent and modern types of mankind leading back to and including the artistic and handsome Cro-Magnons and other Aurignacians; and before them to a Europe partly inhabited for an immense time by the strange Neanderthal people, who bear many marks of degeneration. No blending is found between the Neanderthals and the Aurignacians who supplanted them quickly and completely. Research has not traced our direct ancestry a step beyond the Aurignacians, who, although they lived so very long ago, would not be remarked as in any way unusual if they reappeared as the offspring of a modern French family.

What, then, about the next group in our Table, the Chellean and Acheulean, including the famous 'Galley Hill' Englishman of the Thames Valley? From the Darwinian point of view it might be expected that these types, immensely older than the brutal-looking Neanderthals according to general belief, would be the real 'missing links,' very near to the anthropoid ape, and quite removed from any resemblance to modern man in structure, size of brain, or shape of skull. Perhaps they might have an approach to an ape's foot with an opposable thumb! We find nothing of the kind, however. Dr. Keith says:

"The skeleton [of the Galley Hill man] does not show a single feature which can be called Neanderthaloid, nor any simian feature which is not also to be seen in the skeletons of men of the modern type. The Galley Hill man represents no strange species of mankind; he belongs to the same type as modern man. . . . In size, in the richness of its convolutions, the brain of the Galley Hill man does not fall short of the average man of today."— *Ibid.*, p. 185

Similar statements are made about the rest of this class, but it would take too long to quote them, and it is not necessary. The essential point to observe is that at a period reckoned by Dr. Keith (whose tendency is rather to underestimate than to over-estimate time-periods) at "between a hundred and a hundred and fifty thousand years before our own time at least," during the Acheulean and Chellean periods of the Pleistocene which comprised at least a hundred thousand years between them, ancient river deposits "from one side of Europe to the other have revealed the same story - the existence of a man, a mere variant of modern man." During all that time no trace of Neanderthal or any other brutalized man is found. Again we must quote Dr. Keith (*italics mine*):

"How are we to account for this unexpected revelation? There are two ways: we may . . . simply refuse to believe in the authenticity of these discoveries because they run so contrary to our preconception of how and when modern man was evolved. Or, with Sergi and Rutot, we may put our preconceptions aside, and, as we are bound to do, accept the revelations of those discoverers as facts, and alter our conception of man's evolution to harmonize with the facts. We have, in the first place, to conclude that man of the modern type is much older than we supposed. We expected to find him in a process of evolution during the Pleistocene period, but we have traversed more than half that period and find our own species much as we find him at the present day. It is clear that we must seek for his evolution at an earlier time than the Pleistocene. Neanderthal man is a different and very primitive species of man . . . an



## PREHISTORIC MAN AND DARWINISM

intruder when he entered Europe at a late stage of the mid-Pleistocene period. Further, we have to take a more complex view of the world of ancient man. *In our first youthful burst of Darwinism we pictured our evolution as a simple procession of forms leading from ape to man. Each age, as it passed, transformed the men of the time one stage nearer to us — one more distant from the ape. The true picture is very different.* We have to conceive an ancient world in which the family of mankind was broken up into narrow groups or genera, each genus being again divided into a number of species. . . . Then out of that great welter of forms one species became the dominant form, and ultimately the sole surviving one — the species represented by the modern races of mankind." — *Ibid.*, p. 209

The italicized remarks are highly significant, while the last two sentences are, as far as they go, in agreement with Theosophical teachings. However, we must remember that perfectly civilized men existed in certain districts, outside Europe, even during the early Tertiary Period.

### IV

LEAVING the Vero and other American remains for later consideration, two famous relics — the imperfect skeleton of the *Pithecanthropus erectus* of Java, and the Heidelberg mandible — demand attention. The former, found in a stratum which it is difficult to place in exact correspondence with European time-periods, but which is generally supposed to be about as old as or perhaps somewhat older than the Galley Hill man (whose skull, as reconstructed logically by Dr. Keith, is quite modern in size and general appearance), possessed a very low cranium, little more than half the capacity of that of modern civilized man or of most of the ancient Stone-age skulls. The capacity of the Java cranium (of which very little remains to judge by) is reported to be about 850 cubic centimeters; the average of modern human skulls varies between 1300 c.c. and 1500 c.c., but native Australian women have been found with only 930 c.c., though the Australian female average is about 1100 c.c.

In estimating the amount of mental ability possible with a low brain-capacity it is worth noting that native Australian children in modern schools have taken high rank at examinations. Mr. Neville Chamberlain, in a lecture on 'Human Development,' reported in *The English Mechanic* for October 7, 1910, said:

"It was very questionable whether in pure intellect we had any advantage over races which we were accustomed to consider quite inferior . . . even the aborigines of Australia showed similar capacity, for in Victoria the Aboriginal School for three years running stood highest of all the State schools in examination results."

As the *Pithecanthropus* was little inferior to the lowest Australian in brain capacity, he may not have been so much lower in intellectual possibilities! When, however, his fragmentary remains were discovered, a loud paean of joy was raised, "The missing link at last!" But *Pithe-*

## THE THEOSOPHICAL PATH

*canthropus* has been dethroned from that eminence and he is now supposed, by one school, to be the lingering representative of a far earlier race, a very primitive one — *but quite unknown and purely hypothetical* — and, by another, to be nothing but a little twig on the tree of evolution which degenerated and ended. Professor Buttel-Reepen wrote in 1914:

“. . . Until now the scientific world has accepted the *Pithecanthropus erectus*, the ape-man found some years ago on the Island of Java, whose remains were supposed to furnish the ‘missing link,’ as the original ancestor of man. He was nothing of the kind. He was a freak. He could not and did not develop into man. He lived awhile and died — just as a sucker emerges from the trunk of a tree, to wither at last away without getting anywhere.”

And, as was mentioned in the preceding chapter, *Pithecanthropus* gives no comfort to those who look for an intermediate type half-way between walking man and climbing ape. *Pithecanthropus* was, of course, exactly what Professor Buttel-Reepen and most of the modern school declare it to be, a minor twig thrown off from the main stem. It is, therefore, unnecessary to dwell further on a subject in which there is no serious diversity of opinion.

The Heidelberg relic consists of nothing but a very massive and clumsy jawbone with quite human teeth; it belongs to the second Ice-age in Europe, a very early stage of the Pleistocene period. We have now reached a period of enormous antiquity. According to various authorities the Pleistocene age lasted from half a million to a million and a half years, and the succeeding periods to the present day must have been very long too. What does this Heidelberg jaw, which lived perhaps more than a million years ago, tell us? Dr. Keith says:

“How much can be inferred concerning *Homo Heidelbergensis*, seeing that we know only his lower jaw and his lower teeth. In the first place, the characters of the teeth leave us no doubt as to his race: he represents, beyond all question, a variety — a primitive variety — of the Neanderthal man. It is strange that we have not found a single trace of this race since we parted from the deposits of the Mousterian until now. The pre-Mousterian strata have only yielded us men of a more modern type. Here, however, we come across Neanderthal man of a more primitive type than any yet found in the Mousterian deposits. The teeth show those peculiar features which differentiate them from those of men of the modern type. . . . These are not primitive or simian features, but the reverse; they are modifications confined, so far as we have yet discovered, to this peculiar variety of species of man, *Homo neanderthalensis*. . . . In the Heidelberg mandible we find the usual Neanderthal features of the chin, only they are more primitive.”— *Antiquity of Man*, pp. 237-244.

The most surprising thing about the dentition of the Heidelberg jaw is that the canine teeth are less apelike than those of modern man. Dr. Keith says:

“One other feature of the Heidelberg dentition impresses the anatomist. At such an early date as the beginning of the Pleistocene period he was prepared to find in the canine or eye teeth some resemblance to the pointed canine teeth of apes. This expectation was founded on the form of the canine teeth of modern man and the peculiar manner of their eruption.

## PREHISTORIC MAN AND DARWINISM

In the Heidelberg dentition the canines are even less ape-like than in modern man — they have subsided into the ranks of the ordinary teeth. In this we find a second point which bears on the antiquity of man. In an early species of man the canine teeth had assumed the 'human' form by the commencement of the Pleistocene period."— *Ibid.*, p. 237

This famous mandible proves, then, that there lived about the beginning of the Glacial period a primitive form of Neanderthal man, who, we have seen, had a large brain, and who, though brutal enough in many points of structure, was perfectly human, and whose peculiarities of skull have been found to exist in a few highly-intelligent persons of our own time. But we must not forget that the entire Neanderthal race disappeared and that the Heidelberg man is not on the line of our ancestry, however brutal and 'primitive' he may be.

Is the Heidelberg man the earliest human being of whom we have record? Or is there a more intelligent-looking type of man as early or earlier than he? Certainly there is, and the most celebrated specimen is the Piltdown man, *Eoanthropus Dawsoni*, discovered in 1912 in Sussex, England, who has already given occasion for endless controversy. As Dr. Keith's examination of the skull is highly exhaustive and recent (it takes about 200 pages of his book) and as that eminent anatomist and anthropologist exhibits a truly unprejudiced attitude, a mind keenly open to every particle of evidence and, most markedly, a willingness to modify his views for cause shown, we cannot do better than attach great weight to his conclusions, which seem far more logical than those of his opponents. After quoting Dr. Smith Woodward to the effect that the Piltdown remains "are almost (if not absolutely) of the same age" as the Heidelberg mandible, he says:

"When, therefore, Dr. Woodward assigns the Piltdown remains to an early phase of the Pleistocene epoch, we may, in the present state of our knowledge, suppose him to refer the Piltdown race to a time which is removed about half a million years from the present."

— *Ibid.*, p. 308

But other authorities, including Dr. Keith himself, are convinced that Piltdown man is a good deal older than the Pleistocene, that he really belongs to the much earlier age, the Pliocene — the latest subdivision of the Tertiary,— *which antedates the first Glacial period*. Dr. Keith points out with some humor that those who refuse to admit that Piltdown man dates from the Pliocene are not consistent:

"When Professor Boyd Dawkins found the remains of (Pliocene) Mastodon in the Dove-holes cave in Derbyshire in 1903, unaccompanied by human remains, he unhesitatingly assigned the contents of that cave to the Pliocene period; but when the same remains are found in Sussex, accompanied by human remains, the deposit in his opinion should be referred to a much later date."— *Ibid.*, p. 309

Such is the effect of preconceived opinions. The reason why many representatives of official science hesitate in face of new discoveries to

## THE THEOSOPHICAL PATH

admit fully-developed man at such an immensely ancient period as the Pliocene is, of course, because it is almost impossible to find time for the enormous changes necessary to evolve man from an ape-like ancestor, for the anthropoids cannot be traced much farther back.<sup>4</sup> Professor Keith and his school contend that the Pliocene age of the Piltdown man must be admitted, at whatever cost to the theories. The more advanced school have accepted, for several years, the existence of the chipped-flint implement industry in the Pliocene in England, which proves that some kind of intelligent man existed then, but the man himself was unknown till Mr. Dawson brought the Piltdown man to light.

An extraordinary thing about the Piltdown discovery is that although the remains of the skull as reconstructed by Dr. Keith show a well-developed head with a large brain and a generally more advanced appearance than the far-later Neanderthals, yet near by, in the same Pliocene stratum and accompanied by rudely-worked flint implements (eoliths) and extinct animals' teeth (such as those of *Stegodon*, a form of elephant found in Pliocene deposits in India but never before in western Europe), an incomplete jawbone strongly resembling that of a chimpanzee and a disconnected apelike canine tooth were found. Controversy has raged as to whether the jawbone and separate tooth belonged to the skull or only happened to have drifted into the group of animal and human fossils. Though Dr. Keith, after a most exhaustive examination of the jaw, believes they probably belonged to the skull, he has his doubts, especially in consideration of the inconsistency of such an apelike jaw being associated with a purely human skull. In this case it is very singular that several of the parts which distinguish human from chimpanzee jaws have been broken off and lost in the Piltdown mandible. There are also no remains at all of the upper jaw, teeth, and face, by which the missing characteristics of the lower jaw could be approximately restored. The single large and apelike canine found in the same stratum as the skull and animal remains is believed by a large number of authorities to belong (like the jaw) to an early form of chimpanzee, and not to the man's skull. It is true that no chimpanzee is known in Europe at that period, but *neither had remains of the Indian elephant, Stegodon, been found in western Europe until fragments of its teeth were unearthed from the same Piltdown gravel-bed!* So the case for the jaw being that of a chimpanzee remains unaffected.

With reference to the missing condyle of the jaw, Dr. Keith admits that there are great difficulties in reconstructing one which would fit

---

4. We shall see, though, that evidences of man are found far earlier than even the Piltdown man of the Pliocene.

## PREHISTORIC MAN AND DARWINISM

into the socket in the skull: a condyle which would harmonize with what remains of the jaw — a distinctly chimpanzee condyle — would not fit. The subject is highly technical, and as even Dr. Keith admits “a certain degree of doubt” that the jaw could possibly belong to the skull, and as an important school of anthropologists, including the Americans, repudiate the humanity of both jaw and tooth, it is plain that there is not sufficient evidence strongly to suggest, much less to prove, that they have anything to do with the skull. The opinion adverse to the humanity of the jaw and tooth has become so strong lately that Dr. G. S. Miller of the Smithsonian Institution has published a monograph to establish an early species of chimpanzee by means of these fragments alone, which he calls *Pan Vetus*. We may safely disregard the jaw and tooth fragments and learn from Dr. Keith that the skull itself is perfectly human; he says:

“. . . the comparison of the fragments of the skull with corresponding parts of modern skulls, convinces students of anatomy that in general conformation, in actual dimensions, and in brain capacity, the head of the Piltdown race was remarkably similar to that of modern races. [*Ibid.*, p. 375] . . . The characters which mark Neanderthal skulls are all absent. [p. 396] . . . We have here — in the discovery at Piltdown — the certain assurance that one race of mankind had reached, so far as the mass of brain is concerned, a modern human standard at the beginning of the Pleistocene period. All the essential features of the brain of modern man are to be seen in the Piltdown brain-cast. . . . A few minor alterations would make it in all essentials a modern brain. . . . We may rest assured that a brain which was shaped in a mold so similar to our own was one which responded to the outside world as ours does. Piltdown man saw, heard, felt, thought, and dreamt much as we do still. . . . [p. 420] The brain capacity of the Piltdown skull is thus above that of the average modern Englishwoman, and below that of the modern Englishman . . . the skull . . . may be safely calculated as reaching 1400 c. c., an amount equal to the average capacity of modern Europeans. If Dr. Smith Woodward and I are right as regards sex, then in the male of the Piltdown race we may expect to find a brain capacity of at least 1550 c. c.”— *Ibid.*, p. 390

We have lingered so long over the Piltdown skull because of the importance of fully realizing its entire humanity in view of its enormous age, and because so many misleading things have been foisted upon the public as to its being the most brutal relic of humanity yet discovered. It is not specially brutal, even in comparison with high modern races, and the far later Neanderthals are much more gorilla-like. The Piltdown case well illustrates the difficulties which beset scientific researchers, who have only a few broken bones and a few flint implements to depend upon in order to settle the profoundest problems of prehistoric history. From the Theosophical standpoint Piltdown man *might* have had a human skull and an apelike jaw, though there is no valid reason to suppose his jaw was not as human as his brain. If it were not, though, the curious combination would place him among the anthropoids or other degraded offshoots, the product of Atlantean bestiality, who broke off from the true line of human evolution and mostly perished.

Referring once more to our Table (page 58), we shall notice that

## THE THEOSOPHICAL PATH

skeletons have been found in Italy in Pliocene strata. The Castenedolo remains have been the subject of prolonged controversy, though, to the student of Theosophy who has learned that intelligent man lived long before the Pliocene, there seems no cause for dispute.

Sixty years ago Professor Ragazzoni, an expert geologist of the Technical Institute, Brescia, Italy, discovered human remains in a coralline stratum at Castenedolo, near Brescia. This stratum was laid down when a Pliocene sea washed the southern flanks of the Alps, which had not been raised very long at that epoch. The bed is older, probably a great deal older, than the stratum from which the Piltdown skull comes; it belongs to the more ancient Pliocene formation. Ragazzoni minutely examined the strata overlying the bones, but found no signs of disturbance indicating that a grave had been dug through them. Twenty years later more bones were found near by, the overlying strata being also intact. Professor Sergi, one of the most eminent European anthropologists, then examined the bones and the place where they had been unearthed, and gave it as his opinion, expressed in many writings and often repeated since, that there was no doubt that the remains came from the ancient and undisturbed Pliocene bed. Leading anthropologists differ widely as to how the bones got there, but Professor Sergi and others have never seen the slightest reason to doubt that they were laid there at the time the ancient stratum was in process of formation. Why should there be any hesitation in accepting this natural explanation? Because, in Dr. Keith's words, which are worth careful reflection:

“the student of prehistoric man . . . cannot reject the discovery as false without doing an injury to his sense of truth, and he cannot accept it as a fact without shattering his accepted beliefs.”— *Ibid.*, p. 245

What is the specially remarkable character of the Castenedolo discovery and what are the beliefs which it shatters? The reason which makes it so hard to harmonize with the Darwinian theory of man's evolution from an apelike ancestor in the middle Tertiary is, according to Dr. Keith, that:

“the remains were those of people of the modern type . . . only the skull of the woman was complete enough for reconstruction. . . . The brain capacity must have been about 1340 cubic centimeters — the average for modern European women. . . . It is a long narrow skull, with not a single character that we can identify as primitive. Indeed, if tested side by side with the skulls of modern women belonging to primitive races, we should select the Castenedolo skull as representing the more highly evolved example of the modern type.”— *Ibid.*, pp. 247-9

It is extremely interesting to notice that the lower jaw is small, delicate, and pointed, “the angle between the ascending ramus and body very obtuse (130°) as in women with long, narrow, oval faces”! Such pointed chins, though a little less so, are also found in the Galley Hill and other Pleistocene skulls; the Neanderthals, of course, had large, coarse,

## SCIENTIFIC JOTTINGS

brutal jaws with apelike receding chins, though not apelike teeth; but they were certainly not on our ancestral line.

The belief that Dr. Keith says is imperiled is that man was extremely brutal in mind and body — emerging from the pure animal by very slow degrees — not much earlier, if any, than the Castenedolo age. It is imperiled, as he says, because of the lack of time for the ape to have evolved into man, if any modern type of man, anything but the most simian type, existed in the Pliocene, for anthropoid apes have not been found in the early Tertiary. Considering the minute amount of change, if any, that has occurred in man's structure since even the Aurignacian age (disregarding the Galley Hill, Piltdown, etc., for the moment), what enormous ages would it not have required to evolve, by Natural Selection and the Survival of the Fittest, a pure brute animal with a small brain, hand-like feet, etc., into the early Pleistocene or the Pliocene types with perfectly human bodies and modern-sized brains! So if Castenedolo is a true discovery, the time required for the evolution of highly-developed man is out of all proportion to the amount provided by the testimony of the anthropoid fossils. Yet we find that stone tools, worked by man, and constructed hearths proving the use and control of fire are found far earlier than Piltdown or Castenedolo — in the Foxhall deposits, accepted by all as Pliocene.

*(To be continued)*

## THE LOCARNO CONFERENCE

G. v. PURUCKER

**F**HILOSOPHICAL thinkers welcome the successful outcome of the history-making Conference recently held at Locarno, Canton of Ticino, Switzerland. This small town of probably less than three thousand souls, on the beautiful Lago Maggiore, so famous in legend and history, has been the seat of a conference which really appears to have given birth to an international compact based on sincerity, sanity, and common sense.

At any rate, the results of the Locarno Conference, as formulated in the said compact, promise at least the beginnings of a new and better era for war-torn and fear-bound Europe; and the opinion seems to be nigh universal among all thinking men the world over that here, at last, the basis of a workable and enduring peace has been laid.

In the great Hall of the handsome Palace of Justice at Locarno the delegates assembled for discussion and understanding; for the purpose

## THE THEOSOPHICAL PATH

of exchanging views and arranging terms both of promise and compromise; and while very little of what actually took place is as yet known to an expectant world, we do know that there seems to have prevailed among the delegates a spirit of mutual obligation and a wiser and better comprehension of each other's difficulties, than any other post-bellum conference has ever shown. Locarno is the evidence that European statesmen are returning to wisdom and moral sanctions in international affairs; and this is the best proof that Europe is not yet 'finished,' and still has its high and particular mission to perform in the world.

It is said that it was the German Government which first proposed the recent Conference held at Locarno, and outlined the course which it might take; and in such case, the entire world owes it heartfelt gratitude for being the first to open the way to a permanent peace among European peoples. That the same or a similar desire for reconciliation existed among the recent Allied nations of Europe seems to be shown by the alacrity and ease with which the ideas embodied in the Locarno compact have been accepted by them. With the results of this Conference as a groundwork for future international co-operation on even broader and nobler lines of effort, which seems bound to follow, one may look forward now to a day when distrust and fear shall give way before the native vitality of the sense of human solidarity and our common human brotherhood which is the ineluctable law of Nature. Irresistible are the forces of the moral intuitions inherent in the souls of men; though men may thwart them and distort them, at least apparently, from fear or from folly; yet the great under-tows of the heart flow uninterruptedly on and carry all opposition ultimately away. It is these mighty though silent powers which are the real governors of human conduct; very foolish indeed are they who ignore them, and hold them of small worth.


Theosophists, of course, eagerly watch and study world-events; every healthy mind has a lively interest in all widespread human movements, and every man possessed of a thoughtful and inquiring spirit, seeks for causes moving towards ends. May we not ask ourselves very seriously just what inner work, at least on spiritual and causative lines, our beloved Teacher, Katherine Tingley, may have accomplished during the last three or four years while on her memorable Theosophical tours in European countries, and her noteworthy interest in and work in Germany more especially? Our Organization is fundamentally and utterly non-political; we do not refer to politics; but we do refer to causal work on spiritual and mental lines operating always for universal human betterment, and understanding, and peace, and co-operation, without any distinction of race or geographical bounds. The 'coincidences' that may be seen are, to say no more than that, very suggestive!



## SCIENTIFIC JOTTINGS

H. T. EDGE, M. A.

### THE AGE OF THE EARTH

NCE more we find occasion to notice speculations (that is the word) about the age of the earth. Surely science is now prepared to give us figures much larger than any conceded before, and enough to satisfy the demands of ancient Brâhmanical chronology. It used to be that physicists would not allow the biologists time enough to accommodate the evolutionary process; but now they are giving so much time that the difficulty of the evolutionists will rather be to fill it — or kill it. And all this has been brought about by radium.

How long has the earth taken to cool? We can calculate how long it will take a cup of tea to cool; but the calculation becomes difficult if the tea has a perpetual lamp inside of it, generating new heat as fast as the old heat dissipates. And the earth contains a supply of radium, which is supplying new heat all the time. Consequently we find Professor Lamb at the British Association asking for at least 1,000,000,000 years, but refusing to accept *more* than 10,000,000,000, as the time taken for the earth to cool.

To place mankind at the extreme end of this period, occupying say from a one hundred thousandth to a millionth part of it, seems out of all proportion; especially if we make mankind continue indefinitely in the future. The various departments of scientific speculation need co-ordinating. One is reminded of Mark Twain's calculations as to the length of the Mississippi at various epochs, when he said that science gives you such a liberal amount of speculation for so small an outlay of fact. Who knows when some other mineral may be discovered which will shorten the period of cooling and consign all these latest figures to the waste-basket?

### MAN AND ANIMALS

TRUTH has nothing to fear from facts. The findings of science must eventually confirm the teachings given by H. P. Blavatsky in *The Secret Doctrine*; for, though science may have much to contend with in the way of unwarranted speculation and dogmatism from certain of its votaries, yet truth will surely be sifted from error.

The address on evolution, given by Professor Bateson at the British Association meeting in Toronto in 1914, may be regarded as making an

## THE THEOSOPHICAL PATH

epoch in the annals of science. This man had the sincerity and courage, though speaking in public, where he was so liable to misunderstanding, to distinguish carefully between facts and fancies, and to separate what is actual knowledge in science from what is unwarranted speculation. He showed that, in the light of a larger knowledge of facts, it was necessary to abandon certain favorite hypotheses; and protested against the tendency to dogmatize on too slender a basis. Professor Bateson has had just cause (as we think) to complain that his candor has been taken advantage of by some bigoted opponents of science and of its evolutionary theories, who have hoped thereby to show that scientific men are giving up evolution and are confessing the inadequacy thereof. This of course is very far from being the case; and everyone with a scientific mind, reading that address, will see that our great men of science are simply obtaining a better acquaintance with the grand and universal truth of evolution; and, by winnowing out the errors and sticking close to the facts, are giving the doctrine a firmer basis than ever before.

In fact, the learned lecturer proved that Nature is on a much larger scale than the provisional hypotheses which men frame for her definition; and that we had been theorizing in advance of the facts, and that we need to collect more facts before we can venture on definite general statements. One of the principal things he showed was that the scientific study of heredity has compelled us to modify considerably our earlier conclusions as to the process of evolution. For, when we trace the generations of an organism, we do not find it acquiring new features, but rather losing them. The differences of later from earlier generations are what he calls 'factorial.' The offspring inherit certain particular factors from their parents, and differ from each other in the particular factors which they inherit; so that the original parent seems, as it were, the sum-total or storehouse from which have diverged a multiplicity of different forms. Thus the earlier idea of evolution, as consisting in a gradual accretion or adding up of new features, whereby new species can be generated, would seem to be contradicted; and he even suggested the doubt whether evolution should be regarded as proceeding from simple to complex, or from complex to simple. As we have said before, in writing on this point, there is plenty of room in nature for both of these processes.

But this subject has been considered in our 'Studies of Evolution,' and is mentioned here for the purpose of introducing a particular point in reference to the relation between man and the lower kingdoms. We find in *The Secret Doctrine*, the following:

"The human type is the repertory of all potential forms, and the central point from which these latter radiate."— II, 683

## SCIENTIFIC JOTTINGS

And George T. Curtis in *Creation or Evolution*, is quoted to the effect that:

“Why is it not just as probably a true hypothesis to suppose that Man was created with the rudimentary sketches in his organization, and that they became useful appendages in the lower animals into which Man degenerated, as to suppose that these parts existed in full development in the lower animals out of which Man was generated?”

On page 683 of Volume II, we read:

“When it is borne in mind that all forms which now people the earth are so many variations on *basic types* originally thrown off by the MAN of the Third and Fourth Round, such an evolutionist argument as that insisting on the ‘unity of structural plan’ characterizing all vertebrates, loses its edge.”

Other quotations to the same effect might be made, but these will be found in the ‘Studies in Evolution’ already referred to. The important point is that this view makes man the source and also the *elder brother* of the animals, rather than their offspring, and thus gives him a place in creation more concordant with his dignity than that which many evolutionists are wont to assign him.

### SPIRIT VS. MACHINERY

WRITERS on economics will classify people into those, on the one hand, who are engaged in productive work, and on the other hand those engaged in non-productive work or no work at all. In this definition, work is understood to mean merely the production of food and other material things. Such a classification may be right for economic purposes; but if made into a philosophy of life, we should have to consider it as materialistic, and making life a mere matter of material wants and aims. A society in which everybody did his share in the production of food, raiment, etc., would be admirable; but if this were the *only* thing done at all, that society would (supposing its existence to be feasible) be a most dreary, uninspired, and materialistic community.

Reflexions on the above lines are rife today to a notable extent. The April *Atlantic Monthly* has an article by D. W. Fisher on ‘Seven Centuries of Civilization,’ in which he says that —

“In ancient times a spiritual life that centered in art and philosophy made the world; and in medieval times a spiritual life that centered in religion and morality made the world. But no spiritual life of any description appears to be making the world at present.”

Such sweeping and facile generalizations drive one towards the opposite camp, the spirit of combativeness triumphing for the moment over conviction. This is special pleading, we feel; a representation of one side of a case, such as might be used in opening a formal debate. We view the past in perspective, the present from the inside; while from each in turn we select those aspects alone which we wish to accentuate and

## THE THEOSOPHICAL PATH

contrast. What will posterity say of our age? That it was one of intense spiritual yearning and activity? That it was disgusted with materialism? If so, posterity will not be far wrong. Gone is that complacency with which till lately we viewed our materialistic triumphs. There is surely a great stirring among us for a life of greater reality, a life stronger and richer in the spirit. Our author continues:

“A world which was once ruled by spirit and spiritual ideas is now ruled by machinery and material ideas. A world which was once human has become unhuman.”

And again we say that these are symptoms of a condition that is passing; as is proved by the fact that, instead of complacency, it is disgust that they inspire.

‘Biology,’ says the writer, is now our fetish. Some would attribute the superiority of the Grecian civilization to biological superiority; Socrates and Aeschylus were excellent biological specimens. This is putting the cart before the horse. The most magnificent biological specimen I have seen was at a country fair. He was very black and woolly — from some Pacific Island. He was nothing else besides a biological specimen. If Socrates and Aeschylus were better biological specimens, in what did their superiority consist? *In certain features not usually classed as biological at all.* So in that case the question becomes a matter of words merely. We should be judging the tree by its fruit; whereas the proposition requires that we should judge the fruit by its tree. It would probably be easier, by examining the blood of a genius, to find some peculiar quality in it, which might be the *accompaniment* of genius, and which we might choose to call the *cause*; than, by analysing a specimen of blood, to declare that its owner was or was not a genius.

None the less we do not find ourselves so ready to condemn biologists; they are after the truth, in their way; and they will surely get nearer to the truth, if only by the process of exhaustion — by finding out what is *not* true. It was because our forefathers had become too vague and unreal in their worship of immaterial things, that we have been impelled to seek a greater reality along other lines of research.

It is unfair to saddle science with the whole blame of materialism (as this writer concedes). Materialism has thrown its shadow across religion, politics, and our other departments of thought.

Science, says the writer, has given us a better idea of nature but a worse idea of man. It has filled our heads with essentially unimportant things, and driven out of them things that are essentially important. As to freedom, we have lost its inner substance; for freedom does not merely mean liberty to go where we like, but includes a notion of somewhere to go. We have the liberty to go nowhere.

“He has all the material conditions of life; the only thing he does not have is life itself”

## SCIENTIFIC JOTTINGS

### HERESIES AND SUPERSTITIONS

WE observe in the *Scientific Monthly* an address by Huxley at the Royal Institution in 1880, in which that great man says:

“History warns us that it is the customary fate of new truths to begin as heresies and to end as superstitions: and, as matters now stand, it is hardly rash to anticipate that, in another twenty years, the new generation, educated under the influences of the present day, will be in danger of accepting the main doctrines of the ‘Origin of Species’ with as little reflexion, and it may be with as little justification, as so many of our contemporaries, twenty years ago, rejected them.”

We sometimes forget that there are two sides to dogmatism: the ‘dogmer’ and the ‘dogmee,’ we might dub them; meaning that bigotry requires patients to practise upon, and that the public connives at the dogmatism practised upon it. So perhaps, if some of the scientists are too dogmatic, it is because they are forced into that attitude by ourselves, and are only accommodating themselves to our demands. We shut our mouths when the new food is first offered; but we eventually swallow it down without stopping to examine it. What is there to choose between the man who spurns a doctrine unexamined and him who swallows it unexamined?

It is not twenty but forty-five years since Huxley said the above; and it is probably true that many people today accept blindly much that is taught in the ‘Origin of Species’; and not merely what is actually said therein, but many things which have been derived indirectly. The same must be true of a large number of other scientific teachings, which are accepted by people without having been examined, and whose acceptance should therefore, according to Huxley’s definition, be classed as superstitions. Is your belief in atoms and electrons a superstition? Or is mine? We cannot draw a sharp line. One of us may know more about science than the other, so that his belief approaches more nearly to knowledge and recedes from superstition.

The pendulum swings. Those out of power have pulled down those in power, in the name of certain reforms; but only to commit eventually the same abuses themselves. Heretics have damned dogma, only to create new dogmas of their own. The dogmas of materialism may be as bad or worse than those of religious superstition. The dogma of the manape theory now rides us. Which of us, holding this theory (in one or other of its forms) can say that our belief is founded on a thorough examination of the evidence?

### THE BUG-EAT-BUG PROBLEM

WE do not seem able to set limits to the smallness which a living organism may have; and this gives a lively idea of the possibilities of

## THE THEOSOPHICAL PATH

material structure. We learn now that germs have smaller germs of their own, which breed diseases in them and kill them. Whether the scale goes any deeper, and how deep it goes, we can only speculate. The microscope, however perfected, is limited by the length of the light-wave; though we can use (for photographic purposes) the X-rays, which have a much smaller wave-length. But there are indirect ways of detecting the existence, and computing the dimensions, of these ultra-germs that devastate the ordinary germs. What practical results in therapeutics this discovery may lead to is an interesting speculation.

One is reminded of the case of the grower, who was about to kill a bird, when it was pointed out that the bird ate a noxious grub; so he decided to spare the bird. Later he discovered that the noxious grub killed a harmful bug; and so he determined to kill the bird after all. For, by killing the bird, he preserved the noxious grub which killed the harmful bug. Still later he found that the harmful bug was the mortal enemy of a deadly parasite, so he decided not to kill the bird. By latest reports the grower has discovered such a long series of creatures, each smaller than the one before, and each preying on the one below it, that he cannot decide whether it is better to kill the bird or not; and therefore he has concluded not to interfere with Nature but let things go their way.

## HUMAN RIGHTS — WHAT ARE THEY?

F. MCALPIN

[Paper read at the meeting of the William Quan Judge Theosophical Club, August 7, 1925]



HIS subject, in one form or another, is probably the most widely discussed subject at the present time, but when we see men and nations using a most inhuman wrong, warfare, in order to force arguments as to their claimed rights, we must surely realize on what a flimsy foundation the whole scheme of present-day civilization rests. In every-day life the constant claim is: "My rights in the matter are thus, and yours are so; he has no right to do this, and they had no right to do that." There are relative rights demanded all up the social scale, and the race to obtain them is fast and fierce; while those with most, shout loudest for more.

Governments are changed or eliminated because of rights either demanded or infringed upon; law-courts decide on the rights of plaintiff or defendant, and constitutions are made to define the rights of our citizens. As yet, however, no scheme of life or government seems to be efficient enough to stop crime, to perform true justice, or to prevent

## HUMAN RIGHTS — WHAT ARE THEY?

clever evasions of the constitutions. What then are human rights, if there are any?

We hear that the three essential rights of all humans are Life, Liberty, and the Pursuit of Happiness. True enough in a general way, but if we try to apply it literally to every-day life, we find it is not quite safe. Give a lively youngster liberty, and he will go about the pursuit of happiness to suit his own tastes probably to the sad neglect of the three R's and proper conduct. Here the question of individuality comes in, which is undoubtedly the key to the situation. We are all different in mind as in body, and therefore each of us views everything from a different angle. Life, what it is, why it is, appears differently to each of us. What may be the greatest thing in life for one, may have no attractions at all for another, and even in little things it is the same. One man admires a glorious sunset and enjoys it in silence, while another voices his appreciation of the same sky, the same sun, with: "Ain't it pretty!"

So we see that our ideas of Life, Liberty, and the Pursuit of Happiness would depend on the difference in our appreciative capacities. We know what crimes have been committed in the name of Liberty, and the *Pursuit of Happiness* is very aptly worded, for as yet very few seem to have caught any part of it. We have had it shown in former Club-papers that true happiness must be *earned*.

To me, the greatest human right is the power of decision. We are ourselves, we create our own destinies, and as we decide, so we advance. In the world today what is it, besides the mere glory of the name, that makes men aspire to become heads of businesses, mayors, governors, generals, admirals, presidents, or what not? Certainly, the power of decision that they exercise in these positions. In our individual lives every moment is one of decision, no one can decide for us, it is our supreme right as being ourselves. If we have chosen the wrong path, no amount of entreaties, threats, or promises can change us till *we* decide to change our course, and if we have chosen rightly, no temptation or influence can swerve us as long as we decide to follow the way we have chosen. Thus we are entirely responsible to ourselves (and to others) for our own advancements or retrogressions. This is purely and simply the self-directed evolution that Katherine Tingley constantly tells us about.

Opportunities are at hand every moment, and we must make our own decision to grasp them. Our rights are just what we attain through effort.



"IN order to live right, man must know what he ought to do, and what he ought not to do. In order to know this, he needs faith. *Faith is the knowledge of what man is, and for what purpose he lives with the world.*"— Tolstoy

## THE "SLAYER OF THE REAL"

[Paper read at the Meeting of the William Quan Judge Theosophical Club, on July 17, 1925]

TETSUO STEPHENSON

"The Mind is the great Slayer of the Real. Let the Disciple slay the Slayer."  
— *The Voice of the Silence*



CONFRONT a graduate of one of our great modern institutions of learning with these lines, and what could he tell us of their meaning? Let him be ever so brilliant intellectually; he may have just acquired four or five capital letters to attach to his name labeling him for his worthy achievements; he may without hesitation be able to analyse the sentences, give us the etymology of every word as well as cognates in forgotten tongues; and doubtless he may be able to translate them correctly into a dozen different languages, living and dead, without difficulty, — but what could he tell us of their true inner meaning, when all is done? It would be a marvel indeed if he could.

It must be admitted that the whole subject of 'mind' is but vaguely understood in the West. 'Psychologists,' so-called, have made remarkable advances, in recent years particularly, in the study of the human brain, the physical mechanism of intellection. With the minutest care they have analysed its workings and reactions under every conceivable circumstance and condition, and with admirable diligence and patience, recorded these observations, tabulated and compared them, and formed statistics, etc. Criminologists too, in co-operation with clever electricians, have been busy inventing 'lie-detectors' and similar apparatuses that are claimed to be able to read infallibly the true motive of a person, regardless of what he may declare to be the truth.

No one would scoff at these men for their efforts, for they are doing their level best to advance the interests of Science. And yet, despite all this thorough investigation and research, there is so much that remains impenetrably sealed in mystery. And does it not seem as though these results are being arrived at by very round-about ways and means, and that in the majority of cases these scientists approach the wrong end of the problems they seek to solve? One may safely say that just so long as modern 'Science' teaches that the human intellect is the result of the interaction of highly developed brain-cells alone, and these slow methods and mere man-made instruments are employed, people in general will have only imperfect and erroneous conceptions about such subjects.

The very term 'mind' is being applied to what in reality covers a large range of aspects and departments of that which we call 'mind,' whereas each of these should have a distinct designation. When once



## THE "SLAYER OF THE REAL"

men come to understand these distinctions, proper and comprehensible terms will follow. They do exist in Sanskrit, Chinese, and a few others of the oldest languages, which in itself is significant of the fact that these 'pagan' races have never entirely lost the true knowledge concerning these matters, in the solution of which the most advanced minds in our scientific circles are only beginning to see a little light.

Let us now turn to the teachings of the Wisdom-Religion in order to understand our subject. Putting it simply, we know that the real human Ego, the thinking Entity, must enter many successive prisons of flesh in order to gain every possible form of experience of terrestrial life finally to reach such a state of purity that it will become reunited with the Universal Divine Mind without losing its essential individuality. And when thus incarnating, the crystallized ray of divinity assumes a twofold aspect — divides into the higher and lower *Manas*. It is the latter, the sentient consciousness dependent upon the physical brain and senses — that part of us which gravitates towards the seat of passions and desires of the flesh — which is the tormentor and "the Slayer of the Real," the Higher Ego in man. "Let the Disciple slay the Slayer." . . . The Disciple must subjugate his lower self, and render his mind a willing servant instead of becoming its slave or victim.

In *The Voice of the Silence*, we are enjoined "to learn above all to separate Head-learning from Soul-Wisdom, the 'Eye' from the 'Heart' doctrine." And further: "Shun ignorance . . . but even ignorance is better than Head-learning with no Soul-Wisdom to illuminate and guide it. . . ." Our Teacher, Katherine Tingley, too, is ever warning us about the limitations and self-justifying arguments of the brain-mind. We find many enlightening passages in *Theosophy: the Path of the Mystic* on this subject. In the history of this Movement, there have been many brilliant minds who have grasped the philosophy intellectually, but who sooner or later failed, because they could not apply the teachings to their daily lives, and were unwilling to undergo the necessary discipline which must ever precede the attainment of true Wisdom.

And yet, what a marvelous instrument this brain-mind of ours can be! Katherine Tingley has said:

"There is no limit to the service it can render on the highest spiritual lines, when disciplined and balanced by right education, with the high and immutable principles of a true philosophy of life reflected upon its walls. These things are the real mysteries, and they are not studied as they should be, even by students of Theosophy."

The Mind has aptly been compared to a mirror, which, when it is kept clear and dustless, will reflect upon its serene surface the Infinite Beauty of the Over-Soul. Then we have the inspirations of true Genius, unclouded visions of the Reality beyond this fleeting world of illusions.

## THE THEOSOPHICAL PATH

In our own school-life, we earnestly seek to attain that Balance which allows no undue development of the brain-mind or any other one faculty at the expense of the rest, and when we reach this Perfect Equilibrium, or Râja-Yoga, we shall be indeed true servants of humanity.

In the old mythology of Japan, we find the symbolic story of Susano-o, an impetuous young god, who is banished from the Heaven-world by the Sun-goddess, the August Heaven-Enlightener, and he is compelled to roam over this earth. One day as he was walking along the bank of a river he meets an old man and his wife both in deep grief. When he asks of them the cause of their sorrow, he learns that each year an eight-headed serpent of monstrous size that lived in the river, claimed one of their daughters, and that that very day they were about to lose their last and dearest one.

Susano-o consoles the old couple and promises to deliver their daughter from the dragon. He quickly conceives a plan. Around the rock on which the maiden-victim was to await her doom, he places eight huge jars of strong *saké*, and then conceals himself behind the rock. Presently the monster approaches to claim his yearly sacrifice, but seeing the wine greedily drinks it up, and soon grows drowsy, intoxicated with the liquor. Susano-o, watching from his concealment for the opportune moment, springs forward with his drawn sword in hand, and slays the serpent. He rips its body lengthwise in two, and lo, from its tail he draws forth a wonderful sword! Whereupon, having slain the Monster, and gained the Sword of Knowledge, he becomes united with the Maiden whom he has rescued. . . .

An interpretation seems superfluous. "The Mind is the Great Slayer [the Monster] of the Real [the Maiden]. Let the Disciple [the exiled god, Susano-o,— the higher or true ego in each of us] slay the Slayer."

## SUNSET REFLEXIONS

EMMETT SMALL, JR.

[Paper read at the William Quan Judge Theosophical Club, Meeting of November 13, 1925]



HERE are no doubt many ways to view a sunset; but I have found but two that appeal to me as proper; and as this is one of Nature's marvels that shall not cease of itself in quick time nor yet of man's legislation, but shall come every night and glory the heavens for those eyes so blessed with opportunity for the sight of it, perhaps it may be of some benefit to see what these two ways are.

But first we cannot forget Wei Ch'iu-tsong's words — which Mr.

## SUNSET REFLEXIONS

Morris speaks of in his article on 'Evolution' in the October THEOSOPHICAL PATH — that "to fix one's gaze rightly on the mountains and the waters — this is called introspection. To meditate upon the God in one's heart — this is called admiring the beauties of Nature." — And so it is with the sunsets: there is much therein to read of the heart of Man and the nature of his destiny.

Now the first way — when the west is all a glory with color — is to get some house or hill or tree fretted against the magic of it all. That brings it down to you, straight to your heart. There is a wonder-nearness in it all, and you are tense with an ache to draw it all in; for you feel that out there in those fire tapestries woven over the sea, are seats of Truth and Beauty and man's highest aspirations. And so near, so near, it seems as though the wisdom held in those reds and golds and purples and yellows comes riding out of the leaves or around the corner of the house, or from out the side of the hill. To view it this way, you see, one knocks hearts with heaven's, and is reminded that all this wonder and glory that seems so far away is but an outward showing of what is in our hearts, and which stands revealed to us when the higher part in us is king — brother flames of the light of Divinity.

But the other way is good too; for then you stand on some lone out-jutting crag, and below you is the downward slant of all the hills and the graying blue sea, and above, all that the Soul of Man can cry for of Wonder and Beauty. And this way you do not draw the heaven dwellers down to earth; you must rise to their abode, and leave all of this world behind; you must cast off your selves and pursue your way into a purer, more magnificent, more spiritual realm; span the bridge and delve into that ruby and crimson and vermilion and orange and carmine; and mount among the rolling purples and pale lavenders, and just above the sea-line into the lemon yellow, and higher, the chrome, cinnamon, and gamboge, and pale soft green. What lies not there! What giant fashionings are forward, what enchantments and secret druidries abroad, what feastings the Valkyries attend there! What mysteries and rites and ceremonies, what holy initiations, what earth-shapings and heaven-shapings and life of Delight is there, there! — ah, we can but lift our hearts to it all and let our souls fling out from these old encasements and glimpse a flash of the Beyond — the almost Unutterable!

— All imagination, the garbled fancy of a moon-walker; and better unsaid in this matter-meshed world of ours! Yes? — and yet it is less a dream, less a butterfly-fancy than the drear dailies we sweat over and call the realities of existence. And it is not sentimentalism, not emotionalism — that belongs to the lower nature; and when one is watching the sunset with his soul-eyes there is no place for the 'Hyde' in him to mani-

## THE THEOSOPHICAL PATH

fest. I warrant that at such a time he is never so far away. No it is not that. It is a calling to man's true nature to awake, an invocation to what is Highest, an answered prayer for Beauty to show us some secret of life out and beyond what we allow generally to hedge us. Oh, this so practical age that truckles to all that is so unpractical and touches not what will live forever!

— I speak of these nature-things because they are part of man's being (as above we learned from Ch'iu-tsong) and their meaning of serious import if not in this then in eventual lives; they are the outward manifestation of the intangible innerness of man — the only outer manifestation of religion we have besides the still greater one of a worthy life of service. There is more truth, more joy, more wisdom to be found out there in the glory-filled curtain flung down in the west, than in all the canons of all the churches that, however well intentioned, have clogged since the A. D.'s the respiratory organs of this world and made its health a thing to be pitifully and almost despondently asked for. And so in studying what is before us here, watchfully, eyes alert and seeing, reverently and lovingly, one studies that which is as old as the ages and which will endure for the ages, and shall always be the first lesson in the beginningless and endless book of Initiation — the inner nature of man and his fight for self-mastery.

And then gazing on that sunset from atop my bush-clad hill, I thought of History and that a nation or race should die as the sunset colors die — gradually, placidly, gently, so that there be no sudden fall from greatness into nonentity, which would be a degradation; but only a sinking to rest, to an earned pralaya, such as the sun shows in its setting: quietly, dignifiedly lessening his activities to a somber peaceful gray, but full of untold mystery and soul life.

And then there is what we call Death; but the sunset knows it not. And thinking thus I left the crest of the hill and ran down its length and across a field and paused a few yards from the cliff where some green prickly growth hedged its rim. Before me was the sun but a few-seeming lengths from the sea-line; above, the rolling gray all touched with orange flare; and almost to my feet a straight path of gold, pure red gold, like burnished copper, not yellow as it so often is. And I watched this for a long time: how it was broken by the near-shore waves which rising, their troughs dark mystery purple and crests snow-white foamed, shut out light for some distance in front, and then as they uncurled, let it in all red and following so quickly on its unfurling that it seemed to chase it, like fire riding in on its back; and then the fire-flooded path clear again on the lapping water; and then a wave disturbing it and once more unfolding and bringing in its golden fire-burden. And to the south the sea,

## SUNSET REFLEXIONS

all gray and purple-shadowed by the cloud-bastions above; and to the north the water gray and silver, and the gray meeting the dark cloister-robed outthrust headland.

And a squad of cormorants went flapping by; and a seagull from the north flashed against the heart of the sun, so that I could scarce see it, my eyes being dazzled, as it winged out against the gray; and then one from the south — silent, and above the sun, so that I could watch its wingless flight as it steered away, its white lost against the white of the wave-crests, its gray one with the stretch of sea and sky.

And so I faced the setting sun again; and it dipped behind a low cloud that rode on the sea's face; and lower it fell, and the path it threw grew a paler red; and then still lower, falling till only it flamed the hem of that ambush cloud; and the light paled and the red changed to orange; and its path fled; and the sea became all gray and purple and silver; and deep in a shadow out in the gloom beyond the kelp, a little boat rode.

The sun had set; and so our lives set; but Death? Oh, as Fiona McLeod has said, "there is no Death, which is but as a child's dream in a weary night." Death died long ago to all who are awake; it never was born to Theosophists. To them it is but a time of serenity and peace and silence and aloofness from things unnecessary to real life. One scarce dares or wishes to speak of it: one can look at those sunset colors and see and feel it all: a great peace, a sacred initiation, and the Gods tiptoeing down to the earth to bear away that which is to live forever from this tired body, and in their footsteps springing the daffodils and roses and cyclamen and heliotrope that still flush pale the west when they have passed over the brim of the sky.

These lessons we learn, and would we but cleanse our eyes of prejudice and, open-hearted, go to its schooling with the faith of children, Nature would hold still more for us in her ever bounteous expressions. No doubt it sounds a little off the beaten track of practical aids; but I know of none better. For what greater help can one have than to be called out of himself that he may view the doings of his inner nature with unbiased focus and just perspective?

Of course there be opposite depths within us; there be things within ourselves that mock us and laugh at our vain attempts to overthrow them; there be unbeautiful spots in our natures that stare us in the face and cry out, "I am arid, I am desert: give me water and make me green"; there be hard knockings against the twisted and disagreeable and times when in our unwisdom we think ourselves right; there be moments when in that crass hurry that marks our western civilization we are all unhumored, and cannot see clear and straight, and are fed with impatience; there be times when we think we should justify ourselves

## THE THEOSOPHICAL PATH

against the thoughts and actions our neighbor holds towards us and the world; there be times when we are the fool, or mayhap the devil — and these are the times we should seek Truth deep within our hearts or from that magic distilled in the sun-gloried west, and I think guidance and courage shall come riding out to meet us, and wisdom shall companion us in our fight to conquer ourselves and master all difficulties; not in the end that we may selfishly hug this wisdom; but that we may in truth make it a part of ourselves, that we may help others by our example and light.