

THE THEOSOPHICAL PATH

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“DESIRE wisdom; love all men; do your duty; forget yourself; let each thought and act of your life have for its aim the finding of divine wisdom; strive to apply that wisdom for the good of other men. If you search in every direction, Light must come to you. Seek to find in everything the meaning. Strive to know what they are, by what governed or caused. This is the first step. Live your life with this ever before you. Purify your thought as well as your body. Reason all you can, feel all with your heart you may, and when intellect and heart fail you, seek for something higher. This is the A B C; it is enough for the present.”

— WILLIAM Q. JUDGE

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(Stenographic report of the tenth of a series of Lectures on the above subject. These were delivered at the request of Katherine Tingley the Theosophical Leader and Teacher, in the Temple of Peace, International Theosophical Headquarters, Point Loma, California, at the regular Sunday afternoon services. Others will be printed in THE THEOSOPHICAL PATH in due course. The following Lecture was delivered August 28, 1927, and broadcast, by remote control, through station KFSD San Diego—680-440.9)

FRIENDS: THE beautiful choral number that we have just listened to, 'O Star of Glory,' reminded me of the fact that man in his higher spiritual nature is essentially a star of glory, fallen to earth as it were, fallen into matter, through which, in stages upwards and ever onwards, following an illimitably long past, he is destined again to rise and rejoin those spiritual realms whence he fell, so to say, into this world of matter. This journey is achieved through evolutionary stages, graduating from the less to the more perfect. Perfection, however, in an absolute sense never can be reached, fortunately! There are always stages ahead, nobler highths which man must

climb, and there are no ultimate stopping-places.

What a picture, not only of the past as Theosophy teaches it, but of the future as Theosophy likewise teaches it!—a growth from eternities past and proceeding steadily into the eternities of the future, by slow stages. "Step by step we climb"—a favorite maxim of our present Theosophical Leader and Teacher, Katherine Tingley. She also has told us in the last of her books, *The Travail of the Soul*, that "man is his own history"—a very profound epigram, which covers indeed the entire outline of the evolutionary progress of the human soul.

All things reside in man. He is the epitome of all that is—the

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microcosm or replica, the duplicate, the copy, of the Macrocosm, therefore having everything in him that the Macrocosm has; not necessarily fully developed — on the contrary, many of the higher forces, qualities, potentialities, as yet but very feebly show through the veils which enshroud his higher nature, but nevertheless he possesses all the elements that his Great Mother — the Universe — has, either latent or sleeping, so to say, or expressing themselves through his self-conscious side.

Friends, in continuation of our subject, let me point out first that we have stated that following the very transformist theories of modern science themselves, there cannot be and there is no end-on or serial evolution possible, although that is the claim made. And we have pointed out the reasons why.

First, on account of the discontinuity of the great phyla or the different great groups or stocks of animate entities below man; and no one has ever succeeded in bridging the gaps separating these great groups or phyla. Doubtless there have been in the past intermediate beings, or rather intermediate stages of life between these great groups; but the geologic record, so imperfect, has not yet revealed these so-called intermediate stages to us.

Should they ever be discovered as fossils, they would doubtless be immediately acclaimed with joy by orthodox scientific transformists, as

the long sought for and always missing links; but the Theosophist would have every natural and logical reason to deny this claim, and to point out that these fossils would be in fact nothing more than specimens of specialization of one or more of the great stocks below man; for we already know that all these great stocks have exhibited examples of aberrant evolution or rather of evolutionary specializations.

Thus they would in no sense be *de facto* 'missing links,' but offshoots from one or more of these great stocks below man, which offshoots have followed certain minor lines of progressive variation.

We should be forced to deny that such intermediate stages would be the long sought for but always missing links in the sense called for by the orthodox transformist theories; because we have shown that each of those great phyla or groups or stocks, as we now see each one of such today, is but the point of evolutionary variation which they have reached at the present time, and by no means precluding still greater specializations in variability in the future. To put the matter in a nut-shell, each of these great groups or phyla are simply large evolutionary developments from elementary zoologic roots.

We repeat that of these great groups or phyla or stocks Man is the most primitive, the most ancient, of them all.

We have shown in our past lectures that so far as the alleged and

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supposed derivation of the human stock, of man, from an ape- or monkey-ancestry is concerned, this is impossible; and we place this impossibility of derivation squarely upon the facts or upon the very data which the great biological researchers into Nature's secrets have gathered together, have collected for us; and we have given the proofs of this.

We have shown by these very data, accumulated and brought together for our inspection and study, that because man and the apes and the monkeys all belong to the great group or phylum of the Primates, and because we have also shown upon the very grounds of fact derived from the transformist theories themselves that man could not have been the descendant of the apes and the monkeys; therefore, belonging as man does to that great group as its leader and chief, the ineluctable conclusion is that since man could not have been derived from them, they must have been derived from him — nor do we mean man as he now is, but man as he was in far-past periods of geologic time.

Today, or on next Sunday, we are going to illustrate our thesis at greater length,— today if we have time, on next Sunday if we have not time to do it today. I wish to point out once more, for the purpose of driving it home — for repetition has a great value in the sense that it fixes in the mind necessary ideas in any study — that a great deal of misleading work has been done by

men in the biological field, in the past.

I do not say misleading work deliberately done, but I do repeat that as regards the teachings which I have in mind, they formed a work which was not entirely founded on the facts of Nature, but was indeed founded on an enthusiastic attempt to prove theoretical points which had been elucubrated in the minds of some of these researchers; and in these attempts to prove these different and various theories or hypotheses, the facts of Nature themselves were not infrequently bent and distorted for that purpose.

I do not say that this was done intentionally; I do say that such misleading work has been done, and its results in many cases have diverted our attention from the facts which Nature herself presents to us. We retract not one syllable of this statement, because we believe it to be wholly true; and we found our belief on the history of Science itself, not merely on the work done in Zoology but likewise on that done in its sister science, Botany.

We have said, and we repeat it, that there was no end-on evolution across these various great groups or phyla below man, it being impossible for any evolving line to have proceeded in an evolutionary progress from the protozoa to man in such transverse course, for this would have meant that such strain could have evolved only by leaping great gaps — the great gaps between the phyla as already said.

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We have stated, and we now state it again, that there was no such uniserial or end-on evolution of the human stock through and across the great classes of animate entities beneath the human.

But setting aside that particular and alleged evolutionary pathway of man, which the transformists propose, we likewise affirm none the less that evolution *per se* follows a uniserial, end-on course; that it does in fact proceed by slow stages, but not in the manner supposed: not by leaping the gaps, not transversely across these great phyla; but that each of the processions of animate beings composing these genealogical or biological Trees has pursued its own course of developmental growth from primeval times to the present, each one climbing its own ancestral tree; and we have likewise said that we are going to show how all the mammals in this present great Tidal Wave of Life — or what we Theosophists call a Globe-Round — appeared later than man; and further that all these stocks, not only the vertebrates below the mammalia, but also the invertebrates likewise proceeded from man.

In brief, all the mammalia in this great Tidal Wave of Life or Globe-Round were later than man, and proceeded from him; all the vertebrates below the mammalia and all the invertebrates below the vertebrates likewise proceeded from man, but in the next preceding

great Tidal Wave of Life or Globe-Round.

Now, as you must know, these various gaps or lacunae have formed the main stumbling-blocks for the transformists in their attempt to prove the evolutionary or transformist hypotheses evolved by the various scientific theorists. Every attempt to bridge these gaps by an appeal to Nature's record has broken down of necessity. But fixed ideas die hard; there has been much work, much of it good and brilliant work, in an endeavor to evolve some new hypothesis or speculation, some further explanation, by which the accepted transformist theories of evolution could be proved.

Consequently there has arisen a more modern evolutionary school, which we may call the Saltatory School, the School of evolution by jumps or leaps, so to say, based on the idea that evolution frequently pursues a leaping or jumping course, if we may so express the idea. But no satisfactory explanation has been given of the fact that such sudden and large variations do occur, nor why these leaps or saltatory variations take place. Prominent among the proponents of this particular so-called 'mutationist' school, we may mention two names, that of the Netherlander Hugo de Vries, and that of William Bateson, a British scientist.

These gentlemen have found that certain plants and certain animals do show in their biological his-

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tory wide steps from one stage or variation to another stage or variation, and that these stages in variation are so large and the resultant entity is so specifically different from the step preceding it, that they have called such wide steps mutations. Mutation of course means change, in the sense of variation from the preceding condition; and such mutations do in fact exist.

These so-called mutations are caused by the fact that the evolving entity had accumulated — if we may use such an imperfect expression — a habit or set of habits which remain latent for periods more or less indefinite. Such habits or groups of habits we may call recessive or sleeping or latent; but there they are, and when the environmental circumstances are appropriate for their manifestation, as in all other cases of suddenly appearing variations, out they come, and to all appearances a new species has started its evolutionary course.

Obviously then, the law of evolution by slow and graduating stages, one into the other, has not been in any sense violated, for these habits or groups of habits, or variations, were accumulated and built into the biologic architecture and history of the cell or cellular organism which produced them. Environment provides the path for their manifestation when the barriers hindering their appearance vanish, or are broken down, or for some other reason no longer oppose the out-flowing of the inner forces or force

hitherto asleep or latent or recessive.

Obviously, all evolution is change; but I may here say that we, in common with the Darwinian hypothesis, postulate, asseverate, an evolution by slow and graduating developmental stages. These leaps, or jumps — how are they to be explained? How otherwise than by the fact which we hope to elucidate more fully perhaps this afternoon, in any case on next Sunday, that the drive behind the evolving entity has accumulated evolutionary tendencies or variations which direct it into manifestation of them when the conditions of environment are appropriate and fit for their expression, and we then see what appears to us to be a leap ahead.

The explanation of this fact of wide and sudden variations lies in the nature of the cellular structure in the body of each such evolving entity. I do not see how evolution can ever be understood if we limit our study of it solely to the variable and changing body; because it should be obvious to any reflective mind that the body can express only what is within itself, that is to say, what an appropriate environment allows to come out.

We have already pointed out that to the Theosophist the inner evolution of man, that is to say, the evolution of the inner powers of his being, is by far more important and interesting, because causal, than is the evolution or change in special-

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ization of his physical frame; but we are limiting our thesis in the present series of lectures to the evolution of the vehicle or body through which man, or through which the entities below him, respectively in their different cases, evolve and work or express each its own inner drive.

An interesting scientific discovery of recent years has taken the form of what is now called Mendelism. Gregor Mendel was an Austrian peasant-boy with a love of Nature, which he studied because he loved her. He was later a monk, and at his death was abbot of Brunn; outside of his ecclesiastical occupations he evidently had much time, as a lover of Nature, to study the things which interested him.

And so in the garden of his monastery, in the garden of his cloister, this monkish investigator of some of the mysteries of Nature experimented with the common garden pea. He made many experiments, extending over a number of years. He collated the results of his studies, and he found several very interesting things. He found, for instance, that heredity expresses itself along mathematical lines, that is to say, in quantitative relations, which is likewise what the Theosophist says as regards this question of heredity.

Collecting the results of his studies, he printed them in 1865; and they were promptly forgotten, if indeed they ever received any

attention at the time. The world then was ringing with quarrels over Darwinism and the Natural Selection theory, and the Survival of the Fittest theory. And the studies and explanations of this obscure Austrian investigator were completely lost sight of.

But in the year 1900, eighteen years after the death of Gregor Mendel, the results of the studies which he had incorporated in formal shape and had printed in 1865 were rediscovered more or less independently by three great botanists, the Netherlander de Vries whom I have already mentioned, by E. Correns, and by G. Tschermak. These three botanists found that Mendel's work, as set forth in his printed thesis, aided them greatly in explaining their own mutationist hypothesis, that is, the hypothesis of saltatory evolution or evolution by leaps or jumps.

What is Mendelism? Mendelism is the theory that there exists in the reproductive or germ-plasm of plants and of animals certain powers seeking expression, and that they manifest in mathematical or quantitative relationships.

For instance; we will take the illustration that Mendel himself, I believe, chose. In his experiments with peas he crossed a dwarf pea with a tall pea, and in the succeeding generation he found that they were all tall. He therefore said that the tall is 'dominant,' and that the dwarf strain is 'recessive'—*sleeping, or dormant, or latent*, we

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Theosophists would say. He allowed this second generation, all talls, to fertilize itself in the natural course, and their offspring were found to segregate themselves or to sift themselves out as follows: one quarter were dwarfs, three quarters were talls.

He found that the quarter of dwarfs invariably produced dwarfs if they were not crossed, thus showing that it was a pure strain or stock; but of the three quarters consisting of talls, one quarter invariably produced talls, thus showing that that quarter of talls was likewise a pure stock; while the other two fourths, or one half of the talls, brought forth offspring precisely as their parents had done: that is to say, they produced in the next generation one quarter true-strain dwarfs, one quarter true-strain talls, and two fourths of mixed dwarf and tall strain.

How do these quantitative relations come about? What is it that produces these mathematical relationships in the reproductive or germ-plasm? Environment of course has something to do with it, because environment provides the stimulus, as it were, enabling the inner urge or potency to express itself; in other words, environment is the field within which and upon which these natural forces, inherent in the stock, work. But we must look into the inner nature of the individual itself under investigation if we wish to trace these secrets of Nature to their origin and to explain them.

We say here again, as we have said it before, that the solution of this problem lies in the cell, that is to say, in the inherent, or indwelling, or innate, or inclosed powers of the cell itself.

We hope to go farther into this exceedingly interesting question of heredity either later this afternoon or on next Sunday, because there seems to be little doubt that a true understanding of evolution and of the course it follows in expressing the inner faculties of the evolving entity lies in the two fields of heredity and the forces locked up in the cellular entity, and in their drive outwards in seeking expression when the environment is appropriate.

To return a moment to the question of the alleged ape-ancestry of man. I wish to emphasize again the statement that we must free our minds in many important respects from that teaching, which so very large a part of the public has unconsciously accepted as a true statement of the facts of man's ancestral tree. We must make our minds receptive of and more concordant with new discoveries, newer truths which the great researchers into Nature's mysteries have found out for us.

It was very unfortunate that the calm, conservative attitude of mind which all true scientists should have, has so often been departed from in former years by enthusiastic proponents of accepted scientific theories.

Haeckel, for instance, the Ger-

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man anthropologist, palaeontologist, zoologist, and what not, used to teach — and it was accepted as a fact of Nature, because the great Haeckel taught it — that in the respective embryos of man and of ape the differences between them could not be distinguished until the fourth or fifth month of pregnancy — a teaching which was not true. As Professor Frederick Wood-Jones of London University says, it is a teaching whose results we now must take time and energy to undo. The differences between the embryo of the ape and the embryo of man are noticeable far earlier, embryologically speaking, than the fourth month of intrauterine life.

I was looking this morning at an interesting picture. It was the picture of the embryo of a gorilla a short time preceding birth; and this curious little beastly was an ape all through, as was to be expected. The horrible bestial mouth was there; the long arms; the unmistakable features and specific characters of the pithecoïd type — all were there. Yet it was more humanoid in appearance than its parents were; it was more humanoid or humanlike in appearance than it itself would have been, had it lived and grown to adulthood.

The brain-case was relatively larger and more human in shape, the forehead was taller and nobler than that of the receding forehead of the adult gorilla. Its foot approximated much more closely to the normal human foot in appearance;

and while these are but superficial features of judgment, being mere resemblances, yet they very properly can be employed in argument, and the Darwinists and neo-Darwinists and transformists are the last to object to it, because their own theories are, as I have shown before, so widely based upon resemblances between man and ape.

Why is it that the infant ape should appear to be more human in general and in detail than does the adult?

It is well known that the baby ape is more humanoid or humanlike than is the adult into which it grows. As growth proceeds the forehead recedes, the mouth becomes still more bestial, the foot becomes more typically the hand-foot of the pithecoïd stock, and in many other respects, as for instance in the protruding jaw, the typical ape-appearance is acquired.

What is the explanation of this problem, and of the increase in bestial appearance — the larger departure, so to say, from the humanoid towards the more pithecoïd? and also towards the type, now extinct, which furnished the other half-parent of the pithecoïd strain?

The Theosophist says that it is a case of reversion to the former type of a far past geologic time, to the half-parent of the progenitors of the present ape-stock; and because the particular pithecoïd strain, indwelling in the germ-plasm of the cell which brings the pithecoïd individual to grow and to develop into

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its adulthood — as that cellular strain or potency seeks to express itself, it follows of necessity the only path open to it, its own path. It climbs its own ancestral or genealogical tree.

It is the teaching of Theosophy that the pithecoïd or ape-stock, in a far remote past, in the Miocene of the Tertiary Period, sprang from the human stock on one side and from a quasi-beast-ancestry on the other. Thus you will understand why the ape so closely resembles man in some things and shows such immense dissimilarities from man in other things — in the nobler characters and features which man has.

Similar was the case with regard to the lower simian stocks, the monkeys; but that event happened at a period still more remote in geologic time, to wit, in the Mesozoic Period, during the period of existence of what we call 'the mind-less' human races.

In those far back days, as we shall show perhaps on next Sunday, these particular crossings were almost invariably fertile, for the simple reason that matter was then far more plastic than it now is; matter had not yet set into the grooves that it now follows.

Nature always follows grooves; it always takes the path of least resistance, follows the path of the pioneers who have gone before. A biologic habit once established, will prevail until it is succeeded by the growth and dominance of a succeeding habit; and it is the

essential work of evolution, so to say, to produce ever nobler courses, ever nobler habits, than those which had preceded the newer.

Consequently, the pathway which has once been opened is automatically followed by all that follows, by all evolving entities that are included in any particular group or stock or race or strain. Always the path of least resistance is followed. All forces in universal nature do this: electricity is an example in point.

Nowhere in Nature do you find a natural force or an evolving entity following the path of greatest resistance. On the contrary, both force and entity invariably follow grooves which already have been opened; and the forces of life, the vital forces, follow the same laws of Nature, of that Nature to which they belong, that all other forces and entities do.

So far as the ancestral derivation of man is concerned, we assert that he has not one drop of pithecoïd or simian blood in his veins, and never had. He never was an ape and he never was a monkey. How could he have been, since both ape and monkey were later than he, and were in a sense his half-children?

Man never was a member of any other of the mammalian stocks now on earth. Please understand this, because it is important in our study. He is the oldest stock, the most primitive stock, and has been the storehouse throwing off all the other types of the great phyla. be-

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low him, throwing them off not as bodies which he formerly used not at all.

But as I pointed out on last Sunday, the secret of the derivation of these lower animate entities below man lies in the cellular organisms which he threw off in far past geologic time, and each one of these cellular organisms, succeeding its derivation from the human stock, immediately began to produce its own stock from the forces inherent and latent in the cells which composed it.

No; man has not one drop of pithecoïd or simian blood in his veins; but the apes have and the monkeys have traces of human blood in theirs; the monkeys a single dose, so to say, of the nobler human strain, and the apes a double dose of the same. On next Sunday I hope to make this matter more clear.

The body of man even today is built up of cells; and I shall show, when we come to study the very remarkable theories of Professor August Weismann, quondam professor of the University of Freiburg in Germany, that he approached closely in his ideas to what our Theosophical teachings say is the true explanation of heredity and of the causal factors in specific variation, in other words, of evolution.

I shall show on next Sunday, I hope, or at least attempt to show as conclusively as it is in my power to do so, the real facts regarding the origin of the stocks below man, as

those facts are set forth in the Theosophical teachings.

Man has been the storehouse (and still is such a storehouse or magazine) from which these other stocks originated and towards which they have ever since strained — towards which they have ever since evolved; and the cells which compose the body of man, had they not been held in the grip of the forces flowing from the inner dominating entity, or man himself, for so long a time that their own individual lives, as it were, have been overpowered and bent in his direction and can now follow almost no other path than his: each one of these cells, I say, liberated from that overpowering or dominating influence, by the amputation of a limb for instance, would immediately begin to proliferate along its own tendency-line, to build up bodies of its own kind, each one following out that particular line of life-force, or progressive development which each such cell would contain in its cellular structure as a dominant, thus establishing a new ancestral or genealogical tree.

But today, the so-called 'reproduction of lost parts,' or such a case as I have cited of the origination of new stocks from the cells of man's body, is impossible, and we shall show the reason why when we come to study Weismann's very remarkable theory.

Nevertheless, as just said, man still remains the storehouse or magazine of an incomputable number of

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vital or zoologic tendencies latent in the cells of his body; and though the old method of their manifestation has ceased, new methods will supersede the old, these newer methods being different from what the former was in bygone geologic time.

The urge of life working through the tiny lives of man's physical body, will none the less inevitably find new methods of expression, and these latent or sleeping tendencies will in far distant future ages find an appropriate outlet or appropriate outlets, thus, perhaps, giving the origin to new stocks in that far-distant future.

It should not be forgotten, however, that such origination of new stocks will grow fewer and fewer as time goes on towards the end of our Globe-Round, due to the growing dominance and ever larger and wider exercise of the innate powers of the evolving human being, swamping and submerging all tendencies of a minor kind and of inferior biologic energy.

Furthermore, the origin of man, as Theosophy teaches it, was not what the scientists are accustomed to call monogenetic, that is, the origination of man from a single pair or a single point of departure. Theosophy does not teach of a primitive Garden of Eden, or of a single couple, an Adam and Eve who gave birth to the human race. This old biblical mythos was symbolic, as even the Kabalistic Jews knew, and should not be taken in its surface-meaning, and in what

is popularly called its 'literal' construction.

The teachings of Theosophy as regards man's origin are not monogenetic but polygenetic; or, to be accurate, a modified polygenesis is its teaching in this respect; that is to say, the origin of the human race as a whole — not of any particular strain or minor group of the human kind I mean to say that the origin of the various stocks which form the human race as an entity, did not derive from one point of departure nor from one individual, nor from one couple, but arose from several contemporaneous zoologic centers or points of departure, from groups living on different zones of the earth's surface aeons and aeons and aeons in the far bygone geologic past.

Do you want specific dates? As nearly as we can give them (due to the imperfection and uncertainty of interpretation of the geologic record) by studying the story of the rocks we may put back the origins of the human kind into the so-called Palaeozoic or Primary Age of geology; and this First Race, this primordial race, composed of a number of subordinate individual strains, produced the various stocks which have descended even to our own day, albeit more or less mixed, and which we may very roughly classify today as the Pinkish-Brown, commonly called the White Race, the Black, the Yellow, and the Copper-Colored the only four which remain of those

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seven primitive origins, those seven primitive biologic points of departure.

During all those long periods of development, which run back for scores of millions of years into the past, in the present great Tidal Wave of Life or what we Theosophists call a 'Globe-Round,' the human stock necessarily passed through many varying forms, retaining, however, even from the beginning of true humans, the general type-plan of the human frame, yet varying greatly as it progressed and evolved towards a wider perfection with the passage of time down to our own day.

The great Races preceding our own were four in number; we are the fifth; and each of these Great or Stock-Races had its own physical characteristics or specific features.

For instance, the First great Race was sexless; that is, it had no sex at all, and propagated itself by fission; that is to say, it divided into two, each such fission producing a new individual: consequently the daughter of such a fission was likewise the sister of its mother, if you please. That first great stock-race lasted for millions of years.

Then came our great Second Stock-Race, asexual, which reproduced itself by budding or gemmation; that is to say, from a particular part of the individual a small portion of the parent-entity broke off or left its parent-body — the mother, if you can use the term 'mother' of an individual which had

no sex at all; the offspring or bud left it somewhat as a spore will leave a plant, or as an acorn leaves the oak, this bud or small portion of the parent-entity separating from its parent and afterwards growing into an individual in all respects like to the parent from which it had separated itself off.

This second great Stock-Race in its turn, still more humanoid in appearance than was the first, as the ages passed gave place to the great Third Root-Race or Stock-Race, and the individuals of this Third Race were androgynous or hermaphrodite; and quaint and curious as the story may now seem to us, accustomed as we are to think that our present method of reproduction is the only possible one, those very ancient human individuals reproduced themselves by laying eggs.

Do you know, friends, that the human germ-cell even today is an egg, albeit microscopic? But in those days these eggs, in which the infants incubated and from which they finally issued, were of much larger size than is the case today.

Then, about the middle period of this great Third Stock-Race, hermaphroditism died out, and our present method of reproduction ensued. When this Third Race had run its course, then to it succeeded the Fourth Stock-Race or Root-Race.

Each of these great Stock-Races or Root-Races had its own continental system and islands on the face of the earth, had its own long

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enduring cycle of life, had likewise its own physical appearance, albeit all of them, beginning with the Third, possessed the general type of the human frame even as we now know it, and of which each later race became a more perfect expression.

It was towards the end of the great Third or Stock-Race, that began the opening acts of the human drama which we call civilizations; and even in those remote days, even as early as the end of the Third Race, civilizations of real brilliancy succeeded each other in time, and have so lasted down to our own period.

The Fourth great Stock-Race or Root-Race in its turn lasted for millions of years; and then finally came into being our own Fifth Stock-Race or Root-Race, which, by the way, at the present moment is about half-way along its own period of evolutionary development.

As regards the question of hermaphroditism or androgynism, as you must know it is already an established fact in physical science that the same condition exists in some of the lower classes of animate entities now on earth; practically all antiquity taught it as a fact that early man must have been bisexual, if for no other reason than because of the rudiments of organs which even in the present-day man possesses — I mean, rudiments of organs in the one sex which are more or less fully developed in the other sex, and vice versa.

Let me read to you what even Charles Darwin, founder of Darwinism, had to say on this subject:

“There is one other point deserving a fuller notice. It has long been known that in the vertebrate kingdom one sex bears rudiments of various accessory parts, appertaining to the reproductive system, which properly belong to the opposite sex; and it has now been ascertained that at a very early embryonic period both sexes possessed true male and female glands. Hence some remote progenitor of the whole vertebrate kingdom appears to have been hermaphrodite or androgynous.”

This is taken from Darwin's *Descent of Man*, chapter vi, and Mr. Darwin added as a footnote:

“This is the conclusion of Professor Gegenbaur, one of the highest authorities in comparative anatomy. . . . Similar views have long been held by some authors, though until recently without a firm basis.”

In conclusion, with regard to the question of the various theories as to the origins of mankind, whether such be monogenetic or polygenetic, listen to what the eminent English anatomist, Professor Wood-Jones, in his booklet, *The Problem of Man's Ancestry*, page 41, has to say on this point. He says:

“That all the races of mankind did not arise from one common point of departure [*i. e.*, ancestor], is a view which has already been advocated (notably in more recent times by Klaatsch) [of Heidelberg University]. It is one that carries high probability, and one which merits the expenditure of a great deal more work.”

Friends, our hard-working and enthusiastic zoologists are faced with many difficulties which those who are not acquainted with these things probably never have heard

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of. These difficulties are not merely in uncovering the secrets of Nature and in the interpretation of these secrets, difficult as this work unquestionably is; they are faced also with difficulties of another kind. Brave men as they are, many of them, often they dare not risk telling the truth about all that they know, nor dare they in many cases risk telling what they have discovered, and the far-reaching conclusions which such discoveries often compel them to draw. Pray do not think that this is meant as an imputation of moral weakness. Conditions sometimes are exceedingly hard and unfair to these earnest men.

Let me read to you in conclusion of our study today the words of Dr. Byron Cummings, Professor of Archaeology at the University of Arizona, during the course of an address delivered on New Year's day, 1926, before the convention of the American Association for the Advancement of Science. I read from a newspaper clipping, Dr. Cummings' words as given by David Dietz, special correspondent of the United News:

"Full investigation and careful tabulation of results have too often been retarded by the storm of ridicule and abuse that has been heaped upon the heads of those who brought to light anything unusual. Some of our leading anthropologists have condemned, without a hearing, facts that are

really incontrovertible, and good men have been hounded from the profession by others who happened to hold the center of the stage at the time.

"A few years ago, some United States geologists were making investigations in southern Arizona. I suggested to one that it would be a fine thing if he and his associates continued the investigation of an old lake-bed until they uncovered some fossil remains of man. The answer came back quick and straight:

"Not on your life. If we find any human bones in these fossil beds, we'll bury them, pack our luggage, and ask to be transferred to some other locality. We are not going to risk our professional reputation to find any Pleistocene man."

The Pleistocene Age is the geologic period which immediately preceded our own or Quaternary Age, and according to scientific chronology it came to an end some twenty-five thousand years ago. Dr. Cummings, as reported, continued as follows:


"It seems a crime to some to bring anything to light that contradicts our published theories.

"Men uncover the bones of Pleistocene animals in California, Arizona, and many other places and the finds are accepted without question, but if a human bone or implement is encountered in the same or similar strata, its presence must be accounted for in some other way."

And why? For the reason that the minds of our researchers are still under the influence of a moribund, that is of a dying, if not wholly dead, scheme of theoretic evolution. And that scheme is not true!

APPEALING TO THE HIGHER NATURE

H. T. EDGE, M. A.

HE HIGHER nature of man is not something mysterious and far-off. It is not something that belongs to after-death or to Sundays and Holy-days only. It is something real and actual and practical; something that is familiar and with us all the time. All that is needed is to recognise its existence and allow it its proper standing in our affairs.

But the trouble is that people will not recognise its existence. Why is the appeal always made to *self-interest*? Why do political parties advertise what they are going to do for the self-interests of you or me or the farmer or the businessman or the common people or the country or whatever it may be? Why do even preachers try to make you think that it will be an advantage to you to embrace their particular form of doctrine?

Perhaps the most offensive form which this kind of appeal takes is when we hear people shouting that "Christianity is the best business-policy"; or "the Golden Rule is good for salesmanship"; or when some mountebank glories in his intimacy with the Deity as a friendly power who takes an interest in his personal wants. Do not parents appeal to the self-interest of their children, when they exhort them to

behave because then they will prosper and be respected; or teachers, when they proclaim morality as the best means of 'getting on' and feathering one's own nest?

There is a great deal too much of this sort of thing, as we all know; and however indulgent we may be towards such a policy, out of deference to the weakness of human nature, still there is no moving away from the fact that in every such case it is the selfish propensities that are appealed to; and the result can only be to feed those propensities.

But we dare to proclaim that, as Theosophists, and as genuinely sensible and practical people, we take a better view of human nature than that. We believe that man actually has a higher nature, and that he pines to express it and to have it recognised and catered for.

Recent and contemporary history show that, when a leader of men has sense enough and courage enough to appeal to something better than mere personal self-interest; then, even though the ideals which he does appeal to may not be very high, still he always arouses great enthusiasm and achieves great results. If this can be done by an appeal to self-sacrifice in such a bad cause as war, or by an appeal to sacrifice one's private interests for the sake of a national interest (real

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or alleged), then it goes to prove how thirsty the common people are for a chance to express their finer nature. It goes to show how much greater things might be accomplished by a similar appeal addressed to a really high and sublime motive.

Theosophy, like the Christianity of Jesus, recognises the needs of *the people*, and sows its seeds where they are likely to find fertile soil. The appeal of Theosophy is to all; and, as so often said, it is large enough to satisfy the most profound intellects, and yet simple enough to appeal to those who, though without profound intellects, possess the other necessary qualities of human nature.

Let us recognise that we have a higher nature ourself, and be ready to admit that other people have a higher nature to which we can appeal.

Have parents the faith and courage to appeal to the higher nature of their children, even when that involves contradicting the personal desires of their children? Have they sufficient knowledge of human nature to know that a child will ask for a thing when he does not really wish to get it? While the lower nature of the child is asking you to gratify it, the higher nature is hoping that you will refuse. This is a fact, observable in grown-ups as well as in children.

Do not some of us grown-ups look back and wish that our parents had appealed more to our higher

natures? How gladly we would have responded; yet we often made the appeal in vain. What an inestimable advantage those children have who are brought up on these right principles of appealing to the higher nature, while allowing the lower nature all that it needs but not permitting it to rule and encroach!

It is common enough to hear of people talking about what they owe to their mothers. It is infrequent enough to call for special remark, evidently. It is not a general rule. We all owe to our mothers those natural parental loves and duties that belong to the maternal function; but it is not all, or even the majority, who can say that they owe the formation of their character to that influence. Too often the influence has been neutral or even hindbersome.

All through life we are met with the appeal to our lower nature, showing how little faith our elders must have in the existence of a higher nature, however much they may talk about it. And yet they must be blind not to see it. When we go to school and college, it is to 'get on' and 'get ahead'; not to do our duty.

As Katherine Tingley has so often said, the motive of advantage too often enters predominantly into the marriage-engagement; the consequence of which is disappointment. For that engagement, in its real significance, is a sacrament, and therefore brings duties and

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responsibilities, the faithful observance of which is the only condition of happiness. If no false expectations were entertained, there would be no disappointment at the failure to achieve them.

No doubt, if successful unions are to become the rule, more wisdom is needed than is usually forthcoming; but the first step towards the attainment of an ideal is to recognise both its desirability and its possibility.

In fine, a very great deal can be

accomplished by a simple recognition of the fact that man has a higher nature; and that this higher nature has at least as much (and, we declare, much more) right to be allowed expression as the lower nature. We should have enough faith in the higher nature of other people to give us courage to appeal to it.

What Theosophy does is to assert certain undeniable facts regarding human nature, which have been too much lost sight of; and to explain these facts by its teachings.

THE FUTURE AND THE THEOSOPHICAL SOCIETY

WILLIAM BREHON

[Reprint from *The Path*, March, 1892]



IN 1888 H. P. Blavatsky wrote:

"Night before last I was shown a bird's-eye view of the Theosophical Societies. I saw a few earnest reliable Theosophists in a death-struggle with the world in general and with other — nominal and ambitious — theosophists. The former are greater in number than you may think, and *they prevailed* — as you in America *will prevail*, if you only remain staunch to the Master's program *and true to yourselves*. And last night I saw. . . . The defending forces have to be judiciously — so scanty are they — distributed over the globe wherever Theosophy is struggling with the powers of darkness."

And in *The Key to Theosophy*:

"If the present attempt, in the form of our Society, succeeds better than its predecessors have done, then it will be in existence as an organized, living, and healthy body when the time comes for the effort of the twentieth century. . . . Not only so, but besides a

large and accessible literature ready to men's hands, the next impulse will find a numerous and *united* body of people ready to welcome the new torch-bearer of Truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organization awaiting his arrival, which will remove the merely mechanical, material obstacles and difficulties from his path. Think how much one to whom such an opportunity is given could accomplish. Measure it by comparison with what the Theosophical Society actually *has* achieved in the last *fourteen* years, without *any* of these advantages, and surrounded by hosts of hindrances which would not hamper the new leader."

Every member of the Society should be, and many are, deeply interested in the above words. The outlook, the difficulties, the dangers, the necessities, are the same now as then, and as they were in the beginning of this attempt in 1875.

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For, as she has often said, this is not the first nor will it be the last effort to spread the truths and to undertake the same mission as that taken up by Ammonius Saccas some centuries ago—to lead some to look for the one truth that underlies all religions and which alone can guide science in the direction of ideal progress.

In every century such attempts are made, and many of them have been actually named 'Theosophical.' Each time they have to be adapted to the era in which they appear. And this is the era—marked by the appearance and the success of the great American republic—of freedom for thought and for investigation.

In the first quotation there is a prophecy that those few reliable Theosophists who are engaged in a struggle with the opposition of the world and that coming from weak or ambitious members will prevail, but it has annexed to it a condition that is of importance. There must be an adherence to the program of the Masters. That can only be ascertained by consulting her and the letters given out by her as from those to whom she refers. There is not much doubt about that program. It excludes the idea that the Society was founded or is intended as "a School for Occultism," for that has been said in so many words long ago in some letters published by Mr. Sinnett and in those not published.

Referring to a letter received

(1884) from the same source, we find: "*Let the Society flourish on its moral worth, and not by phenomena made so often degrading.*" The need of the West for such doctrines as Karma and Reincarnation and the actual Unity of the whole human family is dwelt upon at length in another.

And referring to some of the effects of certain phenomena, it is said: "They have to prove . . . constructive of new institutions of a genuine practical brotherhood of Humanity, where all will become co-workers with Nature."

Speaking of present materialistic tendencies, the same authority says:

"Exact experimental science has nothing to do with morality, virtue, philanthropy—therefore can make no claim upon our help until it blends itself with metaphysics. . . . The same causes that are materializing the Hindû mind are equally affecting all western thought. Education enthrones skepticism, but imprisons spirituality. You can do immense good by helping to give the western nations a secure basis on which to reconstruct their crumbling faith. And what they need is the evidence that Asiatic psychology alone supplies. Give this and you will confer happiness of mind on thousands. . . . This is the moment to guide the recurrent impulse which must soon come and which will push the age towards extreme atheism or drag it back to extreme sacerdotalism, if it is not led to the primitive soul-satisfying philosophy of the Aryans."

This is the great tone running through all the words from these sources. It is a call to work for the race and not for self, a request to bring to the West and the East the doctrines that have most effect on human conduct, on the relations of man to man, and hence the great-

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est possibility of forming at last a true universal brotherhood. We must follow this program and supply the world with a system of philosophy which gives a sure and logical basis for ethics, and that can only be gotten from those to which I have adverted; there is no basis for morals in phenomena, because a man might learn to do the most wonderful things by the aid of occult forces and yet at the same time be the very worst of men.

A subsidiary condition, but quite as important as the other, is laid down by H. P. Blavatsky in her words that we must "remain true to ourselves." This means true to our better selves and the dictates of conscience. We cannot promulgate the doctrines and the rules of life found in Theosophy and at the same time ourselves not live up to them as far as possible. We must practise what we preach, and make as far as we can a small brotherhood within the Theosophical Society. Not only should we do this because the world is looking on, but also from a knowledge of the fact that by our unity the smallest effort made by us will have tenfold the power of any obstacle before us or any opposition offered by the world.

The history of our sixteen years of life shows that our efforts put forth in every quarter of the globe have modified the thought of the day, and that once more the word 'Theosophy,' and many of the old ideas that science and agnosticism

supposed were buried forever under the great wide dollar of present civilization, have come again to the front.

We do not claim to be the sole force that began the uprooting of dogmatism, but only that we have supplied a link, given words, stirred up thoughts of the very highest importance, just at a time when the age was swinging back to anything but what the reformers had fought for. The old faiths were crumbling, and no one stood ready to supply that which by joining religion and science together would make the one scientific and the other religious. We have done exactly what the letter quoted asked for, led the times a step "to the primitive soul-satisfying philosophy of the Aryans."

Our destiny is to continue the wide work of the past in affecting literature and thought throughout the world, while our ranks see many changing quantities but always holding those who remain true to the program and refuse to become dogmatic or to give up common sense in Theosophy.

Thus will we wait for the new messenger, striving to keep the Organization alive that he may use it and have the great opportunity H. P. Blavatsky outlines when she says:

"Think how much one to whom could such an opportunity is given accomplish."

ADVENTURE

M. G. GOWSELL

I WALKED the earth, as one where millions trod:
As one where countless thousands went and came,
Unwitting of their pawnship in Life's game.
And where they paused, exchanging friendly nod,
I met Adventure, fleet and lightly shod.
She spoke one word. It seemed a half-known name.
And I went thence, but nevermore the same;
A dream-wrought star of power had lit the clod.
A little thing, you say; well, let it be,
Such little things are of Eternity;
And whether one seem free, or yet a thrall
To each by-passing passion's beck and call,
Know that Adventure ever bides the hour;
Her wand may be a word, perhaps a flower.

*International Theosophical Headquarters,
Point Loma, California*

THE HILL OF TARA

JAMES H. GRAHAM, F. R. P. S.

NO MORE remains today of Tara's halls than a series of low grassy mounds in a field some thirty miles north of Dublin. That is all that can be seen of a once mighty and prosperous center of culture and light.

Extensive tracts of rolling landscape, green and fertile, surround the place. On the hill itself are cattle grazing, as if to give a localized illustration of the lines in *The Light of Asia*:

“With sandhills broken; on its verge a wood
Waves sea-green plumes and tassels thwart
the sky

With undergrowth where through a still flood
steals. . . .”

But the spirit lives and many are attracted thither in order to view what would be of little interest were it not for its glorious past. Of the many sacred spots in Erin's Isle, this is perhaps the most celebrated. But the story of its halls and the greatness of those that dwelt there must be left to a more instructed pen.

In the new awakening of the country the greatness will perhaps return, here or elsewhere. For the soul of a race is revived, and a living force is at work amid the vestiges of a truly mighty past.

TARA OF THE KINGS

ARTHUR KELLS

“No keep like Temair [Tara] could be found:
She was the secret of the road of life.”— *Tenth century poem*



HERE IS never a hill, in the whole length and breadth of Eirinn, that holds such a world of enchantment as does Tara of the Kings. There are several Taras but only one Royal Tara. The unique atmosphere is natural enough in the light of those two lines of poetry, a thousand years since they were written, but not since the bard first spoke them — that was much earlier, and the original record was lost afterwards.

From Tara radiated the five ancient roads, and from and to its height flowed all the kings of the provinces and the bards and druids, and the heroes and champions — aye, and even the gods and their people, from golden Pagan days down to the first two centuries of Christian missionaries — “and after that the dark.”

Five roads — five channels for the keeping of the whole land in touch with the heart — and the Great Assembly, held once in three years, lasted for five days, the first of November, and the two days preceding and following it, the Feast of Samhain (Sah-win), off the nuts and apples of Knowledge, and of the Return of the Initiate. It was to this Feast came Fionn MacCool

as told in THE THEOSOPHICAL PATH for January 1927.

And this is the very heart of the Sacred Island to the west of the world, mentioned in the Purânas, the ancient chronicles of India; and the heart that pulses there into the clean air is the heart of a youthful queen — a queen so old that she is called by the bards the Poor Old Woman, yet so radiant of youth and life that, as you stand in the Rath of the Kings, on the High Seat beside the Lia Fail, looking out over the fair fields of dark Rosaleen, you shall surely feel the urge to raise a high hand of salutation over the distant miles spread out before you. Some have done so, and it is a sign that you are responsive to the magic of the place, and in tune with the soul of Eirinn. If you are fearful of what the people behind you may think, you will not respond, that's all!

'Tis a gradual ascent of half a thousand feet from the main road between Kells and Dublin, up under beech-trees that border a stony road and that was there no one knows how many thousand years. An authority has said that watchers in Ireland might have looked east before the Alps had been driven up above the surface of the waters.

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The Gods met at Tara, and they know that that was a long stretch of millennia ago.

As you cross into the enclosed part of the hill there are two parallel rows of short grassy ridges that seem to creep over a rise in the ground, to meet you: they are all that remains of the Great Assembly Hall of Tara, known to every school-child who has sung or heard Moore's ballad 'The Harp that once through Tara's Halls.' And the place where you park your car is the place where kings and heroes and champions stalled their chariots.

The first beginnings of Tara would seem to be so far back in pre-historical times that they are not in the mists of antiquity, as they are called, but in the shimmering light of the Golden Age, buried, likely enough, beneath seven Taras, like that other ancient riddle, Troy.

The people in Ireland, before the coming of the folk of the Gods whose mother is called Dana — the Tuatha de Danann — were the Fir Bolg. They were associated with the Fomorians — giants, who were not only giants, but demons in human form, among them monsters with but one hand and one foot, dwarfs, and goat-headed men. Those who have read *The Secret Doctrine* — that touchstone for the scientist of the twentieth century when he awakes — may find a hint as to the period and the races concerned: H. P. Blavatsky, whose work it is, said that it would not appeal to the nineteenth century.

The primeval battle (or battles) of Moy-tura, fought between the Tuatha de Danann and the dark races above-mentioned, resulted in the death of Balor of the Evil Eye and of the Mighty Blows, and the defeat of the Fir Bolg and Fomorian. William Quan Judge — the predecessor of the present Leader and Head of the Universal Brotherhood and Theosophical Society, Katherine Tingley — once hinted that the tradition of this mighty combat might be the echo of a distant warfare between the White Magicians of Atlantis and their Dark Adversaries.

It is not an unlikely thing that Ireland holds beneath her green hills and her brown, inscrutable bogs, a key to the problem of Atlantis — the days when it was merely a hypothesis are past.

To those who love the ancients and their teachings, and believe in both, Atlantis is real; the work to be done is to identify her traces and convince the skeptical by solid evidence. Even already, that is being piled up for them in Central America, United States deserts, and other places, and, at the time appointed, history must (as it always does) repeat itself, and we shall hear of the discovery of the Maya equivalent of the Rosetta stone.

All the *ill* and *oll* and *tl*, with the *tec* and *hua* etymological twigs from the Atlantean tree, will be hunted out of the Old Irish names and from other places, and traditions re-read by students with an

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awakened intuition, and with the assistance of *The Secret Doctrine*. The meager little hundreds of the Pagan period will then grow long beards of noughts; timorous 3000 B. C. will perhaps look more rational as 300,000, and the spurious 'history'-books which speak of the Gods of Tara and the days of Fionn as being a short distance round the corner that led to the days of Patrick and Columba, will be properly pulped and the soft mass suitably sterilized before being again used as paper.

"The false science of the monkish chroniclers of the eleventh century transformed the aeons of Irish mythology into a series of annals, and so long served to bring the old Celtic legends into ridicule"

- says de Jubainville in that important work *The Irish Mythological Cycle and Celtic Mythology* (page 113).

We return, after the battle of Moytura, to Tara. His mother, Eitlinn, came there and was married to the son of Nuada, the de Danann king, one of her children being beautiful Muirne (Mwir-neh or Mur-neh), who was Fionn Mac-Cool's mother.

And yet in the clerical chaos of the annals, Fionn is made to be a contemporary of kings of the third century A. D. and historians finding no evidence to corroborate this — 'twould be a miracle if they could — consign him to the realm of fiction and, so, learn nothing from the richly varied traditions about him.

His son Oisín (Usheen) is pic-

tured by the old monks as arguing with Patrick about the new religion, and being, of course, properly confounded and rebuked by the missionary.

Let us not forget that Patrick himself set down in writing that he had collected all the Druid books and destroyed them to the glory of God, and also burnt two-thirds of the collection he caused to be made of the stories about Fionn, so that the poisonous Pagan strain in his new flock might be eradicated. His successors, up to the present day, have not succeeded and the tide has once more turned.

Every month brings out a fresh crop of condemnations of Paganism: and inspired articles appear warning all the faithful against the writings of those who draw attention to the moral excellences that exist in various phases of non-Christian culture.

So we find that many of the references to Tara may well apply to Atlantean times. The gods lived within the hill, and divine kings ruled from its height, and there is an ancient saying that whenever a false judgment was pronounced in the country, it violated Tara.

The names of the de Danann sites are given in an ancient description of Tara as follows. The numbers refer to the accompanying plan, which is copied from Dr. Petrie's monograph.

"The King's Rath (7) lay to the north, and the Hill of the Hostages (1) to the north-east of the High Seat (3), the Green of Tara

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to the west of the Hill of the Hostages. [The husband of Queen Tailte (Tault-yeh), foster-mother of the divine Lugh, built the Hill of the Hostages, near which originally stood Lia Fail, which is composed of granular limestone not belonging to the district.] To the north of the Hill of the Hostages was Lia Fail (14). The Wall of the Three Whispers was near the House of the Women, that had seven doors to the east and seven doors to the west, and there was the Great House of a Thousand Soldiers (12) and near it to the south was the Little Hill of the Women Soldiers. All these places were founded in de Danann times."

So far goes the old account: possibly the Little Hill of the Woman Soldiers is one of the two small mounds marked (?) south of Teach Miodchuartha (Tee-och Mee-hooar-ha[12]).

As will be seen, the Rath of the Synods, Rath na Seanaid (6) (Rath na Shanny) has been mutilated in order to build a wall for the modern church. Since then, a body of people calling themselves British Israelites, who are persuaded that they and we are the 'lost tribes of Israel,' persuaded someone in authority that they were quite certain, or had reasonable grounds for being certain — or had if-it-weren't-here-where-would-it-be grounds — that the Hebrew prophet Jeremiah had reached Ireland with his baggage, and among it the Ark of the Covenant, and that he had buried it here at Tara. They commenced excavations in this Rath (6) with disastrous effect, and might have uprooted all the mounds in turn had not W. B. Yeats the poet arrived on the scene with an indignant demonstration of objectors. It is

said that he cursed in rime with three assonances in every line of his curse, and the Hill was saved from the Israelites.

It was from this Rath that the Blessed Ruadan cursed the future of Tara, and the trouble started with Columba.

Diarmaid, the seventh king to rule in Tara after the coming of Patrick, who, it is suggested, returned later as Oliver Cromwell — Diarmaid was the last to rule from the sacred Hill.

As may be remembered, Columba cast covetous eyes on a book in the possession of a certain abbot, and he made a rapid and surreptitious copy of it. But, as we say, his luck was out and the copy was claimed by the angry abbot.

Columba, also angry, resisted the claim and the case was tried by the king, who gave his verdict for the abbot. Said he, "To every cow her calf; to every book its copy."

But Columba, failing to give the submission due to the High King sitting as judge, said: "'Tis an unjust decision, ● king, and I will avenge it on you," and he refused to give up the copy. As he would have had to wait until the reign of Queen Victoria for the necessary police to arrive, Columba made off with his copy, and doom began to gather over Tara.

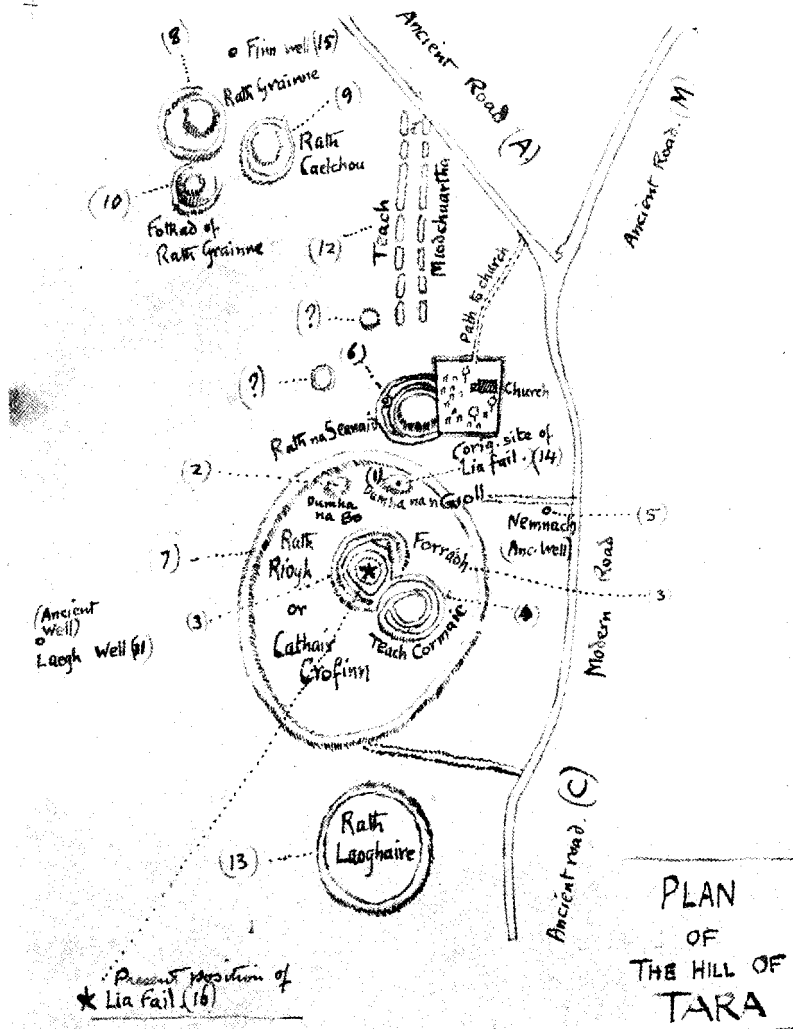
Soon afterwards, at the triennial Assembly, when it was punishable with death to break the peace by any act of violence, a Connacht

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prince, nephew of Blessed Ruadan, in a quarrel over a game of hurley, killed a son of a court-official.

He fled to Columba for sanctu-

had won the help of the king of Connacht and others and in a battle Diarmaid was defeated and retreated to a dark, joyless Tara.



ary, was pursued by order of the king and the fugitive was claimed from the saint, who refused to give him up. The guards took him, and Columba set off to carry out his original threat. By next year he

And then the Blessed Ruadan, incensed because the king refused to give up his nephew, seeking to vindicate his position and that of every king in Tara, stood on the Rath of the Synods in company

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with a bishop, set their faces against Tara and cursed it, that no king or queen ever after would or could dwell in Tara, and that it should be waste for ever without court or palace.

With the exception of Brian Boru, who in order to assert his position as High King formally assembled his army around him there, no king thereafter ruled from Tara; and Ireland, a little more than a century later, came under the heel of the invader.

Columba, of royal lineage himself, was exiled with a broken spirit to Iona, off the coast of Scotland, never to look on Ireland again, for stirring up war against the king. Several poems of his remain telling of his broken-hearted yearning for the gray cliffs of his Ireland: he found patience and gentleness in his exile.

To return to the mounds. It was said of the great Hall:

"It was the Great House of a Thousand
Soldiers
Seven hundred feet was its measure:
Therein amid radiant hospitality
Were doors twice seven in number:
Seven chandeliers in that palace."

It has been found to be actually more than 750 feet in length. That there was great kingly display here, may be judged from the fact that slight excavations, years ago, brought to light two torques or twisted collars of gold, one of which was five feet six inches long and weighed over twenty-seven ounces — roughly speaking nearly one and

three-quarters pounds of solid gold.

It was in this Great Hall that the Feis (Fesh) or Assembly of Tara, was held, and into this place, on such an occasion, came Fionn MacCool after his initiation, to undergo his ordeal, as described in an article appearing in THE THEOSOPHICAL PATH for January, 1927, 'Fionn MacCumhail — Hero.'

It is regrettable to write that other monuments recorded to the north of this Hall have vanished — leveled by the plow. One was the burying-place of the Shield Cuchulain, and another that where his head was buried; and, it must be added, this destruction is going on all over the country.

It was to Tara in Fir Bolg times that the news was brought of the coming of the Gods of Dana, and later, it was to Tara that the Milesians came to demand from them the sovereignty of Eirinn. And it was on the sacred Hill that the sacred fires were lighted at the May festival of Bel-teine, all fires throughout the country being extinguished until the light was seen to rise upon Tara.

On the neighboring hill of Slane, Patrick lit his fire and challenged the supremacy of the Druids and, naturally, the subsequent occurrences teemed with 'miracles.'

As we stand on the High Seat(3), where is now the stone known as Lia Fail, we are looking over Rath Laoghaire (13) (Rath Layer-eh), the monarch who refused to accept the new religion, but who with fine pa-

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gan tolerance gave full liberty to the missionaries to preach and also gave them the royal protection. At his death he ordered that his body be buried in an upright position, facing his hereditary enemies, the men of Leinster. The outer diameter of this High Seat is nearly 300 feet.

Teach Cormaic (4) was so called from the illustrious Cormac; its external diameter is 244 feet.

Dumha na Bo (2), the Mound of the Cow, was also called Glas Temrach (the 'Glas' of Tara) and is supposed to be the burying-place of Glas Gavlin, the Celtic 'cow of plenty,' belonging in Atlantean times, as we may call them, to the de Danann smith, Goibnin, and which at one time Balor of the Evil Eye, the king of the dark Atlantean Fomor, got by stratagem.

About a hundred paces from Rath Riogh (7) the eastern rampart, is the well called Nemnach (5) — 'bright or sparkling.' A little stream called the Nith formerly ran from it and on it was the famous first water-mill built by Cormac.

It has been pointed out that the Great Hall (12) is the only remains on the Hill which is not round or oval.

Rath Caelchon (9) was named after a Munster king who was buried near by — it is 220 feet in diameter.

Rath Grainne (Graun-yeh) was named after the betrothed of Fionn MacCool, who preferred the young hero, Diarmait, and so set the whole

country and the Fianna, and even the god Angus, in hot pursuit of the fleeing couple — but this is too long a story to tell here; sufficient to say it started in the Great Hall of the Thousand Soldiers and ended in the death of Diarmait on the slopes of Ben Bulben, and Fionn resisting the prayers of his old and faithful companion for a drink of water.

North of Finn's well (15) was the old marsh of Tara, long ago drained; but the well remains.

In the Well Laegh (11) it is said Patrick baptized his first convert at Tara. In an ancient account it is stated that the houses of the general body of the people who lived near Tara, were scattered on the slope and plain east of the hill.

It is from the eleventh century that the confusion in Irish pagan history dates. At that time the gods were dethroned and abolished by the monkish chroniclers into men, and the whole tradition — the wonderful fabric of evidence of ancient divinity manifest among men — was camouflaged until, at this distance of time, it is no more understandable or plainly visible as history than were the barques and ocean-liners of the great war to be easily discerned as ships.

A few words in conclusion, inspired by the ancient couplet at the head of this account of Tara, may give food for further thought. To begin with, as stated, although the poem is a tenth century one, the idea is from the time of the

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teaching of the Mysteries in Ireland. A Roman historian — I cannot for the moment remember his name — stated that the Mysteries of Samothrace were those taught in Ireland.

The secret of the road of life. Thought-pulses quicken, there is a distant moving of some door, little enough, but sufficient to show that the door is not fastened — a dim sensing of upright and tall men in ancient costume, living outside of Time, and waiting for those who are able to push open the door and ask instruction. They left the hint ages ago: the poet saw the glow in the thought, and carried it on from where it was soon to disappear, to its next resting-place where it has been through the fire and bloodshed and hatred and anguish of a thousand years. It is a jewel and must be shown around with discretion to some who have left, at a venture, their old groove and now with patience are standing and looking round for ancient signs that may help.

And 'tis these Watchers and Teachers who wait always on times and men. They see the favorable moment, and scatter a few hints into the stream of manifested life, and 'tis surely for those who have realized their drift so to live that they may grow naturally quick to see the import in the passing hint. W. Q. Judge gave us the secret in the following sentences:

“Remember this: that as you live your life each day with an uplifted purpose and unselfish desire, each and every event will bear

for you a deep significance, an inner meaning, and as you learn their import so do you fit yourself for higher work.”

When a Teacher says *remember this, as you do, so every event will, deep significance, inner meaning*, it is up to the hearer to soak up the words, one or two at a time, and to realize that each one is descriptive to the fullest and deepest extent of the idea in his mind.

There is never a superfluous word. “*Will bear for you*” is a statement of Eternal Fact; it does not depend on your apprehension of the result of your living; you have commenced to set things moving; do not carelessly saunter under the wheels, but remember you have tightened up all the connexions and the current flows into your life with concentrated power, and by watching the generator — your thoughts and actions — you will live purposefully and results will accumulate for the common welfare.

The secret of the road of life — the key to the Path. The translator of the poem, Mr. Edward Gwynn, writes about the phrase as follows:

“The phrase ‘secret of the road of life’ can only have a religious meaning; but what is its appropriateness as applied to Tara? So far from its containing any arcanum of the Christian religion, Tara is represented as a stronghold of Paganism. . . .”

And so, he gets no farther — how could he? To him there is a blank space, a dark abyss, on the other side of the Christian curtain. How can it be religious if it be not

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Christian? He must wait; he has given us the pearl, but it is only a product of disease in a shell — you shall not explain the beauty of Beauty in anything.

A 'road' may be a 'path' or a 'way.' We recall Lao-Tse and his teaching of this secret 'Tao' he called it,— and it is pagan of the highest spirituality, big, gentle, simple as a child, deep with depths of wisdom, deeps so profound that the god within us smiles at the triumphant power of the flaming mind to light up with words such depths of the way of the Soul. The mystery of Simplicity — the knowledge that can forbear from the piling-up of words on a thought merely because it is great.

The power that the disciple is to desire is that which shall make him as nothing in the sight of men.

And here's a thought for you, and for all of us — how do men express 'nothing' by symbol? By a cipher, a circle! A universal form common to all manifested life. From the solar system, down to the Sun, through the myriads of wheeling suns and planets down to the infinitesimal corpuscles in the circulatory apparatus of the lowest forms of earth-life — quadrillions of quadrillions of circles. No-thing a symbol of Every-thing, and Every-thing a manifestation of the All. The ordinary human view is the real paradox, and we say that the Ancient Wisdom is full of paradoxes.

And that other never-completed circle that issues from a point and

continues outward — the spiral — with the spiral that continues inward and forms a nucleus, and the spreading circles from the stone dropped into the water.

Irish pagan stones are covered with all these symbols; and none have been discovered — *so far* — at Tara, and Tara is the secret, the rune, the occult symbol, of Tao. Even the first two letters of the name are chanting some message to our dull ears: Ta-o, Ta-mur, Ta-wer-a, Ta-ra — so it goes.

It is the heart, the five arteries meet there, the High-King rules there, the gods dwell within it, all the ruling powers assemble there in spaces of three cycles of thirteen moons of four times seven, nights and days, and coming by way of the Five, they remain five days at the Feast of the Return of the Initiate; and no violent action may disturb the Assembly, under penalty of the silence of death. And Tara still holds the Secret, but as a guardian for the day of revealing to the initiated.

If your heart has been quickened with the aspiration of the neophyte, you shall feel the wonderful rhythmic vibration even through the earth-atmosphere, and surely the spiritual ear is filled with the music of the Gods. In the sunshine on Tara Hill you cannot help but be caught in the magic of the Gods of sky and earth, and surely if you seek to work with them you shall find your way to the Masters of the World, and so, Home.

THE PURSUIT OF HAPPINESS

GERTRUDE W. VAN PELT, M. D.

“Who is the happiest of men? He who values the merits of others,
And in their pleasure takes joy, even as though 'twere his own.” — GOETHE



HAPPINESS HAS been compared to a coy maiden who runs when pursued, but when disregarded, turns and follows. There is much philosophy in the comparison, involving, as it does, a law discovered by all earnest searchers for truth. That happiness may be said to be inherent in human nature, and yet when craved for its own sake, vanishes, is one of those strange paradoxes with which life abounds.

In a very wonderful book written by one who has mastered earth's problems, can be found these lines: “Kill out desire of comfort.” “Be happy as those are who live for happiness.” Both are commands, and therefore involve the action of will. But no one is likely to make such an effort who does not perceive that they are fundamental,— an expression of a law of life. The Ancient Wisdom-Religion — parent of all religions — taught them, and all her numerous offspring, each in its own way, has done the same. Poets, seers, human experience, and common sense, have all confirmed them, and yet they are questioned, denied, or ignored by the majority of mankind. Why such blindness? one may ask.

The answer to this and indeed

to every evil, if one follows the thread back far enough, seems to be found primarily in the fact that for ages among Occidentals there has been no real self-knowledge and therefore no real knowledge of anything else. So with reason disarmed, conscience has often made an easy surrender, and desire has become, in the main, the ruling force. We have the *habit* of being guided by desire. It has struck its roots deep into the very heart of being, and survives even in many long after they have found the true philosophy. Open, frank, and perhaps unrealized in some natures, subtly concealed under superficial sacrifices, in others, it seems to possess an inexhaustible vitality. Probably most people who are honest with themselves will find it holding sway to a greater or less extent in their own natures. It has to be handled with a firm grip.

Now when it is understood, as Theosophy shows, that man is a dual entity — two beings in one, a higher and a lower — and that desires such as are in large part guiding life today belong to the lower personal man, the folly of putting Ignorance in charge of affairs is evident.

It is no wonder that things are

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running riot, that multitudes in every country are rushing headlong down hill. Were it not for the heroic souls dotted all over the surface of the earth like sparks of light in a sea of darkness — self-sacrificing men and women among scientists, thinkers, and others, in every walk of life, here and there; did we not see examples of intrepid courage, untiring fortitude, godlike patience; we might lose heart, for Wisdom seems to have lost control of the reins in so very many of us.

There is a higher Desire, really Aspiration, coming from the *real* inner man, which, if allowed a chance, would begin at once to put affairs in order. This is the desire to do right; to live in harmony with universal law on all planes; physical, mental, and spiritual; to fill one's appointed place in the great Plan; to fit into it like a part of the glorious mosaic of Nature.

Such an outlook upon life is born from a knowledge that the Universe is, as its name implies, a boundless Whole; that it is a living conscious Entity; that every fiber of existence, every point in space, every star in the heavens, or drop in the ocean, is woven into its being, inseparably, infallibly; was so in all eternities past, and will be so in all to come; *that, in fact, there is nothing else.*

Once the glory of this sublime conception fires that fragment of the Whole, called Man, the utter folly as well as the utter misery of trying to work otherwise than in

accord with That of which he is a part, will become as clear as the shining sun.

Theosophy teaches that the Real Inner Man actually possesses all this knowledge; but the trouble comes from another part of the Whole, which has been given to him to train, evolve, develop: namely, his lower personal self. This latter throws up clouds to darken the Spiritual Sun, or utters shrieks to drown the music of the soul, or conjures up fantasies to beguile the Real Man, if it can, not knowing how subversive of order, peace, and joy, its own unco-ordinated desires really are; or it would not pit its puny strength against the whole universe as it so often does.

It is this inharmony with the great sweeping currents of life, this playing out of tune in the glorious symphony, which is the cause of unhappiness; and the only sure and lasting method of attaining harmony is to school one's self to accept whatever comes with equanimity, knowing that it is the only thing which *could* come; not unduly elated over success nor crushed under misfortune. This attitude is the great goal toward which to grow.

For obviously in a universe where law reigns, each and every event is the unavoidable sequence of that which preceded it. It is, to the individual, the destined result of all his own past acts and thoughts which led up to it; and the way in which it is met will

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destine another event in the future. If received with trust, it will give birth to joy to come; while if shirked, repelled, or met with discontent or rebellion, it grows by the new force added to it; if balance is lost in over-elation, or in despair, all is turned awry. For it has come as a friend, and can be welcomed in no other way with justice.

Nature's laws in their essence are always beneficent. Every event is indeed a messenger from the Eternal, showing us the way by which to restore the harmony we have disturbed in the past, or perhaps how to bring it into the lives of others. They are agents of our development; the means by which we grow weaker if shirked, stronger if mastered. Why should we not receive them trustingly? Do we want to be-

come stunted, miserable failures?

To know this, is to give the answer, and likewise to reveal that the situations in which we find ourselves, success or failure, fortune or misfortune, are all but stones lining the Path which leads to Paradise and Beyond. This is the teaching of Theosophy.

William Q. Judge, the second Leader of the Theosophical Movement, said:

"We must be ready to say at any moment, under whatever circumstances, whether expected or unexpected, 'It is just what I in fact desire.' . . . Any other course is blindness. All the passing shows of life, whether fraught with disaster, or filled with fame and glory, are teachers. He who neglects them, neglects opportunities seldom the gods repeat. And the only way to learn from them, is through the heart's resignation.

"When we in heart become completely poor, we at once are the treasurers and dispersers of enormous riches."

THEOSOPHY AND RELIGION

H. TRAVERS, M. A.



THE READING of religious and theological reviews, and of current literature in general, reveals to us a world no longer able to be satisfied with old formulas, and yet unwilling to abandon religion itself; a world deeply and eagerly religious in spite of its unbelief. The world would fain know what is RELIGION itself.

Religion cannot be a mere negative affair, a bare residue that is left after creeds and dogmas have

been removed. Agnosticism, 'don't-know-ness,' may save us from going the wrong way, but cannot take us anywhere else. Positivism, relying only on what we know, instead of on statements and authority and superstition, is all very well, provided we do not limit the extent of what we know or can know.

The very meaning of the word 'religion' gives the clue to its essential nature. It means obligation. We are obligated to a power or principle which is other than our

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personal wishes or opinions; a principle which we ignore or repudiate at our peril. It is parallel to the laws of bodily health, which we have to obey, or take the consequences of disobedience; and which do not take any account of our personal wishes or opinions.

In just the same way there are laws of moral health, of spiritual health. The reality of such laws is demonstrable by common experience, and we are constrained to recognise and observe them to a greater or less extent.

But more than this is needed. The intellect demands to be satisfied. People with minds want a reason for the faith that is in them. They are not satisfied to take life as they find it, without further inquiry, but must have an interpretation of it.

To the aid of all such inquirers, Theosophy has come with its message of renewed faith and hope, and its rational interpretation of the facts of life. It has analysed human nature in a masterly way, giving the true key to all those mysteries which are baffling so many very able writers, who try to explain the relation of 'man to God,' the reason for evil in a world made by a good and wise deity, the essence of Christianity, etc., etc. The mental part of man is usually considered as a unit, and the efforts to advance beyond this elementary conception are timid and inadequate.

Man is by birth a spiritual being, and, as such, has to obey the

laws of the spiritual nature, or suffer the consequences; just as, being also a physical being, he must obey the laws of physical health. It is his spiritual nature which imposes on him the obligations which we call religion. It manifests itself in the voice of conscience, fills him with incessant yearnings for truth and right and beauty, and makes him aware of his inseparability from other men and consequent inability to act for himself alone.

Do not let us deceive ourselves with the notion that our *animal*, our *biological*, unity is sufficient to inspire that altruism without which human society cannot flourish. If that were all, the result could be no better than an animal communism, such as drives the bee and the ant or makes wolves hunt in packs and share their prey. It is the equally certain fact of our *spiritual* unity that makes the real bond of mutual obligation.

The well-known motto, "To thyself be true!" is full of wisdom, and makes no sense unless we understand 'thyself' to be the real inner spiritual Self, the divine in man. Religion, then, is our recognition of our essential divinity, and our determination to act in accordance with that knowledge.

In such a definition of religion all creeds unite. Whatever may be the truth about Jesus and about the composition of the Christian gospels and epistles, it is obvious that somebody was striving to inculcate the eternal truth that man is divine

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in essence and must recognise his divinity and mold his conduct accordingly. In other words, the Teacher was teaching the old truth about the Path -- the Path that leads to knowledge and peace.

I have just read somewhere that a Hindû Christian interprets Christianity in a way peculiar to his oriental nationality. Being a Hindû, he cannot picture Jesus as a 'Europeanized Jew.' He declares that, for his countrymen, the emphasis of Christianity will not be on the *sacri-fice* of Jesus, but on the immanence of the Holy Spirit. Jesus, for them, will be the incarnation, the manifestation, the *avatâra*, of God; and the Holy Spirit will be the manifestation of Christ in man.*

This seems to be, as far as it goes, in accordance with Theosophical teaching, and a great improvement on the bulk of ideas about Christ which prevail among Occidentals. These seem to have forgotten the 'Holy Spirit,' the 'Third Person of the Trinity.' Has it then needed Theosophy to recall the attention of Christians to this vital fact in their own religion?

Theosophy has, in fact, generally speaking, interpreted Christianity, ennobled it; and there can be no ground for regarding Theosophy as opposed to Christianity. It is opposed to narrow sectarian interpretations of Christianity; but these are today rapidly giving place to

the broader views which Theosophy champions.

The hardest thing for Christians to give up is naturally the wish to represent Christianity as a unique or final religion, a last word, superseding all previous religions and destined to supplant them. There does not seem to be a prospect that such a view can be maintained. If Christianity is adopted by Eastern peoples, what likelihood is there that they will accept it in a western form? Will it not become, in their hands, something very different from what we know? If this is so, nothing characteristic will be left but the name.

The important question here is: Do we love the truth more than our attachment to a particular name and form? The more religions are refined from the accretions which have grown up around them; the more we approach their real essence; the more closely will they be seen to approximate to each other. Their oneness, their common source, will become apparent. For the source of all the great religions is the same; they have their root in RELIGION itself, which is a knowledge of the truth as revealed to mankind through mankind's spiritual nature.

The recognition by mankind of a common religion would be a great step to the breaking down of those barriers that separate people. Such

*This is taken from a review in the *Hibbert Journal*, of 'Jesus the Avatar,' by V. Chakarai.

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a religion would be no creed; it could not have hard-and-fast statements; it would only affirm those truths which are universally admitted and cannot be gainsaid — that man has a divine nature, that we should do unto others as we wish them to do unto us, and those other truths which we can easily find in our bibles and many other places.

What has been said about the divine nature of man must not be left vague, as though it were nothing more than a pleasing poetic dream, holding up an impossible standard, and untranslatable into terms of ordinary life. It implies that man can actually advance to greater heights of knowledge and power; for he really has within himself the germs of such progress, and these can be made to grow.

The Path of Self-Knowledge, of which Theosophy speaks, is a real path, and there do exist men who have passed beyond the rest of us along this path of attainment, and who thereby stand to us as Elder Brothers. It was this fact, proclaimed anew by H. P. Blavatsky, that gave to her teachings so much of their appeal.

For what is more potent than a human example? A living being is worth a world of abstractions. We can discern in the portrait of Jesus such a one, striving to guide the steps of his pupils along the path he had trodden. His teachings have been misinterpreted, but the impress he has left on the world cannot be mistaken. And many

other such, the great founders of religions, can be pointed to; as well as wise men and philosophers, who, while not associated with religion, nevertheless taught the perfectibility of man here on earth, and illustrated their teachings in their own person and by their example.

H. P. Blavatsky, in disclaiming the authorship of her teachings, admits that she derived them from her own Teachers, and that they form part of a universal and ancient system of knowledge known as the Wisdom-Religion. This is what lies at the root of all religions — their common parent. For though, as has been said, all men can approach the truth by virtue of their own higher faculties, yet there is no known law of nature which prevents the wise from recording the results of their own efforts and thus creating and passing on a great body of truth and light, growing ever greater by the accumulated work of its successive votaries.

Theosophy, therefore, though so broad and embracing, does have definite teachings; but these are not dogmas or articles of faith. They were offered by the Founder of the Theosophical Society, for inspection, in the confidence that they would vindicate their own truth to anybody who was able and willing to make a fair examination. It is unnecessary to point out that it is one thing to proclaim a doctrine as a necessary article of faith, and quite another thing to offer to the world matters which one has one-

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self learnt, in the hope that they will benefit the receiver as much as they benefited the giver.

The particular Theosophical teaching which concerns our present purpose is that of the Sevenfold Nature of Man. This must be studied in the Theosophical books; it must be studied in connexion with the other Theosophical teachings; and reflected upon in the light of one's own experience and intuition. For it is impossible to present such a teaching in the form of a hard-and-fast doctrine, assimilable without effort, like the teachings in a well written text-book or examination cram-book. Any attempt to give a precise formulation implies a departure from the truth.

One of the most vital parts of this doctrine is that of the threefold nature of the human soul: the Spiritual Soul, the Human Soul, and the Animal Soul; the middle one of the three being characteristically human, and standing between the Spiritual nature on the one hand and the animal nature on the other. Psychology flounders sadly for want of a knowledge of this distinction.

This doctrine also gives a clue to the states of man after death; as to which we see that people are slowly feeling their way towards a verification of the Theosophical teachings. For it is admitted now that the phenomena of apparent survival can be explained on the hypothesis that *a part* of man's make-up lives a separate life for a while, after the death of the body;

and that this, coalescing in some way with the organism of the medium, can produce a temporary appearance which may be mistaken for an actual survival of the personality.

Such has been the Theosophical teaching from the first, as can be seen by a reference to the books. The real Ego of man does not communicate in this way, but, when liberated, first from the body, and then from the other principles of the lower quaternary, enters its condition of light and rest between incarnations. In a word, psychic survival is not the same as immortality.

The teaching of the dual nature of the human soul would throw much light on our treatment of criminals and the insane; for it would enable us to make a practical distinction between the two halves of the person. As things are, people ignore the existence of a higher nature in the insane, and therefore make no appeal to it; while they strengthen the vicious nature by giving it full recognition. In the same way, many criminals, by an appeal to their higher nature, could be assisted to conquer the lower nature; and their cases would not have to be given up as hopeless.

I read somewhere recently an account given by an insane woman of her experiences while in the asylum. She describes the wonderful effect produced upon her by the nurse's utterance of her *name*. This seemed to summon her real self and

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dispel the insane illusions. Now this was a mere accident on the part of the nurse, and probably was not repeated. Does it not show how much might be accomplished if such treatments could be administered with intent and with knowledge instead of being left to chance?

One might continue indefinitely giving illustrations of the value of Theosophy as an interpreter of

the facts of life and a solver of practical difficulties. But at present we must revert to our original theme - the need for the spirit of Religion in times when old forms are dissolving. The reality of the Divine in man, and its verification by self-study in the light of Theosophy, will constitute the beacon star which can keep us steady and guide us straight on the path of moral health.

“ANNO DOMINI”

C. J. RYAN

“Jesus was a Prophet. He was a Teacher. He understood humanity. It is for us to take his words, interpret them, and ingrain them into our hearts and our lives, so that we may lift the weight of woe from Humanity’s shoulders, yes, and make a new Kingdom of Heaven on earth, a new manhood, a new womanhood, and a new life for all humanity.”

— KATHERINE TINGLEY in *The Wine of Life*



THE DATE of the birth of Jesus is of considerable importance in connexion with the Theosophical doctrine of the occasional appearance of great Initiates who bring a new presentation of the ancient Wisdom-Religion to the world from time to time and start new cycles of spiritual activity.

According to the scholars the calendars are in error in calling this year Anno Domini (The Year of the Lord) 1928. In the margin of the Authorized Version of the New Testament the commentator says that Jesus was born in the “fourth year before the common account

called Anno Domini.” This depends upon the statement in the Gospels that he was born before the death of Herod the King, a known date.

If an error of four years is admitted in this important matter, it is not impossible that a greater and *more significant* error has been made, an error which when detected would go far to confirm the Theosophical claim that Jesus was not unique, but one of many who were charged at various times to bring the saving gospel of Theosophy for the benefit of all the peoples of the earth.

In connexion with this subject,

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an important series of articles in the *Hibbert Journal* has thrown new light upon the beginning of the Christian Era, and has stirred the learned in such matters. The author is Dr. D. Strömholm of Upsala University, Sweden, and, in view of the weighty implications that follow acceptance of his evidence, a brief study of some of his points may interest our Theosophical and other readers.

Dr. Strömholm's articles give no indication of his having studied Theosophical literature, and, though his theory is in some respects in harmony with the records of the Eastern Wisdom, he omits one important factor without which the origin and deeper meaning of the Gospel narrative cannot be understood. This is the Drama of the Mysteries which will be spoken of later.

His argument demonstrates that much in the Gospels cannot be taken literally, but it leaves untouched and unshaken the actual existence and commanding influence of Jesus as a martyr to the cause of humanity, who delivered a large part of the noble teachings contained within the fabric of the Gospel-narratives. This is, of course, in harmony with Theosophy, which looks upon Jesus as "a great Initiate and a 'Son of God,'" in the words of H. P. Blavatsky.

Dr. Strömholm's position is briefly this, so far as our purpose makes it necessary to consider it:

Jesus lived several generations earlier than the period given in the New Testament;

The teachings given by him were recorded in some way and handed down to his followers, accompanied by traditions of his life and martyrdom;

Many years after his death his recorded teachings and others received through visions and revelations to his followers and the traditions of his career were collected, most probably by Mark, who created a story which served as a literary vehicle to convey the message of Jesus to the increasing number of converts.

Into this narrative, historical personages such as Herod, Pilate, etc., who lived long after the real time of Jesus, were brought in to give an effective historical setting. This was a perfectly legitimate and well-known method with writers of the classical period.

Before Mark collected and worked on his material, there were several rival schools of thought among the followers of Jesus, and the Gospels as we have them are the result of a compromise attained about the end of the first century. This explains the curious contradictions in the narratives and in the alleged teachings, which have even caused many learned scholars to doubt the very existence of Jesus.

We cannot quote or even discuss the close reasoning presented by Dr. Strömholm in favor of his theme, although to follow it is a

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most enjoyable mental exercise. Those who are interested will find the articles in the *Hibbert Journal* for 1926-7-8. A few leading points, however, may be indicated before touching on the Theosophical aspect of the subject.

Dr. Strömholm does not find it necessary to go outside the pages of the New Testament for support; internal evidence is enough to establish his main points. He finds that the Gospels and Epistles display such contradictory views of Jesus and his teachings that he is forced to find "a scheme which will really fit the material presented, because the present one fails to do so." Even as early as the time of the apostle Peter these differences were clearly marked, an inexplicable condition to have existed so close to the date of the crucifixion, if that took place in A. D. 33 or thereabouts, *but not strange if a period of several generations had elapsed since that event.*

Dr. Strömholm answers the well-known difficulty that the Gospels assign a historical setting which *makes Jesus a contemporary of Paul, while Paul's writings contain no evidence that this was so,* and in fact are inconsistent with such a possibility, by his suggestion of the literary method on which Mark composed the earliest Gospel.

The composition of the *Gospel according to Mark* may have taken place at the generally-accepted date, but the original material on which it was founded must have been ac-

cumulating for a long time, and the *Epistles of Paul* (the earliest and most important Christian witness) were written before any of the Gospels took shape. Dr. Strömholm writes:

"We assume that in the original Judean sources, and prior to the composition of the Gospels, Jesus' life was represented as historical, *but with no importance attached to the exact period of time at which it had occurred,* and that the party in the Church most concerned in the Mission to the West, with Paul as its chief representative, preached an abstract doctrine of Jesus in which the historic element was vague and little prominent.

"Following upon these conditions, and probably before the end of the first century came the earlier Gospels, in which, for the first time, precise chronological indications made their appearance - the reign of Tiberius, the procuratorship of Pilate, etc. This chronological scheme, once so presented, would soon be generally accepted, and even in Judea would quickly supersede the vague undated traditions that had prevailed hitherto."

The Swedish professor has worked out a very ingenious explanation for the apparent contrast in the characters of the apostles (or disciples) as represented in the Gospels and in the other parts of the New Testament. He claims that, as the writer of the earliest Gospel knew nothing certain about the real disciples, who had been long dead when he wrote, he had to fill their necessary places with figures of little substance but who acted as a chorus to the drama. Their names were taken from the later apostles whose personalities were real and positive.

Dr. Strömholm skilfully analyses the weak and colorless activities of

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the disciples in the Gospels and compares them with the courageous and individualized behavior of the same characters in the Acts and Epistles. He says:

"The cardinal mistake, the *fons et origo* of most of the perversions and confusions which have since followed, was the transformation of the 'apostles' or preachers of the risen Christ, into personal 'disciples' and comrades of the historical Jesus during his lifetime. This mistake I attribute to Mark, from whom it passed on to subsequent evangelists. . . .

"Mark, knowing nothing independently of the chronology of Jesus' life, and on the look-out for definite names to give the circle of disciples by which in his literary plan he conceived the chief Figure should be surrounded, should suppose that these apostles were the disciples in question. . . .

"It is not difficult to define the class of historian to which Mark belonged . . . it was common enough in antiquity. Perhaps Livy was his historical pattern. . . .

"Fragments and obscure stories are the material of such writers; these they go in search of and, when found, assign without chronological investigation to the period they are writing about, building them up and rounding them off into such tales as their contemporaries, whose notions of history are no more scientific than their own, are like to approve. . . .

"As a composer I consider Mark scrupulously honest, if judged by the literary standards of his time."

Dr. Strömholm's main position is, then, that the great Teacher from whose life-work the Christian cycle originated, lived several generations earlier than the historical period described in the Gospels, and that the background of history, including Herod, Pilate, Tiberius, etc., is a purely literary device of the writer of the earliest published Gospel. This theory, he declares, however startling it may appear at

first, satisfactorily clears up the insurmountable difficulties which conscientious scholars have to face in the study of Christian origins, and it can be demonstrated by internal evidence contained in the New Testament without necessarily going outside it.

To the student of Theosophy, Dr. Strömholm's new and skilful demonstration of the great chronological error in the Gospel-narratives is of profound interest, and its presentation to the world of scholars at this particular cycle hardly less so, as many students will recognise.

Its importance is great because it independently confirms H. P. Blavatsky's teaching as to the real period in which Jesus lived (although Dr. Strömholm seems to be unaware of what she has written) and, above all, because it indirectly but conclusively supports the Theosophical claim that Jesus was one of the great Brotherhood of Teachers, of Initiates in the ancient Wisdom-Religion, who come from time to time in order to re-state those fundamental truths of spiritual and moral life which have never been without a witness.

Among such Teachers a few names stand out above the mists of time: Buddha, Krishna, Lao-Tse, Confucius, Pythagoras, Plato, Sankarâchârya, the Zoroasters, perhaps Quetzalcoatl, and others, varying in degree of spiritual insight, but all united in fundamentals.

That there was such a world-

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wide teaching and that Jesus re-stated it* at the beginning of the cycle that bears the name Christian is not a conceit invented by Theosophists, for it was known in early Christian centuries, as witness, among others, St. Augustine who says:

“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 really was 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

That is *precisely what Theosophy teaches*, and it is surely reassuring to know that the world has never lacked Guides on the Path of spiritual life. The Sermon on the Mount contains the essential teachings for salvation; aspiration, love to all, brotherhood, the destruction of selfishness. Nothing about relying upon the good works of another, but all about what Katherine Tingley calls “self-directed evolution” toward union with the true Self, the inner Christos, the divinity within.

It should be remembered that, according to the narrative, the Sermon on the Mount was delivered to a great multitude of people assembled from distant parts, and it goes

without saying that many of them never would have the opportunity of hearing the Teacher again; we may therefore safely assume that this special address contains the essentials which lead to life as understood by Jesus. It is, therefore, highly significant that nothing is said therein about the necessity of believing in the Atonement of Jesus to appease the ‘Wrath of God’ kindled against the peoples of the earth because of the sin of Adam; on the contrary, the spirit of the Sermon is quite otherwise: it is pure Theosophy as far as it goes.

It is refreshing to come across a clergyman in high position in an ‘orthodox’ church who has awakened to the great Theosophical teaching that what the world needs is to follow the advice and example of his Master (and the other Masters) rather than to offer adulation and lip-service — so-called ‘worship.’ Among such intelligent minds, Dr. D. C. Gardner stands as a rare example of courage. He is chaplain of Stanford University, a great seat of learning in California, and he is reported as saying on March 26th in St. Paul’s Cathedral, Los Angeles:

“For centuries Christian theology taught that man inherited a legacy of sin through the disobedience of our first human parents. It is time for Christians to know that the teaching of evolution has destroyed the theory of original innocence. Since the beginning of

*It is curious that Jesus seems to have considered his mission to be only for his own people. Presumably he fully realized that others had their own Teachers. See *Matthew* xv, 24: “I am not sent but unto the lost sheep of the house of Israel,” and *Matthew*, x, 5-6.

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time man has been slowly struggling upward. . . .

"Fear is not a proper basis for repentance, and all allusions to an angry God should be stricken from all hymns and prayerbooks. . . .

"Happiness does not consist of pleasure or possessions or fame or power, or of all these combined, but rather of loyalty to one's best self, through obedience to the laws of one's own higher being."

"The laws of one's *own* Higher Being" — pure Theosophy! The Great Teachers who come to nations at the cyclic moment always bring the same message, so simple; but sooner or later the old superstitions creep in, the Teacher is sometimes transformed into a deity to be worshiped, and the letter that kills takes the place of the quickening spirit.

It may be questioned: 'What is the importance of showing that Jesus lived a century before Tiberius and Pilate; how does that affect the value of his teachings?' From that point of view the exact date is, of course, immaterial, but it is very significant when we are asked to accept the tremendous claim that Jesus Christ is absolutely unique, the only Son of God and the Second Person of the Trinity, and that his coming to earth was with the object of taking upon himself the sins of the world through his 'suffering under Pontius Pilate.'

Once let it be clearly understood that the Gospel-history was a literary framework arranged by the writer who first published the noble teachings of Jesus in collected form, and the aspect of the case alters. It is then easy to understand that

the authentic *teachings* of Jesus are the vital and indispensable part of the Gospels, the more so when we realize that the 'good news' had been previously delivered by other Messengers to other races — perhaps other humanities — and that there will be Others who will come with the same teaching till mankind learns its lesson. H. P. Blavatsky says:

"The Adepts, who lived and died for humanity, have existed in many and all ages, and many were the good and holy men in antiquity who bore the surname or title of Chrestos before Jesus of Nazareth, otherwise Jesus (or Jehoshua) Ben Pandira, was born. Therefore, one may be permitted to conclude, with good reason, that Jesus . . . was like Socrates, like Phocion, like Theodorus, and so many others named *Chrétos*, *i. e.*, the 'good, and excellent,' the gentle, and the holy Initiate, who showed the 'way' to the Christos-condition, became himself 'the Way' in the hearts of his enthusiastic admirers."

To the men of our day, of our particular cycle, with minds attuned to an attempted exactitude in the treatment of biography and history, it is not easy to realize that historical writers of the classical age of Mediterranean culture were accustomed largely to ignore the element of time and to treat their material loosely, contemptuous of mechanical exactitude in view of the bold, compelling effect they produced.

To the Oriental mind, allegory has always been the favorite method of presenting truth. The Sûfi poems in praise of 'wine' are an outstanding example. It is openly mentioned in the Bible also, as we

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see in *Galatians*, iv, 24, where Paul says that the story of Abraham's two sons is an allegory conveying a spiritual meaning. We need not therefore be astonished to learn that Mark allowed himself a very free hand in the chronology of his Gospel.

Until lately little was thought of the classical way of disregarding the time-element, but Spengler in his *Decline of the West* has forced it upon the historical student. Speaking of the 'Classical Culture' he says:

"In the world-consciousness of the Hellenes all experience, not merely the personal but the common past, was immediately transmuted into a timeless, immobile, mythically-fashioned background for the particular momentary present; thus the history of Alexander the Great began even before his death to be merged by Classical sentiment in the Dionysus-legend, and to Caesar there seemed at the least nothing preposterous in claiming descent from Venus.

"As regards Classical history-writing, take Thucydides. . . . What is absolutely hidden from Thucydides is perspective, the power of surveying the history of centuries, that which for us is implicit in the very conception of a historian. . . .

"As for Thucydides, his lack of historical feeling — in our sense of the phrase — is conclusively demonstrated on the very first page of his book by the astounding statement that before his time (about 400 B. C.) no events of importance had occurred (οὐ μεγάλα γένεσθαι) in the world! . . ."— *The Decline of the West*, I, 8-10

Spengler gives many more illustrations of the Hellenistic and Roman way of confounding history with myth, and of inventing history by

wholesale when called upon, and of their disregard for the time-element so essential to our way of regarding 'the world-as-history.' After considering his evidence it becomes easy for any unprejudiced mind to agree with Dr. Strömholm that the placing of the period of Jesus a hundred years or so later than the actual was a perfectly simple and natural act for a writer of Mark's time.

Spengler's remark, quoted above, about the mergence of Alexander the Great into the legend of the God Dionysus even before Alexander's death, brings up the mythological aspect of the story of Jesus, the Gospel-narrative as a presentation of the Mystery-Drama of the ages, both cosmic and human. In view of the significance of this aspect (not referred to by Dr. Strömholm) the exact period when Jesus lived is immaterial, except for the reason mentioned above. We must consider this important matter more fully.

According to the Eastern teachings quoted several times by H. P. Blavatsky, Jesus or 'Joshua' Ben Pandira* was a real person, a high Initiate, who pointed out the 'strait and narrow Way' to Life Eternal; he lived about a hundred years 'B. C.,' and many of his actual sayings, 'logia,' are recorded in the Gospels, which were written long after his time. The 'logia' were

*Reference to any Concordance to the Bible shows that Jesus, Joshua', and Jehoshua' are interchangeable forms of the same name. Joshua Ben Pandira means Joshua or Jesus the son of Pandira.

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woven into the allegory of the mystical Christ and the entire garment fitted to the figure of the Initiate, Joshua Ben Pandira.

In *The Esoteric Character of the Gospels* by H. P. Blavatsky, she says:

“Reference is made here to the Rabbinical tradition of the Babylonian Gemara, called *Sepher Toledoth Jeshua**, about Jesus being the son of one named Pandira, and having lived a century earlier than the era called Christian, namely, during the reign of the Jewish king Alexander Jannaeus and his wife Salome, who reigned from the year 106 to 79 B. C. Accused by the Jews of having learned the magic art in Egypt, and of having stolen from the Holy of Holies the Incommunicable Name, Jehoshua' (Jesus) was put to death by the Sanhedrin at Lüid. He was stoned and then crucified on a tree, on the eve of the Passover. The narrative is ascribed to the Talmudistic authors of *Sota* and *Sanhedrin*, p. 19, Book of Zechiel.”

Other references to the real date of Jesus and his true position as a Master will be found in *The Path* magazine for 1892 in an article by H. P. Blavatsky called ‘She being dead yet speaketh,’ also in *Isis Unveiled*, volume II, pages 544, 386, 340. In *The Theosophist*, July 1883, she published a footnote in which she speaks of Jesus as —

“a great and pure man, a reformer who would fain have lived but who had to die for what he regarded as the greatest birth-right of man — *absolute* liberty of conscience; of an Adept who preached a universal Religion, knowing of and having no other ‘temple of God’ but man himself; a noble Teacher of esoteric truths which he had no time given to him to explain; that of an initiate who recognised no difference — save the moral one — between men; who rejected caste and despised wealth; and who preferred death rather than to reveal the secrets of initiation. And,

finally, who lived over a century before the year of our vulgar so-called Christian era.”

As this is being written, an unexpected corroboration is reported in the press of the old Jewish record that Jesus was called the son of Pandira, and inferentially, therefore, that he lived a century before the so-called Christian Era.

It is well known that the brief paragraph in Josephus referring to Jesus is considered by scholars to be a fraudulent interpolation by an interested hand, probably Eusebius, but recently a report was made to the French Academy of Inscriptions that an apparently authentic reference to Jesus by Josephus has been found by Dr. R. Eisler of Vienna in an eighth-century Slavonic translation of Josephus's *History*. The passage runs thus:

“In these days there were great quarrels and many fights in Judea between the Pharisees and the lawless ones of our nation who inclined toward Jesus, the son of Pandera the Nazarene. . . .”

According to Dr. Eisler the remarks about the ‘lawless ones’ have been overlooked because they occur in the chapter dealing with Caligula and not in that about Tiberius and Pilate. However that may be, the reference to Jesus as ‘the son of Pandera’ is extremely important, and plainly suggests that such a corroboration of the ancient Hebrew tradition as to the parentage and date of Jesus would be very easily ‘overlooked.’

What, then, are the Gospels, and what does the ‘Coming of

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Christ' mean? According to the records and teachings of the Eastern Wisdom, the Gospels were, as Dr. Strömholm indicates, a compilation of the sayings of Jesus collected by some editor and arranged to fit in with the vague traditions of his career, the narrative being elaborated for literary purposes and the date changed from the period of King Alexander Jannaeus to that of Herod and Pilate, a hundred years later.

But the Gospel-story is far more significant than this would suggest. The change of date is just as Dr. Strömholm has shown by his masterly analysis, and the originality of much of the teaching attributed to Jesus may be accepted, but the story of the Life, the Passion, and the Resurrection was not a mere literary elaboration of a few personal traditions about Jesus or Jehoshua' ben Pandira. It was far more; it was written by those who knew the teachings of the Mysteries founded on the ancient Drama of the Soul.

The 'Coming of Christ' means the presence of the Christos-spirit in a regenerated world and in the regenerated individual, not at all the actual coming in body of 'Christ' Jesus, a purely materialistic conception or misinterpretation by Western minds of Eastern allegorical terms. The true Savior is nothing but the Divine Principle in every human being: he who strives to resurrect the Higher Self crucified in him by his own terrestrial pas-

sions and buried deep within the sepulcher of the lower nature, he who succeeds in rolling back the stone of matter from the door of his own inner sanctuary, has the 'risen Christos' active within him.

All the allegories of the Christos, under whatever name, are founded on the same basis; they represent the Drama of the Soul, the Drama of the Ancient Mysteries. They shadow forth the same original and eternal type, the voluntary sacrifice of the *logoi*, the rays of the Divine Spirit, incarnating in material mankind for its training and redemption. This central and all-important fact for humanity to know has been given forth in slightly different forms *on the outside*, according to local conditions; we find it in Egypt under at least two forms (the Osiris-myth, and the myth of the Annunciation, Immaculate Conception, Birth, etc., of Amenhetep III as depicted at Luxor); in the legends of Dionysus, Janus, Prometheus, Mithra, Krishna, Odin, Visvakarman, and others.

Speaking of the Cross in relation to the Mysteries, H. P. Blavatsky says:

"Later, it expanded in the beautiful idea adopted by and represented in the Mysteries, that of regenerated man, the mortal, who, by crucifying the man of flesh and his passions on the Procrustean bed of torture, became re-born as an Immortal. Leaving the body, the animal-man, behind him, tied on the Cross of Initiation like an empty chrysalis, the Ego Soul became as free as a butterfly."

— *The Secret Doctrine*, II, 562

She points out in *The Esoteric*

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Character of the Gospels that the Gnostic records contained the epitome of the chief scenes enacted during the mysteries of true Initiation from time immemorial, for the drama of the soul does not change, however much external and mental conditions may.

“The Gnosis was the echo of the primordial Wisdom-Religion which had once been the heir-loom of the whole of mankind.”

The Tanaim, the early Hebrew Initiates from whom the wisdom of the Kabala was derived in part, had in their possession the secrets of the mystery-language, and, as H. P. Blavatsky says:

“It is in this language that the Gospels were written. He alone who has mastered the esoteric cipher of antiquity . . . has the full proof of the genius which was displayed in the blending of the purely Egypto-Jewish, Old Testament allegories and names, and those of the pagan-Greek Gnostics. . . .

“Neither they (the Gnostics, ‘the most cultured, the most learned, as most wealthy of the Christian name’ as Gibbon has it) nor their humbler followers, were in danger of accepting the dead letter of their own texts.”

The later successors fell into the mistake of “the foolish Galatians”

who began as Paul says by believing in the Spirit of Christos as the inner redeemer but ended by believing in ‘the flesh,’ or an external, personal savior.

Dr. Strömholm has done real service to the spirit of truth by his skilful demonstration of the unreality of the historical framework of the Gospels, while upholding the real existence of Jesus as a great Teacher, a demonstration which leads inevitably to the Theosophical view of the position of Jesus. For too many centuries has a carnalized Christ ‘coming in the clouds’ been forced on the world in place of the spiritual Christos spoken of by Paul where he says: “I am again in travail until Christ be formed within you.”

We shall pay the gentle Master, Jesus or Jehoshua‘ ben Pandira, who pointed out the strait and narrow way to Life Eternal, the Christos, greater reverence by holding him in this true light than by regarding him as a Being infinitely removed from the status of mankind.



KARMA

“THE things of the world and its inhabitants are subject to change; they are products of things that existed before; all living creatures are what their past actions made them; for the law of cause and effect is uniform and without exceptions.

“But in the changing things truth lies hidden. Truth makes things real. Truth is the permanent in change.”— CARUS: *The Gospel of Buddha*



INFANT-PRODIGIES

QUESTION: I HAVE read your replies to questions about Reincarnation in the Theosophical Forum, and I think I understand them quite well; but I would like to ask a question similar to one which one of your correspondents put to you. It is this:

What about so-called 'infant-prodigies,' who show sometimes such amazing skill in musical or mathematical lines? Are such children the reincarnation of great souls who have made such progress that these things come to them naturally?

I have been told by some people who call themselves Theosophists that infant-prodigies are children who have been sent into this world to finish incompleting lines of education. I would be grateful for an answer.

ANSWER: Why should you think that 'infant-prodigies' are great souls? Is a famous athlete a great soul, or is a man or a woman who has learned to be skilful, yes, extremely skilful, in any particular line of work, necessarily a great soul because of that skill?

All that infant-prodigies show is this: that in past lives they have gained proficiency through application or study, or both, in some par-

ticular line of thought and work. But it by no means follows that they are 'great souls.' Geniuses, as is only too well known, are often extremely weak-fibered creatures in other lines, indeed sometimes below the average in intelligence on other lines, and sometimes even far below the average in ordinary moral sense.

The cases of wasted lives, or of corrupt living, followed by so-called 'geniuses,' are too numerous to require more than a bare mention. No, infant-prodigies are by no means necessarily great souls, for the reasons which I have just set forth.

The real facts, the truth, regarding this entire question, are so simple that it is amazing that they are not better understood. Even a little reflexion over the matter, and some knowledge of our Theosophical doctrines, would show any intelligent person the reason why. Neither 'geniuses' on the one hand, nor infant-prodigies on the other hand — and these latter are not necessarily geniuses, — neither, I repeat, are outstanding cases of human grandeur.

Here is the situation: in any life we learn; in any life we have a certain bent, a typical proclivity, a

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bias of character, an impulse running more strongly in a certain line or lines than in others; and instinctively we follow these, thereby increasing their force, until we meet with some obstacle which throws us back upon ourselves, thus enabling us to strengthen our weak spots, to weave stronger fiber into places where spiritual and intellectual and moral hollows exist, so to say; and thus finally, in the course of the ages, to attain a rounded-out character. A rounded-out character is the aim of Katherine Tingley's Râja-Yoga system of education.

Yes, it is a fully rounded-out character which makes a 'great soul' in the Theosophical sense of the word, which is the true sense, because it merely means a relatively perfected man or woman.

I do not know quite what is meant by the querent's statement that "some people calling themselves Theosophists say that infant-prodigies are *sent* into this world in order to complete their education." Why should 'certain people calling themselves Theosophists' particularize in the case of so-called infant-prodigies? Everybody returns into fleshly incarnation in order to complete an imperfect soul-education, not merely so-called infant-prodigies but every living soul, every man and every woman.

Furthermore, why say that they are *sent* into the world: who 'sent' them or what 'sent' them? Of whom or of what are human souls

slaves that they are sent hither and yon, whether they will or nill, upon mysterious and unknown errands?

What is it, then, that brings souls into the world into fleshly incarnation repeatedly? It is the attractions which have been inbuilt into the fabric of the being in past lives — what the Orientals call *Trishnâ* or 'thirst,' meaning the thirst for life, physical life, mental life, psychic life: the unsatisfied and unexhausted tendencies, proclivities, impulses, all seeking a new field of action. These are the things which bring it back — the working of a natural law.

As we fall asleep at night, and as we awaken in the morning, depending upon the forces set in motion, or the energies involved in either act, just so does the soul lay by its garment of flesh at death, and pass into sleep and recuperation, returning automatically, as it were, again to earth when these needs have been satisfied or have run their course.

No: infant-prodigies are rather pitiful specimens of humanity and should be most carefully dealt with. They require sympathetic and wise training, lest these very one-sided impulses eventuate in later periods in still more unbalanced mental and psychical conditions.

Please do not understand that this is intended to be a denigration of any natural, normal, sane, and healthy tendency or faculty of the soul. That is not my meaning at all. My meaning is that unbalance,

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extreme unbalance, which is often miscalled genius, and which if manifesting in infancy produces infant-prodigies — it is this extreme unbalance of character, this one-sidedness, which is sometimes more a curse than a blessing; and therefore instead of meaning that such children are great souls, it usually means that they are quite the contrary: poor unbalanced entities, whose psychical apparatus may be figured in the mind somewhat after the fashion of pictures that we see sometimes of human beings with enormously developed heads and puny bodies, or immense bodies and pea-like brains.

The man who is all muscle and no brain; or, on the other hand, all physical brain and no healthy normal body to support it, is in either and every case rather a subject for commiseration than hand-clapping approval. So it is with the soul, the human soul I mean here, of course.

I repeat it again in all frankness and in all kindness: an infant-prodigy is by no means, nor from any point of view can be considered to be, a great soul, as this kindly querent seems to imagine.

Great souls, as I have said, are fully rounded-out characters: men and women in whom the spiritual, the intellectual, the mental and the psychic, and the emotional factors are all balanced and work together towards one common end — this

balance being withal so delicately adjusted that the activities of any one of these factors can find full play and free expression without the overthrowing, or throwing out of the balance as it were, of the other factors of the normal human being.

It is this rounding out of character that is the ultimate or teleological aim of evolution; and it is in such fully rounded-out characters that we find spiritual splendor, and intellectual force, and mental power, and psychical acuteness and delicacy, and emotional stability; and none of these factors — not one of them — is ever found normally developed in infant-prodigies as they grow towards maturity; and, alas, very few of them, or none, are found harmoniously working with the others in most of the so-called geniuses of the world.

Indeed, as regards these latter cases, it is a by-word in literature, and known to all observant men, that so-called geniuses are usually erratic creatures, highly unbalanced, wayward, froward, and willful, with high emotional instability, and usually, alas, a low grade of self-control.

Ah! there is the key: self-control, for this is balance; for this proves a rounded-out character, harmoniously developed in all its parts, graceful in its functionings, sympathetic in its impulses, and practically always an exemplar of high-minded conduct. ---G. DE P.

KARMAN OR 'FATE'

QUESTION: I understand you Theosophists do not teach the existence of fate in human life; and yet I have heard Theosophists talk of Karman as if it were a kind of god which ruled not only human life but all the world. For instance, I have heard Theosophists say that men and women reincarnate through or by Karman, and that Karman determines what kind of a body and what kind of destiny they are to have in the next life or in any future life. Will you please help me by explaining all this for me?

ANSWER: It has already been explained in the Theosophical Forum in more or less brief form in a former issue. Karman most emphatically is not Fate, and no responsible-minded Theosophist would ever call it such. You probably mistake the brief and direct manner of writing of some Theosophical scribes, and suppose from reading such writings that the meaning is that Karman is some kind of Fatality that dogs our footsteps. It is not.

Karman is simply the doctrine of consequences: the teaching that effect follows cause, which effect in its turn becomes another cause followed by its effect, this last in its turn becoming a new cause instantly, and so on forever: a chain of uninterrupted and unbreakable causation stretching backwards indefinitely into the past, even as it will

stretch forward into the future. You cannot raise yourself outside the workings of the universe any more than you can raise yourself by pulling at your shoe-tops.

But these causes, and the consequences or effects which ensue from them, do not originate outside of the actor. It is the actor — the man, the woman, or any other living and conscious entity — who, by the force of his innate faculties of intelligence and will, disturbs the equilibrium of Nature in measure corresponding with the energy in his acts, and Nature reacts upon the actor, seeking a restoration of the disturbed equilibrium; and that is all there is to it.

We may say further that Karman does not work merely on the physical planes of Nature, but on all planes, visible and invisible, as an intrinsic operation of Nature itself, resulting, in fact, as I have before said, from naught but disturbed equilibrium. This restoration of equilibrium takes place as naturally on the invisible planes as it does on the visible.

There is mental karman, there is spiritual karman, there is emotional karman, just as there is physical karman. But as Nature is one organism, one coherent whole, disturbed equilibrium brought about on any one of its planes is more or less felt on other planes; the entire situation being somewhat like an equation, the working of all the

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factors of the equation depending on how and where and when things take place — or do not take place.

An act performed, or a thought had, or an emotion yielded to, in any one life may not be able to find its outlet of expression in the next life from lack of opportunity, from lack of an open door, so to say, and will lie latent in the framework of the entity until the door does open or the opportunity offers itself, as it inevitably will; and then something happens, either for good or for woe, and in the latter case the unfortunate victim, as he wrongly thinks himself to be, exclaims: What have I done that this should come upon me?

You see, it is in this manner that the incarnated entity learns. It cannot learn by becoming a non-entity, even if that were possible, which it is not; and it cannot learn all the lessons of life through inertia. It learns in all ways and in all manners and on all planes; for the living entity is essentially a learn-

ing thing. It is at school in life: a school, some people will say, which never ends, alas; but other people of more penetration will realize that this most wonderful operation of Nature, which we Theosophists call Karman, is the opener of doors into vast realms of experience.

It is the initiator of life, albeit automatic, and it all depends upon the incarnated entity whether a disturbance of natural equilibrium be such as to produce his own happiness by the reflex movement of Nature, or whether it will produce unhappiness and misery for him. He is the chooser, because he is the actor, and he can make for himself precisely and exactly what he will in the future.

There are no limits that he cannot ever pass in time, and there are no boundaries beyond which he may not go; and this is god-like, this is truly divine; this is the type and mark of a god-like being: choice and will and action. G. DE P.

WHAT IS THEOSOPHY?

OWE KEY-ÅBERG

I AM NOT able to give the answer. But with respect to what I have seen and heard of wonderful Lomaland — the lovely children and their happy faces; the students who always are ready to serve; the peaceful and inspiring atmosphere; and finally the message of your Leader and Head, Katherine Tingley, the true successor of H. P. Blavatsky and W. Q. Judge, I will say and am glad to say that Theosophy is a great invitation to the soul of man to follow its royal command.

Point Loma, California, May, 1928.

NEWS FROM THE ARCHAEOLOGICAL FIELD

OBSERVER



THE DISTINGUISHED French archaeologists who believe in the authenticity of the famous Glozel discoveries absolutely decline to abandon their position, and are pursuing their explorations in the neighborhood of the original excavations. Similar objects have been found at the Grotto Puyravel, near Glozel, and the evidence of great antiquity is so strong that several of the 'anti-Glozelians' have abandoned their opposition.

The Count Byron de Prorok, noted explorer in North Africa, whose recent discoveries have been fully discussed in these pages, announces that he has found plenty of inscriptions there similar to the prehistoric Glozelian ones about which there is such a tremendous hubbub. He declares his belief that thousands of years ago a vast Mediterranean civilization existed which extended from Central Africa to Scotland!

In every direction, we seem to be approaching to definite scientific proof of the teachings about the wonderful past of mankind as brought from the Eastern Teachers by H. P. Blavatsky.

Minister Herriot, of the French Cabinet, some time ago accepted the anti-Glozelian charge that the whole thing was an imposture, and discontinued the guardianship of the 'museum' of discoveries, but the new developments have com-

pelled him to reconsider the situation and the Government may take an active part again in the controversy, which has roused more excitement among the French people than even the recent political crisis.



A REPORTED discovery of an unknown city, thousands of years old, in the mountains of Huayabamba, Peru, has aroused archaeological attention, and explorations are to be made. From a distance, the houses are said to present a glittering appearance.

The Dyott expedition, in search of Colonel Fawcett and party in Brazil, have plunged into the jungle at last. Captain Dyott hopes to rescue the famous explorer, but if too late, will search for the alleged great prehistoric cities which were the objects of Colonel Fawcett's apparently ill-fated journey. He has not been heard of for nearly three years. Captain Dyott carries a radio-equipment, and will communicate as much as possible.

In view of certain significant statements in *Isis Unveiled* by H. P. Blavatsky regarding hidden cities in South America, the possibilities of finding remains of ancient civilizations in the million miles of unknown territory are great and of special interest to students of Theosophy, as they may open an entirely new chapter of human history.

NEWS FROM THE ARCHAEOLOGICAL FIELD

Exploration of the Maya country is proceeding actively, and as the season is nearly over we expect to hear interesting results soon. The Mason-Blodgett expedition is working in unexplored parts of Guatemala, British Honduras, and Mexico.

In 1926, Mr. Gregory Mason of the Mason-Spinden expedition, reported the discovery of seven ancient cities on the Peninsula of Yucatan, and said there was a rumor of the existence of two Maya cities which the Quintana Indians declare still carry on the ancient customs and worship. The explorers, who had actually found incense burning in certain ruined temples before the altars of the gods, were 'thrown into a fever of eagerness' to see the mysterious cities where the ancient ceremonies are said to be performed, and where possibly the long-desired clue to the interpretation of the Maya inscriptions may be found.

General Francisco May, governor of the district of the Independent Santa Cruz Indians, refused to allow the Mason-Spinden expedition to approach the two cities, but half-promised permission at a future date, as the Mayas are becoming more friendly to archaeologists, having found their intentions to be good. The Mason-Blodgett party hopes to reach the hidden cities this time.

Archaeologists of the Carnegie Institution have just finished the excavation of the chief parts of the

Mayan 'Sundial' at Uaxactun, Guatemala, by means of which the astronomer-priests were able to determine the equinoxes and solstices for the exact regulation of farming activities. From a certain pyramid-stairway the position of the rising sun in relation to marks on various temples indicated the required dates.

While digging out the pyramid the four sides were found to have been decorated with a series of enormous human heads molded in stucco, eight feet wide and eight feet high. Some were in good condition but many had been destroyed by the luxuriant vegetation growing over them for the last thirteen centuries. Uaxactun is the oldest Mayan city known; dates on the monuments prove that it was inhabited at least as early as 68 A. D.

In the Temple of the Warriors, at Chichen-Itza, Yucatan, Mexico, a much later Mayan capital, the Carnegie expedition discovered, hidden under an altar, a caché containing a wonderful collection of Mayan objects. The principal treasure yet removed is a magnificent mosaic disk, containing a thousand cut and polished turquoises, and is said to be the most beautiful relic of Mayan civilization ever found.

The temple itself is a masterpiece of architecture and sculpture, containing figures of eighty or more Mayan heroes. It was dedicated to the Plumed Serpent, a deity to whom, under different names, worship was offered by many peoples.

THE THEOSOPHICAL PATH

Dr. Francisco A. Loayza, a distinguished Peruvian archaeologist, has lately published a quantity of striking evidence in favor of the theory that, long before Columbus, "groups of Asiatics crossed to America by way of Bering Strait and across the Pacific all the way from Canada to Chile." Part of the evidence consists of a number of articles bearing unmistakably Chinese inscriptions, most of which were found in Peru, a few in Mexico, and possibly some in Nevada, U. S. A.

Dr. Loayza discusses many of these inscriptions in detail and gives the opinions of archaeologists and native and foreign students of Chinese, who all agree that they have no doubt that they are written in Chinese characters of more than one historic period. Owing to the deteriorating effect of time, there is much difficulty in deciphering the full meaning of the inscriptions, for the meaning of many Chinese ideograms is entirely changed by the elimination of a very minute stroke.

The ideograms are found on various objects such as silver idols, pottery bowls and dishes, the metal headband of a mummy, and stones from the great Pyramid of the Sun at Teotihuacan, near Mexico City.

All the Chinese inscriptions found in Peru occur on small articles, a significant fact in view of Dr. Loayza's theory of the former employment and ultimate prohibition of Chinese writing in that country. According to this theory,

the knowledge of Chinese, or perhaps Japanese, was brought over long before the Spanish reached America, and before the advent of the Incas in Peru. Among certain Peruvian coast-tribes the language and form of writing were adopted by the governing class as a mark of superiority over the illiterate masses, and by degrees some knowledge of them spread from the centers where the Asiatic intruders had settled.

Dr. Loayza suggests that the secret language of the Inca rulers of Peru was Japanese.

After the foundation of the Inca Empire he believes that the new rulers observed that the knowledge of the Chinese method of writing was a serious hindrance to the stabilization of the country because it enabled the subjugated peoples to maintain and co-ordinate their struggle for liberty. To remove this advantage the use of writing was rigorously suppressed, even the rulers giving it up, and all articles bearing inscriptions destroyed.

To make the job complete and thoroughly effective, even the inscriptions on the temples were erased. Nothing was left but a few small objects such as we are now finding, and which would be easily overlooked in the general clean-up. After the abolishing of writing, the 'quipu' system of knotted strings was adopted as an aid to memory, especially for numerical purposes.

In support of this remarkably interesting theory, Dr. Loayza of-

NEWS FROM THE ARCHAEOLOGICAL FIELD

fers three very logical reasons.

Firstly: there are the articles referred to above with Chinese ideographs carved or painted on them. Some of these were associated with sculptured human heads of marked Chinese type.

Secondly: there is the evidence of the Spanish Chronicler, the Licentiate Fernando Montesinos, who traveled in Peru from 1629 to 1644. Among other significant statements he quotes a native legend telling how an Inca Emperor was warned by the gods that a pestilence was the result of the use of writing. Fearing greater calamities he ordered, under pain of death, the abolishing of all forms of writing.

Molinos suggests that this was an effective way of breaking up the rebellions (as mentioned above) by using the power of religion to enforce his will.

The third argument is that Montesinos speaks of the forbidden writing-material — leaves or parchments of some kind — by the name 'quelca.' Opponents of the idea that the Peruvians ever used writing argue that as Montesinos is the only chronicler who mentions such a thing, his statement may be safely ignored as purely imaginary.

But Dr. Loayza points out that Montesinos' use of the word 'quelca' "is supported by a philological fact that is beyond controversy." The fact being that similar words conveying the same meaning were in use among Peruvian and neighboring tribes at the time of the

Spanish conquest. For instance, in the Keshua tongue it is 'qquellcca'; in Aymara 'qquellccata'; in Araucanian 'quillca,' and so forth, all meaning letter or letter-paper. In the language of certain tribes in Colombia 'quilca' meant letter, and 'quelca' to write.

It looks as if Dr. Loayza has made out a strong case for his theory, which would go far to explain why such a highly intelligent and advanced people as the Peruvians of the Inca Empire left no written records but trusted to memory and the knotted-string system. But for the coming of the Spanish they might soon have ventured to revive or re-invent the art of writing.



CONSIDERABLE interest has been aroused by the announcement of Professor Trombetti of the University of Bologna that he has made a great advance in deciphering the Etruscan language.

Until now very little progress has been made in that direction, though some notion has been obtained by the comparison of the very few bilingual inscriptions. If Professor Trombetti has really found the key we may expect to hear something definite about the history and origin of the mysterious Etruscans, a riddle that science has been anxious to solve for many years.

Etruria (now Tuscany) is believed to have consisted of a con-

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federation of twelve cities which developed great power and ruled in Northern and Central Italy centuries before the Christian Era. The Romans finally conquered them about 283 B. C.

Very little remains of the Etruscan cities, but many magnificently decorated tombs testify to the high culture of the race. A new one has just been discovered in the ruins of the ancient Etruscan city of Populonia. It is surmounted by a conical dome and within four sarcophagi were found helmets, shields, censers, daggers, spears, pottery, and many brooches, earrings, hair-pins and rings, a number of which are made of gold and beautifully decorated with sirens and tritons.

At the recent International Etruscan Congress at Florence, Professor Calzoni announced his dis-

covery of a prehistoric rock-city six miles south of Chiusi. It is of considerable size and remains of a fortress are visible on the heights above. The rock-dwellings belong to the 'Bronze Age,' supposed to be about 2500 B. C., and are the first traces found in central Italy of a civilization preceding the 'First Iron Age' which is thought to coincide with the earliest Etruscan period. A few bronze implements and some pottery have been found, but the place has not yet yielded up all its secrets.

Professor Calzoni suggests that this unexpected discovery may confirm the unpopular theory that Etruscan civilization was of native origin and did not come from across the sea, and mentions that it is significant that this Bronze Age city is near Chiusi, one of the oldest and most important Etruscan sites.

SCIENTIFIC JOTTINGS

MAGISTER ARTIUM

PERPETUAL CREATION



WHEN IS an atom not an atom? — we might ask, in the form usual in conundrums; and answer — When it can be divided. The word atom means an indivisible; so that, if it is divided, it should *ipso facto* cease to be an atom. Such has been the case with the old-fashioned chemical atom.

We know now (or, at least, we think we do) that the atom is built up of smaller units, which we call electrons. Yet the name atom is still retained for convenience. The atom is a unit, sure enough; but not an ultimate unit.

The atom then can be described as created out of electrons. But, as we read in the papers, Professor

SCIENTIFIC JOTTINGS

Millikan considers that, in his discoveries concerning that new form of radiation which has been called the Millikan rays, he has now seen this creation in the actual process of creating. This point is much stressed. It means that the universe was not created at some time in the past and then let be; but that it is still being created: atoms are still being formed out of electrons.

In the old days the Deity was made to say *Fiat Lux*; but we learn now that lux is fiat-ing all the time. Let us consider some of the implications of this view.

Some people no doubt will be hostile because it conflicts with their ideas of Deity; while others may throw away Deity because it seems to conflict with their notions of science. But well-poised minds will surely recognise that the more we can discover about the workings of divine formative Power, the greater must be our reverence for it. And it can be no derogation to Divine Power to find that it is still in our midst, at its mighty work.

The best idea of revelation is truly that which regards it, not as having been made once for all in the past, but as going on all the time — a progressive unfoldment of knowledge, in proportion as mankind are capable of receiving it. This is of course a view held by many eminent representatives of religion. In this light, we may regard science as a revealer; and those who regard science as the

foe of God must surely be akin to the people who have turned the Light-Bringer into the Devil.

Last century's science was pre-occupied with regarding the universe as a process, a mechanism. This was legitimate enough in itself, but it was carried too far. Sight was lost of the other way of regarding the universe — as a plan or purpose. Some tried to think that the universe was nothing *but* a process — a species of insanity.

'Saladin,' editor of the *Agnostic Journal*, once gave the chemical analysis of the human body — mostly water, plus so much carbon, sulphur, etc. Then he brought out the contrast, with his caustic humor, by saying that "Christ died to save three-and-a-half pailfuls of dirty water"!

Now our point in quoting this is as follows: it is quite legitimate to define man as three-and-a-half pailfuls of dirty water; but — that is not all there is to it. The truth is not enough; we must have 'all the truth, and nothing but the truth.'

Another important point: these contrasted views of the nature of man are not mutually exclusive. It is quite feasible to believe that man is in essence an immortal Soul and that he is a chemical compound, at one and the same time. No doubt he is several other things as well.

And so with the universe: I can regard it as process or (and) as an immortal Soul; I can view it under

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the form of mechanism or under the form of Will and Idea. These are not conflicting views: they are complementary to each other.

So it is quite admirable for scientific people to study the garment of Divinity – provided only that they do not forget the wearer of the garment and fall into the mistake of thinking that the universe is all garment and no Divine. And this they are certainly less prone to do nowadays.

Formerly the universe consisted of lifeless inert rudiments called atoms of matter; and, because these moved, ‘force’ was needed to explain that movement. Unfortunately this ‘force’ was defined in terms of the dead matter itself: force was defined as a *result* of matter. True, the difficulty was evaded by the artful substitution of the word ‘motion’: force was, or was

produced by, matter in motion. But if force is an effect, how then can it be a cause? There always had to be something undefined in the background. This is better realized nowadays, by a generation of thinkers who seem to think that logic has something to say in the matter.

When we analyse the universe – analyse matter – we come to *life*, something – atoms, electrons, quanta of energy, whatever you like – busy and moving. And if we try to find something that is pushing it, then we shall still be left to wonder what is pushing that something. In short, the business *begins* with life; or, rather, not even with that, for behind physical life stands *mind*. Thus science is interpreting the workings of mind, the workings of the world-soul, the universal life.

WAVES ●R DOSES?

Is light delivered in waves or in doses? That is one form of the question now being posed. Newton thought that it was delivered in doses; but Young and Fresnel substituted the wave-theory, which explained things much better. But now we have discovered phenomena which are explainable by the dose-theory, but not by the wave-theory. Yet the wave-theory is still needed just the same. Problem — how to find room for both these theories at once.

When a stone is thrown into a pond, it makes a big splash, and

ripples spread out on all sides. The farther the ripples go, the feebler becomes their energy. That is wave-motion. If you have a glow-lamp just above your paper, it gives out a strong light; but if you put it up near the ceiling, the light becomes feeble. The farther the light is, the feebler becomes its energy. Wave-motion again. A word spoken in your ear may half deafen you; but at a distance of a hundred yards you can scarcely hear it. Wave-motion again.

Now for the other theory. If I shoot up a gunpowder bomb in a

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rocket, it will explode just as violently at a distance as it would have done close to me. The energy has not fallen off. A shell from a gun will do as much damage seven miles off as if it just rolled out of the gun. The energy has been delivered to that distance in a

dose, without loss in transmission.

Science has found certain phenomena which are like this. Hence the quantum theory, that energy is transmitted, or is sometimes transmitted, in doses (quanta), without loss in transmission. A quantum may be called an atom of energy.

“A MIDSUMMER NIGHT'S DREAM”

KENNETH MORRIS

Professor of History and Literature at Theosophical University, Point Loma, California



THE ANNOUNCEMENT that the Râja-Yoga Players of Point Loma are to give *A Midsummer Night's Dream* again on May 11th and 12th gives us an excuse for looking a little into this earliest of Shakespeare's masterpieces; the one in which he discovered his poethood and, perhaps more than in any other, was content to exercise the purely poetic function of 'making beauty' and setting fairy lanterns in the twilight world of fancy.

It is one of the earliest of his plays; written, probably, in 1590 or '91, when he was about twenty-six years old; he wrote into it memories of his childhood, and from it we get perhaps the only glimpse we do get of what he saw and did as a child.

For, in 1575, Queen Elizabeth came to Kenilworth, Leicester's seat in Warwickshire, and Leicester,

aspiring to her hand, entertained her royally and made love to her upon the finest scale that the gorgeous imagination of the England of that time could devise.

We get an account of the festivities in a letter written by Master Laneham (a mad wag, so please you!), who was a mercer of London in attendance in some kind of domestic capacity upon one of the noble lords present; he wrote the letter to a fellow-tradesman in London, his countryman born and good friend withal; and excellent reading it is.

He tells how, on the evening of 14th of August, a fairy masque was given for the queen's entertainment in the park; ladies riding upon dolphins over the waters of the lake, sang greetings to her highness, all of which eleven-year-old William Shakespeare had, it is supposed, been brought over from Stratford-

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on-Avon to see, since his family was well connected by marriage, and such a privilege was extended to the neighboring gentry. The sight lived in his memory, it seems, and now, fifteen years or so afterwards, he turned back to it for some fairy coloring for his fairy play, and wrote:

“Since once I sat upon a promontory
And heard a mermaid, on a dolphin’s back,
Uttering such dulcet and harmonious breath,
That the rude sea grew civil at her song;
And certain stars shot madly from their
spheres
To hear the seamaid’s musick.”

And then he minds him of Leicester’s bootless wooing of the queen, the occasion for all those pageantries, and writes:

“That very time I saw (but thou couldst not)
Flying between the cold moon and the earth,
Cupid all armed: a certain aim he took
At a fair vestal, throned by the west;
And loose his love-shaft smartly from his bow,
As it should pierce a hundred thousand
hearts;
But I might see young Cupid’s fiery shaft
Quenched in the chaste beams of the watery
moon:
And the imperial votaress passed on
In maiden meditation fancy-free.”

— Which is precisely what Elizabeth did.

Here Shakespeare takes you out of the hard and solid world of things and facts, and gives you freedom of a world beyond the borders of our common consciousness. Is it a world that exists, or has he indeed given

“to airy nothing
A local habitation and a name?”

— Oh, most certainly it exists!
Popular belief — popular intuition,

let us say — has always divined in Nature a life, a consciousness half guessable; and so populated pine-woods and gardens and mountainsides with aerial-flamey beings that dance and dance, and whose life is all to wild music. Let the robust of imagination think of Nature as lifeless if they can; poets and peasants and whoever could share her life at all, have, it would appear, caught glimpses from time to time.

But here the great poet of humanity invades the fairy world under the standards of the Human Spirit; annexes it, and makes it a province of the Empire of Man. See how he has made his fairies:

Oberon is from the French romance, *Huon of Bordeaux*; he has a fine international genealogy. He was the son of the Welsh Morgan le Fay, King Arthur’s sister, and of Roman Julius Caesar; but then before that he was Auberon, Alberon, Alberich — which is a Teutonic name probably of remote Celtic origin, meaning ‘king of the elves.’ He figures as the guardian of the Rhine-gold in Wagner’s *Ring of the Nibelungs*.

Titania, it would seem is taken from Ovid; Puck is the Welsh Pwca, the Irish Puca; a very familiar spirit in those countries. Perhaps Shakespeare found this fairy in its native haunts; for there is a valley in Wales where local tradition says he wrote the play; and this is not impossible; he certainly had Welsh blood and connexions.

A MIDSUMMER NIGHT'S DREAM

Still, Puck survived in places in England from Celtic days; witness the wood called Puckpits in the New Forest.

But what Shakespeare did was what his predecessors (such as Spenser), who had also drawn upon fairyland, did not do. He gives us a picture of fairy life, which is human life dehumanized. We have that life in us; only all that is nobly human or basely animal in us obscures and militates against its manifestation.

There is no conscience in the court of King Oberon; nor is there any real baseness. What will Titania do for her lover? Feed him with 'apricocks' and dewberries, or from the honey-bags of bees. The things they treasure are blossoms and forest-music; their enemies and abhorrences, spiders, bats, and the like. They are gay, sensuous, beauty-loving, mischievous; they play no part in the eternal warfare of good and evil; but a human being, if he is rightly human, must take one side or the other.

And yet, truth to say, there are many of us that do not: who are irresponsible, and live for the enjoyment of the moment; whose actions and motives cannot be accounted for; who think with their senses alone, and whose passing whims and feelings serve them for a human soul. There are many who are like this, and with many more, it enters as a component element in their being; so it is a phase of

that conglomeration of many kinds of consciousness which we call human.

Then he contrasts with these whose nature is to be aesthetic and who need beauty as we need air to breathe, sweet bully Bottom and his companions, who advance from their native rawness with the conscious intent to produce a play — to make a work, you may say, of art "for the duke and duchess on his wedding-day at night."

The fairies' real life is a little frivolous tragi-comedy of exquisite sensuous beauty; these mechanics' art is a piece of clownish, foolish, ridiculously unreal realism, without beauty or imagination, or higher *raison d'être* than the chance of sixpence a day for life.

And among them we find a really great man — great in that curious rude fashion of greatness which belongs to him — the serious Bottom, puffed up, as much as ever Caesar was, with the vaunting vastness of his dreams. "Let me play the lion, too!" says he; or a part "in Ercles' vein, a tyrant's vein"; or one "to tear a cat in." He is fully aware of his human dignity, is Nick Bottom, and they must treat him with due respect, or let them look to it.

And then, between these two poles, there are the lovers. They are not greatly characterized; and for a very good reason. In this business of love you are verging upon the fairy world (this is the teaching of the play); you do not

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act humanly, upon motions of reason and the human soul; but upon fancy, the witchcraft of eyes; there is something irresponsible in it; you are the victim of external and fairy forces: Cupid's arrow, or the mischief and magic of Puck. This so far as these four lovers, Lysander and Hermia, Demetrius and Helena, are concerned.

All for their feelings' sake, Helena will betray the pair of them to Demetrius; Demetrius, flitting from flower to flower, from Helena to Hermia, is the fairest and least responsible of them all. So of course, they drift upon currents rising within themselves into the fairy-world, the *Midsummer Night's Dream*; and are chastened by tricks played upon them, and spend a night of fears amidst bog and briar — and are at last brought into their sane senses.

As for the clowns, they drift in there upon their quest of art: they are going to do great things; perform a tragedy, nothing less; step out of their own sphere of hempen homespuns, and figure as artists and tragedians. Very well; into fairyland they must go, and their chief must have an ass's head clapped on him.

But you will note that that fairy-world has a world of significance of its own: it is the place where poetic justice is done, and where each one comes to his own. You fall into it when, upon a whim of your own and personal feelings, you set out to break the laws — of

Athens, or say of life; you fall into it when, for such a motive as a probable sixpence a day, you play the vulgarian parvenu and would-be-artist, or strike into spheres higher than those to which you belong.

And once fallen into it, you do not come out without getting some taste of your deserts; and, perhaps, through a measure of suffering, the disentanglement of your problems, the adjustment of your being to its place in the scheme of things.

We shall not begin to understand Shakespeare, until we see him throwing floods of light on the hidden places of the inner nature of man. "Our true intent is all for your delight" is often quoted as if it were his own motto and motive; but remember the words are not so much Shakespeare's as Peter Quince's who, with them, introduces the tedious-brief clown-comedy of *Pyramus and Thisbe* to Duke Theseus and his court. Had Shakespeare spoken for himself, he might have put it: "Our true intent is that you shall know yourselves" — look in a mirror held up to (your own) nature, and see that which escapes you in common life.

The play, as given by the *Râja-Yoga Players*, is excellent throughout, and the fairy parts are especially fascinating: the dancing, the singing, the forest-beauty and magic — these things carry you away into another world, the enchanted world

FAIRY FANTASY

of Faerie to the very life. Cobweb and Peaseblossom, Moth and Mustardseed, capture all hearts. The clowns' parts, too, are well done — have been, in past presentations; “excellent good fooling i' faith,” well calculated to keep you not much this side of hysterics.

FAIRY FANTASY AT OPEN-AIR GREEK THEATER Shakespeare's Immortal Poetic Creation Brought to Lomaland

LEONARD LESTER

[Reprinted from *Coronado Journal*, Tuesday, May 15, 1928]



MIDSUMMER NIGHT'S DREAM — perhaps the most poetic of all Shakespeare's creations — will be presented by Katherine Tingley on the evening of May 26th at eight o'clock in the Greek Theater, International Theosophical Headquarters, Point Loma. It will be played by students of Theosophical University, the School of Antiquity and the Râja-Yoga School, under her personal direction.

The fascinating appeal of this presentation, enhanced by the charm of natural surroundings, classic grace, and the perfect acoustics of the Lomaland Greek Theater, is distinguished by stage-pictures of animated loveliness, in which the revels of fairies, the adventures and caprices of ardent lovers, the mirth-provoking burlesque of the artisans, weave a spell under whose influence one breathes, for the time being, in the high realm of the poet's imagination.

But the spectacular beauty of this dream-fantasy, in which the

rhythmic grace of fairy gambolings, glowing color, and exquisite costumes, seem at once the blended light of vision and reality, is but one aspect of a performance in which the interest of the spectator is unflagging from first to last. For it is supported throughout by the living thread of human interest as developed in the harmonious progress of the drama, the interwoven plot of the story being well brought out by capable acting and clear, expressive reading of the lines.

The players taking the leading rôles have received their training in dramatic art from Katherine Tingley, whose efforts in this direction always seek to develop self-possession and confidence in the student and call forth his individual creative power, intuition, and imagination. So that the inner nature and perception of the player become the key to the interpretation of his part.

No remuneration for their services is received by producer or players; all profits are devoted to unsectarian humanitarian work.

“THE VOICE OF THE SOUL”

G. VON PURUCKER, M. A., D. LITT.

I HAVE JUST finished reading the proofs of Katherine Tingley's latest book, *The Voice of the Soul*, and even more than all the others of the present Theosophical Teacher's works, does this book impress me with its deep and tender pathos and its striking imagery of thought.

Good books are so rare; helpful ones rarer still; rarest of all, perhaps, are books like this one in which a truly sublime teaching is given without any pretense whatsoever towards a usage of those artificial and meretricious literary formulae which offend more often than they please.

Great thoughts need no artificial ornamentation. Jewels of the soul have their own inner fire, and sparkle with that divine light which springs from the inner fount of man's spiritual being; and I think that this characteristic of unspoiled beauty is the noblest literary form, and I recognise that this, Katherine Tingley's new book, has it.

We have here a literary work which requires no labored explanation: because its appeal, coming directly from the spirit-soul of the author, travels inwards directly to the spiritual soul of the reader; and there is instant cognition that what the writer says is truth.

The keynote of *The Voice of the Soul* is compassionate wisdom, cleanly expressed. Such was the

form which the Messages of all the world's Teachers took, without a single exception known to me; and for this reason have those Messages endured through time, and have become the cherished companions of thoughtful minds. At the fireside, by the bedside, in the study, one reads those works, and receives from them the peace and quiet of mind and the elevation of soul which men and women are so anhungered for.

The world is restless because it feels this hunger of the soul; the hurly-burly of the frenzied thoroughfares of our cities kills all inspiration, and replaces it with the fevered quest for more and more, ay, ever more, satisfying of the appetite for sensational diversions of many different kinds. Indeed, it is a marvel how men and women today can keep for themselves steady brains and clean minds and sweet unpolluted thoughts!

For these reasons is it such a relief to turn to a book like this, and like Katherine Tingley's other noble works, and find in their teachings such sweet repose, and the soothing and tranquillizing influence which emanates from a true Teacher's heart.

Such teachings are the highest mysticism, for the reasons that I have above said, and are expressed in the best mystical form, because free from adventitious and distract-

“THE VOICE OF THE SOUL”

ing ornaments, so-called, which but embarrass, indeed cripple, the wings of one's own soul in its search for truth and light.

Katherine Tingley's books make me think of beautiful flowers. They are silent, yet they speak in the Silence with tones of power.

Look, when next you cross a field, at the beautiful blooms springing in profusion under your footsteps; or pass a cultivated garden, pluck therefrom one of the blooms, gaze deep into the heart of it, and you will see a revelation that is priceless — if you have but the eyes to see! Yet it is there for all who will see it; and such is this book, *The Voice of the Soul*, in particular. It is a noble Flower of Thought.

As the eye passes over the pages, the mind drinks in, as it were, the liquid fragrance of the spirit, and one's whole nature is braced upwards and invigorated by the feeling that one is touching, indeed has passed, the frontiers which separate the things of the spirit from those of the flesh.

There is no prating in these books, no mere preaching of fine themes, in which there is no appeal to live the lessons taught. On the contrary, there is intellectual and spiritual stimulation, and moral help. Best of all, perhaps, the perspicacious student finds in them refreshing rest and peace and inspiration.

The entire tenor of Katherine Tingley's books, and of this one

in particular, I think, is the iteration in precept and in lesson, and its reiteration of these, that all the secrets of life are in man's spiritual heart: for there is the fountain of virtue; there is the source of inspiration; there lie greatness and goodness: and what is all this but the teaching of the sages of all the ages?

On page 70, the Theosophical Teacher has the following paragraph:

“Continuous and confident virtue comes from the knowledge of one's soul-life. It is the expression of the strength of the inner man -- that part of one which does noble things, aspires to do them, and is ever restless until one has done them.”

This is the keynote of the present book, it seems to me; at least I so construe it, for that is the appeal it makes to me personally.

On pages 63 and 64 of the proofs which are before me, I find the following very noble thoughts:

“My endeavor is to give you a conception of the importance of a man's life when he has found that he has an inner nature, and that it is wholly dependable; that he has within himself those rare and wonderful resources for self-restoration, so to speak. In the inner chambers of our natures there are wonderful mysteries. If we could fathom these, we should have a true companionship with the inner Self, and that inner Self is of abiding, eternal character.

“Do not try to fashion yourselves like others. Dare to think sufficiently long and sufficiently deeply to receive a revelation from within. Make clean self-analysis a regular habit. Take ten minutes with yourself every day, and absolutely surrender your mental self to your Higher Self. Then you will open for yourself a book of revelations.”

Anyone who has any knowledge

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whatsoever of ancient literatures will recognise in the foregoing extracts from *The Voice of the Soul*, the very core of the meaning of the injunction given by golden Apollo through his oracle at Delphi, and which was so famous in the ancient world: MAN, KNOW THYSELF! Likewise does the sacred literature of ancient Hindûsthân teach the same secret of being, pre-eminently in those noble works the Upanishads, and there also the emphasis was laid still more strongly upon the fact of the deathless Self, a ray of the Universal Self of the universe.

When a man knows himself he knows the inmost secrets of being, for he has within himself, nay, is himself in his inmost essence, the Universal Self, as I have just said, and therefore he can at will draw upon his inner nature from inexhaustible streams of wisdom and knowledge.

There are no riddles which the aspiring spirit of man may not solve. There are no secrets of Nature or of man's self which a courageous research into the recesses and arcana of his own inner fora will not give him. How extraordinary is it not then that men should turn away from that fountain of all truth, and seek truth in sources outside of it! The inmost of us is at all times a Poet, a Sage, a Philosopher, a Genius, a Revealer, a Savior, because ever drawing upon those Pierian Springs which arise from the exhaustless Fountain of Universal Being.

Put in philosophical language and philosophical terminology, this expresses the teaching of this book, *The Voice of the Soul*. I know it because I have found it there. These books by Katherine Tingley are my constant companions, and every time that I take one of them up, it seems to me that I pass a step farther forward into those wondrous realms of the frontierless consciousness of the spirit, of which I have just spoken.

I suppose that no thinking human can find anything to object to in the strangely appealing manner in which Katherine Tingley has written in this book, and indeed in her other books; I doubt if the veriest bigot, whose atrabilious temperament, through miseducation, views things alway awry, could see in this noble work aught that could be successfully criticized, or reasonably objected to, from the standpoint of wisdom or truth.

How different is the series of books, which Katherine Tingley has given to the world, from the ordinary religious or philosophical writings of the day, in which the authors seem bent upon producing material for controversy, or the airing of personal views rather than the delivery of sheer truth.

Student: man, woman, or child;
Reader: religious or philosophic or scientific: drink freely of these Pierian Springs!

I feel that now I have said enough: here is the book itself.

EVOLUTIONARY EXPERIMENTS

LYDIA ROSS, M. D.

IN AFRICA, the Nigerians are teaching their governing Europeans a general principle of evolutionary progress, *i. e.*, that real growth is gradual. For both Fundamentalist and Modernist must admit that, whether man is a special divine edition of a sinner, or that he has just monkeyed along from a beastly beginning, human progress goes on only step by step. Nothing in nature or in human nature evolves by leaps and bounds.

In the January number of *Asia* magazine, Raymond Leslie Buell tells of a significant colonial experiment of the British in Nigeria. It seems that the usual high-handed exploitation of primitive peoples who contact superior races, soon proved here to be poor-paying business — for either party. Not that the exploiter ever makes his moral depreciation pay in character-gains. But this time, the Nigerians were treated, wisely enough, as human beings with claims to a place in the sun. The British rule was tempered by a policy of considering the subjects' viewpoint. Naturally, mutual benefit has resulted.

Here is a country, Mr. Buell says, whose many people are —

“organized into tribes, presided over by hereditary chiefs who enforce a complicated and for the most part salutary code. Although

in the old days, the chief was often harsh, he was nevertheless respected because his rule rested upon tradition, and because he symbolized the historic unity of the tribe. In destroying the powers of the chiefs in Africa, European governments wipe out the only voluntary basis upon which Africa can be administered. The mere existence of native institutions — particularly courts having traditional judges — strengthens the bonds by which the natives are socially integrated. Cut these bonds, and the native becomes an anarchist, knowing no law except fear. He does not feel any longer the powerful restraint that public opinion imposes upon personal conduct in any well-ordered community in the world. If the continent of Africa is to be saved from anarchy, these bonds must not be cut but rather annealed.”

Many Nigerian institutions show the Moslem influences brought by the North-African Moors who descended into the interior and took possession. The conquered Sudan people, thus isolated from the outside world, lapsed into more primitive conditions than prevailed in their original mighty empires. So that today the situation is a peculiar one of Pagan-Moslem-Christian conditions. Evidently, only a sympathetic understanding could make a working mixture of this triple alliance.

However, this co-operative venture is attracting favorable attention from officials in the Belgian Congo and other colonial possessions in the Dark Continent. To the observers who think that the Nigerian policy succeeds only be-

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cause of the highly-organized native states of Moslem civilization, the answer is that the system works as well in some pagan-Christian communities.

All of which goes to show that the right appeal to human beings brings response from something in them that is non-political and unsectarian. May it not be the soul — the real fellow-man? Even a pet animal, though without the light of human reason, reflects his master's attitude toward him, in unmistakable animal ways. How much more might be done by humanistic co-operation between more advanced and less progressed races remains to be seen! Pity is that this commercial age should wait to find that it is paying business to make a good life as well as to make a good living. In short, it pays to be wholly human.

Upon landing at Lagos, Mr. Buell found this British colony-capital to be a European city in appearance, though tropical in setting. However, to see the 'natives in the raw,' he journeyed 700 miles north to Kano. This is the capital of the Kano Emirate, a kingdom of a million souls. No European, be he official, missionary, or trader, may live in Kano city, with its 60,000 natives. But the mud-walled city co-operates with a European reservation a mile away.

The Protectorate policy is to leave the natives' institutions untouched, so that, in general, their lives go on much as did their fore-

bears' routine. While their traditions are respected, they see the wisdom of adopting various things worked out by the whites, in mechanical and political lines. Thus, while native Kano architecture is retained — many mud-walled buildings are beautiful in form and symbolic decorative lines — the city has adopted modern ideas of sanitation, drainage, etc.

The Nigerians are skilled in agriculture; their grains, reduced to flour, are stored in picturesque wicker-bins and granaries. They have had smelted tin and tanned leather for centuries. The women are expert in dyeing cloth, in spinning, and in making pottery.

Instead of alien landowners getting the lion's share of the black laborer's crop, the natives are helped to make their plantations pay better with machinery and engineering knowledge. The native products and desired European goods make a satisfactory exchange of imports and exports. At present the trade of Nigeria exceeds that of any other African colony.

The three outstanding features of this experiment in colonial government, in ruling by 'native authority,' are:

1. Administrative power invested in some 360 chiefs.

2. Retention of the original tithing system of taxes, assessed by the British officials, but collected and handled by the native treasurers, the sums being halved between the two governments.

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3. The extended use of native courts and native judges, using their familiar Moslem and native laws.

The British government respects the people's wishes and their traditional law of succession in recognising native rulers. Moreover, the white officials conform strictly to native etiquette in dealing with the chiefs. The result of thus justly and respectfully meeting the chiefs on common ground, and leaving the administrative work in their hands, is that British authority is rarely needed to enforce their rulings.

The responsibility of handling the tax-money rests upon the native treasurers, Mr. Buell notes, many of whom know no English. He adds that, as a rule, these treasurers have mastered the formulas of western accounting with amazing skill, and that in the past ten years there have been only three cases of embezzlement in North Africa.

Now, the banking of Christendom can show a more spectacular embezzlement-record than three paltry cases. So, will some kind of evolutionist kindly and scientifically explain whether honesty is an earmark of civilization or of primitive culture? Those treasurers who do not speak English are not asking this question — yet. But some of the rest of us ought to know the answer before trying to enlighten the 'heathen in his blindness.'

Perhaps the treasurers' honesty and their skill in mastering strange

accounting-systems may be traits brought over from a great past. These blacks may be journeying on a degenerate arc of cyclic progress, and are at a turning-point upward. Who knows how much help the English may be giving to their efforts to re-find themselves? Always this basic fact of Reincarnation must enter into an understanding of any human equation. One life is but a page in the soul's earthly history.

Moreover, rebirth gives full scope to the action of Karma, which abates no jot or tittle of the law of action and reaction. It is a scientific certainty that the British-born souls, some time, somewhere, will reap the same degree of tolerance and co-operation which they are now sowing in Nigeria.

A sense of the responsibility of influencing the lives of fellow-men becomes a grave matter, in the light of Karma and Reincarnation. Associates and all human contacts will be drawn together again, life after life, to work out mutual obligations. Hence, the most valuable heritage for an incoming soul is a balance of brotherhood, carried over from his last life's ledger.

Any student of racial contacts knows that the advent of civilizees among primitive peoples has not been an unmixed blessing. The pages of history have been blackened with cold-blooded cruelties and wrongs heaped upon helpless dusky peoples by unscrupulous and professedly civilized whites.

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Aside from all intentional selfishness, even the well-meaning missionaries are questioning the end-results of their work among the so-called heathen. It seems that getting the unconsciously naked clothed, and substituting modern houses for the open native dwellings, has been an evolutionary misfit. With artificial ways grafted upon these children of nature, and a Jewish deity replacing their ancestral gods, too often they have reaped confusion spiritually and tuberculosis physically.

Now that the movies are broadcasting Christendom's front-page activities — banditry, embezzlements, scandals, divorces, slums, murders, wars, triangles, juvenile crimes, degeneracy, bathing-beauty contests, etc.,— the heathen convert may well wonder what part the Mother Hubbard and the Bible play in the white man's life.

It is a serious thing to enter into and disrupt the established order of another individual or community-life. Even language itself is a vital thing. For it grows out of a people's makeup, their peculiar needs, hab-

its, beliefs, and emotions, and is a vocal expression of character. So, too, institutions, crude or well-organized, typically express a people's evolutionary status. If pagan institutions bespeak grave faults in human nature, what people are perfect enough to throw the first stone of condemnation?

H. P. Blavatsky has much to say about the origin and migrations of prehistoric races and their present descendants in Africa and elsewhere. In *The Secret Doctrine*, volume II, page 721, she quotes Professor Max Müller as saying:

“‘What do we know of savage tribes beyond the *last chapter of their history*? Do we ever get an insight into their antecedents? . . . *How have they come to be what they are?* . . . Their language proves, indeed, that these so-called heathens, with their complicated systems of mythology, their artificial customs, their unintelligible whims and savageries, are not the creatures of today or yesterday. Unless we admit a special creation for these savages, they must be as old as the Hindûs, the Greeks and Romans [far older]. . . . They may have passed through ever so many vicissitudes, and *what we consider as primitive, may be, for all we know, a RELAPSE INTO SAVAGERY* or a corruption of something that was more rational and intelligible in former stages.’”



“LET us disown whatever is unworthy of our name and of our history, whatever will hide from us the ideals of our own national birth, whatever will drag us from the heights of our attainment. Let us be assured, too, that there is no nation too mighty to stand in silence before the Judgment Bar of history, and that from the verdict of time there can be no appeal.”

— *Katherine Tingley*