

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

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"THE Great and Peaceful Ones live regenerating the world like the coming of spring, and having crossed the ocean of embodied existence they help those who journey on the same path. Their desire is spontaneous: it is the natural tendency of great souls to remove the suffering of others."— *Viveka-Chudāmani*

THEOSOPHICAL KEYNOTES

The writings of H. P. Blavatsky and W. Q. Judge contain so much that is applicable to present-day problems that I feel sure the members of the Universal Brotherhood and Theosophical Society and other readers of THE THEOSOPHICAL PATH will be glad of the opportunity of benefiting by their wise teachings. I trust soon to meet my readers through these pages again.

KATHERINE TINGLEY, *Editor*

THE SECRET DOCTRINE BY H. P. BLAVATSKY¹

T is hardly necessary to remind the reader once more that the term "Divine Thought," like that of "Universal Mind," must not be regarded as even vaguely shadowing forth an intellectual process akin to that exhibited by man. The "Unconscious," according to von Hartmann, arrived at the vast creative, or rather Evolutionary Plan, "by a clairvoyant wisdom superior to all consciousness," which in the Vedāntic language would mean absolute Wisdom. Only those who realize how far Intuition soars above the tardy processes of ratiocinative thought can form the faintest conception of that absolute Wisdom which transcends the ideas of Time and Space. Mind, as we know it, is resolvable into states of consciousness, of varying duration, intensity, complexity, etc.— all, in the ultimate, resting on sensation, which is again Mâyâ.² Sensation, again, necessarily postulates

1. 'Extracts from the Proem to Mme Blavatsky's great work, *The Secret Doctrine*.

2. Illusion.

THE THEOSOPHICAL PATH

limitation. The personal God of orthodox Theism perceives, thinks, and is affected by emotion; he repents and feels "fierce anger." But the notion of such mental states clearly involves the unthinkable postulate of the externality of the exciting stimuli, to say nothing of the impossibility of ascribing changelessness to a Being whose emotions fluctuate with events in the worlds he presides over. The conceptions of a Personal God as changeless and infinite are thus unpsychological and, what is worse, unphilosophical.

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Plato proves himself an Initiate, when saying in *Kratylos* that *θεός* is derived from *θέειν*, "to move," "to run," as the first astronomers who observed the motions of the heavenly bodies called the planets *θεοί* the gods. (See Book II, "Symbolism of the Cross and Circle.") Later, the word produced another term, *ἀλήθειαν* — "the breath of God." — p. 2. Footnote, 31.

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There is no difference between the Christian Apostle's "In Him we live and move and have our being," and the Hindû Rishi's "The Universe lives in, proceeds from, and will return to, Brahma (Brahmâ). . . .

It is not the One Unknown ever-present God in Nature, or Nature *in abscondito*, that is rejected, but the God of human dogma and his *humanized* "Word." In his infinite conceit and inherent pride and vanity, man shaped it himself with his sacrilegious hand out of the material he found in his own small brain-fabric, and forced it upon mankind as a direct revelation from the one unrevealed SPACE. The Occultist accepts revelation as coming from divine yet still finite Beings, the manifested lives, never from the Unmanifestable ONE LIFE; from those entities, called Primordial Man, Dhyâni-Buddhas, or Dhyân-Chohans, the "Rishi-Prajâpati" of the Hindûs, the Elohim or "Sons of God," the Planetary Spirits of all nations, who have become Gods for men. . . .
pp. 8-10.

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The oldest religions of the world — exoterically, for the esoteric root or foundation is one -- are the Indian, the Mazdean, and the Egyptian. Then comes the Chaldaean, the outcome of these — entirely lost to the world now, except in its disfigured Sabeanism as at present rendered by the archaeologists; then, passing over a number of religions that will be mentioned later, comes the Jewish, esoterically, as in the Kabala, following in the line of Babylonian Magism; exoterically, as in *Genesis* and the *Pentateuch*, a collection of allegorical legends. Read by the light

THEOSOPHICAL KEYNOTES

of the *Zohar*, the initial four chapters of *Genesis* are the fragment of a highly philosophical page in the World's Cosmogony. — pp. 10, 11.

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The Secret Doctrine establishes three fundamental propositions:—

(a) An Omnipresent, Eternal, Boundless, and Immutable PRINCIPLE on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought — in the words of *Mândûkya*, “unthinkable and unspeakable.”

To render these ideas clearer to the general reader, let him set out with the postulate that there is one absolute Reality which antecedes all manifested, conditioned, being. This Infinite and Eternal Cause — dimly formulated in the “Unconscious” and “Unknowable” of current European philosophy — is the rootless root of “all that was, is, or ever shall be.” It is of course devoid of all attributes and is essentially without any relation to manifested, finite Being. It is “Be-ness” rather than Being (in Sanskrit, *Sat*), and is beyond all thought or speculation.

p. 14.

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Parabrahm, (the One Reality, the Absolute) is the field of Absolute Consciousness, *i. e.*, that Essence which is out of all relation to conditioned existence, and of which conscious existence is a conditioned symbol. But once that we pass in thought from this (to us) Absolute Negation, duality supervenes in the contrast of Spirit (or consciousness) and Matter, Subject and Object.

Spirit (or Consciousness) and Matter are, however, to be regarded, not as independent realities, but as the two facets or aspects of the Absolute (Parabrahm), which constitute the basis of conditioned Being whether subjective or objective. . . .

The “Manifested Universe,” therefore, is pervaded by duality, which is, as it were, the very essence of its EX-istence as “manifestation.”

p. 15.

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Further, the Secret Doctrine affirms:—

(b) The Eternity of the Universe *in toto* as a boundless plane; periodically “the playground of numberless Universes incessantly manifesting and disappearing,” called “the manifesting stars,” and the “Sparks of Eternity.” “The Eternity of the Pilgrim” is like a wink of the Eye of Self-Existence (Book of Dzyan). “The appearance and disappearance of Worlds is like a regular tidal ebb of flux and reflux.”

THE THEOSOPHICAL PATH

This second assertion of the Secret Doctrine is the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature. An alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental laws of the universe.

Moreover, the Secret Doctrine teaches:—

(c) The fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul — a spark of the former — through the Cycle of Incarnation (or “Necessity”) in accordance with Cyclic and Karmic law, during the whole term. In other words, no purely spiritual Buddhi (divine Soul) can have an independent (conscious) existence before the spark which issued from the pure Essence of the Universal Sixth principle — or the OVER-SOUL — has (a) passed through every elemental form of the phenomenal world of that Manvantara, and (b) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its Karma), thus ascending through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant, up to the holiest archangel (Dhyâni-Buddha). The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations. — pp. 16, 17.

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Such are the basic conceptions on which the Secret Doctrine rests.

It would not be in place here to enter upon any defense or proof of their inherent reasonableness; nor can I pause to show how they are, in fact, contained — though too often under a misleading guise — in every system of thought or philosophy worthy of the name. — p. 20.



“I WILL my life to be themed to attune with the tremulous leaves and flower-petals, and with the chorals of winds and waters in the harmony of earth and sky; blending in the anthem of spheres and constellations in the mystic symphony of universes: glad with immensity of joy that love reigns over the clangor of life as in the Silence. Infinite love to issue from me, awakened in the silence of my heart.”— *F. M. Pierce*

SPIRITUAL UNITY OF MANKIND

H. T. EDGE, M. A.

“If the root of mankind is one, there must be one truth which finds expression in all the various religions.”— H. P. BLAVATSKY

MANKIND may be said to have two roots, one in the sky above, one in the earth below; like a plant, which builds up its form out of air and light from above and water and earth from below. Modern inquiry has concentrated too much attention on mankind's earthly root; and what sort of a universal religion have they derived from the thesis that mankind has a common biological root? A religion based on certain propensities observable in the animal kingdom and manifested in a self-conscious and intellectualized form by man himself; systems of 'psychology' based on a study of the functional reactions from this instinctual nature. But this is not the kind of 'one truth' that humanity invokes to its aid; nor is the biological unity of mankind the foundation on which to base a common factor of religious truth. H. P. Blavatsky refers to the *spiritual unity* of mankind, and to the truths which depend on that fact.

We shall never find the fount of life in anything by merely examining the shell. We may dissect and analyse indefinitely, and still find nothing but vehicles of life, without being able to isolate life itself. It is like pulling the coats off an onion in search of the onion: you end up with nothing but a mass of coats and a smell. Give me a packet of onion seed and most of it (let us hope) will come up, but some will simply die. What is the difference between a fertile and a barren seed? What chemistry, what microscopy can settle this? From any stage where there is an observable difference between the two, our researches take us back to a stage where no difference can be found; and we cannot isolate the vital factor from the material wherein it is inshrined. Food experts can extract the protein from the food, and the vitamins from the protein; and it is likely they will, if they have not already done so, split up the vitamins into an inert factor and an active factor. But such processes of splitting up go on indefinitely.

And so with man (among other things). How much will it be necessary to pull him to pieces, to strip off his coverings, slit the canvas, pour out the sawdust, before we can put our finger on the man himself? What boots it for the spectacled savant to dissect man into ten million million microscopic microbes, if it is just as hard to find the soul of one microbe as the soul of the entire man? Why explore the infinitudes of space in

THE THEOSOPHICAL PATH

search of what lies at your feet? Or can we ever get nearer the center by wandering around the circumference?

Let us therefore turn our eyes in the direction of the center, acting on the principle that we may find the common root of mankind by tracing our path into the depths of our own nature. The one truth which finds expression in all religions is that the center of every man's being is divine; that man is divine in origin and in essential nature. Religion bids him hearken to the voice of the divine within him; and this behest is afterwards formalized into creeds which substitute an ideal and extraneous divinity for the divine spark within man.

That this belief in the innate divinity of man may not be vague and unprofitable, it is expounded by great Teachers, such as Buddha and Christ and many others. H. P. Blavatsky has performed this function of a Teacher for the present age. She has made clearer for us the ancient and eternal truth of man's divine origin and essence.

Where amid all our reading can we find anything so clear and helpful on this subject as the teachings as to the 'Seven Principles of Man'?

There it is made clear that the principle called Manas, which may stand for the human mind, is dual in its nature. This is but the interpretation of a fact all too familiar to our daily experience and to all history. If man's mind were entirely instinctual, there would not be this constant struggle, any more than there is in the animals; but we know the fact to be that our mind is bipartite, and Theosophy gives the philosophic rationale of this fact. The association of Manas with Kâma (the principle of animal desires) engenders the 'lower self' of man, the creature whose thoughts and aims tend towards its own personal interests (or imagined interests). But by the association of Manas with Buddhi, the Higher Self or true individuality of man results; and this is the source of our continual aspiration towards the sublime, the infinite, the impersonal. Man's task in life is to bring his whole nature into unity and co-ordination; and, as these two rival forces cannot both continue their sway indefinitely over the mind, one of the two must eventually predominate, the other becoming a servant. If the animal should master the divine, the only possible result is that the purpose of the Soul, in its cycle of reincarnations, is frustrated; a possibility suggested in Bulwer Lytton's *Margrave*, a soulless monster on his way to destruction. But reincarnation brings new opportunities to those who may have wandered far astray in one life; it brings oblivion and a new start; it brings the penalties by which a man at once squares his account and learns his lesson; the weak will is fortified by trial, sympathy teaches justice and compassion. The normal destiny of man is to blend the mind with the spiritual part of his nature, thereby overcoming the selfish animal part.

SPIRITUAL UNITY OF MANKIND

The common basis of religions is that they seek to interpret the facts of our spiritual nature. The Law which religions recognise is not an arbitrary law but a law of nature — of higher nature.

The evolution of man is the gradual unfolding of the potentialities contained in the spiritual germ. For man is essentially an infinitely great spiritual power of will and intelligence, with his potentialities hidden like the potentialities of the future tree in the seed. Thus man, as we find him around us, is only part grown. He has to keep his eye ever fixed on the steps in advance of him in his evolution. He cramps himself by fixing his eyes on his earthly surroundings and believing himself to be bound and limited. He invents dogmas and creeds which tell him that the power to grow is not in himself but is bestowed upon him by a God, subject to certain conditions. He formulates scientific theories which tell him that his origin is so-and-so, and his destiny such. By these means man hampers his own growth, and spreads his branches along the ground, making huge materialistic civilizations which do not last. The great Teachers, who from age to age revive the true spirit of religion, bid him take his eyes off the ground and turn them up towards his own divine possibilities. But the old tendency reasserts itself, and man soon perverts the very teachings of the Teachers, turning them into dogmas that will justify his pessimistic sentiments. Thus the work of regeneration is agelong, and man needs perpetual reminders.

But the path to higher realms is always open before any man. He has but to meditate earnestly on the ideas of infinitude and sublimity which arise within him, until he acquires a mighty conviction of his own divine possibilities; and then, this conviction once entertained, he will never cease striving towards its realization. Ordinary ambitions and pleasures will lose their power to engross and satisfy; and thus he will be driven to seek peace and satisfaction in realms of thought and feeling that are not limited by narrow personal desires and interests. Thus he will set his feet on the true path.

Efforts to weld religions and sects into one have failed. What we have to do is to recognise that there actually is one Religion, and that all people who are striving to realize the divinity of human nature are linked together by invisible bonds as devotees of this one Religion.

The unification of mankind through the advance of science, the widening of our knowledge concerning the wisdom of other races, the breaking down of barriers in many different ways, have made it necessary for mankind to search deeper for a basis of unity; this is not to be found in man's biological unity, for that would lead to a common barbarism, but in man's spiritual unity, which links mankind together in a sublime ideal.

TODAY

Kenneth Morris

PASS not unchallenged! in the vast of Time,
Thou, too, Today, art of all days the best;
Holding in thee, beyond the gloom and grime
Of outward circumstance, and man's unrest,
Thine own unique and splendid paradigm
Of God-made-manifest!

Where lies thy secret? where thine inmost ray?
The Archeus-Moment of Eternity?
These skies rose-flushed and silver-blue and gray,
This mystery-hazed and lilac-hearted sea,—
Somewhere amidst them dawns and fades away
The grand Theophany.

The unmastered moments drift from *now* to *then*
Pregnant with revelation; whilst they stream,
Through the totality of things and men,
(As that lone ray sets the pearly seas agleam:)
Beauty, the Spirit, breathes Itself again
Into this world, its dream.

SOCRATES THE TEACHER

H. TRAVERS, M. A.

OCRATES appeared in Athens at a time when faith in the old standards of belief and conduct, the ancient sanctions of morality, had weakened, and a horde of Sophists had come over from the western isles and Asia. These were clever people who had cultivated their intellect in a one-sided way, and who represented the tendency to the utmost freedom of thought and speculation as regards the foundations of religion and morality. The movement began with earnest philosophers who had no idea of undermining morality or shaking faith, and whose own lives were worthy and loyal; but in their wake came people who merely skimmed the surface of their teachings, drawing conclusions which the original teachers never contemplated, and leading off intellectual inquiry into airy regions out of contact with

SOCRATES THE TEACHER

human nature. They represented the abuse of the intellect, and their name, originally one of honor and meaning teachers of wisdom, became one of opprobrium, standing for false and specious learning.

The keynote of sophism was the supremacy of the individual. This teaching, in its original purity, means that Man is the maker of his own destiny, the lord of his own mansion; and those worthy ones who first promulgated it intended that Man should follow conscience and his own clear intuition of rectitude, rather than be swayed hither and thither by opinion. But in the hands of the unworthy followers the teaching became a mere exaltation of the personality, and took definite form in the pronouncement that each man is his own criterion of truth and morality, and that only is right which seems to each particular man to be right. There is nothing absolute, no fixed morality or truth, said these philosophers; what seems right or advantageous to you is right for you to do. Thus there is nothing particularly new about certain modern sophistical philosophies.

Socrates, then, found himself between two opposed tendencies: the clinging to tradition, custom, and authority; and the tendency to discard everything accepted, merely because it *was* accepted, and to make personal liberty the guide in all matters, whether of belief or conduct.

Socrates admitted the supreme importance of the individual judgment, but avoided one capital error, one fundamental wrong assumption, that so many of the sophists had made. He said that the judgment of what is right and true belonged, not to any and every individual, but only to that individual who had first purified his whole nature.

It was obvious, he saw and pointed out, that there could be no order in the state, no security for anybody, if absolute license of conduct were permitted to all and sundry. Such a thing means chaos and the rule of the mob led by demagogues. He was against all misguided attempts to place all government, all religion, all social regulation, at the mercy of personal whims and caprices. But neither was he a champion of retrogressive conservatism or of bigotry and dogmatism in any form. What he sought was the truth, independently of party names.

If the Man himself is the final judge of right and truth, if upon his decision rests the choice of conduct, then it is before all else necessary to study man. Hence the Delphic maxim, "Know thyself," was adopted by Socrates as his starting-point. He was the most practical of philosophers, the most common-sense — even 'hard-headed,' if you will. This surely ought to make him the friend of the proud skeptic who 'wants to be shown,' wants to have everything proved and tested. But it made him the enemy of some who would have preferred not to have things shown quite so plainly. We have said that the sophistic intellectual culture was

THE THEOSOPHICAL PATH

in general one-sided: it stressed speculation and forgot application; it was *unpractical*. Beginning with axioms as to the fundamental substance of the universe and the laws of cosmos, it deduced therefrom principles of conduct and sought to apply those principles (made for man in the abstract) to man in the concrete. Socrates took man in the concrete — right on the side-walk in fact, for he waylaid them in the marketplace. His method was inductive — he started from facts of observation. When a man claimed to be a sophist and to base his faith and his conduct on the revelations of his own mind, Socrates proceeded to test and analyse that mind; and we are told that the process often ended in tears of contrition or of anger, as the case might be, but always in surprising revelations. But, though he demonstrated that the pride of wisdom was too often founded on quicksand, his aim was not to triumph or to discompose. His desire was to stand the man upright on his true foundation, to replace the false and shifting by the firm and true.

Thoroughly self-dependent, going his own way, belonging to no party and neither tendency, he seemed like a visitor from another region; yet was a true Athenian in his love of culture, of knowledge, and of discussion. He stood for all that was best in Attic culture, and may be regarded as an Attic god, demigod, or hero, if by such names we understand an individual who at the same time belongs to his age and country and stands above it.

Though not an aristocrat or conservative, no man was more simply and loyally devoted to ancient usages, religious and social; he was true to religious and legal obligations, and his enemies could fasten on him no blame for disrespect or disloyalty to any institution human or divine.

Not seeking the truth either in the retrospect of the conservatives or the anticipations of the progressives, he looked for it where alone it is to be found — at the heart and center of life in the present moment. He searched within rather than by turning his gaze behind and before.

For the typical Athenian, beauty of mind and soul was connected with beauty of body; but the homely aspect of this philosopher proved to demonstration that a fair soul may find itself fitly garbed in any sort of guise that suits its lofty purpose; and that a lusty and uncomely body, if held in due restraint, becomes an invaluable servant to its master. The strength of his convictions is shown by the power which they gave him to subdue this lusty body of his; for he seems to have argued his passions out of countenance. He was able, we are told, to adapt himself to the usages of any gathering, so that he could drink everybody under the table without himself suffering any impairment of body, mind, or soul. Yet he was equally indifferent to hardships, was frugal and abstemious in his personal habits, and outlasted the hardest soldiers in

SOCRATES THE TEACHER

the campaign. To be thus adaptable is surely a step higher than to be bound down to austerity; yet let no man try on the shoes of Socrates unless he is sure that he can wear them as Socrates did.

We do not propose to state any dogmatic opinions as to who and what Socrates was, but rather to follow his own method and point to certain obvious facts, leaving people to draw the inevitable conclusions. That this man was one in a hundred million, one in an age, a rare and almost unique type, can certainly be taken as a fact. We see behind his whole life a gigantic energy, sufficing to mold that life to a chosen pattern against every obstacle. The desire for knowledge in him was intense, great beyond all common measure. And not for knowledge merely, but for right knowledge, the kind of knowledge that distinguishes him from the sophistic rabble. Inevitably the thought comes up in our mind as to how and why one particular man out of the teeming millions that come and go should be thus specially endowed; and in vain shall we seek to satisfy ourselves with those sophistic negations which take refuge in doctrines of chance and the supposed accidents of physical heredity. We can but take refuge ourselves in the Socratic teaching that the real Man, behind the temporal and personal mask, is a veritable God, dying not with death, beginning not with birth. The only belief which can make sense of such a life and character as Socrates' is that which tells us that the Soul, the real Man, lives eternally, passing from bodily tenement to tenement, growing in stature with each new earth-life of experience and labor. And some there be who, having fulfilled the purposes of their own evolution, having attained to wisdom and emancipation from the ignorance and inability that beset the multitude of men, return to earth but to teach and help. Who that believes that teachers come from time to time among men can refuse to admit Socrates of their number?

The ancient teaching that, when a man has mastered the distractions which his passions throw over his mind, the eye of wisdom will open in him, was illustrated in Socrates; who was conscious of an interior source of wisdom, coming to him as a warning voice, which he called his *daimonion*. Undoubtedly it was this same interior teacher that warned him, when at seventy years of age his work was all but complete, that a finishing touch was required by his martyrdom; so that his name might go down through the ages with tenfold weight to back his teachings and the example of his life. Who, reading his trial, can doubt that the man who really gave Socrates the hemlock was Socrates; for time and again he might have escaped, might have seized the loopholes offered him; might have consented to break his prison under the protection of the friends who prepared his escape. By unswerving adherence to principle, by refusing all concession to what he regarded as unworthy, to what would have marred

THE THEOSOPHICAL PATH

the wholeness of his life, he forced his judges to write their record as he wrote his. If it be asked why the Athenians should wish to rid themselves of such a man, it may suffice to point out that, in those troublous times, they were ridding themselves of a great many excellent men. There were proscriptions and party feuds; and some of his enemies seized the opportunity to get him put down on the list. So it appears on the face of ordinary history, but what may lie behind the scenes we do not know. We do know, however, that people who proclaim the truth are apt to make themselves very unpopular with people of another kind; and this man was far more fortunate than some teachers, in that he lived and worked for seventy years before it was necessary to make the crowning sacrifice — or win the crowning reward, as he would have called it.

The influence which this one man has exercised over the world is marvelous; he lives yet and will live; his work is still being done. But yet again, are we not indebted in equal measure to his chroniclers, chiefly Plato and Xenophon, for immortalizing that life and transmitting it to distant generations? In all this we cannot fail to see the work of — chance, evolution, historical law? — empty phrases all — the work of *minds*, standing at a vantage above the diurnal life of mortality, able to grasp the ages in a glance, co-operating for the preservation of the light, ‘keeping the link unbroken.’ Socrates himself was a profound believer that death would merely liberate him for a roomier sphere; he bade them give a thank-offering to the god of health when he died, in celebration of his restoration to health. Is it possible to believe that this mind, this heart, would in any sphere be engaged in any other kind of work than that for which he so heroically toiled on earth?

The power of principle was vindicated by the life of Socrates, in defiance of all cynicism that would decry the utility of principle. He showed that those who fail to make good are self-deceivers at best, when not hypocrites. The contrast between himself and the vain sophistic followers of the natural philosophers is unescapable. No man was ever more dead in earnest.

The aphorism that extremes meet finds illustration in the word ‘simplicity.’ Simplicity may imply ignorance or the consummation of skill; the works of the tyro and the master craftsman are alike simple, but from different causes. In Socrates simplicity is a salient feature. It offended many — those who see wisdom in complexity; and these persons he mercilessly exposed, showing how little lay behind the fabric wherein they hid themselves. There is an obvious connexion between simplicity and singleness — unity; and the sage who seeks only that which is one and undivided, naturally eschews whatever is complicated in favor of what is simple. The One, the Indivisible, the Atom, is eternal; for decay

WILLIAM QUAN JUDGE

consists in the separating of a thing into its separate parts, and only that can survive which is incapable of further separation. This indivisible unit is in Man his immortal part; it is taught that the real consciousness in man is perpetual throughout all his states, whether of waking, dreaming, or deep sleep; that it is the same even after death; that it is not different in you and in me. Only externally, superficially, is there separation. Whoso can wean his attention from the more external and grosser parts of his nature, finds his consciousness expanding until it takes in more and more of the universal life. It was thus that Socrates was so unselfish, so interested in the lives of others, so indifferent whether he was alive or dead.

Sincerity again is at one with simplicity and singleness; and surely Socrates, if any man, was sincere; was not this the main source of his extraordinary power?

Knowledge was his great good; but, ah! what is knowledge? What was it for him? The sophists claimed knowledge, and he turned them inside out. Knowledge, for Socrates, meant that which enables a man to do, to act. Nothing else was knowledge.

WILLIAM QUAN JUDGE, A LEADER OF MEN*

E. A. NERESHEIMER



THE world will presently awake to the fact that this man is a great historical character. He has left the marks of his work for all time.

William Q. Judge was a luminary and benefactor to all mankind. He was an ideal man not only as a living human being, but he was also the type of what all human beings might be, should be, in the course of their evolutionary progress.

If humanity were left alone to evolve without the aid of those who have trodden the Path of progress, there would be a sad plight awaiting it. Before it could reach the goal of perfection it would be overtaken by time and swept away out of existence, for the great law in its onward wave of progress shows no mercy to the laggards who refuse to move on in the appointed course. We well know that in the relentless march of progress more than one unbrotherly, so-called civilization has been swept

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An address delivered on April 13th 1902, at the Opera House, San Diego, at a public meeting in honor of the Sixty-first Anniversary of the birth of W. Q. Judge

THE THEOSOPHICAL PATH

away, and now again Humanity is at the threshold of a critical period. Believe me, there are highly evolved human beings who, out of compassion for suffering Humanity, voluntarily select a life of sacrifice and forsake well-earned reward of bliss and felicity. If it were not for these there would be little hope for mankind to enter safely and speedily upon a better time; the promised Golden Age might never come.

You will recognise the failure of existing creeds to establish the paradise of love and happiness among men. In spite of all the great show and professions, the teachings of Jesus and other great Teachers, the doctrine of the Brotherhood of the whole human race has been side-tracked and obscured. It took a mighty wave of energy to rehabilitate these ideas in the public mind. If you look back over the movements of thought that have taken place during the last twenty-five years you will acknowledge that a great change has come. To produce a change so vital, one that affects the happiness of the whole human race, takes a world-reformer. Among such reformers must be classed that great man, William Q. Judge, his predecessor H. P. Blavatsky, and his successor, Katherine Tingley. They have not come to mankind for any selfish interest — indeed the wonder is that they have stepped at all into the arena of human effort, knowing as they must have known, with what ingratitude they would be received and how shamefully they would be abused.

The aim of their work is to light up the dark and gloomy life of mankind with the hope and knowledge that every man is potentially a god, that each has the possibility of becoming perfect, free from anxiety and sorrow, that all are real and integral parts of the Universe itself, and can be actual co-workers with Nature.

How many millions of people had lost hope altogether in divine destiny during the last fifty years! I have met people of all classes, some quite superior in intelligence, who had no more hope than an oyster of being anything else than sensuous machines. Some of them said, "What is the good of living anyhow, or being moral or honest?" "Let us eat, drink, and be merry, for tomorrow we die." Such sentiments are the outcome of ultra-materialistic religion, and of education which makes of man only a human animal and which ends in utter hopelessness. In our very souls no one believed we were merely beasts that perish, but the people had no Teachers who could enlighten them on the high purposes of life on earth.

I tell you, friends, we owe everlasting gratitude to that heroic man, William Quan Judge, who was able with a mighty hand to stay the further degradation of man, ignorant of his divine faculties. He possibly prevented the downfall of the entire human race in this cycle of evolution. As time goes on and men begin to open their eyes, it will be fully recognised

WILLIAM QUAN JUDGE

what service he has done for Humanity; it will be owned by some who decry him now.

William Q. Judge was not the originator of this doctrine of Brotherhood, nor of the great keynote of man's Perfectibility, nor were these doctrines the invention of his preceptor, H. P. Blavatsky, nor does Katherine Tingley lay claim to such invention, but it was these three Teachers who knew how to stem the tide of materialistic thought and turn the hearts of men once more to the truths of Brotherhood and Immortality, in such a practical and convincing way that much of the despairing picture which hung over the world is now changing into hopefulness. Men once more look with trust and confidence into their future destiny and turn their minds to problems of morality in place of senseless, wasteful displays of energy on chimeras.

William Q. Judge was the intermediate Leader between H. P. Blavatsky and Katherine Tingley. It is owing to his powerful mind, great wisdom, and indomitable will that the cause of true Theosophy did not vanish off the face of the earth. He commenced by preaching to empty benches, with no audience at all to hear these sublime truths, and even though absolutely alone, he would make a speech with the same fervor and enthusiasm as if thousands were present. He was a wonderfully magnetic speaker, and in after years when he spoke on the platform he would often answer the unspoken queries of an earnest inquirer. Many incidents at the commencement of his Theosophical work show how sublime must have been his faith in the great Law. By this glowing trust did he not prove that if man will but do his smallest duty with his whole heart, his whole mind, he will be led and supported all along his journey of life? Well he knew that the force he was expending would be carried on the wings of the Higher Law, that what he was saying would find its way into the hearts of those who were hungry for these truths. He was right. His work was not in vain; no, not even the simplest effort was lost. His every endeavor told a thousand-fold more than the work of any other man, and now we see some of the results. Almost every nation of the world is represented in the Universal Brotherhood and Theosophical Society; members daily come in ever increasing numbers, and every month and year adds more strength to this mighty body. Look on the Hill at Point Loma, the world's center of Theosophy and Universal Brotherhood. There are gathered a number of trained minds, the kindest hearts, the most compassionate people on earth, working with might and main to spread the truths of Theosophy for the good of all. Think you now that William Q. Judge's work was well done? Surely it was. Thus far it has touched in one way or another millions of people and the glory of the Truth still travels ceaselessly on until every man, woman, and

THE THEOSOPHICAL PATH

child shall have seen it and shall have had the chance to decide which Path they will follow.

Is it not well that we celebrate the anniversary of his birth today? Is it not true that the world was enriched by his birth with another Savior? I say it is true! In contemplating such a beautiful life is not the noblest and best aroused in one's nature? All true Theosophists are this day united in paying tribute to his memory.

"Oh my Divinity! thou dost blend with the earth and fashion for thyself temples of mighty power.

"Oh my Divinity! thou livest in the heart life of all things and dost radiate a golden light that shineth forever and doth illumine even the darkest corners of the earth.

"Oh my Divinity! Blend thou with me that from the corruptible I may become incorruptible; that from imperfection I may become perfection; that from darkness I may go forth in light."

SOME PALM-LEAF BOOKS

JAMES H. GRAHAM

"An Archaic Manuscript — a collection of palm leaves made impermeable to water, fire, and air, by some specific unknown process — is before the writer's eye. On the first page is an immaculate white disk. . . ."— *The Secret Doctrine*, I, 1.

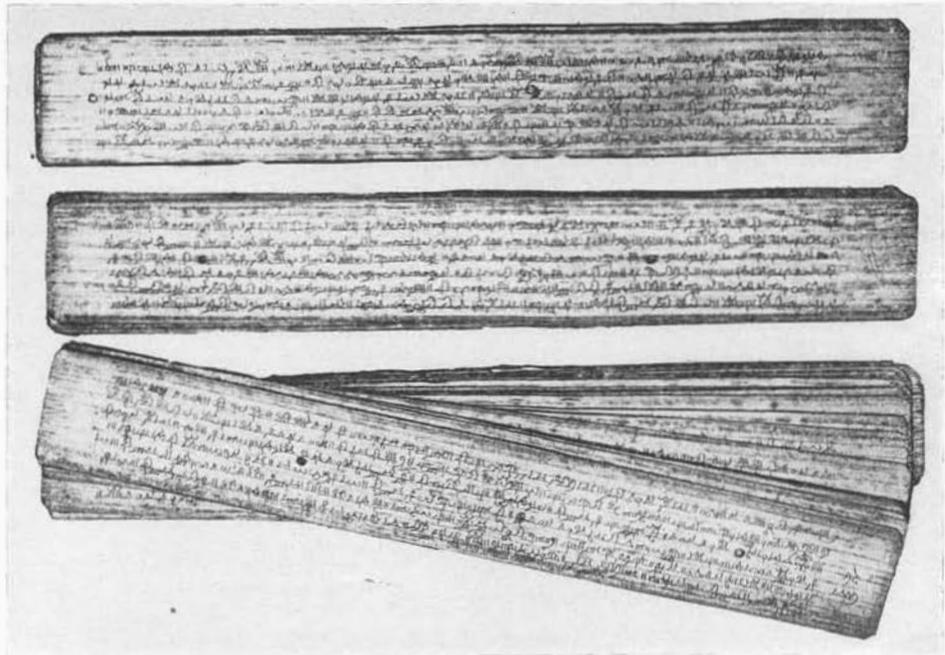
"In the latter place [Ceylon] we have an old and valued acquaintance whom we have also met in other parts of the globe, a *Pāli* scholar, and a native Sinhalese, who has in his possession a curious palm-leaf, to which by chemical processes a timeproof durability has been given. . . . On the leaf we saw the representation of a giant of Ceylonese antiquity and fame. . . .

— *Isis Unveiled*, I, 577

A COMMON method of forming a book in olden times, was to write the script on a scroll of vellum, parchment, or whatever was in vogue at the time. An Indian system was to prepare the books by threading a number of oblong leaves, or plates, on to a pair of cords, with a stiff board at each end of the pack to form covers. When such a book is closed, the ends of the cords are tied together, keeping all taut.

The leaves of the book may be of any suitable material: an example in the British Museum, London, has the characters engraved on thin silver plates. But the more important, archaic works were written on palm-leaves. There are several of these palm-leaf books exhibited at the British Museum, of various ages and states of preservation. The leaves have the appearance of having been impregnated with some sizing material which overcomes the natural tendency of the leaves to split, and produces a smooth surface for writing on.

As the books were handled and used, the holes made to receive the

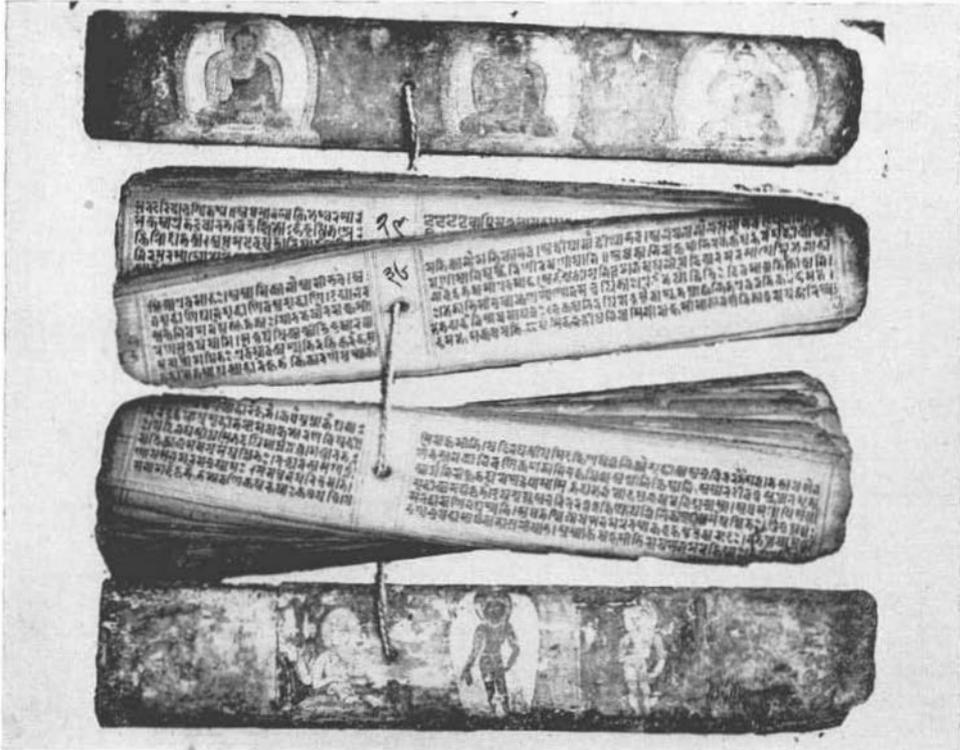


Lomaland Photo & Engraving Dept.

PALM-LEAF BOOKS

(Above) Ārya-Mahāmāyūri, Section 2 of the Pañcha Rakshā, a collection of Buddhistic charms. Copied under the Pālas of Bengal, the last Buddhistic dynasty of India, which was expelled *circa* A. D. 1099.

(Below) Manipuri MS. in a character peculiar to the language and now disused. 17th—18th century.



Lomatand Photo & Engraving Dept.

PALM-LEAF BOOK

Kāranda-Vyūha, a Sanskrit work of the Mahāyana school of Buddhism. The date of copying, to be seen on the last page, is 316 in the era of Nepāl (A. D. 1196). Illustrations are of several Buddhas in various attitudes of religious significance.

WHAT IS THE SOUL?

cords became worn and frayed, and the ends of the leaves become rubbed and chipped. Considering their age, and the amount of use these examples have apparently had, they are in a remarkable state of preservation, and should still be in good repair when modern books have crumbled to dust.

WHAT IS THE SOUL?

T. HENRY, M. A.



RECENTLY we came across a discussion on the nature of the soul. The discussion was extracted from a whole book on the subject. We extract it still more: we do not desire to tax the digestions of our readers. We will reduce it to tabloids, or rather aphorisms.

Subject defined:

“The soul of man is the supreme mystery of life.”

Good, so far; but, if we explain the soul, there will no longer be any supreme mystery in life. Unless, therefore, we aspire to absolute knowledge, we must be content to deduce the definition that the soul of man is that part of him which can never be fully explained. Still there is no harm in trying; we can approximate indefinitely; we can say what the soul is not, and what is not the soul. Now for some ideas:

“For the ancient Egyptians the present life was scarcely more than a preparation for the existence beyond the grave, when the soul should at last be freed from the yoke of matter. In the Jewish religion God rewarded the good and punished the wicked. The soul left the body at death to pass to the dark underworld of the souls of the dead — Sheol.

“In the Vedānta of the Hindūs the soul was a particle of an all-pervading principle, the Universal intellect or Soul of the World.”

“Will the time ever come when the nature of the soul is realized? Distinguished spiritualists, like Sir Oliver Lodge, claim that it has come, and that across the abyss beyond life man carries the semblance of his corporeal body and his living soul. Others of his school claim to be in converse with disembodied spirits.”

“Dr. Bernard Hollander half suggests that the soul is lodged in the brain.”

As in most discussions, we find a need for fixing the meaning of the terms used. We might take down our *Century Dictionary* and proceed severally with a discussion of each one of the definitions of the word ‘soul’ therein given, instead of mixing the whole business up. The extracts given show a variable meaning, ranging from that of the ultimate essence of human consciousness to a half-material ghost or to some nucleus or fluid lodged in the cerebral cavities.

As to inquiry, two distinct lines are suggested. Philosophy seeks to

THE THEOSOPHICAL PATH

find the supreme and immortal factor in human conscious existence. Science seeks tangible demonstration of some mode of human existence apart from the physical and beyond death. One group of inquirers analyse their own mind and inner experiences; another group apply the microscope and scalpel to our physical substance. False antitheses are drawn between ancients and moderns. The Egyptians not only spoke of the supreme immortal essence in man, but also of several other principles in the complex human constitution, including that very *Khaba* or shade in whose uncanny properties certain men of science are now dabbling. And there are many moderns who give quite as high a definition to the soul as did the ancient philosophers.

A study of ancient systems will give some idea of the wide range which the modern word 'soul' has to cover. The Vedânta philosophy gives the universal Spirit (Âtman) five different sheaths or vehicles, of which the outermost is the physical body. Which of the other four is the 'soul'? Next to the physical sheath come the vital sheath and the lower mental sheath, then the higher mental and the spiritual. This makes four principles to which the name of soul can be applied, apart from the Âtman itself. The Egyptians recognised seven souls, according to some Egyptologists. It would seem proper that we should speak of *a* soul rather than *the* soul.

There seems considerable vagueness as to whether soul comes under the category of spirit or matter, whether it is an energy or a material, whether it is a body or a spark that animates a body. Much light is thrown on this point by a remark made by H. P. Blavatsky in *The Secret Doctrine* that

"Esoteric philosophy teaches that everything lives and is conscious, but not that all life and consciousness are similar to those of human or even animal beings. Life we look upon as 'the one form of existence,' manifesting in what is called matter; or, as in man, what, incorrectly separating them, we name Spirit, Soul, and Matter. Matter is the vehicle for the manifestation of soul on this plane of existence, and soul is the vehicle on a higher plane for the manifestation of spirit, and these three are a trinity synthesized by Life, which pervades them all."— I, 49

Thus soul is both the active informing principle and also the vehicle, according to circumstances. It can be either. It is the informing principle of matter on this plane of existence; on a higher plane of existence, soul itself takes the place of matter and becomes the vehicle for a higher informing principle defined as spirit.

But, such distinctions apart, we may say that what people are inquiring for is something that (*a*) can exist apart from the body and yet be still the man himself; (*b*) something that can survive the decease of the body, while still preserving the identity of the individual. These two conditions are not necessarily the same. There might conceivably be

WHAT IS THE SOUL?

some part of man that was separable from the body and yet not immortal. The ancient systems alluded to above, with their several different kinds of soul, hold that this is indeed the case. A man asleep or in a trance is separated from his body, but that which is separated is not the immortal soul, and is largely compounded of principles which, like the body, are subject to decay and death.

The mere personality of a man is insignificant, a drop in the ocean; and we cannot fail to realize sometimes, by comparison with the case of other people, how little difference our own death will make in the scheme of things. Yet man cannot stay satisfied with this thought; there is within him something which will not let him stay satisfied. Herein lies the promise of immortality: the personality is not all: there is something which can contemplate the personality from an outside vantage ground. We are not destroyed utterly in sleep; we feel that we have been in a very blissful state, and we have a strong desire to lapse back again into it. Even in death man is not destroyed utterly. He may shed sheath after sheath of the Soul, until all that has made the personality such as he knows it has disappeared. But there is a root, a seed, that is indestructible. The Soul must be that ultimate essence of man which abides the same throughout all changes, the silent spectator of his life; whose existence he cannot deny without denying his own existence.

What is the Soul? What am I? Study the latter question, if you would have an answer to the former. If you had not a Soul — say, rather, if you *were* not a Soul — you would not be conscious of being a prisoner, but would live unquestioningly like the animals. But you are conscious of being a prisoner, a prisoner within a personality, shut away from other people who are also prisoners. Seek for that which goes beyond these personal barriers.

The search for the Soul is a practical question; and if pursued only in a speculative way, leads to the barren intellectual mazes of sophism.



“THIS might suffice

To fray ye from your vicious swindge in ill,
And set you more on fire to do more good;
That since the world (as which of you denies?)
Stands by proportion, all may thence conclude,
That all the joints and nerves sustaining nature,
As well may break, and yet the world abide,
As any one good unrewarded die,
Or any one ill 'scape his penalty.”

— GEORGE CHAPMAN, *The Revenge of Bussy d'Ambois*, Act V, Sc. i

ASTRONOMICAL NOTES

C. J. RYAN



WITH the completion of the great 72-inch reflecting telescope for the Dominion Astronomical Observatory at Victoria, Canada, and also that of the 100-inch mirror for the Carnegie Solar Observatory at Mount Wilson, California, both of which will probably be in use by the time these lines appear, a new era will begin in research into the uttermost depths of space. These two instruments are the largest and most powerful telescopes ever made, and they represent extraordinary triumphs over optical and engineering difficulties. The mirror at Mt. Wilson, eight feet four inches in diameter, is thirteen inches thick and weighs four and a half tons. The problem of transporting this enormous mass of glass to the summit of the mountain, 5586 feet above sea-level, without accident, was a most difficult one; special roads had to be built and unexpected obstacles surmounted. Efforts were made by ill-disposed persons to injure or destroy the priceless mirror, but it is now safely housed in its final resting-place. It took five years for the expert glassmakers at the St. Gobain factory, Paris, to cast a perfect mirror. Fortunately for science it was ready to be sent to America a few weeks before the outbreak of the war. The figuring and polishing of the surface have been completed here.

It is doubtful whether these enormous telescopes will be greatly used for the study of the planets; up to the present rather smaller ones have proved more suitable for that purpose. It may be that some new and startling planetary discoveries will be made by means of the 100-inch, and they would certainly be welcome, for it is absolutely true that astronomy knows very little indeed about the physical condition of the planets. For instance, though Mercury is one of the nearest, hardly anything but its approximate size, speed, movements, and distance is known. We do not know if it rotates on its axis or not; it may turn round in a few hours, or one face may always be exposed to the blaze of a sun enormously exceeding anything we ever endure; it may be covered by a dense blanket of cloud, and so forth. Possibly it is constituted of matter in a state with which we are unfamiliar, and so we cannot reason about it from our terrestrial experience.

The transit of Mercury across the face of the Sun on November 7, 1914 was widely observed, yet the reports are remarkably conflicting. A few observers saw the planet as a perfect circle, but a larger number, including the experienced Jonckheere of Lille Observatory with a very powerful

ASTRONOMICAL NOTES -

telescope, claimed that the distance across what we suppose to be the equatorial diameter was *less* than the polar diameter, an extraordinary fact if true, and quite opposed to expectations. Yet the same thing was observed in 1907 by Bassot in France and an English observer. A curious spot of light on the dark body of the planet was seen at the 1914 and other transits. Optical illusion is suggested, but there are difficulties in accepting this easy explanation. For instance, one observer was certain that the light spot moved slowly as if carried by the rotation of the planet. Many observers saw a hazy atmosphere extending round the whole planet; one said it was chiefly confined to the equatorial regions, a significant observation if authentic; others saw no signs of atmosphere.

In considering Venus, which is still nearer to us than Mercury, we find insuperable difficulties in ascertaining its physical conditions. Does it always present the same face to the Sun or does it rotate once in twenty-three and a half hours? Astronomers are strongly divided on this point. McHarg, in Ireland claims to have finally proved the short period by observing that one of the 'cusps' of the planet comes to its maximum sharpness thirty-two minutes earlier every day. To settle the question the spectroscope has been called in to analyse the light coming from opposite sides of the disk. But the results were contradictory and inconclusive. The atmospheric conditions of Venus are equally unknown. Whether it is a dry, arid globe enveloped in constant whirling sandstorms; or a moist, hot, and densely clouded world, remains undecided; excellent arguments can be found for both opinions.

Another mystery of Venus is the absence of an equatorial bulge, a deficiency which explains the difficulty in finding the true position of the poles. Then there is the weird 'ashy light' or 'phosphorescence' very rarely seen on the night side of the planet. This luminous effect is not confined to a limited part of Venus but extends evenly over the whole shaded surface; it does not seem, therefore, to be of the nature of the Aurora. It is entirely unexplained.

What about the Moon, our very near neighbor, which can be seen so clearly and constantly? It has been closely scrutinized ever since the days of Galileo and carefully mapped in great detail. Our best instruments will show objects a few hundred yards in length, with ease. Yet astronomers are divided upon the explanation of what we see so clearly. For instance, Professor Pickering is convinced that there is not only snow or frost on the mountains but moisture and vegetation in some of the lower levels; he publishes elaborate observations of changes he has seen as the Sun rises higher on the lunar landscapes. Other equally distinguished observers totally deny the existence or even the possibility of such phenomena on what they call a completely dead world, a burnt-out

THE THEOSOPHICAL PATH

cinder! In this connexion students will remember the Eastern teaching as reported by H. P. Blavatsky: she says the Moon is

“virtually a *dead planet*, in which since the birth of our globe rotation has almost ceased. . . . The Moon is *dead* only so far as regards her *inner* ‘principles’ — *i. e.*, *psychically* and *spiritually*, however absurd the statement may seem. Physically, she is only as a semi-paralysed body may be . . . she is a *dead*, yet a *living body*. The particles of her decaying corpse are full of active and destructive life, although the body which they had formed is soulless and lifeless . . . her nature and properties have remained a closed book for physicists.”— *The Secret Doctrine*, Vol. I, p. 149 *et seq.*)

One theory of the cause of the weird craters and strange mountain-ranges of the Moon, is *vulcanism*, *i. e.*, that internal forces broke through the crust on lines of least resistance and left the surface scarred as we see it today; another is that they were produced by bombardments of gigantic meteorites; and there are yet others. An extraordinary enigma in regard to meteorites was presented a few years ago by Professor Shaler of Harvard; no satisfactory answer has yet been forthcoming. He asked how it is that if a terrific hail of meteorities has been bombarding the Moon for ages, according to the general assumption, we see no traces of such a thing in the shape of smoothed surfaces of the hills produced by the incessant blows and a uniformly dark color produced by the billions of meteoric stones of all sizes which would fill the hollows and spread like a thick carpet over the levels! The truth is that the mountains are extremely sharp in contour, and the plains are diversified in color and marked by brilliant white lines and spots and intersected by cracks and chasms of various depths.

Leaving many other lunar mysteries, and passing to Mars, what agreement do we find among astronomers as to its physical conditions? Very little. Are all the dark markings seas and oceans, or only a few close to the melting poles? If the larger dark areas are water what is the explanation of the fine complication of shadings diversifying them? the majority of astronomers ask today. Some who hold to the ocean-theory claim that the markings are simply variations of material on the bottom seen through shallow water. Certain features, such as the Syrtis Major, a large ‘gulf,’ look exceedingly like water, for it is almost black at times and we know no solid substance that would look so dark when exposed to the direct blaze of the Sun. Black velvet would appear a fairly light gray in contrast with the intense black of the night sky against which the planet is relieved as we see it. Yet if Mars is largely covered with water where are the clouds, and why does not the spectroscope tell us something more definite about the moisture in its atmosphere?

The so-called ‘canals’ on Mars, are of course a very sore subject; the disagreement between leading astronomers about their shape, size,

ASTRONOMICAL NOTES

color, nay their very existence, has reached such a pitch that in some cases suggestions have been made that there is a lack of sincerity in the attitude and arguments of those who refuse to admit the canals. In answer to the charge that illusion explains the claims of those who insist upon the reality of the canals (irrespective of their artificiality) Dr. Slipher, of the Lowell Observatory at Flagstaff, Arizona, says this has been carefully considered and that elaborate experiments have failed to shake the conviction of those who have not only seen the dark lines but have watched them wax and wane according to the season of the year on Mars. He says:

“Furthermore, an absolutely incontestable proof of the reality of the canals and oases (round spots where the canals cross) of Mars is furnished by the photographs of them. . . . Some of the double canals have been photographed as such. . . . The photographs also show the distinct changes in the intensity of these markings which occur from time to time.” etc., etc.

The possibility of intelligent life on Mars is a fascinating subject, and some astronomers think that the apparent artificiality of the ‘canals’ proves it. Others object strenuously in no measured terms. On page 117 of *THE THEOSOPHICAL PATH* for February, 1915, this matter is considered from the standpoint of the Theosophical teachings. H. P. Blavatsky does not altogether discountenance the existence of inhabitants upon Mars, though their numbers may be very limited owing to the planet being at present in ‘obscuration.’

Practically nothing is known about the state of the planets Jupiter or Saturn, though some new discoveries have lately been made about the former which suggest singular conditions. Periodicity in a marked degree is found to be a characteristic of Jupiter. Certain of its markings become more conspicuous after a long interval and then fade again, and a general pink hue prevails in that hemisphere (north or south as the case may be) which is experiencing the Spring season only to disappear as the Summer advances. If, as some believe, the planet is incandescent, or at least so hot and vaporous that no physical life could exist, the Spring change of color is very strange. If plants grew there, and if we could see the surface of the planet, which apparently we cannot, we could understand that a rosy tint was produced by the new leaves, though green would seem more appropriate to our ideas, but if no life exists what can be the cause? There is some deep mystery here, and it is not lessened by the fact that the inclination of Jupiter from the perpendicular is so slight that many writers have treated it as practically negligible and have assumed that there are no seasons of any importance upon the planet.

Many more examples could be given of the singular difficulties that confront the most brilliant minds in the interpretation of what our instruments reveal on the surfaces of the planets. The term ‘exact science’

THE THEOSOPHICAL PATH

seems hardly to apply to any branch of astronomy except the study of planetary movements, and there are anomalies even there. May it not be that we are judging of conditions in other worlds from what we find on Earth during this particular phase of materiality, and that before we can begin to understand other planetary states we must learn that there may be conditions of matter and life at present utterly incomprehensible to us?

Possibly being a little discouraged by mutual disagreements on the planetary conditions, astronomers of late years having been giving more attention to the tremendous and fascinating problem of the constitution and evolution of the larger universe. The two new and immense telescopes at Mount Wilson and Victoria will be chiefly used for the observation of the stars and nebulae. Millions of hitherto unknown stars will be detected by the 100-inch mirror, and many new discoveries are hoped for. As an interesting illustration of the most advanced speculation about the greater universe we may briefly consider the recent address of the retiring President of the American Association of Science, Professor W. W. Campbell, Director of the Lick Observatory.

The serious study of stellar evolution began, in modern times, with Sir William Herschel in 1780, who declared that "nebulous matter seemed more fit to produce a star by condensation than to depend upon the star for its existence." To a degree this opinion has been approved by later authorities. Professor Campbell, after carefully studying the distribution and proportional numbers of the various classes of stars and nebulae, and their relation to the Milky Way, concludes that there is convincing reason to believe that the universe of stars around us and the Milky Way constitute an 'Island Universe' in the ocean of space, and that there are other Island Universes in the profound depths beyond the limits of our stellar system. Reduced to almost nothing by their unimaginable distance these far-off systems are visible in our large telescopes as Spiral Nebulae. The general shape of these strange bodies, a flattened spiral with two main streams, and their spectrum, resembles what we imagine the Milky Way and the stars of our stellar system would look like at an enormous distance.

Herschel demonstrated by his method of counting stars in zones that our system is shaped something like a flat lens, and more recent studies make it almost certain that the streams of stars in the Milky Way are arranged in coils such as we see in the Spiral Nebulae. Our Sun and its planets are fairly near the center of the Milky Way, which appears to surround us as an irregular ring. The Milky Way is practically free from Spiral Nebulae, but in those parts of the sky removed from it they occur in immense numbers. How can this be? Dr. Campbell's explanation

ASTRONOMICAL NOTES

is simple. The stars and masses of indistinct light of the Milky Way shut out the faint Spiral Nebulae which are almost infinitely farther off. There are also, in all probability, masses of *dark* vaporous material within our system of stars, principally in the direction of the Milky Way. These would blot out everything behind them. The discovery of these dark and opaque nebulous masses is a new and entirely unexpected one, and is not yet accepted by all, but the evidences in its favor are increasing daily. Dr. Campbell considers that black nebulae are the only possible explanation of several hitherto puzzling celestial phenomena. If, as seems most probable, the Spiral Nebulae are Island Universes removed from our system by enormous abysses of 'empty' space, it is clear that we should reasonably expect to see them in the more open sky in the regions removed from the Milky Way and the majority of the stars.

There are many nebulae and clusters of stars in the Milky Way but these are of an entirely different order from the Spirals, and seem to be comparatively close to us. There is another striking argument in favor of the vast distances of the Spiral Nebulae. The spectroscope has told us the speed at which a number of these are moving toward or away from us, and it is in some cases almost incredible, amounting to no less than 700 miles a second! Now there must be many of them — they are numbered by the thousand — that are crossing the line of sight at that tremendous rate; the spectroscope can tell us nothing about their speed, it can only record that of the few that are approaching or receding. We have to trust to ordinary measurement in the telescope to ascertain cross motion. No motion at all has been detected in this manner; that is to say, the Spiral Nebulae, although it is certain that they must be moving in all directions at velocities which make ordinary planetary speeds seem nothing, great as they are, appear perfectly stationary even after many years watching! What can this prove but that they are almost infinitely far off, and therefore of incalculable magnitude! Assuming that they are external universes, and that our universe is one of them, Dr. Campbell says:

"We shall bequeath to our successors the mighty problem of finding the place of our great stellar system among the host of stellar systems which stretch out through endless space."*

The problem of gravitation in the Spiral Nebulae, etc., is a serious one, and scientific opinion is distinctly tending towards the principles laid down by H. P. Blavatsky in her great work, *The Secret Doctrine*, which, as she said, was in advance of its age. It will be remembered by students of her teachings that she declared that gravitation was not by any means such a supreme force as we have been taught, but that many

*A full report of the address will be found in the 'Supplement' to *Science*, May 25, 1917.

THE THEOSOPHICAL PATH

other forces were necessary to explain the problems of celestial mechanics. In this connexion the following quotation from the Presidential Address of Professor R. T. A. Innes, F. R. A. S., F. R. S. E., at a recent meeting of the South African Association for the Advancement of Science, is noteworthy:

“In dealing with the structure of the sidereal universe, or in a smaller way, with the dynamics of a star-cluster, it is often tacitly assumed that gravitation is the only force at work. That gravitation is not universally applicable we see in the Solar System in the phenomena of comets’ tails, and even more so in the disintegration and disappearance of periodic comets such as those of Biela and Holmes. Many double stars are undoubtedly subject to the law of gravitation in all its purity, but in far many more gravitation appears to be at most only a secondary force (thus in the case of double stars both of whose components are of the helium type, there do not seem to be any signs of gravitative action between the two stars). . . .”

Again, Professor Gustav Jaumann, in an address delivered at the Imperial Technical High School at Brunn, of which he is Rector and Professor of Physics, summarized the most advanced modern conceptions on the subject of gravitation, the ultimate fate of the Solar System, and the possibilities facing humanity. His statements are extremely interesting to students of Theosophy who have watched the steady trend of scientific research as it moves towards the basic principles first outlined by H. P. Blavatsky.

Professor Jaumann vigorously attacks the pessimistic belief of scientists in the nineteenth century — a belief which is not yet entirely abandoned — that the Sun is growing cold and that all life on Earth will die out from freezing. The time to elapse before this catastrophe varies according to the imagination of the scaremongers from a couple of million years upwards, but the main idea has been widely held that the duration of sentient life on Earth will be determined by purely mechanical principles involved in the supposed cooling of the sun. It is supposed that life appeared on this globe — a quite inferior planet — in some fortuitous manner, when it cooled sufficiently, and that it will disappear some day in the same inconsequential way. Another mechanical theory is that the Solar System is quite unstable; that the action of gravitation will cause it to fall to pieces, some of the planets being drawn into the Sun, others escaping into outer space. Again, the “melancholy waste of energy dissipated by the Sun into space, never to return” has been a fruitful theme for those who only see the mechanical side of the cosmos, and who intensely dislike any approach to a spiritual explanation of its existence and government.

According to Professor Jaumann, all these and other materialistic ideas have been abandoned by the really advanced thinkers. He says:

“It is a fact that no trace, however slight, of a beginning of the falling of the planets toward the Sun, as the law of Newton predicts, has yet been shown. The same may be said of the

ASTRONOMICAL NOTES

cooling of the Sun, which should follow in accordance with the law of energy. It was supposed for a long time to be self-evident that the climate of the Earth has grown constantly cooler, but this idea has been entirely abandoned . . . the most remote ages of the geological history of the Earth differ not at all from the present epoch [in temperature]. Glacial formations, extensive, but not thick, have been found in early Cambrian strata. At that time the temperature was not higher but lower than in our epoch, and more than a hundred million years have passed since then."

Professor Jaumann then speaks of the new explanations of the action of gravitation and magnetism by the "differential" and "point-to-point" laws. To follow these in detail would be too technical for our present purpose; the main point is that the movements of the stars and planets "give birth to new forces of gravitation added to the Newtonian forces." These hitherto unsuspected forces explain the various anomalies that the Newtonian law of effects at a distance was unable to do. The planetary motions are found to be established on a practically eternal basis; the Sun is *not* "wasting its energy" in interplanetary space but is recovering all that it gives out and so retains its constant temperature (whatever that may be). In conclusion, Professor Jaumann says:

"The radiation from the Sun being stable, the intellectual and physical evolution of humanity will be able for an immeasurable time to mount to heights surpassing, perhaps, anything the imagination is capable of conceiving.

"Thus, as a result of the development of the differential theories, a new and unsought contribution to cosmology of high and also moral essential value has been obtained."

The last paragraph shows that a spiritual touch has been felt, but we are yet some distance from the time when scientists will fully recognise that the forces of Nature are not blind, but are guided by Intelligences, and that 'chance' has no place in the scientific dictionary.

Considerable discussion in one of the scientific papers recently has made it clear that astronomers are not in agreement regarding the source of the radiant energy of the Sun which appears to us as heat when it strikes our atmosphere. The suggestion that radium is the active agent is opposed on the ground that it releases energy far too slowly; the theory of bombardment by meteorites is inadequate for several reasons, one being that the quantity of matter sufficient to produce any effect would add so much weight to the Sun that the orbits of Venus and Mercury would be visibly perturbed. The Helmholtz theory of Solar Contraction has extreme difficulties. According to this a concentration of the Sun's volume, which cannot at the greatest be more than *thirty-eight millionths of an inch* per second, is the source of the Solar energies! Although favored for the moment as the least impossible hypothesis, the contraction-theory has many enemies and its friends are losing heart. Internal friction between various parts of the Solar constituents has been offered as a solution, but found inadequate. The general opinion of

THE THEOSOPHICAL PATH

astronomers seems fairly expressed by one who said we need a second Newton to enlighten us on the profound mystery.

Is it necessary to assume that the energy which manifests as heat *when it enters our atmosphere* (for we do not suppose outer space is warm, though intense vibrations from the Sun are flooding it) is emitted by an extremely hot body? It is now fully admitted that the heat of the Sun is not produced by any form of combustion; the Sun is not a blazing fire in the ordinary sense. Some experiments shown in London in 1914 by Émile Bachelet of France in connexion with a proposed electric railway were highly suggestive of an electro-magnetic explanation of the Sun's heat. He showed that magnetic currents which passed through water or ice without warming them, when received on certain metallic plates (aluminum, etc.) produced strong heating effects. Half-jestingly he declared that the Sun might actually be a glacier. Upon the problem of the Solar energies H. P. Blavatsky published some of the hitherto reserved teachings of Eastern philosophy in *The Secret Doctrine* and elsewhere. These give an entirely new color to the whole problem and are well worth careful study. It is shown that the Sun is really the vital Heart of the Solar System, beating rhythmically and sending life-forces to all the planets; these return to the central Life-Giver for purification after completing the circulation of the System. Already, the discoveries of the eleven-year periodicity of the sunspots and of the Solar Corona, and the almost completely established discovery of the rhythmic contraction and expansion of the solar diameter in harmony with the same period,* have provided a definite basis for further research in the directions indicated by H. P. Blavatsky. The following extracts from *The Secret Doctrine* will give some idea of her illuminating suggestions, but to understand the complete argument the original must be studied:

"If ever this theory of the Sun-Force being the primal cause of all life on earth and motion in heaven is accepted, and if that other far bolder one of Herschel — about certain organisms in the Sun — is accepted even as a provisional hypothesis, then will our teachings be vindicated, and esoteric allegory shown to have anticipated Modern Science by millions of years, probably, for these are the Archaic teachings."— *S. D.*, I, 529.

She then quotes from an Oriental manuscript of enormous age, far older than the earliest Greek treatise on astronomy:

"*He*" (the Sun) "*pursues them,*" (the planets) "*turning slowly around himself, they turning swiftly from him, and he following from afar the direction in which his brothers*" (the planets)

*By the measurement of photographs of the Sun taken more than forty years ago with recent ones the variation was first noticed: new observations have confirmed the discovery, but more will be needed to establish it in full detail. Some of the newer measures are published in the *Bulletin Astronomique* as follows: "Excess of the Sun's Polar Diameter above the Equatorial, in seconds:

"1905, 0.07s: 1906, 0.17s: 1907, 0.31s (year of sunspot maximum): 1908, 0.29s: 1909, 0.13s.

ASTRONOMICAL NOTES

“*move on the path that encircles their houses.*” Footnote 143.— ‘The Sun rotates on his axis always in the same direction in which the planets revolve in their respective orbits,’ astronomy teaches us.”— I, 100

Continuing she writes:

“It is the Sun-fluids or Emanations that impart all motion and awaken all into life, in the Solar System. It is attraction and repulsion, but not as understood by modern physics and according to the law of gravity. . . .”— I, 529

H. P. Blavatsky further observes that the Esoteric philosophy says that the so-called ‘willow-leaves’ — large, dazzling objects covering the general surface of the Sun — are actually, as Sir William Herschel suggested, the immediate sources of its radiant energies. Herschel was no materialist. In respect to the vital forces coming from the Sun, H. P. Blavatsky says:

“Well, here is a modern and a great man of Science who, speaking of vital electricity, uses language far more akin to Occultism than to modern materialistic thought. We refer the skeptical reader to an article on ‘The Source of Heat in the Sun,’ by Robert Hunt, F. R. S., [in *Popular Science Review*, Vol. IV, p. 148], who, speaking of the luminous envelope of the Sun and its ‘peculiar curdy appearance,’ says:

“‘Here we have a surrounding envelope of photogenic matter, which pendulates with mighty energies, and by communicating its motion to the ethereal medium in stellar space, produces heat and light in far distant worlds. We have said that those forms have been compared to certain organisms, and Herschell says, “Though it would be too daring to speak of such organizations as *partaking of life* [why not?], yet we do not know that vital action is competent to develop heat, light, and electricity” *Can it be that there is truth in this fine thought? May the pulsing of vital matter in the central Sun of our System be the source of all that life which crowds the earth, and without doubt overspreads the other planets, to which the Sun is the mighty Minister? . . .*’

“Occultism answers these queries in the affirmative; and Science will find this to be the case, one day.

“Again, on p. 156, Mr. Hunt writes:

“‘But regarding Life — Vital Force — as a power far more exalted than either light, heat, or electricity, and indeed *capable of exerting a controlling power over them all* [this is absolutely occult] . . . we are certainly disposed to view with satisfaction that speculation which supposes the photosphere to be *the primary seat of vital power*, and to regard *with a poetic pleasure that hypothesis which refers the Solar energies to Life.*’

“Thus we have an important scientific corroboration for one of our fundamental dogmas — namely, that (a) the Sun is the store-house of Vital Force, which *is the Noumenon* of Electricity; and (b) that it is from its mysterious, never-to-be-fathomed depths, that issue those life-currents which thrill through Space, as through the organisms of every living thing on Earth.”— *The Secret Doctrine*, I, 530-1

One more quotation from *The Secret Doctrine*, this time from one of H. P. Blavatsky’s Eastern Teachers:

“Therefore, do they [the adepts] say, that the great men of science of the West, knowing . . . next to nothing either about cometary matter, centrifugal and centripetal forces, the nature of the nebulae, or the physical constitution of the Sun, the Stars, or even the Moon, are imprudent to speak as confidently as they do about the ‘central mass of the Sun’ whirling out into space planets, comets, and what not. . . . We maintain that it [the Sun] evolves out

THE THEOSOPHICAL PATH

only the *life*-principle, the Soul of those bodies, *giving and receiving* it back, in our solar system, as the 'Universal Life-Giver.' . . ."— I, 593-4

Nowadays we hear nothing about the Sun whirling out bodies into space: the idea has been abandoned.

From what has been said above it is obvious that there is an enormous amount of uncertainty in accepted theories, even respecting the Solar System, and many more difficulties could be mentioned if space permitted. What, then, are we to look for in the future for more enlightenment? Is it not a reasonable possibility that if we were to take up the study of the Sun and planets from a less materialistic basis, and theorize on the principle that the Solar System is a connected, living, and growing organism, not a haphazard jumble of bodies; and that Intelligence and Consciousness are the keys to their varied conditions and adjustments of motion; we should open a new door to light, and begin to glimpse realities instead of externals? Anyway Theosophy offers this suggestion, and gives excellent reasons for its adoption.

THE CREST-WAVE OF EVOLUTION

KENNETH MORRIS

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in the Râja-Yoga College, Point Loma, in the College Year 1918-1919.*

XXV — TOWARDS THE ISLANDS OF THE SUNSET

 HAD not thought to speak to you further about Celtic things. But there is something in them here which concerns the spiritual history of the race; something to note, that may help us to understand the Great Plan. So, having beckoned you last week to the edge of the world and the fountain of dawn, and to see Bodhidharma standing there and evoking out of the deep a new order of ages, I find myself now lured by a westward trail, and must jump the width of two continents with you, and follow this track whither it leads: into the heart and flame of mysterious sunset. I hope, and the Gwerddonau Llion, the Green Spots of the Flood,—Makaorn Nesoi, Tirnanogae, the Islands of the Blest,

We saw that while the great flow of the cycles from dying Rome ran in wave after wave eastward, there was a little backwash also, by reason of which almost the last glow we saw in the west was in fourth century Gaul, in the literary renaissance there which centers round the name of

THE CREST-WAVE OF EVOLUTION

Ausonius. Now in later history we find every important French cycle tending to be followed by one in England: as Chaucer followed Jean de Meung; Shakespeare, Ronsard and the Pleyade; Dryden and Pope, Molière and Racine; Wordsworth and Shelley, the Revolution. And we have seen China wake in 420; and we have noted, in the first of these lectures, the strange fact that whenever China 'gets busy,' we see a sort of reflexion of it among the Celts of the west. And we shall come presently to one of the most curious episodes in history,— the Irish Renaissance in the sixth century: when all Europe else was dead and buried under night and confusion, and Ireland only, standing like a white pillar to the west, a blazing beacon of culture and creative genius. Now if you see a wave rising in fourth-century Gaul, and a wave breaking into glorious foam in sixth- and seventh-century Ireland,— what would you suspect? — Why, naturally, that it was the same wave, and had flowed through the country that lies between: common sense would tell you to expect something of a Great Age in fifth- and early sixth-century Britain. And then comes tradition,— which is nine times out of ten the truest vehicle of history,— and shouts that your expectations are correct. For within this time came Arthur.

You know that in the twelfth century Geoffrey of Monmouth published what he claimed to be a History of the Kings of Britain from the time of the coming there of the Trojans; and that it was he mainly who was responsible for floating the Arthurian Legend on to the wide waters of European literature. What percentage of history there may be in his book: how much of it he did not "make out of whole cloth," but founded on genuine Welsh or Breton traditions, is at present unknowable; — the presumption being that it is not much. But here is a curious fact that I only came on this week. The Romans were expelled from Britain in 410, remember. Arthur passed from the world of mortals on the night after Camlan, that

"last weird battle in the west,"

when

"All day long the noise of battle rolled
Among the mountains by the wintry sea,
Till all King Arthur's Table, man by man,
Had fallen in Lyonesse about their lord
King Arthur."

Now the reign of Arthur may be supposed to represent the culmination of a national revival among the British Celts; and,— this is the detail I was pleased to come upon,— according to Geoffrey, Camlan was fought

THE THEOSOPHICAL PATH

in 542; — a matter of thirteen decades (and two years) after the expulsion of the Romans. So that, I say, it looks as if there were some cyclic reality behind it. Geoffrey of Monmouth did not know that such periods of national revival do last as a general rule for thirteen decades. He had some other guide to help him to that 542 for Camlan.

History knows practically nothing about fifth-century Britain. It has been looking at it, since scientific methods came in, through Teutonic (including Anglo-Saxon) or Latin eyes; and seen very little indeed but confusion. Britain like the rest of the western empire, suffered the incursions of northern barbarism; but unlike most of the rest, it fought, and not as a piece of Rome, but as Celtic Britain; — fought, and would not compromise nor understand that it was defeated. It took eight centuries of war, and the loss of all England, and the loss of all Wales, to teach it that lesson; and even then it was by no means sure. In the twelve-eighties, when last Llewelyn went to war, he was still hoping, not to save Wales from the English, but to re-establish the Celtic Kingdom of Britain, Arthur's Empire, and to wear the high crown of London. The men that marched to Bosworth Field under Harri Tudor, two centuries later, went with the same curious hope and assurance. It was a racial mold of mind, and one of extraordinary strength and persistence,— and one totally unjustified by facts in what were then the present and future. But I do not believe such molds can ever be fudged up out of nothing: *ex nihilo nihil* is as true here as elsewhere. So we must look for the cause and formation of this mold in the past. Something, I think, within that first cycle of Welsh history must have impressed it on the Welsh mind: some national flowering; some great figure, one would say. — Arthur? He is like Vikramāditya of Ujjain; no one knows whether he existed at all. There is no historic evidence; but rather the reverse. But then there are all those mountains and things named after him, “from the top of Pengwaed in Cornwall to the bottom of Dinsol in the North”; and there is the Arthurian Legend, with such great vitality that it drove out the national Saxon legends from England, and quenched the Charlemagne legend in France, and made itself master of the mind of western Europe in the Middle Ages; — I imagine there would have been an Arthur. Some chieftain who won battles; held up the Saxon advance for a long time, probably; and reminded his people of some ancient hero, or perhaps of a God Artaios, thought to be incarnate in him.

Not that I believe that the mold of mind of which we have been speaking could have been created in the fifth and sixth centuries. Whoever Arthur was — the Arthur of that time,— however great and successful, he could but have reigned over some part of Britain, precariously resisting and checking the barbarians; — but tradition tells of a very

THE CREST-WAVE OF EVOLUTION

Chakravartin, swaying the western world. No; that mold, certainly, was a relic of the lost Celtic empire. It had grown dim during the Roman domination; but it had survived, and the coming in of the Crest-Wave had put new life into it. Nothing could have put new life into it, it seems to me, but such a coming in of the Crest-Wave,— to make it endure and inspire men as it did. I think it is certain the Crest-Wave,— a backwash of it, a little portion of it, but enough to make life hum and the age important,— was among the Welsh between 410 and 542. The wave was receding towards the Western Laya-Center; and gathered force as it rolled from Ausonius' Gaul to Taliesin's Wales, and from Taliesin's Wales to Ireland.

Let us look at the probabilities in Britain in 410, seeing what we can. Three hundred years of Roman rule had left that province, I cannot doubt, rich and populous, with agriculture in a better condition than it has been since: — remember the corn Julian brought thence to feed Gaul. We must think of a large population, Roman and Romanized, mixed of every race in the Roman world, in the cities; and of another population, still Celtic, in the mountains of northern England, in the western Scottish Lowlands, and especially in Wales. It was the former element, the cities, that appealed to Aetius for help against the Picts and Scots; the latter, dwelling in less accessible places, fought as soon as they felt the invaders' pressure. Wales itself had never been all held by the Romans. The legions had covered the south from Caerleon in Monmouthshire to Saint Davids in Penfro, a region held by Silures and Gaelic Celts. They had marched along the northern coast to the island of Mona, establishing, just as Edward the Conqueror did in his day, strongholds from which to dominate the dangerous mountains: these regions also were held by Gaels. But just south of those mountains, in what are now the counties of Meirionydd and Montgomery, there was a great piece of Wales which they seem never to have penetrated; and it was held by the Cymric Ordovices, Welsh, not Irish, by language.

About this time there was a great upheaval of the Irish; who conquered western Scotland, and established there sooner or later the Scottish kingdom of history. They also invaded Wales and England, and sent their fleets far and wide: they were the 'Picts and Scots' of the history-books. There seems also to have been an invasion and conquest of Wales, from the north, by the Welsh; who, joining forces with the Welsh Ordovices whom they found already in the unconquered un-Roman part, established in the course of time the kingdom and House of Cunedda, which reigned till the Edwardian Conquest. It is pretty safe to say that the Romanized cities and the Romanized population generally offered no great resistance to the Saxons; mixed with them fairly readily, and

THE THEOSOPHICAL PATH

went to form perhaps the basis of the English race; that they lost their language and culture is due to the fact that they were cut off from the sources of these on the continent, and, being of an effete civilization, were far less in vigor than the Saxon incomers. And as we saw in the first of these lectures, there was probably a large Teutonic or Saxon element in Britain since before the days of Julius Caesar.

But there seems to have been a time during those thirteen decades that followed the eviction of the Romans, when the Celtic element, wakened to life and receiving an impulse from the Crest-Wave, caught up the sovereignty that the Romans had dropped, remembered its ancient greatness, and nourished vigorous hopes. To the Welsh mind, the age has appeared one of old unhappy far-off things,—unhappy, because of their tragic ending at Camlan; —but grandiose. Titanic vague figures loom up: Arthur, the type of all hero-kings; Taliesin, type of all prophet-bards; Merlin, type of magicians. Tennyson caught the spirit of it in the grand moments of the *Morte D'Arthur*; and missed it by a thousand miles elsewhere in the *Idylls*. The spirit, the atmosphere, is that of a glory receding into the unknown and the West of Wonder; into Lyonesse, into Avallon, into the Sunset Isles. There is a sense of being on the brink of the world; with the 'arm clothed in white samite' reaching in from a world beyond,—that Otherworld to which the wounded Arthur, barge-borne over the nightly waters by the Queens of Faerie, went to heal him of his wounds, and to await the cyclic hour for his return. He is the symbol of — what shall we say? — civilization, culture, or the spiritual sources of these, the light that alone can keep them sweet and wholesome: that light has died from the broken Roman world, and passes now westward through the Gates of the Sunset: through Wales, through Ireland, the Laya-Center: into the Hidden, the Place of the Spirit; into Avallon, which is Ynys Afallen, the 'Isle of Apple-trees'; — whence to return in its time: — *Rex quondam, rexque futurus*.

There is a poem by Myrddin Gwyllt, traditionally of the sixth century, about that Garth of Apple-trees; which he will have a secret place in the Woods of Celyddon, the Occult Land, and not an island in the sea at all; and in this poem it has always seemed to me that one gets a clue to the real and interesting things of history. He claims in it to be the last of the White-robed Guardians of the Sacred Tree, the fruit of which none of the black-robed,—no 'son of a monk,'—shall ever enjoy. There has been a battle, in which the true order of the world has gone down; but there Myrddin stays to guard the 'Tree' against the 'Woodmen,'—whom also he seems to identify with the 'black-robed' and the priests. Myrddin Gwyllt, by the by, is one of the two figures in Welsh tradition who have combined to become the Merlin of European tradition: the

THE CREST-WAVE OF EVOLUTION

other was Myrddin Emrys the magician. I take great risks, gentlemen but wish to give you a taste, as I think the sound of some lines from the original may, and doubt any translation can, of the old and haughty sense of mystery and grandeur embodied in the poem; because it is this feeling, perhaps the last echo of the Western Mysteries, that is so characteristic of the literature that claims to come down to us from this age: —

Afallen beren, bren ailwyddfa,
Cwn coed cylch ei gwraidd dywasgodfa;
A mi ddysgoganaf dyddiau etwa
Medrawd ac Arthur modur tyrfa;
Camlan darwerthin difiau yna;
Namyn saith ni ddyraith o'r cymanfa.

Afallen beren, beraf ei haeron,
A dyf yn argel yn argoed Celyddon;
Cyt ceisier ofer fydd herwydd ei hafon,
Yn y ddel Cadwaladr at gynadl Rhyd Rheon,
A Chynan yn erbyn cychwyn y Saeson.
Cymru a orfydd; cain fydd ei Dragon;
Calfant pawb ei deithi; llawen fi Brython!
Caintor cyrn elwch cathl heddwch a hinon.

What it means appears to be something of this sort:

Sweet and beautiful Tree of the trees!
The Wood-dogs guard the circle of its roots;
But I will foretell, a day shall be
When Modred and Arthur shall rush to the conflict;
Again shall they come to the Battle at Camlan,
And but seven men shall escape from that meeting.

Sweet Apple-tree, sweetest its fruitage!
It grows in secret in the Woods of Celyddon;
In vain shall they seek it on the banks of its stream there,
Till Cadwaladr shall come to Rhyd Rheon,
And Cynan, opposing the tumult of Saxons.
Wales shall arise then; bright shall be her Dragon;
All shall have their just reward; joy is me for the Brython!
The horns of joy shall sound then the song of peace and calmness. . . .

— The sweet fruits of the Tree, he says, are the “prisoners of words,” (*carcharorion geirau*) — which is just what one would say, under a stress of inspiration, about the truths of the Secret Wisdom; — and they shall not be found, he says,— they shall be sought in vain,— until the *Maban Huan*, the ‘Child of the Sun,’ shall come. The whole poem is exceedingly obscure; a hundred years ago, the wise men of Wales took it as meaning much what I think it means: the passing of the real wisdom of the Mysteries,— of Neo-druidism,— away from the world and the knowledge of men, to a secret place where the Woodmen, the Black-robed, could not find to destroy it; — until, after ages, a Leader of the Hosts of Light

THE THEOSOPHICAL PATH

should come — you see it is here Cadwaladr, but Cadwaladr simply means ‘Battle-Leader,’— and the age-old battle between Light and darkness, Arthur and Modred, should be fought again, and this time won, and the Mysteries re-established. — If I have succeeded in conveying to you anything of the atmosphere of this poem, I have given you more or less that of most of the poetry attributed to this period; there is a large mass of it: some of the poems, like the long *Gododin* of Aneurin, merely telling of battles; others, like the splendid elegies of Llywarch Hên, being laments,— but with a marvelous haughty uplift to them; and others again, those attributed to Taliesin, strewn here and there with passages that . . . move me strangely . . . and remind me (to borrow a leaf from the Imagists) of a shower of a diamonds struck from some great rock of it; and of a sunset over purple mountains; and of the Mysteries of Antiquity; and of the Divine Human Soul. Much of this poetry is unintelligible; much of it undoubtedly of far later origin; and the names of Taliesin and Myrddin, all through the centuries spells for Celts to conjure with, are now the laughing-stock of a brand-new scholarship that has tidied them up into limbo in the usual way. It is what happens when you treat poetry with the brain-mind, instead of with the creative imagination God gave you to treat it with; when you dissect it, instead of feeding your soul with it. But this much is true, I think: out of this poetry, the occasional intelligible flashes of it, rings out a much greater note than any I know of in our Welsh literature since: a sense of much profounder, much less provincial things: the Grand Manner,— of which we have had echoes since, in the long centuries of our provincialism; but only I think echoes; — but you shall find something more than echoes of it, say in Llywarch Hên, in a sense of heroic uplift, of the titanic unconquerableness that is in the Soul; — and in Taliesin, in a sense of the wizardly all-pervadingness of that Soul in space and time:

“I know the imagination of the oak-trees.”

“Not of father and mother,
When I became,
My creator created me;
But of nine-formed faculties,
Of the Fruit of fruits,
Of the fruit of primordial God;
Of primroses and mountain flowers,
Of the blooms of trees and shrubs,
Of Earth, of an earthly course,
When I became,—
Of the blooms of the nettle,
Of the foam of the Ninth Wave.
I was enchanted by Math
Before I became immortal.

THE CREST-WAVE OF EVOLUTION

I was enchanted by Gwydion,
The purifier of Brython,
Of Eurwys, of Euron,
Of Euron, of Modron,—
Of Five Battalions of Initiates,
High Teachers. the children of Math.”

— Now Math — he was a famous wizard of old — means ‘sort,’ ‘kind’; and so implies such ideas as ‘differentiation,’ ‘heterogeneity’; to say that you were enchanted by Math before you became immortal, is as much as to say that before the great illumination, the initiation, one is under the sway of this illusionary world of separatenesses; — as for being ‘enchanted by Gwydion,’ that name is, I suppose, etymologically the same as the Sanskrit *Vidyâ*, or *Budha*; he is the ‘Purifier’ of those ‘Five Battalions of — *Celfyddon*,’ the word is ‘artists,’ ‘skillful ones’; but again I imagine, it is connected with the word *Celi*, ‘occult’ or ‘secret’; so that being ‘enchanted by’ him would mean simply, being initiated into the Occult Wisdom. It is difficult for a student of symbolism not to believe that there were Theosophical activities in fifth- and sixth-century Britain.

Another glimpse of the feeling of the age you get in the two oldest Arthurian romances: *The Dream of Rhonabwy*, and *Culhwch and Olwen*. They were written, in the form in which we have them, not until the last centuries of Welsh independence,—when there was another national illumination; and indeed all the literature of this early time comes to us through the bards of the twelfth and thirteenth centuries. They transmitted it; wrote it down; added to and took away from it; altered it: a purely brain-mind scholarship might satisfy itself that they invented it; but criticism, to be of any use at all, must be endowed with a certain delicacy and intuition; it must rely on better tools than the brain-mind. Matthew Arnold, who had such qualifications, compared the work of the later bards to peasants’ huts built on and of the ruins of Ephesus; and it is still easier for us, with the light Theosophy throws on all such subjects, to see the greater and more ancient work through the less and later. I shall venture to quote from *Culhwch and Olwen*: a passage that some of you may know very well already. Culhwch the son of Cilydd the son of the Prince of Celyddon rides out to seek the help of Arthur:

“And the youth pricked forth upon a steed with head dappled gray, of four winters old, firm of limb, with shell-formed hoofs, having a bridle of linked gold on his head, and upon him a saddle of costly gold. In his hands were two spears of silver, sharp, well-tempered, headed with steel, three ells in length, of an edge to wound the wind and cause blood to flow, and that faster than the fall of the dewdrop from the blade of reed-grass upon the earth when the dew of June is at its heaviest. A gold-hilted

THE THEOSOPHICAL PATH

sword was at his side, the blade of which was of gold, bearing a cross of inlaid gold of the hue of the lightning of heaven: his war-horn was of ivory. Before him were two brindled white-breasted greyhounds, having strong collars of rubies about their necks, reaching from the shoulder to the ear. And the one that was on the right side bounded across to the left side, and the one that was on the left to the right, and like two sea-swallows sported they around him. And his courser cast up four sods with his four hoofs like four swallows in the air, now above his head and now below. About him was a four-cornered cloth of purple, having an apple of gold at each corner; and every one of the apples was of the value of a hundred kine. And there was precious gold of the value of three hundred kine upon his shoes and upon his stirrups, from his knee to the tip of his toe. And the blade of reed-grass bent not beneath him, as he journeyed towards the gates of Arthur's palace."

So far we have the glittering imagination of the twelfth-century bard; you might think working in a medium not wholly Celtic, but Norman-influenced as well: imagining his Arthurian Culhwch in terms of the knights he had seen at the courts of the Lords Marchers,— were it not that just such descriptions are the commonplaces of Irish Celticism, where they come from a time and people that had never seen Norman knights at all. But now you begin to leave regions where Normans can be remembered or imagined at all:

"Spake the youth, 'Is there a porter?' —'There is; and unless thou holdest thy peace, small will be thy welcome. I am the porter of Arthur's hall on the first day of January in every year; and on every other day than this the post is filled by Huandaw, and Gogigwc, and Llaescenym, and Penpingion who goeth upon his head to save his feet, neither towards the heavens nor towards the earth, but like a rolling stone upon the floor of the court.' —'Open thou the portal.' —'I will not open it.' —'Wherefore not?' —'The knife is in the meat and the drink is in the horn, and there is revelry in Arthur's court; and no man may enter but a craftsman bearing his craft, or the son of the king of a privileged country. But there will be refreshment for thy dogs and for thy horse; and for thee there will be collops cooked and peppered, and luscious wine and mirthful song,— and food for fifty men shall be set before thee in the guest chamber, where the stranger and the sons of other countries eat, who come not into the precincts of the palace of Arthur.' Said the youth, 'That will I not do. If thou openest the portal, it is well. If thou dost not open it, I will bring disgrace upon thy lord and an evil report upon thee. And I will set up three shouts at this very gate, than which none were ever more deadly, from the top of Pengwaed in Cornwall to the bottom of Dinsol in the North, and to Esgair Oerfel in Ireland.' —'What-

THE CREST-WAVE OF EVOLUTION

soever clamor thou mayest make,' said Glewlwyd Gafaelfawr, against the rules of Arthur's court thou shalt not enter until I first go and consult with Arthur.'

"Then Glewlwyd went into the hall. And Arthur said to him, 'Hast thou news from the gate?' — 'Half of my life is past, and half of thine. I was heretofore in *Caer Se* and *As Se*, in *Sach* and *Salach*, in *Lotor* and *Ffotor*, in *India the Greater* and *India the Less*. And I was with thee in the *Battle of Dau Ynyr*, when the twelve hostages were brought from *Norway*. And I have also been in *Europe* and in *Africa* and in the islands of *Corsica*, and in *Caer Brythwch* and *Brythach* and *Ferthach*; and I was present when thou didst conquer *Greece in the East*. And I have been in *Caer Oeth* and *Annoeth* and *Caer Nefenhir*: nine supreme sovereigns, handsome men, saw we there; but never did I behold a man of equal dignity to him who is now at the door of the portal.' Then said Arthur: — 'If walking thou didst enter here, return thou running. And everyone that beholds the light, and everyone that opens and shuts the eye, let him show him respect and serve him; some with gold-mounted drinking-horns, others with collops cooked and peppered, until such time as food and drink can be set before him.'"

Culhwch came in, and asked a boon of Arthur; and Arthur answered that he should receive whatsoever his tongue might name, "as far as the wind dries and the rain moistens and the sun revolves and the sea encircles and the earth extends; save only my ship and my mantle, and *Caledfwlch* my sword, and *Rhongomiant* my lance, and *Wynebgwrthucher* my shield, and *Carnwenhau* my dagger, and *Gwenhwyfar* my wife. By the truth of heaven thou shalt receive it cheerfully, name what thou wilt." So *Culhwch* made his request; — and it is really here that the ancient ages come trooping in: —

"I crave of thee that thou obtain for me *Olwen* the daughter of *Yspaddaden* Head of Giants; and this boon I seek likewise at the hands of thy warriors. I seek it from *Cai*, and *Bedwyr*, and *Greidawl Galldonyd*, and *Greid* the son of *Eri*, and *Cynddelig Cyfarwydd*, and *Tathal Cheat-the-Light*, and *Maelwys* the son of *Baeddan*, and" —

well, there are hundreds of them; but I must positively give you a few; they are all, it is likely, the denizens of ancient Celtic God-worlds and fairy-worlds and goblin-worlds,—

"and *Duach* and *Grathach* and *Nerthach* the sons of *Gwawrddur Cyrfach* (these men came forth from the confines of hell); and *Hueil* the son of *Caw* (he never yet made a request at the hands of any lord.) And *Taliesin* the Chief of Bards, and *Manawyddan* son of the Boundless, and *Cormorant* the son of *Beauty* (no one struck him in the *Battle of Camlan* by reason of his ugliness; all thought he was an auxiliary devil. Hair had he

THE THEOSOPHICAL PATH

upon him like the hair of a stag). And Sandde Bryd Angel (no one touched him with a spear in the Battle of Camlan by reason of his beauty; all thought he was a ministering angel). And Cynwyl Sant (the third man who escaped from the Battle of Camlan; and he was the last that parted from Arthur upon Hengroen his horse). And Henwas the Winged the son of Erim, and Henbedestyr the son of Erim, and Sgilti Ysgawndroed the son of Erim; (unto these three men belonged these three peculiarities: with Henbedestyr there was not anyone that could keep pace, either on horseback or on foot; with Henwas Adeiniog no fourfooted beast could run the distance of an acre, much less could it go beyond it; and as to Sgilti Ysgawndroed, when he intended to go on a message for his lord, he never sought to find a path, but knowing whither he was to go, if his way led through a wood he went along the tops of the trees. During his whole life a blade of grass bent not beneath his feet, much less did it break, so light was his tread.) Teithi Hên the son of Gwynhan (his dominions were swallowed by the sea, and he himself barely escaped, and he came to Arthur; and his knife had this peculiarity: from the time he came there no haft would ever remain on it; and owing to this a sickness came on him, and he pined away during the remainder of his life, and of this he died.) Drem the son of Dremidyd (when the gnat arose in the morning with the sun, Drem could see it from Gelli Wic in Cornwall as far off as Pen Blathaon in North Britain.) And Eidol the son of Ner, and Glwyddyn Saer (who built Ehangwen, Arthur's hall.) Henwas and Henwyneb, (an old companion unto Arthur). Gwallgoyc (another. When he came to a town, though there were three hundred houses in it, if he wanted anything, he would let sleep come to the eyes of no man until he had it.) Osla Gyllellfawr (he bore a short broad dagger. When Arthur and his hosts came before a torrent, they would seek a narrow place where they might cross the water, and lay the sheathed dagger across the torrent, and it would be a bridge enough for the armies of the Three Islands of the Mighty and the three islands near thereby, with all their spoils.) The sons of Llŵch Llawyniog from beyond the raging sea. Celi and Cueli and Gilla Coes Hydd, (who could clear three hundred acres at a bound: the chief leaper of Ireland was he). Sol and Gwadyd Ossol and Gwadyd Odyeith. (Sol could stand all day upon one foot. Gwadyd Ossol, if he stood upon the top of the highest mountain in the world, it would become a level plain under his feet. Gwadyd Odyeith,—the soles of his feet emitted sparks when they struck upon things hard, like the heated mass drawn out of the forge. He cleared the way for Arthur when they came to any stoppage.) Hirerwm and Hiratrwm (the day they went upon a visit three cantrefs provided for their entertainment, and they feasted until noon and drank until night, and then they

THE CREST-WAVE OF EVOLUTION

devoured the heads of the vermin as if they had never eaten anything in their lives. When they made a visit they left neither the fat nor the lean, the hot nor the cold, the sour nor the sweet, the fresh nor the salt, the boiled nor the raw.) Huarwar the son of Aflawn (who asked Arthur such a boon as would satisfy him; it was the third great plague of Cornwall when he received it. None could get a smile from him but when he was satisfied.) Sugyn the son of Sugnedydd (who could suck up the sea on which there were three hundred ships, so broad-chested he was). Uchtryd Faryf Draws (who spread his red untrimmed beard over the eight-and-forty rafters that were in Arthur's hall). Bwlch and Cyfwlch and Sefwlch the three sons of Cleddyf Cyfwlch, the three grandsons of Cleddyf Difwlch. (Their three shields were three gleaming glitterers. Their three spears were three pointed piercers. Their three swords were three griding gashers,— Gles, and Glessic, and Gleisad.) Clust the son of Clustfeinad; (though he were buried seven cubits beneath the earth, he would hear the ant fifty miles off rise from her nest in the morning). Medyr the son of Methredydd; (from Gelli Wic he could in a twinkling" —

Well; one must stop somewhere; Culhwch himself was in no hurry to. He went on until the armies of the Island of the Mighty and the chief ladies of Arthur's court, with all their peculiarities, had been enumerated. But here, I say, you are let into an elder world; beyond this one in space, beyond it in time. You are on the precipice edge of the world's end, and mist fills the chasm before you; and out of the mist, things vast and gigantic, things half human and things not half human, present themselves, stirring your wonder, and withdraw leaving your imagination athirst. "These men came forth from the confines of hell". . . . Who wrote of them had news, I think, of terrific doings in Atlantis, when earth shook to the tread of giant hosts. I confess that to me all things European, after this, look a little neat and dapper. I look from the cliffs at the limit of things, out over

the sunset bound of Lyonesse,
A land of old upheaven from the abyss
By fire, to sink into the abyss again;
Where fragments of forgotten people dwelt: —

it is not in this world; belongs not to this Fifth Race; but is more ancient, fantasmal, and portentous.

Has it ever occurred to you that no body of men, no movement, no nation for that matter, can choose for itself a symbol that does not actually express it? The flags of the nations are all, for those that can read them, the sign manuals of the souls of the nations, wherein the status of each is written plain; though those that chose the symbol, and those

THE THEOSOPHICAL PATH

that glory in it, may have no idea how they are thus revealing or exposing themselves. — No, I am not going to speak of the Dragon; which, by all tradition, was the symbol chosen for the monarchy set up by the fifth-century Britons; nor to remind you — and yet it is worth remembering,— that the Dragon is the symbol of the Esoteric Wisdom; — I am going to speak of something else. — You take some form, some picture; and it seems to you in some inexplicable way inspiring; and you adopt it, and say, *In hoc signo vincam*. Why? You know nothing about symbolism; and yet, if you have any inner life, those who understand symbolism can read your inner life in your symbol. That is because symbolism is a universal science, real, and with nothing arbitrary about it; and because something in your subconsciousness wiser than you has directed your choice, and means you to be expressed.

Take one of the most universal symbols of all: the Cross. In one form or another we find it all over the world. In ancient Egypt, where it is called the *Ankh*, and is drawn as a capital T with a circle above. There it symbolizes life in the largest sense. The circle above stands for Spirit; the Tau or cross below, for matter: thus it pictures the two in their true relation the one to the other. — The Christian Church, as it grew up in the last centuries of the Roman empire, chose for itself a symbol,— in which Constantine went forth to conquer. It was the four limbs of the cross: simply the symbol of Matter.

But somehow, the Christian Church in the Celtic Isles did not adopt this symbol, or rather this form of it. It took what is called the Celtic Cross: the Cross, which is matter, with the Circle, which is Spirit, imposed over the upper part of it. Now if you brought a man from India, or China, or anywhere, who knew nothing about European history or Christianity, but understood the ancient science of symbolism; and showed him these two crosses, the Celtic and the Latin; he would tell you at once that the one, the Latin, stood for a movement wholly unspiritual; and that the other, the Celtic, stood for a movement with some spiritual light in it. How much, I am not prepared to say.

One of the chief formative forces in Christian theology was Saint Augustine of Hippo, born in 354, died in 430. He taught that man was originally sinful, naturally depraved; and that no effort of his own will could make him otherwise: all depended on the Grace of God, something from without, absolutely beyond control of volition. Then rose up a Welshman by the name of Morgan; — or he may have been an Irishman; some say so; only Morgan is a Welsh, not an Irish name; and evidence is lacking that there were Irish Christians at that time; he was a Celt, 'whatever'; — and went to Rome, teaching and preaching. His doctrine was that man is not originally sinful and naturally depraved; he had the

THE CREST-WAVE OF EVOLUTION

temerity to declare that pagans, especially those who had never heard of Christianity, were *not* by God's ineffable mercy damned to everlasting hell; that unbaptized infants were not destined to frizzle eternally; that what a man ought to do, that he had the power, within his own being, to do; and that his salvation lay in his own hands. They translated his Welsh name (which means 'Sea-born') into the Greek *Pelagius*; and dubbed his damnable heresy 'Pelagianism'; and it was a heresy that flourished a good deal in the Celtic Isles; — his writings came down in Ireland. The incident is not much in itself; but something. Not that the Celtic Church of David and Patrick was Pelagian; it was not. In the matter of doctrine it is impossible to distinguish it from the Church on the continent. But Pelagianism may suggest that there were in Britain relics of an elder light.

Did some echo of ancient wisdom, Druidic, survive in Britain from Pre-roman days? It is a question that has been much fought over; and one that, nowadays, the learned among my countrymen answer very rabidly in the negative. You have but to propound it in a whisper, to make them foam heartily at the mouth. Bless you, they *know* that it didn't, and can prove it over and over; because — because — it couldn't have, and you are a fool for thinking it could. Here is the position taken by modern scholarship (as a rule): we know nothing about the philosophy of the Druids, and do not believe they had one. They could not have had one; and the classical writers who said they had simply knew nothing about it. It may be useful to quote what some of these classical writers say.

"They (the Druids) speak the language of the Gods," says Diodorus Siculus (v, 31, 4); who describes them also as "exhorting combatants to peace, and taming them like wild beasts by enchantment" (v, 31, 5). They taught men, says Diogenes Laertius, "to worship the Gods, to do no evil, and to exercise courage" (6). They taught "many things regarding the stars and their motions, the extent of the universe and the earth, and the nature of things, and the power and might of the immortal Gods," says Caesar (iv, 14); and Strabo speaks of their teaching in moral science (iv, 4, 4). "And ye, ye Druids," says Lucan, "to you only is given knowledge or ignorance (whichever it be) of the Gods and the powers of heaven. . . . From you we learn that the bourne of man's ghost is not the senseless grave, not the pale realm of the monarch below." (i, 451 *sq.*) "The Druids wish to impress this in particular: that souls do not perish, but pass from one to another after death." (Caesar, iv, 14) Diodorus testifies that "among them the doctrine of Pythagoras prevailed, that the souls of men are immortal, and after completing their term of existence, live again, the soul passing into another body" (v, 28). Says Valerius Maximus: "They would fain make us believe that the souls of men are

THE THEOSOPHICAL PATH

immortal. I would be tempted to call these breeches-wearers fools, if their doctrine were not the same as that of the mantle-clad Pythagoras"; and he goes on to speak of the Celtic custom of lending money to be repaid in a future life (vi, 6, 10). Timagenes, Strabo, and Mela also bear witness to their teaching the immortality of the soul.

I may say at once that I copy all these quotations from a book written largely to prove that the Druids were savage medicine-men with no philosophy at all: it is, *The Religion of the Ancient Celts*, by Canon MacCulloch. The argument used by this learned divine is very simple. The Druids were savage medicine-men, and could have known nothing about Pythagoras' teachings or Pythagoras himself. Therefore they didn't. All the classical writers were exaggerating, or inventing, or copying from one another. — It never occurs to our Canon to remember Iamblichus' statement that the Druids did not borrow or learn from Pythagoras, but Pythagoras from them. He quotes with no sign of doubt the things said by the classical writers about barbaric Druid rites; never dreaming that in respect to these there may have been invention, exaggeration, or copying one from another — and that other chiefly the gentle Julius who — but I have mentioned *his* exploit before.

Holding to such firm preconceptions as these,— and being in total ignorance of the fact that the Esoteric Wisdom was once universal, and therefore naturally the same with Pythagoras as with anyone else who had not lost it, whether he and the Druids had ever heard of each other or not,— it becomes quite easy for my learned countrymen to scout the idea that any such doctrine or system could have survived among the Britons until the fifth century, and revived then. Yet Nennius, by the way, asserts that Vortigern (the king who called in the Saxons) had 'Magi' with him; which word in the Irish text appears as 'Druids'; and Canon MacCulloch himself speaks of this as evidence of a recrudescence of Druidism at that time.

With those quotations from the classical writers in view — if with nothing else,— I think we may call Reincarnation . . . the characteristic doctrine of Druidism. It so appeared to the Romans; it was that doctrine, which with themselves had been obscured by skepticism, worldliness, and the outwornness of their spiritual perceptions, that struck them as the most noteworthy, most surprising thing in Druidic teaching. It stood in sharp contrast, too, with the beliefs of Christianity; so that, supposing it, and the system that taught it, had died during the Roman occupation of Britain, there really was nowhere from which it might have been regained. Wales has been, until very recently, extraordinarily cut off from the currents of civilization and world-thought. She has dwelt aloof among her mountains, satisfied with an interesting but exceedingly

THE CREST-WAVE OF EVOLUTION

narrow little culture of her own. You might almost say that from the time the Romans left Britain there was no channel through which ideas might flow in to her; and this idea, especially, was hardly in Europe to flow in. And yet this idea has curiously persisted in Wales, as a tradition among the unlettered, even to our own day. Dr. Evans-Wentz, of Berkeley, Oxford, and Rennes Universities, in this present twentieth century found old people among the peasantry who knew something about it; had heard of it from their elders; there was nothing new or unfamiliar about it to them; and this though nearly all Welsh folklore, even belief in the fairies, almost suffered extinction during the Religious Revivals of the eighteenth century and since. They say the chapels frightened the fairies out of Wales; it is not quite true; but you can understand how wave after wave of fervid Calvinism would have dealt with a tradition like that of Reincarnation. And yet echoes of it linger, and Dr. Wentz found them. I myself remember hearing of a servant-girl from the mountains to whom her mistress (from whom I heard it) introduced the subject. The girl expressed no surprise whatever: indeed to goodness, she shouldn't wonder, so there; her father was a druid, miss, indeed; and had told her about it when she was a child.

We have collateral evidence, — in Nennius, I believe, — for the existence of several famed poets among the Welsh at that time; and Taliesin's is one of the names mentioned. Seventy-seven poems come down ascribed to him: I quoted some lines from one of them; here now are some lines from another. The child Taliesin is discovered in the court of Maelgwn Gwynedd, where he has confounded the bards with his magic; and is called forth to explain himself. He does so in the following verses:

“Primary Chief Bard am I to Elphin,
And my original country is the Region of the Summer Stars;
Idno and Heinin called me Merddin;
At length every being shall call me Taliesin.

I was with my Lord in the highest sphere
When Lucifer fell into the depths of hell;
I have borne a banner before Alexander;
I know the names of the stars from north to south.

I was in Canaan when Absalom was slain;
I was in the Court of Don (the Milky Way) before the birth of Gwydion;
I was on the high cross of the merciful Son of God;
I have been three periods in the prison of Arianrhod.

I was in Asia with Noah in the Ark;
I saw the destruction of Sodom and Gomorrah;
I was in India when Rome was built;
I am now come here to the remnant of the Trojans.

I was with my Lord in the ass's manger;
I strengthened Moses through the waters of Jordan;

THE THEOSOPHICAL PATH

I was in the firmament with Mary Magdalene;
I obtained inspiration from the Cauldron of Ceridwen.
I shall be on earth until the day of doom.”*

*I quote it from Mr. T. W. Rolleston's *Myths and Legends of the Celtic Race*. The poem appears in the *Hanes Taliesin*, in Lady Guest's *Mabinogion*.

Now, what would common sense have to say about things like that? Simply, I think, that they are echoes that came down in Wales through the ages, of a teaching that once was known. They do not,— they would not,— no one would expect them to,— give the true and exact features and the inwardness of such teaching; but they do reflect the haunting reminiscences of a race that once believed in Reincarnation so firmly, that people were ready to lend money not to be repaid until a future life on earth. If you can prove that that poem was not written until the thirteenth, or sixteenth, or eighteenth, century, all the better; it only shows the greater strength, the longer endurance, of the tradition; and therefore, the greater reality of that from which the tradition came. It is the ghost of something which once was living; and the longer you can show the ghost surviving,— the more living in its day was the something it survived from. Your Tamerlanes and Malek Rics can be used to frighten babies for centuries: their ghosts walk in that sense; their memories linger; — but your Tomlinsons die and are done with, and no wind carries rumors of them after.

And the name of Taliesin,— whom you may say we know to have been a Welsh poet of the sixth century,— is made the peg on which to hang these floating reminiscences of Druidic teaching; — and the story told about him,— a story replete with universal symbolism,— is, for anyone who has studied that science, clearly symbolic of the initiation of a Teacher of the Secret Doctrine.

What is it accounts for race-persistence? *Not* just what you see on the physical plane. There is what we should call an astral mold; and this is fed and nourished,— its edges kept firm and distinct,— by forces from the plane of causes, the thought-plane. When this mold has been well established,— as by centuries of national greatness and power,— all sorts of waves of outer circumstance may roll over the race, and apparently wash its raciality clean away; and yet something in the unseen operates to resist, and, when the waves recede, to raise up first the old race-consciousness, and finally national existence again. Take Ireland for example. It has been over-run and over-run so much that many authorities would deny the existence of any Celtic blood there at all. But what is absolutely undeniable is that a distinct and well-defined racial type exists there; and that it corresponds largely to the racial type — I do not mean physical so much as spiritual,— that the Greek and

THE CREST-WAVE OF EVOLUTION

Roman writers ascribed to the Celtic Gauls. It is often claimed that an Irishman is merely an inferior kind of Englishman, and that there is little difference in blood between the two; but those who make this claim most loudly would not dream of denying the difference of the mental types; they are generally the ones who see most difference. Why was it that the children of the Norman invaders of Ireland became *Hiberniores ipsis Hiberniis*? Because of the astral mold, certainly. It is race-consciousness that makes race, and not the other way; and there is something behind that makes race-consciousness; so that even where calamity has smashed up the latter and put it altogether in abeyance, the seeds of it remain, in the soil and on the inner planes, to sprout again in their day; when the Crest-Wave rolls in; when Souls come to revive them. It may be that this will never happen, of course; but it seems to me that where Nature wishes to put an end to these racial recrudescences, she must take strong steps.

Though the British Celts had been under Roman rule for four centuries, their language today is Celtic. — Why? — Because there was what you may call a very old, well-established and strong Celtic-speaking astral mold. We absorbed a large number of Latin words; but assimilated them to the Celtic mold so that you would never recognise them; whereas in a page of English the Latin borrowings stand out by the score. Look at that *ascend*, for instance: Latin *ascendere* parading itself naked and unashamed, and making no pretense whatever to be anything else. You shall find *ascendere*, too, on any page of Welsh; or rather, you shall not find him, by reason of his skillful camouflage. He has cut off his train, as in English; but he has cut off more of it: the *d* of the stem, as well as the ending. He has altered both his vowels, and one of his three remaining consonants; and appears as *esgyn*, to walk the pages undetected for an alien by that vigilant police, the Celtic sense of euphony. He is typical of a thousand others. Wherefore the difference? — The English were a new people in process of formation, and besides with a whole heap of Latin blood in them from the Roman province; their mold was faintly formed, or only forming; but the Celts had formed theirs rigidly in ancient times.

Again: when in the ninth century Hywel Dda king of Wales codified the laws of his country, the result was a Celtic code without, I think, any relation to Roman law; though Roman law had prevailed in Roman Britain for three centuries or so. What strong Celtic molds must have persisted, to cause this! Roman law imposed itself on nearly all Europe, including many peoples that never were under Roman rule; and yet here was this people, that had been all that time under the Romans, oblivious of Roman law, uninfluenced by it, practically speaking; — and

THE THEOSOPHICAL PATH

returning at the first opportunity to the kind of laws they had had before the Romans were born or thought of.

Druidism had been proscribed, as a practice, during Roman times. The worship of the Celtic Gods had continued; but they had been assimilated to those of the empire; — which would be a much more difficult thing to do were the Gods, as your modern learned suppose, mere fictions of the superstitious, and not the symbols of, or the Powers behind, the forces of Nature. So Celtic religion outwardly was submerged in Roman religion; and then later Christianity came in. But the science, the institutions, and the philosophy of the Druids had been part and parcel of the inner life of the race perhaps as long as their laws and language had; and your Celt runs by nature to religion, or even to religiosity,—ultra-religion. Is it likely that, while he kept his laws and language, he let his religion go? And when it was not an arbitrary farrago of dogmas, like some we might mention; but a philosophy of the soul so vivid that he counted death little more to fuss about than going to sleep?

When should those old ideas have reappeared,—when should the racial astral molds have been brought out and furbished up with new strength to make them endure? Why, when the Roman dominion came to an end; when the people were turning for inspiration to their own things, and away from Latin things; when they were forgoing Latin for Celtic; reviving Celtic laws and customs; trying to forget they had been subjected to foreigners, and to remember and resurrect the old Monarchy of Britain. Christianity would not give them all the difference from Romanism that they wanted,—that the most ardent among them wanted: the Romans were Christians too; — but there was that other ancient thing which the Romans had proscribed. It still existed, in Ireland for example; and for that matter, there were plenty of places in Britain where the Roman arm could never have reached it. Matthew Arnold saw these things in his day, and argued for the Neo-druidism of the sixth century. He was a man accustomed to deal in ideas. You may easily train your mind to an acuteness and sagacity in dealing with grammatical roots and forms, that will not help you in dealing with ideas.

To sum up, then: I believe there was an influx of the Crest-Wave into Britain, from about 410 to 540: a national awakenment, with something of greatness to account for the Arthurian legend; and with something of spiritual illumination through a revival of Druidic Wisdom to account for the rumor of Taliesin. I am not sure but that this influenced the Celtic Church: I am not sure but that David, and Cadoc, and Teilo, and Padarn, fathers of that church, were men pervious to higher influences; and that the monastery-colleges they presided over were real seats of learning, unopposed to, if not in league with, the light.

STEPPING-STONES

R. MACHELL

IT has been said that ideals are stepping-stones to wisdom, that perfect state which is the goal of human evolution. Ideals are aspirations that find form in thought, and utterance in speech, as words, or aphorisms, popular proverbs, creeds or philosophic axioms. Sooner or later an ideal will find form in words, and will crystallize into a dogma. Such an ideal was embodied in the saying: "The Good, the Beautiful, and the True are one." A trinity within the unity, a mystery.

The Good, the Beautiful, the True — what are they? In themselves ideals, vague and undefinable, even perhaps unattainable, and yet formulas suggesting things infinitely desirable, surely. The words are simple in themselves, and in a sense easily intelligible; yet when combined in such a formula their very simplicity baffles understanding. Such ideals may seem altogether unrelated to actual experience, except perhaps as expressing some yearning of the soul for that which is unattainable on earth. To some minds such ideals may seem cold in their abstractions and repellant in their finality. They may seem too far beyond the pale of actuality to be of any practical value at all to the ordinary mind. Yet it is probable that in some vague way they do represent ideas of excellence and perfection even to those who would shrink from the attempt to contemplate an ideal at all.

Contemplation of lofty ideals is a practice that the ordinary mind avoids instinctively, being wholly occupied with anticipation or recollection of emotions, such as pleasures to come or that are passed, regrets and fears, and the present enjoyment of sensation. Ideals demand imagination, and the ordinary mind mistrusts imagination, for it reveals strange possibilities of experience that seem alarming in their scope and other-worldliness. The ordinary mind lives in the repetition of emotions and sensations; imagination yearns for the infinite and the unattainable. But though the ordinary mind is unilluminated by the light of imagination, which is a faculty of the higher intelligence, no man, however commonplace may be his life, is entirely cut off from possible communication with his own soul; so that we often see the most mediocre personality momentarily lit up by a flash of inspiration, or made interesting by the unexpected revelation of ideals such as can only exist in a mind at least occasionally stimulated by the vibrations of imagination. It would seem as if great occasions do invariably call out great men, who until then were commonplace individuals showing no signs of their potential greatness.

THE THEOSOPHICAL PATH

The simplest explanation of these sudden revelations of great qualities is to be found in the theory that all possibilities of good and evil are latent in all individuals as well as in great masses of individuals collectively.

This is not saying that all men are equal; for it is obvious that all are in many ways unequal. Nor is it asserting that the latent possibilities of the human soul can be at all times called into full activity by circumstances. For it is evident that the interior power must be conditioned in its appearance by the quality of the external instrument or body and mind of the personality. But experience has shown that crowds of people may be suddenly inspired by a high ideal, or by a vile passion; whole nations may be fired with an altruistic desire for self-sacrifice, entirely new to the minds of the vast majority, and altogether repugnant to the general habit of life and standard of morality common to the individuals in the mass.

It is not enough to account for such popular movements by reference to the power of suggestion or psychology; for the response of the people reveals their capacity for such unusual emotion, and is a convincing proof of the reality of hidden possibilities in individuals. The conversion of a possibility into an actuality may be due to suggestion; but it seems unreasonable to deny the existence of latent possibilities where one has seen them revealed as actualities.

The teachings of Theosophy distinctly encourage this optimistic view of human nature. The spiritual unity of the Universe, which finds expression in the great ideal of Universal Brotherhood, lies at the root of the optimism of the Theosophist, who believes in the reality of the Soul as man's link with the Supreme. Without such a basis for brotherhood, the hope of humanity would be poor indeed. If there were no Spiritual Self latent in man, to what purpose would life tend? If the Spiritual Self could never be evoked, or called into manifestation, to what purpose would evolution operate? If there were no possibilities of greatness latent in man, circumstances might call to him in vain; he would remain soulless. And it may well be inferred that, if circumstances, or suggestion, may call out great qualities that were previously latent in men, then the same qualities may be evoked by the will of the individual; and they may be made habitual by education, which, rightly understood, is precisely the work of calling out the latent qualities of the inner man, and of converting his possibilities into actualities.

It is generally supposed that evolution is accomplished by Nature, and that it is more or less automatic, according to the depth of insight achieved by the one who is considering the subject. Nature is a convenient term for a great unknown power, that may be highly intelligent, spiritually wise, or mindlessly mechanical. It may be a name for God,

STEPPING-STONES

or it may mean blind chance. Generally speaking I suppose it is a name for the ruling and organizing intelligence in the Universe, in its conduct of the life of a planet, more particularly concerned with evolving the material forms of things animate or inanimate (so-called) and the conditions in which they exist. Though Nature may be spoken of as if it were a God, yet those who use the term generally seem to consider it as entirely impersonal, but oddly enough, an impersonality of the feminine gender. Nature is always 'she.' She is creator, preserver, and destroyer; but not God, who is also all of these. People who reject the idea of a personal creator, of or a personal deity of any kind, yet speak of Nature as of a supreme ruler, creator, and destroyer, whose will is omnipotent but automatic, supreme yet bound by law.

Some such conception seems necessary to man at all times; though popular opinion fluctuates as to the degree of intelligence to be attributed to this supreme power, and as to its supremacy. For at times the fashion favors the recognition of a ruling intelligence that is called God, as well as a subordinate power called Nature; which latter is variously regarded as a spiritual organizing power, and as matter with inherent properties and potentialities that are evoked by the will of God. In this scheme man seems to be regarded as the offspring of God the Father and Nature the mother; while at the same time the God is considered as divine, and Nature is regarded as the earthly parent of man as well as of all other creatures. Sometimes these powers are spoken of as identical, sometimes as co-operative, and again sometimes as inherently opposed. But whether God is allowed to exist or is entirely repudiated, Nature under some form seems to be at least tolerated, though her powers may vary and her character may be ambiguous. When the fashion of the world is religious all powers of nature are ascribed to God, or to various Gods. When the fashion is more or less atheistic, the same powers are attributed to Nature as an impersonal kind of deity without divine honors.

Religion seems to consist in the recognition of spiritual powers as directly operative in the administration of human affairs. Nature-worship would seem to be the recognition of spiritual powers as inherent in the manifested universe, and operative in the administration of all departments of life organic or inorganic. The difference seems to lie more in the tendency of the world, under the religious mode of thought, to personify the Deity; and under the dominance of naturalism to repudiate the interference of personal Gods, or God, in the operation of law. One might almost say that the only real difference is due to an attempt to separate intelligence from law, which results in the deification of one and the degradation of the other.

As I understand the teaching of Theosophy, law and intelligence are

THE THEOSOPHICAL PATH

inseparable. God and Nature are one in essence. The differentiation takes place only in man's imagination, by reason of man's reasoning faculty being at times developed at the expense of his intuition or of his perceptive faculty. When the higher qualities of the mind are developed, man easily recognises the limitations of his thinking apparatus; and as easily understands that his inner perception of truth can only be expressed, or formulated in thought, in terms of his own mental limitations. The contemplation of an ideal is one thing, the formulation of a thought is another. The perception of truth may be possible to the inner mind; but the power of the thinking apparatus is limited to the utterance of a symbol, a thought-form, a phrase, a picture, an emblem of some sort; for the mind is like a mirror, and the peculiarities of the mirror determine the peculiarities of the picture it reflects.

So that, while truth remains always accessible to the Soul of man, in which resides the power of spiritual perception, or direct cognition, yet man's theories about truth must vary continually as his evolution progresses or retrogresses, as his civilization rises or falls. And so intimately blended are his conceptions of truth with his rise or fall in the scale of civilization, that it is hard to say which is the cause and which the effect.

Thus, too, it seems to me that while the contemplation of an abstract idea may be almost impossible to the mind of the average man, the internal perception of the truth represented by that ideal must be possible in some degree to all. And consequently we may at any time be startled to find that very ordinary people, whose minds are very poorly educated, and who have no command of language in which to express their spiritual states of consciousness, may yet in their acts reveal a spiritual perception of truth, beauty, and goodness that will make their lives noble and infinitely beautiful, and that will help on the evolution of the world more effectually than will the deep thinking of those whose inner perception of truth and beauty has been clouded by an undue development of the personal mind. A highly developed brain-mind may be barren of true wisdom; and it is no unusual thing to meet men of great learning who are utterly lacking in power of original thought, and almost entirely devoid of discrimination.

The Good, the Beautiful, and the True are a trinity, or a philosophic triad, which is a fundamental form of thought; for every thought is itself the manifestation of a trinity sometimes described by the formula, 'the thinker, the thing thought of, and the thought.' This trinity is an emblem of the incomprehensible, but perceptible, unity. So it was said of old that "the Good, the Beautiful, and the True are one."

And this other trinity of God, Nature, and Man is also a philosophic

STEPPING-STONES

unity, which may be intuitively perceived as a unity, or may be intellectually analysed as a trinity. Perception and analysis are two faculties of the mind which reveal the duality of human mentality. The inner mind perceives truth or reality, the outer mind tries to express that inner experience, and only gives utterance to forms of thought, or formulas, that at best are but symbols. Indeed, all forms of expression are symbols, whose interpretation varies with the interpreter.

The symbol or formula itself is like a stepping-stone that must be left behind as soon as reached. The traveler must not try to camp permanently on a stepping-stone. Its value lies in its being in position for stepping on and off. It should not be removed; nor should it be placed in a museum, or a temple until it has become unnecessary where it belonged, and where it was of use to travelers.

All creeds are of this nature. When a river is bridged the old stepping-stones may be removed, for they have served their purpose, they have outlived their usefulness, and may be broken up to mend the road if necessary.

There can be no creed in a true Theosophical Society. But on the other hand all creeds become intelligible when studied by the light of Theosophy; for creeds and formulas are simply the attempts made by the human mind to establish a firm foothold of knowledge in the doubtful waters of experiment and speculation, through which the soul must pass to reach the goal of spiritual illumination.

The Druids expressed many of their philosophic formulas in triads known as the triads of wisdom; and there is reason to regard the much misrepresented Druids as guardians of the old wisdom, that in our days is known as Theosophy. It is possible that their colleges became, like so many other established systems, figuratively mere camps and settlements, which blocked the passage they were originally intended to preserve as an open way to wisdom. So they may have lost their usefulness when the stepping-stones ceased to be available for progress, having been inshrined as sacred relics in a temple that was in truth but an indifferent collection of curiosities. In the ruins of past systems of philosophy lie many precious relics, that may be replaced and used once more as stepping-stones where bridges have fallen and been washed away; or we may find them still intact on the old path, though isolated and useless for lack of the supporting stones removed in former days. The path must be found again, and if the bridges are gone we must use stepping-stones once more. And such a stepping-stone upon the path is the old axiom that heads this paper: the Good, the Beautiful, the True are one.

It may not be a rock on which to build a temple, but it will serve excellently as a stepping-stone. Analyse it intellectually, break it up into

THE THEOSOPHICAL PATH

its constituent elements and you will find it worthless. Use it as a stepping-stone to another point of view, and you may find yourself nearer to the light which shines along the path for those that press forward. The unity that is unthinkable to the mind may be perceived from a new viewpoint; and there may come into the mind some glimmering of the great ideal that lies back of all religions and philosophies — the essential unity, which is mentally conceivable as a trinity: the one in the many, and the many in the one; the universal in the particular, and the particular in the universal. Unity in diversity.

To the Theosophist all creeds and all formulas are symbols, that may have served some purpose, or may yet prove useful to travelers on the path of life; but not one of which can be a stopping-place. When the river is crossed the stepping-stones may be forgotten. When the spiritual light of wisdom shines, the lantern of knowledge may be dispensed with. When man has found light in his own soul he may be able to see the evidence of the same light in the eyes of other men, whose language he may not understand, and who may seem to be traveling another path. When he can realize that Beauty, Truth, and Goodness are of one essence, he may understand that other men's conceptions of these qualities are to them as valuable as his is to himself. And when he can see a stepping-stone in a creed or formula, he will look forward and press onward to the other shore, where the path lies clear in the light of the New Day, the day of Universal Brotherhood.

TAKE A WIDER VIEW*

H. T. PATTERSON

S one pursues a path in the midst of valleys, it is only by immediate indications, or the clearness of the path itself, that the way can be found. From an elevation where the entire path, or most of it, is seen, many windings and turns, unaccountable to one as he wends his way along, are understood. The same with work, or anything else.

A new member in the Universal Brotherhood and Theosophical Society may not have gained a sufficiently comprehensive point of view to grasp the applicableness of all the details of the work. A person, not a member, merely contacting the activities, is still less able to understand them in all their phases. As a member works longer in the Organization,

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TAKE A WIDER VIEW

in the right spirit, his view broadens. If he is at the center his outlook is wider yet. As to the Head of the Organization, her knowledge of the relationship of details must be complete. Only those who have the privilege of working directly in touch with her realize in any degree what that implies.

One of the books which treats of the higher life speaks of the workman grasping whatever instrument comes to hand. In Theosophical work, people are the instruments; and all who can do anything for the cause of humanity must be utilized often. Some, because of their natures, are limited in their helpfulness, their motives being largely unworthy; but so far as their fitness on certain lines goes, that much is gained for the work; that much added to the credit side on the great ledger in which each one is making the entries in indelible characters.

Sometimes an instrument which has been used loses its usefulness — a flaw makes itself manifest — it loses its edge, or temper — it may be that the steam gives out, perhaps the fires are allowed to go down. Then our comrades wonder and the foolish doubt.

Those who are closest to Katherine Tingley and the heart of the work, best know her marvelous skill in utilizing every opportunity, every person, in humanity's service. They know, also, her equally wonderful insight into character. Often, she has disclosed radical defects in certain people — many times people who were very active in Theosophical work — defects which were dormant and did not become apparent for years. But those who have kept silent, watched and waited, have found that those defects were not chimeras. In time they came to the surface and became apparent to all.

What is true of any member of the Universal Brotherhood and Theosophical Society in these respects, applies as well to any officer, Cabinet member or other. The holding of an office, gives one no patent right on infallibility; no immunity from the results of his own mistakes or weaknesses. Such a one, Cabinet member, other officer, or lay member, may have been sufficiently *en rapport* with the work before it had reached its present amazing and most satisfactory stage of development, and not be *en rapport* with it now. Such as these have had their opportunities, have done their service. Pitiably it is when they begin to undo this by detraction of the work. Generally we find their attitude is taken in an effort to cover up the traces of their own shortcomings.

The public at large who come to Point Loma, as well as those of the public at large who do not come to Point Loma, begin, now, to be the greatest admirers and appreciators of Katherine Tingley and the matchless genius of her work. Even if not sufficiently acquainted with its spiritual aspect to comprehend it in its higher phases, they do appreciate

THE THEOSOPHICAL PATH

it from the standpoint of the utilitarian, the artistic, the musical, and the philanthropic.

One is often surprised to find visitors who are even more appreciative of this great work than some of those who have the privilege of being in touch with it. Such as these know that there is an executive genius in this work greater than they have known of before, and in some cases they perceive that a new and divine touch is being given to terrestrial life.

The visitors at Point Loma are from all states and countries, and from them information is being brought to the Point of the way in which the work done by the Universal Brotherhood and Theosophical Society is regarded by the public. They do not deceive themselves by imagining that the Leader has made a mistake because she has not acquiesced in the pet personal schemes of some ambitious member, no matter how important such member may be thought by those at a distance.

AT A FUNERAL SERVICE

KENNETH MORRIS

HERE be there cream-white lotus-blooms, full-crowned;
Here be that golden awe which uttereth
The mystery and loveliness of Death,
The diamond silence, all too full, for sound,
Of spiritual laughters. Holy ground
Is this; the air throbs joy; the Mighty Breath,
The Word the Eternal in the lonesness saith,—
List! you shall hear them in this peace profound.

What should we guess of that Reality
Beyond this show of things: how should we scan
The crystal radiance of Eternity,
The unrevealed Divinity of Man,
Unless Death's tender presence bridged the span,
Sometimes, 'twixt us and that bright Mystery?

*International Theosophical Headquarters,
Point Loma, California*

WHAT DO WE KNOW?

MONTAGUE MACHELL

(Student, Theosophical University)

“Until the first step has been taken in this development, the swift knowledge, which is called intuition with certainty, is impossible to man. And this positive and certain intuition is the only form of knowledge which enables a man to work rapidly or reach his true and high estate, within the limit of his conscious effort. To obtain knowledge by experiment is too tedious a method for those who aspire to accomplish real work; he who gets it by certain intuition, lays hands on its various forms with supreme rapidity, by fierce effort of will; as a determined workman grasps his tools, indifferent to their weight or any other difficulty which may stand in his way. He does not stay for each to be tested — he uses such as he sees are fittest.”— *Light on the Path*



ALL knowledge is from within. But even those of us who delve most deeply seldom come within a long distance of the deepest and most vital knowledge. We are like poor housekeepers: we have a cupboard in which we keep our fine old family silver; but for years we have not troubled to use it, and have piled the shelves with all kinds of empty pots and pans, crowding our silverware farther and farther back into the dark recesses of the cupboard. We do find occasional use for the pots and pans and are constantly adding to the collection, and all the time the most valuable property in our cupboard is tarnishing, gathering dust, and being gradually lost sight of. If we really want to get at it and use it we shall have to have a clearing out, to remove the pots and pans to a suitable place, make our way into the dusty recesses of our cupboard, and bring our treasures to the light where they may be of use to ourselves and others.

“Until the first step has been taken. . . .” The above is the first step in regard to intellectual research — to clear away or pierce through the obstructions of the personal intellect with its oscillating, ever-changing moods and uncertain theories, and reach that part which *knows*. This is probably one of the most revolutionary ideas, as regards modern teaching, though really age-old, that Theosophy has to present: the teaching that *all knowledge is already possessed potentially* by every human being — that the Real Man is all-wise, an epitome of the conscious life of the entire universe, that once he discovers the secret, through self-discipline and self-purification, he can turn the searchlight of Intuition, which in its full development becomes the *certain knowledge* of the Soul, on to all problems and phenomena, and as *Light on the Path* says, “take knowledge.”

It is really a question whether we shall procure light by rubbing two sticks together, or shall turn our electric current through the wire and have a surer and more powerful illumination. In the first a crude and

THE THEOSOPHICAL PATH

localized means is employed and an unreliable result obtained by cumbersome methods, whilst in the second case the problem is handled on a grand scale and gigantic natural forces are harnessed and made to act through the most delicate and ingenious means. But in each case, for a given effect the same crude energy is required. So we are left to choose whether we shall go on tinkering with localized intellectual effort hampered by an imperfect instrument and crude modes of action, or whether we shall attack the problem in all its vast grandeur; begin the work of self-conquest, rooting out selfishness, egotism, ambition, impure thinking, impure living, prejudice — personal, national, or racial — bigotry, etc., and make ourselves fit channels for the mighty and mysterious forces of the universe to play through, unlocking hitherto closed doors and demonstrating to ourselves and humanity that intellectual knowledge is but one step upward on the path to illumination. This is a mighty program, but it is the program for which the human monad was designed, and the program which *sooner or later each must carry out!* It is like the question of human discovery and research, according to Theosophy. For inasmuch as human beings have been on the earth millions of years and have passed through innumerable cycles, many — in their culmination — exceeding our present culture and enlightenment; so all human progress following a spiral path, humanity today is bound in time to rediscover all the ancient secrets which preceding races had, but which are not yet ours, and progress further yet. The statement “there is nothing new under the sun” certainly embodies a world of deep philosophy!

And can any body of people holding this view of life be charged with depreciating or ignoring the efforts or discoveries of any science? By no means. The true Theosophist knows that no true achievement of intellectual research must be undervalued or passed by, for every revelation, that is a true revelation, and not a brain-made hypothesis made to fit an awkward discovery and masquerading as natural law, is a reminiscence from the past. That past, in the light of Reincarnation, is our past and its achievements and knowledge a part of the heritage of the present human race. To any one regarding life as earnestly as does the Theosophist every proclamation of science is of vital interest, since if it be false its acceptance by mankind may mean a step towards retrogression, and if true a step towards greater enlightenment and liberation. The Darwinian theory is much more than a matter of scientific interest. Is the man who has been brought up to believe that he is descended from, and only from, an ape, likely to have such faith in the grand and limitless possibilities of human growth as the man who knows that the alleged ape-origin is merely a physical affair (and somewhat problematic at that), the real descent being from a long line of divine progenitors stretching

WHAT DO WE KNOW?

back to divinity, and looking to an ascent back to that same source? Again, when science announces the discovery of some new and finer 'rays' than have yet been known or dealt with, it is far more than a merely useful and interesting piece of news to the Theosophist. It is the announcement that another step has been taken towards the discovery and acknowledgement of that marvelous photographic screen of the universe, the astral light, whose existence has been proclaimed and described by H. P. Blavatsky in her marvelous books and upon which each individual thought-current is indelibly registered. Similarly, the unearthing by our archaeologists of the ruins of magnificent palaces heretofore declared mythical, are to the Theosophist the turning back of a page in the life of present humanity. For who shall say how many now of this age and civilization were vital factors in the civilization that saw the building of these same palaces? The doctrine of Reincarnation infuses a vast amount of genuine and lasting significance into all the achievements of modern science, and ancient too, for that matter. And because it is one of the great and age-old tenets of the Heart-Doctrine or Wisdom-Religion, it is a vivifying and humanizing power in all intellectual research.

"Take knowledge" — but in doing so it is well never to lose sight of the fact that the thinking principle in man is neutral and colorless, capable of being influenced either by the higher or lower forces in the man's nature. To do its noblest work it must have the guidance of the heart, without which it becomes a menace to the man himself and to humanity at large, loses sight of the sacredness of life, and tends to brutalize all it contemplates. He in whom the heart-force is active will see Life everywhere; and Nature's laws and formulae in place of being rigid, lifeless, and meaningless affairs, will bespeak a latent intelligence and purpose. These will stimulate his imagination and *intuition*, suggesting further possibilities and new laws, drawing him on from discovery to discovery, on to more intelligence, more plan, more life, until he stands on the outermost boundaries of scientific thought and even in his dying hour proclaims some new and unheard theory or postulate, which will be first scouted and ridiculed and later tacitly (and generally without acknowledgement) be employed as a means to more startling discoveries.

We only *know* that which we *are*, or have experienced. In the words of the wisdom of the East: "Thou canst not travel on the Path before thou hast become that Path itself." There is another way of expressing this: might we not say we only know those aspects of ourself which experience with external phenomena has revealed to us? This, though apparently only the same truth stated differently, is so different that the choice is of vital moment. The first statement fixes attention upon the phenomena experienced which are transient and trivial; the second,

THE THEOSOPHICAL PATH

upon the Self to be known, which is eternal. It brings us directly to the essence of our subject, which is summed up in the words of the ancients: "Man know thyself," not, you observe, "Man know thy phenomena." As always, we go to the ancients for the key to the situation. They surely had the solution to this vital and obscure problem — what is knowledge and whence comes it? Not only the answer to the query, but all knowledge itself is locked up in those three occult words — "Man know thyself." This is obviously the case, since as Theosophy declares, 'man' — the inner man, or the Self,— *is* knowledge itself, and as before said, in treating of intuition, the path to that Self is self-conquest and purification of the transient personal self.

So, really, 'experience' is only a path to knowledge in so far as it is Self-conscious experience — perceived in relation to the Self. I can see a series of events going on simply through my ocular vision without their registering any effect upon my brain, supposing that brain to be otherwise absorbed, my perceptive faculty consisting merely of a registering of impressions on my sense of sight. Such meaningless vision is comparable to experience that fails to teach — the registering of impressions from the phenomenal world on the personality forming the sum of perception and leaving the man himself unaffected. It may be said that all experience perceived or felt without relation to a Self within, deeper and more lasting than the personality, is wasted experience, little more than an irritation of the sense-perceptions.

We are all subject to an alternating series of pleasurable and painful experiences. So long as the pleasure and the pain of these is the sum of their significance,— arousing no suspicions of something transcending these, to which they are but the introduction,— so long is their continuance insured and the experience of them more or less wasted. Those of us for whom pleasure and pain hold no lesson, are involuntarily perceiving, but refusing to *apperceive*; we are making the *medium* through which we should see life's purpose the purpose of life itself. But, in the words of eastern wisdom: "In order to become the Knower of ALL SELF, thou hast first of Self to be the knower."

That intellect is powerless to impart this knowledge is clear, since "Self-knowledge is of loving deeds the child." Would you then "take knowledge"? Here is the sum and substance of it all: "Man know thyself" — it is all *within thee!*

Katherine Tingley has said: "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."

And above all — "To live to benefit mankind is the first step."

NOAH'S ARK

MAGISTER ARTIUM

N an article on the island of Sokotra it is mentioned that Professor Bonney, the geologist, explains its rich flora by the suggestion that the island "is a fragment of a continental area of great antiquity and of a land surface which may have been 'an ark of refuge' to a terrestrial fauna and flora from one of the earliest periods of the world's history."

As readers of *The Secret Doctrine* know, this expression, "ark of refuge," is used frequently by H. P. Blavatsky, not only in this sense but in far wider senses. Indeed the word Ark stands for one of those symbols of the ancient mystery-language, whose meaning is so pregnant that it covers both historical fact and spiritual allegory. The word is of course familiar to us from our childhood in the story of Noah's Ark, which is simply one particular version of a world-wide mythos, to be found with no important variation in all parts of the world, from Eastern Asia to the tribesmen of our western continents, and from the Boreal realms of the north to the burning climes of Africa. The historical fact to which this universal Flood-and-Ark story refers is one deeply graven by its unparalleled magnitude upon the memory of all mankind. That fact is the last great cataclysm which overwhelmed a vast portion of the land-surface of this globe, burying old lands and causing new ones to appear; though this statement needs qualification to the extent that there has not been one only but many of such cataclysms, and that the records of more than one have probably been confused together in some cases. The story, as we have it now, is naturally after all these ages not quite in the form of a newspaper report, but rather in the highly condensed and symbolic form which it would naturally assume after so much handing down. Furthermore the account is not historical only, but also symbolical; for such is the order of universal Law that the events which take place in the natural world are necessarily consequent upon and symbolic of those which take place in those higher realms that underlie the natural world.

Thus we are told by H. P. Blavatsky, in the course of her explanations of the lore which she had to communicate, that the Ark stands for both historical and spiritual events. It is a symbol for the preservation of life. And what is life? It is that eternal flame which inspires all things and keeps them alive. It is the seeds of all things, from the lowliest lichen to Man himself. For Man himself is a Soul, and all else that pertains to

THE THEOSOPHICAL PATH

him is but the outgrowth of that Soul which is to him the eternal seed, ever reproducing itself. The etymology of the word Ark shows it to mean preservation, whether we take the Latin *arca*, a chest, and *arcere*, to keep; or go back to the Sanskrit roots of similar form and meaning. Moreover, as H. P. Blavatsky many times identifies the symbol of the Ark with that of the 'Moon,' it seems likely that the Latin *arcus*, a bow, is of the same origin. That life shall be preserved through periods of destruction — and not only life but all the existing forms and types thereof — is a law of nature, operating on all planes and faithfully carried out by those natural agents which geologists explore.

The existence of isolated islands having a flora and fauna belonging to an earlier period is well known and illustrates the working of this law of preservation in nature. Similarly the human race has been preserved, and, what is more important, its most sacred traditions.

The symbology of the Ark, whereby it is connected with the 'Moon,' shows its reference to a latent power in Man, which, deeper and superior to the mind, preserves knowledge intact throughout periods of ignorance and decline. When the dark cycle comes on and humanity plunges into an age of materialism and forgetfulness, the knowledge is not lost but preserved in a latent form; and the Ark is the symbol of a spiritual faculty in Man which preserves that knowledge. Moreover the Secret Doctrine is never suffered to depart, for there are guardians whose function it is to preserve it, and who from time to time send their messengers out to the world.

A few quotations from *The Secret Doctrine*, appropriate to the above remarks, will here be in place.

"We have said elsewhere that the great Flood had several meanings, and that it referred, as does also the FALL, to both spiritual and physical, cosmic and terrestrial, events: as above, so it is below. The ship or ark . . . is typified in the heavens by the Moon, and on Earth by the Womb: both being the vessels and bearers of the seeds of life and being, which the sun, or Vishnu, the male principle, vivifies and fructifies. The First Cosmic Flood refers to primordial creation, of the formation of Heaven and the Earths. . . . But the terrestrial Deluge and its story has also its dual application. In one case it has reference to that mystery when mankind was saved from utter destruction . . . at the end of the Third Race, and in the other to the real and historical Atlantean submersion. . . .

"The Deluge' is undeniably a *universal tradition*. 'Glacial periods' were numerous, and so were the 'Deluges,' for various reasons. Stockwell and Croll enumerate some half dozen Glacial Periods and subsequent Deluges — the earliest of all being dated by them 850,000, and the last about 100,000 years ago. But which was *our* Deluge? Assuredly the former, the one which to this date remains recorded in the traditions of all the peoples, from the remotest antiquity; the one that finally swept away the last peninsulas of Atlantis, beginning with Ruta and Daitya and ending with the (comparatively) small island mentioned by Plato. This is shown by the agreement of certain details in all the legends. It was the last of its gigantic character. . . .

"Our Fifth Race (the non-initiated portions), hearing of many deluges, confused them, and now know of but one. This one altered the whole aspect of the globe in its interchange and shifting of land and sea."— *The Secret Doctrine*, II, 139 sq.

INJUSTICE

“Having appeared at the very beginning, and at the head of sentient and conscious life, man (the astral, or the ‘Soul,’ for the *Zohar*, repeating the archaic teaching, distinctly says that ‘the *real* man is the Soul, and his material frame no part of him’) — man became the living and animal UNIT, from which the ‘cast-off clothes’ determined the shape of every life and animal in this Round.

“Thus he ‘created’ for ages the insects, reptiles, birds, and animals, unconsciously to himself, from his remains and relics from the Third and the Fourth Rounds. The same idea and teaching are as distinctly given in the *Vendîdâd* of the Mazdeans, as they are in the Chaldaean and the Mosaic allegory of the Ark, all of which are the many national versions of the original legend given in the Hindû Scriptures. It is found in the allegory of Vaivasvata Manu and his Ark with the Seven Rishis, as in that of the Rishis, each of whom is shown the father and progenitor of specified animals, reptiles, and even monsters (See *Vishnu-* and other *Purânas*). Open the Mazdean *Vendîdâd*, at *Fargard* ii, at verse 27 (70), and read the command of Ormazd to Yima, a Spirit of the Earth, who symbolizes the three races, after telling him to build a *vara* (‘an enclosure,’ an *argha* or vehicle). . . .

“‘Thither [into the *vara*] thou shalt bring *the seeds of men and women*, of the greatest, best, and finest kinds on this earth; thither thou shalt bring the seeds of every kind of cattle,’ etc., etc.; and v. 28 (74): ‘. . . all those seeds shalt thou bring, two of every kind, *to be kept inexhaustible there*, so long as those men shall stay in the *vara*.’” — II, 290-291

INJUSTICE

R. MACHELL

NE of the bitterest things in life is to feel that one is the victim of injustice; and there are few people who do not sometimes indulge in the delusion that they are victims of some unjust persecution. This constant complaint of injustice might make one think that the love of justice must be very widespread. But experience points out the fact that there is really very little understanding of what real justice is, and very little desire for it in the world at large. Perhaps there is a lurking suspicion of the truth hinted at in the adage: “If every one got his deserts who should escape a whipping?”

There is no doubt a general desire to see justice administered to the faults of others; but each one hopes to find justice tempered with mercy in his own case. And that makes one wonder what kind of justice it is that requires tempering with mercy, and also what kind of a quality is mercy, that it can improve upon justice. The whole conception of justice and mercy seems to be confused and distorted.

Justice must mean more than the administration of laws as they stand at any particular time, for laws are being altered continually in order to correct their injustice. And it is to modify the injustice of imperfect laws that mercy is generally invoked. This makes mercy merely an extension of justice, and indeed the highest justice must be identical with mercy. But human justice falls very far short of this, and leaves ample room for the exercise of mercy. Compassion is the highest law.

THE THEOSOPHICAL PATH

As there are many kinds of justice there must be many degrees of mercy: the highest of which must be identical with the purest form of justice, both of which would give to every one the fullest opportunity for learning the truth and for doing the right. The real laws of Nature and of life are so constituted; and man has always an opportunity, if he could but understand it, to make good the worst kind of a mistake.

Nature knows nothing of rewards and punishments; these are inventions of man: they are his substitutes for justice. Nature provides fresh opportunities; and that is all a man needs. When a man has ruined his life utterly and death comes to close one chapter of his life-story, Nature gives him a new life, and he is born again here on earth in a new body, with all recollection of his past wiped out, and with the opportunity to mold his character afresh on a better pattern. Nature is infinitely merciful; and so would man be if he knew himself and his real place in nature. He would be always trying to help his fellows, and would not want to punish anyone; so he would not find any need for mercy; for all his aims would be just and merciful at the same time.

The consequences of man's mistakes cling to him life after life; and Nature thus gives him the opportunity to repair the wrongs he did long ago, while freeing him from the weight of memory of his past mistakes. Thus Mother Nature in mercy and justice brings a man into the conditions in which alone he can learn the lesson he refused to learn in former lives and which he must learn before he can pass on to a fuller and richer life. A man must learn the lesson of life for himself: no one can do it for him. When he wakes up to that fact he will perhaps cease his complaints of the injustice of the world, knowing that he too has in past lives helped to make it what it is today. He will see the injustice as simply the result of far-back causes, and will welcome the opportunity of righting a wrong he had a hand in preparing, and of learning a neglected lesson in the art of life.

Life is a great school: but it is only a prison to a man who thinks he is the victim of injustice, because he has been hurt perhaps by 'man's inhumanity to man,' not realizing that he had his share in that too; and not understanding that his troubles are his opportunities.

Man's laws are all imperfect, and his injustice infinite; but he alone can better the laws, tempering his own injustice by mercy, which is his inner sense of justice struggling to overcome the prejudice and ignorance of the human mind. Therefore a wise man will not waste his energy in complaints against the injustice of the world, but will himself replace it by that higher justice men call mercy in his own life. So will he profit by his opportunity and grow strong in administering justice to all.

THE TRUE PATH

IVERSON L. HARRIS, JR.

(Student, Theosophical University)

THE true path leads to inner peace. It is the path of impersonality. Whoever regards life and its duties in a detached, impersonal way, can be relied upon in all emergencies. Those of us who allow personal desires of any kind to color our inmost thoughts, are not yet wholly reliable. Personal desires are not trustworthy; but the stern commands of duty are unerring: so are the tender promptings of compassion.

The true path leads toward spirituality. The path of delusion leads toward animalism. The mind is the parting of the ways. When the mind is free from personal desires and selfishness, the soul — the being that seems to stand apart as a spectator of the drama enacted in each man's mind — finds it a ready instrument on which to play divine notes. And at such times a man acts with courage, with tenderness, with wisdom, with high, impersonal motives.

The wisdom of the ages would seem to tell us what the individual experience of every aspiring man confirms: that to know oneself is to know humanity, and no man can truly know himself until he is detached from self-interest. The soul is not circumscribed: it is universal. Each man becomes at one with his own soul, only when he partakes of the universal life, which is God. And God cannot be a reality to the selfish man, so long as he remains selfish.

Thus it is that some of us never know what it is to walk with God, because we never live outside of ourselves. Many of us doubtless taste the sublimity of the universal life occasionally — perhaps as a reaction from the unsatisfying and bitter emptiness of the selfish life. There are perhaps a very few advanced souls in this world who are living expressions of the divine life — not that they are specially favored, but merely that they live always in the consciousness that they are souls, and act as befits such spiritual dignity.

These last are the Teachers and Saviors of mankind. And we are told that they never entirely vanish from the earth. No one can tell another where to find them. It is a matter of mutual recognition; and perhaps with some of us the recognition has to be repeated many times, until at last we drift apart no more. And that is a wondrous consummation.

But it is not to be reached without travail and conquest. It is not to be reached until the limited, carping, analysing, dissecting brain-mind

THE THEOSOPHICAL PATH

is silenced for the time, and we cease to be dependent upon it for our guidance, but instead plunge boldly into the ocean of divine trust. Having taken the plunge, having placed our complete trust, with child-like confidence, in the Divine Law, the light breaks through the mind, clearing up the dark corners of doubt, despair, unrest, selfishness, and sensuality, which have obscured our vision.

Let us reopen our eyes to the sunshine; let us walk as souls; let us consecrate our lives anew to those who need us -- as servants of those who need our service; as examples to those who need our example.

THE MORTAL AND IMMORTAL MAN ACCORDING TO THEOSOPHY

C. J. RYAN

HOWEVER we may try to ignore it in the pursuit of pleasure, the rush of business, the clash of ambition, or in any other method of pushing aside serious thought about our place in Nature, and what used to be called 'the whole duty of man,' one question lurks in the background which at times stands forth and demands consideration: "If a man die, shall he live again?" Boldly we declare that Theosophy provides a more reasonable, a more scientific, a more definite, and a more soul-satisfying answer to the crucial question than can be found in the current systems of thought or religions as they are taught today. The leaders of modern thought are disunited in opinion about almost everything that can be formulated, though there may be a nearer harmony among them in what may be called 'unwritten codes,' by which we mean matters of natural feeling.

And what is the impression forced upon us by the study of our surroundings, of the chaos reflected in the newspapers? Do not the majority of civilized persons live as though this ordinary existence were all that is possible, scrambling to spend their own money or to secure someone else's, grasping temporary pleasures, concentrating attention on artificial wants and false or vain ideals, or at best cultivating purely intellectual pursuits or the elegancies of social intercourse? A minority tries to believe that what is to happen on the other side of the river of death is the main object of man's consideration. A small number intuitively perceive the possibility of a higher order of living here below and act up to that knowledge. Are all these people equally immortal? Are they ready or fit for the enjoyment of the kind of heaven in which, as we must suppose, un-

THE MORTAL AND IMMORTAL MAN

selfishness and love for humanity is the only possible qualification?

Selma Lagerlöf, the famous Swedish writer, has collected some quaint popular legends of the Middle Ages preserved by the country folk, which show that intelligent people have long felt the difficulty in the ordinary conceptions of heaven and hell. One of these is to the effect that St. Peter was once looking over the parapet of heaven (which seems to be something like a medieval walled town on the top of a high hill) and thinking of his mother far away, down below in the shadows of the bad place, and how she must be longing to enter the pearly gates so high above and to have a share in all the good things provided for those who were so lucky as to get in. Peter was troubled that an official in his high position, the gate-keeper of paradise, should have a mother in such discreditable circumstances, and he finally asked the Lord Jesus if something could not be done for her. The Lord told him she was better where she was, but to satisfy him an angel was sent down to bring her up. When the angel caught her in his arms, a crowd of unfortunates, seizing the opportunity, rushed forward and clung to her dress as she rose upward.

All went well for a while, but suddenly Peter's mother began to fear that the angel could never reach the top with so many burdens, so she gave a jerk and flung several of her uninvited guests off. To her surprise this produced the opposite effect to what she intended, for the lighter the weight the harder the angel had to beat his strong wings, and it soon looked as if he would never get out of the valley. There was still one sinner holding on to the lady's skirts for dear life, but with a final, vicious kick she sent him spinning down after the others. Now surely the angel would easily reach the parapet. They were not far from it and St. Peter was calling to the angel, encouraging him to do his best, though he felt rather uncomfortable about the unseemly behavior of his mother. But the dropping of the last person had weakened the angel so much that he fluttered helplessly down with the ambitious aspirant for heavenly joys, who had overwhelmingly proved her unfitness to enjoy them. The story ends with a fine touch:

"St. Peter remained a long time in the same place and sobbed, and our Lord stood near him without moving.

"'St. Peter,' said our Lord at last, 'I never thought that you would weep like that, after entering paradise.'

"Then God's old servant lifted up his head and said: 'What kind of a paradise is this where I can hear the lamentations of my dearest and see my fellow-creatures suffer!'

"But our Lord's countenance was shadowed by the profoundest sorrow. 'What could I wish more than to prepare for you all a paradise of the purest light and joy?' he said. 'Do you not understand, that it was

THE THEOSOPHICAL PATH

for this that I went down to the world and taught mankind to love their neighbors as themselves? For until they learn this, they will find no refuge in heaven or on earth where pain and sorrow cannot reach them.' ”

Now what is the answer to the problem offered by the existence of so many people who do not seem at all prepared for personal immortality as it is generally expressed, and yet who are immortal in their real selves? Surely the answer is contained in the knowledge of what man really is.

The great majority of thinking people as well as the unthinking take it for granted that each individual man is no more than what he seems — an isolated personality composed of the ordinary intelligence or human mind with its limitations and weaknesses and peculiarities, extending from those of the idiot up to those of the philosopher. The materialist will tell you that the whole man as we know him perishes at death, and if you ask him if he does not think this fate is very unjust for a being who has suffered so much, struggled so much, and who has had so much care and attention spent upon him: in short, if the human comedy in which man apparently goes through so much, only to be snuffed out like a candle, is not really a tragedy, fit only to be enjoyed by a cynical Moloch-Demon of a god, looking on with ironical laughter at the wretched creatures he has created, the materialist will tell you that, even so, “half a loaf is better than no bread.” “Why,” he would say, “should man be so greedy as not to be satisfied with the opportunities and joys of a single well-spent life; why should he demand a heaven of eternal bliss in addition? What has he done to deserve even what he has been given? If he would seriously set about to improve his condition he might make this earth a really happy place. Even the overwhelming and destructive forces of nature, the storms, earthquakes, and so forth, may be either controlled or guarded against in future when their causes are thoroughly understood.”

The materialist or the agnostic would say, further, that when you are dead and annihilated you will not grumble at your fate, because you won't be there to know of it. You can't be dead and alive at the same time. The agnostics and practical materialists — probably the great majority in Europe or America, if we thoroughly investigated — hold that nothing is or can be known about the immortality of the personal man, and that such a survival is more than improbable.

The religiously-inclined, on the other hand, have a certain faith or belief that the personality lives on after death, the dissolution of the body being the introduction to another life in which the same personality receives rewards or penalties, and so forth. Some religions even teach that the very same material body — reassembled, or resurrected — is necessary to complete the personality in the next world, but this rather crudely materialistic idea has been considerably discounted lately in

THE MORTAL AND IMMORTAL MAN

thinking circles. It has scarcely survived the embarrassing question — not intended as a joke — as to what would happen at the resurrection when a cannibal had eaten a missionary! How the theologians may settle this and other such knotty points is immaterial, but the general belief holds that those who hope for immortality conclude that the identical personalities that we know as Mr. A or Mrs. B, with their peculiarities and the special qualities by which they were known to their friends, move on into another state. This belief, left rather hazy and nebulous by the churches, has been greatly extended and defined by the Spiritists. Their 'Summerland' is inhabited by persons just like ourselves, interested in our pursuits, and hardly less material, for all their 'spiritual bodies,' than we are. Sir Oliver Lodge says:

"Our friends on the other side are not far from us; they are removed from the range of our animal sense-organs, that is all . . . they are more in touch with us, more aware of our troubles and joys, than we can well imagine without special knowledge."

— *Hibbert Journal*, January, 1920

We hear of 'spiritual' husbands and wives, 'spiritual' children, (although the great Teacher, Jesus, said there was no marrying or giving in marriage in heaven) and we are told of 'spiritual' museums, and that public meetings, concerts, etc., are held, that eating and drinking and even smoking are not unknown, though we understand that Prohibition is said to be in force in the next world as well as in these United States! We need not now criticize or even discuss these claims, but they illustrate the point to be enforced, which is that the survival of the *personality* as we recognise ourselves is the belief of those who accept the possibility of immortality. We rarely, if ever, hear a suggestion that the entrance into a higher state after death means the purification or sifting away of much that is generally regarded as characteristic of ourselves as individuals. But Theosophy looks upon survival in a manner which appeals to reason as well as to the intuitive feeling of immortality. The foundation of the Theosophical teaching is derived from the principle of the reincarnation of the true self, the immortal Ego. This is the conception that the Ego is superior to the personality into which it partially incarnates to learn its lessons.

Once this is clearly understood, the whole aspect of existence changes; life is seen to be an intelligent scheme with a rational idea running through it; sorrows, joys, 'accidents,' experiences of all kinds, are no longer looked upon as mysterious dispensations of a capricious 'providence,' but the working out of the great Law which has for its aim the raising of human life to almost infinite heights.

It is perfectly obvious that we have not lived in the *bodies* we now inhabit in former lives; the principle of reincarnation does not include

THE THEOSOPHICAL PATH

the singular notion of the resurrection of the material frame. Our brains are new, they have not been impressed with memories from past lives; we are truly, therefore, each one of us, separate individuals with definite characters brought over from the past. Reincarnation does not mean that the combination of mind, body, and emotions — the personal self — has lived before, and it does not mean that the same combination will persist eternally — fortunately for our happiness! But it does mean two things: the character we possess and the conditions in which we find ourselves are the result of our past thoughts and actions, and there is something superior in us which is immortal and overshadowing and which is likened in Eastern philosophy to the thread passing through a string of beads, uniting them into a chain — the beads being separate incarnations. According to western scholars who have had access to a certain number of Buddhist writings, but not all, that ancient religion teaches that the personal individuality entirely disappears — becomes annihilated — after death, though the cause set up during the life are not destroyed, but go to create a new personality at a future date, a personality which has no real connexion or unity with the former one, no memory nor responsibility. An illustration of this view might be taken from a sculptor's studio. The artist makes a plaster statue; then takes a cast or mold from it; breaks up the original and pours bronze into the mold and produces a new statue which has no connexion whatever with the original except the form which it received by being poured into the mold.

This is not exactly the teaching of Theosophy, nor is it probably, the real teaching of Buddha, which has been obscured like that of Jesus. It is, of course, perfectly true that the seeds sown in former lives produce the harvest reaped in later ones. The law of Karma, the law that effect follows cause just as the wheel follows the ox, as Buddha said, the law of perfect justice, prevails throughout the universe, and human beings are bound by it. But behind the personality, which enjoys and suffers from the doings and thinkings of those previous incarnations, is the linking higher true Self, "the Man for whom the hour will never strike." The object of our personal existence, of our earthly pilgrimage, is the finding of the true Self; the man who succeeds, becomes a new being, godlike; but until then, the higher self passes on, overshadowing successive incarnations and the resting periods between them, inspiring and illuminating the personal self with courage and noble aspirations.

If this earth-life with its apparent uncertainty, its crudeness, its selfishness, were all, and death the end of everything,— love and courage, and above all, self-sacrifice, would be empty names; blind chance and injustice would be ruling powers. What persuasion could induce the natural man to abandon his preoccupation with Number One in favor of

THE MORTAL AND IMMORTAL MAN

others, to sacrifice comfort and everything the world holds dear, even life itself, for some high cause, or even for some simple duty which may remain unknown to everyone else, unless there was an indwelling or overshadowing spirit, superior to the ordinary personality, which inspires the great faith that carries the lower man upwards to the heights where the diviner self abides, to the mystic union of the mortal and the immortal. This trust or faith in the unseen is actually a tremendous power; it is more than a figure of speech to say that it will move mountains. In some ancient religions a curious statement is found, which has been called barbaric by those who only looked at the surface. It is the declaration that the Gods live upon men. It means, of course, that the inner, diviner nature of man is sustained and enriched and strengthened by the nobler aspirations that arise as the lower desires and passions are overcome. In the teaching of Zoroaster there is a beautiful parable expressing the power of noble thought in building up future conditions. After death, the purified soul, who has succeeded in crossing the perilous bridge, sharp as a razor, meets a lovely maiden who welcomes him to paradise, saying she is the embodiment of his highest thoughts and unselfish acts, and that she will now be his companion. Those who have led evil lives have no strength or courage to cross the bridge, but fall terrified into the torrent below.

It may be asked: Why don't we realize our immortality without any doubts or hesitations? How is it that we are not sure we shall be as alive the day after death as we are today? And how is it that a profound faith in the unseen, a sense of the spiritual basis of existence, is the only explanation of sacrifices and heroisms? How can it be that the unselfish acts of high-minded persons are inspired by something quite different from a reasoned, intellectual knowledge that they will have a good time after the grave has received their bodies? Are not their heroisms the simple and natural course of action to them? Do they not feel — if they think about it at all — that a few years more of life without honor would be valueless even though they might believe that the gates of death lead to the eternity of nothingness?

If such heroic characters rarely venture to say they *know* there is a future life for them even in the sense that they know the Sun will rise tomorrow, it may safely be assumed that the majority of men have no certainty. A large number, largely owing to early training, live in hope and faith, and a certain few who have attained spiritual wisdom *know* that immortality is more than a hope. But to mankind as a whole, direct, interior, knowledge of immortality is lacking; faith and trust form the plank that tries to bridge the abyss. The evidence of psychic phenomena is not satisfying to the soul; it materializes the hope and

THE THEOSOPHICAL PATH

vision of a spiritual life, and only serves to repel the earnest seeker.

We now come to an important point, one which may seem paradoxical, but one that helps in the comprehension of the problem of personality. Would it actually be a good thing if everyone, selfish and cowardly as well as the noble and true, knew, as positively as we know we lived yesterday, that we should live the day after death, and the day after that, and so on, just as we are today? As things are — veiled,— we are forced to feel the tragic mystery of life. If the awe with which the uninitiated man looks towards the unknown future were to disappear in a dry, matter-of-fact consciousness of personal immortality would it be an advantage? What is it that makes the deepest imprint upon the character? What is it that makes the driving power behind the ardor of service for others, that makes the summons of duty that may claim the sacrifice of life so stern, that makes bereavement, the parting or estrangement of friends, so grievous? In brief, is it not the fact that death is the end of something that can never be repeated, something unique, a special experience not to be lightly thrown away or despised? Death is so natural, so inevitable, that we cannot call it a tragedy in itself, but it is certainly something very different from the entrance into an agreeable place very like this world without its objectionable features, where we shall find ourselves very much the same prosaic creatures we are now in most cases.

To look upon the passing out of this life as nothing more than the stepping from one room to another is to vulgarize the meaning of life, for the solemnity of death consists in the closing for ever of a certain particular experience, during which the soul has had great opportunities never to recur in the same form again.

The feeling of individuality or self-identity in each separate incarnation, including the absence of the memory of past lives, and the uncertainty about the future, is the only effective means by which we can thoroughly learn the lessons we must master before passing on. From the standpoint of the immortals our sorrows and trials may look very small and ephemeral, just as the troubles of little children appear to grown-ups. The older people can see further than the children and know that their griefs are really trivial and fleeting; but the small troubles are very serious to the little ones whose whole horizon is darkened by them for the time. It is the same with us; if we realized the pettiness of our experiences in comparison with the enormous, wide-stretching glory of our possibilities in the future, if we knew too much before we were tried by suffering, by Nature's severe discipline, we should not enter seriously enough into the drama of life.

In *The Key to Theosophy*, H. P. Blavatsky, the Founder of the Theosophical Society, compares the Higher Ego to an actor who plays many

THE MORTAL AND IMMORTAL MAN

parts. One moment the player masquerades as a clown, the next he may be Hamlet or Othello; when the curtain drops he resumes his original individuality, but until then he becomes, as far as he is able, the character he represents. Some of the greatest actors say they cannot do their best unless they absolutely identify themselves with the emotions and individualities of the parts they are taking, but they all return to their normal selves when the play is over. When the great curtain of life comes down after the last act, the Higher Ego gradually removes the garments of personality and leaves the world of illusion. It is worth recollecting that the words 'personality' or 'person' come from the Latin *persona*, which meant a mask which hid the face of the actor in the drama but allowed his voice to pass. Once we realize that our so-much-esteemed personalities are only masks through which the true self is trying to speak, generally with great difficulty, the whole aspect of life changes; we can never regard ourselves or others in the same way as before. Try it and see!

In the Bible a strange remark — one of the 'hard sayings' of Jesus, so easily misunderstood — is found repeated several times as if of great significance. In John's gospel he says:

"He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."— xii, 25

In Mark it is:

"For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

"For what shall it profit a man, if he shall gain the whole world and lose his own soul?"
— vii, 35-36

Similar sayings, also attributed to Christ, are found in Luke and Matthew. The same teaching is found in other ancient religions and philosophies, in Socrates, in Epictetus, in the *Bhagavad-Gîtâ*, and elsewhere; it is nothing new; and we know, from the study of history, and sometimes from experience, that the personal existence may have to be risked and even sacrificed to save the honor, the self-respect. But if *we* perish can that for which so much has been sacrificed, our honor, survive? and if so in what form is it inclosed? Yes, indeed, it is immortal and it belongs to the spiritual part of us, the immortal, the imperishable. While this may sound paradoxical, it has a meaning. Man suffers and strives, gains strength of will by conflict, learns a little unselfishness and brotherhood, and disappears. The cynic says: "What a miserable creature is man, the so-called heir to the ages." But he is wrong; the intuition is right which declares the suffering is not in vain, but that there is an enduring light within which burns all the brighter for the trimming of the lamp.

The Theosophical teaching of the complex nature of man harmonizes

THE THEOSOPHICAL PATH

the difficulties which beset the serious inquirer. In Theosophical literature there is a good deal said about the Seven Principles of man — sometimes considered for simplicity, as three: body, soul, and spirit. In *The Secret Doctrine* and in other writings H. P. Blavatsky demonstrates the world-wide knowledge of the seven principles in antiquity by numerous quotations from ancient authors, and those who wish to study this interesting subject fully, can do so by consulting her works and those of William Q. Judge. For our present purpose we only need to bear in mind the fact that at incarnation the higher Ego throws out a portion of itself — a shadow or reflexion it might be called — which becomes the personal Ego identified with the bodily consciousness and which undergoes the trials and temptations of earth-life. After death the personal Ego rejoins its parent, bringing with it the strength and wisdom it has gained. In exact proportion to its success in overcoming the lower nature will the personality and its memories partake of the spiritual life in unison with the higher nature. If there have been no spiritual aspirations in that incarnation, if the lower passions and animal desires have smothered the higher aspirations, that incarnation has been a failure. In the Christian scriptures we find passage after passage teaching that the union with the Father in heaven is the only way the man on earth can gain immortality, though the nominal followers of Jesus have chosen to assume that every personality, good or bad, possesses some kind or other of eternal life by natural law. The Father in heaven is the divine Ego within, for we are frequently told that heaven is within.

One of the most beautiful and touching parables of Jesus is the story of the Prodigal Son. It has always been a favorite with thoughtful minds, but how many who have appreciated the beauty of it have realized that it might have another, a deeper, meaning than is apparent on the surface, which would be clear enough to the disciples of Jesus, to whom he explained his teachings, and probably to many of his general hearers who were naturally familiar with the principle of reincarnation. The prodigal son, straying away from his father's house, wasting his substance, and finally tending swine and eating husks, may well stand for the personality. At last, after many wanderings, many lifetimes of unspiritual activity we may say, he feels the call of his old home, the desire grows in his heart to return. He struggles back and finds the 'father' awaiting him with joy and forgiveness. The father has not gone out to find his son; the prodigal has to learn the worthlessness of worldly vanities and deliberately to turn his back on them and return of his own free will. Then the father can rejoice because, as he says, his son was dead and is now alive; he had been purified through suffering.

Another allegory of the union of the purified personal Ego with the

THE MORTAL AND IMMORTAL MAN

divine self is found in the story of the Marriage in Cana where the 'water' was transmuted into 'wine.'

It is not needful to dwell upon the teachings of any one religion to find the Theosophical principle of duality; it is widespread, for it is the most important fact in the universe for us. But, like the knowledge of the roundness of the earth and its movement, it has been obscured. The time is not so long ago when such an ordinary matter as the ancient knowledge of astronomy had died out, and the learned thought the earth was a flat plain with a blue canopy over it. Yet it was a globe, and they were simply blind to the obvious fact; the appearance of flatness, the illusion of the sun's rising and setting, were misunderstood. The illusion that the temporary personality of one short life is the totality of a man is equally erroneous, whatever the appearances. Did you ever use the wings of the imagination to fly out a few thousand miles in space and look at the amazing spectacle of the great and beautiful earth, moving majestically through the ethereal spaces, attended by the faithful moon? To our European ancestors, steeped in the barbarism of the Dark Ages before the ancient sciences preserved by the Saracens had reached Europe through the Moors in Spain, such a true picture of the globe would have seemed purely fantastic; they could only comprehend the terrestrial details immediately around them very much as an ant can only see a few inches. In our general ignorance of the existence of the higher self and the great fact that the personality is only one of the many instruments it has used in its long progress towards perfection, we are deceived by appearances just as our ancestors were in regard to the earth-globe.

Our professional psychologists study with extreme care the workings of the brain-mind; they measure degrees of intelligence by means of ingenious questions and instruments; they test your reactions to all kinds of excitements; but the mysterious region of the real, immortal, self is quite another matter. It is vaguely supposed to belong to the domain of religion — that is to say, if there is a soul at all — and to have nothing to do with 'practical life.' We declare it has everything to do with practical life, and that, in fact, it must be brought into the ordinary affairs of life, or they are not truly practical.

The solution of the mystery of human deficiencies and delinquencies is that the human race is incompletely developed, and that many incarnations are necessary for the soul to get the upper hand. To judge by appearances in the world today and always, man is a fighting animal, far more so than the lower animals. While under the sway of ignorance and natural passion he seeks excuses to fight his fellow-men, his brothers, but some have reached the point — and all will do so in time — when they make the great discovery that the true battle is within, and that

THE THEOSOPHICAL PATH

they can get all the fighting they want by turning their energies against their own lower natures. When this fight is over, the transmutation of lead into gold is accomplished, and mankind becomes a unity, each individual an adept, prepared to move onward into a glorified state.

Nature offers a beautiful example of the building up of an enduring being by the efforts and sacrifice of temporary lives, in the deciduous tree. The trunk and branches contain the possibilities of the tree and live on through all the changes of season; the leaves burst forth in the spring and perish of old age as winter approaches. Each leaf has lived its own life, its sorrows and joys; while serving the greater purpose of its existence — the sustenance of the parent tree and its fruits — it has enjoyed a healthy career, including birth, growth, maturity, decline, and death. In spring it was energized by the vital sap from the trunk, and when the time came for its fall its withered frame had yielded its goodness to the parent which originally gave it life.

But the illustration is incomplete, for the leaf cannot share the longevity of the tree, though some evergreens make a brave attempt; but the individual man aspires to the consciousness of immortality, and in proportion to his development the greater will be his effort to gain his dormant powers, to realize his real existence and to become conscious of his true mission on earth, and the greater his success. Here is where the splendid hope of Theosophy comes in. Not only can we move along slowly with the race, but each has the ever-present opportunity of winning the great prize — a prize that deprives no one else of anything, but by raising the standard of living, helps all; the prize is, of course, the illumination that comes from the Higher Self, evoked by a pure and unselfish life. This is the peace that passeth understanding.

In the effort to strive for the prize we are soon brought face to face with an unexpected obstacle, very subtle. By an apparent contradiction a pretended desire for advancement sometimes comes from the lower nature, playing the hypocrite. How can this be? Simply because the lower nature is seeking notoriety before men, attention and credit. The secret of true progress lies in the old, simple teaching, that Virtue is its own reward. One of the most helpful books in the range of Theosophical literature puts the matter in a sentence:

“Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air.”
— *Light on the Path*

And what does Jesus say about considering the lilies of the field, how they grow? How many persons have lost their way in their strenuous efforts to save their own souls, regardless of the interests of others, like Peter's mother in the Swedish peasant-story, and regardless of the fact

THE MORTAL AND IMMORTAL MAN

that any dwelling upon the comfortable idea that *I* am doing this or that, however fine it may be, leads away from the impersonality of the spiritual life; the higher self is not looking for recognition. To take a crude instance, we all know the vulgarity of ostentatious charity, which from its very nature has no element of love or true brotherhood in it; what can such action, inspired purely by the personal desire for credit, have to do with real progress! The real teachings of Jesus, so abominably obscured by dogmatic creeds, are filled with warnings against the subtlety of the lower nature and practical advice about checking it. Think of the sayings about not letting the left hand know what the right is doing, or of giving the cup of cold water in the name or spirit of the Christos.

The subject of the relation of the personal to the higher self is of the greatest importance; its solution is the secret of the ideal Theosophical life,— but we must conclude with one valuable suggestion from William Q. Judge, the second leader of the Theosophical Movement. He is speaking of undue anxiety to know if one is on the right Path, an anxiety which is sometimes of a selfish nature. He says:

“ . . . if he uses his best intuition, his best reason, and best effort, to find out his duty and do it, then one may be sure the path is there without stopping to look for it. And the path of one person may be the carting of packages, while for another it may lie in deep study or contemplation.”



“THE justice whose almighty word
Measures the bloody acts of impious men
With equal penance, who in the act itself
Includes the infliction, which like chained shot
Batter together still; though (as the thunder
Seems by men’s duller hearing than their sight,
To break a great time after lightning forth,
Yet both at one time tear the laboring cloud),
So men think penance of their ills is slow,
Though the ill and the penance still together go.”

— GEORGE CHAPMAN, *The Revenge of Bussy D’Ambois*,
Act V, Sc. 1

SOME SINISTER TENDENCIES

H. T. EDGE, M. A.

MANY people must have been struck with a kind of horror at the legislation which has been proposed in one of the states to inflict the death-penalty by means of lethal gas, to be administered surreptitiously during the victim's sleep, and at a time unknown to him; so that he is left with the prospect that, at night, when he retires to rest, he may or may not awake again. Such a method might conceivably be suited to the needs of a hardened and unthinking class of natures, but from the viewpoint of an ordinarily reflective and sensitive person it seems a veritable nightmare. Conceived undoubtedly with a view to mercy, it will seem to many in the light of a refinement of cruelty; such is the confusion of the human mind.

The same kind of feeling attaches, though in a less degree, to the method of execution by electricity, and arises from the gruesome mixture of penal rigor with scientific culture; and the barbarous method of felling the victim on the spot with a club would at least claim the virtues of consistency and appropriateness. As time goes on, this incompatibility between our advancing culture and our traditional customs from bygone centuries will grow more acute; and it seems apparent that it can only be solved by abolishing the death-penalty altogether. The only alternative is to revert to the more summary and brutal modes of carrying it out. Hence we are supplied with one good argument for the abolition of capital punishment.

As to the argument that capital punishment acts as a deterrent, we are disposed first to question the fact; and next, if the fact be admitted, to question its validity as an argument. One judges from what is being said, that the fact is seriously questioned by competent judges. As to the utility of capital punishment as a deterrent, when certain facts recognized by Theosophists are taken into account the case becomes still stronger against the efficacy of inflicting the death penalty. The psychic remains, which are not destroyed with the body, are turned into the psychic atmosphere of the community, to infest and obsess the weak-minded among the living; and thus is exemplified the law that violence does not cease by violence.

It has also been proposed that maniacs of a particularly violent and apparently hopeless degree shall be put to death; and against this the case is twofold. First comes the question of whether it is right or expedient to adopt such a course in a particular case; and next the question

SOME SINISTER TENDENCIES

whether, granting the right or expediency in a particular case, it is expedient to establish thereby a precedent which, in its wider and more general applications, might well lead to extremes that few if any could tolerate. If we once start putting people to death, where shall we stop? There is the proposal to do the same for hopeless invalids; there is the proposal to mutilate delinquents of a certain class in such a way as to render them physically incapable of committing their offense. Where is it all to stop?

Here again we see the same clashing between culture and barbarism; the culture is in our intellects, the barbarism in our sentiments.

An advertisement urges people to breed guinea-pigs, stating that, though these animals breed enormously fast, having several litters a year, yet there is such a huge demand for them in laboratories that it has become profitable to farm out the business in this way. The advertisement adds that this "has nothing to do with vivisection." Such a mere quibble will only serve to confirm our suspicions as to the purpose for which these swarms of animals are needed. If arguments are to be accepted, we ought to expect the human race in these civilized lands to be progressing rapidly in health, and the doctors to be advancing as rapidly in knowledge and the power to understand and cure disease. The fact that animal experimentation is so violently at variance with our natural feelings ought to be a warning that this method is a wrong track, and that such means are unclean and more likely to promote disease than to cure it.

There is need for an organized and definite body of scientific opinion that shall be directed to the preservation of science in its true sphere and functions, and to resisting all tendencies towards sinister and repulsive courses. For one cannot speak too highly of the true scientific spirit; which is all the more reason why one should protest against any abuse of privilege, any attempt to shelter a bad cause behind a fair reputation.

If science, objecting to dead bodies, wishes to study living tissue, let it better its own plan and study man and animals as they are and without resorting to barbarous and questionable expedients. The treatment of disease is every day becoming more and more a question of studying the mind and habits. Along that track we are far more likely to achieve success in finding the causes of diseases and overcoming them.