

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

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"Birth is not a Beginning: Death is not an End."—*Confucius*

IN MOUNTAIN CHUNGNAN

KENNETH MORRIS

After Wang Wei

O'ER mountain Chungnan floats the array,
Dreamlike, of huge white clouds and gray;
I watch their shadows drifting down
Over the great green slopes and brown;
And there is none to say me nay
In mountain Chungnan.

In my life's morn and middle day
I trod the Buddha's Eightfold Way
With many pains, in Changan town.

But now I'm old,— and wise,— and gay,—
And teach my feet no more to stray
Allured by sainthood,— or renown,—
Mine is the Peace the white clouds crown,
The Path where'er the pine-boughs sway
In mountain Chungnan.

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SUBSTITUTES FOR RIGHT AND WRONG

H. T. EDGE, M. A.

IN the world of thought, as expressed in current writings, we find issues so confused, ideas so mixed up, that it is exceedingly difficult to say anything upon a question without giving rise to misconceptions as to one's meaning. Opinion is artificially divided into parties, in such a way that, if you criticize one party you are supposed to belong to the other; and, if you advocate one of the views of a party, you are at once saddled with all the other views which that party may happen to hold. Everywhere one meets half-truths, truths mixed with error; so that, before attempting either

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to affirm or deny a question, it is necessary first to disentangle it, to break it up into its parts.

What is today called psycho-analysis is a good example of what has just been said: it contains truth mixed with serious error. It suffers under a very common complaint — that complaint which leads people, when they have discovered a small area of truth, to try and spread it over the whole field of speculation; to erect a particular instance into a general law. This is just like the case of the man who has found that drinking water or eating an onion will cure him of his particular complaint; and who forthwith wants the whole human race to adopt a perpetual diet of water or onions.

Psycho-analysts have discovered that people sometimes suffer from repression of *healthy* instincts when they could be cured by simply letting these instincts express themselves. This of course is true to a greater or less extent, and in certain cases; just as quinine or salts may be good in certain particular cases. But it is no more to be taken as expressing a general law, or as indicating a universal treatment, than quinine or salts are to be prescribed in all and every case. A doctor may find a patient suffering from congestion and relieve it by opening an abscess and letting out what has been injuriously suppressed; but this does not mean that he is to cut and carve and let blood on every occasion. If the suppressed matter can be destroyed, and its further creation prevented, it may not be necessary to let it out at all. And so, applying this to the case of psycho-analysis, it may often be better to find out the cause of the suppressed instinct and remove it, than to let it continue to thrive and try to relieve the patient by giving it expression.

It is often said that *freedom* can be gained by giving rein to one's desires; which desires, for the purposes of the argument, are dubbed 'natural.' But there are others, far more worthy of credence, who say that man, by giving rein to his desires, simply becomes their slave. Desire is of the nature of fire, growing by what it feeds on; it cannot be stopped by giving it vent.

It is obvious that we cannot lay down any general law or rule of treatment for such cases, without committing the fault of a doctor who should prescribe the same treatment for all patients without examining their particular cases. Anybody standing up and proclaiming a general law can usually be effectively countered by quoting particular instances. He has in mind such instances only as support his law; he forgets the cases where the law cannot apply.

If we are to give vent to passions, just where, pray, is the line

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to be drawn? It would be quite easy to mention possible cases where the desires of another person, however divine and natural they might seem to him, would seriously conflict with our own notions of what was just and gentlemanly behavior; but such cases are better left to the imagination of the reader than permitted to sully our pages.

All this leads back to the old truth that freedom is the result and reward, not of license, but of self-control. As to the treatment of cases where repressed desires have taken a morbid form, we may apply the old adage that prevention is better than cure. Such cases have arisen because the patient, in early life, has had his lower nature indulged and fed up, without any provision being made for the expression of his higher instincts. More attention has been paid to outer decorum and the semblance of virtue than to those actual qualities in which virtue consists.

By indulging the desires of children, and teaching them to become the creature of their whims, in those apparently trivial matters which do not infringe decorum, the *habit* of yielding to desire is developed, and the young person learns to regard his desires as the standard for his conduct,—to his own undoing. Thus, when the time arrives for the greater temptations of adolescence, he finds himself unprepared to cope with them, for he has no adequate incentive to set off against the pull of his desires.

Hence the method of prevention is seen to consist in so training the child that he shall have freedom of expression for his nobler and healthier instincts; and then the morbidities due to an over-feeding of the lower nature will never grow up; and there will be no need to try and seek a remedy in means which are worse than the disease itself.

Self-expression indeed! What does it mean? Expression of the real Self, or merely vent for the personal and carnal desires?

Another notable instance of confusion of thought is seen in the utterances of writers who assure us that the old standard of right and wrong is now obsolete, and who therefore strive to find something to replace it. It is no wonder that their meditations are altogether inconclusive and futile, since they beg the whole question at the start, without seeming to be aware of that fact. In striving to find a substitute for the antithesis of right and wrong, they are already admitting that such a substitute is indispensable—in short, that right and wrong are fundamental and cannot be eliminated from our philosophizing about conduct.

So that it little boots to juggle with words, and to speak of beauty and ugliness, or prudence and folly, or wisdom and ignorance; for these

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words mean one of two things: either they are equivalent to right and wrong, or else they are names for mere personal expediency.

The gist of the whole matter is that I can either act in accordance with a conception of right and wrong, or else in accordance with my personal notions of what is good or bad for myself. And this, whether I choose to label my standards as moral or ethical or esthetic or intellectual or what not.

It is absolutely untrue to say that the standards of right and wrong are obsolete, and that the rising generation no longer believes in them. The rising generation is as anxious to go straight and to achieve the worth-while as any other generation; but the voice of authority has grown feeble in the mouths of those who should guide the early steps of the rising generation. Authority no longer has power, say these writers. So much the worse for authority, we reply; and the sooner it gets back its power, the better.

If it has proved insufficient merely to *tell* the young person not to do a thing, or that such a thing is right and such another thing wrong — without there being any moral force behind the injunction — then how can we say that this means that we are to leave off telling children about right and wrong altogether? Such would be the behavior of a workman who, finding his tool blunt, should abandon his work altogether; or try to cut out a board with an ax because his saw needed setting.

The antithesis of right and wrong is eternal and universal, and cannot be eliminated from our conceptions of conduct. If we have lost our influence over our children and pupils, it is surely up to us to find out what is the matter with *us*, not with *them*. They are following their own notions, and experimenting for themselves, because (we are told) they have learnt to mistrust the injunctions of their parents and teachers. So we find some parents and teachers writing in the magazines to ask what on earth they shall do about it. What a confession! And, instead of standing loyal to their own original standard of right and wrong, they propose to follow the errant youth and meet its wayward wishes by devising some more accommodating standard, which shall save the face of the teacher without scaring the pupil.

The clatter of words, so characteristic of our times, may well drown the voice of common sense and the lessons of universal experience. Are the criterions of right and wrong vague and variable? Then what about selfishness and unselfishness? When or where have these ever failed to be universally recognised criterions of right and wrong? If

THERE IS NO SMOKE WITHOUT SOME FIRE


we could just train our children to be unselfish and to fight against their selfish instincts, we might profitably discard our complicated philosophies. If we are tired of the words right and wrong, or good and bad, why not use the words unselfish and selfish instead?

It is the part of a parent to give his child opportunity for expression of his unselfish instincts; it is in the denial of this that the real 'suppression' consists. It is the failure to do this that is the real source of the harmful 'inhibitions.' Thus brought up, the child would grow healthy and straight, morally and physically; and his instincts, no longer waxed into monstrous growths, would run in normal and healthy channels.

But we need to give up our diet of morbid dissections of man's lower psychic nature, and long windy articles which serve but to express the writer's confusion of thought; and to get back to the plain sense about man's dual nature and how to cultivate the *divine* aspect.

THERE IS NO SMOKE WITHOUT SOME FIRE

RONALD MELVILLE

OW often has this sophism served to shield a slanderer while confirming the infamy that he launches under cover of a false analogy; for the implication is that no evil tale is wholly false, no character above reproach! What then? Is slander justifiable? How can that be?

Smoke is allied to fire as slander is to truth. Smoke is a refuse; it owes its foulness to the quality of the fuel, not to the purifying fire. Bad thought is the fuel; truth is the purifying flame. Bad thought makes foul smoke, when burned. Does smoke owe its foulness to the purifying fire? Let us beware of this analogy; for there are many kinds of fire. Indeed, fire has a different manifestation on every plane of the universe.

The flame that burns up the unclean fuel of the slanderer's foul thoughts is perhaps the same as that which inspires the hero in some deed of god-like mercy; but who would recognise it in that guise?

Fire is the symbol of the primordial creative principle; and so is the first manifestation of universal truth. By the ancient mystics it was worshiped mystically as abstract Deity, the Holy One. So too, it was the formless essence of pure spirit, as secret and sacred as truth itself, and so it is the basis of the universe.

It is a long step from truth to slander; nor can they truly be re-

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lated. But in this sophism, slander is actually invited; for it assumes that evil is the foundation of all wisdom. To speak of foulest slander as based on truth, is a perversion of speech. And yet this subtil sophism still serves to shield that basest of all evil creatures — the slanderer— on the plea that evil is universally diffused. That is a mere assumption, as well as a malignant perversion of the teaching of the true mystics, whose wisdom was based upon truth and profound benevolence, which two, in *their* understanding, were and are one. The ancient wisdom tolerated no such blasphemy as the supremacy of evil in the world.

In the beginning these mystics knew their own divine origin, and revered the divinity that lay latent in themselves, as well as in the hearts of all their fellows. There was, and ever is, a fire that makes no smoke, nor leaves any trace of burning, but is purely creative. This divine fire was known to them, and revered; and no man, knowing this, desired to speak evil of those who were the temples of their God. What use should such men have for slanderers? Truly, this pernicious sophism did not reflect any wisdom of such inspired sages!

Whence then comes the malignant power of suggestion, that can make a potential slanderer accept unquestioning the vile assumption that evil is not only universally diffused, but also is irresistible in the power of persuasion? The assumption that the power of evil is supreme in the world, may perhaps best be met with the assertion of the supremacy of truth.

Now Truth must be absolute on its own plane, if truth is a reality at all. The smokeless fire of the mystics was the living emblem of that truth. It was pure: it was spiritual, life-giving, divine; not yet degraded into a human emblem. That degradation followed the traditional fall of man from his state of divine illumination and primeval purity; when, led by ambition, he perverted the fire divine, and worshiped his own perversion.

This so-called 'Fall of man' was the separation of the human from the divine, and the origin of evil in the world. This mystery was regarded by the mystics as symbolical; but as also historical. It is indeed a mystery, and a very sacred one; as every student of Theosophy should understand. Those who would study it in its various aspects can do so in *The Secret Doctrine*, by H. P. Blavatsky.

But, leaving that to deeper students, we may all agree in protest against the all too popular acceptance of the falsehood carried in a most pernicious sophism, which still has power to wound; which not only gives a plausible excuse but actually invites and evokes degraded man's most contemptible passion for cruelty and soul-murder.

SCIENTIFIC STUDY OF DEATH

LYDIA ROSS, M. D.

“When we can meet life understandingly, right royally and with a courage born of the divine nature, then we can understand death, and rebirth — which is the real meaning of death.”— KATHERINE TINGLEY



SUGGESTED move in medical circles proposes a scientific and systematic study of the physiology and psychology of dying. Now that this matter of final concern for everyone is to have fitting attention, the wonder is that it has not been done before. One may question why, in this era of intensive specialization, the medical, literary, and theological analysts of body, mind, and soul, have not given us a composite picture of their findings. Evidently, our scientific, artistic, and religious specialties, like all the others, are given to what the ancients deplored as “the heresy of separateness.” Moreover, only the ancient knowledge of man’s sevenfold nature provides a basis of unity for viewing the different aspects of life and death.

It is no mere figure of speech to say that in the midst of life we are in death. For, in a real sense, the terms are interchangeable. To the illumined sages, conscious of the reality behind matter, the ordinary mass of humanity are “the living dead.”

H. P. Blavatsky taught the ancient wisdom that there was no such thing as dead matter, that everything partook, in some degree, of conscious life-force. What we call death is but the change of form in which this One Life is manifesting and gaining experience.

The scientific claim that matter is indestructible, and the religious belief in the (spiritual) soul’s immortality, are twin truths concerning spirit and matter. And do not the radio and wireless hint that ethereal vibrations have a mental duplicate in telepathy? The complex brain is the natural instrument for broadcasting and receiving different wave-lengths of ideas in the realm of universal mind. Then, as to practical evidence of the soul’s non-physical nature, many cases of resuscitation after drowning, and of restored consciousness after serious accident, relate how intensely alert and alive and happy they felt, during the soul’s brief liberation from the body and brain-mind. So that the real self, the inner man, is never more alive than when the body is dead.

Life is consciousness. And the purpose of earth-life is so to understand the illusions and powers of matter, that the ego finally becomes

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as conscious of itself in the body as when free from it. That is the literal meaning of making the kingdom of heaven come on earth—a destiny which logically calls for reincarnation.

Certain it is that, in order to interpret the drama of the dying hour, we need more knowledge of the running text of living. So far, we have had no satisfying philosophy of life from either science or religion or from both together. With all our getting, mentally and materially, we have gotten little understanding of who we are, why we are here, or whither we are going. The materialistic researches of science have quite overlooked the soul; while theology's slogan of getting one's soul saved has obscured the vital truth that man *is* fundamentally a spiritual soul,—an incarnating divinity. Instead of being a special creation at birth, the immortal spark always *was*, and always *will be*. The wonderful human body and brain, far from being the real man, are but the fleshly garment and instrument for the soul's use during earthly experience.

It is a familiar story how the drowning man sees, in vivid pictures, the detailed history of his life. The rapidity of this review is beyond the power of the brain-mind to follow, so that something far beyond it is consciously operating to grasp this panorama imprinted on the invisible screen of time. Furthermore, these survivors all tell of their reluctance to take on again the beclouded limitations of life in the flesh.

To the buoyant omniscient soul, incarnation seems like living death. That is why the incoming soul at birth partakes of the Lethean waters of forgetfulness, each time it duly returns to its unfinished earthly career. It is no myth, also, that on returning to Elysium the draught of Oblivion washes away all memory of earthly sorrows and pains. The freed soul is fully conscious on its own plane, but is unconscious of earthly things without its physical instrument of a body and brain. Nor does the ego seek to return to its old haunts by way of séance-rooms.

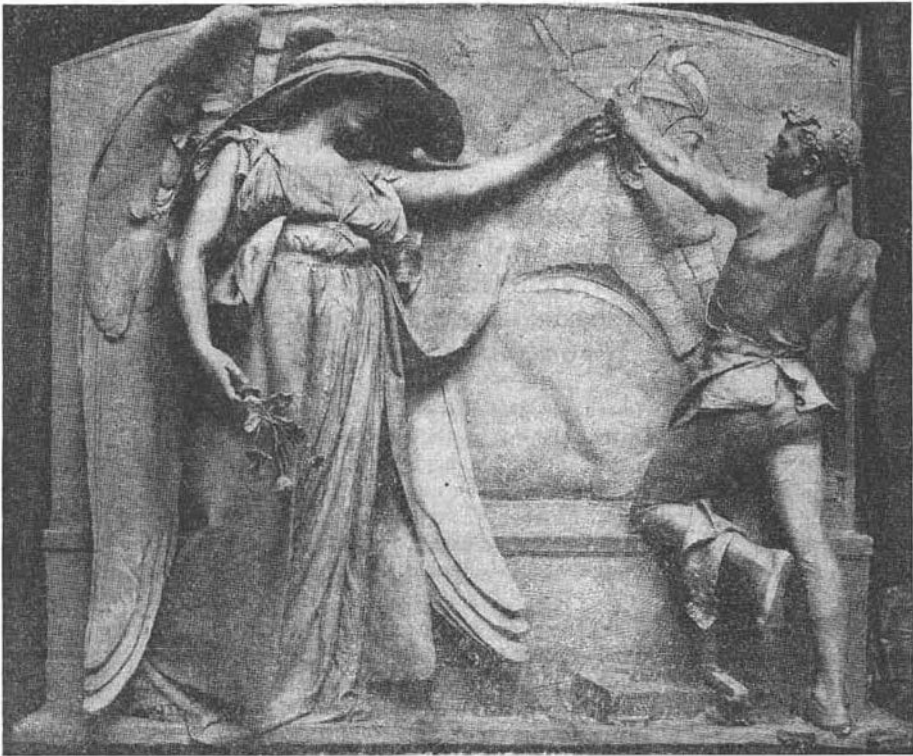
No medium or mechanism can materialize the soul; and all the table-tipping and bell-ringing and twaddle is no evidence of a soul's presence, which might be felt by pure-hearted seeking upon high levels of peace and courage and enlightenment. That many genuine things are done through mediums which materialistic science cannot account for, is due to the psychic senses of the medium, or to unbodied astral entities, who are attracted to the entranced body of the medium, which the entity temporarily takes possession of, vicariously to enjoy a brief incarnate experience.

No scientific study of death can be complete without including knowledge of the design- or mold-body of astral matter, which is the root of the desires and sensations of the deceased physical body of senseless

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earth. So far, modern physiology has no word to say of this composite body of feeling and emotion which provides the consciousness of every cell, plus the desire for physical life and sensation. These invisible entities are the basis of the universal belief in ghosts,— a subject scientifically analysed by H. P. Blavatsky in *Isis Unveiled*.

The time is ripe to revise the current conception of death. The usual attributes of darkness and fear, of finality and grief, make up a



Lomaland Photo & Engraving Dept.

"DEATH STAYING THE HAND OF THE SCULPTOR"—*French*

gruesome picture of what is essentially related to light and joy, freedom and knowledge, in the realm of reality. The simple, sacred truth is fittingly pictured in Daniel Chester French's memorial to the young sculptor, a bas-relief in Forest Hills Cemetery, near Boston. The youth, in studio work-garb, stands with chisel and mallet, busily working out the eternal riddle of life. Hand and heart and brain unite in carving out the Sphinx's mystic lines of meaning. Then, his hour strikes,— as sooner or later the time comes for each one to rest from labor. The majestic

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Death Angel alights beside him, bringing poppy-blooms of slumber, and gently stills the youth's busy hand with a mere touch. He turns, unafraid and ready for whatever comes of joy or sorrow, and looks up to read the beautiful eyes of brooding Fate, waiting to bear him away to the reality of homeland, whose ideals have haunted his happiest dreams.

More knowledge of what takes place in the dying would throw light upon various human problems, like war, capital punishment, vivisection, cremation, and mourning for the dead. The *sacredness of life* is a basic truth for scientific, religious, and social study and work. To take life is to deprive the spiritual force of its vehicle of earthly expression, and cuts short its cycle of evolutionary growth. Such interference with natural and spiritual law invokes damaging reactions. The Law gives opportunity on earth, and the Law taketh it away, with just and timely regard to each creature's deserts. War is wholesale desecration and denial of opportunity for spiritual progress, aside from its waste and suffering on material lines. The physical mutilation and crippling and torture are duplicated on mental and moral levels, regardless of the false heroics in the slogans of war-propaganda. Katherine Tingley says in her recent book, *The Gods Await*:

"It would be better for the peoples of the earth to sink into sleep and never see the sun again, than to permit such another war as that we have recently suffered. I am thinking of the soldiers who die in battle: pitted man against man, and going out under the pressure of their bitter and bloodthirsty moods and the hatred, frenzy and madness of the conflict; and wondering to what condition the souls of them will gravitate: wondering and questioning; because hatred begets hatred, and brutality begets brutality; and though we had colossal intellects and all the wealth of the world, we could not bend the divine laws of Nature to our desire.

"I am thinking, again, of the effect of war on the generations that follow; and how something is lost out of the lives of all those born in war-time; so that monstrosities come into being, and strange examples of human kind: a new race breathing the atmosphere of hatred, and embittered from birth and before birth: not a few of them here and there but a whole generation of the unbalanced."

Her ideas are those of the ancient Wisdom-Religion, which finds modern echo in the scientific law of cause and effect, and in the religious law that we must reap what we sow. Katherine Tingley also points to the dangerous reaction of the embittered criminal, whose executed body leaves his evil impulses free to act on inner lines of thought and feeling. She says, moreover:

"There is, in truth, but one kind of crime which is committed by sound and disposing minds; and it is that form of murder which is called capital punishment.

"A man's life does not belong only to the community. It is a part of the Universal Scheme of Life. Each of us is placed here by the Divine Law for divine and universal purposes; and there is nothing that can give us the right to legalize the taking of human life.

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We are committing a crime ourselves when we permit it; and it is the crime against the Holy Ghost, the Higher Law."

The vivisector's vain search for causes and cures does not justify wholesale mutilation and destruction of animals. Even with similar material in the bodies of both, the mental and moral vibratory quality of human tissue is too different to tune in and get reliable messages of health and healing from the beasts. However popular the practice may be made by scientific propaganda and class-legislation, the matter is settled finally by natural law. Nature is no less just to animal rights than to human rights, and to wrongs, of which diseases are the results. All sentiment aside, the science of cause and effect forbids needless suffering and death of animals that we may vicariously reap strength and vitality. For we thereby infuse the *quality* of suffering and shortened life into the common atmosphere of thought and feeling.

Note that the medical boast of lengthening life is due to conservation of infant years, while adults are afflicted with more mental and emotional disorders, with more degeneracy and malignancy. That this increase is unexplained by any laboratory-analyses, hints at wrongs in our inner life where the action of the higher human forces are normally balanced with physical functions.

Cremation is rightly finding its place in returning the body of dust to dust. It is the most rapid, sanitary, and really aesthetic way of returning the human form to nature's laboratory. Fire is an earthly symbol of the divine flame --- 'the Soul of things.'

The instinct to preserve silence in the death-chamber, comes from the fact that the soul, hitherto limited by the body-senses, is trying to go free upon its native level. And the familiar appeal of vibrating sounds and emotions, which have related it to its body-senses, holds it back and prolongs its struggle. Grief is more or less selfish and narrow. The closer the tie, the more the shadow of our sorrow falls upon the homeward-bound soul. Then it becomes a solemn duty to remember that all are immortal, and that —

“What is excellent, as God lives is permanent.
Hearts are dust; hearts' loves remain.
Hearts' love shall meet thee again.”

Unselfish love would not bring the best beloved back to earth again, if we could. All that made them most near and dear is vitally free in the realm of realities, and may comfort and uplift and strengthen the heart that, with trust in the higher law, is faithful to the duty of the hour. Bereavement is a sacred obligation to make one's life the more

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worthy of the living tie with those who are only behind the shadowy veil of earthly doubts and fears.

The medical scientists who would understand the adventure of dying, must needs read beyond the last word of laboratory-analysis and materialistic psychology. For, from any point of view, Life and Death are the warp and woof of which each soul weaves its own pattern of destiny.

TORREY, OR SOLEDAD PINES

M. G. GOWSELL

REMNANTS of forest, links with the past,
Whispering secrets, mystic and hoary;
O'erlooking the ocean, peaceful and vast,
How fitting a place to speak of past glory!
Speak in a whisper, lisp in a sigh,
Lest you be heard o'er the tones of the ocean:
Breathe of it gently, lest someone be nigh
Bearing no love for pine-trees in motion.

Heritage fragrant, stalwart and bright,
What of your past and lonely adventure;
Bathing in golden, mystical light
Must have prepared you, speak without censure.
Out on an island, miles to the west,
Brothers sea-sundered call in their sighing;
Brings not the breeze their urgent request,
Pleading for tidings, you not replying?

Trustingly tell me, all would I know;
Exiled you are, but what of your history:
Brimming with wisdom, gained long ago,
Now is the time to breathe of your mystery.
Are you an heirloom, standing alone,
Vestige of forests the seas overcame,
Brooding on scenes and the years that have flown,
Waiting and trusting to man's late acclaim?

Did you survive old forests that show not;
Changed was this clime, that brothers should leave you;

A SUN-CURE ON THE SAHARA

Was there a land, a land that we know not,
Stretching to westward,— a land that you knew?
Hold to your secrets; treasure them dear;
Fold them about you; cling to your story,
How, by the ocean's murmurings near
You were thus spared, a clue to past glory!

*International Theosophical Headquarters,
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A SUN-CURE ON THE SAHARA

JOHN GRAHAM

HOW and where and when should we take a vacation? The sedentary life requires a change to activity amidst scenes which are unlike the common round and daily task. The young European of either sex who can afford it, goes to the Alps for the winter sports, and stays till winter is hand in hand with spring. Older people go to the Riviera for the comfort and luxury enjoyed there, and the magic of early flowers and mild temperature, but too often find rain and even snow. Sometimes they return disappointed and have been unable to stop the everlasting grumbling about the weather on which English people thrive. England, they discover on their return in the spring, has charms with which few lands can vie.

The greatest benefit which an Englishman derives from a holiday is not, as Browning says, "Oh to be in England now that April's here!" but to escape from a land when it is inhospitable, cold, wet, and dark, to a country where the sun shines all day and every day. Such was my lot in December last. The personal incidents of a journey are necessary to relate as a background to any lessons that were gathered.

After one full day and night in the train, I was aboard a comfortable French steamer at Marseilles, and twenty-eight hours later, having passed along but not in sight of the coast of Spain, I arrived at Algiers, on the north coast of Africa. Then, after eighteen hours' train-journey through the Tell country and the Atlas mountains, I was on the fringe of the desert.

At Biskra, how suddenly one is plunged among new sensations! The earth is flat and bare. "The angels of God," says the Mohammedan, "pitied the lot of man on seeing the earth revolving in its course; on its tottering frame and the shifting sand-dunes, man would soon be unable

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to stand. So God fixed the universe next morning by throwing the mountains on it."

Northwards at Biskra, there are hills still within view. These have a fascination for the Arab. A guide soon endeavors to persuade one to follow him to the source of the hot springs in the hills. Another is insistent that the proper thing is to ride a camel over the sand-dunes and to climb the gray and gold, pink and crimson, rocks of the foot-hills, in order to get a superb view of the illimitable desert.

"No, no," I tell Mohammed ben Ilibi, "I will engage you to take me through the oases, under the palms, and through the winding and bewildering pathways of the surrounding villages."

This is my paradise, and it is indeed just what the Koran repeatedly describes as the abode of the blest, for the Prophet Mohammed knew that his people, accustomed to hardships, could bring their thoughts near to heaven by their knowledge of the best that earth could give. Chapter xiii says: "This is the description of Paradise, which is promised to the pious; it is watered by rivers; its food is perpetual and its shade also; this shall be the reward of those who fear God."

In other places in their sacred book, gardens are promised, through which rivers flow (rivers for coolness, rivers of rich milk and non-intoxicating wine), and fountains play in every man's garden, and "fruits grow both green and ripe, known and unknown, and men shall recline on couches, the linings whereof are of thick silk interwoven with gold, and the fruits of the gardens shall be near at hand. Youths who shall continue in their bloom for ever shall go round about to attend to them, with goblets and beakers, and a cup of flowing wine; their heads shall not ache by drinking the same, neither shall their reason be disturbed; and with fruits of the sorts which they shall choose, and the flesh of birds of the kind which they shall desire; and fair damsels shall accompany them, having large black eyes, and complexions like rubies and pearls." These 'pleasures' are enhanced by reclining on green cushions and beautiful carpets.

These ideas of the paradise of Islâm may not appeal to us, but they are as real to the Mohammedan as the thought of doughnuts was to the American boys in France. Contrast these delights with the experience on the desert, when the wind blows fine sand into one's eyes and nostrils and hair, and the fierce sun blisters one's skin; the throat is parched with thirst; hunger causes faintness; and the heavy walking wearies the body to the last ounce of endurance. That this picture is not overdrawn one may learn by reading Nigel Buchanan's new book, *Sahara*, where he describes his journey of 3500 miles through the great desert of Africa from Kano in Nigeria to Touggourt in Algeria. He

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started with a caravan of thirty-six camels and fifteen natives, and finished with a single camel and only two natives, after fifteen months of travel.

Few 'unbelievers' have read the Koran, and yet, if we have never dipped into it, can we understand much about any Mohammedan country? It is truly a revelation of the antiquity and stationary elements of these countries when one reads descriptions of customs and laws and beliefs and disputes which are current after 1300 years. As said in the psalm attributed to Moses; "For a thousand years in thy sight are but as yesterday when it is past." If the pilgrimage of man to his destiny has made so little progress, who can forecast or envisage the great design of Eternity?

Immediately on arrival at Biskra (where I stayed longest) one notices the habits of clothing, of beard-growing, of veiling, and of cleanliness, which are part of the faith. There is no clanging of bells (apart from the Roman Catholic Church); it is more arresting to hear the loud and long-drawn call to prayer by the watchman-priest (muezzin) from the minaret. None of these remarks are an apology for or approval of Islâmism, but merely an appeal for an understanding of the people and their faith. And that is the spirit of travel.

At every turn striking differences are noticed. The cares of business are quite forgotten; yet the change is not sensational, but is one of the quiet pleasures of the eye and the mind. Cross the road from the hotel. Take a seat in the park or wide avenue leading into the town. Date-palms, mimosa, olive, and various fruit-trees are all around, and in leaf in December, though the fruit was gathered in October. As the Arab proverb says, "the palm flourishes when its foot is in the water and its head in the fire [sun]," and a M'Zabite says "to kill a palm-tree is to kill seventy prophets."

Here also in due season come the perfumes of the pine, pistachio-trees, pepper-plant, turpentine-tree, and the profuse flowering and strong perfume of the tall currant-bushes. Clear running brooks flow hither and thither, and such prodigality of the precious fluid is a mystery unless one knows that artesian wells, once started, need little attention; indeed, one of them, farther south, is said to supply enough water for a province and it runs to waste. Wells were an institution in ancient times, but it may be said of the French, in the words of Isaiah, "the wilderness and the solitary places shall be glad for them, and the desert shall rejoice and blossom as the rose." Yet, after many years, the enterprise of philanthropists failed, and wells had to be taken over as a State charge.

These are our reflexions as we sit in the sun, where, as the Neapoli-

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tan proverb says, "all illnesses are cured." And as we sit in this park, sturdy asses pass by carrying their pack-burdens, probably a basket on either side full of stones from the river-bed, now to be used in building. Merry boot-black boys come along, calling 'sirree.' Older boys, perhaps married already, sell daggers in sheaths or spoons wrought by hand, and ply their trade until the low price, if one is sympathetic, makes purchase hard to resist. Small children are paddling in the brooks, and cheery little urchins they are, with their flashing eyes, and as they play, sing their strange tunes in quarter or half tones which are the despair of the Occidental to imitate. Mothers, who watch that the little ones shall never be out of sight, are washing clothes at the brooks.

Here it is appropriate to refer to the differences of race. The male sex is in evidence everywhere, and the women seldom. A Mohammedan bride never leaves the house of her husband for a year after marriage. The married women visit the cemetery on their day of rest (Friday), and at particular times go to the mosque, keeping apart. The men go to market. Let us follow them just round the corner.

What a crowded place for so small a town! Comparatively little is sold at stores. Here the purchases are indeed small, as one may see on the carpet by the pile of *sous*, each worth less than an American cent. Seldom are the white robes of the poor people dirty or ragged, but one must differentiate between the many races comprised in any North-African crowd. Sections of the market are reserved for staple goods. Great quantities of dates are ready for export.

Excitement comes to the surface quickly. The struggle for existence promotes it. Here is an alien in European dress in front of a small stall on a trestle. He threatens an Arab boy who starts selling similar goods from a tray suspended from a neck-strap. The man, probably a Spaniard, comes forward to thrash the boy, but is stopped by on-lookers. Prepared for opposition, the boy rushes to a corner, and produces a big stone which he is ready to hurl at his alien opponent. Discretion, etc.,— and business is resumed.

Every moment is a living picture. While I wait for a one-mule tramcar, three lads are reclining on elbow and playing a sort of game of dominoes. I offer cigarettes, as English ones are prized, but one youth declines. As a M'Zabite, his religion does not allow him to smoke.

Next to the Arabs, the most numerous are the Kabylie, who have been longest settled here. They are freer in choice of dress, mostly poorer, and the women are not veiled. Some are of the Ouled-Nail tribe, from the foothills of the Lesser Atlas mountains, where they follow pastoral pursuits, and some of their girls are drawn for a time to the towns

A SUN-CURE ON THE SAHARA

to make money by dancing in the cafés, then to go home and seek a husband. The Moorish cafés in several desert-towns are the resort of men-natives and tourists alike, where they see girls dance in a curious way, fully clothed, though without the veil which is not prescribed by their sect. All writers about North Africa have described these scenes, some of them romantically, as in Hichens' *The Garden of Allah*.

I visited the Biskra café, in the Street of the Ouled-Nails, in the care of my guide, and found the music was of quite special interest, as the folk-tunes and the instruments used have been the foundation of the orchestration of some living and leading composers. At the fashionable casino also I saw performances of the tribal dancing, on the stage of the theater, but here, however, in a setting which was too stiff and bereft of the native simplicity and surroundings of the ill-furnished Moorish room where coffee and cigarettes and gossip whiled away the evening. As we sat, I asked my guide, a handsome man of about fifty, if he was married. To my surprise he answered in the negative, and I could not believe that such a man could not have even one wife. I asked: "Are you divorced?" "Yes," he said, adding with the gesture of holding a horse, "the woman wanted to hold the reins."

The remark of the guide led one to notice how hard is woman's lot. While on a desert-journey, a caravan passed. The lord of the household came first. His favorite wife was well mounted on a camel, sheltered under the awning. His second best followed on foot. This incident shed a light on a night-scene. Under the window of the room at my hotel, in the street, a figure lay huddled up. A rough voice demanded that she should move on. She begged the policeman to be allowed to stay, but he blew his whistle. Soon a military guard came along, and spoke more roughly. The woman, with a whining appeal, asked to be let alone, but the guard had his orders to take her to the police-station. That was probably for the best. She would now have to lodge her complaint. It is easily imagined that the cast-off woman found the street more peaceful than the presence of a jealous favorite. Divorce, however, is easily obtained.

It is said that slavery is not allowed by the French, who govern this country, but there are freed slaves who hang on for the sake of food and shelter, instead of being cast adrift. What Nigel Buchanan says is very true: "Verily, ever it comes back to me; the Sahara is a land of decay. To the traveler it holds its principal charm in its strange mystic beauty and wonderful vastness, and in the fact that it is the land of Allah, steeped in inherent sadness."

Quiet walks by desert-roads bring some of the most interesting

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experiences. Here is a flock of goats, the 'cows of the poor,' being driven in to market; and there is a caravan of camels, the 'ships of the desert,' proceeding to rail-head, or to the wholesale stores, with dates and wool, and some carrying the sacks of hay which provide their own food on the journey. Water for six, seven, even ten days, they can carry inside. They would fain halt at the *fondouk*, and what a sight that is: asses, camels, mules, goats and sheep, resting and feeding, and drivers, tired as they, sitting in the shade of the arcades or preparing a meal.

As we stand on the fringe of the oasis, a long procession of men are passing, and carrying on a bier the body of a departed brother. They are lustily singing "Allah is great and His will be done," in a recurrent phrase which is reminiscent of Gregorian tones, and as ancient in the character of the music. I follow them to the cemetery, and from the outer wall see the grave dug, and observe the small mounds of earth with a wooden inscribed plaque on top. A few are tombs, pointed towards Mecca. Also there are marabouts, a name which signifies both a saint and his mausoleum. One of these, Sidi Zerzour, tradition says, is miraculously preserved in the middle of the *oued* or river, which, though dry-bedded now, has its times of flood.

Let us cross this dry bed, which is several hundred yards wide, and is poor walking, owing to the pebbles, stones, and hollows of pools. Across there, is a path to the tents of the nomads. Every tent has its chained dog, a child playing, or a man watching. They dislike strangers, and one or two patriarchs advance to ask my business. The tents are mere coverings shielding from the sun, and open at the ground, so that a whole village have their eyes suspiciously watching. Possibly my manners are as bad as if I had walked straight into a Fifth Avenue drawing-room, and I am, moreover, to them an infidel. So, as a 'promenade' is no excuse, I say '*bara*,' go away. I have learnt since that the first man probably said, "There is my guest" and came to invite me to his home.

These nomads consider themselves superior to the townsman who has to work for his living, while they only tend their flocks. Why they are nomads can be understood when one sees the poor feed for the goats. The sand is in ripples or, in this rather clayey sand, forms small mounds, from the top of which grows a shrub, an acacia, or a prickly plant; these and the coarse grass tussocks are sought with avidity by camel or goat. Much roaming is needed in order to make a meal, and the owner, fed partly on milk, must follow. As a guide pointed out, the nomads were not housed in the town even when they came to market.

The Arabs believe that their hot springs (baths, 117°F.), four miles out by a primitive tram, will cure all diseases. After trial, I am con-

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vinced of their efficacy for rheumatism, and if pipes were laid, tourists might flock to Biskra who now go to Aix-les-Bains, and elsewhere. Still, it is interesting to see on the way the salty ponds and accumulations of dry salt, as well as the desolation of sandy wastes.

Of all the trips out from Biskra, the popular one is twelve miles by motor to Sidi-Okba, one of the most ancient of small townships. Pilgrims go there in large numbers in order to worship at the shrine of Okba, who was the great Arab conqueror, immediately after Mohammed's time. Here one sees real dilapidation,— water is scarce; and the streets are narrow. Almost every dweller keeps shop, or sells from his door-step, if he is not a craftsman in silver, leather, or pottery. The market-square at times is animated, especially when crowds of pilgrims are at the grand prayer, a scene often photographed.

On my visit, there was an American lady in the same auto whose ambition was to make an extensive tour of the Sahara, wherever wheels could go, and the 'caterpillar' autos do wonders; but my feeling was that I preferred circumference to diameter penetration. The French culinary comforts of good hotels and railroad travel allure me more than the widely advertised motor-tours. Above all, in the Sahara, the sun's the thing, and he shines alike on the elect and the infidel, and he cures the doleful dumps and the bodily aches like the doctor who is as good as his word.

VINDICATION OF THE "SECRET DOCTRINE"

T. HENRY, M. A.

NOTHING is more striking than the way in which the advance of scientific discovery and opinion is following out the lines laid down by H. P. Blavatsky in her writings some forty years ago. Scientific opinion was very different at that time, and H. P. Blavatsky played the rôle of an innovator boldly combating received beliefs.

The particular instance which we have in mind at present is connected with the nature of Light and its relation to Matter. In those older days Matter reigned supreme, and the wish was to represent everything as some form or mode of Matter. Newton's hypothesis as to the nature of light seems to have been nearer the truth than some later ones; for he regarded it as matter in a finer form, emitted from luminous bodies in streams that pervaded space, interpenetrated bodies, and ex-

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cited the nerves of vision. His hypothesis was replaced by that of Young, Fresnel, and others, who regarded light as an undulation in a hypothetical ether; and it is to be remarked that, in postulating this ether, they too were obliged to postulate a finer form of matter. Of late days we have been constrained to readmit the old emission-theory, yet without ousting the later undulatory theory. If asked to choose between the two theories, we should reply that it is either both or neither.

In *The Secret Doctrine* we find it stated that --

“Archaic philosophy, recognising neither Good nor Evil as a fundamental or independent power, but starting from the Absolute ALL (Universal Perfection eternally), traced both through the course of natural evolution to pure Light condensing gradually into form, hence becoming Matter or Evil.”— I, 73

“We must seek for the ultimate causes of light, heat, etc., etc., in MATTER existing in *super-sensuous* states — states, however, as fully objective to the spiritual eye of man, as a horse or a tree is to the ordinary mortal. Light and heat are the ghost or shadow of matter in motion.”— I, 515

All through *The Secret Doctrine* light is represented as a vital agency, creating or condensing into matter. We now regard space as filled with radiating energy, of electromagnetic nature; and consider light as an electromagnetic phenomenon. And we have analysed matter into particles of electricity. We have discovered the vitalizing influence of certain rays, and the healing or destructive action of others.

It is now being suggested in scientific quarters that the origin of life may be sought in the radiations from the stars. The X-rays have a connexion with living tissue, as is known by their clinical uses; and it has been discovered that space is permeated by radiations that affect the electroscope and are not of terrestrial origin.


In a word, we have advanced from the old idea that light was a mere secondary phenomenon, to the idea mooted by H. P. Blavatsky that it is the direct agent of life in the universe. We are now quite prepared to admit that matter may be a condensation of light.

The old ideas as to forces, associated with the name of Tyndall, regarded only those secondary forces which result from the motion of physical matter; illogically making force both the result and the cause of motion. Discovery has shown us, what we might have inferred, that though there may be secondary forces due to movements in matter, there must also be primary forces that cause those movements. Thus light, heat, etc., are names that stand for two things each. The old abstractions of force and matter are giving place to the idea of an all-pervading life, which manifests itself to our physical senses both in the form which we call energy and in the form which we call matter.

PHYSIOLOGY AND HYGIENE FOR THE YOUTH

ROSE WINKLER, M. D.

OUR LADY PROTOPLASM

HE was resplendently beautiful! Her invisible, ethereal mantle floated through and permeated all space; and enmeshed in every atom, lay undreamed of and undiscovered treasures of the universe. As she glides over the bosom of space, she mirrors the beauty of infinite realms, and the gods as they waken, hail and greet and irradiate her with their splendor, raying their starlight over and through her intangible garments, while her crowned and jeweled hair floats far away into nothingness.

How old may she be? As old as the Ages, but forever young! As she lightly floats to the brink of the universe, she longs for greater soul-expression, for more knowledge and experience. Slowly by imperceptible steps she slips over the edge — ever clothing herself in more dense yet invisible raiment, in order to meet Time's assembling changes.

The living, dazzling starlight, in streams of the life-essence, becomes inextricably interwoven with the luminous protoplasm, as they permeate each other, locking each other up as inseparables, bosoming each other as mother and child.

The Ancient Wisdom has led me to conclude that Lady Protoplasm has sprung from the universal primordial substance, and through the ages has finally evolved into our material globe or planet; and that the rays of starlight animating every atom hold within themselves the essences of all the chemical elements known to man today. May it not also be that these sparkling, spiritual essences are imprisoned in all our rare and beautiful gems?

It is taught that many of the chemical elements are constituents of the rocks, minerals, sea-water, and salt-deposits, and some constitute a large portion of the earth's crust. It is reasonable to think that they pass through mother-earth, as they are found in all organic matter and unquestionably are latent in inorganic matter; that they are sucked up and absorbed by the fine root-hairs of all vegetable life, and by means of their harmonious arrangement and correlation have helped to give to all vegetables, flowers, and fruits, their delightful fragrance and rare flavors; and, aided by other forces of nature, have painted all life in rich and marvelous hues.

The refuse of the vegetable kingdom gives back to earth the very

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elements it has drawn into itself for subsistence; and we see a law working throughout nature that each in time gives value received back to the other. The chemical essences, I believe, aided by the plant-juices, become deliquescent, hastening the generation of various chemical combinations for the reconstruction of worn-out animal tissue, and the animal kingdom returns to the soil and plant-life -- value received.

We know that the vegetable and animal foods furnish nutritive substances for the maintenance of life, and each vegetable and fruit, by the aid and arrangement of the electrons of its chemical elements, furnishes its own sugary, albuminous, or starchy substances; the valuable organic salts, acids, and flavors, besides their other functions, act also as a stimulant to the digestive juices.

These chemical elements held in our Lady Protoplasm's motherly arms, have passed through many different rounds of matter, becoming finely attenuated and thereby made delectable and easily absorbed by the cells of all the bodily tissues.

Physiology refers to protoplasm as the first building-material of the body. We know that it constitutes the body of all cells, ensouled by a nucleus. Should we trace protoplasm back to its primeval original source, we might be led to conclude that it is the garment of spirit, im-bodies and reflects spirit, and is at its source the root of all manifested life.

A METHOD OF SELF-ANALYSIS FOR THE CORRECTION OF OUTSTANDING SHORTCOMINGS

A. H. HAMILTON, M. D.



HAVING by great good fortune come upon a copy of the Autobiography of Benjamin Franklin the other day and finding much to learn from the life of that great man, I have determined to emulate him in so far as my lesser capacity may allow me to do. I was much impressed by the use he made of self-analysis as a means towards self-improvement, and being myself a sincere Theosophist, part of whose belief is in the ultimate perfectibility of man through conscientious and well-directed efforts towards the right, I determined to apply his methods to myself, in the effort to eradicate some of my most troublesome vices.

But, as we are each of us the victims of different vices, the first

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step necessary was a preliminary course of self-examination in order to determine which vices which I knew I possessed should be the first to be attacked. Accordingly I checked up my own shortcomings against the list used in his own case by Doctor Franklin, with the result that I found myself to be the victim of nine out of his thirteen vices. The other four were but lesser sins of mine, although I am not so blind or foolish as to claim that I am entirely free from all taint of them. I found, however, four other vices in my own case that could be better substituted for the four omitted and which would better repay immediate attack.

It would pay us first to tabulate the original thirteen virtues with their negative vices as used by Dr. Franklin in his own case:

- (1) *TEMPERANCE*: Eat not to dullness; drink not to elevation.
- (2) *Silence*: Speak not but what may benefit others or yourself; avoid trifling conversation.
- (3) *Order*: Let all your things have a place; let each part of your business have its time.
- (4) *Resolution*: Resolve to perform what you ought; perform without fail what you resolve.
- (5) *Frugality*: Waste nothing.
- (6) *Industry*: Lose no time; be always employed in something useful; cut off all unnecessary actions.
- (7) *Sincerity*: Use no hurtful deceit; think innocently and justly; and, if you speak, speak accordingly.
- (8) *Justice*: Wrong none by doing injuries or omitting the benefits that are your duty.
- (9) *Moderation*: Avoid extremes; forbear resenting injuries so much as you think they deserve.
- (10) *Cleanliness*: Tolerate no uncleanness in body, clothes, nor habitation.
- (11) *Tranquillity*: Be not disturbed at trifles or at accidents common or unavoidable.
- (12) *Chastity*:
- (13) *Humility*: Imitate Jesus and Socrates."

Now in applying the test to my own case, I find after diligent self-examination that I am not guilty of intemperance. I have no great love of food, am not a great eater and have no taste at all for strong drink. I cannot claim as a virtue what is due to a mere lack of *desire* on my part, a mere lack of taste; but the effect is the same. I am, in practice, not intemperate because I am not so tempted.

I need not emphasize *frugality*. I am not in a financial position

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to be lavish and I have never in my life been one to waste anything — on the other hand, one of my bad habits is the trick of hoarding up old things and odds and ends that have little or no value now or ever. Perhaps if I were to change the heading to *economy* I might find faults in myself — but the trouble is that I am not likely to be honestly self-critical of my faults under that head, because I never buy things that I have not quite conclusively argued myself into believing to be for my own good and to be matters of immediate benefit. I might here take to heart the lesson of Franklin's childhood whistle that was too dearly bought! My wife is a better critic of me than I am of myself in this line.

Now in regard to *Justice*: I have for years always tried to be just in all my dealings — just as I saw it. I must have made many mistakes, but never through malice. I am not in a position in the world where my judgments or justice are of any great effect upon anybody and so I leave this out in my own case as one of the virtues to be encouraged — I have so many other shortcomings that need more present attention.

In the case of *chastity*, I have made a very searching self-examination. I have come to this frank verdict: I am strictly chaste, but not so much through honest desire as through fear on the one hand and through repugnance on the other. There is also a growing realization that one pays too dearly for the whistle. In the land of the Malayan Race I have no temptation to unchastity because I seem to have an innate feeling of repugnance against any personal contact with the people. I cannot answer for my temptations were I to be placed again in a land of the Caucasians; I rather think I would still fail to be tempted, but that cause must go to the Scottish verdict of 'not proven.'

This mental attitude I regard as vicious and I include it among the vices that I must attack and cure. For I fear that if I do not obtain a greater mastery over the brain and the thoughts, they may some day overpower the resistances and I may fall a victim to the one sin that I feel I have conquered. It is vitally necessary not only to drive out the evil thoughts but also to pack the vacant spaces so full of good ones that the evil cannot find room to return.

Theosophy has helped me very greatly by giving me so many good things to ponder on at times when I might otherwise indulge in wrong thinking. When I feel my thoughts begin to grow unruly, I begin to meditate on the mysteries of Reincarnation, or, being historically minded, begin to go over in my thoughts the things I know of Atlantis or Lemuria. As I am thereby compelling my brain to think actively upon some subject that is fundamentally of great interest to my better being,

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I find comparatively little difficulty in driving out the other sort of reflexions that are of interest only to my lower nature and as such are weaker than the others.

Now another of my outstanding failings is impetuosity. This leads me often into unreasoned kindnesses and as often into unreasoned unkindnesses. It minimizes tact and often, when coupled with the habit of rather too frankly speaking exactly what I may be thinking of, leads to difficulties. It loosens the flood of speech when I should keep silent — it is so often coupled with a lack of judgment or, at the very best, with an immaturity of judgment, that I do much harm by it to others as well as to myself. That defect I should watch with the greatest care.

Then there is selfishness,- thoughtlessness for the welfare of others. In my case this usually takes the form of being so preoccupied with other thoughts as not to observe the needs of others. Is there any one of us mortals who has not got this fault to a greater or lesser extent? And yet Dr. Franklin does not include it in his catalog of virtues and vices! Does it seem perhaps more heinous to me because being a Theosophist it is more clearly brought before me as the one greatest sin than it was to him by Franklin's rather heterodox Christianity? I do not know, but I do know that I am often selfish, and that I am therefore about to embark on a vividly active campaign against that sin amongst the others.

And untruthfulness needs correction. I am too prone to speak in superlatives when positives would serve. I am guilty of hyperbole, an innocent enough crime in itself if it does not lead, as it so often does, to actual downright lying. But no matter how innocent, it is a besetting weakness, for it limits the usefulness of my work for others because it limits the power of my speech. For this reason it must not be tolerated. I embark on my campaign of extermination.

Now this article is not written for the purpose of putting myself before the world, but I am rather working out in detail one individual experimental subject for the benefit of others so that by observing the stages of the method used they may be the more easily able to apply it to their own cases. I am subjecting myself to the tortures of vivisection, not for the pleasure of the process, but in the hope that from the outcome of the experiment greater gain may accrue to others. Each person who may be stirred by reading this to emulate my example, will find that his own needs will be far different from mine. Each person who reads *must* go through this process for himself, and until he has performed the most searching self-analysis — until the very last of those little private skeletons has been taken out of the cupboards of his mind and

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soul and dusted off and card-indexed for reference and *extermination* — little good can come of the analytical process.

In my own case, therefore, the list of virtues to be aimed at is as follows:

- (1) *Truthfulness*: Avoid hyperbole; adhere strictly to the truth of facts in speech as well as in thought.
- (2) *Silence*: Speak *nothing* but what may benefit others; avoid all trifling conversation: remember the motto: "*Saepius locutum, nunquam me tacuisse poenitet.*"
- (3) *Deliberation*: Judge no cause from one side only: be not hasty in determining what *is* the truth; volunteer no opinion, answer what you are asked and then be silent.
- (4) *Unselfishness*: Obey the GOLDEN RULE: before speaking or acting put yourself in the other's place; be observant of the needs of others.
- (5) *Sincerity*: Use no deceit; think innocently and as justly as you can and if you speak, speak accordingly. See No. 2.
- (6) *Resolution*: Resolve to perform what you ought; perform without fail what you resolve. "*Aut nunquam tentes aut perfice.*"
- (7) *Moderation*: Avoid extremes: forbear resenting injuries as much as you think they deserve.
- (8) *Industry*: Lose no time; be always employed in something useful, if it be no more than meditation: cut off all unnecessary actions.
- (9) *Orderliness*: Let all your things have a place; let each part of your business have its appointed time.
- (10) *Cleanliness*: Tolerate no uncleanness in body, clothes, or habitation.
- (11) *Decency*: Decency is but cleanliness of mind: let your thoughts and acts, wherever you may be, be fit for any society; do not discuss with any person a subject you would be unwilling to discuss with any other.
- (12) *Tranquillity*: Be not disturbed at trifles or at accidents common or avoidable. Imitate the imperturbability of the Buddha.
- (13) *Humility*: Remember you are but an atom of the infinite: Imitate Christ, Socrates, and the Buddha.

Now that this list has been put before you, you may ask what is to be done with it. I cannot answer in better words than to give you a slight paraphrase of the instructions used by Franklin himself and given in detail in his autobiography to which I would most earnestly refer any sincere reader of these words. Franklin says:

"Since my intention was to acquire the *habitude* of all these virtues, I judged it would be well not to distract my attention by attempting the whole at once, but to fix it on one of them at a time; and, when I should be master of that, then to proceed to another,

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and so on, till I should have gone through the whole list, and, as the previous acquisition of some might facilitate the acquisition of certain others, I arranged them with that in view, as they stand above. . . .”

“I made a little book in which I allotted a page for each of the virtues. At the top of the page I wrote the name of the particular virtue in question and immediately below it the descriptive sentences taken from the list. I then ruled the remainder of the page with red ink, so as to have seven columns, at the top of which I put letters to stand for the day of the week. I then crossed these rulings with thirteen lines and marked the beginning of each line with the first letter of one of the virtues. In this way I had each page devoted to one of the virtues and so ruled that it presented a square for each virtue for each day of one week.”

“I determined to give a week’s strict attention to each of the virtues successively. Thus, in the first week, my great guard was to avoid every offense against *temperance*,” [the first virtue in Franklin’s original list, you will remember] “leaving the other virtues to their ordinary chance, but marking in the appropriate square with a black mark each time I found on examination in the evening that I had been guilty of any particular fault during the day. In this way I noted each and every violation of any of the virtues each day, but if, in the first week I could keep my first line, marked ‘T,’ clean of spots by the most particular application I concluded that the main purpose of the week had been attained and I supposed the habit of that virtue so much strengthened, and its opposite weakened, that I might venture to extend my attention to include the next virtue and for the following week strive to keep both lines clear of spots. Proceeding thus to the last, I could go through a course complete in thirteen weeks, and through four complete courses in a year.

“And, like him who, having a garden to weed, does not attempt to eradicate all the bad herbs at once, which would exceed his reach and his strength, but works on one of the beds at a time, and, having accomplished the first, proceeds to a second, so should I have, I hoped, the encouraging pleasure of seeing on my pages the progress I made in virtue, by clearing successively my lines of their spots, till in the end, by a number of courses, I should be happy in viewing a clean book, after a thirteen weeks’ daily examination.”

From that account it should be clear what is the purpose of this list and the method of application. If there is any doubt, I advise a perusal of the whole subject in detail in the original autobiography.

Now it is not to be supposed that the mere writing out of a list like this and the copying of it into a book is all that is needed to become suddenly virtuous. “Men become neither suddenly rich nor suddenly good.” Such a process is, however, the stepping-stone — the bridge — over which one may be able to force one’s footsteps if the driving power is great enough. In my own case, I am sure that I should not have strength enough to drive myself over, but I have many good friends helping me. “Prosperity makes friends, but adversity proves them.” In my days of prosperity I met Theosophy and wooed her. In my days of adversity she has never deserted me, but rather has daily become more dear by bringing peace and consolation in her wake. She alone of many friends has stood the trial of adversity.

But now another good ally has come to help me. The great sage Plato remarked, “when men speak ill of thee, live so that no one will be able to believe them.” It may be pride or it may be ambition or love

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that bids me follow that dictate of Plato in the time of depression and in the face of calumny. I do not know which, but it is an ambition to vindicate my honor. We must always remember that our trials are but blessings in disguise.

Now a sage of yesterday gave out the above list of virtues, and by self-examination I have today found that my most pressing needs are to attain the virtues that I mentioned in my second table. It is a very interesting thing to compare these lists with the immortal list of the Great Sage who preached the eightfold Path to the slaughter of desire, some two thousand and five hundred years ago. I will quote from the great poem of Sir Edwin Arnold — *The Light of Asia*:

“The first good level is *Right Doctrine*. Walk
In fear of Dharma, shunning all offense;
In heed of Karma, which doth make man's fate
In lordship over sense.

“The second is *Right Purpose*. Have good-will
To all that lives, letting unkindness die
And greed and wrath; so that your lives be made
Like soft airs passing by.

“The third is *Right Discourse*. Govern the lips
As they were palace-doors, the King within;
Tranquil and fair and courteous be all words
Which from that presence win.

“The fourth is *Right Behavior*. Let each act
Assoil a fault or help a merit grow:
Like threads of silver seen through crystal beads,
Let love through good deeds show.

“Four higher roadways be. Only those feet
May tread them which have done with earthly things,
Right Purity, Right Thought, Right Loneliness,
Right Rapture. . . .”

These rules are laid down for the guidance of the soul. How much nobler their striving than these more modern virtues is obvious at a glance, but do not on that account despise the humbler effort. The grandest bridge must have its lowly approaches. So will not the pursuit of these more humble virtues lead our footsteps at last to the very bridge itself over which we may perchance be led to cross? I most devoutly hope so and think so. Let us pray that in the following of the humbler set of rules a path may be found that will lead gradatim from the lower to the higher and so to the highest of all.

Let me conclude with a few pertinent lines from Herbert's ‘The Temple’:

“Summe up at night what thou hast done by day;
And in the morning what thou hast to do.
Dresse and undresse thy soul; mark the decay

“BORN IN SIN”

And growth of it: if, with thy watch, that too
Be down, then wind up both: since we shall be
Most surely, justly, judged, make thine accounts agree.”

And may I be allowed to end with the little dedicatory prayer that I have copied into my book to use at my nightly hour of meditation and self-analysis: with apologies to our Leader from whose great dedication of the Path I have so obviously borrowed:

O my Divinity! Thou who art One with Him, who said that He was the Way, the Truth, and the Light; shed Thou Thy Light upon my darkness and illumine the path at my feet, that I may follow in His Way and that each step may bring me nearer to Thy perfect Truth, the merging of myself in Thee, which alone can awaken me to a fuller helpfulness to my fellow-travelers along the Path.

“BORN IN SIN”

H. T. E.



It is reported that the prelates of the Church of England, meeting for prayerbook-revision, have dropped from the baptismal service the words: “All men are conceived and born in sin.”

At the moment we lack information as to the grounds on which this step was decided on; but it is evident that the words had been found objectionable and no longer adapted to the ideas of churchmen. They imply that a hopeless curse lies on all who do not avail themselves of the remedy which the church provides; and thus they condemn a majority even of nominal Christians, to say nothing of other people.

Under these words is concealed a truth in perverted form. Man being an intelligent being, endowed with the powers of introspection and choice, is open to error through the alliance of his will with his carnal passions. Thus, in the sense of being born into a fleshly body, he may be said to be ‘born in sin.’ But it is equally true that he has the power of allying his will with his spiritual nature; and so it would be equally true to say that he is ‘born in light.’

What is especially needed today is to emphasize this divine side of human nature, and to restore to man his lost confidence in the divine side of his nature. The unfortunate corollary to being told he is born in sin is that he becomes rebellious and seeks support in self-will and


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pride. But personal pride and personal abasement alike are aspects of the lower side of his nature. To bring out the higher side of his nature, he must seek to express himself through impersonal motives and actions, regarding as sinful that only which shuts him out from participation in the common life and which tends to erect a separate personality.

Baptism is a sacrament; and, as such, is "the outward and visible sign of an inward and spiritual grace." How often is the sign paramount and the grace lacking, and was there not a second baptism, by fire?

"HUMAN ANCESTRY" THEOSOPHICALLY CONSIDERED

C. J. RYAN

N every hand we observe evidences of the changing attitude of many advanced thinkers towards the interpretation of the discoveries of science; they are moving consciously or otherwise towards Theosophy. H. P. Blavatsky's self-sacrificing work was not in vain, though her life was made a martyrdom through the slanders and misrepresentations of the self-opinionated and prejudiced minds of her age; the very persons — so-called leaders of thought — who should have been the first to welcome her profound teachings were among the worst persecutors and showed the least comprehension of the treasure placed before them.

Today, fortunately, a great many of the new generation are not only free from religious bigotry but are also doubtful about the infallibility of materialistic science, so that many of the great fundamental conceptions of antiquity brought down to us without distortion by the Sages of the East have a better chance of a respectful hearing, and are entering into a wider general atmosphere in the West.

The idea of Reincarnation, which was ridiculed and condemned so ignorantly and flippantly in the seventies of the last century that H. P. Blavatsky did not find it feasible more than to hint at this master-key to human life in her first book, *Isis Unveiled*, has now become thoroughly familiar to the Western peoples, and is accepted by many of the most prominent writers and thinkers of the day, men who are creating the most promising thought-atmosphere of the near future.

A recent instance of what is in the air is seen in a series of essays

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by an anonymous author republished from the *Statesman*, Calcutta, India, under the title *Human Ancestry*. A consideration of some of the chief points of this fascinating brochure will show how inevitably an open mind like that of this author, ‘M. N. O.,’ well versed in modern science, is compelled to admit that nothing but an interpretation akin to that of H. P. Blavatsky can explain the known facts of life intelligently.

The author never refers to H. P. Blavatsky or Theosophy by name, and evidently takes an independent standpoint, presenting at times new and original arguments in support of what is actually the Theosophical position. Many of his arguments have, of course, appeared in Theosophical literature for many years and have often been presented in this magazine, as they are the natural and logical ones inevitably reached by an intelligent mind acquainted with the ascertained facts but not prejudiced by the weight of alleged ‘authority.’

‘M. N. O.’s’ main purpose is to restore the idea of the dignity of man -- we might say, the essential divinity of man — by showing that we have been led astray by the

“ . . . triple unholy alliance
Of Matter, Mechanics, and Mind,
That pretends with a ruler and compass
To plot out the soul of mankind ” — *Cloudesly Brereton*

and that over-enthusiastic Victorian scientists were quite in error when they assumed that they had found the key to knowledge after their half-century’s plunge into Biology, Religion, Language, the Origin of Species, etc., in the light of materialistic Evolution. He says:

“In fine, we plead for a truer recognition of man’s dignity, a less barbaric, less parochial conception of human evolution. The divine rulers who instructed their pupils in the ideals of religion and the laws of morality, and taught them to use articulate speech, to tame the fire-fiend, and to till the ground, were inspired by a far loftier genius than the disciples of a science which has brought their civilization to the brink of ruin. Man’s destinies depend on his thoughts and feelings, and it is to them who taught him to think and feel aright that he owes his pre-eminence in Nature. The fact should chasten our self-complacency and restore our reverence for the past.”

This is entirely Theosophical, and contrasts nobly with the false theory that man has attained supremacy by winning in a bloody struggle for existence with ‘the other animals’ through the development of brain-mind cunning as the result of the physical characteristics of the vertical position (leaving the hands free) and the opposable thumb! This crude theory makes mind, and all it implies in its advancement, the by-product of chance and matter!

‘M. N. O.’ boldly challenges the belief that man is a mere descendant from some ape or ape-like animal ancestor, the result of the

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action of ordinary biological laws. He rightly claims that man possesses a *transcendental nature of some specific kind*. Man's superiority to the brute is evidenced by cultural testimony grouped under several heads. In harmony with the teachings of the Eastern Wisdom 'M. N. O.' speaks of the possibility (which even a few daring scientists are tentatively suggesting) that "man is not the descendant but the parent of the ape, by some monstrous intercourse," and makes the highly significant remark:

"The very idea of evolution is teleological, while as for human origins, to what does man owe his supremacy if not to mental causes? There is an alternative theory of his parentage that has not yet suggested itself to the scientific brain. *Anthropoid means like a man, not like an ape; may not humanity have descended from a different kind of man?* The hypothesis at least deserves examination." (Italics ours)

This is, of course, the real explanation of the great problem; modern man, 'Fifth Race Humanity' according to the ancient Theosophical teachings, with its million-year or more complexities of barbarisms and civilizations, arose as the successor of the 'Fourth,' an earlier great race, comprehending many sub-races and nations of another order, though perfectly human. So-called 'primitive' Stone-Age Man has always existed in some part of the world, *as he does today* even in close proximity to our highest civilization; to find the true 'primitive man' we must look back to periods even earlier than the beginning of the Tertiary Age of Mammals, periods in which science has not yet made the startling discoveries which await our descendants.*

In his successful effort to show that man has a transcendental nature — we may as well say a Spiritual Ego — and is not merely a more advanced animal with a higher mentality, 'M. N. O.' shows how unsatisfactory it is to depend slavishly on the evidences presented by the flint implements and the few bones and teeth so far discovered. These things are open to complete misrepresentation, even by those who study them in the best of faith. On the other hand, he claims that arguments based on the great facts of human culture are far more valuable and reliable. The possession of certain essentially human attributes of culture are not explained by a mere increase or intensification of the modicum

*On page 22, 'M. N. O.' speaking of the antiquity of man as far as accepted by science, says: "All this is not only guess-work, but guess-work biased by the besetting determination of scientific men to restrict the antiquity of man within the lowest possible limits — a survival apparently of Bishop Usher's influence. The estimates, therefore, are minimal, nor can anything but prejudice be alleged against their extension. There is no reason why the four stocks should not have been differentiated in the Eocene Age, when form was capable of easy variation. The variability itself precludes all hope of discovering fossil bones belonging to that era, for plasticity implies a highly perishable skeleton, such as could not be expected to endure for more than a few hundred years."

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of mind found in the lower animals. Certain human actions betray a different kind of intelligence, not merely an extension of intelligence.

The author has struck a fundamental Theosophical principle in declaring that man, as apart from the rest of animate Nature, has attained his position by obeying some mysterious inner prompting, by cultivating his higher faculties at the expense of the lower.

“Religion, therefore, is the active principle in our evolution, both individual and racial, and all our discoveries, inventions, and triumphs over Nature must be traced to its inspiration. Man has religion and rules the world; the ape has it not and can hardly maintain himself in his degradation. . . . A million years ago, as now, he advanced in just such measure as he obeyed his conscience. If so, natural selection, beneficial variations, survival of the fittest, and suchlike accessories had as little to do with human evolution as Napoleon’s epaulettes with his military genius, and we must again conclude that Homosimius [Ape-ancestor] is a figment.”

This ‘conscience,’ according to Theosophy, is the voice of the Higher Self, the real man, trying to penetrate the veil which so largely frustrates its efforts. ‘M. N. O.’ recognises that, if morality is a mundane growth, the origin of religion cannot be discovered on earth; and morality alone cannot prevail against the tremendous force of the selfish impulses; at best it would keep man in a stationary condition in the way instinct does for the animals.

“Morality affords no incentive to progress, no hopes, no ambitions, no ideals, and man therefore would not be man were he not actuated by the mighty driving force of religion.”

This is excellent, when we realize that man is not ‘born in sin’ but partakes of the divine nature, was made ‘in the image of God,’ and that the mighty driving force of religion is *within himself* however much it may be temporarily obscured.

‘M. N. O.’ uses his cudgel delightfully in whacking the materialistic school which has so ‘scientifically’ tried to prove the pessimistic doctrine that all forms of religion are derived from ages of vulgar charlatanry and ‘medicine-man’ imposture. For such fraud to have endured so long and to have blossomed into the ‘flowers of truth and purity’ would be a real miracle!

“But these inquirers dwell in a world where men gather grapes of thorns and figs of thistles . . . they regard idealism as proper to the ape, metaphysics as natural to the savage brain, chastity as the sublimation of promiscuity, altruism as the fruit of greedy selfishness; and forthwith declare the Universe unintelligible. It has not yet occurred to them that the difficulty may lie in their own assumptions, and like the anthropologist they have yet to appreciate the complexity of their own problems. Nature loves to hide, said the ancients,—*latet omne verum*, truth lies concealed at the bottom of the well. In simpler language, the obvious is never the true, and if the ancient maxim were inscribed upon the walls of all our classrooms, the world would be spared much infructuous speculation.”

In pursuing his argument that ‘man is a psychic being and not a

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biped mammal,' 'M. N. O.' does not neglect the many strong arguments that can be advanced from a geological and biological standpoint — arguments that are being recognised more widely even by scientists every year; but he especially accentuates the cultural arguments. This is very delightful and quite unusual.

The first point he makes is that the *unknown* race ancestral to man as we know him — absolutely unknown to science, as is now fully admitted — must have been extremely vigorous, highly intelligent, and uniquely adaptable to varied conditions. The various offshoots, such as the Neanderthal race, the Piltdown race, the Pithecanthropus Man, human degenerates, and the early true Apes, Dryopithecus, etc., as well as some lingering human decadents such as the just-extinct Tasmanians, did not belong to the robust stock of the most remote ancestral age but were failures weeded out by natural law. None of these are claimed by science to be ancestors of modern man, or even of the wonderful Cro-Magnon race whose development was as high as our own, though they lived in the Old Stone-Age, perhaps 30,000 years ago or much more.

'M. N. O.,' from his original standpoint, criticizes the ordinary theory that makes an 'Ape-Man,' or a 'Ground-Ape' — the hypothetical biological ancestor, a feeble creature — start from some favored region in Central Asia and rapidly spread all over the world, even into desolate regions of ice and snow, lonely islands, hot steaming forests, and remain there.

"But how did they accomplish these extraordinary journeys? How did a set of infra-savages make their way from Mesopotamia to Greenland, Siberia, Alaska, Central Africa, the Fiji Islands, Tierra del Fuego, the Andamans, Japan? Like the apes . . . the savage does not wander but abides always by his familiar home, amid the conditions to which he is accustomed. He dares not wander, for like the apes again, transportation to a different, even a better, environment is quickly fatal to him. (*Descent of Man*, p. 284 f. Changed conditions of life, says Darwin, seem to be the most potent of all causes of extinction.)"

The answer, he claims, is uncontrovertible: the 'ape-man' did nothing of the kind; the original ancestral human race must have been widely extended over the earth before present geographical conditions came into being, at the age when Madagascar, the Pacific archipelagos, Australia, and South America, formed part of one great continent. And that was a very long time ago, in the Early Tertiary, a good deal earlier than the supposed time of the hypothetical 'ground-ape' of Central Asia.

'M. N. O.' discusses the difficulties in explaining the changes from fruit-eating to meat-eating, and the place of agriculture; he finds the revolutions in dietary, which are so baffling to the materialistic Evolutionists, quite natural when intelligent, reasoning man is allowed to have lived at least as far back as the early Tertiary. Agriculture is a

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natural development from fruit-eating, but nothing but a failure of crops could force the change-over to flesh-eating.

“Deprived of his fruits and grain-crops by the cataclysms of the Miocene and the onset of the Glacial Ages . . . there was no alternative but to eat anything edible. . . . The pastoral habit followed in due course, but nowhere was the art of tillage wholly forgotten. . . .”

The widespread traditions of the Deluge represent these cataclysms during which the Atlantean lands mostly perished, and, as the Book of *Genesis*, (derived from the early Mesopotamian semi-esoteric records) shows us, man became carnivorous after being driven from the ‘Garden of Eden.’

The conquest of fire is another cultural factor which the author uses as a most important argument against the ape-ancestry theory. Nothing is so dreaded by animals as fire, yet the nascent ‘ape-man’ must have conquered his innate instinctive terror of fire by a tremendous exertion of courage under the pressure of dire necessity, before he could have made it serve him. Yet, if the ‘Ground-Ape’ turned into man, as we are told, in a land of plenty with a warm climate, what reason had he to tame the fiery monster? Why should he think of doing so?

Then there is the utterly bewildering problem of language. According to the materialist, language must have developed from animal grunts and cries, the most primitive being the simplest; and of course the lowest savages of our time should possess only the crudest and most elementary means of expression.

But the facts are otherwise; instead of the roots which are the raw materials of language being simple ideas of *particular* things, they express *general* and *abstract* ideas, not to be expected from the primeval ape-man with a very poorly-developed apology for a mind. The further languages are traced the more complicated and diversified they become, and in modern times, many of the lowest savages, such as the Arunta, use an elaborate grammar with complicated and flexible forms suitable for abstract thought. The highly cultivated Chinese, on the contrary, have a far simpler idiom.*

Another difficulty pointed out by ‘M. N. O.’ is, that if humanity learned to speak before its dispersion from its primeval home in central Asia not so long ago, how is it that there are more than *two hundred separate linguistic stocks* (not dialects of the same stock) entirely different

*Speaking of the African Bantu negroes. Dr. Clement Scott and Dr. Appleyard, two of the leading authorities on African languages, say: “The Bantu language has the *fullest expression of the abstract* one has met with; broad and delicate in its conception, essentially *suaviter in modo, fortiter in re!*” and: “Bantu is highly systematic and *truly philosophical.*”

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in structure and which cannot by a stretch of imagination have been derived from the same parent!

To answer these cultural problems properly we have to turn to the Wisdom of the East, and study the hints given in the teachings brought over by H. P. Blavatsky, the Messenger of Those who have preserved the records throughout the ages. 'M. N. O.' puts the case excellently against the limited views of the materialist Evolutionists, and makes many valuable arguments in favor of the spiritual or 'transcendental' nature of man, but the Theosophic reader will easily see that a well-informed student of Theosophy — with the keys to man's real nature given by his studies — can penetrate far more deeply into the questions involved.

'M. N. O.' does not explicitly refer to Reincarnation, but fully accepts the law of human progress, which, we should say, is difficult to comprehend without accepting the idea of a human soul progressing to higher degrees by reincarnating in more and more advanced forms, according to its needs and possibilities, and, as he says, advancing through the only valid method of progress — the response to the *inner urge* toward higher ideals to be realized by *effort*.

'M. N. O.' makes some highly valuable suggestions in regard to the value of prehistoric stone tools as evidence of the degree of civilization attained by our remote ancestors. Science declares that these simple implements show that the mental and spiritual state of mankind must have been equally primitive, and that anything approaching high cultivation was impossible. 'M. N. O.' dexterously counters the whole argument by demanding what is the true test of civilization. Is there no better kind of civilization than ours, 'the product of matter and mathematics,' greatly intent upon extending facilities for capturing foreign markets, making poison gas and war-ships, and so forth? Is it not possible that the great spiritual Teachers of all ages may have been right in setting before the world a very different type of culture in which plain living and high thinking would be esteemed before material power and the merely clever exploitation of natural forces?

The great Teachers have all agreed in declaring that nothing but living in accordance with the spirit of universal brotherhood — summarized for Christians in part of the Sermon on the Mount — can lead to a higher humanity; their maxims are not airy sentimentalities, they are scientific instructions to the Path. To quote our author again:

"Modern civilization fails to comply with those ideals in almost every particular . . . and the nations that reject them cannot long survive. Now man has maintained himself on earth for many hundred thousand years, and the fact is proof presumptive that in his

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earlier days he trod some less perilous path. The inference is confirmed by the fact that war, science, and commerce, the three distinctive marks of modern culture, are of relatively recent origin. . . .

“It will only remain to inquire what type of culture was advocated not by Christ alone but by all the founders of the world-religions; and it will then appear whether civilizations of that type were such as to leave behind them any material relics by which they could now be recognised. . . .

“Civilization as now understood among the most civilized nations has ceased to bear any relation to its parent religion, and the world looks forward with fear and trembling to its destruction.”

The “less perilous path” spoken of by our author is, of course, the Path traced by those who follow the behests of the higher nature, the civilization of the mind rather than that of the body. He shows that the origin of the religious spirit is quite unknown, but must be traced back to the earliest stages of man as man, and cannot be explained at all except upon the principle of instruction by Divine Teachers who lighted the spark in the hearts of the earliest peoples. That it has been degraded, materialized, almost extinguished at times and in degenerating races, is apparent, but to fancy that by a study of the supposedly crude beliefs of present-day savages we shall discover the level of thought of early man before our civilizations existed, is a serious mistake, as he shows, and as it has been fully explained by H. P. Blavatsky in her classical Theosophical works.

The backward races of today possess ideas far in advance of their apparent intelligence, just as many of them possess languages far more complex than those of certain highly civilized peoples. To quote ‘M. N. O.’ again, this time in a sarcastic vein:

“In dealing with the myths of savagery, ethnology has achieved a veritable masterpiece of inductive reasoning. Stupid, bestial, absorbed in the satisfaction of his carnal appetites, the lower savage nevertheless amazes us, writes Lang, by the wealth of his abstract ideas. He can hardly count his own five fingers, but he meditates on the nature of the soul and dreams of emanation, evolution, and reincarnation. His mentality is that of the ape [?], but his beliefs abound in conceptions of the divine Mediator, the world-soul, the creative Word, the second death. It seems incredible that men of science should occupy themselves with these facts and yet remain unconscious of the clamant contrariety between theory and evidence; as who should say, ‘This animal has four limbs, a skull, and a backbone; it is evidently a mollusc!’ But the opinion which held that civilization began five thousand years ago required that the savage should be a near descendant of the ape, so that the notion — rather indeed the self-evident fact — that he had learnt his beliefs from other wiser teachers could never suggest itself to the scientific brain. On this blind abnegation of common sense Comparative Religion has built its confident speculations. . . .”

What we learn by studying the ‘primitive’ myths and speculations of surviving savage or semi-barbaric races is that they all present unmistakable relics of the *one* ancient ‘Wisdom-Religion’ now called Theosophy, sometimes spoken of as the Primeval Revelation, the doctrine to which St. Augustine refers in that most significant passage:

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“That, in our times, is the Christian religion, which to know and to follow is the most sure and certain health. But this name is not that of the thing itself; for the thing itself which is now called the Christian religion was really known to the ancients, nor was wanting at any time from the beginning of the human race until the time when Christ came in the flesh, from whence the true religion, which had previously existed, began to be called Christian.”— *Retractationes*, i, 13

Returning, for a moment, to the difference between a real, spiritual civilization and the material one of modern times, ‘M. N. O.’ advances an idea which is familiar to spiritual minds, and which has often been brought forward in Theosophical writings. May it not be that the noblest thinking and a very high form of culture are quite compatible with a very simple external life? Does the use of stone implements, and a largely nomadic or hunting life, necessarily imply an existence of crude bestiality? Already we have one strong piece of evidence against this conclusion — the wonderful cave-pictures of the Old Stone-Age men in southwestern Europe. A race that could produce such fine works of art under the evidently discouraging conditions of the age, may well demand that we use common sense in sizing up their intelligence and admit their superiority in culture in spite of the fact that they employed stone tools of a rather less finished kind than the later New Stone-Age men *who were totally unable to produce great works of art.*

It is impossible to refrain from one more quotation on this subject because ‘M. N. O.’s’ remarks are so eminently sound and significant:

“The Christ who had not where to lay His head, the Buddha who forsook the palace for the forest, not only stand immeasurably higher than Lucullus feasting in his villa or the profiteer lounging in his motor-car, but belong to a different *kind* of civilization. Given an environment in which the needs of daily life could be satisfied with little expenditure of labor, culture of the loftiest order might be attained by a community ignorant of all material arts and appliances. Men might maintain themselves in such a *milieu* with nothing better to serve their physical wants than leaves and cocoanut-shells, subsisting on fruit, clad in bark, and sheltered beneath trees, yet — were certain indispensable conditions present — wise beyond the deepest wisdom of the Royal Society.

“Judged by any worthy standard, such men would have better right to call themselves civilized than any extant people, nor can we doubt that Christ and Buddha, Plato, Socrates, and Marcus Aurelius, Francis of Assisi and Father Damien, would find themselves far more at home in their society than in modern London or Paris. But such a civilization would leave no material relics behind it, and it would be vain to search its country of domicile for scrapers, celts, and arrow-heads.

“As for the art of writing, not only would the necessary records be few, but the example of Eastern nations proves that the trained memory can dispense with mechanical aid. Nor is the picture altogether fanciful, for we know that the ancient world, which held the art of writing in contempt for many thousand years after it had been invented, was constantly throwing up societies of this very kind; and even in modern times those in whom religion has real driving force continually strive to shape their lives in conformity with this ideal.”

We cannot, of course, go back to times that are past, we have to experience the conditions in which we find ourselves, to move with the

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spirit of the times; but that does not prevent any one carrying on the simple interior life, to remain, in the words of the noble Oriental scripture, the *Bhagavad-Gîtâ*, "not attached to objects of sense," not entangled in the lure of the sensual life, and to remember always that 'the kingdom of heaven is within.'

The foregoing remarks give a very inadequate idea of the wealth of argument and suggestive ideas to be found in *Human Ancestry*, and lack of space quite prohibits notice of several chapters in which the author illustrates the fact that the ancients had an understanding of most of the leading discoveries of modern science, by a large number of instances of their knowledge of astronomy, physics, evolution, meteorology, physiology, etc.

He also considers the evidence for the former existence of lost continents in the Atlantic and Pacific Oceans, coming to the conclusion that there can be no reasonable doubt that Atlantis and Lemuria not only were geographical localities, but were inhabited by cultured races in pre-historic times. It is hoped to refer to this portion of the book on another occasion, as it contains much that is of interest to students of Theosophy.

LIFE

M. MACHELL

SOME find thee but an arid waste of years,
Strewn with the wreckage thine own hand hath made:
Dream-castles fallen, tenantless, decayed,
Faith's sad Nekropolis and Way of Tears.
To some thou art an interim of fears
Stabbing Eternity with sudden blade
Of misery unearned and unrepaid.
Not so, O Life, to me thy self appears.

Thine the bright pathway cycling down the spheres,
That never was not, nor shall cease to be;
Death, but a grove of lovelier mystery,
Where fructify the flowers Life's garden rears;
Man, the creator of his destiny,
With Paradise for conquest — Gods for Peers!

*International Theosophical Headquarters,
Point Loma, California*

NEWS FROM THE ARCHAEOLOGICAL FIELD

OBSERVER



WRITERS in this magazine have frequently suggested that the orthodox scientific belief that the use of iron is a very late introduction and that it was unknown in the so-called Stone Ages, is improbable. It is true that we have found no traces of iron implements or weapons earlier than ancient Egypt, but that does not settle the question. Great interest has been aroused lately by the discovery of a gold-hilted iron or steel dagger in Tutankhamen's tomb, and it has been indiscreetly said that this fixes the date of the beginning of the iron age in Egypt.

Thousands of years before Tutankhamen iron was used in Egypt, for instance in the Third Pyramid in order to clamp the casing-stones of the interior chamber to the walls. A letter is extant from an early Pharaoh asking the King of the Hittites to send him at least one iron sword if he was unable to send a large quantity of iron at that moment.

The explanation given as to the absence of iron among Stone-age remains -- in view of the Theosophical teaching of the enormous antiquity of civilized man -- is that iron, of all metals, is the one that perishes most rapidly, and could not reasonably be looked for in the damp caves, burial-places, or gravel-beds where we find remnants of prehistoric man and his stone tools.

The problem of how certain prehistoric stone-cutting was done or carving made without the use of extremely hard and sharp steel tools, is not easy to answer. Take, for instance, the neatly-bored hole found by Petrie in the casing-stone of the Great Pyramid, bearing a mark showing that it was drilled at a speed which is quite inexplicable to modern drillers.

Then, also, there are the *ahus* in Easter Island; those immense stone platforms, some of them three to five hundred feet long, are solidly built of the hardest basalt. The stones are carefully cut, many with a slight curve above fitting into the hollowness of the upper ones, and are often six to ten feet long. The basalt is so hard that it blunts our hardest steel tools after a very short time, yet the unknown ancient inhabitants of Easter Island, as Dr. Macmillan Brown points out in his *Riddle of the Pacific*, fabricated incredible quantities of these intractable stones in order to build the 260 *ahu* platforms still standing on the miserable little island. He says:

"It is not merely the piecing together of the large and small stones into platforms, some of which are four to five hundred feet long: that would, indeed, take vast masses of

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organized labor. It is the individual labor expended. . . . They are most of them of a vesicular basalt that European masons would find it hard to work even with tools toughened by admixture of the rare metals. There must have been tens of thousands of these adamantine and titanic stones worked into shape on the coasts of the island. . . .”

The *ahus* on Easter Island are far more wonderful than the giant statues in regard to the mystery of the method by which they were made, because the statues are of soft rock easy to carve. It is not impossible that the *ahus* are immensely older than the statues, and represent the work of the extremely ancient inhabitants of the land of which Easter Island is a remnant, while the statues are far more recent — perhaps copies of older ones. The basalt-stones are so hard that they might have been in place for hundreds of thousands of years or more without crumbling, but the statues are made of far more perishable material of a conglomerate nature.

No one can explain with reason how these basalt-stones could be cut and shaped by the few wretched stone tools found on Easter Island. There is a great mystery here. Yet archaeologists are unable to accept the possibility of the knowledge of iron or some other equally hard metal until comparatively lately, and only then in the Old World.

But at last one archaeologist and explorer of long experience has faced the stone- and iron-problem manfully and has been compelled to admit that iron must have been known and used in America many thousand years before the white man came. We refer to Mr. A. Hyatt Verrill of the Museum of the American Indian, Heyes Foundation, New York, who has just spent six months investigating the prehistoric graves, etc., in Panama, in the district lying between the Pacific Coast and the Cordillera.

This region once supported a vast population, a race whose very existence has been entirely lost to knowledge until now. Immense quantities of pieces of pottery, stone implements, and monuments have been found, and, most interesting of all, a large temple with numerous tall columns, mostly fallen or broken. Mr. Verrill says that the amount of labor and ability necessary to shape these columns and convey them from the distant quarry must have been very great; it would require months of labor with our best modern appliances. He concludes that the builders must have had a sublime faith and sincerity in their beliefs to keep them at such a tremendous task.

Many human and animal figures are found in the temple, all carefully carved, “beautifully finished and true to form,” many of them from the hardest kind of rock. The pottery is “marvelous in form, design-coloring, and decoration.” The stone tools found consist almost

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wholly of the rudest chunks of stone hammered roughly into shape and resembling some of the earliest primitive stone implements of the early Palaeolithic in Europe. A comparison of the carefully finished workmanship of the statues with the utterly incompetent and clumsy stone tools found, made Mr. Verrill think very hard indeed, and the conclusion he reached is highly significant. In his own words:

“It seems almost preposterous to believe that a race which had developed stone sculpture to such a high degree should not have equally developed stone implements if, according to the generally accepted theory, the prehistoric artisans depended upon stone tools. To have cut out and sculptured a huge stone block into the form of a human figure of the character found at the temple-site would have required a lifetime. In order to determine what could be done by the use of stone implements, I selected several dozen of the best and, marking a simple design upon one of the softer stone columns, instructed several of the native laborers to chip out the pattern with the stone tools. Although they worked industriously for several days, and wore out most of the tools, they made scarcely any impression on the column. When they had finished, no one ignorant of their labor would have dreamed that there had been any attempt to sculpture the stone.

“I am thoroughly convinced that these people, as well as many other prehistoric races, possessed iron or steel tools, and I do not know of a single argument or fact to disprove this. The fact that no iron or steel tools have been found proves nothing. Iron is the most perishable of metals, and except under the most unusual or peculiar conditions, all traces of small iron or steel tools would disappear completely in a few centuries. No doubt archaeologists will scoff at this theory and pooh-pooh the idea, but scientists have a habit of scoffing at every theory until proof is forthcoming to place them in the wrong. . . .

“Indeed, less than two years ago I was scoffed at for suggesting that an entirely new and unknown culture of great antiquity had existed in Panama, but now we have undeniable proofs of the fact. Moreover, at a depth of five and one half feet below the surface, at the temple-site, among broken pottery and embedded in charcoal, I found a steel or hardened iron implement. The greater part is almost completely destroyed by corrosion, but the chisel-shaped end is in good condition. It is so hard that it is scarcely touched by a file, and will scratch glass, and with such an implement it would be a simple matter to cut and carve the hardest stone.

“No doubt many will discredit this, or will claim that the implement is modern and found its way beneath the surface via some hole or crevice, or will claim that some junk-collecting snake or centipede carried the object to its resting-place in a compact mass of semi-fossilized carbon packed in the midst of broken prehistoric pottery. But how can they explain the evidence of tool-marks on much of the stone-work? Not the irregular indentations which might, and very likely were, made by pecking with a stone hammer, but clearly cut lines and chisel-marks. . . .”

Among the stone sculpture was a large figure of an elephant. Not only was the shape of the animal perfectly elephantine, even including the bending forward of the hind knees, a specially elephantine characteristic, but it had the large leaf-like ears, and was carrying a load on its back. Mr. Verrill says it bore no resemblance to the tapir or any other animal. In view of the new discoveries of elephants at Palenque, referred to in the latter part of this article, there is no reason to doubt that the makers of this carving were perfectly acquainted with the exist-

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ence of elephants. It is another proof of Mr. Verrill's remark about the uncalled-for skepticism of certain scientists in the face of reasonable evidence.

This remarkable civilization of Panama was finally overwhelmed by the earthquakes accompanying a tremendous eruption of the neighboring volcano Guacamayo.

The extreme probability that prehistoric man had the knowledge of iron and all that this conveys, is of great importance to the student who does not believe that We Are The People, and that all the 'primitive' races of former geological ages were barbarous half-apes groveling in their savagery for hundreds of thousands of years while making no progress of any consequence.



FOR many years an unsettled and very warm controversy has raged as to whether Asiatic influence is traceable in America or whether similar ideas have arisen spontaneously and independently in both the Old and the New Worlds. The question seems approaching a settlement, at least in part.

It is well known that in general appearance certain buildings in Maya lands strongly resemble some of the older temples in Java. A few of the Maya colonnaded temples remind us of the solid Egyptian style, and a few of the chief Egyptian symbolic forms, such as the Winged Globe, the Tau (without the handle), have actually been found upon the Central American monuments. It is difficult to imagine how these striking resemblances could have come about without some common origin. But even though we admit an early cultural connexion, it is not easy to trace it, and certain archaeologists who are making very positive claims, not always in harmony with one another, should not fail to remember how quickly the theories of yesteryear are thrown aside when new and *always unexpected* facts come to light.

Egypt may have had a direct connexion with America several thousand years ago, either by the shores of the Pacific or across its waters; or the origin of the mutual similarities may have to be looked for in the lost Atlantean continent as a common center of diffusion of archaic culture; or both explanations may be true.

Whether a direct Pacific connexion between Central America and Egypt ever existed or not, the probability of a former communication between the East Indian and the Maya civilizations has just received strong support by a new discovery by Mr. J. Eric Thompson of a series

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of hitherto unpublished water-color sketches made about ninety years ago by the famous French artist and explorer, Frédéric de Waldeck, who ranks as a most accurate and reliable observer and delineator of what he discovered. These drawings, so long unknown, are now in the Ayer Collection in the Newberry Library, Chicago, and the significant ones were made from sculptures which Waldeck saw in the ruins of Palenque.

For a long time carvings on Central American buildings and drawings on ancient American manuscripts, etc., resembling elephants, have been known and have been the subject of animated controversy, the general opinion being that they were greatly conventionalized representations of the tapir, an animal which slightly resembles the elephant and which is very common in the warmer parts of America. No elephant is known to have existed in America within the last hundred thousand years or perhaps rather less. Before that time several extinct species were very common. Anyway, we have no information that civilized man in America was personally acquainted with the elephant. Dr. R. Munro, in *False Antiquities*, indicates that prehistoric man has left at least one drawing of the elephant. He says (p. 88):

“The ‘Lenape Stone’ found in the neighborhood of Doylestown, Pennsylvania, is four inches in length and one and a half in breadth. It is worked to a smooth surface, one side of which shows the incised outline of an elephant along with some rude geometrical figures and scratchings. Another figure of a mammoth was found on a shell in Delaware, but is considered of no archaeological signification.”

The best authorities in science are still hopelessly divided as to whether man existed in America more than a few thousands of years ago, but the evidence of his great antiquity on this continent is rapidly increasing, though it does not, of course, affect the possibility of many comparatively recent colonizations from the Old World, either by sea across the Atlantic or by the Alaska route.

The Waldeck-sketches from Palenque represent elephants, without the slightest possibility of doubt. One is a front view showing the large ears, the mouth open, and the trunk upraised with the cut-off stumps of the tusks visible. Others are in profile and also show the tusks and characteristic elephant-ears. They bear no resemblance to the tapir with its peculiar snout and small pointed ears. Waldeck’s drawings include copies of excellent carvings of tapirs showing all their characteristics. Dr. G. Elliott Smith, F. R. S., in discussing this matter, says: “Here, then, is decisive evidence that ought to settle the elephant-controversy once for all.”

The Palenque elephants and tapirs are associated with a floral design not at all like the regular Mayan style of grotesque ornament,

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and it is suggested that the whole composition was directly inspired by Chinese motives of the T'ang period, which itself was strongly influenced by Indian art. The Palenque temple was built about the same date as the T'ang Dynasty in China. Dr. Elliott Smith says:

"The influence of India has left its mark upon Chinese Buddhist art, and probably also upon that of the Nara period in Japan. But the great wave of culture that flowed over Eastern Asia and the Malay Archipelago in the eighth century swept out into Oceania also, and was carried to Central America. The Palenque bas-reliefs represent the elephant in association with floral designs suggestive of the T'ang period because they belong to that period and were expressions of the same inspiration."

Another new and significant discovery suggesting the reality of Asiatic influence in Central America consists in three pots from Chiriqui, each representing one of the three Buddhist symbolic monkeys, one with eyes, another with ears, and the third with mouth, stopped, typifying the discretion of the wise. Central American carvings, decorated or modeled pottery, etc., which seem to indicate Asiatic, Chinese, Indian, or Buddhist inspiration, are being found in increasing numbers, and it is difficult to explain them on any basis but a former connexion between the two continents.

Yet how are we to explain the absence of any trace of one of the central features of Buddhist philosophy as shown in art — the Wheel of the Good Law? And how is it that the wave of culture coming from Asia did not introduce the principle of the wheel as a practical utility? This question has been asked many times in relation to the possibility of Asiatic colonizations in fairly recent times, but no satisfactory answer is forthcoming.

According to the records of the Indian Sages, America has always been perfectly well known to certain Asiatics. It was called Pâtâla, the Antipodes; and Arjuna, the disciple of Krishna, is said to have traveled there to seek a wife, Ulûpi (a word significantly reminding us of American forms). This would be about 3000 B. C., a long time before the eighth century A. D. temple of Palenque. The student should read what H. P. Blavatsky says on the subject in her great work, *The Secret Doctrine*, on pages 214, 628, volume II.



IN regard to the possibility of new information of an authentic type coming forward proving that there was a far closer connexion in ancient times between the inhabitants of far-distant parts of the world than has been hitherto suspected, and that we are not the pioneers in trans-Atlantic and trans-Pacific navigation, a singular account has re-

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cently been contributed to the *Spectator* (London) of certain traditions of the New Zealand Maoris collected by Miss E. A. Rout. She says they have records claiming that some of their people circumnavigated the world, *westwards*, passing through Asia, Egypt, and America, on their way; that is to say, they traveled in the opposite direction from the Egyptian *eastward* migration believed in by Dr. Elliot Smith and which has roused such controversy of late. Miss Rout furthermore says:

“I was in Cairo when the Maori Contingent was in Cairo in 1915-1916. Some members of it were greatly excited about the Pyramids, claiming that there were references to them in their sacred legends, and alleging that the blocks were weathered concrete, not quarried slabs.”

It is curious that the word ‘Ra’ signifies the Sun in both Maori and the ancient Egyptian languages; modern researchers are inclining to accept some former connexion between Egypt and the Pacific islanders. It is interesting to note this because when Katherine Tingley, the Leader of the Universal Brotherhood and Theosophical Society, was in New Zealand in 1897, during the first Theosophical Crusade around the world, she stated that it would not be long before a prehistoric connexion between New Zealanders and Egyptians would be demonstrated.

LATE SIR JAMES CARROLL. “GIANT TREE OF THE FOREST”

MESSAGE OF NGATIAPA TRIBE

THE following is a translation of a message that has been sent to Lady Carroll on behalf of the Ngatiapa tribe:

“Salutations in your hour of grief, in which we join with you! Farewell, O sir, to follow the footsteps of the illustrious dead gone before you, to join the multitude in the cold chamber of death! A constellation has gone into space, another star from the firmament of the Maori world has dropped into oblivion. A giant tree of the forest of Tane has fallen, and the sweet singing bird among the tribe among assemblages has flown. The canoe of the tribe has been split in twain, the midpost of the tribal house has split asunder, the sheltering palm of the great and small has fallen, has been swept into the river of sorrow and carried out to sea. Stay, O mother, in thy house of mourning and lament for thy loss! Our elders in lamentation have said: ‘With the weapons of man we have equal opportunities, but with those of the Gods food vanishes and man disappears.’ The Maoris have lost a father, the Dominion a citizen, the Empire a statesman.”

— *Clipped from the Press*

THE GARDEN-CITY

GEORGES BENOIT-LÉVY*

EVERY one engaged in a great work has heard the voice of inspiration. Katherine Tingley once listened to the clamors, to the howlings, to the lamentations, bursting out of the abysses of a big city; she understood the call; nearer and nearer she approached to human distress; and when she had taken the full measure of the social wreck, she found the way out of servitude in founding the Râja-Yoga system of education and in the building of Point Loma. Now the Râja-Yoga system of education is extending through the world, following the steps of the graceful Foundress, and already spreading itself out by the sole impulse of its own virtues.

So it is with the movement of the Garden-Cities. Its cradle was in the slums of a big town. "From complete despair comes hope." From the sick-bed of Job, lying on a manure-pile abandoned by all, came to him the infinite benevolences of the Almighty.

As Katherine Tingley took a part of her inspiration from her work with convicts and human derelicts, so George Cadbury, the English Quaker and cocoa-merchant, came to know of human miseries and wretchedness when preaching in his Sunday-school at Birmingham.

Bournville, the garden-village; Bournville, the garden-factory; Bournville, the happy home of girls and boys, of families young and old; Bournville, the educative center; Bournville, four miles only out of the center of Birmingham, is an outcome of the mission-work of a noble soul in that smoky town.

The garden-village of Bournville is administered on a financial basis. It pays a substantial return on the capital given to a benevolent trust. But all the income must be employed for extending the garden-village or for creating new ones.

And thus it is, that when a company was formed for building a real garden-city, in 1903, and called for subscribers, the Bournville-Village Trust, about ten years old, was amongst the first shareholders.

Amongst them was also the originator of another garden-village,

*Georges Benoit-Lévy, Director of the Garden-City Association of France, is a specialist in the problems pertaining thereto. His books relate his observations as traveler and his own experiences in home- and life-building. These books are *not* in the trade. Among them are *The Garden-City*, and *The Child of the Garden-Cities*.

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the first English one — Mr. William Lever of Port Sunlight, Cheshire, who had the foresight, in 1889, of planning ahead what is now a real sunlight of life, of beauty, of happiness, around the factory of the Sunlight Soap.

Now, George Cadbury, first, and then Viscount Leverhulme, one year apart, have left this earthly world, if, however, it may be written that such men ever depart from us as long as their work or the souvenir of their work remains amongst us.

If not so complete, yet the idea of the garden-village is familiar in the U. S. A. But to cite one is not enough, for the whole list of them should be cited in order to do justice to all. I might, later on, give the impressions of a foreigner on America's garden-towns. But we are now speaking only of European grounds.

The garden-village presents this difference from an ordinary industrial village: the whole thing is planned not only for convenience but for beauty, not only for housing but for educating, not only for keeping but for uplifting. On those lines, the 'Mines of Dourges Company' started the building of delightful garden-villages for its miners, before the war. Since 1918 the 'Anzin Mines Company' has built garden-villages of 7,800 houses. The 'Bethune Mines Company' has also built garden-villages including many houses. Of course, all these garden-villages are equipped with all modern comforts and with the requirements of learning and of social life.

Here again it may be interesting to state that the greatest improvement in the benefits of the every-day life of the people took birth, as in England, where their existence was the hardest, in the 'black country' — the coal-mines. The white and sunny garden-villages of France, the best of them, are also in the mining area; with one exception, which is the lovely garden-village of Le Trait, built along the Seine, by a ship-building company. The main features of Le Trait are the beautiful gardens, the libraries, and the educative work there done.

However, the garden-villages of France and of England are no more real garden-cities than those of America. The garden-village meets special needs, solves certain local problems, but it is not an answer to the ever-increasing danger of the excessive concentration of the race in urban areas at the cost of abandonment of the country. It is not an answer to the ever unquenchable call to Nature for harmony, for beauty, for education, which can only be found in communities where God's best gifts are to be found and reached by every one of us. Or, more exactly, it is an exceptional answer. So, not quite in 'the madding crowd,' nor entirely in the wilderness, are the cities of our dreams.

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A SUMMARY OF THE GARDEN-CITY

THIS is how I put the idea before the I. L. B. of the League of Nations and how I shall present it to the pathfinders with the kind permission of the I. L. B. Bulletin:

HAPPINESS IN THE HOME

Social and international peace depends primarily upon happiness in the home, and this is the fundamental idea in the preamble to the Statutes of the International Labor Bureau. If it be supposed that in each nation the population is properly divided up into communities in which every one enjoys ideal conditions of housing, work, and spare time, human relations would cease to be antagonistic in tendency and would develop on the lines of co-operation.

Thus, the garden-city is not merely a solution of the housing question — the precise terms of which have been defined by the International Labor Office,— but an essential part of any scheme for the improvement of the conditions of life.

The garden-city is a town in the country constructed on a definite and reasoned plan. It combines the advantages of the town and the country, without their respective inconveniences.

ENGLISH GARDEN-CITIES

The only two garden-cities which exist in the world are in England, namely those at Letchworth and at Welwyn. Letchworth, which is the older of the two, consists of 1900 hectares, about 60 kilometers north of London. The ground was bought twenty years ago by a limited liability company with a capital of Frs. 7,500,000. In the middle of the settlement there are 500 hectares, constituting the urban portion of the garden city. There are dwelling-houses, shops, pleasure-parks, sports grounds and model smokeless factories connected by rail with the main line of railway. Around the garden-city are 1,000 hectares of open land.

To avoid over-population and speculation, a limit is placed on the number of inhabitants per house and per hectare. There is also a limitation on the total number of inhabitants. There is a regular system for the return of surplus values to the community. The general level of the public services of the town is excellent.

The result of this system is the smallest general and infant mortality in the world, perfect intellectual and moral conditions, work near the place of dwelling under the best possible conditions, and employment of spare time in gardening or other healthy occupations, or in general

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and technical education. Before the creation of garden-cities there were two alternatives before a manufacturer who wished to leave town: either to set up his factory in the suburbs, where there were the same inconveniences of over-population, and defective housing for workers, together with a constant increase in the price of land; or else to choose a site in the middle of the country where the land was cheap and where there were no means of communication, no houses, and no possibility of attracting workers by any system of organized social life.

THE 'LINEAR CITY'

The garden-city is not the only solution of these problems. A considerable part of the question is what may be called the problem of 'spreading out the people'. Such spreading out may be effected among other ways by what may be called the 'linear city', recommended by Don Arturo Soria, and carried into practice just outside Madrid since 1894.

The 'linear city' is a town of undefined length, which does not develop round a single point as do the cities that spread out round a center, such as certain of the old capitals of Europe, but down a single long road, with trees and gardens, served by tramways belonging to the city company. The town is thus spacious and safe for pedestrians, and this solves one of the chief problems of a great city, namely the problem of locomotion.

The framework of the town is based on avenues and parks of between 50 and 100 square meters, to which lead secondary roads 20 to 40 meters wide and 200 meters long. Surrounding the town are woods and other parks, and further afield are the industrial undertakings, which are attached to the main line of railway.

The economic conditions of such a town are well-nigh superior to those of the garden-city, and its possibilities are infinite both in Europe and in new countries. It would be easy to imagine a linear city between Brussels and Antwerp, between Stockholm and Göteborg, and in several places in France. Such cities might be for example placed along those picturesque canals which run through the mild and temperate regions of China; they might be placed in the gloomy and unproductive steppes of Russia along the Moscow-Vladivostok line; in the wonderful country of Ceylon or Malacca; in the solitudes of Canada and in a great many of the British colonies.

GARDEN-TOWNS OF SMALL VILLAGES

The garden-city may be organized in small village-groups, *e. g.*, groups of 5,000 to 10,000 inhabitants, equipped with all modern com-

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forts while living close to nature, *i. e.*, musicians in one group, men of letters in another, blacksmiths in another, and so on. Or there can be a mixture of all classes according to convenience. At given places — on the banks of the river for instance — can be placed the large-scale industries, the universities, secondary schools, museums, theaters, shops, etc., and the whole will be linked up by direct communications, roads, railways, moving platforms, etc. Thus the garden-city gives the advantages of the old pastoral life side by side with all the resources of civilization. Certain authors (*e. g.*, Unwin in Great Britain, Jaussely in France, and Whitten in America) recommend the putting into practice of this system in garden-cities surrounding existing cities.*

These are anticipations; the realization of which is not so far off, as may be proved by the documents collected by the French Garden-Cities Association.

To be sure, garden-cities bring to your mind delightful visions of lovely houses standing in cool, green gardens, filled with blushing flowers and delicious fruits, workshops which are palaces of labor, playgrounds ringing with the joyful cries of children. But are these all? Are these the only benefits of living in perfectly planned and beautifully built garden-cities? Are the garden-citizens better men and women? Are they uplifted to a higher plane of service and efficiency? Have they strengthened their characters, softened their hearts, ennobled their souls? Do they have, as at Point Loma, the endeavor to “establish the perfect balance of all the faculties, physical, mental, moral, and spiritual”?

Garden-cities are not, unfortunately, big villages of saints. You find there every kind of prejudices and selfishness. Purity of mind does not spring like the water from the rock at the spell of the wand of Moses in the desert; it grows only by cultivation, by education, *by invitation*. But, with these limitations, it might be said that there is, in garden-cities, a kind of moral ‘mimetism’ which reacts on the individual and induces him to harmonize his behavior with the surroundings. And, on the whole, it may be observed that the moral improvement of the race, the ethics of the people, are clearly apparent in many of the garden-citizens and in most of their children.

Garden-cities are, then, a real and splendid hope in life, and tend towards the exemplification of those words of Ruskin: “If every one of us were living up to a noble ideal, every one of our homes would be a temple in itself.”

*Association of French Garden-Cities — Chairman, Senator Louis Dausset.

“GERMAN COLONIZATION PAST AND FUTURE”

“The Truth about the German Colonies”

G. V. PURUCKER



HIS is a book which has just been issued by George Allen & Unwin, Ltd., London, England, and has been sent to Katherine Tingley, the Editor of THE THEOSOPHICAL PATH, for review.

The writer of the book is Dr. Heinrich Schnee, Late Governor of German East Africa, and author of *German East Africa in the World-War*, *World Policy*, etc.; it carries an Introduction written by William Harbutt Dawson, author of *The German Empire*, *The Evolution of Modern Germany*, *Problems of the Peace*, etc., and comprises 176 pages of matter of which some 40 pages, or nearly one-fourth, are Mr. Dawson's Introduction. It carries also 24 illustrations of topical scenes in Africa and Samoa.

One hardly knows what to say about a book like this. It is not a 'war-book' in any sense of the word; nor is it in the least degree a 'political' effort. It is a calm and thoroughly dispassionate review of German colonization-efforts, particularly during the two decades of years just preceding the war, written by a man who himself had held high posts in the German Colonies and in the Imperial German Colonial Offices at home in Berlin. It contains historical retrospects connected with the peaceful acquirement by the German nation of their colonies; connected with the amazing development that those colonies underwent under German management before the war deprived the German people of their greatest fields of raw materials; it touches briefly but feelingly upon the astonishing work of civilization achieved by those devoted German pioneers among the blacks of Africa, and in Samoa and in German New Guinea and the German South Sea Islands; it gives manly recognition of similar work done among the backward peoples of the earth by the other great colonizing nations, especially by the better part of British colonization; and, finally, it discusses impartially and with simply unanswerable logic and data the future of the natives inhabiting the broad-sweeping empires which formerly comprised the German Colonies, and the deplorable condition that those peoples are now in and suffer from under the so-called 'Mandate-Rule' imposed upon them, irrespective of their own wishes, by the 'Treaty' of Versailles.

Dr. Schnee pleads eloquently for a return to the German nation

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of the Colonies so unjustly taken from them by the conditions of Peace imposed upon a disarmed people in direct contravention of solemn engagements and promises made to that people by the spokesmen of the Allied and Associated Powers, and particularly by President Wilson in his now famous ‘Fourteen Points’ speech in Congress of January 8, 1918, and reaffirmed and elaborated in his supplementary ‘Five Points’ Address of September 27th following; and in these respects Dr. Schnee carries all before him; because by the formal acceptance of these conditions by the Imperial German Government and by the equally formal stipulations and pledges of the Allied Powers, an international contract had been established in which the good faith and respective national honor of the contracting parties was indissolubly involved on both sides.

From here on, this remarkable book does not make pleasant reading. As the writer shows in his unemotional and dispassionate style, acknowledging German mistakes in the earliest years of colonization when lessons were learned in that work by the youngest of the great colonizing Powers, equal if not even greater and graver mistakes had been committed by the older colonizing Powers in *their* days of learning; but he points with justifiable pride to the extraordinary progress made in the German Colonies in civilizing the natives, to their contentment and advancement in the various arts of life under that rule; and he quotes with equally justifiable pride from the numbers of writers of other colonizing nations who had written at different times, mostly from British Colonial officers and travelers, in terms of high commendation of the amazing progress made under German rule by both the natives and their lands. These writers had seen and studied that rule and its results for years preceding the war and up to the outbreak of hostilities between the European peoples, and their general verdict alone, as the writer quotes it, is a crushing rejoinder to the generally prevailing opinion, due to war-time propaganda, that the German Government or people, or both, were constitutionally incapable of understanding backward peoples or of aiding in their moral and physical evolution. The truth seems to be singularly the opposite to that idea, all testimony running strongly in the other direction.

Dr. Schnee writes convincingly of the grave spiritual and psychological error committed by some of the nations involved in the recent war in bringing into the arena of that terrible struggle between white men armies of their colored subjects; for, as he points out, where the white man was once respected and looked up to, as a superior in civilizing agencies, the colored peoples now have lost that feeling either entirely or in large part, believing that they are more needed by the white man than

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they themselves need him; and that a very sure possibility of present contempt for the white man, and of widespread insurrection against his over-rule in time to come — and this precisely in the Colonies of those peoples who used colored troops and who systematically militarize them for wars wherever the ruling country might need them — is already an outstanding problem with which Colonial Administrators everywhere now have to deal as a grave menace to Colonial peace and prosperity.

Space allows no longer review of this book to be given here. Besides the remarkable Introduction by Mr. Dawson — one of the finest examples of the spirit of 'fair-play' and justice on which Englishmen and Britishers generally are said to pride themselves — the book holds nine chapters, of which we are content to give here merely the titles: "How the German Colonies were Seized"; "The Myth of German 'Colonial Guilt'"; "The Alleged Militarism in the German Colonies"; "The Allied Powers and their 'Sacred Trust'"; "The Treatment of the Natives"; "The Question of Slavery and Forced Labor"; "German Rule and Mandate-Rule Compared"; "What the Natives Really Want"; "The Future — The Way of Peace."

From the Biographical Note appended by Mr. Dawson to the book, we learn that Dr. Schnee has been a noteworthy writer on various Colonial subjects; and that in 1925 he was elected Senator of the German Academy in Munich; also that his home is in Berlin-Charlottenburg.

PRACTICAL THEOSOPHY FROM THE VIEWPOINT OF A STUDENT

SIDNEY HAMILTON



THE subject, Practical Theosophy, implies a doubt in some minds that Theosophy is practical. It must be my effort, therefore, to make it clear that Theosophy is essentially practical. The word 'practical' has been applied for so long a time to the merely material expressions of man's life, that to use it in some very different connexion might arouse disagreement at first. An instance or two of my meaning, however, will prove the contrary.

The guidance and control of an ocean-liner, for instance, is a practical man's job; but he can do this only through his knowledge of purely theoretic lines; lines, however, which are fundamental to the laws of navigation. If we stop to think we shall see that all of our 'prac-

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tical jobs' are based, just as in this instance, upon unseen laws and forces. The food we eat is material, but it is the unseen life in the food that we make use of in our bodies. The unseen ether holds sounds which would be forever unheard by us if it were not for the practical use of the radio and wireless receiving-instruments. The sounds are caught again from this unseen container.

The heat- and light-rays from the sun are immaterial things to us, yet they support all existing life on earth. The sun has always been where it is, shedding its light and heat into space. Electric and other forces have been always coming to us from it, but man has as yet put only very little of these unseen forces to practical use. One knows that in far antiquity, man was using these energies more than we can dream of doing nowadays, as many discoveries tend to prove.

As all the real practical issues of material existence are based on the application of powerful and invisible forces, so the much greater issues of the moral life of man and his soul-life are based on influences much more subtil and effective than those behind the gross material world. The essential divinity, the Soul in man, is the unseen power behind his life. The knowledge of this power, and of how to bring it into practical expression, Theosophy gives to man. It has always been his, but like the sun or the ocean of ether, it is waiting for man to open it up, to discover what is there.

The study of Theosophy will show any one that he is more than just his body. It is because of living and feeling entirely in his body and lower passions, that man commits the crimes we are so familiar with to-day, crimes that make us wonder whither humanity is drifting. We see every day the results of the animal nature of man running wild. Nothing, social position nor wealth, can stem the tide of crime till something more than man's animal impulses rules his life. Families are broken up, individual lives are wrecked. What, then, could be more practical than the application of a knowledge that will ultimately stem this tide of disintegration? The knowledge that will do this is Theosophy.

Theosophy gives an adequate and satisfying answer to any question or problem that weighs upon the mind or heart. If any one doubts this, let him study and find out for himself. This effort will be not only of great benefit to himself, but for the State as well, for then he will never sanction such a law as that legalizing capital punishment, a law which shows complete ignorance of how to deal with the problem.

It would be a mistake to think, however, that the Theosophist has no problems to solve in himself. He has as many as any one else,

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but he knows where to turn in order to try to solve them. His lower nature is ready for a fight too, when attacked; but herein there is an incentive to put up a brave fight against himself, and win. Once one has decided to direct his life from impulses other than those of his lower nature and its body, his steps are directed on a worth-while path, a path which once he has glimpsed it, he never fully turns away from again. He may wander for a while on side-tracks, but will be glad when the 'main-road' is seen again.

Then, too, his sincere efforts will be a help to those around him who perhaps fall into side-tracks more often than he does. We help each other in ways we little dream of, in our own efforts at self-conquest, and it is these unseen links that bind humanity in one Brotherhood. It is on this unseen plane that our efforts become of value and support to others.

To be able to arouse even one individual to the realization of the common spiritual origin of man, to make him see that Brotherhood is an actual fact in the soul-life of everyone, so that he will realize that he is a link in an actual brotherhood of humanity, would be of greater practical value in healing the nations' wounds, than any number of peace-treaties.

When our higher nature is neglected, we hardly realize its presence. It has to be nourished, not neglected, just as the body must be nourished in order to keep its health, if it is to be of any practical value to us. The sun is as necessary to the life of the earth, as is the soul to the life of man, for that soul-force sustains him through all pain and sorrow and suffering, with the hope it gives of another chance even though he has to wait a lifetime. It gives him fortitude to endure. It inspires him to acts of heroism that the body would shrink from. In fact, the essential divinity of man shares its origin with the power which lies behind the light of the sun.

Every one of the facts mentioned, are based on a knowledge which Theosophy gives. It explains our everyday existence and therefore is most useful to us. If it is so valuable to us in our everyday life, can one still doubt that it is practical? Theosophy is, in fact, not only the most serious movement of the age, but also the most practical movement.



“THERE must be heroic determination in our hearts for *continuity* of right action.”— *Katherine Tingley*

“TO WORK AT ALL TIMES FOR ETERNAL PEACE”

EMMETT SMALL, JR.

[A Paper read before the William Quan Judge Theosophical Club, meeting of Jan. 21, 1927]

“ ‘What then is the royal talisman, the panacea finally? It is Duty, Selflessness.’ We pledge ourselves to unite in the superb effort of our Theosophical pioneers and to work at all times for eternal peace.”— *The motto of the William Quan Judge Theosophical Club.*



WHAT is beyond turmoil, beyond war, beyond chaos? There is no end, you say, no beginning. Yet in the great spiral of existence what is first and what is last? You cannot conceive of nothing. Beyond the mud is the lotus-bloom; beyond the bloom the seed; beyond the seed? — that which is at the very Heart of your own nature, within yet greater than yourself? Is it not Space? And is not Space, Peace? And is not Peace a “flame-white secret” that lies at the Shrine of the Innermost in all things?

And so despite war, at the Heart of the World is Peace. War is unbalance; Peace is equilibrium. War is insanity; Peace is sanity. The world we live in is composed of millions and millions of individuals. Look into the lives of each one of them! Look into your own selves! Is it a wonder that war is rife? Whatever we see about us is but the manifestation of the eternal struggle waged within our own natures between desire, impulse, sensation, and self-control.

Realizing this, there is only one way in which to look upon war. Ask any man, and if he is a *man* he will say, War is damnable. That is the inevitable answer. And the cure for war? Let him think. Let him free himself of the ghost-thoughts of conventionality. Let him stand naked before the tribunal of his Soul. And let there be Silence. And listening to the Oracle within him, he will interpret: When I have taken the first step towards controlling myself, the possibility of war is lessened; when I shall have conquered myself then war shall cease.

And this too is the inevitable answer. It is the truth; for the Oracle cannot lie. This is the real cause of all war: the failure of the Higher Nature in man to hold in leash at all times the Lower Nature. And every man knows this; but it is only when the soul-light is shining in that they awake to an awareness of it and allow their minds to admit it. Faced with such a serious question, in honor to themselves, they *must* hearken to that so rarely-summoned Judge — the Divinity within, and they *must* realize that war is but on a larger plane the picture of the struggles within themselves.

And before long the realization must come upon them — and

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when it comes it is as a mighty breath of everlasting Spring — that all the conquests of Alexander, of Cyrus or Shalmaneser, Tamerlane, Pizarro, Cortéz, of Caesar or Ptolemy, are nothing compared to the conquest of self. Some there are would say, Are not these great names in the world's history; do not their exploits surely justify war? Never: that is a pitifully limited outlook.

We cannot delve into history in these few lines. Enough that the world as an entity lives its life, must meet the results of its past actions under the Law of Cause and Effect, just as must man as an individual; and also must choose its instruments for working out its Karma from the great mass of Humanity.

One with enough wisdom could explain the cause of all these wars. Nature is always at work and the Great Law is always in force. But that some noble men have been connected with war, in no way lessens its dastardliness. The greater men — and there have been many of them — have never resorted to arms; and I would not mention one for fear of leaving out a hundred of equal importance. But — one hears of the attainment of Buddhahood as the height of spiritual aspiration, not of the attainment of Alexanderhood.

And so the first duty of man is to himself. He can find within himself hordes of barbarians for the hero within him to discipline; New-World countries unending, for the Pizarro and Cortéz within him to subjugate; Persjas a-plenty to conquer and sons of Scythia to aim his arrows at, for the Alexander within him; but ever he must beware the dagger-thrust that felled the Caesar, beware the glitter that glazed the conscience of the Conquistador, beware the snake of ambition that poisoned the youthful Macedonian. Man has enough within himself! In him too, let him remember, is the same spark that fired the Buddha to perfection.

And so I cannot for a moment believe that any man needs or conscientiously asks for proof to show that war is rotten, once he turns his eyes within and becomes alive to his own harboring of God and Devil; for men know the Devil, which is war, must be conquered: there is not a particle of good in him.

There may be and no doubt are many who are fooled into imagining that war is great. But that is just it: they are fooled into it; they are dupes of their own immoderate craving for sensation; they are temporarily insane. And the war-propaganda which fills the air around them excites them

“ like drums in Carnarvon streets
That they use when they want to cheat folk into thinking
That death is a handsome trade ”

“TO WORK AT ALL TIMES FOR ETERNAL PEACE”

and the war-wine rushes to their heads and they are blind to Truth, and in the bloody reign of abomination and lawlessness and strife they hail all that which in their sane moments would send shudder after shudder sickening the imprisoned Soul within.

And they wake up — sometimes — when the horror of war is brought to their door with the loss of brother, husband, or son, or father, or some pitiful maiming of them that makes life a hell and death a craving and a temptation. That brings it home; and they wake up and they will never again speak about the ‘glory of war’.

And yet war is unnecessary — and permanent peace is eventual. But who is going to make this possible? Not Locarno-pacts or League-of-Nation treaties as they now exist; for they lack what is most essential: the unification of every individual in devotion to the principles of universal brotherhood. Those at the helm of affairs now have not got the necessary perspective. It is this nation or that nation, with always some personal gain to be had behind the wave of this suave hand or the seemingly friendly smile of that eye. The Soul of a Nation, the Soul of the World, the Soul of Man — does not count. The foundations on which they build are infirm, and an earthquake shakes the world and knocks them over before they can even fool themselves with the dignity of their structures. Better for them, if build they must, to put up light bamboo shacks like the wise children of Nippon in their country, and have them knocked over: they are not pretentious and do no hurt when they land on your head.

No, it is not to such as these that the world must eventually turn. But it is bodies such as this Club that shall claim their respect and their admiration and to whose hands they will designate their willingness to leave the sad tangle of world affairs. Because this Club, as founded by our Teacher Katherine Tingley, is built on a basis true as steel, because built on the unity of each member’s devotion to the highest principles of life. Each one is individually campaigning the inwardnesses of his own nature, and by this very fact uniting himself closer with his fellows as a body; throwing off the littlenesses of personality and working in harmony for a great cause, the cause of universal brotherhood and universal peace; because believing and knowing that that is the only true basis for progress. Differences of opinion are bound to occur: that is natural nor does it need to interfere with the unity. Rather does it strengthen each one individually and the Body as a whole, so long as every thought, every deed, and every wish or desire is laid as an offering on the Altar; for there all our hands meet.

And so in all seriousness I say that in time to come it is from these ranks and others like these that those must be chosen that shall

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institute the treaties that will prove effective; from these ranks those must be chosen that shall forever work for the abolishment of war. For it is in this body, and in bodies such as this — which under the guidance of our Leader will multiply — the sooner and more rapidly the more loyal and strong we prove ourselves — in bodies such as this that lies the salvation of the world. And that is a big statement and true and something to think on.

But this Theosophical Movement is the most serious movement of the age, and we must remember that we through our karma, through our own efforts, are privileged as a Club and individually to be connected with its great life. Eventually its chain of work will encircle the globe. Every link is important. Having put our trust in the Teacher it is ours to obey. We have our keynotes, the panacea for the abolishment of all war, within and without: our motto — Duty, Selflessness; and we have our pledge, “to work at all times for eternal peace”, and working for that ideal is the most glorious happiness any man can have.

“TRUE GOLD FEARS NO FIRE”

(From the Chinese)

LAFAYETTE PLUMMER

[A Paper read before the William Quan Judge Theosophical Club, Meeting of Feb. 18, 1927]



I WAS feeling rather blue — out of sorts with the world in general. The trouble was that everybody went about selfishly enjoying himself, and I was left alone to get over my worries as best I could. I felt so badly about it that I went to a friend of mine and told him my tale of woe. I had known him for many years, and he seemed to take a particular interest in me, but on this occasion he merely said: “Open the windows that are shutting out the sunlight; a little fresh air will quickly blow the clouds away.”

This seemed rather abstruse; but my friend was well deserving of my confidence in him. He had helped me out of many a difficulty, had helped me to see myself as I was, so to speak. And so, in this instance, I knew that if I went about my affairs, and forgot my worries, the meaning of his words would dawn upon me in time.

Now, this friend of whom I speak was a jeweler. He had set up his establishment a few doors from mine, and some days later he invited me over to see him at work. His workshop was a neat little room with a work-bench in the center, a machine of his own device on the right, and

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a small furnace at the far end. The place was well lighted by a large window on each side of the room.

When he had shown me around, he carefully locked the door (against possible intruders, I supposed), and drew the blinds over the windows. There was an air of expectancy about his proceedings, and I watched him anxiously as he fed great chunks of coal into his hungry furnace. He placed some bars of gold in the crucible, and while they were melting, he busied himself with putting his machine in working order and arranging his tools.

As soon as the gold was melted he threw into the pot a quantity of cleaner — a greasy substance containing certain chemicals,— which set the molten gold in violent agitation, causing it to throw off great quantities of thick black smoke. The room was soon filled, so that I could no longer see the furnace nor the gold. The heat became intense, and when I could stand it no longer, I begged him to open the windows and let in some fresh air. Within a few minutes the room was cleared, and the sunlight streaming in, fell on the gold, and it shone as I have never seen gold shine before.

I saw that he had called me in to teach me a lesson that I needed to learn. I felt great humility and, on expressing my thanks for his kindness, was preparing to leave, when he asked me to stay. He had something interesting to show me.

He raised the heat of the furnace till it glowed red, and applied more cleaner to the gold. Again the smoke rose, but it was dispelled by the fresh breeze blowing in, before it had time to form a cloud and obscure the gold from my sight. When the smoke ceased to rise, and the dross had been skimmed off, my friend made the third and final test. He raised the heat of the furnace until I thought it too would melt, and put in a double dose of cleaner. It had no effect, but rose to the surface to be skimmed off again. My friend merely said: “True gold fears no fire. Look within!”

I gazed into the shining lake of gold. It was a most beautiful sight. Colors played about the surface and shone with dazzling light. As I watched, my friend took from a shelf a small ivory box which, when opened, was seen to contain a large diamond. I have never seen a gem to compare with it for size, purity, and brilliance. It sparkled and flashed with light of its own.

My friend placed it in my hand, bidding me throw it into the gold. When the ripples had subsided the diamond floated in the center of the lake of gold. I watched it, and suddenly it broke in two. Each part then divided, and again and again till there were a myriad of twinkling points.

No longer saw I the surface of the gold, but seemed to look down,

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down, and all around me were these twinkling sparks. And they were all moving. Here and there they whizzed past, and now a comet trailed silver across the sky, and far, far away, great suns glowed, and gave life to solar systems. And as they moved on, wonderful music filled the space around me. And the notes came from the stars themselves as they sped on their appointed courses. It was so wonderful that my head grew giddy. I clutched at flying particles till my senses left me, and I fell on the floor of the workshop.

When I was able to regain my feet, my friend bade me look again into the molten gold. I did so, holding his hand, feeling a sense of security in his grasp. This time, the diamond again floated on the surface of the gold, but around it was a strange design. It was like a seven-pointed star. And all about it were strange symbols and figures.

After a few moments my friend drew the diamond from the golden lake and set it in an ivory slab about six inches on a side. He then poured the gold into a container which formed a part of the machine to the right of the doorway of his workshop. He set this machine in motion and soon had seven fine strands of pure gold. Then with the strands he wove around the diamond on the ivory slab, the same seven-pointed figure I had seen in the crucible. His deft fingers moved rapidly, and it was like a work of magic when he had finished. He placed the whole in my hands, saying: "Take it: a gift from a friend."

When I had recovered from my amazement, I asked him to explain the meaning of the symbols.

He said: "There is little I could tell you, and that would but confirm what you already know. All knowledge comes from within. The universe was brought into being for the evolution of man, and there is nothing to be hidden from him. But we cannot know the universe until we know ourselves. And this knowledge can come only when the nature of man, like the gold in the pot, has become so pure that no trials or adverse circumstances can ruffle it or cause bad thoughts to arise. Then man can see within himself, as you saw in the gold, the workings of the universe, and hear the music which underlies all nature."

He then told me about the Kings of old, great men who understood the ways of Mother Nature and who came to rule and instruct humanity. But now they are obliged to guard these secrets to save men from using them to their own destruction. But they are not lost. Every now and then Messengers from the Gods come to earth to remind men that there is much to know, "for," he told me, "the day will come for humanity when the glory of civilization — true civilization — will exceed that of any in the past; but this can come only through the efforts of man to purify the hidden gold, and learn to know the Higher Self."