

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

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"WE live in succession, in division, in parts, in particles. Meantime within man is the soul of the whole; the wise silence; the universal beauty, to which every part and particle is equally related; the eternal One."—R. W. EMERSON: *The Over-soul*

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THE FIRST HALF-CENTURY OF THEOSOPHY

C. J. RYAN



WHEN H. P. Blavatsky called William Q. Judge and a few others together in New York, in 1875, in order to start the Theosophical Society, she established the nucleus of a movement which has already effected great things, but whose destiny will not be fulfilled until its basic principle — Universal Brotherhood — has become a living power and the mainspring of conduct through-

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out the world. A big proposition to face, it may seem, but not too big, for Theosophy has the key to unlock the inner chamber which imprisons the Divine in man.

H. P. Blavatsky knew how to work with Nature. The Theosophical Movement was launched at one of those critical moments which have occurred, we are told, at the last quarter of many centuries, when mankind is offered a fresh opportunity of rising a little higher.

The time was critical, and opportune for sowing the seed intrusted to her by her Teachers. New ideas were seething in the West; Evolution was the battle-cry, although the presentation was materialistic. Still, the theory of Special Creation of the Universe in six days had received its death-blow. The great advances in science, especially astronomy, geology, and biology, and the unexpected revelations of lost civilizations, were shaking off the incubus of medievalism. Even in music and painting new methods were startling the world. Wagner's art was called 'the Music of the Future,' a sneer which turned out to be a prophecy.

Everything presaged a new cycle in the affairs of men which would bring enormous changes, materially and spiritually, and we have ourselves seen that so great a change could not take place without birth-pangs, as foretold by H. P. Blavatsky. The outlook would indeed be dark if we refused to recognise the essential divinity of man's higher nature, the indomitable nature of the immortal soul, and ignored the principle of Reincarnation. Chance and accident might well appear to dominate the world.

To the student of Theosophy the present distress and decadence is not unexpected nor accidental, but the future is full of hope and promise, not the less so because the air is full of signs that the Theosophical work of the last fifty years has profoundly affected the currents of thought which will be decisive factors in the New Order of Ages opening to us.

Let us observe some of the changes taking place which seemed wild impossibilities when H. P. Blavatsky struck those notes which gave form to the undirected forces of revolt against the dying medievalism.

When she came to the New World in the early 'seventies, science and theology were poles asunder. She proclaimed a view which harmonizes the antagonism by showing that a science which does not speculate beyond the facts cannot be opposed to a religious consciousness based upon inner experience, for Nature is always consistent. The antagonism arises on the one hand from the tendency of many scientists to theorize, to dogmatize, materialistically, on insufficient grounds; and on the other from the fatal error of taking the allegories of Oriental religions literally. We should never forget that Christianity is an Oriental religion full of

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allegory and metaphor and therefore easily misinterpreted by Western intellection which prefers the literal and explicit.

H. P. Blavatsky worked hard to demonstrate that the only way the intellectual aspect of Christianity as distinguished from other religions could be saved as a force for good, was by recognising that behind the quaint stories of the six days of Creation, the Garden of Eden, Jonah and the whale, the ascension of Elijah and Jesus into a material heaven in the sky, and so forth, there were hid profound truths. These truths are also found in the allegories of other faiths, and Theosophy reveals the original source from which they are all derived — the ancient Wisdom-Religion. Recognising this, the faith of Christendom takes its rightful place as one mirror among many in which truth may be reflected.

How far has the thinking world in the West advanced towards the Theosophical position in the last fifty years of world-wide and tireless effort to declare it? One example is enough to illustrate the convictions of some whose predecessors in 1875 would have deemed such an attitude in many leading churchmen the wildest impossibility: Dean Inge of St. Paul's Cathedral, London, one of the most authoritative and scholarly voices in the English Church, a thinker whose opinions are quoted far and wide, has recently declared that the idea of heaven being a geographical point in space is absurd; it is a state of high spiritual consciousness. The Bishop of Manchester frankly supports this sensible view, saying that the creed which says Christ 'ascended to heaven' and 'sits at the right hand of God' is a purely 'pictorial' expression!

Think what that admission means, and from such prominent ecclesiastics! What becomes of the 'resurrection of the body' and the 'second coming' of the personal Christ in the 'clouds' to judge the quick and the dead at the last day, and all the other mystical and poetical allegories connected therewith that have been sincerely believed by millions as literal facts, and as 'facts' *have marked off the Christian creed from all other beliefs.*²

It seems that the most open-minded churchmen have at last begun to realize that Jesus actually meant those magnificent words in which he condensed the profoundest (and yet the simplest) teaching of the Ancient Wisdom of Theosophy: "Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." (*Luke*, xvii, 21)

Upon that Rock, the essential Divinity of Man, the most important psychologic teaching of Theosophy, stands the whole philosophy of the Universal Brotherhood of Man. As the search for the higher self is begun through self-discipline and the practice of brotherhood — love and compassion to all creatures — real knowledge comes in fuller measure, knowledge of the principles governing human life and knowledge of the

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path of right conduct, "Self-directed Evolution" as Katherine Tingley says.

Very little was heard of universal brotherhood when H. P. Blavatsky began her work, except in criticism, but now there is a different atmosphere. The most thoughtful minds are looking for ways to promote the idea. International conferences of statesmen, of scientific, religious, commercial, and philanthropic organizations, increasingly indicate a growing sense of the unity of mankind in spite of the enormous strength of the selfish forces of disruption which keep alive the jealousies of nations. But mere prudential or economic pacts will not stand a strain; the brotherhood that endures is founded upon the recognition of the divine in man, and that is the strength of Theosophy.

One of H. P. Blavatsky's aims was to awaken the West to the value of Oriental thought so as to break down the artificial barriers of race and creed. She had no illusions about modern India which has much to learn, but she emphasized the importance to us of studying the ancient Aryan philosophies which India has preserved in part. And even today, in many Eastern countries, unworldly ideals are more highly regarded than in the West; a great saint or religious teacher very rightly ranks above a successful politician, a rich merchant, or a military commander, in the estimation of the masses.

It is therefore noteworthy that since H. P. Blavatsky called attention to the existence and the value of Oriental philosophy --- not in the dry and abstruse manner of the majority of Sanskrit scholars, but in a way that aroused the interest of ordinary, intelligent men -- a striking increase has taken place in sympathy with and understanding of the Oriental outlook on life.

It is probably well within the mark to say that for one person who heard of the Upanishads or the *Bhagavad-Gîtâ* through the learned Transactions of Oriental Societies or the dissections of the experts in Comparative Religion, a hundred were attracted when they found, through the work of the Theosophical Movement, that they contained vital teachings about spiritual development recorded by the possessors of many of the keys to wisdom.

H. P. Blavatsky's teachings about the past history of mankind and its immense duration were considered quite incredible by many critics who were cramped mentally by the notion that the earth is only six thousand years old. In support of the Eastern Wisdom she instanced many of the oldest traditions of India, China, Greece, Egypt, and elsewhere; and was so daring as to claim, in defiance of all the learned 'authorities,' that if these legends were divested of the impossible wonders and prodigies foisted on them by the fancy of narrators, valuable truths would be revealed. Pompeii, she mentioned, was a good instance of a discredited

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legend becoming a substantial verity, and she declared that similar 'fictions of the ancients' such as the Trojan Wars, the Egyptian records of immense antiquity under powerful rulers such as the 'mythical' Menes, the lost continent of Atlantis, and even the faint echoes of still earlier civilizations, had solid and actual fact-foundations and would be demonstrated in due time.

What do we find today in this regard? Complete vindication of the bold and utterly unorthodox position she took. To show how complete this is we have but to turn to the *Annual Report of the Smithsonian Institute for 1924*, pp. 409-414, and read what Professor J. H. Breasted, the well-known Egyptologist of Chicago University, says; to quote a few sentences:

"From Galileo's struggle with the church to Huxley's debate with Gladstone, the heavy guns of natural science have dealt tradition one destructive blow after another. . . . The merciless critical scalpel which had not spared Hebrew tradition was equally unsparing in its treatment of the cherished classical heritage from Greece and Rome. The tales of Romulus and Remus, the Trojan War and the entire cycle of legends which were linked with it were shorn away. . . . How could a soundly critical historian accept narratives which seemed so manifestly impossible?

"Such critical negation was supreme when fifty years ago archaeology began to reveal with startling vividness the facts and the daily equipment of human life in the very ages with which the rejected traditions dealt."

Professor Breasted then refers to the astonishing discoveries of pre-Greek civilization at Tiryns, Mycenae, and Troy, made by Schliemann in the 'seventies, and the incredulity with which they were received and the vile charges of fraud flung at that great and honest explorer. Quite lately, a group of hitherto unknown Hittite dialects have been deciphered, and upon one tablet is a *contemporary report* of the cycle of Trojan wars, written about 1250 B. C., ('before the Greeks learned to write'). From an irreproachable historical source the Troy-story is thus shown to be founded on fact.

Professor Breasted also mentions the 'mythical Menes,' the first king of united Egypt: even Maspero spoke of him not long ago as a purely legendary figure, yet we now possess his tomb, and at Chicago there is a golden bar inscribed with his name.

In regard to the great antiquity of intelligent man in Egypt claimed by H. P. Blavatsky in support of certain historical references in her teachings, we must not forget that Professor Flinders Petrie has lately found evidences of the inhabitation of the Nile Valley by men who could make excellent pottery and weave fine linen not less than fourteen thousand years ago — more than eight or nine thousand years before the accepted date of the union of Upper and Lower Egypt under Menes.

The conclusion of Professor Breasted's statement reads in part:

"This contemporary reference to the Trojan War is an epoch-making revelation, which

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must react powerfully upon our treatment of early human traditions. It at once demonstrates that such traditions must not be thrown on the scrap heap, but . . . examined for the nucleus of sober fact upon which the legendary tale has been built up. As we look back upon our earliest historical horizon, we now know that the men who stood there in the gray dawn of the age of writing, were able to hear echoes of a remoter past. . . . Not credulity, but historical method, demands that we now recognise these traditions, or the nucleus of fact to be drawn from them, as a body of sources now to be restored to their proper chronological position in the succession of surviving evidences which reveal to us the past career of man on earth."

This is exactly what H. P. Blavatsky claimed! In regard to the traditions of Atlantis, brought from Egypt to Greece and also recorded in China, the idea has rapidly spread in the last few years that a true civilization on that lost continent is the only rational explanation of the origin of the high artistic ability and the measure of culture of the later Palaeolithic races in Western Europe (nearest to Atlantis) as well as of other well-known unsolved problems connected with the resemblances between languages and customs on the opposite sides of the Atlantic Ocean.

H. P. Blavatsky strongly supported the ancient Egyptian claim — utterly discredited by her learned contemporaries — that Egypt was far wiser and more learned than Greece, and that Egypt, as Herodotus and other Greeks admitted, had planted the seeds of knowledge among the Greeks. Professor Breasted shows that it was the prejudice of classical scholars which prevent them from admitting the greatness of Egypt. He says:

"Now Herodotus reports a tradition current in his day (fifth century B. C.) that the Greeks were greatly indebted to Egyptian knowledge. This tradition has in recent times been universally rejected; but the documents submitted here today may serve at least to illustrate the fact that there was much truth in the tradition transmitted to us by Herodotus, and that its complete rejection by classical prejudice is unjustifiable."

In *Isis Unveiled*, H. P. Blavatsky gives a vast mass of facts to show the marvelous scientific knowledge and general high degree of intelligence possessed by the Egyptians. (See Volume I, chapter xiv.) Tutankhamen's tomb has proved that they reached the highest levels in art. Professor Breasted, in defending the wisdom of ancient Egypt speaks of the 'Edwin Smith Medical Papyrus' in which the recognition of the various functions of the brain is discussed by the physicians of early Egypt "in the thousand years preceding the seventeenth century B. C." He says:

"The observations recorded in the Edwin Smith Medical Papyrus show that its author had already observed that control of the members and limbs of the body was localized in different sides of the brain; and the recognition of localization of functions in the brain, mostly the work of modern surgeons within a generation or two, had already begun in the seventeenth century B. C. at a time when all Europe still lay in savagery or barbarism."

Furthermore, speaking of astronomy, he says:

"I hold in my hand part of an original transit instrument, made as stated by an inscription upon it, by no less a king than Tutankhamen, in the fourteenth century B. C. . . . This


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and another such piece now at Berlin, are the oldest scientific instruments of any kind now known to be surviving. It was used for obtaining meridian time, especially at night, in order that the observer might then set his water-clock, with its twenty-four-hour divisions — a division of the day which thence passed over into Europe in Hellenistic times, whence it was transmitted to us.

Many other subjects could be cited to demonstrate how far the best intelligences of the West have moved towards the teachings of the great pioneer, H. P. Blavatsky, but one outstanding question presses on us: How far has the world as a whole advanced towards the highest ideals of Truth, Justice, and Universal Brotherhood? How far has each of us done his utmost to bring them about in his own circle and in wider spheres?

KARMA AND REPENTANCE

R. MACHELL

 ONE of the questions most frequently encountered among superficial inquirers into the subject of Theosophy is this: "In what way does the doctrine of Karma differ from fatalism?" The difficulty one finds in answering such a question is largely due to the very general confusion of ideas existing as to the scope of that apparently simple word 'fatalism.' Does it include the idea of a superhuman power arbitrarily arranging or disarranging the destiny of human beings in accordance with or in utter disregard of natural law? Is it what is called 'the will of God'? Is it capricious in its operation? Can it be influenced or controlled by man? Those who use the term must answer to themselves; if they can.

In the first place a student of Theosophy would probably decline to differentiate between the laws of Nature and the laws of God. Karma is not a capricious deity; nor is it an extra-cosmic power. Karma is inherent in the universe; nay, more, it is the manifested universe; for it is the cause and the effect; and these two are not separable. Every effort of the will, every thought, word, or deed has in it the qualities of cause and of effect. Nothing can exist without cause and without effect. This is Karma.

Cause and effect are two aspects of life: they are not separate in fact, though man, deluded by appearances, mistakes Time for Reality, and the succession of his states of consciousness for a series of actualities parted from one another by intervals of time. So he imagines that he can create a cause and may escape the consequences. Time is the great deluder; it is at best but man's measure of the infinite.

The spiritual man, the inner self, is not deluded, and he knows that

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on this material plane effect must follow cause as surely as the furrow follows the moving plow. But it is man himself who guides the plow, and it is man who is the maker of his destiny.

Man thinks a thought which later may become an act, and in the meantime the thinker may imagine that he can control the consequences of that thought: but the karma of the thought is his, and he is the first person to be affected by it, for it was formulated in the laboratory of his mind; his mind recorded the impression of it even before it left the factory where thoughts are formulated. The influence of his thought is stamped upon his mind from the moment of its inception; he cannot escape it.

Karma is not a god sitting apart in judgment on the deeds of men, dispensing rewards and punishments. Karma is the consequence inherent in the cause. Time is itself the Karmic product of the Great First Cause which called the universe to life. When universal consciousness awoke, and mind took cognisance of self, Time was and is. Let us remember the definition of Time given in *The Secret Doctrine*: "Time is the illusion produced by the succession of our states of consciousness as we travel through eternal duration." This simple statement of the case will help us to understand the broad sweep of the Theosophical conception of the doctrine of Karma, its universal character as well as its impersonality and the inevitable justice of its action.

A little thought and study on these lines will save a student from much waste of energy expended in regrets and penitence: that which is done is as a seed sown in safe soil from which the appropriate plant will spring in its own time.

Man lives in a Karmic garden of his own, sown with such seeds, and 'reaps as he has sown.' And yet no individual can claim to be sole ruler of his destiny; for none can live to himself alone; even his secret thoughts have power to influence the thought-sphere that he shares with all his fellows; and he can think no thought that is not colored with the tincture of their thought-atmosphere. For Brotherhood is a fact in nature. Be he as independent as he may, he cannot hold himself aloof from Karmic influences: nor can he abstain from influencing others. Therefore it rests with him to help or harm the whole round world to just the limit of his own capacity.

There is no need to ask how we can help to raise the general standard of human happiness. We have but to set the current of our sympathies in that direction and live accordingly: Karma will do the rest. We need not worry. For "Rigid Justice rules the world," in spite of the miscarriage of our human laws and institutions.

In criticism of the Theosophical position it has been urged that such

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a doctrine robs repentance of its virtue; but that is a mistake: for what is repentance but a turning back? Well; if a man is going in the wrong direction and has discovered his mistake, reason alone would counsel a turning back. Theosophy indeed is urgent in the cause of true repentance, bidding the disciple turn his back upon the past and say to it: "Get thee behind me Satan!" Without this attitude of mind no evil habit can be conquered, no repentance be effective. Karma is Justice.

THE SOUL'S COMPLAINT AGAINST THE BODY

An old Anglo-Saxon poem, translated by

H. W. Longfellow

MUCH it behoveth
Each one of mortals,
That he his soul's journey
In himself ponder,
How deep it may be.
When Death cometh,
The bonds he breaketh
By which were united
The soul and the body.

Long it is thenceforth
Ere the soul taketh
From God himself
Its woe or its weal;
As in the world erst,
Even in its earth-vessel,
It wrought before.


The soul shall come
Wailing with loud voice,
After a sennight
The soul, to find

The body
That it erst dwelt in;—
Three hundred winters,
Unless ere that worketh
The Eternal Lord,
The Almighty God,
The end of the world.

Crieth then, so care-worn,
With cold utterance,
And speaketh grimly,
The ghost to the dust:
"Dry dust! thou dreary one!
How little didst thou labor for me!
In the foulness of the earth
Thou all wearest away
Like to the loam!
Little didst thou think
How thy soul's journey
Would be thereafter,
When from the body
It should be led forth."

MYTH AND SYMBOL

H. T. EDGE, M. A.

UR languages have been developed for the purpose of expressing our ordinary thoughts and experiences; but, if a man sets out on the path of self-knowledge, develops another side of his nature, and acquires novel perceptions and experiences, it stands to reason that ordinary language will fail him as a means of expressing himself and of conveying his ideas to other minds. Should he make the attempt, the result will be misunderstanding: he will convey other meanings than those he wishes to convey.

To meet this difficulty, however, there are certain devices which may be adopted, namely various forms of indirect expression or of symbolism. For instance, there is the fable, where the lion and the fox, the wolf and the lamb, the monkey and the ass, appear on the stage. Perhaps there are no people so simple-minded, no scholars so pedantic, as to take such fables for literal truths, or as literal truths to deny them. We can most of us realize that they convey lessons in symbolical form, and can tell what those lessons are.

Akin to the fable is the allegory, to which the same remarks may apply. Again, there is the formula, like those so familiar in chemistry and in mathematics: the benzene ring, the diagram expressing the relation between the sides of a right triangle, or the algebraic formula telling us in brief pictorial form that the product of the sum and difference of two numbers is equal to the difference of their squares.

Finally, we find all through ancient literature and tradition a vast system of what is called mythology and folk-lore; which likewise is (or has arisen from) the desire to express what cannot be expressed in ordinary language.

To illustrate our next point it is necessary to narrate certain anecdotes which, to some readers, may be 'chestnuts.' It is said that a certain learned pedant took the line —

"Sermons in stones, books in the running brooks" —

and corrected them to —

"Sermons in books, stones in the running brooks."

No doubt he plumed himself on his superior wisdom, but others said he lacked a sense of humor. Again, it is said that Babbage, the mathematician, took some lines of Tennyson's about a man being born and a man dying every minute, and suggested the correction, "And one-and-one-sixteenth is born," as being more accurate. These are perhaps ex-

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treme cases, but we find the same thing still going on, if in less extreme form. For instance, I find in the *Encyclopaedia Britannica*, ninth edition, under the heading of 'Bat,' the following:

"Virgil, in speaking of the Harpies, generally understood to have been bats, describes them, etc."

Read what is said about the Harpies in classical mythology, and see how far-fetched such an explanation is. Besides, even if the explanation were allowed, it would only dispose of the Harpies, leaving all the other innumerable mythological figures still without explanation. These Harpies, according to some descriptions of them at least, belonged to a class of beings of which there are many instances: compounded of the enchanting face of a maiden, joined to the lower body of a foul bird of prey. Thus we have the Sirens, the Lorelei, etc. Were all these things childish fables, invented and believed in by a primitive humanity? Let us turn to *The Voice of the Silence*, a work written by a Teacher, for disciples of the ancient wisdom. There we find:

"Three Halls, ● weary pilgrim, lead to the end of toils. . . . The name of Hall the second is the Hall of Learning. In it thy Soul will find the blossoms of life, but under every flower a serpent coiled."

It would seem, from this and from similar warnings to be found in all instructions for disciples, that the learner has to pass through a stage where he will encounter sensual attractions of an entirely novel, refined, and alluring character. They will be so beautiful and so apparently good, that he is liable to enthrallment by them. The result, however, will be most disastrous. His will will be enslaved, and he will discover that the charms and beauties were a snare to catch him for his destruction. Can this be the meaning of Siren and Lorelei? If so, then those sages who deride them as mere fables are surely guilty of the pedantry and lack of humor exemplified above.

It is a fact that such stories are to be found among all peoples, the most widely separated; and to account for this fact, many strange theories have been proposed. But the true explanation is the simplest: the stories are parts of the ancient mystery-language, or symbolical records, whereby were taught and preserved the instructions which Teachers of the Mysteries gave to their disciples.

As said before, the meanings conveyed by the symbols were such as could not be adequately, if at all, expressed in verbal language. But the symbolic form had also another advantage: it at the same time revealed the true meaning and concealed it; revealed it to those who could understand the symbols, and hid it from those who could not. Thus the stories obtained popular currency among the multitude, and persisted in the

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popular memory long after the original purpose was forgotten. This is the real way to interpret mythologies. It is done in H. P. Blavatsky's *Secret Doctrine*, where she gathers together a very large number of myths from widely different peoples and ages, and traces out the similarity between them, and the actual identity of their essential features.

For we have to bear in mind that there have been times in the past when a great Science prevailed — the only true science and master-science, that which dealt with and explained the mysteries of man's own inner nature. In connexion therewith were schools of the Mysteries, wherein disciples were taught and initiated. The true origin of the drama was not a species of entertainment or dance, as has often been thought; but it is to be found in mystery-plays, which were performed publicly, for the purpose of conveying to the outside public as much of the true teachings as they were able to assimilate. This mystery-drama constituted the *exoteric* teachings, as contrasted with the *esoteric* given to the candidates.

It is of course impossible here to run over even a considerable part of the vast field of ancient mythology; but a few typical instances may be cited. It is a well-known and most important teaching of Theosophy that the principle in man called Manas, the mind, is twofold in its nature, one part being pure and divine, and the other gross and sensual. As Theosophy is simply a presentment of the doctrines of the Ancient Wisdom, we may expect to find this doctrine symbolized in the mythologies. Accordingly we find in the classical mythology the story of Castor and Pollux, twins; as to whom we may conveniently quote from *The Secret Doctrine*:

“Pollux finds his brother dying. In his despair he calls upon Zeus to slay him also. ‘Thou canst not die altogether,’ answers the master of the Gods; ‘thou art of a divine race.’ But he gives him the choice: Pollux will either remain immortal, living eternally in Olympus; or, if he would share his brother's fate in all things, he must pass half his existence underground, and the other half in the golden heavenly abodes. This semi-immortality, which is also to be shared by Castor, is accepted by Pollux. *And thus the twin brothers live alternately, one during the day, and the other during the night.*”— II, 123

This is but one of many allegories of the dual nature of man's mind; and in it we may trace the origin of religious ideas of self-sacrifice by a higher being for the sake of lower beings whom he loves. A part of man's soul is imprisoned in the flesh and condemned by destiny to the tribulations of terrestrial life; but it ever yearns for reunion with its other half, its divine counterpart; and it is divine love which, inspiring the latter, impels it to watch over and guide its pilgrim-brother on earth.

The myth of Prometheus, who brings divine Fire from heaven to earth for the benefit of mortals, is another such parable. For Prometheus stands for that principle in man which aspires to knowledge and true freedom. The story of Hercules, Izdubar, and many another such hero, performing twelve labors in order to expiate their errors and win their

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reward — a story which has so absurdly been called a mere 'solar myth'— depicts in symbolical language the experiences through which the imprisoned Soul in man must pass in order to achieve liberation.

Another class of symbols are geometrical; for in a geometrical figure can be summed up concisely a world of meaning that innumerable words would not suffice to convey. It has long been recognised, even by scholarly Christians, that the Cross is a universal symbol, to be found among all peoples, and in various forms, among which is included the Svastika. The meanings of this symbol are elucidated as far as possible in *The Secret Doctrine*; as also are those of many other geometrical symbols.

Pythagoras was a Teacher who had been initiated in the Orient and founded a school in Magna Graecia. He used such symbols, and modern pedants have amused themselves and us with the notion that it was *merely* geometry which so aroused the interest and veneration of that school! But see the article on Pythagorean Geometry in Volume VI, number 4, of this magazine, where is reviewed a masterly work on that subject by Dr. Naber of Hoorn, Holland. This man, having seen the diagram of Euclid's celebrated 47th proposition thrown on the screen in vivid colors, had a flash of intuition, and was enabled to discern and to elucidate in his book some of the whole world of solemn meaning conveyed by that symbol and known to the Pythagoreans.

In mathematics too we have a similar key to meanings inexpressible in words. The whole universe is one harmoniously related concord of parts; such is a cardinal teaching of the Ancient Wisdom. And therefore each symbol has several different keys or meanings,— *seven*, as H. P. Blavatsky tells us. Such a symbol may at once conceal and disclose the ratios between planetary periods, thus giving the clue to the true estimation of cycles and ages — esoteric chronology. It may also have a physiological significance, showing important truths concerning the nature of man and his body. The historical key will reveal the succession of the great Races of mankind and the successive appearance and disappearance of continents. And so forth.

One of the most celebrated of the Pythagorean and Platonic emblems was the Tetraktys, consisting of a triangle made up of ten dots, with a single dot as the apex, below that two dots, below that again three, and at the base four. One meaning of this is four principles making up a whole, each principle having its qualities denoted by the number of dots: a unity, a duality, a triad, and a quaternary. The Svastika is also a quaternary, and the bending of its arms shows that it is rotating like a wheel. This is a practical key as to how to balance the forces in our nature.

It is recognised by many that Christianity is full of symbols derived from the Ancient Wisdom. The Christ is the Higher or Divine Self of

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man; the Cross, with its four arms representing the four elements, stands for material life, to which the Christ is bound in sacrifice. He descends into the tomb, but rises again. His birth is partly from Heaven, partly from earth. And so on. The stories in Genesis are known to be identical in all essentials with similar allegories found in Chaldaean and other sources. Interpreted as symbols, they give the true key to the past history of the cosmos and the evolution of man.

This is a vast subject, which it is clear might be pursued indefinitely. But we must content ourselves with discursive and introductory remarks, which, however, will serve as a recommendation for study. Gone is much of the self-satisfaction we had with our own intellectual attainments; and we are all reaching out now for light in all directions. We are more ready to credit antiquity with having something to teach us.

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LYDIA ROSS, M. D.

MOST of our suffering comes from indulging our wants and denying our needs. It sounds like an easy short-cut to happiness simply to change the wording, so that the neglected needs come first, because most of us imagine that our needs and our wants are much the same thing. There really is so little difference at the invisible dividing line between them, that it takes discrimination to find it. But there is a world of difference which way the earthly pilgrim travels when he leaves the neutral line at the equator, to round out his experience toward the opposite poles of being.

Not many of us go far enough to reach either extreme, though there are well-worn lines on every hand leading to both poles. The ascetic and the epicure, who set out in opposite directions, are each convinced that his is the real path. The ascetic finds new heights and wider horizons opening out before his progressive steps. His senses grow more refined, and gross temptations lose their power. He has glimpses of the unseen, and catches tones of harmony that sordid men do not even suspect or believe can be. He is sure he is on the right path, for is not his world expanding into new regions of serene thought and mystical feeling?

And so the ascetic goes on and on, growing ever more ethereal, more sensitive, more detached from the common clay beneath his feet and in the forms of fellow-men. He sees other travelers facing toward his goal, but they are down in valleys and on lower levels, where the light is less,

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and the clogging earth is heavy on their feet. In spite of all their handicaps some of them really make good headway, because their bodies are strong enough to stand the strain. By walking with the common lot, these strong ones help to clear the road for the weaker of their kind. And somehow the strength that goes out in helpfulness, renews itself, so that the more the helper gives out, the more endurance he acquires.

To the ascetic, this is an interesting picture — but all enacted on a lower level than he cares to go. Why should he weigh himself down with common clay, trying to smooth the road for those who cannot find his level, while they go onward in the shadows? He lives a meditative life apart, calm and untroubled. Sometimes he seems to walk on air and he can already see behind the veil of matter. Surely the next lofty height will reveal the desired goal; — but just then an unguarded footstep lays him low, and he is too weak to rise.

His body is so beggar poor, it can give him no help or hope. He has ignored its wants and rigidly refused even its reasonable desires. It has neither the crude strength of muscle, nor the fine-grained force of the unselfish helper. It is too weak now even to hold his soul, which came infolded in clay that it might learn to use the forces of earth. The liberated soul returns to its home, knowing that even a blameless life fails in purpose, if it is spent trying to get out of earth into heaven, instead of working to raise the former to the latter.

The ascetic's lesson is learned so late that he can profit by it only in his next life, handicapped by his irregular development, with a worker's needs and a dreamer's resources. Now he cannot even bequeath his tardy lesson to help others: they have only the influence of his example, and his mistaken footsteps lead others feet astray.

The epicure is guiltless of the ascetic's mistakes, because he travels toward the other pole. He keeps well to the solid earth, where there is no danger of being lost in the clouds. He studies the map, and carefully picks out good, easy roads, where travelers can find plenty of refreshment, amusement, fine clothes, comfortable shelter, and congenial company. He is often called good-hearted when by giving out help or kindness the very contrast of another's lack seems to enlarge and enrich the sense of his many creature-comforts.

The epicure, like the ascetic, finds that the farther on he goes, the more his world enlarges, in one sense. He finds new combinations of pleasures, novel gratifications, and more intense sensations which seem to promise that the goal of existence is some perfection of physical sense. His brain-mind runs on ahead, anticipating his wants, plying his body with finer flavors of indulgence, and looking for fountains of youth and elixirs of life, that he may continue to 'eat, drink, and be merry.'

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When he feels that the goal is near, he quickens his pace, until at some turning-point, the satiated flesh itself fails him, as the ascetic's body did, going the opposite way. His body, instead of being weak, is overfed, and its animal appetites dominate and dictate with the power of the desires and the diseases he has fed into it. The soul has been given small chance or choice in anything: and it is crowded out before he reaches any goal. He learns his lesson so late that the influence of his example also lives after him, impressed upon his fellows and upon much earthly matter.

The failure of both the ascetic and the epicure to find the center of happiness is taken to justify the timid and the lazy in hovering around the dividing line, inertly drifting over a limited range at the neutral equator. They neither arrive at the point of definite conclusions, nor at an understanding of the characters of the ascetic and the epicure.

Upon the whole, judging from the surface of a man's world, it looks as if inertia was disappointing, and to travel either way was a mistake. But the ancient teaching that man was to know himself meant that he should seek deeply beneath all surface-conditions. Only thus could he find his center of satisfaction in the balanced forces which externally appear as the opposing poles. All real teachers have repeated the ancient teaching. Katherine Tingley's students have found it in every lesson, and her most familiar clue to right action is: "Keep to middle lines."

This text has the key to health, to knowledge, and to happiness. It is peculiarly suited to guide a generation of specialists who mistake absorbing local lines of interest for the central fact of life. The health-faddists of every kind are assuming the abnormal bodies of civilizees to be the central cause of many prevailing symptoms of degeneracy. By gymnastics, diet, dress, and general hygiene, various methods of cure are lauded as all-around panaceas. Of course, the methods bring results, but it is not clear that improved physique is all gain.

Any unprejudiced observer can find that almost every system of treatment has somewhere, somehow, at some time, cured the supposed incurable. Also the poorest physician of a few years' experience, has probably been the means of saving someone's life. However, the faddists, their satisfied patrons, and the resulting testimonials, all assume that whatever is true is the whole Truth, and the faddist is its prophet.

It is right and natural that the body should be a strong and ready instrument for the upbuilding work of the mind and heart. But it is wrong and abnormal for the body to be stronger than the mind and the spiritual will. In this case, the dominant body is not a sign of progress, but evidence that the fine animal is not normally balanced by humanized forces. If a man or woman is not becoming more consciously human, the real purpose of life is missed, in merely becoming a more intelligent

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animal. It is not the amount, but the quality of thought-leavening action, which stamps the value of activities.

The selfish invalid who is made well, without moral gain, is made a stronger agent of evil forces. Many weaklings are the result of a dissipation of energy in vicious impulses. By merely building up their bodies with an excess of nutrition, the animal nature is surfeited, so to speak, and has surplus energy upon which to draw. The method by which their intake of energy is made only more unrelated to what they justly expend for the common good, makes their unbalanced physical dominance a positive center which seems to draw upon the negative weakness of others.

In these days of nervous diseases, many sensitive natures are unstrung with the conflict between the surge of materialistic life around them, and the inner urge of aspiration to live out high ideals. Treatment to restore the worn nerves and the deranged functions, with no support of philosophic truth to vitalize the struggling ideal senses, may make for an increase of physical strength, equal to crowding aside all impulse of finer force.

The development of the so-called psychic senses so strangely in evidence today, is unrecognised by medical science, which argues everything from material premisses. The increasing nervous wrecks, on every hand, are mostly natures with no philosophy by which to balance their conflicting forces of irregular development. The comfortable, matter-of-fact materialist, with no ambition to find satisfaction for high ideals, does not usually drift into nervous exhaustion. His quality of tissue, which is too dense to vibrate with finer feeling, is adjusted to the heavier trend of its customary sensations. Such a nature is at peace with its wants, and is not catering to, or conscious of, its real needs.

The quality of earth in the body is related to the individual consciousness. As a man "thinketh in his heart, so is he." The cells which consciously select their nutrition from the blood, discard their waste particles and perform complex functions, are peculiarly responsive to the various uplifting or depressing emotions. It goes without saying that the conflicting feelings and tendencies which are reflected by every cell, must disturb the vital chemistry of the whole system. Of old, it was said of him who had "sinned against his own soul," that "the stone shall cry out of the wall, and the beam out of the timber shall answer it." Surely the more conscious clay in our bodies will protest against a standard of life which denies its own higher needs and possibilities.

What shall we say of the increasing cancer in all civilized countries? The uncivilized are not so affected *except* where they contact so-called civilized centers and take on the latter's customs and standards. For years, professional cancer-commissions have sought the cause of this malignant growth, by every material resource at command, with a result

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of admitted failure. Every external source has been suspected and analysed — the diet, the location, the climate, the occupation, the ancestry, everything in man's world but himself. It is pitifully consistent with scientific materialism that the complex consciousness of a restless, alert, unsatisfied generation should be overlooked in these investigations.

The single cancer-cell is a normal unit of tissue: it appears like other cells that are nourished, do their work, and renew themselves when worn out or needed for new growth. But the cancer-cell does no work: it simply multiplies in a useless, purposeless growth, that consumes nutrition, needed by the healthy working tissues which it crowds aside. It is concerned only with its own wants: it gives nothing toward the needs of the whole system to which it belongs. Its function of selfishness only ends in the general destruction which it brings about.

This type of cell, at war with the interests of the body, is consistent with the conflicting forces in the individual nature. The human body and mind today are developed to a point where life might be almost ideal, if the wants of the lower nature were harmonized with the needs of the Real Man. The many danger-signals of diseased bodies, deranged minds, and depraved morals, are unmistakable warnings of the disasters wrought by uncontrolled human forces. Nature is long-suffering but her law of fitting forms for every kind of life will not permit her human product so to belittle his type, and beggar his higher possibilities. He must better his ways, or stop and begin over again. He has gotten great powers and many possessions: but in the very nature of things, with all this getting he must get understanding.

Here and there the stir of aspiration is strong enough to push back the aggressive force of unhealthy and degenerate influences which impel to action. All men are peculiarly challenged, and even unconsciously the principles of their natures impel them 'to engage.' Only too often, the ignorance of their dual make-up translates the need of change into some new line or more strenuous pursuit of desire.

The unrest and unbalanced force of possibilities which mar the soundness and sanity of the individual is repeated in the characters of organized nations. It is a woful picture of splendid human force gone wrong. A malefic quality works disintegration in the body which harbors it, whether it feeds upon the life-blood of a man or of a nation.

Neither the ascetic nor the epicure can lead the way. Only a Teacher wise enough to 'keep to middle lines' can tell how to conserve disintegrating forces upon the higher levels of human life. Katherine Tingley's Râja-Yoga system of training is demonstrating that the practical ideal of health, sanity, and wisdom is the natural outcome when the wants of the lesser nature are rightly balanced with the needs of the Soul.

CHARACTER-BUILDING: GOOD INTENTIONS NOT ENOUGH

H. T. EDGE, M. A.



THE *San Diego Union*, in a leaderette on moral instruction in schools, points out that good intentions are not enough to ensure success in character-building; but that, on the contrary, they are apt to be the means of doing a good deal of harm.

This of course is common sense. Good intentions are not usually considered to suffice in ordinary undertakings — watch-making, piano-playing, swimming, etc. Even in religion, there are some who think the preacher should be instructed and practised as well as amiable and benevolent. Why then should an exception be made in the case of the moral instruction of children? Is there in this case some magic charm which will preserve the benignant ignoramus from that sorry bungling which, in the other cases, is the inevitable sequel?

“Rede wel thyself, that other folk canst rede”; teach thyself, forsooth, that thou mayst be able to teach others. This maxim of old Chaucer surely applies with equal force today, and to character-building. So that the instruction of teachers seems to be the first step. A teacher should at least be honestly and earnestly striving to live up to the ideals he inculcates; and his success with himself will be the measure of his success with his pupils.

The ideas and ideals of the teacher must be broad and impersonal. Some of us have had the atmosphere of narrow religious ideas grafted upon us, making a lasting effect on our character, even though we have long given up the beliefs. Some are experiencing the influence of a strong personality, where the teacher has impressed his own character rather than an impersonal ideal on the pupil.

It is essential for the teacher of character-building to be firmly convinced that man is essentially divine; for upon no other basis than the essential divinity of man can character-building be erected. We find that people everywhere are *floundering* because they have not this rock to anchor to. They have been taught that ‘self-expression’ is the eternal and almighty law of their nature; and all they find to express is their uneasy and changing inclinations, which take no account of obligations due to our mutual interdependence. The teacher must feel that man, though having an animal body, is essentially divine; and that he can only fulfil his destiny and achieve full and genuine self-expression

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by following the guidance of that divine nature. Otherwise, to what can he appeal in laying down his moral injunctions? To represent good behavior as a *policy* is but to appeal to selfish and interested motives.

Thus the necessity for knowledge is everywhere seen; and it is no abstruse knowledge that is needed, but a knowledge of simple *facts* about human nature which have been forgotten and overlaid by a mass of superficial 'knowledge.' When the primary essentials are ignored, a solution of the problem is sought, and vainly, in a multitude of elaborate theories; much as physicians might seek to cure by multifarious drugs and treatments diseases due to neglect of the rudimentary rules of health. The teacher is always up against actual facts and real human beings; and abstract theories are apt to prove irrelevant and abortive before these realities. He is forced to rely on primary instincts and innate knowledge. His *character* comes into play as the dominant force on the field. So much of the real teaching is conveyed silently by unseen influence from teacher to pupil.

The rising generation is said to be the proper point at which to begin reforms; but it would seem that the teacher and parent comes even before that. The family must always be the place where education begins; for the word education includes any formative influence imparted by one and received by another. What then is more important than parenthood? The family is the unit, the pattern for the community at large. Here is an important item in the program of practical Theosophy — to teach the duties of parenthood.

It has often been pointed out that Theosophy is practical — does not consist of mere theory and precept, but bears directly on all the intimate questions of our daily life. Here is an instance. A child is a reincarnated soul, newly arrived for a fresh term of experience. The parents are blessed with a sacred trust. Love is a mighty and infinite power. It can exist in many forms. It may be degraded or refined. It is a poor and adulterated kind of love that pampers the child in order to gratify the parent's weakness; thus spoiling his character and with it his chance of happiness. A truer love is willing to deny itself temporary gratifications for the sake of caring for the interests of the child's higher nature; and thus is established between parent and child a far deeper and more sacred bond of affection.

Education on the national scale suffers from the same fault as most of our institutions — too much mechanicalism, a lack of the human touch. There are signs everywhere that we are growing sick of all this mechanicalism and artificiality, and longing to get back to the natural and the real. This new spirit will surely produce its effect, in time, on all our institutions. Meanwhile there is nothing to prevent any parent, actual or prospective,

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from going seriously to work on self-preparation for their important trust. Schools, as any teacher will tell you, are greatly influenced by the attitude of parents. All teachers know that parents often tie the hands of the teacher by their unreasonable demands and conditions.

WHAT THE SEA TOLD ME

JOHN MORGAN

HOW often do we, when we wander along the seashore, think of what the sea has to tell us that would be interesting or valuable to us? And yet at times what wonderful stories must have been enacted on her and by her! We hear her murmuring and sometimes roaring as if in a rage with all who have to do with her, or with the shores that hold her back; and yet how beautiful and grand she appears to all healthy-minded people! How fascinating to most young boys who have read or heard the romances of the sea that are the chief literature of most boys!

Even I, old as I am, cannot help being attracted by the sea and thinking of all the wonderful things that she could tell us of the past history of our world; besides the many tragedies and comedies that have been enacted within her realm as well as in the many ships that have passed over her, or, worse still, been wrecked by her.

I wandered down on a beautiful day to the beach by the Pacific; and I watched the waves coming on and returning; thinking that this constant movement of the seas had gone on since they existed, and what could be more monotonous than such a life — if we can call it life.

For it is impossible to escape from the thought that the sea is the source of all the life within her, and that the tiniest living thing as well as the greatest fish must depend on her for their existence. It must be that she is the reservoir of all the organized life within her. To be that, one would think that the sea must be alive just as we are, and I think that that is so.

I let my imagination roam over all that I had ever read or heard of the life of men who had lived upon the sea; and wondered how many had asked the sea questions as to why we do not learn something from her that would add to the wisdom of men, and at least give them some better idea of how to live than the generality of men have at present, as is proved by the general depression and dissatisfaction with life that prevails in the world today. . But is not this condition the result of man's unwillingness to learn rather than the sea's or nature's inability to teach?

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As I reflected on the beach, on this particular day, on the monotony of the sea's ceaseless ebb and flow, I seemed to hear the sea murmur in my ears that it is not the sea only that always moves so; that man's life and his mind in many ways resemble the sea, and with less excuse. Ceaseless motion in some direction is a law of nature, and there can be no escape from it even for the tiniest atom; but it is for us humans to direct the movements of our minds and of nature, too, so far as we are able, to bring about better ways of living and a greater and deeper knowledge of our own powers than we possess.

It is thus that we shall advance; and nature, human and universal, will become so interesting that our lives shall cease to be monotonous or joyless as they may be at present to so many. "Even though I," said the sea, "seem to be always moving in the same way, I have my goal. I have to move up to those cliffs and wear them away so as to produce changes in the Earth's surface which are not altogether worthless even in the sight of unthinking man. You see me approach with one wave nearer the cliffs and then I am drawn back farther away; but I make another move nearer, and go nearer each time that I make the attempt.

"Even humans are bound by the same law of progress, and good fortune has been said to be at the command of the man who watches its tide and seizes it when it comes his way; so in what way is man different from the sea so far as tides are concerned? His whole life is one of progress and regression, again and again, until he becomes master of his fate, and has reached that high state of perfection to which the whole of his many lives on earth is moving him; and, in spite of the ebb and flow of his life as he moves onward and upward, he will, if he is true to the highest aspirations that come to him from the soul, gain the high state on which he has fixed his eyes through his life."

In the case of human beings they can direct the course of their lives backward instead of forward, and at the apex of a great civilization this is what happens often. This is not necessary, but the prevailing tendencies at such times are in the direction of selfishness and self-indulgence in the pleasures of the senses and in many ways that enervate the bodies and minds of men, and make them easy preys to the lowest and most evil forces in the universe.

This is a strong reason why we should bring our minds and bodies under our control and direct them towards higher conditions of life and not lower, as too frequently happens when civilization offers to the unthinking masses the greatest variety of means of gratifying their animal natures. This is why at the present time when everything is held in the balance — ourselves included — we should be alert and on guard against any mental or moral tendency stamped with the character of decay.

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None of us would like to belong to a dying race or civilization; hence we should do our utmost to help stop the progress of decay, especially in ourselves, by holding on firmly to the highest ideals of a pure, just, compassionate, and unselfish humanity continually moving on towards better states; in spite of the many obstacles in the way and which will test courage, knowledge, wisdom, and persistence to the utmost to remove from out the way.

The importance of this work makes it necessary that every child, as well as grown-up, should be engaged in this great work. Every one who conquers selfishness in himself has become a mighty warrior whose spear is like a flaming weapon which is everywhere where there is any evil or corrupt power to master. Let us all then raise our eyes towards the light, and let it stir up our wills into such activity as will make them the most powerful weapons that the foes of progress have had to face.

'EXACT' SCIENTISTS AND MEDIEVAL 'QUACKS'

BORIS DE ZIRKOFF

"Strange condition of the human mind, which seems to require that it should long exercise itself in ERROR, before it dare approach the TRUTH."—MAGENDIE

FAR from being the product of the 'deductive and analytical' brains belonging to our contemporary scientists, or even the learned men of the previous century, as often told by ignorant people, modern chemistry is much more the descendant of the *medieval alchemists* whose knowledge and insight into the mysteries of nature seem to experience a new reawakening in our age of 'exact' investigations. The theoretical ideas of the Greek alchemists passed through the schools of Alexandria, and the Syrians in the time of the early Caliphs, and were carried by the Arabs and Moors into Spain. The numerous works of their philosophers and learned men were translated into Hebrew, into the languages of Castile and Provence, and into the Latin; this body of doctrines and theories became the *foundation-ground* on which the alchemists of the twelfth, thirteenth, and up to the seventeenth century based their later speculations. Contrary to what is so erroneously believed, *chemistry*, which at that time was *exclusively alchemy*, did not originate with the Arabs, who derived their knowledge partly from the Hellenic culture and wisdom, partly from the temples of Egypt.

The most ancient Latin treatise on the *technical traditions* of alchemy, *Compositiones ad Tingenda*, a manuscript of the time of Charlemagne

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(end of the eighth century), also the *Mappae Clavicula*, a manuscript of the tenth, as well as the *Liber Diversarum Artium* and the *De Secretis* (by various authors), show undoubted continuity between the knowledge of the Greco-Egyptian period and that of the subsequent centuries, down to the thirteenth. This shows a direct inheritance (however much distorted) from the ancient Temples of by-gone civilizations and the sanctuaries of antiquity.

It is only owing to the peculiarly materialistic trend of thought during the so-called 'age of discoveries,' from the end of the previous century to the present time, that some modern men of learning have been able to vilify the lofty and profound truths uttered by the nobler alchemists of the Middle Ages, and have felt a well-defined repugnance to everything that concerned their knowledge and wisdom.

Nevertheless, if we take the art of alchemy as a whole, and consider it with impartiality and the reverence due to every sincere manifestation of human intellect and reasoning, in whatever domain it may be, we shall arrive very soon at the conclusion that the foundation of alchemy was and is purely *scientific*, extremely *philosophical*, and highly *logical* as well as *convincing* for every mind which sees clearly in the darkness of surrounding superstitions and erroneous representations.

Paracelsus defined Alchemy as a science which seeks to convert one species of metal into another. It is well understood, from the works of Paracelsus as well as from those of any other alchemist, that this was only *one* aspect of alchemy, the other ones being more or less secret. Denys Zachary, speaking on the same subject, said that alchemy was a part of natural philosophy which taught the mode of perfecting the metals. *Hermetic chemistry* was, according to the adepts who promulgated its teachings, the art of working along with nature for the perfection of everything base and imperfect.

It was claimed by the alchemists of every epoch and every century, from the times of Geber (or *Abu-abdallah-Jaber-ben-hayyam-al-Kufi*) and the Arabian men of learning, down to the age of Van Helmont, that they possessed the secret of making artificial gold, and of transmuting every base metal into a 'higher' one in the category of metallic substances. One of the leading problems that occupied their attention was the preparation of a compound named elixir, magisterium, or philosopher's stone, which possessed the property of transmuting those baser metals into gold and silver. This was the *magnum opus* of alchemy. Truly, it was the 'great work,' as it implied and presupposed all the wonderful doctrines and profound speculations which lay at the foundation of the alchemical philosophical teaching. It was a logical deduction of the Unity of Matter, of the theory of the Three Principles, and of the Four Elements, not to

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mention all the deep hermetic tenets of a wisdom which took its rise in the far-off ages of a long forgotten antiquity.

The transmutation of metals in general, and the making of artificial gold in particular, is not anything that could possibly be considered as a new 'scientific discovery' due to the sagacity of our modern 'lights.' On the contrary, this 'new acquisition of contemporary science' is as old as can be. In fact it is one of the most trivial and commonplace facts, as soon as it is considered outside of the grand philosophical body of doctrines which animated the lofty spirit of our ancient alchemists and learners. The important thing about modern investigations in that domain of nature's laws is not the artificial making of gold or silver, but the proof they give of the truth of ancient philosophies and so-called 'superstitions'; and it is only when modern science and thought shall have recognised the debt they owe to the series of ancient and medieval thinkers and shall have acknowledged the great accomplishments which they attained through deep insight into the mysterious chambers of Mother Nature — only then, and not before, that they will have the right of boasting of the wonderful results arrived at in the present age.

Every one who has happened to visit the Church of St. Andreas at Cologne, must remember the relics and the shrine of Albertus Magnus, the great scholar of the thirteenth century. Although he is considered by our modern scientists as one of the medieval 'quacks' and his theories have been derided even in the publications of the most advanced scientific societies, yet we assert that Albertus taught what modern science but now begins to lisp. He said that metals are composed of *philosophical* sulphur and mercury; and instead of being a distinct and elementary body, each metal was produced by mixtures of the fundamental constituents in different proportions, and by variations in the purity of the component parts.

Now it would seem as though the analogy with the state of contemporary research-work was not so far-fetched, as it might appear at first glance. If we take into consideration that the metals (and matter as a whole) are considered today as being composed, as every other atom of the universe (according to science) of two components, namely, the *proton* and the *electron*, which, by the way, are purely philosophical, as nobody, anywhere, and at any time, has ever seen, felt, heard, or touched these problematical units; and if we add to that consideration the belief that all of our elements are but mixtures of these problematical units, in different proportions, we shall be able, perchance, to come to the bewildering conclusion that the despised 'quacks' of medieval times, had *anticipated* the discoveries of our esteemed scientists of the twentieth century, by more than six hundred years.

It is positively asserted that Raymond Lully (1235 — 1315) *did*

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transmute metals into gold. He was employed by Edward I of England to make gold for minting, and had a laboratory for that purpose at Westminster. Men like Vincent de Beauvais, Roger Bacon, Arnoldus de Villanova and others, were all credited with making artificial gold. They claimed knowledge of the ultimate constitution of matter, that knowledge towards which our own scientists try to approach by means of a deductive method, often coupled with pure and simple intuition. What would be the progress of science nowadays if it could adopt in fullness the wisdom of the alchemists, at least of those among them who were sincere and 'scientific'? We should have the greatest progress were we to acknowledge the learning of the Hermetists, the teachings of the old sages, and the philosophies of antiquity, side by side with the truly wonderful achievements of our modern investigations on the purely material plane of nature.

The other day a report in the daily press announced that

"there seemed to be no valid reason to doubt the truth of a communication from Professor A. Miethe of Charlottenburg, Germany, of *his successful transmutation of mercury into gold*. . . . It is of interest to note that the transmutation referred to was the *result of an accidental and incidental effect* which came to light when a totally different investigation was being carried out. This investigation was an attempt to invent an intensely brilliant *mercury-vapor lamp*. During the experiments the lamp was over-run, and it was observed that a black deposit was being formed on the side of the lamp-tube on this account. . . . Professor Miethe found on examination of the deposit [trying to find a means of preventing its formation in the lamp] that *it actually contained a minute quantity of gold*." (The italics and brackets are ours.)

The experiment was repeated with purified mercury, and the same result obtained by over-running the lamp.

"In the light of what has been learned already, it will be understood now what is believed to have happened. The current which passes through the mercury-vapor is [*as every electric current is*] a stream of electrons. In the cases of some of the atoms of the mercury-vapor an electron of the current penetrated to the nucleus so that its effective positive charge was reduced *from eighty to seventy-nine*, and consequently its nature was changed from mercury to gold."

It is said, however, that Miethe's experiment needs further experimental verification.

Immutable logic of cyclic evolution! Derided, despised, abhorred, and discarded, the teachings of alchemy begin to reappear in the minds of the scientists of our present age. The matter deserves a more detailed examination.

Mulvi Saina, a well-known alchemist of the Orient, in speaking of the transmutation of metals, says that two different methods can be employed. First, by *adding* some heterogeneous matter to the baser metal; and, second, by *removing* some of the component substances. Now it is perfectly clear that modern science has adopted so far only the second

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method. It is called the ejection of electrons. We fail to perceive any fundamental difference between the electron which left the atom of mercury in the above-mentioned experiment of Professor Miethe, and the removed substance of Saina and many other alchemists, both ancient and medieval. The analogy is perfect, we believe. It is only a mind fettered and cramped by scholastic quibbles, and shut to everything that partakes of the clear vision of facts, or an intellect purposely bent on denying the historical evidences of the past -- that can fail to acknowledge that modern attainment is but a recapitulation of ancient truths, the *salt* of which has been lost, it is true.

In speaking of alchemists and their doctrines, one should always keep in mind the forced symbology of their expressions, of their books and treatises. Alas, what would be the terms and symbols that our contemporary 'lights' would employ in the twentieth century, if they had to conceal their bold and audacious teachings, from fear of the torture-chamber and the stake haunting their minds at every step? Taking into consideration the 'courage' and 'straightforwardness' of our present generation, fruit of so many centuries of 'natural selection' and 'survival of the fittest,' *i. e.*, the 'best' — we are seriously afraid that no science whatever would have been in existence today, and no books of any kind would have been left by scientific men for the edification of the future generations.

It certainly is nonsense and most absurd to take the literal meaning of the words *mercury*, *sulphur*, and *salt*, and begin to prove that, according to our modern views of matter as a whole, and of these three substances in particular, the above-mentioned bodies are not capable of generating gold by any process *known to us* (note!). Yet, if we consider the symbolical meaning of the terms, and study not only the science of symbols and allegories but the philosophies of antiquity, wherefrom the medieval alchemists drew their knowledge — at least to a certain degree — then, and then only, shall we be able to see in a more or less translucent light the analogy of the alchemical conceptions of matter with the newly forged and already misrepresented electronic theories.

Is it not significant that the first supposedly authentic scientific transmutation of a base metal into gold has been accomplished with mercury and not any other metal of the periodical table of elements? Or is it also 'an accidental and incidental effect' as everything else discovered by 'deductive methods,' notwithstanding what might be put forward to the contrary? The greatest discoveries of science (or shall we say 're-discoveries?') were all of them the direct intuitive perception of ideas and causes, the materialization, so to speak, of the thoughts and truths floating around us in the all-pervading medium, the Proteus-like sub-

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stance wherefrom we can fish them out if we but recognise its existence and eternal presence.

It is interesting to note in that connexion that besides being a symbolical expression, *mercury* of the alchemists was actually the metal that was used by most of them for the purpose of artificial gold-making. That they did accomplish the very same feat by which our modern scientist may establish world-fame, is proved by many evidences, numerous historical testimonies, and various and repeated acknowledgments on the part of honest, trusted, and trustworthy writers and thinkers. The fourteenth century teems with accounts on that subject.

What shall we say about all these men who actually claimed to have transmuted metals? Flamellus, Joannes de Rupescissa, Adolph Mentha, Eleazar, Antonius d'Abbatier, Guido de Montanor: shall we relegate them all to the archives of 'superstitious mystics' under the category of 'quacks'? And what shall we do with those of the fifteenth and sixteenth centuries—Edward Kelly, Cardanus of Pavia, Battista Porta, Thomas Vaughan (Eugenius Philalethes), and all the others? Their memory lives. Does the memory of 'quacks' and 'liars' live as long as that? Alas, it does not! Otherwise we would have gathered some experience from bygone times, to guard us against the charlatans of today.

Modern science has not reached as yet the profound knowledge of matter *per se* possessed by the medieval alchemists; but it has reached however the point where the Unity of Matter becomes a scientific truth. This unity was the fundamental teaching of alchemy, ancient and medieval. It was expressed in the Smaragdine Tablet attributed to Hermes Trismegistus, and goes back to remote ages. We have but to go to the British Muscum and cast a glance at a certain sarcophagus in one of the halls of that building, to see what is usually termed the *Chrysopoeia of Cleopatra* (not the queen). It is inscribed on the side of the coffin:

“‘One is All’ . . . ‘the serpent is one who has the poison.’ . . . One is All, and by it all, and to it all; and if one does not contain all, all is nought. . . .”

It represents alchemical symbols and ancient symbols common to all nations and creeds. A serpent biting its tail occupies the lower corner of the picture. Its alchemical signs and allegorical representations show the origin of the subsequent drawings, and prove the assertion that *alchemy is as old as tradition itself*. The alchemists held that matter is one, but can take a variety of forms, and under these various forms or states of manifestation can be combined and recombined *ad infinitum*. There was one universal substance, *prima materia*, identical with the *chaos* of the ancients. “Nothing in the world dies, but all things pass and change,” said Hermes.

In the *Edda*, Ymir, the giant, is slain by the sons of Bur; from the

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wound flow mighty streams of blood, which drown the whole race of giants; Bergelmir alone is saved, with his wife, and takes refuge in a bark. Thus he is able to continue the famous race of giants in the world. The sons of Bur remained all safe, untouched by the flood. From the remains of Ymir the world was created. His blood formed the ocean and the rivers, and his eyebrows helped to form the future abode of man — Midgard. It is the earth of the *Edda*. It is round as a ring, and floats in the midst of Ether, the Celestial Ocean, the Waters of the Infinite.

Now for every one who has glanced at the symbology of ancient religions, and meditated upon the numerous allegorical representations with which the old cosmological and cosmogonical teachings teem, as a rule, it is perfectly clear that the above-mentioned imagery of the old Scandinavians reveals the archaic teaching of a *primitive matter*, in its chaotic state — Ymir, the giant. The 'sons of God' intrusted with the creation of man are symbolized by Bur, or rather its progeny. But the point we wish to come to is Yörmungand, the Midgard- or Earth-Serpent, which, according to the *Edda*, encircles the earth. It is an emanation from Ymir and the 'sons of God'; identical with the *astral light* of the Kabalists, and the highest aspect of our modern medium of hypothetical nature, the ether of science.

It seems thus that the Unity of Matter was not only the teaching of medieval 'quacks' and ignorant or superstitious 'mystics,' but was an essential tenet in the doctrines, however veiled and vague, of the ancient religious systems and philosophies.

We desire, however, not to be misunderstood. In speaking of the *prima materia* of the alchemists, and of the *primitive matter* of antiquity, we have tried to convey the idea of an *analogy* which exists nowadays with the scientific *ether*. The latter is thought of as the ultimate essence of matter, the goal towards which the differentiated substances slowly but surely travel, to be dissolved in its bosom at the end of their period of manifestation. These are the ideas of 'exact science,' as expressed almost in the very words of Gustave Le Bon. Nevertheless one should not confuse the conception of Ether with the idea of *Ākāśa* or even with the Astral Light of the Hermetists. The analogy of conceptions does not imply the identity of them. The One Universal Substance to the recognition of which modern science unconsciously tends every day more and more, following the steps of the medieval philosophers and alchemists, is the *Prakriti* of the Hindûs. *Ākāśa* is *Prakriti* in one of its highest states. The Astral Light is only the *seventh plane* of the Primordial Matter, or Substance rather, counting downward; it is the plane immediately above physical matter. It is the gigantic Yörmungand of the *Edda*, the serpent lying in the deeps of the encircling ocean with its tail in its mouth.

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As to the Ether of modern science, there is no desire to venture a definite explanation of the subject, for it would lead too far. Suffice it to say that if Âkâśa is connected with the spiritual faculties and activities of our being, and if the Astral Light is connected with the lower mind and its psychic activities on the astral plane, *ether*, being connected only with specifically material agencies such as light, heat, sound, electricity and magnetism, not to mention others less known to science, is still nearer to the physical plane of manifestation than is the Astral Light. It is *perhaps* one of the seven planes of the Astral Light in the same way as the latter is but one of the seven (and the lowest) planes of Âkâśa.

But the distinctions do not matter, so far as modern science is concerned — that science which does not even recognise the existence of the Astral Light, let alone the conception of Âkâśa. The important thing is the trend of thought towards the recognition of some ultimate substance, substratum of all manifested matter. In reviewing modern scientific thought and all the wonderful discoveries made in physics and chemistry in the last twenty-five years, one is led to the conclusion that something of the old Alchemical Spirit is present in our world today. Who knows if some one or more of the archaic alchemists and philosophers have not come back to this earth of sorrow, in order to show once more to men the real path to the ultimate understanding of Nature's secrets? Who knows if all those learned men, or at least some of them, such as Curie, Rutherford, and Miethe, with the hosts of others, are not connected with the Archaic Ages in some more definite way than their contemporaries would like at first to admit?

However, it was with profound interest that one read the communication concerning the artificial gold-making by Professor Miethe. It opens new vistas and new horizons before the scientific mind. But it also points to a very strange conclusion, indeed. This *forced* conclusion has two aspects to it. Either modern scientists, the 'great lights' of our contemporary laboratories and research-institutions, all the 'deductive and analytical' gentlemen who try to fathom once more the depths of Mother Nature, are 'quacks' together with their alchemical predecessors, bent on the artificial making of gold; or, that the ancient and medieval alchemists, Hermetists, and philosophers, are 'exact scientists,' 'deductive and analytical' (and intuitional also), together with their great-, great- . . . grandchildren of the twentieth century, whom they anticipated in a very astonishing way indeed. We prefer to believe, if an opinion may be of interest to the reader, that the latter part of the alternative is true, and that very soon the secret knowledge and learning of the alchemists of old will be duly recognised and appreciated by the open-minded and thoughtful and impartial among our modern men of science. This will be a great

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step forward on the path of spiritual evolution and true progress of thought.

Let us remember that the transmutation of metals and the fabrication of gold *was not the main purpose of the Alchemists*. It was the lower side, the material aspect of the great mystery of Nature. Along with it there was a *Spiritual Alchemy*, the Alchemy of the Soul in Man. We mean the transmutation of its 'baser metals' — the animal nature — into spiritual gold and silver and diamond; into the Higher Self, man's inner Ego, and its reabsorption into the Universal Soul. The alkahest on that higher plane was the all-pervading Divine Spirit, in which "we live and move and have our being." Besides being a physical science, a formula to solve the riddle of material Nature, Alchemy was and is still a *spiritual philosophy*.

The philosopher's stone, capable of transmuting metals, is, as the alchemists said that Aristotle taught it, "in every man and in every place, and at all seasons, and is called the end of all philosophers"; it is the Higher Nature in man which transforms all base and lower instincts into the bright gold of purity and truth by means of that triple process of 'fermentation, calcination, and transmutation,' which are the personal experience, the suffering, and the ultimate knowledge of the Great Reality.

The Elixir of Life is the beverage of the Spirit. It steals in the silence into the soul of man. It quietly fills his mind, coming from the upper regions of the Inner Light. Like a ray of Divine Compassion, it illumines "the darkest corners of the Earth" and warms the icy plains of indifference producing spiritual death. He who has grasped the inner meaning of the Riddle, and has transmuted in himself the animal nature into the Real Man — will know the ultimate goal of existence, and even in the midst of darkness, on the foaming crests of a stormy sea, will behold the Truth as it really is — *Aletheia*, the Breath of the Great Unknown.



"BEHOLD the Truth before you: a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one's co-disciple, a readiness to give and receive advice and instruction, . . . a courageous endurance of personal injustice, a brave declaration of principles, a valiant defense of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the Secret Science depicts — these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom." — *H. P. Blavatsky*

FEAR OF DEATH

T. HENRY, M. A.



Notice in a magazine a quotation from a novel (*The Rector of Maliseet*, by Leslie Reed) in which the author gives the views of a woman of ninety on death. She asks what is the fear of death, and why does it diminish as we grow older? and answers that it is not that we grow tired of the world — she is by no means tired of the world — but that we begin to lose some of our self-consciousness. We begin to see ourselves, not as the center around which all things run, but as the occupants of an appointed niche in a cathedral.

“When a person reaches my age he has hardly any self-consciousness, and so there is no terror in the thought of vacating our niche, although the vast bulk of our building remains unvisited and in shadow. We are willing to inhabit, for a while, another niche in a newer and more splendid cathedral.”

We are not certain what the speaker means by the term ‘self-consciousness,’ a vague expression used in fluctuating senses; but it seems likely that she refers to that acute sense of personality which is active in our earlier years and wanes with increasing age. It is probably this that causes the dread of death; for we cling to it, or it clings to us, while at the same time we know that it is impermanent and must give way to the universal rule of change, just as we have to part with old associations and old friends. But as we grow older, the consciousness becomes less self-centered and more blended with the whole. Have we not then approached a more real state of existence, a state approximating to that which the Soul is destined to experience when it has cast off the fetters of limited existence?

We call special attention to the words we have italicized in the above quotation. What can it mean but Reincarnation? But whether or not it was so intended, we propose to take it in that sense. The speaker expresses an unexhausted interest in earth-life, together with a readiness to lay it aside in favor of a wider and grander life; and logic, whether of intellect or of feeling, leads to the anticipation of a renewed lease of those terrestrial experiences for which the need is not yet exhausted. The wish is for a rest — just the wish felt by one retiring to sleep after the long day, too wearied to enjoy any more waking life for the present, but eager for more of it to come. Consistency would compel us to accept the utterances of this aged one in their entirety, rather than to indorse such part of them as might suit our views, while rejecting those parts which might conflict with our fixed beliefs. And therefore we say that her utterance expresses the feeling that our departure from earth-life is

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not 'forever,' but for a temporary rest, preparatory to a renewal of experience in those fields wherein the Soul garners its harvests.

Reincarnation offers the only escape from two theories which are both unacceptable: the theory of annihilation and the theory of an everlasting departure from earth-life to a sphere of reward or of punishment. In neither case does there seem any justification at all for one life only on earth. Think of ages of time, thousands of years, millions of years, endless years; and then think of the period of seventy years lost in the midst of that boundless ocean of time. Then ask yourself what can be the sense in an earth-life at all, if it is to be forever closed after its infinitesimal span. It might be suggested that our little personal life is somehow merged in a larger life which is the really important one; and that it does not matter what happens to our personality so long as this larger life -- that of humanity as a whole, say -- is kept up. But still we have not solved the difficulty as to why personalities should be evolved at all. Nor is that difficulty removed when, instead of annihilation, we substitute an everlasting removal. Again, if the soul is immortal, where was it before birth? It is perfectly monstrous to think of the soul as being eternal one way and not the other. If it shall never die, then it must never have begun to exist.

The key to the problem is in the distinction between Individuality and personality. The personality may perish, but this does not necessarily mean annihilation. For there is also in man the Individuality, which might perhaps be described as a superpersonality, and is spoken of in Theosophy as the Reincarnating Ego. This is the real Man, the immortal Soul, for whose purposes the incarnations are experienced. Each time it incarnates, a new personality is engendered by its contact with terrestrial experiences and attributes. But the vital point to notice is that even the personality cannot be said to be entirely dissolved at death; for the Ego attaches to itself what has been called the *aroma* of its last life on earth. It has gleaned something from its sojourn in terrestrial life.

Life is a mystery because we are not yet fully conscious of our own existence. For the present we have to anticipate knowledge that will be realized some day. The first step to knowledge is to believe in the existence of the higher Ego which is our true Self. After that, the path of progress consists in a lifting of veils, by which we gain a progressively increasing intuition of the truth. It seems evident that veils are lifted in very old people as death draws near; and that sometimes we find people able to define and describe their experiences in that respect. The sense of being a separate personality fades, and is succeeded by a sense of being part of a whole. Yet the feeling of existence is not lost, but enlarged.

THE NEW CHRISTMAS-SPIRIT OF 1925

F. M. PIERCE

IT is not imagination that finds a new Christmas-Spirit abroad this Season. It is palpable — as the heart of humanity gives out into the silence a joyous seriousness — as a hope assured. So strong is this feeling that it comes up out of my heart to my consciousness as a certainty. Through the black threat of war the sun of the soul of mankind rises in its heart, and it is radiating the joy of resurrection into its field in the life of mankind.

Little children are unclouded souls yet in the Light from which they have come. Their Christmas evening celebration this season was of an entirely new character. Through their joy a mystic theme often found expression in a hush of silence. And out of it came a voice singing: "Peace, Good-will"; followed and emphasized by the softly merry voices and laughter of the little ones at play with their exchanged toys. Then the seriously tender, musical voice of the Leader, in closing the celebration, in a few words expressed what the children and all present felt — the New Christmas-Spirit.

Who does not know that our animal companions are Nature's sensitives? Last evening the gay spirit which possesses my little dog, grew gentle. And this morning there is a gentle tenderness in her playful happiness. From running and bouncing her ball she comes with it to my feet, laying her fluffy head across them and looks up into my face with her bright, loving eyes. Or she sits looking up for a look of invitation into my lap. There she nestles close, her head against my cheek, making low sounds — her language — as impulses of glad affection come out of her little heart of love; all in marked emphasis of her usual ways.

These are facts of occurrence in the conduct of these two love-sensitive parts of our common life. Who so dumb or so egoistical as to deny or gainsay them! *Their* hearts know. The heart of humanity is beginning to feel what it will awake to know, then resume its place and dethrone the usurper brain-mind.

Spread the glad news! A New Day has dawned! The great heart of man is above the horizon. And the Day comes to celebrate with splendor the return of Love to its throne.



"If the world is ever to become a better place, we must begin to think and act as Divine Souls."— *Katherine Tingley*

THE VOICE THAT NEVER WAS NOT

M. MACHELL

“When he [the disciple] has ceased to hear the many, he may discern the ONE -- the inner sound which kills the outer.” — *The Voice of the Silence*



THE philosophy of unguessed possibilities, unsounded depths, undiscovered potentialities in the nature of man, which Theosophy offers, is a wholesome and much-needed antidote to the pessimism of materialism and a mechanistic view of life. For so long we have been brought up not merely on half-truths, but in many cases on tortured fragments of forgotten truths, that in contemplating human nature and life itself in the light of Theosophy one discovers again and again that what he thought to be a complete philosophical concept or figure, is but the less important remnant of a vastly grander and more inspiring conception.

This question of conscience must be one that has intrigued many of us at one time or another. Its accepted nature and significance — a monitor charged with the duty of warning us off forbidden territory or doubtful lines of conduct, protestingly irritant when wrong action is contemplated, and gratifyingly complaisant and complimentary when the right course is pursued — while vital and important, has never seemed to the writer to be expressive of all that so lofty and splendid an attribute of man as the conscience is, should mean. There has always been the feeling of something before and after all this that has been lost sight of; just as the one-life theory has robbed mankind of the splendid infinitudes of existence before and after that incredibly fleeting episode, which are essential to his dignity and grandeur as a soul.

To say merely that in every high-minded man and woman ‘conscience is eternally active’ seems to express the matter only partially. For in that case, what is its nature and function in the man whose soulhood, for the time being dominant, is forging ahead on the illuminated pathway of creative self-conquest, unconscious of self, unconscious of reward or result, inspired only with the urge to win onward and upward? To say that it is merely complaisant and acquiescent is to belittle its nature, whereas to call it the power which inspires man’s onward march seems to be endowing it with functions and dignity pertaining to some greater aspect of the nature.

May it not be that in the matter of conscience we have attributed a special individuality and character to what is in reality but an *aspect* of something still greater? This idea appeals strongly to the writer in

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view of the fact that it at once opens the way to a consideration of the Great Reality which is the root and basis of man's nature. Moreover it throws a wonderful illumination on the deeper understanding of this thing called Conscience, its origin and potentiality.

Education and psychology today have tended to the cultivation of the idea that 'the voice of conscience' is that annoyingly intrusive mentor, which, with characteristic squeamishness, can generally be counted upon to spoil a 'good time.' No man whom modern society honors with the colloquial epithet of 'a good sport' can afford to plead guilty of possessing a conscience, much less of heeding its warnings.

This view, however, can be shown to be false in two ways. In the first place, as regards the majority of our young people today, anything that interferes with a 'good time' simply is not tolerated, and as far as heeding such interference — well, it simply 'isn't done'! So that as an inhibitive factor in a 'good time,' conscience is a negligible factor.

Moreover, the so-called 'good times' on which conscience purports to act as a check, will be found upon analysis to be for the most part either very artificial in character, or to contain the seeds of ultimate regret and disappointment — the well-known tendency towards 'dust and ashes': their chief objection, and the one provocative of the warnings of conscience, being, probably, that they lead *away from* rather than towards REALITY.

In this one fact we have, I believe, the crux of the matter. In it, I feel sure, lies the origin of 'the fear of conscience' which we hear referred to so often. Not only do we suffer from that less ignoble 'dread of something after death' to which Hamlet was prone, but of something during life, because of which "conscience does make cowards of us all," and "the native hue of resolution is sicklied o'er with the pale cast of thought, and enterprises of great pith and moment with this regard their currents turn awry and lose the name of action."

And that something is REALITY — probably the greatest terror, and at the same time the most ingeniously camouflaged phenomenon of twentieth-century civilization. It would sometimes seem as if of all the deadly sins against society in this day and generation the cardinal sin is to call things by their real names. We seem to be carefully and laboriously building up a civilization and culture of evasion — of 'side-stepping' and dodging issues. Elaborate systems of analysis bring to light and glorify 'complexes' and 'reactions' of every kind, which have been worked out, wherein side-issues take the center of the stage and strut in the lime-light as vital factors whilst all the time the essential, the reality, is discreetly detained back-stage, so masked as to defy recognition by the majority of the audience — to their own relief and satisfaction.

In the same way the greater part of our modern amusement, and

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indeed, if one listens to it carefully, much of our drawing-room and family conversation, is a skilful avoidance of real issues. Attendance at an average vaudeville performance or a fashionable, up-to-date social function, presents to the thoughtful and sincere mind a study in *distraction*, a fevered and pandemoniac effort to 'get away.'

Away from what? From the very thing of which we have suggested Conscience is one aspect: from the Self — the Higher Self — the one REALITY. This, Theosophy teaches, is the essence of man himself, the only enduring element in him, the Pilgrim who outlives death and is changeless amid change. Absent or non-existent it can never be, although it is possible for the human being as a whole so to ignore, so to estrange himself and cut himself off from the REALITY within, that he loses almost all touch with it.

And a systematic ignoring of the voice of conscience is evidence that that estrangement is definitely taking place, that the individual is taking his stand from choice on the ground of the lower nature and deliberately closing his ears to the voice of the divine. Then truly does conscience become as "the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight," for this prophet of a greater life, this savior, like other saviors, is too often destined to be denied, betrayed, and crucified on the cross of desire.

To take credit to oneself, then, for heeding the voice of conscience, is like esteeming oneself highly for having the intelligence to answer to his own name, for in reality it is the voice of the *man himself*, which "never was not nor will ever cease to be." This, it seems to me, is the important point to be made: Conscience is not a special monitor called up by force of circumstances in a moment of crisis. *Man himself is conscience* — normally. And when he and his conscience become differentiated then he ceases to be a normally functioning being. And Lower-Selfishness is the cause of this differentiation. Hence the poignant wisdom of Katherine Tingley's words: "Unbrotherliness is the insanity of the age," for, to be sure, we live in a world mainly mad.

The truth of the matter, then, according to Theosophy, is that the real man is the Higher Self, the indestructible self; this self is ever seeking to make its influence felt in the life of the personality which is not the man himself, but the part of him born on earth for experience and purification. What we call 'man' — the dual personality — has the choice of immersing himself in the Lower Self — *unreality*, illusion; of occupying a compromising position midway between Higher and Lower and there subject to the eternal 'struggle' with which the course of right action has come to be constantly, though unjustifiably, associated; or of taking his stand on the ground of the Higher Self — of demanding and insisting upon the

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REALITY and refusing the husks of life. The latter position is, of course, the goal of every enlightened man, whose success in attaining it is commensurate with his sincerity of purpose and strength of will.

Now whatever position of these three is adopted, the Higher Self remains unchanged, the relation of the personal man to it being the only varying quantity. And that aspect of the Higher Self which we have come to call 'Conscience,' can be a far, faint, hardly recognisable call to a being submerged in the chaotic pandemonium of Lower-Selfish appeals and clamors; it can be the more or less familiar, frequently unwelcome monitor, sometimes inspiring, more often warning; or it can be the Socratic *daimon* ever at hand to guide the aspiring devotee of the One Reality (the Higher Self) to clearer and more luminous expression of that Higher Self; it can assuredly be the beloved and divine Hermes of this dark Underworld of Illusion. Here we have three aspects of the Higher Self to which the term Conscience may be applied.

So the 'still small voice' proceeds from kingly lips — truly the voice of a Lordly Race. And the Greater Freedom is only ours when, recognising this voice for what it is, we take our stand on the dawn-lighted battlements of the Higher Self, of Reality, and so live that we ourselves become that voice.

It is not always easy to do this, since the outer voices, the false voices are so clamorous and insistent. The great source of confidence and encouragement is the remembrance that REALITY and the Voice of Reality is not something *outside* us, but *inside* us — that *we are that Reality*, and so soon as we can silence the outer babel, so soon as we can "cease to hear the many, we may discern the ONE."

The hearing of that ONE with the conviction that thenceforward it will never cease to make itself heard to our inward ear, may be likened to an ancient ceremony of knighthood. We are the aspirant to knighthood and part of our preparation consists in the vigil of Silence. We enter fasting into the great Hall of Silence in the Temple of Life. There, in that stillness, as we place our virgin sword on the altar of the Supreme and kneel in meditation before the Presence, in the utter silence and sanctity of that Holy of Holies — IT speaks, and we KNOW.

Ceasing to hear the many, we have discerned the ONE — 'God,' 'Light,' 'Truth,' 'Reality' — call it what you will: it is the One Voice that can confer upon us the Knighthood of Immortality, that can speak as one with authority, saying:

"RISE! TAKE KNOWLEDGE! GO FORTH IN SERVICE TO ALL THAT LIVES!"

NEWS FROM THE ARCHAEOLOGICAL FIELD

OBSERVER

ANOTHER piece of evidence in favor of H. P. Blavatsky's contention that many savage races are not 'survivals' of primitive brutish ancestors, but are degraded relics of formerly civilized nations, has been given by Mr. Albert Rebel of Tucson, Arizona, in commenting upon the Smithsonian Expedition to Indonesia. He went to Sumatra in 1918 with a Dutch geological party who established a distant contact by signaling with the pygmy Bataks of the unexplored interior. The mode of life of these savages was little higher than that of the lower animals; they lived in trees in a kind of nest. Yet it was found that they possessed the rudiments of art, and had *preserved an alphabet* whose meaning was known only to themselves. Mr. Rebel says his observations convinced him that these savages had degenerated through ages from some lost civilization.

This interpretation of the condition of savage peoples has been rapidly gaining ground lately on account of the difficulty of explaining it in any other way, and for other reasons. H. P. Blavatsky had to face criticism for suggesting such an unpopular notion, and this is another case of the vindication of her knowledge and that of her Teachers.



THE mummy of Pharaoh Tutankhamen has at last been taken from the innermost of the three gold-covered Osiris-coffins found in the sarcophagus. The chest of the mummy was covered with superb goldsmith work in gold, lapis-lazuli, and carnelian. Upon the golden effigy of the boy-king, lay a tiny wreath of flowers, not improbably the last token of affection from his young widow.

A suggestion has been made that Tutankhamen was murdered by his successor, General Horemheb, but there is no direct evidence of this, though the apparently hasty burial is suspicious. Medical examination of the mummy will be made to determine, if possible, the cause of death. The magnificence of the funeral furnishings, the lavish display of supreme art and craftsmanship, and the enormous cost of the gold and jewels, may have been intentionally designed to divert suspicion from the guilty successor, if such there were. The *Daily-Chronicle* (London), says:

"Mr. Carter has found a magnificent colored papyrus roll, 100 ft. in length, containing the first Royal Book of the Dead. The papyrus is embellished with hundreds of paintings in color by Egypt's greatest artists. The book may well prove to be the tomb's finest legacy, and reveal the wonders of the school of painting founded by Aknaton, at Tel-el-Amarna, in Egypt's supreme period of decorative art.

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"The inmost coffin, which is the most splendid of all, has been cleaned of the black resinous matter, due to the funeral libations. The gold figures of the gods, and other ornamentation, are declared to be superior to any similar work in Egypt. The excavators still continue their task, and Mr. Carter still hopes to find the crown of Upper and Lower Egypt."

Referring to the impressions on entering the tomb-chamber, Mr. Howard Carter says there was a feeling of awe

"when they entered the antechamber and beheld for the first time the splendor of the Imperial Age in Egypt of the fourteenth century before Christ.

"The gorgeousness of the sight, its sumptuous splendor, made it appear more like the confused magnificence of those counterfeit splendors heaped together in the property-room of some modern theater than any possible reality surviving from antiquity.

" 'It would be difficult to describe our emotions,' he said, 'when, for the first time, the light from our powerful electric lamps flooded that tomb-chamber — that silent seat of a Lord of the West — illuminating as it did the walls on which were painted representations of Amenti, the West, and the immense shrine overlaid with gold, inlaid with brilliant blue faience tiles, filling nearly the entire area of the chamber.' "



THE problem of man's antiquity in America is always with the archaeologists! And it seems as far from being settled as ever. Professor F. B. Loomis of Amherst College, Massachusetts, and associates, have lately been exploring in Florida, and he has been convinced that man lived there at the time of the mastodon, the camel, and the horse, which disappeared from America before the end of the glacial period. Though Florida never experienced glacial conditions, earth-depressions occurred twice during the glacial age, and it is in the filled-in beds of streams of the second fall that remains of man were found associated with the bones of deer, wolves, raccoons, and rabbits. This may have been 20,000 years ago or more, and approaches the mammoth age.



THE rumor of prehistoric animals being still alive in the interior of Africa still persists, and it has been reinforced by the announcement by Secretary Worthington of Northern Rhodesia that a limestone pit, 100 yards in diameter, filled with water, has been discovered there in an unexplored territory. The pit is extremely deep and the sides are vertical. According to the natives it contains creatures of species which have entirely disappeared elsewhere. Professor Elliott Smith, a leading British authority on such matters, expresses the belief that there probably are survivors of prehistoric mammals living in the pit.



SEVERAL curious reports have been circulated in the press during the past few weeks, which, if true, may prove of first-class importance, but

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unfortunately grave doubt has been thrown upon them. We must never forget that archaeological forgeries are very common and have always to be guarded against.

One report concerning which proof is still awaited, is that from Count Byron de Prorok's expedition in Northwest Africa, which claims to have discovered remains of a very ancient civilization, including the tomb of the legendary Queen-Goddess Tim-Hinan, in the heart of the Atlas mountains. The mummified body was found, and it is alleged that thirty-six chests were filled with magnificent jewelry and gold-work of enormous value. The discoveries are said to prove the existence of a great civilization in the Hoggar region of the Sahara at the remote age when the Mediterranean Sea was a lake closed in by land where the Straits of Gibraltar now are. This may have been prior to the sinking of the last island of Atlantis!

If true, this discovery will be of special interest to students of H. P. Blavatsky's teachings about ancient civilizations in Europe and Africa, confirming much she wrote. The hesitation shown in accepting the report of Count Prorok's expedition (though it is under the auspices of the English Royal Geographical Society), arises from the non-arrival of the thirty-six chests of treasure which should have reached the Governor of Algeria some time ago if they were despatched as reported. We hope this alleged discovery will be fully confirmed.



THE WINDING STAIRWAY?

"It is reported from Jerusalem that workmen carrying out repairs to the Mosque of Omar discovered, in the course of excavations at the foundations of one of the arches, an ancient stairway. It is surmised that this stairway was one of the entrances to an ancient temple.

These ruins may be part of the great Temple built by King Solomon on Mount Moriah in the year 1012 B. C., in which undertaking, legend has it, the first Masonic brotherhood was formed. Or they may be the remains of the second temple built by Zerubbabel.

"The original edifice erected by Solomon was destroyed by Nebuchadnezzar, and remained in ruins until the return of the Jews to Jerusalem, B. C. 536. Zerubbabel then raised his temple on the same site, and that building was in turn destroyed by invading forces. Herod, at a later date, built a third temple; or rebuilt the former, then, when Jerusalem was taken by Titus in 70 A. D., it was totally destroyed by fire.

"The Mosque of Omar was eventually built upon the original site of the temples, which spot, according to tradition, is that on which Abraham prepared to sacrifice Isaac."— *Masonic Journal*, of South Africa

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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

IV (continued)

THE question of the age of the Castenedolo race is of great importance; it seems strange that further explorations have not been made at that spot, for, as Dr. Keith says, "our difficulties increase as we go back," *i. e.*, the Darwinian difficulties. While he, however open-minded, cannot accept the existence of *modern types* of man in the older Pliocene, he "grants the possibility"; but he thinks the skeletons may somehow have been buried at a later date, though he gives no explanation of the striking and conclusive fact that the overlying joints of the strata show no sign of disturbance, which should be seen if a grave had been dug through them. From the Theosophical standpoint the discovery at Castenedolo is not surprising. At that early Pliocene date there were men and their congeners in various stages of development and degradation, from the highly-cultured to the brutal savage and the anthropoid and half-anthropoid — the offspring of miscegenation as before-mentioned. Professor Sergi and those who have no doubt about the mid-Pliocene era of the Castenedolo people are right in believing that some advanced types lived then, and subsequent discoveries of flint implements and hearths in the Pliocene, add greatly to the strength of their position.

For many years the reports of curious flint implements found in caves by careful anthropologists were totally ignored, and the few audacious persons who persisted in believing them to be the relics of prehistoric man were abused or ridiculed and the subject looked upon as a joke or worse. Theological bias was mainly responsible for this, but not entirely. About 1858 the orthodox scientific attitude changed, and now the implements are indispensable to anthropology. It is generally believed that there are stages of culture which can be traced by the rudeness of finish of the stone tools, and the ages are more or less clearly defined as Palaeolithic (Ancient Stone-age), Neolithic (New Stone-age), and so forth. We must not forget that though we live in the Age of Metals, yet the Stone-age persists today in many savage localities, and we do not really know how far back the use of metals goes. Iron may have been in use in some places when savages in other localities were chipping the most primitive

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forms of flints — the eoliths. Iron very quickly oxidizes and disappears when not protected, as we all know.

The eoliths — only recently discovered — have had a hard fight for recognition, mainly because they prove that men of sufficient intelligence to make tools existed long before it seemed probable, according to the Darwinian hypothesis. These extremely rudely-chipped flints are found in company with the Piltdown man, but they occur at a much earlier date, even as far back as the *Oligocene division of the Eocene*, when the mammalian age was beginning to develop the great types which in succeeding ages evolved into the modern species. A special kind of eoliths, called from their leading characteristic in form ‘eagle-beak’ or *rostro-carinata* implements, prove the existence of intelligent man in the Pliocene. Sir Ray Lankester, F. R. S., says of these:

“The implements are not at all like those previously known. They are not flattened, almond-shaped or kite-like, as are the large Palaeolithic implements (the Chellean, Acheulean, and Mousterian) hitherto known. But they are shaped like the beak of an eagle, compressed from side to side with a keel or ridge extending from the front point backwards. . . . These implements are in fact beaked hammer-heads. With these were found a few other large and heavy sculptured flints of very curious shape (like picks and axes) unlike any hitherto known, but certainly and without the least doubt chipped into shape by man.”— *London Daily News*, November 20, 1911

The learned anthropologist then speaks of the time when these peculiar implements reached the place in the Tertiary strata where they are now found, beneath the ‘Red Crag’ deposit. At the close of the Secondary period the chalk rock which forms the south-west portion of England was elevated and the Eocene ‘London Clay,’ the first English Tertiary formation, was deposited in the shallows and along the shores of the new land. The London Clay was elevated in its turn and became dry land. As Professor Lankester says:

“But suddenly, almost violently, the great barrier across the North Sea from England to Norway was finally washed away. [No doubt this was caused by one of the convulsions which were gradually destroying Atlantis.] The cold Arctic waters streamed down into the German Ocean, the beautiful southern shell-fish died, great banks of finely-broken shell were piled up by cold currents over the low-lying land surface of the Suffolk coastline. This was the beginning of the Red Crag deposit, and not only that, it was the beginning of that period of great cold . . . which constitutes what we call ‘the glacial period.’ The flint implements — our eagle’s beaks made by man in the relatively warm Coralline Crag days — were actually carried off the land by an ice-sheet and deposited in the earliest layers of the Red Crag deposit. The irrefragable proof of this is that very many of the eagle’s-beak flints are scratched and scored on their smooth surface by those peculiar cross-running grooves which we find on a pebble from a glacier’s ‘moraine’ or stone-heap. . . . In any case Mr. Moir’s flint implements are pre-Crag; they were made before the glacial conditions set in.”— *Ibid.*

The special interest to us in this is that the Coralline Crag, which is *later* than the implements, is at least as old as the middle Pliocene; how much older the implements are who can say, for the land surface on which their makers lived had been exposed for an immense time.

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The simpler eoliths are also convincing evidence of man's existence in the early part of the Tertiary, earlier than the Pliocene, or even the Miocene, *the period when anthropoid apes first appear*. H. P. Blavatsky says:

"The *pure* Atlantean stocks — of which the tall Quaternary cave-men were, in part, the direct descendants — immigrated into Europe long prior to the Glacial Period; in fact as far back as the Pliocene and Miocene times in the Tertiary. *The worked Miocene flints of Thenay, and the traces of Pliocene men discovered by Professor Capellini in Italy, are witnesses to the fact.* These colonists were portions of the once glorious Race whose cycle from the *Eocene* downwards had been running down the scale."— *The Secret Doctrine*, II, 740

We do not look for human evidences in Europe until the later Eocene, for H. P. Blavatsky says:

"All the articles which Geologists now excavate in Europe can certainly never date earlier than from the close of the Eocene age, since the lands of Europe were not even above water before that period." — *Ibid.*, II, 723

Dr. Osborn, speaking of the first appearance of the larger apes, says:

"As early as Oligocene times a forerunner of the great apes (*Propliopithecus*) appears in the desert bordering the Fayum in northern Egypt. Early in Miocene times true tree-living gibbons found their way into Europe. . . . In the Pliocene of the Siwalik Hills of Asia is found *Palaeopithecus*, a generalized form which is believed to be related to the chimpanzee, the gorilla, and the gibbon; the upper premolars resemble those of man.

"None of these fossil anthropoids either of Europe or of Asia can be regarded as ancestral to man. . . .

"Among these fossil anthropoids, as well as among the four living forms, we discover no evidence of direct relationship to man but very strong evidence of descent from the same ancestral stock."— *Men of the Old Stone Age*, p. 49

Yet in the Oligocene, when only the *forerunner of the great apes, Propliopithecus*, was wandering in the Fayum, man possessing sufficient intelligence to manufacture stone tools was living in parts of Europe that had risen from the ocean. Again, we may ask, where is the enormous period of time required to transform the tree-living 'ancestor' into walking, intelligent man?

Dr. McCurdy, in *Records of the Past* for January-February, 1909, says:

"The eolithic industry . . . is found not only in the lower Quaternary [Pleistocene] but also in the Miocene and even in the Oligocene at Boncelles, a station recently explored by Rutot. From the Oligocene and Miocene up to and into the lower Quaternary the industry remained practically at a standstill, representing one and the same grade of intelligence."

How many millions of years does this represent! During those ages, according to Theosophy, the heavy karma of Atlantean spiritual wickedness was holding down the majority of mankind in the lower arc of a cycle, while the new Fifth Race (Aryan we may call it) was gradually forming in Central Asia out of the nucleus of civilization that had been saved from Atlantis. The Cro-Magnons and their kin, and then the Neolithics, were the pioneers of the new cycle of civilization in Europe. The hard fight the more liberal anthropologists had to get the human origin of the eoliths accepted is shown by a critical remark made a few

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years ago by Professor Duckworth of Cambridge University, England:

“The years that have elapsed since the commencement of the Oligocene period must be numbered by millions. The human type would be shown thus [if it existed then] not merely to have survived the Mastodon, Hipparion, and Deinotherium, but to have witnessed their evolution and the parental forms whence they arose. . . . Eoliths carry man too far back.”

— *Prehistoric Man*

Possibly man not only “witnessed” but helped by artificial ‘selection’ the evolution of Hipparion into the modern type of horse. The remark just quoted from Professor Duckworth was published in 1912 and, notwithstanding the inconvenient inconsistency of the eoliths with the Darwinian theory, the artificial nature of those rude stone implements has been widely accepted since then, and there can be little doubt that they occur in the Oligocene as Dr. McCurdy remarks.

Though we cannot as yet say that bones of man have been found in the Eocene, yet the discovery of the eolithic flint implements and their general acceptance as human artifacts, is a sufficient confirmation of H. P. Blavatsky’s notable remark published in *The Secret Doctrine* in 1888:

“But if the skeletons of man should, at any time, be discovered in the Eocene strata, but no fossil ape, thereby proving the existence of man prior to the anthropoid,— then Darwinians will have to exercise their ingenuity in another direction. And it is said in well-informed quarters that the XXth century will be yet in its earliest teens, when such undeniable proof of Man’s priority will be forthcoming.”— II, 690

At the time H. P. Blavatsky wrote the above the Oligocene strata were included under the general term Eocene. No anthropoid remains are found in the Eocene.

V

WE may now glance at some of the puzzling problems which have faced Darwinism in America. We shall find relics of men of apparently modern Red Indian type reported as existing in strata so enormously old that science cannot accept them with any better grace than it accepts the Castenedolo or other Pliocene Europeans, and for the same reason. In fact, as there are no anthropoids in America, the problem is even more complicated, for the presence of intelligent man in America in very early periods requires extra time for him to have slowly traveled from the region in Asia where the supposed theater of evolution from the animal is located by many biologists!

For a long time the prejudice against the possibility of even *Pleistocene* man in America was too strong for the limited amount of evidence to prevail against it, but of late there has been a change, and Dr. Keith is able to state definitely that men of exactly the same type as the Indian of today existed in the United States in the Pleistocene period; he says:

“It is plain, to account for modern man in Europe, in Asia, and in America, long before the

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close of the Ice Age, we must assign his origin and evolution to a very remote period.”

—*Antiquity of Man*, p. 278

The most sensational and surprising discovery in America was that of the human remains found in the *Pliocene* gold-bearing sands of Calaveras County in California, in 1866. These have been the subject of the most animated controversy ever since, and the subject is not yet closed.

A full and critical account of the discoveries will be found in *The Report of the Smithsonian Institution for 1899*, by Professor W. H. Holmes, and the unprejudiced reader will be able to see that if it were not for the strong preconception of the author in favor of the Darwinian theory, the arguments used to discredit the immense age of the skull and the utensils would never have convinced him. Their object is to suggest that the relics are modern or comparatively modern Indian ones which have fallen into the gold-mining shafts or have been carried into the horizontal tunnels and then covered by falls of gravel, to be discovered when new tunnels were bored. But there is at least one story of a discovery which is so evidentially strong that neither Dr. Holmes nor anyone else has been able to account for it on the theory of accident. A handsome polished pestle was actually picked by an expert out of the ancient Pliocene river gravel beneath the beds of volcanic basalt, from a place in which it could not have been accidentally put by a fall or intentionally by a modern Indian. Yet this tool is patterned like many of the others, and resembles those used by the modern Indians, who are — or were in 1866 — in the Stone-age. Dr. Keith does not agree with those who utterly repudiate the Calaveras discoveries, yet he cannot give unqualified assent to their authenticity, and he concludes that we must wait for further information, *for how could there be a modern type of Indian in California at a period when there ought to be nothing but extremely primitive apelike creatures!* This consideration does not trouble the student of Theosophy who has learnt that men in various stages of culture spread far and wide from Atlantean centers much earlier than the Pliocene. Dr. Keith points out that even if the Calaveras skull is not so very old, there remain (italics mine):

“other mysteries connected with the ancient bed of the Stanislas even more difficult of solution. The skull was not the only evidence of man in the ancient gold-bearing river gravels in Calaveras County. These gravels lie buried under tides of lava which swept the western flanks of the Sierra Nevada in the Miocene and Pliocene periods. There are the most circumstantial accounts of the discovery, in the gravel-beds of these ancient Pliocene streams, of stone mortars, stone pestles, hammer-stones, spear-heads, etc., not only by miners, but by expert and reliable geologists. *Indeed, were such discoveries in accordance with our expectations, if they were in harmony with the theories we have formed regarding the date of man's evolution, no one would ever dream of doubting them, much less of rejecting them.* The consequence of accepting the discoveries of Calaveras County as genuine have been well expressed by Professor W. H. Holmes, when he presented the results of his investigations to the Smithsonian Institution in 1899. ‘To suppose that man could have remained unchanged physically, mentally, socially, industrially,

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and aesthetically for a million of years, roughly speaking (and all this is implied by the evidence furnished), seems in the present state of our knowledge hardly less than admitting a miracle.' It is equally difficult to believe that so many men should have been mistaken as to what they saw and found."— *Ibid.*, p. 284

When we recollect the immense time that man remained in the Eolithic stage of culture in western Europe, it does not seem such a "miracle" that he may have remained as long, or rather longer, in western America in a considerably higher stage. Dr. Robert Munro, in *Archaeology and Fake Antiquities*, writing in 1905, before the recent European discoveries of the Piltdown man and the eagle's-beak implements and the wide acceptance of the eoliths, says:

"If the so-called Calaveras skull be accepted as a genuine relic of the period when the auriferous gravels of California were deposited, it would prove the existence of a highly-developed man earlier than the Pliocene period. . . . People who profess to believe that the . . . stone implements, weapons and ornaments . . . are relics of a human civilization of that period, are upholding opinions which, if true, would be absolutely subversive, not only of the doctrine of human evolution, but of the principles on which modern archaeology has been founded."

But other principles have had to be abandoned in face of awkward facts, and we may find the Calaveras discoveries, or some of them at least, fitting very comfortably into the science of the twenty-first century.

The famous image at Nampa, Ada Co., Idaho, is one of several finds of pottery in America of apparently earlier date than anything of the kind in Europe, and it is a most significant piece of evidence, for men who had both the desire of using and the capacity of making a modeled human figure must have been infinitely removed from the supposed ape-man. The Nampa image, found in 1889, is made of partly-burnt clay and is one and one-half inches in length. It was brought up from a depth of 320 feet during the boring of a shaft through Tertiary strata, and is claimed to come from early Pleistocene beds. Opposition to its genuineness has been raised, based upon the argument that such things cannot be, in view of the lack of time necessary for so highly developed an artist to have been evolved from the Pliocene or Miocene apes! As Professor G. F. Wright says:

"No one has come forward to challenge the evidence except on purely *a priori* grounds arising from preconceived opinions of the extreme antiquity of the deposits in which it is said to have been found."

Animated controversy has raged for several years over the discovery at Vero in Florida of scattered human bones of modern type associated with baked pottery resembling that of recent Indian tribes. The same argument has been used against its authenticity that we are prepared to expect — primitive tribes cannot have existed for so many hundreds of thousands or more years without greater change, and early Pleistocene or

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late Pliocene men cannot have been so far removed from the ape. Dr. Oliver P. Hay, of Carnegie Institution, Washington, in replying to the theory that the bones and pottery were buried in the Florida Pleistocene beds in modern times, says:

“On his page 37 [*Bulletin No. 66 of American Ethnology Bureau*], Dr. Hrdlička undertakes a consideration of the ‘broader aspects of the case’ and he asks whether it was possible for man to be in Florida in Pleistocene times. He himself replies that the presence of man there at that time, or even on the American continent, cannot be admitted by anthropology. In doing so, he simply assumes that what is supposed to be known about man in Europe furnishes a standard by which all matters anthropological the world over must be settled. He says that no pottery is known to have existed in the world before the Neolithic age.⁵ On the contrary, it has been shown (Note: Hay, *Amer. Anthropol.*, Vol. XX, pp. 15, 16, 25) that pottery has been found in this country in the early Pleistocene at Charleston, Vero, and Nampa. Did an Indian go out furtively into that swamp at Charleston, dig down three feet in the muck, and hide away from his fellows, alongside of the mastodon tusk and horse teeth, that potsherd?” — *Science*, November 8, 1918

It will be seen, from the limited number of discoveries yet made in the United States, that there is cumulative evidence of the enormous antiquity of intelligent man in this country; and, from the evidence of the pottery, that the inhabitants of some parts of America who were contemporary with the Piltdown man and other early Pliocene or Pleistocene Europeans appear to have been their superiors in culture.

South America has also something to tell us in favor of the antiquity of intelligent mankind. Interesting news has lately come to hand which seems to make it impossible to doubt that true human races have lived continuously in the Argentine Pampean regions *from the Tertiary period till the present day*. If this can be established without possibility of doubt it will prove of great importance to students. For those who are not familiar with the points at issue, a brief outline of the situation may be of use before touching upon the startling information given by Professor Rudolfo Senet, of the University of Buenos Aires, in a long descriptive and argumentative article in *La Revista de Filosofía* (Argentina) for February, 1921.

In the earlier part of this paper the existence of a lost Atlantean continent partly inhabited by civilized man was spoken about: Theosophy teaches that outlying parts of the world were the abode of less civilized tribes and that there were savages then as there are today. Possibly South America -- or the parts of it then above water -- contained tribes little different from the Indians of our time; proof of this would be valuable. Atlantis, in the main, disappeared in the Tertiary period, leaving scattered relics of its peoples in the New and the Old World, most

5. Quite lately (1925) baked clay images have been found from the Palaeolithic Age at Vistonice in Czechoslovakia: a most significant discovery.

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of whom lived under primitive 'Stone-Age' conditions for many, many thousands of years. Modern scientists, even the most daring who have thrown off the psychological effect of the old-fashioned orthodox belief that the world is only six thousand years old, have long hesitated to admit that intelligent man existed in the Tertiary age.

It is not, of course, unnatural that this prejudice should persist; it is only of late years that full assent has been given to the discovery that remains found in the deposits immediately succeeding the Tertiary (the Pleistocene) are of genuine human origin and are from half a million to a million and a half years old; and as undeniable records of man of much earlier date have now to be admitted the riddle of human beginnings becomes less solvable than ever from the animal ancestry point of view.

The archaic teachings of Theosophy, which are founded upon preserved records, tell of a civilized Atlantis in the early Tertiary period, and of intelligent man in still more remote ages. They place the real origin of man at a period much farther off than biology has ventured to suggest, and every new discovery that tends to prove man's existence in the Tertiary is naturally of great interest. The latest of these is from the Argentine, as mentioned above.

Dr. Arthur Keith in *The Antiquity of Man*, devoted a chapter to South American discoveries, and surveyed the researches of Dr. Ameghino who revived the waning interest in South America as the possible home of very ancient man. Dr. Keith concluded that Dr. Ameghino's claims for Tertiary man in Argentina are not convincing, and that we cannot carry our knowledge of man beyond the Quaternary period in South America. "Yet," he says:

"one cannot conclude such a survey as this with any feeling of satisfaction or of certainty. We seem to leave so much unexplained. Those who have studied the elaborate civilizations and the multitude of languages of America are almost unanimous in regarding them as independent evolutions. The animals which had been domesticated, and the numerous native plants which had been brought under cultivation by indigenous races in pre-Columbian times, seem to point to an antiquity beyond that revealed by the discoveries of the geologist or the anatomist. The writer feels certain that human secrets still lie hidden in America. . . ."— p. 292

According to Professor Senet of the University of Buenos Aires, some of these secrets have been revealed at last and remains of intelligent man have been found in the Tertiary. He prefaces his article by protesting against the distrust unnecessarily shown by North American and European anthropologists in regard to South American discoveries, and claims that they are quite as well authenticated by competent scientists as any others: the implied charges of bad faith are preposterous. He admits that the most careful observers may make errors in their interpretations of the facts but that, just because the discoveries do not fit in with accepted theories, there is no reason to deny them. He also declares there is a

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conspiracy of silence against South American discovery and invention in general, and that when the same things have been brought forward by persons in foreign countries many years later no credit is given to the earlier workers and that disingenuous excuses are published to cover the unfair treatment of South Americans. This is not a pretty charge, but unfortunately even the most intellectual people are not free from petty prejudices and personal or national vanities, and the way of the pioneer is always a rough one.

Professor Senet and his colleagues are absolutely convinced that the new discoveries in the Argentine Republic prove beyond question the existence in Tertiary times of a race apparently little or no less intelligent than the Indians of today — a most remarkable claim, and one of enormous significance in favor of a far greater antiquity of man than has been supposed. The principal reason for the claim is the discovery of numerous round, polished stone balls (*boletas* or *boleadoras*) of the kind used today by South American hunters to throw down fleet-footed animals or birds, but there are other implements or tools not specifically described in the article.

(To be continued)

THE OCEAN OF THE UNIVERSE

[Translation from *Öresundsposten*, Hälsingborg, Sweden, Nov. 7, 1925]



WHETHER one compares our life with a wave, or calls man a lonely sailor in a fragile vessel, the world is thought of as a boundless ocean, on whose surface the little, almost imperceptible self of personality is tossed to and fro, every moment threatened with destruction.

This fact is the first thing to be perceived by one who begins to think over his existence. The next thought then is directed to the means and the ways to keep oneself afloat. It is the struggle for existence, in which many are wholly engaged, while others, who escape the trials of the day, are deaf to the seriousness of life, as long as the melodies of the sirens sound in their ears. But the last class of all, who in another sense become the first, think further: Whither lies the right way and where lurk the dangerous reefs? These are the goals of their daily aspirations.

While the faithful captain is occupied with these two considerations, his passengers, bound for the unknown harbor, are more or less negative, whether through confidence in his leadership or indifference to the dangers of the journey. But if they have to sail alone, knowledge as well as responsibility are at once necessary. The Catholic church has assumed

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the rôle of such a pilot with sole rights to the knowledge of things. In opposition to this, the ships of the Protestant church rather resemble convoy-ships for a group of smaller boats, which themselves have to clear the hidden reefs, while they need not think about the course or destination.

The Ocean of the Universe is, in other words, the Ocean of Life. Our idea of the world, you will observe, depends upon our own life and its course. But what is this latter, or more rightly, what ought it to be? The extremes among known world-conceptions are indicated by the words science and religion, which are posted on either side of the insurmountable ravine separating those who do not know anything on the one side from those who do not dare believe in themselves on the other. This sufficiently shows that neither belief nor knowledge in itself will suffice to steer the little boat of our spirit forward to unknown waters. But until now all attempts to make a compromise between them have failed. And there is no third possibility. Therefore it remains to examine the suppositions of religion as well as those of science, and critically to discard the weeds of both. This way out is much the more reasonable, since religion and science have at one time been united; wherefore their contradictions clearly expose their errors.

Those who have studied outside the usual beaten path of the small, every-day thoughts of the multitude, tell us that the ancient Wisdom Religion has been preserved. They have found it with the Wise Men of the East — to use for the present a name that can direct our thoughts in the right direction, when we begin to make researches for ourselves. This science differs in various ways from that of our own time, as much as wisdom (*sophia*) differs from human knowledge; and so it is with religion.

If now the word 'religion' means 'to bind,' then the conceptions which it binds are not expressed. But our theology is a part of religion: the teaching of God (Greek, *theos*) or of the divine. The term, therefore, which is used to indicate at the same time the character of this ancient teaching of wisdom and of religion is THEOSOPHY. This word is explained in W. Q. Judge's book, *The Ocean of Theosophy*, as follows: Theosophy is that ocean of knowledge which comprises both religion and science, without being bound by the dogmas of the former nor the material limitations of the latter.

H. P. Blavatsky's great work, *The Secret Doctrine*, has been called the Bible of the Theosophists; and it is true that this book demands as recondite studies for a right understanding as our Christian Bible or the original scriptures of the religion of the Jews. So it is to give a short but clear survey of H. P. Blavatsky's book that W. Q. Judge wrote *The Ocean of Theosophy* in the year 1893. And now this year (1925),

THE OCEAN OF THE UNIVERSE

the second Swedish edition of *The Ocean of Theosophy* has appeared.

This short treatise, because of its brevity, is very apt to be misunderstood by those who do not know Theosophy beforehand. W. Q. Judge, it seems to me, was writing primarily for the members of his Society. And besides, he lived in his own world of thought, whose metaphysical and Masonic way of speculation in a certain degree colored his representation of Theosophy. Disregarding these merely personal characteristics of the author, the theme of the book becomes an explanation of the evolution of the Universe and of man.

Here I will not tire the reader with an account of the contents, but only point out the main substance. If we turn again to the picture of the ocean given above, there are three ideas that the sailor ought to have in mind: the pilot, the right course, and the reefs. Accordingly, Judge's book is divided into three parts.

Humanity is a body of more or less experienced passengers on their way to a foreign port. But they have experienced pilots, who here are called Masters or Elder Brothers (Sanskrit, *Mahâtmâ*). It is of course not improbable that such persons exist, even if we in our time know very few of them by name. On the contrary, it is certain that wise men from time to time have appeared as Teachers of religion, philosophers, law-givers, etc., and have then been looked upon as of divine origin. These have revealed some of the divine wisdom. The difference between the terms 'Mahâtmâ' and 'divine Teachers' is nil, seen from the religio-historic standpoint. W. Q. Judge first speaks of these wise men, who form a Lodge for the purpose primarily of protecting the ancient Wisdom-Religion and afterwards at suitable epochs of communicating parts thereof to humanity. From this Lodge the founder of the Theosophical Society received her knowledge.

Our time is one of changes, when new vistas are opened for human knowledge. However, some phases thereof are injurious to the unexperienced. Most dangerous is the practice of hypnotism, against which the author warns in different passages of his book. That such influence on others' wills is possible, no one need doubt; but the moral results thereof have not yet been sufficiently considered. To deliver oneself entirely to another person's discretion is both unworthy of a man and also injurious; because, after having once made oneself passive, the way is open for the entry of all kinds of influences, and the power of self-determination, once lost, is exceedingly difficult to regain.

Mediumship brings before long both bodily as well as spiritual ruin. On the whole, it is impossible to master the psychical powers without ideals of morality and knowledge of true philosophy, says the author. In other words, the question here is one of spiritual discernment or dis-

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crimination as to the spiritual value of this new element disclosed by hypnotism.

The possibility of performing psychic experiments depends on the existence of the astral or model-body, a finer material, after the pattern of which the physical body is built and on which it depends. The astral body is the connecting link between soul and body, which transfers the orders of the will to the nerves. For the existence of this body there are many evidences within reach for everyone. The spiritists amuse themselves with the dangerous game of inviting to themselves empty astral bodies, which in fact are not real spirits.

We come now to the teachings of the composite nature of man. It is most important to distinguish between the desires on the one hand, and the real soul, the ego, on the other, which is the real man, the real master of body and desires, and not their slave. But we are not yet in full conscious possession of all the powers of our souls, and many things are still hidden from us. The highest powers of the soul, such as intuition, are still unevolved and negative in most of us. The possession of these simply divine powers is the destiny of man, and his aim therefore is to lift himself up to a condition of conscious divinity. (Page 62.) But this will not happen in merely one life on earth. Therefore the soul, the ego-consciousness, experiences repeated earth-lives, justly suited to its degree of evolution and needs, until the goal is reached.

Then we come to know the teaching of Theosophy regarding Reincarnation, which is built upon the just law of retribution, which works periodically. The evolution of the earth is certainly also of interest, but for this the reader can wait until later.

In the first place it is for man to understand himself and the powers inherent in him. Thereafter the question arises regarding the possibility of reaching the goal and realizing the claim of innate perfectibility. It is the law of retribution (Karma), which however must not be thought of as merciless, but thanks to its rhythmic method of action, always fits in at the right moment. The teaching of Reincarnation opens up for the progressive mind infinite possibilities of development, and insists, in the first place, that man is strong enough to be spared the necessity of begging for his eternal rights.

Because of the strongly logical presentation of evidence and the boldness of his ideas, Mr. Judge's book is like a living revelation. One feels oneself out in the open, on the great expanses, far from the dark, musty chambers where the spiritual knowledge of man and nature is scoffed at. One is sailing on the open sea and breathing in the fresh wholesome air on the Ocean of the Universe.

— LITOS