

# THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

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“It is another’s fault if he be ungrateful; but it is mine if I do not give. To find one thankful man I will oblige many who are not.”—SENECA

## THE LAST SONG OF THE SWAN

H. P. BLAVATSKY

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“I see before my race an age or so,  
And I am sent to show a path among the thorns,  
To take them in my flesh.  
Well, I shall lay my bones  
In some sharp crevice of the broken way;  
Men shall in better times stand where I fell,  
And singing, journey on in perfect bands  
Where I had trod alone. . . .”—THEODORE PARKER



HENCE the poetical but very fantastic notion — even in a myth — about swans singing their own funeral dirges? There is a Northern legend to that effect, but it is not older than the middle ages. Most of us have studied ornithology; and in our own days of youth we have made ample acquaintance with swans of every description. In those trustful years of everlasting sunlight, there existed a mysterious attraction between our mischievous hand and the snowy feathers of the stubby tail of that graceful but harsh-voiced King of aquatic birds. The hand that offered treacherously biscuits, while the other pulled out a feather or two, was often punished; but so were the ears. Few noises can compare in cacophony with the cry of that bird — whether it be the ‘whistling’ (*Cygnus americanus*) or the ‘trumpeter’ swan. Swans snort, rattle, screech and hiss, but certainly they do not sing, especially when smarting under the indignity of an unjust assault upon their tails.

But listen to the legend. “When feeling life departing, the swan lifts high its head, and breaking into a long, melodious chant — a heart-rending song of death — the noble bird sends heavenward a melodious protest, a plaint that moves to tears man and beast, and thrills through the hearts of those who hear it.”

Just so, “those who hear it.” But who ever heard that song sung by a swan? We do not hesitate to proclaim the acceptance of such a statement, even as a poetical license, one of the numerous paradoxes of our incongruous age and human mind. We have no serious objection to offer — owing to personal feelings — to Fénélon, the Archbishop and orator, being dubbed the ‘Swan of Cambrai,’ but we protest against the same dubious compliment being applied to Shakespeare. Ben Jonson was ill-advised to call the greatest genius England can boast of — the “sweet swan of Avon”; and as to Homer being nick-

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named "the Swan of Meander" — this is simply a posthumous libel, which *Lucifer* can never disapprove of and expose in sufficiently strong terms.

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Let us apply the fictitious idea rather to things than to men, by remembering that the swan — a symbol of the Supreme Brahm and one of the *avatâras* of the amorous Jupiter — was also a symbolical type of cycles; at any rate of the tail-end of every important cycle in human history. An emblem as strange, the reader may think, and one as difficult to account for. Yet it has its *raison d'être*. It was probably suggested by the swan loving to swim in circles, bending its long and graceful neck into a ring, and it was not a bad typical designation, after all. At any rate the older idea was more graphic and to the point, and certainly more logical, than the later one which endowed the swan's throat with musical modulations and made of him a sweet songster, and a seer to boot.

The last song of the present 'Cyclic Swan' bodes us an evil omen. Some hear it screeching like an owl, and croaking like Edgar Poe's raven. The combination of the figures 8 and 9, spoken of in last month's editorial, has borne its fruits already. Hardly had we spoken of the dread the Caesars and World-Potentates of old had for number 8, which postulates the *equality of all men*, and of its fatal combination with number 9 — which represents the earth *under an evil principle* — when that principle began making sad havoc among the poor Potentates and the Upper Ten — their subjects. The Influenza has shown of late a weird and mysterious predilection for Royalty. One by one it has leveled its members through death to an absolute equality with their grooms and kitchen-maids. *Sic transit gloria mundi*. Its first victim was the Empress Dowager of Germany; then the ex-Empress of Brazil, the Duke d'Aosta, Prince William of Hesse Philippstal, the Duke of Montpensier, the Prince of Schwarzburg Rudolstadt, and the wife of the Duke of Cambridge; besides a number of Generals, Ambassadors, Statesmen, and their mothers-in-law. Where, when, at what victim shalt thou stop thy scythe, O 'innocent' and 'harmless' Influenza?

Each of these royal and semi-royal Swans has sung his last song, and gone 'to that bourne' whence *every* 'traveler returns,' — the aphoristical verse to the contrary, notwithstanding. Yea, they will now solve the great mystery for themselves, and Theosophy and its teaching will get more adherents and believers among royalty in 'heaven,' than it does among the said caste on earth.

*Apropos* of Influenza — miscalled the 'Russian,' but which seems

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to be rather the scapegoat, while it lasts, for the sins of omission and commission of the medical faculty and its fashionable physicians — what is it? Medical authorities have now and then ventured a few words sounding very learned, but telling us very little about its true nature. They seem to have picked up now and then a clue of pathological thread pointing rather vaguely, if at all, to its being due to bacteriological causes; but they are as far off a solution of the mystery as ever. The practical lessons resulting from so many and varied cases have been many, but the deductions therefrom do not seem to have been numerous or satisfactory.

What is in reality that unknown monster, which seems to travel with the rapidity of some sensational news started with the object of dishonoring a fellow creature; which is almost ubiquitous; and which shows such strange discrimination in the selection of its victims? Why does it attack the rich and the powerful far more in proportion than it does the poor and the insignificant? Is it indeed only “an agile microbe” as Dr. Symes Thomson would make us think? And is it quite true that the *influenzial* Bacillus (no pun meant) has just been apprehended at Vienna by Drs. Jolles and Weichselbaum — or is it but a snare and a delusion like so many other things? Who knoweth? Still the face of our unwelcome guest — the so-called ‘Russian Influenza’ is veiled to this day, though its body *is* heavy to many, especially to the old and the weak, and almost invariably fatal to invalids.

A great medical authority on epidemics, Dr. Zedekauer, has just asserted that that disease has ever been the precursor of cholera — at St. Petersburg, at any rate. This is, to say the least, a very strange statement. That which is now called ‘influenza,’ was known before as the *grippe*, and the latter was known in Europe as an epidemic, centuries before the cholera made its first appearance in so-called civilized lands. The biography and history of Influenza, *alias* ‘grippe,’ may prove interesting to some readers. This is what we gather from authoritative sources.

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The earliest visit of it, as recorded by medical science, was to Malta in 1510. In 1577 the young influenza grew into a terrible epidemic, which traveled from Asia to Europe to disappear in America. In 1580 a new epidemic of *grippe* visited Europe, Asia and America, killing *the old people, the weak and the invalids*. At Madrid the mortality was enormous, and in Rome alone 9,000 persons died of it. In 1590 the influenza appeared in Germany; thence passed, in 1593, into France and Italy. In 1658-1663 it visited Italy only; in 1669, Holland; in 1675, Germany

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and England; and in 1691, Germany and Hungary. In 1729 all Europe suffered most terribly from the 'innocent' visitor. In London alone 908 men died from it the first week; upwards of 60,000 persons suffering from it, and 30 per cent. dying from catarrh or influenza at Vienna. In 1732 and 1733, a new epidemic of the *grippe* appeared in Europe, Asia and America. It was almost as universal in the years 1737 and 1743, when London lost by death from it, during one week, over 1,000 men. In 1762, it raged in the British army in Germany. In 1775 an almost countless number of cattle and domestic animals were killed by it. In 1782, 40,000 persons were taken ill *on one day*, at St. Petersburg. In 1830, the influenza made a successful journey round the world — that only time — as *the first pioneer* of cholera. It returned again from 1833 to 1837. In the year 1847, it killed more men in London than the cholera itself had done. It assumed an epidemic character once more in France, in 1858.

We learn from the St. Petersburg *Novoye Vremya* that Dr. Hirsch shows from 1510 to 1850 over 300 great epidemics of *grippe* or *influenza*, both general and local, severe and weak. According to the above-given data, therefore, the influenza having been this year very weak at St. Petersburg, can hardly be called 'Russian.' That which is known of its characteristics shows it, on the contrary, as of a most impartially cosmopolitan nature. The extraordinary rapidity with which it acts, secured for it in Vienna the name of *Blitz catarrhe*. It has nothing in common with the ordinary *grippe*, so easily caught in cold and damp weather; and it seems to produce no special disease that could be localized, but only to act most fatally on the nervous system and especially on the lungs. Most of the deaths from influenza occur in consequence of lung-paralysis.

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All this is very significant. A disease which is epidemic, yet not contagious; which acts everywhere, in clean as in unclean places, in sanitary as well as in unsanitary localities, hence needing very evidently no centers of contagion to start from; an epidemic which spreads at once like an air-current, embracing whole countries and parts of the world; striking at the same time the mariner, in the midst of the ocean, and the royal scion in his palace; the starving wretch of the world's White-chapels, sunk in and soaked through with filth, and the aristocrat in his high mountain *sanitarium*, like Davos in Engadin,\* where no lack of

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\*"Colonel the Hon. George Napier will be prevented from attending the funeral of his father, Lord Napier of Magdala, by a severe attack of influenza at Davos, Switzerland."

— The *Morning Post* of January 21, 1890

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sanitary arrangements can be taken to task for it — such a disease can bear no comparison with epidemics of the ordinary, common type, *e. g.*, such as the cholera. Nor can it be regarded as caused by parasites or microscopical microbes of one or the other kind. To prove the fallacy of this idea in her case, the dear old influenza attacked most savagely Pasteur, the ‘microbe-killer,’ himself, and his host of assistants. Does it not seem, therefore, as if the causes that produced influenza were rather cosmical than bacterial; and that they ought to be searched for rather in those abnormal changes in our atmosphere that have well nigh thrown into confusion and shuffled seasons all over the globe for the last few years — than in anything else?

It is not asserted for the first time now that all such mysterious epidemics as the present influenza are due to an abnormal exuberance of ozone in the air. Several physicians and chemists of note have so far agreed with the occultists, as to admit that the tasteless, colorless and inodorous gas known as oxygen — ‘the life-supporter’ of all that lives and breathes — does get at times into family difficulties with its colleagues and brothers, when it tries to get over their heads in volume and weight and becomes heavier than is its wont. In short — oxygen becomes ozone. That would account probably for the preliminary symptoms of influenza. Descending, and spreading on earth with an extraordinary rapidity, oxygen would, of course, produce a still greater combustion: hence the terrible heat in the patient’s body and the paralysis of rather weak lungs.

What says Science with respect to ozone: “It is the exuberance of the latter under the powerful stimulus of electricity in the air, that produces in nervous people that unaccountable feeling of fear and depression which they so often experience before a storm.” Again: “the quantity of ozone in the atmosphere varies with the meteorological condition *under laws so far unknown to science.*” A certain amount of ozone is necessary, they wisely say, for breathing purposes, and the circulation of the blood. On the other hand “too much of ozone irritates the respiratory organs, and an excess of more than 1% of it in the air kills him who breathes it.”

This is proceeding on rather occult lines. “The real ozone is the Elixir of Life,” says *The Secret Doctrine*, Vol. I, p. 144, footnote No. 198. Let the reader compare the above with what he will find stated in the same work about oxygen viewed from the hermetic and occult standpoint (*Vide* pp. 113 and 114, Vol. II), and he may comprehend the better what some Theosophists think of the present influenza.

It thus follows that the mystically inclined correspondent who

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wrote in *Novoye Vremya* (No. 4931, Nov. 19th, old style, 1889) giving sound advice on the subject of the influenza, then just appeared — knew what he was talking about. Summarizing the idea, he stated as follows:

. . . “It becomes thus evident that the real causes of this simultaneous spread of the epidemic all over the Empire under the most varied meteorological conditions and climatic changes — are to be sought elsewhere than in the unsatisfactory hygienical and sanitary conditions. . . . The search for the causes which generated the disease and caused it to spread is not incumbent upon the physicians alone, but *would be the right duty of meteorologists, astronomers, physicists, and naturalists in general*, separated officially and substantially from medical men.”

This raised a professional storm. The modest suggestion was tabooed and derided; and once more an Asiatic country — China, this time — was sacrificed as a scapegoat to the sin of FOHAT and his too active progeny. When royalty and the rulers of this sublunary sphere have been sufficiently decimated by influenza and other kindred and unknown evils, perhaps the turn of the Didymi of Science may come. This will be only a just punishment for their despising the ‘occult’ sciences, and sacrificing truth to personal prejudices.

To the majority of our casual critics the whole of the aforesaid will appear, no doubt, as certain of Mrs. Partington’s learned words and speeches. Those who believe that they have every mystery of nature at their fingers’ ends, as well as those who maintain that official science alone is entitled to solve for Humanity the problems which are hidden far away in the complex constitution of man — will never understand us. And, unable to realize our true meaning, they may, raising themselves on the pattens of modern negation, endeavor, as they always have, to push away with their scientific mops the waters of the great ocean of occult knowledge. But the waves of *Guptâ-Vidyâ* have not reached these shores to form no better than a slop and puddle, and serious contest with them will prove as unequal as Dame Partington’s struggle with the waters of the Atlantic Ocean. Well, it matters little anyhow, since thousands of Theosophists will easily understand us.

After all, the earth-bound watch-dog, chained to matter by prejudice and preconception, may bark and howl at the bird taking its flight beyond the heavy terrestrial fog — but it can never stop its soaring, nor can our inner perceptions be prevented by our official and limited five senses from searching for, discovering, and often solving, problems hidden far beyond the reach of the latter — hence, beyond also the powers of discrimination of those who deny a sixth and seventh sense in man.

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The earnest Occultist and Theosophist, however, sees and recognises psychic and spiritual mysteries and profound secrets of nature in every flying particle of dust, as much as in the giant manifestations of human nature. For him there exist proofs of the existence of a universal Spirit-Soul everywhere, and the tiny nest of the colibri offers as many problems as Brahmâ's golden egg. Yea, he recognises all this, and bowing with profound reverence before the mystery of his own inner shrine, he repeats with Victor Hugo:

“Le nid que l’oiseau bâtit  
Si petit  
Est une chose profonde.  
L’œuf, ôté de la forêt  
Manquerait  
A l’équilibre du monde.”

## THE REAL CHRISTIANITY

H. T. EDGE, M. A.



WE begin this article with a few quotations from H. P. Blavatsky, selected out of many of similar effect, for comparison with the quotation from a Christian minister which follows.

“Rescue from degradation the archaic truths which are the basis of all religions.”

“Are any of the church’s dogmas worth the tenets of Christ’s Sermon on the Mount?”

“The Theosophical Society asserts and maintains the truth common to all religions.”

“Our endeavor has been to uncover the ruin-encumbered universal foundation of religion.”

“The Theosophical Society will burst asunder the iron fetters of creeds and dogmas.”

From an unidentified newspaper clipping we glean a report of a sermon broadcasted recently by Dr. H. C. Culbertson of Mesa Congregational Church. He said that the people in Jesus’ day did not understand the high ethical character of his teachings, nor have we today risen to the height of comprehension. Yet it is possible to get an idea by studying the impression which those teachings made upon a certain Jewish mystic named Paul. This man wrote long before the Gospels were compiled. He sought to make himself understood by the people of his day, to whom he wrote his letters; and for this purpose he used their religious phraseology, rabbinical or otherwise. Unfortunately, says the speaker, certain people who undertook to interpret Paul’s letters, made this language of his the basis for elaborate systems of theology, which would have horrified the apostle himself. Then he continues:



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“Forget, entirely, if you can, the medieval theory that God was angry at mankind because of sin and required to be placated by the agony of Jesus on the cross. Forget the absurd doctrine that God would delude Himself by imputing the sins of Christians to Jesus, and the virtues of Jesus to Christians so that they might be judged worthy to enter a magic heaven of gold. Read Paul’s letters all anew as if you had never heard of such a ‘scheme of salvation.’ Just as the chief theme of Jesus was that God is a Father, so the chief emphasis of Paul was concerning God as an inspiring, indwelling spirit. Paul’s theme was the Christ-spirit transforming and exalting human lives until they lived on a wholly new plane of moral ideals. Paul lived in Christ, and Christ lived in him. His old life was dead, and the new life was that of one already risen from the dead, a citizen of heaven dwelling and toiling upon earth.”

It is scarcely necessary to point out to those even slightly acquainted with Theosophy that the minister here voices some of the truths which Theosophists have always proclaimed. Katherine Tingley, in her speeches and writings, is always insisting on the need for giving up the notion that God is angry and requires to be placated by a sacrifice. Wherever this doctrine was derived from, it is certainly not the teaching of Jesus nor of his apostle. Theosophists are never weary of emphasizing the idea of God as an indwelling Spirit, by invoking which we can transform our lives, and pass, without awaiting death, into a life which may be called ‘eternal.’

It shows that many ministers are going back to the old spirit of religion, and marks a great advance from bygone days of dogmatism, when there was such antagonism between the exalting teachings of Theosophy and certain narrow dogmas proclaimed as being Christian. Those who believe in going back to the original religion, and who perhaps call themselves fundamentalists, do not go back far enough. They go back to the dogmas that medieval people have fastened upon Christianity, when they ought to go right back to Jesus himself and his early disciples.

Nothing could be clearer, to one who reads Jesus’ teachings in an unprejudiced light, than that his most earnest wish was to show people how to save themselves. He constantly insists on the presence in man of a divine spirit derived from the universal Deity; and urges his disciples to have faith in this divine spirit and to invoke its aid in daily conduct. He promises that those who follow this path shall attain to wisdom, to the power of doing noble service, and to liberation from the anxieties and fears and passions of the unregenerate life. Such is the teaching of Theosophy; such is the teaching of that ‘universal religion’ of which H. P. Blavatsky speaks in one of our quotations. But these original teachings, whether of Jesus or of any other great Teacher, are always distorted and overlaid; compromises are effected between man’s religious cravings and his worldly desires; fear and desire for reward are appealed to; sectarian bodies are created; vast worldly establishments

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are created, entirely alien to the spirit of the Teacher and his original gospel.

In particular, for the teaching that man must effect his own salvation by the use of his own God-given faculties, is substituted the teaching that man is 'born in sin' and needs for his salvation some special grace, dependent on his acceptance of certain doctrines, and dispensed by certain intermediaries. Everywhere today we see signs, both in the pulpit and the pew, that people are coming round to the better view. It is always the God in man that inspires man, whatever his race or creed; consequently we need more faith in that source of knowledge and strength. To it we can always safely appeal, if only we bear in mind that it is not the personality but the real Self in man that has to be called forth.

## WORK WITH NATURE

R. MACHELL



HE sun was shining gloriously and the air was still. The trees stood wonderfully motionless and seemed expectant. I too was conscious of a strange sense of expectancy. Then came the breeze, and nature seemed to break into a smile. How could I do otherwise? And so the day began. Of course the day began officially some hours before, but that was a sort of half awakened automatic opening, such as I used to see in the streets when the old-fashioned shutters were taken down, and blinds were pulled up, and doors unlocked, preparatory to the early cleaning of the shops, before the day's work really started.

But that scene gave me a feeling of fatigue when I was a boy hurrying to school; it was perfunctory, obligatory, like the classes that I went to so unwillingly. There was no joy about it; none. Such joy as was to be anticipated then was to be looked for only later when the day's work was done. We would have smiled incredulously and sardonically if we had been told that duty and pleasure were compatible. No! Duty first, by all means; but after that, and only afterwards, came pleasure. What wonder if the sequence closed with disappointment and regret? How we should have laughed if told that Life is Joy! Why, we all knew that life was a battle or a scramble for the objects of desire; to some, of course, life was a gamble, and to others it was trade and trickery; who would have dreamed that brotherhood is a fact in nature?

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Yet as I stood just now waiting for the breeze to usher in the day's activities it seemed quite obvious that Life itself is Joy. There was no need to put it into words, no need to talk of brotherhood when the sun smiled so genially. It was self-evident.

Then my eye fell upon a batch of journals just delivered, and I knew that the columns reeked with blood, for war too is a fact in nature. We reap what we have sown. How can we expect that it shall be otherwise?

There are many facts in nature that are distressful. There are diseases bred by abuse of nature, there are disasters that result from ignorance, there is much suffering that springs from the cruelty of man to man. All these are facts in nature; but they are consequences, that have no separate existence apart from the causes that beget them.

Joy is a fact in nature, and it is more. It is a principle. It is a cause. It is energy. It is Life. It is no mere consequence, like pleasure, that is obtained in the course of gratification of desire, a product of anticipation rather; for the net result of gratified desire is just satiety and disappointment. Pleasure is always really the anticipation of a joy, that is unattainable by any effort, but that springs spontaneously from life itself.

We cannot safely shut our eyes to facts, and we must recognise the fact that disease is rampant in the world of men, though in the natural state it seems almost unknown to animals. But when we recognise its presence we do so with a view to its elimination, or at least to the mitigation of the suffering it causes. For that purpose we study its nature, its origin, and the means to get rid of it. That is to say if we are normal human beings.

There may be some abnormal minds, disordered or diseased themselves most probably, that find such pleasure in the study of disease that they will diligently cultivate the malady in order to investigate its operation. This they call science. Knowledge, they say, is precious for its own sake. So they would spread disease in order to gain knowledge. These doctrines have been actually enunciated, and are not imaginary. But I think that it is safe to class these men with the abnormal, who should be put under restraint as a protection to the public. Such degenerate aims would be impossible if education in the past had been conducted in accordance with the laws of nature rather than in open violation of the law of brotherhood.

When men were taught that life was a great battle-field in which victory was for the strongest and most unscrupulous, then they would easily fall into such delusions as to believe that nature would yield her deepest secrets to one who violated her sanctuary.

The old Wisdom is forgotten constantly, and then the world de-

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teriorates accordingly. It teaches us that the first step in the attainment of True Knowledge is "to live to benefit mankind"; the next is to practise the six glorious virtues. But in the dark ages, such as those we live in, the old Wisdom is despised and men of theory easily forget the golden rule: "Help Nature and work on with her, and she will regard thee as one of her creators, and make obeisance." They try to force Nature to give up her secrets, as if knowledge were like money — a thing that may be stolen or seized or hoarded at pleasure. The kind of knowledge that can be so regarded is like money indeed, for it is coined by man, stamped with the seal of expediency, and has no more value than man gives to it by consent.

Real knowledge is the fruit of sympathetic union or intercourse with Nature. It is a condition rather than a possession. It is a power of understanding rather than a store of information. It is sympathy in the truest sense, for it is the power to identify the self of the student with the self of nature and to know her moods as one knows one's own emotions.

Such knowledge is Wisdom, and cannot be given or taken away, it cannot be hoarded or misused, for the essence of it is harmonious interaction with Nature. Neglected it ceases to be operative; misapplied it becomes disordered and ceases to exist. It cannot be bought or sold: and for that reason it is easy to know the position of those who profess to give such knowledge in exchange for value received.

True Science has never quite vanished from the world, though in the dark ages, that come upon all races, in this age of Kali-yuga, it becomes more and more rare, and more difficult to find trace of, because the disorders of civilization force the true students of nature to seek seclusion and to hide their light in one way or another, until the troublous times are past. But though such dark days must come, being the harvest of the past, yet they will come less often and will not last so long, if the true Science can be kept alive through all the storm and turmoil of disintegration.

So in the midst of such disasters as shake the world it is incumbent upon those who have the seed to sow it wisely in the winter of the world, in order that the coming summer may be more glorious than the last, and the succeeding winter's hardship may be mitigated by a goodly store of grain, so that the 'bread of Wisdom' may not lack again as in the past.



"MAKE a beginning towards the Theosophic life! Take the first step. All will follow in 'natural order and at the right time. Make a beginning, therefore, and why not make it now?"— *Katherine Tingley*

## MUSIC IN OUR LIVES

T. HENRY, M. A.

**M**USIC, according to the derivation of the word, meant the art taught by the Muses, and included many arts into which enters the element of rhythm and harmony. It is well sometimes to pass from the ordinary restricted sense of the word to this older and broader meaning; and to consider music as that branch of education which concerns the graces of life, as distinguished from the bodily accomplishments.

Music has been too much *separated* from life — much as we separate religion from life — a process whereby music is converted into a distinct pursuit, added to the rest of life, instead of forming an inseparable part thereof; so that we may find people eminently accomplished as musicians, yet having nothing in their lives which could be described by the words harmony and rhythm. On the other hand, it is probable, with music as with poetry or other arts, that there are many people with a great deal of it in their lives, but with no facility for technically expressing it in any conventional form. Some have music in their souls; others perhaps have it only in their heads or finger-tips. It is not necessary to find fault with a great musical genius on account of certain disharmonies in his personal life and character; few people are perfect, and if we cannot find gods we must be content with geniuses. But at any rate, if we cannot match the genius in his art, we can console ourselves with the attempt to outdo him in respect of harmony in personal temperament and conduct.

And there come times when it is very helpful to hold before our eyes beauty and harmony as an ideal; for it is possible to be too harsh and rugged in our pursuit of right and good. At such times the contrast between the ugly and the beautiful, the discordant and the harmonious, may serve us well as an inspiration during periods of reaction from strenuous endeavor.

Attempts to explain fully the meaning of sublime music must surely be futile, inasmuch as music can convey a meaning that is beyond the reach of the mind, and introduce us to experiences that belong to realms not of earth. In particular, such music seems to solve the problem of sorrow and joy by blending the twain in a transcendent harmony that is neither and yet is both. Would it be possible to introduce such a harmony into our life, so that all experiences, of whatever emotional color, would appear as indispensable components of the sublime whole?

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The ancient Delphic motto, "Nothing in excess," applied a corrective to a tendency all too common in our life, the tendency to go to extremes and achieve the utmost. This is an infringement of the laws of harmony and proportion, leading to violent vibrations. So many of us suffer from locomotor ataxy of the soul or paralysis agitans of the emotions.

It is readily understandable in this connexion how calisthenics and dancing come to be included under the ancient idea of music; for, by introducing rhythm into the bodily functions, they greatly aid the introduction of the same qualities into the disposition. The dance has always been a feature of sacred rites in antiquity; and, when free from extraneous elements and undesirable feelings of all kinds, is a potent means of expressing the harmony that should subsist between the individual members of a common fellowship. In such collective functions we subordinate the personality to the claims of concerted action, experiencing therein the greater joys pertaining to a fuller life.

Commonplace ideals of a happy life might be compared to a bald melody in music; but, following out the analogy, we can infer that there are grander ideals of happiness than this. Every experience in life, however severe it may seem, must have its part in the sublime harmony of the whole.

Lorenzo in *The Merchant of Venice* says:

"The man that has not music in himself,  
Nor is not moved with concord of sweet sounds,  
Is fit for treasons, stratagems, and spoils;  
The motions of his spirit are dull as night,  
And his affections dark as Erebus:  
Let no such man be trusted."

An opinion which would leave a good rejoinder for Jessica, had she been in an argumentative mood. It is difficult to fit it into our present discourse; for have we not opined that a man may not be moved with concord of sweet sounds, and yet may have music in himself? Certainly so. At all events, we should have to condemn and mistrust several most excellent friends and not a few of the great and worthy, if we were to judge them by their musical appreciation. Some excellent people, by no means given to treasons, etc., are like that person who only knew two tunes: one was "My country, 'tis of thee," and the other wasn't.

The general plea is that music should cease to be so much divorced from life, cease to be so much made into a special department; and should be more a part of life itself, bringing harmony and rhythm into all our doings, all our moods, and all our relations with each other. In listening to

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music, should we let it end with the mere pleasure of the moment; or should we not rather, dwelling on the meaning which the sounds convey to us, endeavor to translate it into something worthy in our bearing and conduct? Let it be balm for the soul, in short; not merely for the senses.

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H. TRAVERS, M. A.



HERE is an often-quoted saying of William Q. Judge, the successor to H. P. Blavatsky as Leader of the Universal Brotherhood and Theosophical Society, which runs: "What then is the royal talisman? It is Duty."

I do not remember the context in which it occurs, and therefore cannot state exactly what he was talking about; but I know what it means for me, when it recurs to my mind.

The motive of Duty is a means of escape from the tiresomeness of personal motives; for we sometimes grow tired of ourselves, and are weary of the personal motive which creeps into all our actions, whether good, bad, or indifferent. These actions seem to center about self and to contain the idea of personal profit of some kind, whether material or spiritual; they seem to feed the same germ of vanity, desire, or expectation. And so it is a relief to be able to do something without caring whether it will be good for you or not, and whether you will gain any material or spiritual benefit by it; to do it, in fact, simply because it ought to be done.

Thus Duty is evidently the royal road to liberation from self — from that lesser self, that is, which we mistake for our real Self.

What is falsely called self may appear as a tyrant, living on the fruitage of more or less valuable faculties with which we are endowed, and turning them to a means of gratification, when they ought to be employed in a large field of service. This sort of self cannot be my real self; it is something to which I have become somehow attached, and which enslaves me by alternate caresses and tormentings, so that I am afraid of offending it. It is the predominant partner in a union wherein the twain have become one by a process of absorption!

Again, my real Self must be *one*; and this other self, like the evil spirit in the Bible, is named Legion, for it is *many*. Do I want to be like a musical box, which will play any tune that is fed into it; or like the

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parrot which repeats whatever it has heard last? I do not know what my real Self is — and I am not sure that I want to know: I feel the need of something that passeth what I am pleased to call my understanding — a refuge to which I can flee from my importunate 'self.'

The lower self — it is usually supposed to insist on self-assertion; but actually it insists on self-repression. There was another Teacher who said that we should not hide our light under a bushel, and that we should use wisely the goods with which we have been endowed. But it is the aim of the lesser self to prevent us from doing this; and all too often by a subtil appeal to our modesty and humility. We tell ourselves (parroting the sly whisper in our ear) that we have no talents. It is surprising how humble we can be when it suits us — perhaps as a counterpoise to our pride and assumption at times when it suits us to be proud and assuming. We all have some excellence, which other people recognise, if we do not. There is no need to try and wear other people's hats: it may suffice to be just ourself, for there is need of simple souls.

The program of selfishness is quite inconsistent at the very start. There are schemes for reforming society, which cannot accomplish anything unless they have a society in working order to work upon. If left to their own devices, they would pull down without being able to build up again. In the same way selfishness lives on unselfishness. A really selfish person might go to a desert island and see how it works; he would soon find that selfishness is destructive, not constructive. It means nothing unless there is something for it to destroy. Personal initiative is useful and necessary — in its place; not when it breaks loose and tries to assume the directorship.

From time immemorial weary thinkers have extolled the merits of Duty, as a sure and trusty friend who will never fail to conduct us on a path of peace and security. Duty can be stern enough when it catches us tripping; and then we may hate it as we hate our dentist. But, like the latter, the former can be regarded as friend.

We sometimes fail to live up constantly to these wise reflexions that bless us in times of peace and quiet; but that should not discourage us. Practice makes perfect, and we must grow gradually.

Duty is surely the voice of that true Self that is the real center of our being. We may live in a weary turmoil of mental and emotional action; but it will help greatly to feel sure that, beyond all this, there is a deeper and richer consciousness, of the heart rather than the head; which somehow relates us to all our fellows; and that the faithful performance of Duty is the surest way by which we can approach the portals that lead to initiation into the sacred mysteries of human life.



## A DIALOG ON FACTS IN NATURE

RALF LANESDALE

**R**NQUIRER. I UNDERSTAND you to declare that Brotherhood is a fact in nature; surely it requires some courage to maintain such an assertion in the face of the obvious 'struggle for existence' that seems to be the law of life in all we see around us?

THEOSOPHIST. Truly it does sometimes require courage to uphold the truth in face of popular pessimism based upon a shallow observation of some other facts in nature.

INQ. Then you admit that there are other facts in nature that point to a very different conclusion?

THEO. Why not? Who would deny the obvious duality of nature in all her kingdoms? But we do maintain that the most important law of life is Brotherhood.

INQ. I have no objection to it as an article of faith; but when you try to pass it off as a fact in nature I protest. My own observation is against it.

THEO. Well, my observation leads me to suspect that you have been influenced by the conduct of some human beings, and have attributed to the animals a cruelty peculiar to men and women. The animal that kills for food is not guilty of cruelty such as human beings practise upon one another. Yet even human beings sometimes recognise the law of Brotherhood and practise it. How do you account for that if Brotherhood is not a fact in nature? Do you consider man as outside the pale of nature?

INQ. Certainly. Man has a moral code; whereas the animals have only instinct. If Brotherhood is practised in the world it is in obedience to a law of ethics or morality, and not at all because it is a fact in nature. Man got his code of ethics from revealed religion, and not from nature.

THEO. And where did nature get her fact of chemical affinity, of magnetic attraction, or of gravitation? Who gave the animals their code of instinct which often proves more binding than man's moral law? The animals are not outside the pale of nature. The laws of chemistry are facts in nature. So too the moral code of man. The laws of nature operate as surely in the human as in the animal or mineral kingdoms.

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But man alone has power to ignore the natural law, and surely he must pay the penalty, because he is a fact in nature as surely as any animal. Yet he continually rebels, and openly defies the law; and then cries out because the penalty is not to be escaped. No fact in nature can be ignored indefinitely. If Brotherhood were merely a theory evolved by the mind of man, man might ignore it with impunity: but it is not only a law of nature revealed to man's higher mind as an ethical principle, but also a fact in nature observable to his ordinary brain-mind or reasoning faculty. And consequently if man would live in harmony with nature this law of Brotherhood must be reckoned with as a most important fact in nature.

The laws of nature are not made by man; he can but formulate theories to explain to himself some observed operation of those laws. Man's laws are merely verbal formulas, whereas the laws of nature are the natural expression of those mysterious forces inherent in the universe, and which collectively make up the great mystery that we call Nature.

The Theosophist declares that there is harmony in nature unless that harmony should be disturbed by man. Then automatically Nature intervenes to readjust the harmony that has been so disturbed: and Nature's work is quite impersonal; she acts according to her own sense of the inherent fitness of things, and not at all in harmony with any man-made theories. From this unfeeling disregard for man's convenience there frequently arises much personal suffering for the original disturber of the natural law and order, who thought to run the universe according to a system of his own.

INQ. But if man is essentially divine, as you Theosophists declare, surely his place is at the head of the procession; why should he bow to Nature?

THEO. Because the enlightened man is conscious of his own duality, and knows that in his higher self he is of the same divine essence as the universe of which he is a part.

INQ. And how is such knowledge to be attained?

THEO. Knowledge is of two kinds, theoretical and practical. The first may be attained by study, and the second kind by application of such theoretical knowledge to life. Study Theosophy as set forth in the works of H. P. Blavatsky, of W. Q. Judge, and of Katherine Tingley, and then apply the knowledge you have gained to your own life. Enlightenment will come in right proportion to the Self-knowledge thus obtained.

INQ. And what are the signs by which such an enlightened one may be distinguished from the ordinary run of educated people?


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THEO. By what signs do you know an honest person when you meet one? How do you know a man or woman of genius from any other highly educated person? You must use what intelligence and intuition you have acquired, and put no trust in signs. You are not called upon to judge your fellows; but if you do so you must abide by your own judgment and profit by the experience you will gain. You have to win self-knowledge; that alone will give you the insight necessary for right judgment and discrimination. Knowledge is knowledge only to him who knows: to all the rest it can be only faith. And if you base your faith upon authority, you must remember that the authority is such by reason of your faith. You have to choose. No one can do that for you.

Theosophy declares that Truth abides deep in the heart of every human being and that it may be invoked by each one for himself. Therefore the ancient sage gave to his pupils the injunction, "Man, know thyself!" That is the first step and the last upon the road that leads toward the light. But faith is necessary all along the way; faith in the light divine of the true Self, which is the greatest fact in Nature, and the eternal basis of our Theosophical ideal of Universal Brotherhood.

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LYDIA ROSS, M. D.

ELENA PETROVNA BLAVATSKY said that Theosophy was synonymous with Everlasting Truth. Words that convey the truth take on a living quality. Theosophy, which is literally 'Divine Wisdom,' is vital with a force and meaning that compel attention. It is the same power of truth of which the Initiate-disciple, Paul, said:

"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

Paul spoke a universal Truth, as active today as two thousand years ago. It is safe to say that of all the topics of the day in a disturbed world, the teachings of Theosophy have unequaled power to call forth and divide its friends from its enemies. Long before Paul taught the discerning power of Truth, Krishna said: "Light and darkness are the world's eternal ways." Wherever the word of Theosophy is taught, it so clearly challenges the powers of light and darkness that

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even the negative and indifferent hearers are drawn into the diverging currents of its adherents or its opponents. Many sincere, right-minded men and women, ignorant of its teaching, have been aroused to investigate the work of the Theosophical Movement by the injustice of its persecutors, and have learned to love it first for the enemies it has made. This is no less true in our home-town than elsewhere.

The effort of a body of students to live Theosophically makes the International Theosophical Headquarters at Point Loma a silent challenge to the many visitors who go over the grounds. Paul could ask no better proof of the unexpected ways in which men and women respond to the two-edged sword of Truth which instinctively discerns their thoughts and intentions. The average tourist strolls through the various institutions on his program in a perfunctory way; but the majority of them take the International Theosophical Headquarters more seriously. The real reason was given years ago when H. P. Blavatsky said:

“If the Theosophical Movement were one of those numerous modern crazes, as harmless at the end as they are evanescent, it would be simply laughed at . . . and left severely alone. But it is nothing of the kind. Intrinsically, Theosophy *is the most serious movement of this age*, and one, moreover, which threatens the very life of most of the time-honored humbugs, prejudices, and social evils of the day.”

This explains why, even in the same party of casual visitors at Lomaland, some are aroused to a deep and home-like interest, while others show unreasoning and ill-concealed enmity. The belief in the dual nature is so true to both old and young students there who are trying to understand themselves, that something in the air seems to move the visitors unconsciously to disclose their inner sentiments. The doctrine of duality has a penetrating power which sharply divides the instincts and ambitions of the selfish human animal nature from the intuitive aspirations of the diviner side of man.

Even the little children in the Râja-Yoga School early realize the insistent truth of the dual nature. They know, by their own feelings as well as by the looks and feelings and acts of others, whether the better self is in control or the selfish side is acting. Duality is a profound principle in human nature, and yet it is so true that, as the child constantly sees it being proved in himself and others, he accepts it as simply and naturally as he does any evident fact.

As a result, the Râja-Yoga students, with but little contact with outside life, acquire a knowledge of human nature that would both puzzle and disconcert a man of the world. The Râja-Yoga system of education, in rounding out the young students' characters, educates them to know and aim at a high standard of health, of intelligence and

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of morality. The general average of their daily lives runs along the level of this standard so naturally, that, behind the conventional masks, they instinctively read the signs of weakness or unsoundness or impurity in those who fall below it.

The school, after now many years, has been recognised here and in Europe and in other parts of the world as the most advanced expression of educational methods, and the only one that goes to the real root of the matter, and throws light upon the motives of those who oppose its teachings.

Theosophy does not tell a man that he is to be punished or rewarded by some one after death; but it shows that he will suffer or enjoy the conditions *he makes for himself*. His present life is what his past lives have made it; and the matter being really and in fact in his own hands, he cannot complain of injustice. William Q. Judge, the second Leader of the Theosophical Movement, successor to H. P. Blavatsky, said that the two great laws of Karma and Reincarnation —

“not only explain many things, but they have also an inherent power, due to their truth and their intimate connexion with man, to compel attention. Once heard they are seldom forgotten, and even if rebelled against they have a mysterious power of keeping in the man’s mind, until at last, even against his first determination, he is forced to accept them.”

As a matter of fact, the attempt to disprove these two laws usually results in yielding to their compelling logic. Then it seems strange how any one could intelligently regard life without taking Rebirth and Re-adjustment into account. Usually the objection offered is: “But I don’t want to come back,” as though personal desires could change universal law! Again and again Theosophists hear this reiterated protest against rebirth. Yet the idea of Reincarnation is so entirely reasonable that it insistently comes back to the hearer, even though he asserts that he does not want to return. The way in which the mind is held by a true idea is typical of the soul’s more conscious motive in persistently facing the unfinished problems of earth-life until they are worked out perfectly.

When a narrow theology obscured the teaching of Karma from Christianity, men were robbed of the knowledge of their essential divinity as souls. That it was also an insistent teaching of both Jesus and Paul is plain from these words:

“Do men gather grapes of thorns, or figs of thistles? . . . Wherefore by their fruits ye shall know them.”

“Every idle word that men shall speak, they shall give account thereof in the day of judgment” —

which Day of Judgment is the next or a succeeding reincarnation on earth. Each one of our lives is a ‘Day of Judgment.’ And Paul said:

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“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap” —

a plain clear statement of Karma.

But a narrow belief appealed to men's lesser nature. As a result, man came to think he was the sum-total of his body's impulses and desires. He instinctively knew that these must end when the body was gone. Hence, as a thinking animal, not as a Soul, he was born and lived and died, with the fear of death, like a black pall, hanging over all human life. That the animal soul that sinned should surely die was a truth that haunted the generations born and trained in the belief that they were only 'miserable sinners.' But all the teaching of eternal hell-fire has never really been believed in because it never was a reality. Earthly life would be insupportable to a race haunted by the actual truth of endless torment. The human mind could think of nothing else, and would break under the agonizing strain. But all the generations that were threatened with it went on sinning their sins and taking chances on finding rest somewhere, even outside of an impossible heaven. The animal part of man felt the fear of death, not of endless torment; while in his soul man knew that real life was joy, and that it could never die.

Any one familiar with reform-work will agree that only a penetrating insistent truth can find its way through the prison-walls and reach the minds and hearts of prisoners, steeped in crime, and embittered by the penal system. A belief content to let capital punishment carry out the Mosaic law of an eye for an eye and a tooth for a tooth cannot reach or awaken the prisoner with the real message of the Nazarene. But the justice in the truth of Karma and the hope in rebirth appeal to him. His latent manliness responds to the idea that he is suffering justly the punishment of heavy karma of his own making. The soul's keen instinct is to be complete; and in the eternal process of becoming it is a greater and finer and more mature thing to be an erring man than an ill-treated puppet of fate.

Theosophy is no vague, fantastic mysticism, but it finds a clue to the mysteries of the kingdom of heaven hid in the heart of every man and woman. It insists that the energy of evil-doers may be made self-regenerating when raised to higher levels and directed to better outlets of activity. It also insists that science should take the next step forward in studying the human conservation of energy.

The teaching of man's perfectibility explains that hidden impulse in the heart which ever seeks the more complete life — the ideal condition of body, mind, and spirit. It is the unforgettable truth that he is a soul that makes the prodigal unsatisfied with husks and baser gratifications

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and turns him, at last, to his father's home. Because man has a divine heritage, nothing less than the ideal life is finally practical. Every experiment and compromise that are tried are either steps toward certainty and completeness, or if in the downward direction will, by their lessons of suffering as a result, force men at last to turn in the opposite direction.

With H. P. Blavatsky's advent into the Western thought-world, a generation or two ago, there began a tidal wave of change known as modern progress. The restless round of seeking and finding and changing conditions still surges through every kind of human affairs. At first the bigoted and conservative minds only whetted the keen enthusiasm of the radical, open-minded, who eagerly sought a wider and freer expression of life. But liberation from old narrow creeds and customs, reacting into a license of thought and action, has swept through many novel methods, and even now, on the part of many, is degenerating into dreary hopelessness and pessimism.

How many men have lost faith in themselves and in each other! The prevailing unrest sweeps the materialistic natures with reckless indulgence in the effort to get more of what to them is the sensation of life. Vice and crime, suicide, malignant disease, and insanity, are increasing in civilized countries.

The enthusiasm of even a decade ago has given place to an aggressive whirl, a benumbed doubt, or a black despair. All the panaceas offered have been eagerly accepted, tried, but, lacking the clue, have been found wanting. The soul of the world is sick and delirious with shams and wrongs and suffering and knows not where to find relief and rest. For these the old-time family-doctor has no remedy to offer: how few are now the family-counselors and friends they once were!

Theosophy never has taught the transmigration of souls into lower forms of life. It clearly shows that once a man always a man. By the power of mind linked to the senses of his animal body, man may degenerate to a depth of brutality and depravity impossible to the mere instincts of the brute. But his buried talents do not make him an irresponsible animal; and human karma will compel him step by step to retrace his footprints back to the human highway of progress. The brotherhood which is a fact in nature makes man able to affect the lower kingdoms by his own thought and feeling. When he goes wrong he retards their progress.

Theosophy speaks with no uncertain voice about vivisection; it challenges the whole scientific and religious world to read the evils that logically and actually result from it. What is more unscientific or unchristian or unclean than the effort to wrench from the animals the

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secrets of health and the light which human beings have *forfeited by wrong living* and neglect of our intuition?

Theosophy claims — though in other ways, and to be attained by other methods,— more power and responsibility for woman than she herself has demanded; and it insists that her duty is to claim her rightful heritage. It does not make her merely man's physical or mental counterpart; but in so far as she is true to her womanly intuition she has a sphere of influence which is peculiarly hers. As the mother of all the men that have made all the laws she is, did she but know it, the real power behind the throne. The light of her own mind and heart and life *can*, if she will but be true to her highest possibilities, so illumine the earthly path of the child-souls, that legislation will be regarded as an effect of truth and not the cause of it. How can social wrongs be settled unless we begin with the highest ideals of the most intimate of human relations? The home-trinity of father, mother, and child is the sacred nucleus from which must grow the perfect social conditions.

When H. P. Blavatsky brought the message of Theosophy to the West she challenged the whole thought-world to show its true colors. And the world responded. Single-handed and alone, she faced the hosts of forces, confident that the keen sword of Truth would conquer, even though she fell in the battle. She began to write, — the language unfamiliar, the public incredulous, indifferent, or only selfishly interested. She kept on, without means or supporters or influence or recognition. Her pen had a sword-point that pricked the cherished shams, prejudices, and weaknesses of the day; and all the venom of the aroused evil was directed towards her. She explained the philosophy of the phenomena that were attracting the so-called 'Spiritualists,' showing the dangers of invading the astral realm, and the mistake of supposing the liberated soul would haunt séance-rooms. While some accepted her teachings, many scorned her words of warning and cast their lots with her enemies. The scientific world was just wise enough to see that it had no argument to offset her explanations, and it ignored her works that held the clues they sought elsewhere in vain.

In the face of every kind of misrepresentation, slander, insult, ridicule, and abuse, she toiled on, teaching, writing, and organizing a society for Theosophical study and work. She knew the insistent nature of the truth upon which the society was founded, and she fore-knew the need of it would grow even greater with the years. Among the students who gathered around her were many who stood faithfully and continued active in the work. She confidently said of her work:

"It will gradually leaven and permeate the great mass of thinking and intelligent



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people with its large-minded and noble ideas of religion, duty, and philanthropy. Slowly but surely it will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices; it will break down racial and national antipathies and barriers, and will open the way to the practical realization of the Brotherhood of all men."

Every year adds fulfilment to her prophecy. The questioning, restless state of individuals, of every social, religious, and economic institution, of national and international bodies, are signs of the times that the world feels the challenge to find its way to the more complete human life. Nothing less than an inner soul-urge could be the cause of such universal results. All attempts to right things by mere material changes of conditions and institutions are bringing the experimenters by pure force of their failures to find the missing clue in the larger truth of Theosophy.

When William Q. Judge began Theosophic work in New York, he announced a public lecture on the subject. When the evening came he found himself facing a hall of empty seats. But he was so imbued with the vital truth of his message that he carried out his program as if he had an interested audience. Every sentence he wrote on the philosophy is so alive with purpose it seems like a personal message to the reader. Once he wrote to an impatient student:

"It is not that you are to rush madly or boldly out *to do, to do*. Do what you find to do, and suddenly your strong desire will strike like Vulcan on the hearts of other men and you will find that done which you had longed to be the doer of."

He did not live to see much visible result, but he worked steadily on, confident that the cause of Brotherhood was gaining, because he knew what seeds were being sown in the world of causes.

Katherine Tingley's splendid work today is in direct line with that of H. P. Blavatsky and William Q. Judge. The Theosophical Movement has been a steady, unwavering, conscious growth. It is the most confident, practical, and hopeful solution of all the problems of the day.

I know no better way to conclude this brief exposition of the Insistence of Theosophy than by quoting the words of Katherine Tingley in her description of 'The Life at Point Loma':

"In a review of some of the more prominent features of the life at Point Loma it must be carefully kept in mind that the object in thus establishing ideal conditions is the uplifting and the betterment of the world. Point Loma is to be, and is already, a center from which streams of brotherly love radiate into the world. The Institution at the Point has no other reason for its existence than to benefit humanity at large, to show that the life which is inspired by hope is necessarily the life which is rich in achievement, and that man indeed does possess to the fullest extent a dominion over nature, vast and unimaginable.

"The remedial activities of the world, noble as many of them are in intention, pro-

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ceed from a false basis. Recognising that large masses of humanity are environed by conditions the reverse of the ideal, they imagine that individual character is the result of that environment. They make of man the slave instead of the master. Such material efforts have their due place in any well-considered scheme, and it is a subsidiary place. Man is essentially a Creator, and he can be considered in no other way if the postulate of essential human divinity be once admitted. Only by the assertion of his essential divinity can he become master of his conditions; only by the force thus generated can he lay hold of his own nature, and of all Nature around him, and compel it into an expression of his own ideals, and force it into the service of his necessities.

“No man is made happy by the mere possession of objects. The measure of our desires is the measure of our slavery. Only by an acquirement of the science of life can happiness come, and it is only the true philosophy of life which can make man triumphant in the world, the master of the world and of himself.

“The value of the Point Loma Institution lies in the fact that it has proved the truth of its theories by its success. It has accomplished the mission which brought it into being. It has rescued Theosophy from the domain of an intellectualism which might easily have become more selfish, because more subtil, than the current thought of the world. It has demonstrated that the Theosophic life is the life of practical common sense, and that in the light of its philosophy the shadows pass away and man can enter into his birthright of joy. The propaganda of such a Theosophy as this is no longer an affair of printed apologies nor of oratorical defense. It is automatic and is spread throughout the world under its own impetus, and because it is allied to all evolutionary forces which work for the well-being of men.

“To ask, ‘Will the system change present conditions?’ is but to elicit the assurance that it has already changed them. The inertia of custom and convention has been already broken; and the unrest of the world, at which so many look with distrust and with apprehension, is but the movement of the ship with the incoming tide of a purer and a better thought. Ideals have been thrown out into the world, and because they are spiritual ideals they have entered into the minds of men and have painted entrancing pictures of what the world shall be if man were but master of himself and of it. Those ideals will not die away until they have been accomplished; until they have given birth to other ideals which will illuminate forever the roadway of all future life, declaring the reality of a reign of peace upon earth and of God in Man.”

## SEEING IS BELIEVING

RALF LANESDALE



THE popular use of this old adage is not creditable to the popular intelligence; for if accepted at its face-value it would mean that what is seen is true; but experience compels one to admit that sight is not infallible, nor is its testimony reliable as a guarantee of truth. Neither is sight a simple process, although it may appear the most direct of all our methods of perception. The eye merely registers vibrations, which the brain records as patches of color, in movement or at rest: the mind then classifies these records, and associates them with ideas such as form, distance, solidity of objects,

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all of which can be tested by reference to the sense of touch. By another mental process these registered vibrations are associated with the idea of purpose; so that a spectator may declare that he was witnessing a game of base-ball, and may quite naturally assert that he saw the game, although his observation was but a deduction from his visual experience.

Or else we must agree to expand the meaning of the word 'sight': and this is what we generally do in ordinary conversation. But how can such a complicated combination of mental functions be regarded as in any way infallible? Rather the adage should be understood as placing sight in the same speculative category as belief, and not be used as confirmation of a sense-impression. What certainty can there be in sight?

Proverbs and wise sayings are generally looked upon as expressions of the shrewdest common sense most fit for daily use by reason of their aptness, and so to be interpreted; and it is certain that their popularity is measured by their general adaptability to the ordinary requirements of life. And for the same reason the popularity of this particular saying may be taken as an indicator of the reliance still placed in the senses as true and reliable recorders of fact. In this the popular science of the day agrees with and indorses the popular philosophy.

But the deepest depth of materialism has been sounded and the possibility of direct perception of truth is beginning to be admitted in various quarters. Faith in the infallibility of sight is losing ground. Yet it still holds; as may be proved at any time by reading the reports of eye-witnesses to occurrences of a mysterious character. We are met continually by such expressions as this, "From where I stood it was impossible for certain things to happen without my seeing what was done," and so on.

People who give evidence of this kind would do well to visit the display of 'parlor-magic' provided by any first-class conjuror, in order to test the reliability of their sense of sight. It is hard for an inexperienced person to believe that the conjuror can make a movement of his hand so swiftly as to deceive the eye of a spectator; yet this is the most elementary accomplishment of the 'prestidigitateur.'

But if we cannot trust the evidence of our own senses, on what can we depend? Theosophy declares that this earth is a place where all is illusive, being entirely compounded of appearances, which may reflect the truth; but cannot be real in themselves. The reality of which this earth is a reflexion is a spiritual world and only knowable to those in whom the faculty of direct perception has been awakened. The highest wisdom therefore is the development of the discriminative faculty, by

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means of which the truth may be distinguished from the appearance, the reality from the illusion.

From the Theosophical point of view the aim of life is to attain to knowledge of the truth. And one of the first steps in the pursuit of true knowledge is to place the senses just where they belong. They are the servants of the bodily intelligence, or lower mind, and are concerned entirely with appearances and sensations: they are said to be deluders, because they only deal with these appearances, and cannot discriminate between the true and that which is not true.

In the graduated scale of man's intelligence which links the human up with the divine, the senses stand the lowest, but they can be enormously developed and trained to serve the higher mind by rendering correct and accurate report of that which they experience for the consideration of the soul, but even so they can but deal with the sensations and appearances.

Then comes the mind, concerned with the emotions, thoughts, and speculations; it is a duality. The higher is the servant of the spiritual Soul, and is the bridge by which the soul passes to the region inhabited by the spiritual Self. Man the Divine, the knower of truth. Such a one is a true seer, and indeed he is the only one entitled to the name. For him the old saying should be changed and we should say, True Seeing is knowing.

## NEW-YEAR RESOLUTIONS

STUDENT



HELENA PETROVNA BLAVATSKY says: "Let no one imagine that it is a mere fancy, the attaching of importance to the birth of the year. The Earth passes through its definite phases and man with it, and as a day can be colored so can a year. . . . Those who form their wishes now will have added power to fulfil them consistently."

It is customary with some people to sneer at New-Year resolutions. Such a sneer is cynicism hiding behind the mask of humor: if you rebut it you are accused of having no sense of humor. The Devil himself derives his name from the Greek for a slanderer; and verily, whatever may be the truth about the theological Devil, there is certainly an imp who sits on our shoulder and slanders us to ourselves. "You

## NEW-YEAR RESOLUTIONS

may think you can, but you can't," he says; and we need the faith and courage to bid him begone, as Jesus in the Gospels does.

The fact that a thing done in the wrong way fails is good reason for thinking it would succeed if done in the right way. In our New-Year resolutions we all too frequently make a spasmodic effort, which rises like a little peak amid an ocean of waves, only to be speedily washed down. True resolutions are calm and deep; violence is wrong and breeds turmoil. Spasmodic resolutions of this kind may even be a symptom of the disease rather than a foretaste of the remedy. We have to try and recognise reasonable laws in the realm of morals and psychology just as we do in mechanics. What man would try to carry a whole log away at once, instead of sawing it up and carrying it away in many trips? Yet is not this what we often propose to ourselves in our New-Year resolutions?

Work is accomplished by the continued application of force, but it seems that the first step is the most important. It is an eternal law that beginnings set the pattern for sequels. "Well begun is half done." Also there are some epochs better than others for beginning. These are at the beginnings of cycles: the first thing in the morning, for example.

The beginning of the year is a similar cyclic epoch on a larger scale and correspondingly important. The beginning of the year may be a natural epoch, based on the passage of the sun through some point or other; or a conventional epoch, based on the consensus of a large body of humanity. These two do not commonly coincide, and probably the effect would be greater if they did. But at present we are considering the conventional cycle, which coincides sufficiently nearly with the actual turning of the sun after the winter solstice, and with the subsequent return of spring. The New Year is an important epochal point for new beginnings.

What kind of an effort then should we make? Not a spasmodic one, not one centered on some strictly defined point, not a rash effort of strength in the midst of an ocean of weakness. We do not want to overtax our strength and strain ourself, but to set on foot a healthy increasing of strength. In a word, we want to succeed. We must therefore examine ourself calmly and take a calm deep resolution, not looking for results too immediate or dramatic; and ready to repeat the resolution every day, that it may gather power. We must not be discouraged by failure, but on the contrary regard failure as the sign of resistance being overcome.

Above all, let us never heed the subtil voice that slanders us to ourself, whether it disguises itself as humor or as humility or what.

## TWO SKETCHES

M. G. GOWSELL

### I

ONE went his way with ear-gates opened wide  
For gossip and the chaffer of the mart,  
And things in which he knew he had no part.  
His thoughts were those which others would provide,  
For what were once his own were cast aside.  
With vanities alone upon Life's chart,  
A pestilence took root within his heart,  
Until the dying conscience ceased to chide.

His this and that, so trippingly avowed,  
But ill concealed the sepulcher inside —  
The dead mens' bones — he ever fain would hide.  
What drove him privily, by night and cloud,  
To hawk his worthless wares about the crowd,  
And count it joy until the day he died?

### II

One held his peace, and, silent, pondered long,  
While self-styled pilots of the human sea  
Were chanting time-worn words of Liberty.  
And, by the underburden of their song,  
He deemed these far from freed of gyve and thong.  
His own thoughts whispered low, "In thee's the key:  
Man's thoughts alone may bind, or, set him free;  
Heed not the rede that leads the wayward throng."

Emboldened then, a knight-at-arms, he rose,  
And strode whereto were lurking thoughts unsought:  
Old foes that mothered all his throes and woes.  
And as the shining warrior wrought and fought,  
Communed he with that inner god, who knows  
And views the viewless foughten fields of thought.

*International Theosophical Headquarters,  
Point Loma, California*

## “LOMALAND”

H. A. FUSSELL



THAT part of Point Loma occupied by the International Headquarters of the Universal Brotherhood and Theosophical Society, is known as 'Lomaland.' It is a site of incomparable natural beauty, stretching down to the Pacific, diversified by gracefully rounded hills and abrupt canyons, while towards the east a vast semicircle of mountain ranges, rising one above another, enclose it together with the city of San Diego and its world-famous harbor. No matter in what direction one looks, the eye dwells on a scene of exquisite beauty and grandeur, over which play the varied light and shade and color of the bright southern Californian sunshine.

Lomaland itself is a veritable paradise. Here, certainly, the words, 'and the desert shall blossom like the rose,' have been literally fulfilled. Twenty-seven years ago it *was* a desert, in a sense, where no trees but only cactus and brush would grow, for there was no water. Now its noble buildings, especially the two main ones, the Temple of Peace and the Râja-Yoga Academy, dominate the surrounding country, and its beautifully laid-out grounds and stately avenues of palms and eucalyptus, combine to make it a place of pilgrimage from far and near.

In fact, Lomaland, as its residents love to call it, is known the world over. Not only tourists and 'globe-trotters,' but distinguished people: statesmen, diplomats, literary and scientific men and educators, from all countries visit it, year in year out. Many are the noted men and women that Katherine Tingley has entertained at 'Wachere Crest,' her home here; and all have expressed their wonder and delight at the unselfish, humanitarian work that is carried on under her direction; all take away with them something of 'the spirit of Lomaland.'

For, amidst all these delightful surroundings, which call forth the best that is in human nature and incline one, almost involuntarily, to meditation and adoration, it is no *dolce far niente* existence that is led here. On the contrary, it is a very active and strenuous life, and very far-reaching in its results. Indeed, Lomaland, one of the loveliest of the earth's many lovely sites, is known among our members throughout the world, as the 'working Headquarters' of the Theosophical Society, where the business of its world-wide organization is carried on.

Very multifarious is the work: first, in the practical lines, there are business offices, departments of practical forestry and horticulture,

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and of electric lighting; a large construction-department; the Aryan Theosophical Press where standard Theosophical literature in several languages is published; a bookbindery; vegetable-gardens and orchards covering many acres; all of which require many devoted workers, some of whom are experts in their respective lines. In addition must be mentioned the Art-School, the 'arts and crafts,' where even the youngest are taught to use their hands and brains in the making of all sorts of useful and ornamental articles. Then, also, there is the literary staff, including several well-known writers who have won a reputation in the world of letters; and in the scholastic work are a large corps of instructors and teachers who have been personally trained by Katherine Tingley.

The Râja-Yoga School, College, and University, are known in every country of the world, and their methods have profoundly influenced current theories and practice. Prominent educators of many lands have visited the Theosophical educational institution, or have written to Katherine Tingley expressing the desire to incorporate at least some of its features in their own schools. For instance, departments of music and of the drama have recently been added to the curricula in many Universities and even in some of the more progressive of the High-Schools in this country; but from the very first, music and the drama have been essential elements in the Râja-Yoga system of education; and so marked has been the success with which they have been taught, that many inquiries have been addressed to Madame Tingley for information on these subjects. If properly taught, they will be found to be invaluable aids "in refining and purifying the character, especially during the early and more plastic years of life."

The great dramas of Aeschylus, Sophocles and Euripides were important factors in molding the thought and life of the ancient Greeks. The meanest citizens of Athens and other cities never failed to witness the performances of *The Eumenides* and of *Oedipus Rex* as well as of other plays, in which profoundly reaching moral questions were treated. The ancient Greeks were interested in the great problems of human life and destiny, more perhaps than any people excepting the ancient Hindûs. A sense of beauty and proportion is manifest in everything they undertook, hence their thought and literature is a perennial source of inspiration and high endeavor, even to us moderns, whose outlook on life is so much wider than theirs. What wonder then that the open-air Greek Theater at Point Loma is crowded every time that Katherine Tingley and the Râja-Yoga players produce one of the classic Greek dramas; or one of Shakespeare's plays, which also stir our souls to the higher issues of life.

The renewed interest in the best music and drama is one of the



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most hopeful signs of the times. They draw out the best that is in us, and stimulate us to play *our* part nobly in the great drama of human existence. Music and the drama, when they are of a high order, evoke soul-qualities which can be brought out in no other way. Indeed, as Katherine Tingley says: “a truly Theosophic education is not so much something that can be imparted from without, as a *liberation* from the forces of the lower nature, which hinder and check a growth that ought to be spontaneous. . . . Education at Point Loma has a profounder significance than is usually given it. Its basis is the essential Divinity of man, and the necessity for transmuting everything in his nature which is not divine.”

Twenty-six nationalities are represented in Lomaland, but though the School and Institution are international in scope, “the children are taught to regard themselves as integral and responsible parts of the nation to which they belong . . . and so to become exponents of the truest and wisest patriotism.” Needless to say, the majority of the students return home after having received their education, and become workers for World-Peace, advocates of a better understanding between nations, ambassadors of Universal Brotherhood. They are taught the duality of their natures, and that “a battle is ever going on between the Higher Self and the lower, the angel and the demon in man.” And so they learn self-knowledge and self-control, and attain true dignity, peace, and happiness. Indeed, one will not find a brighter, happier set of young people anywhere, either at their studies or their games.

For old and young, life in Lomaland offers unlimited opportunities for growth – intellectual, moral, and spiritual. The physical side of life is given due attention, for we hold that the body must be preserved pure and inviolate, so that it may be a fitting temple for the indwelling Divinity. An adequate intellectual training is given, for Theosophy teaches that the mind is the instrument through which the soul works. But it must never be made paramount. Have we not all met brilliant intellectual people who are soulless, not knowing what to do with their great powers, or misusing them to their own detriment and to the detriment of the race? Soul-supremacy is what we aim at; every element of our nature must be made subservient to the essential Divinity within.

Even in a short description of the life at Lomaland, some reference must be made to certain rules and regulations in force. No body of people, no family, can live together without some rule of life, tacit or expressed, for all are more or less imperfect, though they may be striving for perfection. Such rules of life are mostly unwritten; they exist, so to say, in the atmosphere. All who have lived in a society where the

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moral and intellectual tone is high, know what a valuable aid to social intercourse this is. In all communities there is inevitably a certain amount of 'give and take,' to use an expressive colloquialism. Generally speaking, living with others is a lost art; it has, however, been revived in Lomaland. "Occultism," as we understand it, "is the Science of Right Living." So we avoid interfering with others; instead of criticizing one another, we turn our criticism upon ourselves, as Katherine Tingley advises. We are not given to argumentation; one-sided reasoning on any subject is endless, and serves no good purpose. Familiarity is not allowed to replace courtesy. We neither gossip nor complain, but instead cultivate cheerfulness and reticence; and we have learnt not to make unreasonable claims on other people's sympathy or affection.

It has been truly said that "egoism must be at least outwardly suppressed, if the good fellowship inseparable from life in common is to be maintained." We go further, and say that it must be entirely overcome by all who are in earnest in endeavoring to live the higher life. Fortunately for us, 'separateness,' except in intention, is impossible in human existence. We are inextricably bound up with one another for our happiness. After all, it is what a man *is*, not what he professes, that affects his relations with his fellows. Nowhere else will you find so many people 'all of one mind,' yet each with his or her pronounced characteristics, which, however, do but enrich the corporate life.

We are taught that the effort to surmount our individual weaknesses and failings produces strength of character; and where there is strength of character there is diversity, for human life is many-sided. Plato tells us that "the ideal society is one in which each has the opportunity to do his own work, and has his individual joy in doing it." And such is assuredly the case here in Lomaland; no duty is deemed insignificant, but is done with zest and delight, an attitude of mind which lightens the most difficult tasks.

And the one who has made this ideal life possible — for it is ideal — is Katherine Tingley. It is she who has created Lomaland, and hers is the guiding spirit which, like that of a beneficent presiding genius, is seen and felt in the exceedingly active and diversified life we live here. To quote her own words, "self-evolution is the keynote, individual effort towards higher things." And she says further: "Let us not forget that we are gathered together at Lomaland for the purpose of serving humanity and bringing to it the knowledge that it needs. . . . *It is a spiritual effort in the highest sense*, and for that reason we must be spiritually endowed with those qualities that make for true nobility."

The full, rich, harmonious life, that is only possible at present in


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Lomaland, we desire to see prevail everywhere. It is the promise of better things to come,— a reminder of what life may be, and will be, when the truths of Theosophy, the ancient Wisdom-Religion, shall be accepted and practised in the world, for then men will know the Laws of Right Living; they will live as one great family, one Universal Brotherhood, and so make possible the Divine on earth.

*N. B.* All the quotations in this article, unless otherwise stated, are taken from Katherine Tingley's *Theosophy: the Path of the Mystic*, a most stimulating little book, full of inspiring thoughts on life's varied problems.

## AN HOUR NEAR TO NATURE'S HEART

STUDENT

 ONE bright sunny morning I walked down the hillside to the beach by the great ocean. It was low tide. I lay down on the white, soft sand and allowed myself to dream to the accompaniment of the music of the long rolling waves. I put my cheek down on the sand, stretched out comfortably, and smiled with delight at getting my favorite angle of the view of the lines and colors of the big waves.

I recalled how it seemed to me formerly to get just that angle when lying in the grass or on the moor; how the straws looked like big trees and the humming of the insects between 'the stems' gave me the thought that to all these little flying and creeping things, that small space must be like a universe.

These thoughts brought back to me the sweet smell of clover and honey and all the fragrance and aroma of flowers and herbs in the fields during a northern summer. I saw the larks swing themselves against the blue sky — and at last they were just like small black specks. Now, when they were so high up, I knew what was to happen. They rested a moment singing and singing, and then with a burst of boundless joy let themselves fall through the air till they were near the earth and then still singing began the happy play anew.

The wind touched my face softly like a mother's kiss, and I became aware of the sounds and sights around me: the beautiful waves and their eternal song of love of trust and of peace. What color! When

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the sun shone through the water of the high waves, every atom was alive and sent out a green-blue light.

My thoughts began to wander again: Where had I seen that color rendered in art? Ah, — I saw myself day after day returning to a big museum and looking at a painting by the Russian painter Aivasovsky — ‘*La neuvième vague.*’ There was the big wave of green-blue color, rolling forward to engulf some shipwrecked one, who clung to a spar. The whole scene was a piece of dramatic art without words. The previous day, or, it may be, two days before, I imagined, the ship had faced a terrific storm, which broke the masts and made a wreck of the vessel. The life-boats had been lowered; they also had been overturned, and the last hope of the people who had been on board and who were able to reach it, was the mast, which was far from being a secure hold, round and slippery as it was and tossed back and forth by the mighty waves. The worst of the storm was over; the air was clear, and the light shone through ‘the ninth wave’ which, majestic and powerful, hung over the few people who still clung to the mast down in the trough of the wave.

An artist has said: “It is love that creates and nothing but love ever will create.” How the artist of this painting must have loved the sea, I thought, looking at the picture! I felt the salt of the water blown by the fresh gale to my lips and imagined how the artist had tried perhaps hundreds of times before he was able to give his beloved water the right color. In doing so he had reached something more, also, I thought; the love that went out from the painting was consoling and hopeful. There came a song from the heart of Mother-Nature to her children: “The hour of the soul’s great adventure has come but all is well; you are all in the arms of the Law.”

So warm was the sand, so rhythmic the rise and fall of the waves, that I felt my soul drawn out into space. I thought I heard spheres sing as they moved in their courses — sing of Divine Love, that holds together Universes, sing of Immortal Souls who through experiences life after life return at last as Gods to their real Home.

Still looking at the sky, I absently let the sand slip through my fingers. Night would come and the stars would be visible, the beautiful stars against the blue sky. I remembered how as a child I had loved to think that the stars were Heaven’s windows, and when looking at them I thought, childlike, that I saw the light and the glory of the place where God lived.

But what was it that I found in my hand? A little shell! When I looked at the shell it seemed to grow larger and larger and at last I

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saw two hands hold a white marble mussel and between the two shells was a little baby head. I smiled, and saw before me the sensitive face of a friend. My heart began to beat quicker; the mind-picture was so vivid that I had to hold back a cry of joy.

I saw my friend and myself walking quickly in the crystal clear air of early autumn. The wind had blown the red and yellow leaves around us. Now we were in the friend's home, an artist's home, just under the roof like a bird's nest. We had taken a last glance at the sky and the stars. — "There is nothing like looking at the blue color of the sky through small-pane windows," my friend had said. She loved her home so much.

Now we turned to the open hearth where a big log was just lighted. Our favorite chairs were drawn up to the fire and we had planned to spend a happy hour — in silence or speaking heart to heart as we had been wont to do, when we were alone. We looked into the fire and thought of all the sunshine that the burning wood had gathered during many summers and now gave out, giving its whole being of warmth to us, and when all was given, its soul, the white flames, the symbol of purity, flew back to its home, the Ether.

My friend's low voice came like a part of the symphony of the fire: "I so much love beautiful things," she began, holding forward the marble shell. "I received this beautiful thing when I held my first baby in my arms, when I had seen love and beauty in its eyes and received it as a gift from the Gods. Isn't it a beautiful idea?" and she held up the shell towards the fire. The flames threw a flickering light over the white marble and gave a mystic impression to the whole scene. "Look at the little newborn baby-head between the two shells, the real pearl that is to be found in the depth of nature! Don't you think that a happy Father has hewn out this small sculpture as a memory of a Divine revelation?"

"I also have had dreams about my children: my sons should be defenders of right and of truth and helpers of the weaker, and my daughters should be like the fire on the altar of the home; their soul and spirit should be like white flames, purifying, inspiring, leading the way to the Spiritual home.

"There came a time in my life," her voice continued, "when I fully understood how men and women lived, and then it was with my little children's arms around my neck that there came as a cry from our inmost beings: Give us ideals to live for, teach us right living! As an answer, Theosophy came into our lives. Now I *know* that no soul who with a sincere heart aspires for Truth and Beauty, is left without help.

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It is only the fulfilment of the promise: Seek and ye shall find, knock and it shall be opened unto you."

My friend's last words seemed to be like incense which, mingling with the flames of the fire, rose to the Home of the Spirit.

"Who can paint in colors or describe in words the unspeakable?" I said half aloud. The small waves touched my bare feet. The tide was coming in. With a happy laugh I sprang up, grateful for this hour of rest and dreams. I caught a small wave with my hand, washed my face — Father Sun and Brother Wind soon dried it. There was a song in my heart in tune with all the voice of Nature, in tune with the words of the Teacher, Katherine Tingley: Go, and live your lives thus, that because you have lived, the lives of others are being made easier and happier!"

## BACKGROUND AND FOREGROUND

R. MACHELL



ACCORDING to the academic tradition of the last century every painting should consist of a foreground and a background, with the principal figure in the foreground; and in the case of a landscape there must be a middle distance which was out of place in portraiture. The great idea was to draw attention to the central figure, which was to stand out from the canvas as realistically as possible, even at the risk of falling out of the frame on to the spectator.

• The age was grossly materialistic, and this is seen in the art of the day; although the modern school of realism had not yet emerged from the protecting fold of classicism. The pre-Raphaelites, romantic as they were, still paved the way for realism of a new order, which in a short time shook to its foundation the whole Academy, scattering the venerable traditions of the classic school, and letting in the light of a new day.

The new realism showed no reverence for the old tradition, and for the treasured formula of background and foreground substituted the freedom of nature with its unity, in which the entire work was blended by its own atmosphere. In place of the old system of illumination, obtained by the use of the traditional top light of the studio, there came

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into fashion the study of the daylight and the open air and the luminosity of shadows as seen in nature.

The age was certainly materialistic, but it was far from realism. On the contrary, it was an age of artificiality; and this was noticeable in the portraiture of the period.

I remember visiting an exhibition of modern portraits at one of the great London galleries. The experience was an education in its way. My first impression was of wonder that there should be so many clever painters in the field; for they all could paint with force and brilliancy. I never before saw such a display of technical ability. But . . . well, I decided to walk through the galleries hastily and then return to anything that seemed particularly interesting.

In the great central room, among the brilliant throng, my attention was attracted by a full-length portrait of a man in black with a violin beneath his arm; the picture seemed like a dusty patch upon a gaudy tapestry. I noted it, and passed on, but could find nothing that seemed to demand special notice. So I returned to the dusty fiddler and forgot the brilliant paintings all around, that made the man in black appear so noticeable by contrast. Gradually, as I watched and wondered, the violinist came to life, and then I saw that he was standing back in a misty atmosphere that filled the room, into which he had just stepped. He was not in the foreground nor was there any background. He was simply in the room, alive, and waiting for the applause to cease.

Then I looked round the gallery, and got a shock: it seemed as if all the painted people were leaning forward out of their frames shouting "Look at me! Hello! Look at me!" Only the man in black kept his position in the atmosphere of the room in which he stood waiting for the applause to cease. And he was not colorless, nor gray, nor dusty any longer; and I realized that I was in presence of a masterpiece; while all around me was a noisy throng, living, but oh! how vulgar!

Since then I have experienced on several occasions that feeling of repose which comes to one who contemplates some masterpiece, such as may still be found among the paintings of the great Chinese masters. They too had their traditional methods, and their conventionalities; but their ideals were more spiritual, as shown in the canon of Hsi-ho, who made the first requisite of a work of art 'Spiritual Rhythm, or the life-movement of the spirit in the rhythm of things.' Naturally, with such a canon of art, there could be no separation such as that between foreground and background to break up the unity of the work. Space or extension, and Time or duration, for them were but incidents in, or

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aspects of, infinity, which to their conception was the one reality. But our art reflected the materialism of our civilization and was not interested in the infinite.

Truly, I think that all art is realism; that is to say, art is an effort to express some aspect of the infinite, which seems most worthy of expression, and so most real. The difference between the various schools, or sects, or isms is a difference of vision. To each sect some aspect of the truth seems more important, so much so indeed as to obscure all other visions of the infinite; and every sect will have its followers, some of them aware of their own limitations and frankly proud of their peculiarities; and in the cycle of returning years each sect shall have its day of popularity, for each one represents some phase of human evolution and man is the measure of the universe. Man, bound upon the wheel of destiny, reflects the rises and the falls of man's evolutionary cycle as he strives ever to express some aspect of his own nature in the civilization of his day.

And yet man is not helpless, bound though he be; it rests with him to make the wheel of destiny travel as well as turn. It lies with him to make his cycle glorious; and to establish an enduring standard for the men of future ages, who shall surely be ourselves reborn, to carry on the unfinished task of civilization which is the realization of the great fraternity of all mankind, the ultimate expression of the infinite.

## A FULLER LIFE

H. T. E.

E have come across the following pithy saying: "The hunger for life destroys living." It was in an article about a foreign artist's opinions, in the *New York Times Magazine*. It reminds one of the sayings: "Give up thy life if thou wouldst live" (Blavatsky); and "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it" (Jesus). Evidently it is a very old and well-known maxim, the meaning of which is that there is a fuller richer life behind the life of the external senses and the restless mind.

It is certainly taught in all important practical philosophies of life that the hunger of desire prevents our happiness and our attainment of real wisdom; and the disciple is always enjoined to master this hunger, and given rules for doing so. Often the means taken have been wrong and useless: forcible suppression, seclusion, and suchlike. But



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this is like cutting off the tops of weeds without exterminating the roots. We should rather seek to *outgrow* this hunger — to supplant it by something more satisfying, and higher.

Everywhere at this time we meet with expressions of a desire to find a more tranquil and richer life behind the garish outer life which circumstances make us lead. Scientific invention has greatly increased the means of artificially stimulating the external life; but this very influence has provoked a reaction; just as people fed on stimulating foods become so ill that they go back to a simple diet. Human nature has been starved; its moral diet has lacked vitamins.

We do not know what there is in life. Evolutionists admit that the tree of evolution must hold in promise for man many things that have not yet appeared or even been guessed at. Who can tell what the nature of man may contain in potency, ready to be revealed when the resources are tapped? Experience is all a matter of sense — of one kind or another, external or internal. Let a soul have new channels of experience, and he thereby enters a new world, just as would a blind man restored to sight.

All we can tell about the world is what we can perceive in it; but there may be ever so much more in it, to which our senses are closed, and of whose existence we are unaware. In one sense a cow lives in the same world as we do; but she does not admire the sunset and write poetry about it. There must be people who can see more in Nature than other people and who try to tell other people about it. There must be people who see less than others, and are not aware of that fact. One sees a beautiful picture; the other sees only what kind of tree it is or what dresses they are wearing. For one, the mountain scenery is only that much Old Red Sandstone; or an animal is a complicated mechanism to be experimented on in a laboratory.

Science surrounds us with an ether palpitating with innumerable vibrations, whereof only a minute fraction can rouse our dull senses. One wonders if there is any limit to the number of new sense-organs that might be acquired, to respond to all these vibrations. Some animals, insects especially, seem to have such senses.

But, if we prefer to live in a sort of boiler-factory and to dazzle our eyes with blazing lights and dancing forms, it is no wonder we fail to perceive the gentler sounds and serener sights that we thus blot out.



“Is not one part of us body, and the rest of us soul?”— *Plato*

## NEWS FROM THE ARCHAEOLOGICAL FIELD

OBSERVER

**I**T is announced that the famous Alhambra in Spain is now out of danger of the imminent destruction that has threatened large parts of it in recent years. This is good news, for the loss of this exquisite relic of Moorish art would be irreparable. A young archaeologist, Don Leopold Torres Balbas, appointed Curator after long controversy over the plans for restoration, has spent three years in emergency repair-work. He is fortunately extremely conservative and has absolutely declined to replace the crumbling decorative work by modern imitations. He says:

“Our criterion is one of absolute archaeological respect. We shall carefully preserve even the smallest Moorish remains, and any new work that becomes necessary will be so executed that it can never be confused with Moorish work. Where we find that a mural decoration in plaster is falling, we shall content ourselves with filling in and leveling off the gaps in as inconspicuous a tone as possible. Where a broken corbel needs to be completed to prevent its falling, we secure it in position without attempting to imitate its lost parts. . . . Any attempt at imitation of the Moorish work is entirely out of our province. The Alhambra can never be restored. With our modern materials and modern workmen, any attempt to restore it could only result in a new Alhambra.”

This is the true spirit in which ancient buildings should be treated so as to make them last as long as possible. Unfortunately, some of the noblest buildings of the middle ages have been ruined by so-called ‘restoration,’ but which was really tearing down and drastic reconstruction in cold, mechanical imitation of the old living work. Ruskin, who saw more clearly than any one else the wickedness and foolishness of so much of the restoration of the nineteenth century, protested with all the energy of his enthusiastic nature against the wanton destruction of irreplaceable beauty in Gothic architecture which could have been largely saved by judicious repair, but it is only in recent years that responsible authorities have awakened to the fact that we cannot replace the work of the ancient artists with anything half as good and that it is our duty to posterity to preserve all that is possible without insulting the spirit of the old work by our inferior imitations.

The Alhambra is elaborately decorated with perishable wood-and plaster-work, and there is continual need of replacing fallen pieces. It is a marvel that the delicate incrustations should have lasted for so many hundred years under all manner of dangers. The foundations of the fortress-walls have also been a source of anxiety but are now well braced. Don Balbas says:

“The Alhambra is at present, we feel, safe — but safe, of course, only against im-

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mediate dangers, for it requires constant watching. Our greatest source of danger is the very magnificence of the Alhambra's position. If it had been built on less precipitous ground, it would not have been as superb a palace, but its conservation would have been a far easier task. We have the satisfaction of knowing that intentional vandalism is ended, and can only hope that earthquakes will not make our task a more difficult one than it already is. . . .

"We Spaniards have disowned Moorish rule, but we still bear the Moorish imprint. And the Alhambra is the finest of the many bequests the Moors have left us. It is our pride as well as theirs."



Sweden is well to the front in archaeological research; the Crown Prince is an expert in more than one department of archaeology. The Swedish archaeological expedition in Greece under Professor Persson, which owes its inception to the prince, has just made remarkable discoveries of royal treasure in a 'beehive' tomb at Dendra, near Nauplia. The tomb resembles the well-known tombs at Mykenae and belongs to the wonderful pre-Homeric Bronze Age which flourished from at least 3000 B. C. until the so-called Iron Age in the twelfth century B. C., though, of course, iron was known around the Mediterranean long before that; the Egyptians were getting it from the Hittites in the Pyramid-Age.

The Athenians of the classical period seem to have known nothing definite about their ancient ancestors, nor were they apparently interested in past history except in the form of legends, poetically treated. It has remained for the modern spirit to recover the knowledge of ancient chronology and to discover the substratum of historical fact in the legends of heroes and gods.

Even today, scholars are inclined to minimize the length of the cycles of human antiquity, apparently being still subconsciously affected by the famous Bishop Ussher's 4004 B. C. Creation-date! But it is a great advance to have proved the existence of a highly advanced civilization in Greece several thousand years at least before such a thing was supposed to be possible.

Great artistic achievement did not exist in Greece for the first time in the fifth century; it had already done wonders, and sufficient time had passed before Pheidias appeared to obliterate even the memory of the superb works some of which are now rising from the tombs for our delight.

The royal tombs at Dendra contained four grave-pits in which were found skeletons surrounded or covered with precious objects of exquisite beauty. There are many bronze weapons, signet-rings of bronze and silver, and a magnificent necklace of thirty-eight gold rosettes, a vase made of an ostrich egg adorned with gold, silver and bronze, other

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vases of silver, sixty-one gold beads, and, above all, three large golden bowls. The bowls and signet-rings are decorated with most elaborate and skilful designs, chiefly of animals. The largest golden bowl, seven inches in diameter, has a splendidly naturalistic design of dolphins and octopuses. Two others are of gold, covered on the outside with silver; one of these is inlaid with bulls' heads in a cloisonné manner with gold bronze and black silver.

Many other objects in gold, ivory, clay and stone were found, and the discovery is said to challenge comparison with the great artistic treasures found in Mykenae, at least in quality if not yet in quantity. Professor Persson fixes the date of the tomb at about the time of Tutankhamen, say 1350 B. C., but says it is possible that some of the relics may be a good deal older. We have no written records by these remarkable people, whose history and character must have been highly interesting, but the recent discovery of the way to read many of the Hittite inscriptions (which refer to the Trojan wars as actual events occurring about 1200 B. C.) may unveil valuable information.



All students of Ancient Man are acquainted with the famous case of the Calaveras skull and artifacts found in Calaveras County, California, in the auriferous gravels lying under an immense thickness of volcanic basalt of the Pliocene age of the Tertiary period. Dr. Robert Munro, a leading archaeologist, wrote about these remains that if they were verified to belong to the Pliocene such testimony "would be absolutely subversive not only to the doctrine of human evolution, but to the principles on which modern archaeology has been founded." It is difficult to understand Dr. Munro's point, for surely the search for facts, regardless of preconceived theory, is or should be the basis of scientific archaeology.

The presence of highly-developed man in California, say three million years ago, at a time when according to some biologists, the *Dryopithecus*, an arboreal ape, was the nearest representative to man, would certainly be awkward for some schools of thought, but would be very welcome to others, among whom students of the Eastern Wisdom may be reckoned.

In respect to the Calaveras relics, it is clear that there is such strong evidence in favor of their great age — or at least that of some of them — that only the strong conviction that it is 'impossible' that they can be so old as the Pliocene and yet so 'advanced,' according to the biological evolutionary theory, prevents the evidence being given its full value.

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Sir A. Keith, however, than who there is no more careful or experienced authority on primitive man, declares in his *Antiquity of Man* that it would be well to wait for further information.

It is remarkable that science has allowed the California auriferous gravels to rest since 1866 without making some determined effort to settle the question of the age of the remains contained in them; that is, whether the skull, pestles, and mortars, etc., reached the places where they were found by natural means (which would have made them assuredly Pliocene), by 'accidentally' falling down a supposed shaft, as has been suggested, or by fraud.

According to a report published in January and quoting Mr. Cary Le Roy Hill, of the United States Forestry Department, something further has been discovered of about the same age as the Calaveras remains, and which strongly points to the existence of fully intelligent men capable of using implements to make fire at that remote period. It is a piece of wood, probably Sequoia, said to be between 2,500,000 and 3,000,000 years old, and bearing a neat hole about one inch and a half across and two inches deep, charred down to the bottom by fire. The wood was found in the Sierras in Placer county, California, being part of a tree buried five hundred feet below the surface and within gravel. It was found while blasting the volcanic basalt in the search for gold.

Mr. Hill points out that the hole resembles the hollows made to insert the fire-drill which, when rapidly whirled round, created sparks of fire by friction, and makes the conventional statement — though with some misgiving — that if the wood were of more recent date he would unhesitatingly consider it part of a fire-apparatus. Apparently through insufficient acquaintance with the latest results of science in regard to ancient prehistoric man's knowledge of fire, he says we must look elsewhere than to human agency for an explanation, but he does not offer a solution. Still he is prepared to admit, *in view of the still outstanding problem of the Calaveras skull*, that science may find this mysterious charred hole to be the proof of intelligent man's existence in America millions of years ago, in the Pliocene age!

Minute particles of something that gleams like metal appear on the sides of the hole; this adds to the interest and mystery of the problem. The wood has been preserved through the ages by being immersed in water with no minerals in solution; it was therefore not fossilized. Being removed from the atmospheric oxygen it has not perished by oxidation.

Some years ago, a report was published in Australia that a piece of *sawn* wood had been found several hundred feet beneath the ground

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in an old river-bed of immense antiquity, while mining for gold, but exact details have not been accessible.

In regard to the use of fire by early man, it has been recently established by Mr. Reid Moir of Ipswich, England, that the race known as the Foxhall Man (from the locality near Ipswich where the remains are found) was perfectly well acquainted with fire because its hearths are still to be seen in the great Foxhall quarry under an immense depth of strata of the Glacial Periods. The hearths (and their accompanying flint implements) were in use before the Glacial Periods began, at an age which has, till now, been called 'The Age of Mammals' long before 'man evolved from the ape.' Now we find that intelligent man — so far removed from any kind of beast as to have control over fire, the element which every animal dreads and avoids, and to use tools — had attained his superiority over the other creatures at that remote age. How long ago was this? Perhaps more than the three million years required for the piece of Sequoia fire-drill.

In a recent article on the subject, Professor H. Fairfield Osborn, of the American Museum of Natural History, one of our leading authorities on early man, discusses the whole situation, and the following quotation is of particular interest to students of Theosophy who are watching the steady approach of scientific discovery in many lines to the Eastern Wisdom:

"The nineteenth century witnessed a long and acrimonious battle for the natural origin of man. . . . All this war was waged in the Age-of-Man amphitheater, amid events of the past 1,000,000 years, and not even the most radical anthropologist suspected that during the present century man would be found in the more ancient Age of Mammals, 6,000,000 years ago.

"Yet hardly had the twentieth century opened before indubitable proofs of this more ancient man began to be found. . . . This discovery proves points of the utmost importance: First, that man almost from the beginning was a great traveler and explorer; second, that even in the inconceivably remote past man was a relatively superior being, walking erect, and with very capable tool-making hands guided by a very superior order of brain.

"According to these new discoveries, we now know that man is unbelievably ancient in origin. Just as beyond our universe there are other universes immeasurably distant which yet send their light to the earth . . . so man and his ancestors of the Dawn-Stone Age are being traced back to the earlier geological period of the Age of Mammals."

It must be remembered that the Age of Mammals follows the Age of Reptiles and is earlier than the four great Glacial Periods with their intervening periods of warmth, and that it is only lately that man has been allowed to have existed even in the *last* Glacial Period! No one can guess how long the four Glacial Periods lasted, but probably somewhere about a million years.

Professor Osborn states that it is now conclusively proved that the

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so-called 'Pithecanthropus' (the Java 'ape-man') was no ape-man, but a real man or 'dawn-man' who could speak and think and reason. He says:

"Accordingly, the purpose of this article is fourfold: First, to banish the myth and bogey of ape-man ancestry; second, to show that the Dawn-Man of Tertiary-time had surprisingly great brain-power; third, to point out that we must modify even recent scientific opinions regarding the geological antiquity of man and project our Dawn-Man ancestors back to geological periods perhaps ten times older than any of our previous estimates up to the close of the nineteenth century; fourth, to demonstrate that the goal of twentieth-century discovery is the habit of life and the kind of environment which produced the superior intelligence of the Dawn-Man and raised him, even at that very remote period, above the rest of creation."

Professor Osborn publishes a chart of the latest calculation of the geological ages from which we have taken the following extracts:

		Minimum Age (years)								
QUATERNARY — RECENT										
('Age of Man')	Pleistocene. Ice Age, etc.	1,000,000								
	In England the Piltdown Man, etc., and in Java the 'Pithecanthropus' are found at the earliest period of this age.									
TERTIARY —										
('Age of Mammals')	<table style="border: none; border-left: 1px solid black; border-right: 1px solid black; border-collapse: collapse;"> <tr> <td style="padding: 0 5px;">Pliocene</td> <td style="text-align: right; padding: 0 5px;">6,000,000</td> </tr> <tr> <td style="padding: 0 5px;">Miocene</td> <td style="text-align: right; padding: 0 5px;">12,000,000</td> </tr> <tr> <td style="padding: 0 5px;">Oligocene</td> <td style="text-align: right; padding: 0 5px;">16,000,000</td> </tr> <tr> <td style="padding: 0 5px;">Eocene</td> <td style="text-align: right; padding: 0 5px;">20,000,000</td> </tr> </table>	Pliocene	6,000,000	Miocene	12,000,000	Oligocene	16,000,000	Eocene	20,000,000	
Pliocene	6,000,000									
Miocene	12,000,000									
Oligocene	16,000,000									
Eocene	20,000,000									
	In England, in the Pliocene are found the Foxhall Man with his fireplaces and implements, and earlier in the Pliocene the 'Sub-Red Crag Man' of Ipswich with a peculiar kind of stone implements called 'rostro-carinate' (beak-keeled).*									

Professor Osborn refers to a curious incident in the story of the discovery of ancient man. Many years ago, in quarrying for coproliths in the Foxhall stratum, a workman is said to have found a human jawbone which came into the hands of an American dentist, Dr. Robert Collyer, who published a detailed description of it with a careful drawing. This demonstrated that the jaw was of very modern type, not like the inferior types which would be expected to occur at such an early age of man's development if the animal-ancestry theory were true. It was a most inconvenient fact for Darwinism to meet. The jawbone mysteriously disappeared, and cannot be brought into court as evidence!

In Italy, at Castenedolo, skeletons with modern skulls and jaws

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\*In regard to the 'rostro-carinate' implements, the *earliest stone tools yet discovered*, Professor Osborn, speaking of the skill of the ancient Pliocene craftsmen, says: "Of all men living, there is perhaps none who has studied more intensively the technique of flint-working or who better understands the conchoidal fracture of flint than Reid Moir, yet he cannot make as good a rostro-carinate as did the men of the Red Crag. We are obliged to conclude that long before the close of Pliocene times man had attained to no mean degree of intelligence."

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were found in *Pliocene* strata; these have never been explained, nor have they been explained away!

We have referred, in these pages, to the mass of evidence that is gradually collecting in favor of the enormous antiquity of man, and it is very pleasant to see that experts of the position of Professor H. Fairfield Osborn are taking such an advanced position as to admit that man existed so long ago as the 'Age of Mammals.' The question arises, What has man been doing for these millions of years? He was quite intelligent in the Tertiary, before the Glacial Periods began — in fact he needed great ability and an active mind to have lived through those long ages of geological stress — and so the curious problem presents itself, Why has 'progress,' so-called, been limited to the last five, ten, or twenty-thousand years? Why did not the Foxhall Man with his fire-hearths and his stone tools discover the use of metals? Why did man in Europe drag along for a million years or more in the same primitive way, making almost incredibly slow progress in tool-making and the amenities of life? Many more questions to the same effect could be put if we had space.

Science has not faced the problem; and the farther back we find intelligent man's traces in Europe and elsewhere, the more puzzling the whole question becomes. But the key is to be found in the writings of H. P. Blavatsky, in which are indicated the reasons for the long slow advance of the Western European Stone-Age races, and in which she proves that entirely different developments were proceeding in other parts of the world, mostly in lands now sunk beneath the Atlantic ocean. Civilization did not begin with the Egyptians, the Babylonians, or even the Cro-Magnon Stone-Age men: civilization 'reincarnates' after a rest in the same manner as the individual human being reincarnates.



“How man's spiritual nature has been neglected! How starved, how overlooked and forgotten! The God in Man has been entombed for ages, and the exterior life has been the force all-predominating; and every evil in life is the result of ignorance and false teaching: of seeking the light outside ourselves, and ignoring that inner source from which all spiritual light shines. And now we sit like dumb things waiting for time to change or for revelations to fall out of the blue; and all the while it is ourselves that hold the keys to all our situations; and in an hour or a moment, if one desires to, one can find the door within that opens into regions of which we have never dreamed; — where happiness is, because there all our problems are solved. Here surely a self-confidence is offered and attainable, which passeth all understanding!”— KATHERINE TINGLEY



## IS THE SUN A PULSATING HEART?

BORIS DE ZIRKOFF

“*The Sun is the heart of the Solar World (System) and its brain is hidden behind the (visible) Sun. From thence, sensation is radiated into every nerve-center of the great body, and the waves of the life-essence flow into each artery and vein. . . . The planets are its limbs and pulses. . . .*” (Commentary).—H. P. BLAVATSKY: *The Secret Doctrine*, Vol. I, p. 541

**I**N her stupendous work, *The Secret Doctrine*, H. P. Blavatsky, the Foundress of the modern Theosophical Movement, who brought before the Western world the archaic teachings of the Wisdom-Religion, has expounded the true tenets of Occultism concerning the nature and function of our central luminary — the Sun. According to the ancient esoteric doctrine, neglected and forgotten in the din and roar of our western ‘civilization,’ yet still living among the sages of the East,

“there is a regular circulation of the vital fluid throughout our system, of which the Sun is the heart — the same as the circulation of the blood in the human body — during the manvantaric solar period, or life; the Sun contracting as rhythmically, at every return of it, as the human heart does.”— *The Secret Doctrine*, Vol. I, p. 541

In that connexion it is interesting to point out that modern ‘exact’ science has just come to the significant conclusion that the Sun *is* actually a heart, for it contracts and expands in accordance with a well-defined period of about eleven years, and that this periodical activity of the Sun is in direct connexion with the increase and decrease of sun-spots on its surface and the periodical change of their magnetic polarity.

Let us look at this problem from a closer standpoint.

All those who have been interested in astronomical studies, however superficial this interest might have been, have undoubtedly heard of the existence of a certain class of stars called *variables* for the reason that their brightness is subject to periodical variations either with a well-defined regularity or otherwise. It was the Arab astronomers of the Middle Ages who first discovered that class of stars by studying  $\beta$  Persei which was called by them ‘Algol,’ *i. e.*, ‘the demon.’

It is especially through the remarkable researches of Vogel that modern astronomy came to the conclusion that the periodical obscurations of at least some of the variable stars are caused by the presence of a satellite revolving around them in a regular period of time. This particular class of stars is known nowadays as ‘eclipse-variables.’

But further researches have shown that there exists another class

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of variable stars, namely, those called today the *Cepheids* (from  $\delta$  Cephei, which is the standard type of that class), which together with a variation of their luminosity show a well-defined variation of their spectrum; the latter modification cannot be explained by the presence of any satellite; it seems to prove that the seat of the periodic change in the brightness lies in the very constitution of the star itself, its temperature and its density. Many theories have been put forward in the last fifty years in order to explain the real cause of that variation, but neither the comet-theory nor the ballistic-hypothesis of Professor La Rosa has been able to account for the numerous changes which apparently occur in the very depths of the Cepheid stars.

Then came the surprising (only from the standpoint of modern 'exact' science, it is true) hypothesis of *definite and periodical pulsations* brought forward by H. Shapley and Eddington. According to this last theory, the volume of the variable stars of the Cepheid type is subjected to periodical *contractions* and *expansions*; thus with the periodical *contractions* and *expansions*; thus with the periodical variation of the density of the said stars is linked together a periodical variation of their temperature, their color, their spectrum, and consequently their light-emissive power or brightness.

As soon as we apply this remarkable theory to the laws of mechanics, we see that, owing to the well-known fact that the period of every pulsation is dependent upon the average density of the pulsating body, the more bright stars with a greater volume and a very small density are bound to have a very long period of pulsation. This latter fact has been brilliantly demonstrated and proved by the now famous law of Pickering and Miss Leavitt according to which the period of the Cepheids is bound up with their absolute luminosity, and with the help of which modern astronomy has been able to measure the enormous distance that separates us from the stellar clusters.

In the most recent scientific publications are given the last results of these investigations, and one is agreeably surprised to see that, contrary to every theory of recent days, the pulsation-theory of Shapley and Eddington has been received with great delight by the scientific world and, according to the words of a great man of science, Professor G. Armellini, Director of the Royal Observatory of the Campidoglio, at Rome, "*is welcomed by the great majority of astronomers, for, besides its extreme simplicity, it explains a great number of connected phenomena.*"<sup>1</sup> Such

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1. "viene accolta dalla grande maggioranza degli astronomi, perche oltre ad essere semplicissima, spiega un gran numero di fenomeni connessi." Vide *Il Sole è una Stella Pulsante?* by Professor G. Armellini, *Scientia*, I, 1926.

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is the most recent result at which modern astronomy has arrived on the field of stellar investigations.

Now it does not require a very great stress of imagination to infer that if our Sun is a star, as everyone knows nowadays, and if this star is subjected to periodical variations manifested usually by the famous sun-spots, and their mysterious periodical change of magnetic polarity, it is by no means too bold to suppose that another periodical variation in the form of modified brightness *may* occur in connexion with the sun, as is the case with the variable stars. The whole question is *how* to prove this assertion.

The idea that the Sun is a *pulsating star* is not a new one in the scientific world. It was put forward by Hilfiker at the Observatory of Neuchâtel as far back as the years 1840-1870. With the help of the 'meridian circle,' that astronomer tried to demonstrate the periodical variations in the diameter of the Sun. He completed 3468 observations in 30 years, and, although his researches have not been admitted by science as being definite or conclusive, he himself decided that the Sun was actually a pulsating star.

Hilfiker *proved that the diameter of the Sun was at the maximum when the number of sun-spots on its surface was at the minimum, and vice versa.* In other words his remarkable investigations have shown that the phenomenon of the then *supposed* pulsations of the Sun was periodical and with a *period equal but of opposite phase to that of the sun-spots.* His conclusions were supported by Secchi.<sup>2</sup>

A few years later the world was presented with the *Neue Untersuchungen über den Durchmesser der Sonne* <sup>3</sup> read by Auwers at the Academy of Berlin. Auwers, after a lengthy review of all that had been said on the subject before him, came to the conclusion that there *was no* pulsation whatever to be seen in the Sun and that the radius of our luminary was exactly 16'1".18, or 961".18 without any variations.

In 1905, Schür and Ambronn, in their *Memoirs of the Observatory of Göttingen*, expressed again the idea, borne out by their researches, that the Sun was really a pulsating star with a period of about six or eight years, but *that this period had no connexion whatever with the period of the sun-spots.* The work of these two astronomers was based on very accurate observations made with the heliometer of Göttingen during the twelve years 1890-1902.<sup>4</sup>

Later on followed the more recent conclusions of Charles Lane

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2. *Atti dell' Acad. Pontif. dei Nuovi Lincei*, 1872.

3. *New Researches on the Diameter of the Sun.*

4. The Heliometer is a telescope the lens of which is divided into two equal parts

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published in the 'Annals of the Acad. of Science of New York' (entitled: *An Investigation of the Figure of the Sun and of possible variations in its size and shape*). This distinguished astronomer came to the significant conclusion, based this time on the researches of *all* the preceding investigators, that *the Sun is a pulsating star the period of whose pulsation is in direct connexion with the cycle of the sun-spots*.

From that time onwards, the problem of the pulsation of the Sun has been one of the most important problems of solar physics. Famous astronomers have investigated it from all known standpoints; they have verified the results of their predecessors and have continuously pushed forward their own detailed observations in that fascinating domain of astronomy.

In 1912, the *Bulletin Astronomique* published some results of contemporaneous investigations of the diameter of the Sun; it showed that during the five years 1905-1909 the polar diameter of the Sun was longer than the equatorial, and that this excess was greatest in the year 1907, about the time of the sun-spot maximum. The figures were as follows:

1905	—	Excess of polar diameter	—	0".07
1906	—	" " " "	—	0".17
1907	—	" " " "	—	0".31
1908	—	" " " "	—	0".29
1909	—	" " " "	—	0".13

The question whether the Sun pulsates has now become a well-established *fact* with the recent results attained at the celebrated Royal Observatory of the Campidoglio, Rome, owing to the remarkable researches which have been conducted there by its Directors for the last *fifty years*. These results are now given to the world at large in an important article on the subject in the first issue of *Scientia* for the year 1926. The article is signed by the present Director of the Observatory, Professor G. Armellini, so that the statements have the right to claim authority as being put forward by one of the most distinguished men of science in this our twentieth century.

Professor Armellini states that the regular observations on the diameter of the Sun were begun at the Royal Observatory on the 12th of

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which can be moved relatively to each other with the help of a micrometric screw. At first sight the body observed (Sun or planets) appears in two images, one for each half of the objective. By means of the micrometer the observer moves the two parts of the lens until the two images coincide. The displacement of the screw gives with great precision the diameter of the disk observed.

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December, 1873, by the famous Respighi, one of the leading astronomers of the last century. His method was that by projection. He made the image of the Sun appear on a white screen, together with the threads of the micrometer, and thus made it possible for several astronomers to study the passage on the meridian at the same moment and on the same image, which method excluded many of the *individual errors*, the so-called 'personal equation,' due to the physiological and especially to the nervous conditions of the observer.

After the death of Respighi, in 1889, the new Director, Professor Alphonso Di Legge, continued the work of his predecessor, and when, in 1922, he left the Campidoglio, because of the age-limit, Professor G. Armellini, the present Director and distinguished scholar, succeeded him.

The great interest presented by the recent results of the Observatory of the Campidoglio is centered in the fact that the observations of the first twenty-five years — in which are included the investigations of Di Legge, Giacomelli, Prosperi, and Respighi himself — are already completely calculated and reduced (to the average distance of the earth from the Sun); those of the next twenty-five years will be completed very soon and, as expected, will fully corroborate the result already attained.

According to the recent publication of Armellini concerning the variations of the Sun's radius (which is the half of the diameter), the so-called *compensated* values have been adopted throughout the tables, as suggested by the great Schiaparelli in his works, *i. e.*, there has been adopted as the value of the sun's radius, say for the 1st of January 1877, the average between the values relative to 1876 and 1877. To quote the words of Professor Armellini himself:

"From the standpoint of mathematics, it means to take as value of the sun's radius for 1877,0 the arithmetical mean value of the numbers corresponding to 1876,5 and 1877,5. In this way the following remarkable table has been completed."

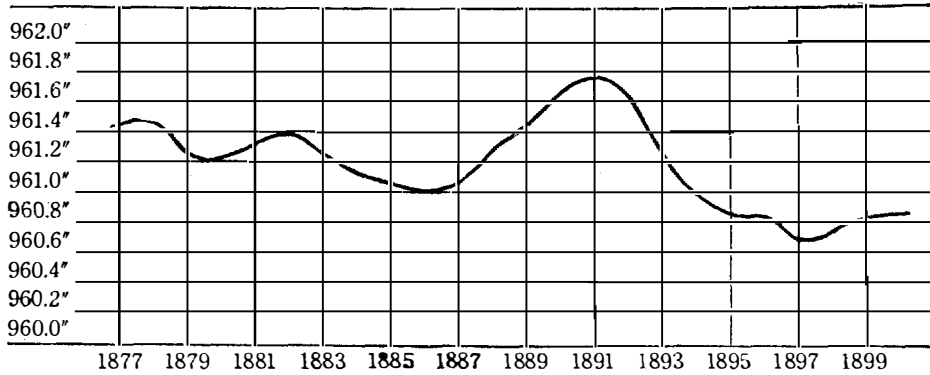
It is, however, to be regretted that the publication of Professor Armellini does not state whether the polar or the equatorial diameter of the Sun has been experimented upon.

Year	Solar Radius	Year	Solar Radius	Year	Solar Radius
1877,0	961".45	1885,0	961".09	1893,0	961".30
1878,0	961".46	1886,0	961".00	1894,0	960".97
1879,0	961".28	1887,0	961".05	1895,0	960".87
1880,0	961".22	1888,0	961".27	1896,0	960".82
1881,0	961".30	1889,0	961".44	1897,0	960".70
1882,0	961".35	1890,0	961".63	1898,0	960".73
1883,0	961".25	1891,0	961".76	1899,0	960".80
1884,0	961".14	1892,0	961".64	1900,0	960".86

(The length of the solar radius is expressed in seconds and hundredths of seconds of arc.)

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With the help of the years as abscissae and the solar radii as ordinates, we can easily construct a definite curve which for every open-minded student will present the tangible proof of the fact that the Sun has times of periodic pulsations, with a period *approximately* equal to that of the sun-spots. Here is the curve:



Thus we see that modern exact *science has confirmed the hypothesis of the Sun being in a state of constant pulsation*; it has shown that the said Sun is subjected to periodical variations of its diameter and that *this variation is in direct connexion with the cycle of the sun-spots*; both of these phenomena, namely, the periodic pulsation of the sun, and the periodic appearance and disappearance of the sun-spots, together with the change in the magnetic polarity of the latter, although separated by an equal (or at least almost equal) number of years, *are not in concordance of phase, i. e., to the maximum of the sun's diameter corresponds the minimum of the sun-spots' activity, and vice-versa.*

Speaking in a more comprehensible language, one could say that the Sun 'is larger when there are less spots' and smaller when their number increases. The maximum of the sun-spots' activity occurs, according to the figures brought forward by Professor G. Armellini, two or even three years before the minimum of the sun's volume, and, in the same way, the minimum of the sun-spots takes place a little before the maximum dilatation of the Sun. According to modern ideas, that still hold to the unproved theory of the materiality of the Sun, this last fact is explained by the *viscosity* of the sun's physical *matter* (provided it has any).

So far for the conclusions of science.

Now for every student of Ancient Wisdom — of that Wisdom which is as old as the ages and which existed before any of our modern scientific 'high-lights' were even dreamed of by the gods,— the preceding paragraphs will seem to be taken right from the storehouse of Occultism. Not only in their general conclusions, but in the very details of their

## IS THE SUN A PULSATING HEART?

research-work, modern scientists in this respect have been traveling all the time along the path of the archaic Wisdom-Religion without being able to see it. According to the conclusions of these scientists, our Sun is pulsating; it is throbbing; it is in a state of periodical expansion and contraction; in other words – it is a HEART!

That is just what the Occult doctrine teaches, and what it has taught since time immemorial. The passage quoted from an old Commentary and placed at the heading of this article has been selected as best expressing the general outline of the esoteric doctrine concerning the Sun, and as being a fair example of what was the wisdom of the ancient Sages, thousands of years before any ‘Western’ civilization had existed on earth.

Being the Heart of the great cosmic organism called the Solar System, the Sun is

“the storehouse of our little Kosmos, self-generating its vital fluid, and ever receiving as much as it gives out.”— *The Secret Doctrine*, Vol. I, p. 541

The *vital fluid* spoken of in this passage is well known to science under a different name, however. The systole and diastole of the Sun, which pulsates in perfect analogy with the human heart, is the periodical contraction which sends out the flow of vital forces, electrons, ether-waves — whatever their name may be,— and the periodical expansion which enables it to receive again into its bosom the stream of energy that returns to its original source after the round is completed:

“Only, instead of performing the round in a second or so, it takes the solar blood ten of its years, and a whole year to pass through its *auricles* and *ventricles* before it washes the *lungs* and passes thence to the great veins and arteries of the system.”

— *The Secret Doctrine*, Vol. I, p. 541

“Since Astronomy knows of the fixed cycle of eleven years when the number of solar spots increases, *which is due to the contraction* of the Solar HEART.”

— *The Secret Doctrine*, Vol. I, p. 541

Analogy is the surest guide in Nature. It was the method adopted by the greatest men of bygone times and also by the greatest scientists of our modern centuries. It gives the key to the solution of the Universe and it guides man towards the real comprehension of the ultimate nature of Being. Thus we see in perfect analogy with the human body activated by the beating of the heart, the Cosmic Body activated by the beating of the Cosmic Heart, for

“The Universe (our world in this case) breathes, just as man and every living creature, plant, and even mineral does upon the earth; and as our globe itself breathes every twenty-four hours.”— *The Secret Doctrine*, Vol. I, p. 541

Some five or six years ago, W. G. Hooper, F. R. A. S., astonished the scientific world as well as all those who have never directed their

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attention to anything else but the dictates of materialistic thought, with the declaration that *all human life springs from the Sun through the generation of streams of ether, which return to the Sun exactly as the blood from the heart returns to it.*

Thus, modern science comes, without knowing it, into the path of Occultism, and postulates teachings which in some way or another are analogous with those of the ancient esoteric doctrine. But when a scientific man of our twentieth century speaks in the preceding terms, stating not merely a theory which is somehow comparable with that of the archaic wisdom, but which *is* that very wisdom itself—well, with all due respect to modern researchers, the student of Occultism has the right to think that by some unexpected accident, to be explained perhaps on the ground of the ingenious theory of ‘chance’ and ‘hazard,’ a few sentences from *The Secret Doctrine* of H. P. Blavatsky have inadvertently crept into the mind of our esteemed investigators, and therefrom, not unlikely, a stream of electrons or X-rays has been reflected at equal angle and has safely landed on the pages of a contemporaneous magazine.

But the surprise is not ended here. The scientist, continuing his bold speculation, stated that

“The atoms of ether are identical with the electrons and life is a manifestation of the expansion and contraction of these electrons . . . that *there is no vacuum, but space is part of one great living organism* through which the spirit called God manifests itself.”

And added further that

“*The planets are organs of a system of which the Sun is the heart, nourishing them through the arteries and veins of the ether-streams. Three ether streams have been identified.*”

In comparing the few passages quoted previously from *The Secret Doctrine* of H. P. Blavatsky with these last utterances of our modern science, it appears evident that science will very soon be forced to recognise the truth of those ‘ancient superstitions’ which it has so cruelly derided and blindly denied all along. It has already recognised them *de facto*, in this case, for its statements and teachings and hypotheses are identical with the teachings of Occultism although they are expressed in a different language. Students of Occultism knew this from the first; they were aware that the only possible way for science was to land in the field of the Eastern Wisdom after a more or less desperate attempt to ridicule it; and they are also aware of the fact that the only possible explanation of *all* the mysteries of Nature and Being lies in the depths of that Wisdom, for

“Ancient Wisdom has solved the problem ages ago. . . . Science is slowly but as surely approaching our domains of the Occult. It is forced by its own discoveries to adopt *nolens volens* our phraseology and symbols.”— *The Secret Doctrine*, Vol. I, p. 549



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Scientists are already wondering what is the real cause of that 'direct connexion' which seems to exist between the periodical pulsation of the sun and the sun-spots' activity seen on its surface. Very soon they will recognise that the relation of these two phenomena is more intimate than they suppose it to be. The second is but the outcome of the first, as the rushing of the human blood is but the outcome of the contraction of the heart and of the increased pressure. For the sun-spots, those 'wonderful objects' of which science knows nothing today its several theories and hypotheses notwithstanding, are, in the words of one who was the most wonderful thinker of the last fifty years, and who very soon will be recognised as such and vindicated,— H. P. Blavatsky,---

"simply the reservoirs of solar vital energy, the vital electricity that feeds the whole system in which it lives, and breathes, and has its being."— *The Theosophist*, Vol. IV, pp. 295-304

And therefore are they in 'direct connexion' with the contraction and expansion of the sun. For —

"Could the human heart be made luminous, and the living and throbbing organ be made visible, so as to have it reflected upon a screen, such as used by the astronomers in their lectures — say for the moon — then every one would see the Sun-spot phenomenon repeated every second --- due to its contraction and the rushing of the blood."

— *The Secret Doctrine*, Vol. I, pp. 541-542

What shall they reply to this? . . .

In the center of the Solar System (speaking for the present about our system only) is the Heart of this system — the Sun. It is pulsating as the human heart does in the human body. Its periodical contractions and expansions throw into the surrounding space streams of vital fluid, vital force, or life, which like the blood in the human organism, flow along well-defined *lines of force* identical with the arteries and veins, and distribute the vital energy to the organs of the great cosmic body — the planets (as well as other entities unknown to science). These currents travel in circles, and after circling around the remote depths of our system they return to their original source, their fountain-head — the Sun, to be reabsorbed into its mysterious bosom and to be thrown out once more at the next contraction of our luminary. This cycle takes eleven years to be completed.

It is evident that if the contraction of the Sun projects as it does new streams of electrons, to use the modern term, and if this projection is, as has been demonstrated lately, centered in the so-called sun-spots, the maximum of the sun-spots' activity will coincide with the minimum of the solar-diameter, for then the contraction will be at its maximum. The *vice-versa* occurs at the opposite curve of the cycle.

The whole Solar System, as every other system of planetary bodies, or even universe of systems, is a *living organism* through which pulsates

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the rhythmical flow of Eternal Life. The Sun is the center and the storehouse of that Life from which all proceeds and to which all must return.

Such is the teaching of the Great Thinkers who keep the Sacred Knowledge of the ages and impart it to the world from time to time through their worthy messengers. Such is also the future of science and a very near future too, of that science which through the darkest night of skepticism and denial is being led to the brilliant Light of the immemorial Wisdom-Religion by the intricate paths of Cyclic Law.

## SELF-KNOWLEDGE

KURT REINEMAN

[A Paper read before the William Quan Judge Theosophical Club]

**F**AR below the restless billows of the great surging sea of life, underneath all the froth and fret and fury of its storms and the endless ebb and flow of its tides, there moves, majestic, serene, and infinitely deep, one single current. By nothing in the universe is its mighty movement ever turned aside or even hindered. Oblivious of time and of space, it flows on forever, the one unchanging factor in our whole great world of change. In their deeper essence all things and creatures partake of its motion, are carried on and on by its grand, unerring sweep. All beings obey its power. Into it are resolved at last all discords; its unbroken calm swallows up, in time, even the very last ripple caused by that crowning insanity of mankind, war. Its action men call the Law of Universal Harmony. He who arrives at a full understanding of it, stands on the threshold of divinity.

For us, this is a far goal, to be sure. Yet it remains forever our final great objective, and each one of us who form the noble family called 'humanity' will some day be brought, by the force of the spark of divinity abiding in our hearts, to stand on that sublime height of perfection. Not by leaps and bounds will this ever be, nor by the neglect of even the smallest duty of the moment, but step by step, moving from one obligation well performed to the next, from one helpful deed to another, day by day, year by year, life after life. For only thus may a man come to know that Law of Harmony.

One path, and one only, leads ever straight up to the peaks of wisdom, and that is the Path of Compassion. A man may shun it and try any one of a multitude of other ways that may seem to him more 'practical,' more quickly to be traversed. He may even appear to be

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making rapid progress and to be approaching very near to his goal. But he never arrives there; soon or late he comes to where he can go no further, and learns that, after all, he must return and take up the path of brotherhood. For that is what 'compassion' means: brotherhood. To feel others' pains and joys, to understand their motives and actions, we must feel at one with them, in the deeper sense. And when we who now 'tread the intricate path of our bewildering human natures' shall utterly have lost our feeling of separateness from our fellow-creatures in the realization of our complete unity with the ALL, then we shall be ready to step on to another and higher stage of evolution.

Now all this may sound rather too vague and far away to be of much real value to a body of young men, like this, who are engaged in meeting the problems of practical everyday life and have little time for mere theorizing on such matters as their own or any one else's ultimate perfectibility. But is not theory the necessary basis for wise and fruitful practice? Nay, let us not forget our high goal but lift our eyes towards it from time to time, lest we stray into bypaths and eventually find ourselves — as all too often happens with those whose lives lack objective — wandering in circles and going nowhere! Fortunate that we are to possess in Theosophy the keys to a right knowledge of self and of Self (the real, immortal man); let us not hesitate on the path, lest we stumble and fall!

But, it may be asked, what has it all to do with the subject of this discussion, 'Self-Knowledge'?

If, as H. P. Blavatsky tried so hard to impress upon the consciousness of her students, self-knowledge is the child of loving deeds, then what we have just said has everything to do with the subject in hand. For it means that there is no way to attain to such knowledge except through brotherly action, sympathy, compassion. On this path alone lies freedom from the lower self; and it is always the dust and the fumes raised by the lower self that keep a man from knowing himself as he should. In other words, we may not reach the heights from which to gain the complete view we need, so long as we remain in the valleys and are content to wander along the lower levels of existence. Is there anything vague or far-away in this, after all? Is it not, in fact, the most 'practical' thing in the world for us to think about? We all wish for success in life, need to be successful above all else if we are to fulfil the law of our being; and self-knowledge gives the power to win success.

We have been taught that a man's knowledge of his own nature is the exact measure of his knowledge of his fellows. For this reason self-knowledge is 'precious beyond rubies and fine gold,' since we pass our

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lives in more or less intimate contact with our fellows, and are successful or not in proportion as we understand their characters and their actions. The same window that looks in on the mysteries of our own being, looks out on the world of other men. It is the window of our mind. The cleaner and higher and broader we make it, the surer will be our knowledge, both of self and of our neighbor.

Above and beyond the duty we owe ourselves of being successful men lies the duty of service. Perhaps it would be more exact to say that the one is a corollary of the other, for without doing service there is no success, and without at least some measure of success there is no possibility of real service. "Compassion," says H. P. Blavatsky, "is the highest law of our being." Once we succeed in making the desire to be of true service to others the dominant motive of our lives, we shall have set our feet firmly upon the road that leads to complete self-knowledge.

## THEOSOPHY AND PERSPECTIVE

M. MACHELL

[A Paper read at a meeting of the William Quan Judge Theosophical Club]

**P**ERSPECTIVE: the art or science which teaches how to draw or paint objects or scenes so that they appear to have their natural dimensions, positions, and relations. So much the dictionary gives us. When it says 'their natural dimensions, positions and relations,' it is to be assumed that it means 'natural' as regards the one contemplating or attempting to draw or paint the scenes or objects in question. In other words, the meaning of the term 'perspective' is to render in the reproduction of an object or a scene the same effect which the scene produces in life. And the only way to do this is to attempt to produce on the canvas the scene as it strikes the eye of the one reproducing it. In other words, the artist's perspective is necessarily in relation to the artist himself.

Now is Perspective in life the same thing as perspective in art? Is it something that has for its governing point the man himself? In other words, can I by making my wishes, my ambitions, my opinions, the center of observation and calculation, obtain a correct perspective of life? It should be so, surely, for how can I contemplate my own life from any standpoint save that of myself? Suppose for the purpose of argument we say that this is the proper standpoint from which to gain a true perspective of life. Now what happens?

Let us go back to the artist. His perspective is necessarily based

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without a conviction that somewhere there is something which is *perfect* — that *perfection* is a reality. Now one doesn't have to live fifty years in this world to discover that wherever *perfection* is it is not here. And yet, strange to say, it may take fifty years, or even fifty incarnations, for some people to discover that the *source* of that *perfection* is here and sooner or later has to become a reality; that it is in every human being and for that very reason *is* the one reality, because it is the pattern upon which the universe is built and the very essence of that universe. It is the essential *divinity* in each one of us and in the heart of life. There is your standard for perspective! Take that as your starting-point, design your life according to its proportions, make that little transient water-color sketch that you finish every sixty-five or seventy years or so and call 'life' — reproduce so far as you are able the *reality* that is in your own soul and that is the *original* of the picture, and finally, through light or through darkness, through hope or through despair, through life or through death, you will succeed in being in some sense or degree an artificer of the Great Lodge!

Theosophy and Perspective — if you want to know what it means, remember that by the very constitution of everyday human nature the lower self has a good head-start. That it is all for the *unrealities* of life, the 'passing show,' the 'eat, drink and be merry, for tomorrow we die,' slogan. That, a transient and unstable thing itself, it battens on instability, unreality, excitement, unbalance. Not only will it never look ahead, in a sense, but it will drug us into impotence for the morrow and the thought thereof. Remember this, and then remind yourself of certain tenets that have been lending a more than doubtful luster to our civilization for some two thousand years: "I am a helpless sinner. I was born in sin and without the mercy and forgiveness of God; there is no health or soundness in me. I was born without being consulted. I expect to live at least sixty, and perhaps seventy or seventy-five years. After that I shall die, and concerning whither I am going from there I am full of uncertainty. Wherever it is I understand it keeps on for the rest of time, so I hope to grow accustomed to one state or the other eventually."

Given that philosophy of life, with the aptitudes for disaster aforementioned, and the puzzle is: 'Find the perspective!'

Then take Theosophy. Take Katherine Tingley and her life and words. Take Point Loma alone merely and the life lived here. In the first place you have people of many different nationalities who are actually well aware of the existence of other nations besides their own and who place Humanity above all. You have a life based on the conviction that human beings are fundamentally sound, not fundamentally sinful; that

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they are potential heroes and gods, not impotent suppliants. A life based on the doctrine of untold opportunities, countless and superb goals ahead to attain, in lives and lives with unerring Justice as a magnificent handicap. And then you have a Leader who not only believes all these things and was believing them when the man in the street deemed them qualifications for ridicule, but who has had the courage to proclaim them and make possible their realization in a great, international, humanitarian society.

A man is as big as his perspective. And there is only one possible limit to the perspective of a Theosophist — the exact limit which he permits his personal weaknesses and limitations to set for him. We only *know* that which we are. When our perspective has become so real a vision that our very lives and nature are made of the stuff of it, we shall know something of the sublimity of the Great Ones — we shall have begun to comprehend the first principles which govern the existence of a Helper of Humanity; we shall approach the portals of the Mysteries.

## BROTHERHOOD AND PEACE

[Reprint from *Clinical Medicine*, issue of December 1926]



HUNDRED years ago — yes, even fifty years ago — everybody but a few so-called cranks admitted that war was a necessary and perhaps a beneficent part of our lives. The idea of universal and enduring peace was so thoroughly impossible that nobody talked about it. It was deemed right and proper that every nation should be ready, on the slightest provocation, to fly at the throat of any other nation. The term, '*Universal Brotherhood*' was yet to be born.

True it is that we are still a long way from the practical realization of this universal brotherhood, which is a fact in nature, whether we admit it or not, but at any rate we are thinking and talking about it, which shows that it is occupying our minds, as it never has done before. As soon as it assumes sufficient importance in our scheme of things, we will begin to *do something about it*.

This does not mean that, at the present stage of the world's progress, it would be wise for us to disarm entirely — Heaven knows we have gone far in that direction! — nor emulate or encourage the pacifists

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and protagonists of 'peace at any price,' but merely that it is time we began to think of the rest of the nations and peoples in terms of other members of one great family; and wonder what contribution we can make to the general progress.

Professor Hrdlička says that a distinct new human type is developing in the United States and Canada. If that is true — and it seems to be well verified — why may we not be developing a new type of mind or even a new type of soul? It may even be that we will have a new function to play in the family of nations.

We stand in a peculiar and, in some ways, highly favorable position. We are more or less isolated, physically, from the centers of the world's population and the hotbeds of wars, so that we may be considered as a reasonably impartial onlooker and adviser. We are enormously wealthy and prosperous. What can we do to show that we are *worthy* of our freedom and material success?

Egypt gave the world the rudiments of science and philosophy; Greece gave us art and the joys of life; Rome contributed the outlines of law and the technic of empire-building; India and Asia Minor have been the cradle of all the great religions. What will our contribution be?

Our isolated position puts us, perhaps, in a position to organize and carry through some great and noble social experiments whose outcome may lay the foundation for the peace of the world.

Already an indication as to the lines of our destiny seems to emerge. To whom do the nations of the earth turn in the time of their distress — Russia in pestilence; India and parts of Europe in famine; Armenia when suffering under armed oppression; Japan when torn by convulsions of Nature? To America, as to their natural helper and the steward of the world's well-being!

Perchance our destiny will be to be known, in ages to come, as the nation of the Servants of Mankind — the people who, by recognising that all men are brothers, first made universal peace a possibility! for it is sure that no peace founded upon compromises and half-restrained national jealousies can endure. It would seem highly appropriate to incorporate some teaching along these lines into the curriculums of our schools and colleges.

Only when the world comes to see that all nations are parts and organs of one great body, and that an injury to one is an injury to all (as the loss of a man's leg cripples his whole body), will the day of abiding peace dawn, for peace and brotherhood are inseparable and are functions each of the other.