

# THE THEOSOPHICAL PATH


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*“What is without thought, though placed in the center of thought, what cannot be thought, the hidden, the highest — let a man merge his thought there: then will this living being be without attachments.” — Maitrāyana-Brahmana-Upanishad, vi, 19. Trans. by Max Müller*

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 *N these Keynotes it is not possible to do justice to the subject which I have chosen, ‘The Heresy of Unbelief,’ but I can at least touch upon a few points in connexion with it which may perhaps lift the veil on some of the problems of life that poor Humanity has to meet.*

*If we consider this subject from a very broad standpoint, if we study history and examine all the periods as far back as the earliest times, we can see that the heresy of man’s unbelief has been and is now the basis of all the problems of the past, the present, and the future. I cannot think towards this subject and do it justice even in a fragmentary way without presenting to you again our great Teacher, the Russian, Madame Blavatsky, who, in some way which none of us can fully explain, was able so thoroughly to analyse the needs of human nature and the mortal and spiritual makeup of man, that in her writings and teachings which she gave to her students she brought forward some very valuable facts. Her teachings are treasures indeed, for the reason that in her efforts, under some light — possibly the light of her own soul or some higher guidance — she discovered the way to reach the hearts of men.*

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*Those who became her students were especially those who had been groping their way through life with a great desire for some definite conception of what life means, something that would answer their yearnings and aspirations and help them to know the truth, at least in part, to see it intuitively, in all its simplicity, free from creeds and dogmas and false ideas, free from false conceptions and from prejudice — to see it as it is, clean and white and pure and true.*

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*So in this wonderful and splendid effort of hers and in all her efforts one sees clearly that she studied life just as it was, with all its contrasts and possibilities. Even as a girl and all through her life she had, out of the very highest part of her nature, a disposition to go unafraid. She was unafraid mentally, unaffected by the pressure of the psychology of the age — the fear of a revengeful God and the fear of punishment. Her soul was not weighed down by the false teachings of centuries — that she was born in sin. As a child she knew positively that she was a soul. And this is the key to the whole situation: she realized that this Light, these Theosophical ideas which are based on the universal laws and on truth, must be presented to the minds of men in a new way; she realized, as she studied and moved along the Path, that she must prepare the ground, create a new mental atmosphere, new mental conditions for man, and open a new way for him to reach the truth.*

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*The first key that she gives is to assure man of his Divinity, and that through the power of his Divinity and through the knowledge of it there comes a rift in the clouds. The ideas that burdened him before are no longer his; he is standing on his feet; he is looking forward courageously with new optimism, and all that he has questioned and many of the things that he has attributed to God, the injustices, pass away, because he has the eternal key of Life, which is the knowledge of his own Divinity.*

*He has it; but he cannot explain it. The moment he begins to reason about it according to the brain-mind he finds himself blocked; he must depend on something within, the deeper, immortal side that has been sleeping so long; he must love the Path as a child loves its mother; he must seek the warmth and the glow and the compassion of that Path. Then he will find a more definite and clearer explanation of the teachings of the relatively modern religion of Jesus. Working out the experience and knowledge of his own life, that great Teacher went unafraid along his way, and yet he was persecuted, as all teachers of the Truth are persecuted, and must necessarily be until the heresy of man's unbelief is removed from the world's life, until the psychology of this heresy is cleared away. It is for this purpose that Theosophy has come in modern times. Theosophy itself is not modern. It is very ancient, it has been simply revived. Madame Blavatsky did not originate Theosophy. Its ancient teachings far preceded the time of Jesus, but somehow and in some way she reached that point of understanding of the world's needs, its sorrow and heartache — and found that Theosophy alone could remove them. And perhaps some day when you have the broader enlightenment it will come to your consciousness how it was, because you will*

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*have found it in yourself as a revelation. Who brought it to me? — you will ask. A book? A preacher? A sermon? No. I found it within myself. I sought the truth. I knocked at the door. I entered into the temple of those teachings which Theosophy presents and, through my own soul, through my own will, I found myself moving into a fuller realization of man's Divinity; and I cannot stop here, for as I look around and see my neighbors not following me, not pursuing the same path of happiness, then I feel the weight and the woe of man's despair.*

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*The contrast is there, just as Madame Blavatsky declared; and you have the contrast in your own nature. You know, every one of you, and every human being who is sane and well-balanced knows, that every temptation is heralded in one's mind and nature; that there are no evils in life that come up and press in upon the mind of man and force him to actions that are not preceded by the reminder of the conscience as to their right or wrong. Then, you ask, if those things are so and if I am Divine in nature, and have these powers, why do I have these apparent struggles? Why do I have to make these efforts so often seemingly unsuccessful? The answer is that it is a part of the scheme of life. We often question why we were born, why we are here. It is that we may have the opportunity of asserting the higher side of the consciousness, which is really the Divinity, ever seeking to lead the soul, as a mother seeks to lead her child, when the pressing weaknesses of human nature come up and block our path. And so when the opportunity comes of taking the Path, here is the chance for the real battle, for the undoing of all that is evil, for the overcoming of the lower nature. And when we get to the point of having achieved, through many lives, through reincarnation, as Theosophy teaches, we shall have won the victory, we shall have passed through our cycles of experience. Each life will have brought us something new and, guided by the Divine Light, with these spiritual purposes in our minds, with our souls strengthened day by day through spiritual effort, we shall find the book of revelation within ourselves.*

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*Then we can look back understandingly. Memory is a wonderful thing; it gives us the opportunity of looking back, of drawing contrasts and of seeing just how far, in this life at least, we have moved along the true Path. We can do this because here is the Divine Spark, the Light, coming into the mind; here is the revelation to each man, realizing that he is a soul and that the thinking, reasoning, ordinary mind is but an instrument played upon by one or the other*

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*of the two forces of good or evil; and then, taking retrospection of the mistakes from childhood, we can get back to the causes which we must study if we are to bring the remedial forces of life into our natures and into human nature generally. We must reach the causes, for no doctor can ever perform a real cure of his patients or work understandingly with Nature unless he gets down to the basis, the causes of the disease. That is one of the difficulties, one of the stumbling-blocks that we have had all along the way, and why this heresy of unbelief has grown up through the ages: because we do not think deeply enough in the right direction. We do not reflect enough. We do not get at the basic idea of life, or of the causes of our misconceptions and false ideas of justice.*

*When we reach this point, then we find another teaching of Theosophy which is such a blessing, so generous and compassionate. It expresses the universal law in a most magnificent and humane way. It is Karma. Through its teachings we can see that those injustices which yesterday we complained of and for which we were blaming everybody but ourselves, really can be traced back, back, back to the first mistake, the first act of cowardice that came into our lives; back to the point when we were just entering the arena of life, when we were just on our feet, so to say, but held in bondage by false teachings and the heresy of unbelief.*

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*There are lessons and lessons that can be found in that picture. With Karma and Reincarnation, backed by the consciousness of man's Divinity, we can begin to look at the causes that we find all through past history — man's ingratitude, man's inhumanity to man. We can see that the quality of man's life which precipitated present conditions, these injustices and these wars, came not from the divine side of Nature but from the lower — from the animal side, the physical, mortal side, which has no permanent place in the eternity of things. It only belongs to the one life and has to be thrown aside, shuffled off, as a man throws off his old coat.*

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*With my word-pictures before you, simple as they are, do you not see that the aim of Theosophy is to bring to man the knowledge of his heritage, his divine life? This is no attempt to force upon you any creed, or to psychologize you with the consciousness of your own weaknesses. Not at all! It is an endeavor to lift the veil, unselfishly, lovingly, that you may get a glimpse of the true meaning of life. Theosophists are so happy in the knowledge of Theosophy, of its divine blessings, which are not just for them but for all humanity, even for the simplest,*

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*the most unlearned, the weakest; all these glorious teachings are here free and at hand — that is why we seek to pass on its message, and perhaps after a while you will look into the history of the Theosophical Society and you will see perhaps that that is why we are persecuted. Being conscious of our own love of justice, our love of humanity, we have to become absolutely indifferent to the unbrotherliness of the age as far as we ourselves are concerned, and earnestly try to put the plow-point of these universal ideas of Theosophy into the human mind and to warm the hearts of men with our serious conviction of the reasonableness, the hopefulness and optimism of these great truths. We do not presume to declare that what we say is the whole truth. We do not attempt to tell you that in the one life you will have all the knowledge of the sublime teachings of Theosophy, but you can make a beginning that will enable you to apply its principles to your lives.*

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*I think Plato, great as he was, learned as he was, with his wonderful analytical mind, realized that there were truths and truths ahead, revelations and revelations, awaiting Humanity. And so with these optimistic views, can you question our enthusiasm? How can you question it? How can you, if you have even heard them only once, allow yourselves to remain under the pressure of the heresy of man's unbelief? Free yourselves from such heresy; step out into the Light and understand there are absolutely believable facts beyond. If you shut yourselves in, feeling that your whole lives must be devoted definitely to self-evolution, just for yourself, then you are right off the Path. You are fostering the idea of self-serving — that I must be saved — not I will try and save my brother — but I myself must be saved; then you are not on the Path. But if you had the spiritual eyes to see the rest of humanity suffering while you are thinking that you are saved, you would realize the injustice, nay, the impossibility of salvation for yourself alone, separate from the whole of Humanity of which you are a part.*

*Let me ring these glorious teachings into your lives! Let us be willing to be misunderstood in this effort to free the world from the heresy of man's unbelief. Back in the Middle Ages they crucified the body, they nailed those whom they persecuted on the cross, and burned them at the stake. Today the enemies of progress crucify the mind and persecute those who through their unsectarian teachings seek to tear down the heresy of unbelief and to lift the veil so that all humanity, even those whom we think are not quite as good as we are, can see the blue of the future and become conscious of the sustaining and directing power of the divine side of human nature, if only they will put their trust in it.*

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*One helpful way to get a right conception of the possibilities and the meaning of life is in the study of the contrasts which Madame Blavatsky brought out so strongly. The doubt, the insincerity, the persecution, the imposition that all have to suffer, come to many as surprises. But there is that which will open the mind to the realization that man is Divine, and that it is the divine power within him which has attracted him here, and that through self-directed evolution he will come to his own. In his study of Theosophy he will find that within him lies the strength to conquer and control his animal nature, and under the yearning and aspiration and power of the soul he will come close to something very splendid. There is no definition for it. Each one has his own experience. One must not take a yardstick to measure his spiritual advancement. The divine laws do not work in that way, but they bring each one to his own.*

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*Madame Blavatsky, the Russian woman, the great spiritual Teacher of the age, opened the way by resuscitating, reviving and putting into the very atmosphere of the age she lived in, the facts of these Eternal Truths. Realizing the essential teachings of all religions, she cleared the way so simply that all can follow it. Although born to luxury, having an opportunity to become famous throughout the world for her writings, she chose this Path that I have referred to; she suffered and was persecuted, and maligned to a point that is impossible to understand except through the knowledge of the heresy of man's unbelief.*

KATHERINE TINGLEY

## RELIGION AND THE CHURCHES

H. T. EDGE, M. A.

**I**N the July *Atlantic Monthly* is an article entitled 'Religion Now,' by Mr. A. Clutton-Brock, on the state of religion in England. He limits himself to that country, and, as far as we gather, religion is taken as synonymous with Christianity, for we find no reference to other religions. He reviews the different forms of Christianity, and a few other beliefs prevalent in England; reaching the conclusion that the people are urgent for genuine religion, and that, unless the churches can satisfy the people's demand, the people will create a religion for themselves. But he does not yet see where light is to come from.

In England, he says there is now a great desire for belief, satisfied

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by no existing church or sect. The people believe that Christianity must contain the truth, but are not satisfied with existing interpretations.

"All existing forms of Christianity seem to wear fancy dress, and we are not comfortable in it. Yet we would not be cut off from the Christian tradition; for we believe, far more than our fathers did, that the truth is hidden in it; but it remains, for us, hidden."

He says that we realize, now the war is over, that not only the enemy, but ourselves, have been fools. We have believed the silly idea that man was advancing toward perfection by a mechanical process called evolution, and that all we had to do was to let it act. But the struggle for life has turned into a struggle for death. The idea of the survival of the fittest, welcome to the comfortable, has been exploded by the fact that so many, who were certainly fitter than ourselves, have not survived. Thus the idea of sacrifice has been exemplified, and sacrifice is the keynote of Christianity. We had sneered at vicarious atonement; and now we see that the universe is preserved by vicarious sacrifice.

"Our logic of justice, by which a man pays for himself alone, is not the logic of God, as Christ said long ago. The universe is better than that; it is of such a nature that men can redeem each other and die for each other. So we begin again to believe that Christ did indeed die for us."

We see that there is a surprising unfathomed wisdom in the Christian faith. We succeeded in achieving victory because we knew what we wanted; but in peace we do not know what we want to do. What is the aim of life?

"We have a thousand different answers; and many never even ask themselves the question. No nation, no parliament, asks it. No church answers it now, in terms that convince. And yet we believe that there is an answer that we can find; millions of us believe that Christ found it, if only we can understand his words and re-express them in our own. What we need is to find the aim and to agree on it; then we shall accomplish it, but with a greater joy and without the sacrifice of our best."

Then the writer considers the various forms of Christianity prevalent in England. The Roman Catholic Church is no longer catholic: among the educated, only certain peculiarly-minded people find themselves able to belong to it. It demands too much surrender of the will. The Church of England has not yet found itself; it does not really exist, it has no head; it is an inn rather than a home. The Low Church party merely maintains its existence and clings to the unvenerable past of the Reformation. It has piety, but nothing else, and even its piety is domestic rather than divine. It believes in individual salvation; but —

"All living religion knows that individual salvation is impossible. If we are to be saved, we must be saved all together. A man who would be content with his own individual salvation does not know what salvation is."

The Nonconformist churches (says he) are middle-class; they lack

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beauty, passion, intellectual conviction; they become more negative every day.

Passing to other beliefs or theories, the author considers Christian Science, which he naturally finds too personal. Though it admits the Christ within, it keeps him within. It provides a cure, but it is a self-cure.

“The Christian Scientists save, and do not spend themselves; their aim is to make beautiful works of art of themselves; but the great lovers make works of art of something else.”

The author next mentions Theosophy, but obviously without knowing what it is. Those familiar, even in a slight degree, with the immense scope of Theosophy, the variety, number, and profundity of its teachings, will scarcely recognise it under the writer's description. He speaks of the “doctrine of transmigration of souls and of Karma,” and says that the Theosophists profess to make their faith out of the best of all religions, and to have reached by an eclectic process the permanent religion of mankind. That is all; and the treatment of Karma shows that what the writer has encountered has been a perversion of the teaching. What he condemns is precisely what we ourselves, over and over again, in this magazine have condemned — those faulty presentations and travesties which make the doctrine of Karma mean and absurd. And in opposition to these travesties he brings many of the same arguments that we have brought in our own expositions of the genuine Theosophical teaching of Theosophy. Argument by misrepresentation is of course common enough; and even when inadvertent, as is of course the case with this writer, it bespeaks incompetence to deal with the subject. The evil is only increased when the critic, in order to obtain vantage, steps into the place whence he has dethroned his adversary.

We can scarcely take time here to go over the familiar ground again, and must be content to put the case briefly. Karma is not fatalism. It is, in fact, the antidote to fatalism. Fatalism is an attitude into which men are prone to fall when they do not understand Karma. The real doctrine teaches that men are bound in the chain of cause and effect by their own ignorance and thralldom to their selfish passions; but that they remain bound only so long as they continue in that enslavement. The recognition of man's essential divinity sets our feet upon the path that leads to progressive liberation from this bondage.

“If ye lay bound upon the wheel of change,  
And no way were of breaking from the chain,  
The Heart of boundless Being is a curse,  
The Soul of Things fell Pain.

“Ye are not bound! the Soul of Things is sweet,  
The Heart of Being is celestial rest;  
Stronger than woe is will: that which was Good  
Doth pass to better — Best.



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“I, Buddh, who wept with all my brothers' tears,  
Whose heart was broken by a whole world's woe,  
Laugh and am glad, for there is Liberty!”— *Light of Asia*

There are, of course, people who think of Karma as a sort of personal credit and debit account; but they are still under the shadow of that very middle-class personal-salvation bane of which the writer speaks. Such is not our own conception of this sublime doctrine; nor would we remain a Theosophist if that were what Theosophy taught.

Hence there is plenty of room for the grace, mercy, and mutual self-sacrifice for which the author calls. This doctrine of freedom is the very essence of Theosophy, as a very slight acquaintance with Theosophical writings should serve to show. The doctrine of Karma is part and parcel of it. But it is convenient for some people to misrepresent Karma in such a way as entirely to reverse the meaning; and one gets tired of controverting these misrepresentations. We can only say, ‘Study a thing before you criticise it.’

Nothing whatever is said by the author about the Theosophical analysis of human nature into Seven Principles, about the duality of the mind, the teaching as to the Christos or Higher Self, and many other vital truths inculcated by Theosophy. He condemns Theosophy for not giving scope for sacrifice, when the teaching of Brotherhood is its cardinal doctrine, and all Theosophists are at one with him as to the impossibility of personal salvation and the prime necessity of losing one's care for self in the great cause of unity. Consequently we cannot take his treatment of Theosophy seriously, and are free to maintain that Theosophy does in fact answer all the questions which he propounds, and is the very thing for which men are hungering and thirsting in the way he says they are.

In commenting on the above, we must first point out some omissions on the part of the author, which considerably modify the conclusions to be arrived at. He says that people believe that Christ found the way of life and tried to communicate his knowledge to others. But why Christ alone? we ask. Here comes in the importance of width of view. Suppose that, instead of speaking of England, we were to speak of the British Empire. At once we have to include among our samples of religion the beliefs of millions of Buddhists. These believe that Buddha found the way and sought to communicate his knowledge. We must include also the countless adherents of the various branches of Hindûism, each with its sacred scripture, expounding a way of salvation and giving the teachings of a great Master, who had found the way himself and was communicating it to his disciples by his teachings. In short, we must widen our conception from the particular case of Jesus Christ, so as to

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make it include *all* Christs, all illumined Teachers and World-Saviors.

We do the writer the justice of admitting that he makes Christianity older than Christ, and thus makes Christ an expounder or reviver, and not a founder. This too we have often contended for; and we have often quoted Augustine to that effect, showing that in the days of that eminent early Christian, such a belief was advocated. But in this case, why set so much stress on Christianity? Especially if we have the millions of Asiatics in view in our consideration of a future world-policy?

Again, *the people believe that Christianity contains the truth*; yes, but does not monopolize it, we add. Does not Buddhism also contain the truth, and Brâhmanism, and Confucianism? They all contain the truth, obscured, as in the case of Christianity, by tradition and dogma.

Theosophy — the genuine original Theosophy of H. P. Blavatsky — teaches faith and self-sacrifice, and all the other sublime conceptions enumerated by the author as essentials of true religion. But it is necessary to study Theosophy itself and not its counterfeits or the travesties put forth by those who have not grasped its spirit and meaning. If the writer's presentation of the people's needs and aspirations is just, then we can only say that Theosophy, as *we* understand Theosophy, is the one thing needed to satisfy those needs and aspirations. For the writer has unconsciously defined the Theosophical view quite aptly in a number of respects, though of course there remains much more to be said. We can only say that Theosophy is the garnered wisdom of long ages of the world's best thought on these subjects; and that the ideas of a single mind, however creditable, are scarcely likely to be so comprehensive that they cannot derive much assistance from a study of a system so vast as Theosophy.

What *can* the honest and candid critic say of a criticism of Theosophy which confines itself to the single subject of Karma, and which shows an almost complete ignorance of that; and to the bare statement that Theosophists claim to have gathered together what is best in all religions? Where are the other familiar and all-important teachings of Theosophy? Would it not have been pertinent, had the author's knowledge enabled him, to point out that Theosophy teaches the Divinity of Man and that the way to salvation is through the mediation of the Christ within — that is, through man's own Higher Self? Would it not have been pertinent to say that Theosophy teaches Compassion and Brotherhood as the prime law and necessity, and condemns all personal self-interest as fatal to real salvation? The Theosophical idea of salvation is quite the same as the one put forward by the writer, in that it is not personal but on the contrary implies an escape from self.

The doctrine of Karma, so far from being fatalism, is a way of escape

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therefrom. It is not a dogma invented to explain apparent injustice, or to "reconcile the ways of God to those of man"; it is a statement of fact. It is a frank and fearless recognition of the laws of life and the universe. It teaches that our destiny is not due to chance or blind cosmic laws or the arbitrary will of a Deity, but to our own choice or to our own mistakes. It teaches that man is his own savior, because he has within him the power to act independently of his personal desires, thus liberating himself from the bondage of cause and effect in which they have held him.

Again, are we to believe that man now for the first and only time has arrived at a stage where he is on the threshold of a new realization of religion and the meaning of life? A Theosophist would say that, many many times before, this has happened. The Path is always open; the Truth is never absent; but men wander from it, and again return. What humanity is trying to do is to *get back*. It has been immersed in the superficialities of life, and has trusted to strange gods that have deluded it, and now it is seeking to get back its faith in the original truths regarding the essential divinity of man and the eternal justice of universal law.

Theosophy is no mere compendium of religions; it is the Truth underlying all religions, the teachings of the world's Saviors. The world is holding out its hand for these Truths. Theosophy answers the questions the writer propounds; but it must be studied at the fountain-head, not through its travesties.

"In England now, faith means more and more faith in the Kingdom of Heaven, as a fact which can be seen, as an order to which man, by his own effort and the Grace of God, can belong. . . . There is great impatience with the churches because they have not discovered, or even tried much to discover, what those words mean. . . . In that doctrine is the missing element of Christianity."

But we must be willing to admit that people who know nothing of Christianity may yet be able to enter the kingdom of heaven without becoming Christians. We must be willing to recognise that the Path, the Way, is universal — catholic in the widest sense. Theosophy is a great champion of Christianity, and of other religions. It is certain that the influence of Theosophy is chiefly responsible for that very vivifying of the religious sense which the writer proclaims and which he exemplifies in his own writing. Theosophy has, for the last forty years, been doing its best to break down the barriers of our mental atmosphere and to turn people's thoughts to the essentials of their religion. To stand on a vantage-ground cleared by Theosophy, and therefrom to assail Theosophy, bespeaks a curious confusion of ideas. 'The kingdom of heaven' means the state of peace and emancipation attained by one who has realized the truth as regards his own nature and has overcome the delusions of the lower nature. It is the state of blessedness consequent

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upon a recognition of the spiritual and moral laws of life and an obedience thereto. This state was taught by Jesus and by many another Teacher. The people want definite beliefs, facts, reality in religion, says the writer. This is just what Theosophy gives; a more practical and real way of life could not be imagined than that which Theosophy inculcates and affords.

### DAFFODILS

KENNETH MORRIS

*BEAUTY?* *Good lack! what need have we,*  
— They said — *What need hath any man*  
*Of aught so stale? Let be, let be!*  
*A rouged and withered courtesan!*  
— Oh, from our druid vales and hills,  
Tell them they lied, you Daffodils!

Tell them by whom your blooms are lit  
With fires of Godhood year by year;  
What plumed and singing spirits flit  
Earthward, and touch with flamey spear  
Your pale green spears, and star the sod  
With yellow avatars of God!

Tell them that through your lonely hours  
Eternal Beauty wanders by:  
Unknown, indescrable Powers,  
Masters of earth and sea and sky —  
That the dear Gods and Heroes slain  
Live in your loveliness again.

Yea, live! 'Tis only we that die,  
That suffer wars and dearth and shame —  
In our fools' blindness that deny  
The immortal beauty born in Them.  
The citron hues your blossom dons  
Are proof of all the Pantheons.


*International Theosophical Headquarters,  
Point Loma, California*

## THE CREST-WAVE OF EVOLUTION

KENNETH MORRIS

*A Course of Lectures in History, Given to the Graduates' Class  
in the Râja-Yoga College, Point Loma, in the College Year 1918-1919.*

### VII — THE MAURYS OF INDIA

OME talk of Alexander" may be appropriate here; but not much. He was Aristotle's pupil; and apart from or beyond his terrific military genius, had ideas. Genius is sometimes, perhaps more often than we suspect, an ability to concentrate the mind into a kind of impersonality, almost non-existence, so that you have in it a channel for the great forces of nature to play through. We shall find that Mr. Judge's phrase 'the Crest-Wave of Evolution' is no empty one: words were things, with him and in fact, as he says; and it is so here. For this Crest-Wave is a force that actually rolls over the world as a wave over the face of the sea, raising up splendors in one nation after another in order *geographically*, and with no haphazard about it. Its first and largest movement is from East to West; producing (as far as I can see) the great manvantaric periods (fifteen hundred years apiece) in East Asia, West Asia, and Europe; each of these being governed by its own cycles. But it has a secondary movement as well; a smaller motion within the larger one; and this produces the brilliant days (thirteen decades long for the most part) that recur in the manvantaras. Thus: China seems to have been in manvantara from 2350 to 850 B. C.; West Asia, from 1890 to 390; Europe, from 870 B. C. to 630 A. D. So in the time of Alexander West Asia was newly dead, and China waiting to be reborn. The Crest-Wave, in so far as it concerned the European manvantara, had to roll westward from Greece (in its time) to awaken Italy; but in its universal aspect — in its strongest force — it had to roll eastward, that its impulse might touch more important China when her time for awaking should come. It is an impetus, of which sometimes we can see the physical links and lines along which it travels, and sometimes we cannot. The line from Greece to China lies through Persia and India. But Persia was dead, in pralaya; you could expect no splendor, no mark of the Crest-Wave's passing, there. So Alexander, rising by his genius and towering ideas to the plane where these great motions are felt, skips you lightly across dead Persia, knocks upon the doors of India to say that it is dawn and she must be up and doing; and subsides. I doubt he

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carried her any cultural impulse, in the ordinary sense: it is our Euro-American conceit to imagine the Greek was the highest thing in civilization in the world at that time. We may take it that Indian civilization was far higher and better in all essentials; certainly the Greeks who went there presently, and left a record, were impressed with that fact. You shall see; out of their own mouths we will convict them. It is the very burden of Megasthenes' song.

Alexander had certain larger than Greek conceptions, which one must admire in him. Though he overthrew the Persians, he never made the mistake of thinking them an inferior race. On the contrary, he respected them highly; and proposed to make of them and his Greeks and Macedonians one homogeneous people, in which the Persian qualities of aristocracy should supply a need he felt in the Europeans. The Law made use of his intention, partially, and to the furtherance of its own designs. — His method of treating the conquered was (generally) far more Persian or Asiatic than Greek; that is to say, far more humane and decent than barbarous. He took a short cut to his broad ends, and married all his captains to Persian ladies, himself setting the example; whereas most Greeks would have dealt with the captive women very differently. So that it was a kind of enlightenment he set out with, and carried across Persia, through Afghanistan, and into the Punjab,— which, we may note, was but the outskirts of the real India, into which he never penetrated; and it may yet be found that he went by no means so far as is supposed; but let that be. So now, at any rate, enough of him; he has brought us where we are to spend this evening.

For a student of history, there is something mysterious and even — to use a very vile drudge of a word — 'unique' about India. Go else where you will, and so long as you can posit certainly a high civilization, and know anything of its events, you can make some shift to arrange the history. None need boggle really at any Chinese date after about 2350 B. C.; Babylon is fairly settled back to about 4000; and if you cannot depend on assigned Egyptian dates, at least there is a reasonably known sequence of dynasties back through four or five millennia. But come to India, and alas, where are you? All out of it, chronologically speaking; there is nothing doing, as they say. Goodness knows, there is history enough; very likely, the flotsam and jetsam of several hundred thousand years. I have no doubt the Purânas are crowded with history; but how much of what is related is to be taken as plain fact; how much as 'blinds'; how much as symbolism — only the Adepts know. The three elements are mingled beyond the wit of man to unravel them; so that you can hardly tell whether any given thing happened in this or that millennium, Root-Race period, or Round of Worlds, or Day of Brahmâ.

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You are in the wild jungles of fairyland; where there are gorgeous blooms, and idylls, dreamlit, beautiful and fantastical, all in the deep midwood loneliness; and time is not, and the computations of chronology are an insult to the spirit of your surroundings. History, in India, was kept an esoteric science; and esoteric all the ancient records remain now; and I daresay any twice-born Brahmin not Oxfordized knows far more about it than the best Max Müllers of the west, and laughs at them quietly. Until someone will voluntarily lift that veil of esotericism, the speculations of western scholars will go for little. Why it should be kept esoteric, one can only guess; I think if it were known, the cycles and patterns of human history would cease to be so abstruse and hidden from us: we should know too much for our present moral or spiritual status. As usual, our own *savants* are avid to dwarf all dates, and bring everything within the scope of a few thousand years; as for the native authorities, they simply try confusions with us; if you should trust them too literally, or some of them, events such as the Moslem conquest will not take place for a few centuries yet. They do not choose that their ancient history should be known; so all things are in a hopeless muddle.

One thing to remember is this: it is a continent, like Europe; not a country, like France. The population is even more heterogeneous than that of Europe. Only one sovereign, Aurangzeb — at least for many thousands of years — was ever even nominally master of the whole of it. There are two main divisions, widely different: Hindustan or Âryâvarta, north of the Vindhya Mountains and the River Nerbudda; and Dakshinâpatha or the Deccan, the peninsular part to the south. The former is the land of the Aryans; the people of the latter are mainly non-Aryan — a race called the Dravidians whom, apparently, the Aryans conquered in Hindustan, and assimilated; but whom in the Deccan, though they have influenced them largely, and in part molded their religion, they never quite conquered or supplanted. Well; never is a long day; dear knows what may have happened in the long ages of pre-history.

The Aryans came down into India through its one open door — that in the northwest. But when? — Oh, from about 1400 to 1200 B. c., says western scholarship; — which has spent too much ingenuity altogether over discovering the original seat of the Aryans, and their primal civilization. After Sir William Jones and others had introduced Sanskrit to western notice, and its affinity had been discovered to that whole chain of languages which is sometimes called Indo-European, the theory long held that Sanskrit was the parent of all these tongues, and that all their speakers had emigrated at different times from somewhere in Central Asia. But in the scientific orthodoxies fashion reigns and changes as incontinently as in dress. Scholars rose to launch a new name for the

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race: *Indogermanic*; and to prove Middle-Europe the Eden in which it was created. Then others, to dodge that Eden about through every corner of Europe; which at least must have the honor; — it could not be conceded to *inferior* Asia. All the languages of the group were examined and worried for evidence. Men said, 'By the names of trees we shall run it to earth'; and this was the doxy that was ortho- for some time. Light on a tree-name common to all the languages, and find in what territory that tree is indigenous: that will certainly be the place.' As thus; I will work out for you a suggestion given in the Encyclopaedia, that you may see what strictly scientific methods of reasoning may lead to:—

Perhaps the two plant names most universally met with in all Aryan languages, European or Asiatic, are *potato* and *tobacco*. 'From Greenland's icy mountains To Ceylon's sunny isle, Wherever prospect pleases, And only man is vile,' — you shall nearly always hear the vile ones calling the humble tuber of their mid-day meal by some term akin to *potato*, and the subtle weed that companions their meditations, by some word like *tobacco*. *Argal*, the Aryan race used these two words before their separation; and if the two words, the two plants also. You follow the reasoning? — Now then, seek out the land where these plants are indigenous; and if haply it shall be found they both have one original habitat, why, there beyond doubt you shall find the native seat of the primitive Aryans. And, glory be to Science! they do; both come from Virginia. Virginia, then, is the Aryan Garden of Eden.

Ah but, strangely enough, we do find one great branch of the race — the Teutons — unacquainted with the word *potato*. (You may argue that the French are too; but luckily, Science has the seeing eye; Science is not to be cheated by appearances. The French say *pomme de terre*; but this is evidently only a corruption — *potater*, *pomdéter* — twisted at some late period by false analogy into *pomme de terre*, 'apple of the earth.') But the Teuton has *kartoffel*, utterly different; *argal* again, the Teutons must have separated from the parent stem before the Aryans had discovered that the thing was edible and worth naming. They, therefore, were the first to leave Virginia: paddled their own canoes off to far-away Deutschland before ever the mild Hindoo set out for Hindustan, the Greek for Greece, or the Anglo-Saxon for Anglo-Saxony. But even the Teutons have the word *tobacco*. Come now, what a light we have here thrown on the primitive civilization of our forefathers! They knew, it seems, the virtues of the weed or ever they had boiled or fried a single murphy; they smoked first, and only ate long afterwards; and the Germans who led that first expedition out from the fatherland of the race, must have gone with full tobacco-pouches and empty lunch-bags. What a life-like picture rises before our eyes! These first Aryans were a dreamy



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contemplative people: tobacco was the main item in their lives, the very basis of their civilization. — Then presently, after the Teutons had gone, someone must have let his pipe go out for a few minutes — long enough to discover that he was hungry, and that a fair green plant was growing at his door, with a succulent tuber at the root of it which one could EAT. Think of the joy, the wonder, of that momentous discovery! Did he hide it away, lest others should be as happy as himself? were detectives set to watch him, to spy out the cause of a habit of sleek rotundity that was growing upon him at last visibly? We shall never know. Or did he call in his neighbors at once and announce it? Did someone ask: 'What shall we name this God-given thing?' — and did another reply: 'It looks to me like a *potato*; let's call it that!?' That at least must have been how it came by its name. They received the suggestion with acclamations; and all future out-going expeditions took sacks of it with them; and their descendants have continued to call it *potato* to this day. For you must note that being the only food with a name common to all the languages — or almost all — it must be supposed to have been the only food they knew of before their separation. Even the words for *father*, *mother*, *fire*, *water*, and the like, have a greater number of different roots in the Aryan languages than have these blessed two.

To say the truth, a dawning perception of the possibilities of this kind of reasoning chilled the enthusiasm of the Aryan-hunters a good deal; it was the bare bodkin that did quietus make for much philological pother and rout. No; if you are to prove racial superiority or exclusiveness, you had much better avail yourself of the simplicity of a stout bludgeon, than rely upon the subtleties of brain-mind argumentation; for time past is long, and mostly hidden; and lots of things have happened to account for your proofs in ways you would never suspect. The long and short of it is, that after pursuing the primitive Aryans up hill and down dale through all parts of Europe, Science is forced to pronounce her final judgment thus: *We really know nothing about it.*

The ancestors of this Fifth Root-Race emigrated to Central Asia to escape the fate of Atlantis; whither too went several Atlantean peoples,— such as the forefathers of the Chinese,— who were not destined to be destroyed. It is a vast region, and there was room for them all. That emigration may have been as long a process as that of the Europeans in our own time to America; probably it was; or longer. But it happened, at any rate, a million years ago; and in a million years a deal of water will flow under the bridges. You may call English a universal language now; it might conceivably become so absolutely, after a few centuries. But history will go on, and time, and the cyclic changes inherent in natural law. These are not to be dodged by railways, turbines, aeroplanes;

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you cannot evitate their action by inventing printing-presses; - which, I suppose, have been invented and forgotten dozens of times 'since created man.' In a million years from now the world will have contracted and expanded often. We have seen, in our little period called historical, hardly anything but expansion; though there have been contractions too. But contractions there will be, major ones; it is quite safe to foretell that; because action and reaction are equal and opposite: it is a fundamental law. Geography will re-become, what it was in the times we call ancient, an esoteric science; the races will be isolated, and there will be no liners on the seas, and Europe and Asia will be fabulous realms of faerie for our more or less remote descendants. Then what will have become of the once universal English language? — It will have split into a thousand fragment tongues, as unlike as Dutch and Sanskrit; and philology — the great expansion having happened again — will have as much confusion to unravel in the Brito-Yankish, as it has now in the Indo-European. — In a million years? — Bless my soul, in a poor little hundred thousand!

The Aryan languages, since they began to be, have been spreading out and retreating, mixing and changing and interchanging; one imposed on another, hidden under another, and recrudescing through another: through ten or a hundred thousand years, or however long it may be: just as they have been doing in historical times. You find Persian half Arabicized; Armenian come to be almost a dialect of Persian; Latin growing up through English; Greek almost totally submerged under Latin, Slavonic, and Turkish, and now with a tendency to grow back into Greek; Celtic preserving in itself an older than Aryan syntax, and conveying that in its turn to the English spoken by Celts. Language is, to say the truth, a shifting kaleidoscopic thing: a momentary aspect of racial expression. In a thousand years it becomes unintelligible; we are modifying ours every day, upon laws whose nature can be guessed. Yet ultimately all is a symphony and ordered progression, with regular rhythms recurring; it only seems a chaos, and unmusical, because we hear no more than the fragment of a bar.

You all know the teaching of *The Secret Doctrine* about the Root-Races of Humanity, of which this present one, generally called the Aryan, is the fifth; and how each is divided into seven sub-races; each sub-race into seven family-races; and each family-race into innumerable nations and tribes. According to that work, this Fifth Root-Race has existed a million years. The period of a sub-race is said to be about 210,000 years; and that of a family-race, about 30,000. So then, four sub-races would have occupied the first 840,000 years of the Fifth Race's history; and our present fifth sub-race would have been in being during the last 160,000

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years; in which time five family-races would have flourished and passed; and this present sixth family-race would be about ten millenniums old. Now, no single branch of the Aryans: by which term I mean the sixth family-race: I shall confine it to that, and not apply it to the Fifth Root-Race as a whole,—no single race among the Aryans has been universal, or dominant, or prominent even, during the whole of the last ten thousand years. The Teutons (including Anglo-Saxons), who loom so largely now, cut a very small figure in the days when Latin was, in its world, something more universal than English is in ours; and a few centuries before that, you should have heard Celtic, and little else, almost anywhere in Europe. This shows how fleeting a thing is the sovereignty of any language: within the three thousand years we know about, three at least of the Aryan language-groups have been 'universal'; within the last ten millenniums there has been time enough, and to spare, for a 'universality' each of Sanskrit, Persian, Greek, Slavonic, Latin, Teutonic, and Celtic. So evidently none of these is the language of the family-race: we may speak of the Aryan Family-Race; not of the Celtic or Slavonic.

But it does not follow that the whole sub-race is not Aryan too. Mr. Judge says somewhere that Sanskrit will be the universal language again. Supposing that there were some such scheme of evolution here, as in the World-chain? You know the diagram in *The Secret Doctrine*, with the teaching as to the seven rounds. *As above, so below*; when H. P. Blavatsky seems to be giving you a sketch of cosmic evolution, often she is at the same time, if you can read it, telling you about the laws that govern your own and the race's history. I suspect some such arrangement as this: When the sub-race began, 160,000 years ago, Sanskrit was its 'universal' language: spoken by all the Aryans that moved out over Europe and into India. An unaccountable Sanskrit inscription has been found in Asia Minor;\* and there is Lithuania, a little speech-island in northeastern Central Europe, where a nearly Sanskrit language, I believe, survives. Then Sanskrit changed imperceptibly (as American is changing from English) into the parent language of the Persian group, which became the general speech of the sub-race except in India, where Sanskrit survived as a *seed-speech* for future resurrection. Then, perhaps *pari passu* with further westward expansion, Persian changed into the parent of the Slavonic group, itself living on as a seed-speech in Iran; and so on through all the groups: in each case the type-language of a group remaining, to expand again after the passage of ages and when its cycle should return, in or about its corresponding psychic center on the geographical plane. Then this evolution, having

\* *Ancient India*, by E. J. Rapson

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reached its farthest limit, began to retrace its course; I would not attempt to say in what order the language groups come: which is Globe A in the chain, which Globe D, and so on; but merely suggest that a 'family race' may represent one round from Sanskrit to Sanskrit; and the whole Fifth Sub-race, seven such complete rounds.

What came before? What was the Fourth Sub-race? -- Well: I imagine we may have the relic, the *sishta* or seed of it, in the Hamitic peoples and languages: the Libyans, Numidians, Egyptians, Iberians, and Pelasgians of old; the Somalis, Gallas, Copts, Berbers, and Abyssinians of today. We are almost able to discern a time — but have not guessed when it was — when this Iberian race, having perhaps its central seat in Egypt, held all or most lands as far as Ireland to the west, and Japan and New Zealand eastward; we find them surviving, mixed with, but by no means submerged under, Aryan Celts in Spain — which is Iberia; we find their name (I imagine) in that of Iverne, Ierne, Hibernia, or Ireland; we know that they gave the syntax of their language to that of the Celts of the British Isles; and that the Celtic races of today are mainly Iberian in blood — I daresay all Europe is about half Iberian in blood, as a matter of fact; — that the Greeks found them in Greece: I suspect that the main difference between Sparta and Athens lay in the fact that Sparta was pure Aryan, Athens mainly Iberian. — It seems to me then that we can almost get a glimpse of the sub-race preceding our own. Some have been puzzled by a seeming discrepancy between Katherine Tingley's statement that Egypt is older than India, and H. P. Blavatsky's, that Menes, founder of the Egyptian monarchy, went from India to Egypt to found it. But now suppose that something like this happened — would it not solve the problem? — In 158,000 B. C., or at the time this present Aryan Sub-race began, Egypt, one state in the huge Iberian series, was already a seat of civilization as old as the Iberian race. There may have been an Iberian Empire, almost world-wide; which again may have split into many kingdoms; and as the star of the whole race was declining, we may suppose Egypt in some degree of pralaya; or again, that it may have been an outlying and little-considered province *at that time*. In Central Asia the Sanskrit-speaking tribe begins to increase and multiply furiously. They pour down into Iberian Hindustan. They are strong, and the Gods are leading them; the Iberians have grown world-weary with the habit of long empire. The Iberian power goes down before them; the Iberians become a subject people. But there is one Menes among the latter, of the royal house perhaps, who will not endure subjection. He stands out as long as he may; then sails west with his followers for Iberian lands that the Aryans have not disturbed, and are not likely to. In their contests with the invaders of India, they have

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thrown off all world-weariness, and become strong; Prince Menes is hailed in Egypt (as the last of the Ommeyads, driven out from the East by the Abbasids, was hailed in Spain); he wakens Egypt, and founds a new monarchy there. — I am telling the tale of very ancient and unknown conditions in terms of historic conditions we know about and can understand; it is only the skeleton of the story I would stand for. And to put Menes back at 160,000 years ago — what an amusing idea that will seem! — But the truth is we must wage war against this mischievous foreshortening of history. I have no doubt there have been empires going, from time to time, in Egypt, since before Atlantis fell: people have the empire-building instinct, and it is an eminently convenient place for empire-building. I have no doubt there have been dozens of different Meneses — that is, founders of Egyptian monarchies, — with thousands of years between each two. But I think probably the one that came from India to do it, came about the time when the fifth sub-race rose to supplant the fourth as that section of humanity in which evolution was chiefly interested.

— Which last phrase in itself is rank heresy, and smacks of the 'white man's burden,' and all such nonsense as that. We might learn a lesson here. Think: since that time, during how many thousands of years, off and on, has not that old sub-race been the darling of evolution, the seat of the Crest-Wave, and place where all things were doing? All the Setis, the grand Rameseses and Thothmeses came since then; all the historic might and glory of Egypt. You never know rightly when to say that the life of a sub-race is ended; the two-hundred-and-ten-century period cannot, I imagine, include it from birth to death; but can only mark the time between the rise of one, and the rise of another. — But now to India.

We have no knowledge of the time when Sanskrit was spoken: it has always been, in historic or quasi-historic ages, what it is now — a literary language preserved by the high castes. In the days of the Buddha it had long given place to various vernaculars grown out of it: Pâli, and what are called the Prâkrits. — We have lost memory of what I may call the archetypal languages of Europe: the common ancestor of the Celtic group, for instance; or that Italian from which Latin and the lost Oscan and Sabellian and the rest sprang. No matter; they remain in the ideal world, and I doubt not in the course of our cyclic evolution we shall return to them, take them up, and pass through them again. But it seems to me that in the land of Esoteric History, where Manu provided in advance against the main destructiveness of war, the archetypal language of the whole sub-race has been preserved. The Aryans went down into India, and there, at that extreme end of the Aryan world,

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enjoyed some of the advantages of isolation: they were in a backwater, over which the tides of the languages did not flow. By esotericizing their history, I imagine they have really kept it intact, continuous, and within human memory; as we have not done with ours. As if that which is to be preserved forever, must be preserved in secret; and silence were the only durable casket for truth.—

The Greeks, they say, were very gifted liars; but I do not see why we should suppose them lying, when they sang the superiorities of Indian things and people; — *as they did*. The Indians, says Megasthenes, were taller than other men, and of greater distinction and prouder bearing. The air and water of their land were the purest in the world; so you would expect in the people, the finest culture and skill in the arts. Almost always they gathered two harvests in the years; and *famine had never visited India*. — You see, railways, quick communications, and all the appliances of modern science and invention cannot do as much for India in pralaya, as her own native civilization could do for her in manvantara. — Then he goes on to show how that civilization guarded against famine — and many other things; and incidentally to prove it not only much higher than the Greek, but much higher than our own. I said Manu provided in advance against the main destructiveness of war: here was the custom, which may have been dishonored in the breach sometimes, but still *was the custom*.— The whole continent was divided into any number of kingdoms; mutually antagonistic often, but with certain features of homogeneity that made the name *Āryāvarta* more than a geographical expression. I am speaking of the India Megasthenes saw, and as it had been then for dear knows how long. It had made concessions to human weakness, yes; had fallen, as I think, from an ancient unity; it had not succeeded in abolishing war. It was open to any king to make himself a Chakravartin, or world-sovereign, if he disposed of the means for doing so: which means were military. As this was a well-recognised principle, wars were by no means rare. But with them all, what a Utopia it was, compared to Christendom! There was never a draft or conscription. Of the four castes, the Kshatriya or warrior alone did the fighting. While the conches brayed, and the war-cars thundered over Kurukshetra; while the pantheons held their breath, watching Arjun and mightiest Karna at battle — the peasants in the next field went on hoeing their rice; they knew no one was making war on them. They trusted Gandiva, the goodly bow, to send no arrows their way; their caste was inviolable, and sacred to the tilling of the soil. Megasthenes notes it with wonder. War implied no ravaging of the land, no destruction of crops, no battering down of buildings, no harm whatever to non-combatants.

Kshatriya fought Kshatriya. If you were a Brahmin: which is to say,

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a theological student, or a man of letters, a teacher or what not of the kind — you were not even called up for physical examination. If you were a merchant, you went on quietly with your 'business as usual.' A mere patch of garden, or a peddler's tray, saved you from all the horrors of a questionnaire. Kshatriya fought Kshatriya, and no one else; and on the battlefield, and nowhere else. The victor became possessed of the territory of the vanquished; and there was no more fuss or botheration about it.

And the vanquished king was not dispossessed, Saint Helenaed, or beheaded. Simply, he acknowledged his conqueror as his overlord, paid him tribute; perhaps put his own Kshatriya army at his disposal; and went on reigning as before. So Porus met Alexander without the least sense of fear, distrust, or humiliation at his defeat. — "How shall I treat you?" said the Macedonian. Porus was surprised. — "I suppose," said he in effect, "as one king would treat another"; or, "like a gentleman." And Alexander rose to it; in the atmosphere of a civilization higher than anything he knew, he had the grace to conform to usage. Manu imposed his will on him. Porus acknowledged him for overlord, and received accretions of territory. — This explains why all the changes of dynasty and the many conquests and invasions have made so little difference as hardly to be worth recording. They effected no change in the life of the people. Even the British Râj has been, to a great degree, molded to the will of Manu. Each strong native state is ruled by its own Mahârâja, who acknowledges the Kaiser-i-Hind at London for his overlord, and lends him at need his Moslem or Kshatriya army. — All of which proves, I think, the extreme antiquity of the system: which is so firmly engraved in the prototypal world — the astral molds are so strong — that no outside force coming in has been able materially to change it. The Greek invasion goes wholly unnoticed in Indian literature.

Which brings us back to Alexander. If he got as far as to the Indus, he got no farther. There were kingdoms up there in the northwest — perhaps no further east than Afghanistan and Baluchistan — which had formed part of the empire of Darius Hystaspes, and sent contingents to fight under Xerxes in Greece; and these now Alexander claimed as Darius Codomannus's successor. But even in these outlying regions, he found conditions very different from those in Persia: there was no "unquestionable superiority of the European to the Asiatic," nor nothing like. Had he gone further, and into the real India of the Ganges valley, his name, it is likely, would not have come down synonymous with victory: presently we will call Megasthenes to witness again as to the "unquestionable superiority of the Asiatic to the European." But thither the Macedonians refused to follow their king; and I suppose he wept rather over

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their insubordination, than for any overwhelming with a sense of terrene limits. For he knew well that there was plenty more world to conquer, could one conquer it: rich and mighty kingdoms beyond that Thar Desert his soldiers are said to have refused to cross. He knew, because there were many to tell him: exiled princes and malcontents from this realm and that, each with his plan for self-advancement, and for using the Macedonian as a catspaw. Among them one in particular: as masterful a man as Alexander, and a potential world-conqueror himself. He was (probably) a more or less illegitimate scion of the House of Nanda, then reigning in Magadha; which country, now called Behar, had been growing at the expense of its Gangetic neighbors for some centuries. King Śuddhodana, the Buddha's father, had reigned over the Śākya in Nepaul as a tributary under the king of Magadha; — which statement I let pass, well aware that the latest western scholarship has revolutionized the Śākya into a republic — perhaps with soviets, — and King Śuddhodana himself into a mere ward politician.

This Sandrakottos, as the Greeks called him, had many tales to tell of the wealth of his kinsman's kingdom, and of the extreme unpopularity of its ruler: — and therefore of the ease with which Alexander might conquer it and hand it over to him. But two of a trade seldom agree; both he and his host were born to rule empires; and presently he offended susceptibilities, and had to flee the camp. Whereupon he shortly sharked up a list of landless reprobates, Kshatriyas at a loose end, for food and diet; and the enterprise with a stomach in't was, as soon as Alexander's back was turned, to drive out the Macedonian garrisons. This done, he marched eastward as king of the Indus region, conquered Magadha, slew his old enemy the Nanda king with all male members of the family, and reigned in his stead as Chandragupta I, of the house of Maurya. That was in 321. Master then of a highly trained army of about 700,000, he spread his empire over all Hindustan. In 305, Seleucus Nicator, Alexander's successor in Asia, crossed the Indus with an army, and was defeated; and in the treaty which followed, gave up to Chandragupta all claim to the Indian provinces, together with the hand of his daughter in marriage; — and received by way of compensation 500 elephants that might come in useful in his wars elsewhere. Also he sent Megasthenes to be his ambassador at Pâtaliputra, Chandragupta's capital; and Megasthenes wrote; and in a few quotations from his lost book that remain, chiefly in Arrian, — we get a kind of window wherethrough to look into India: the first, and perhaps the only one until Chinese travelers went west discovering.

Here let me flash a green lantern. If at some future time it should be shown that the Chandragupta Maurya of the Sanskrit books was not the



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same person as the Sandacottos of Megasthenes; nor his son Bindusâra Amitraghâta, the Amitrochidas of the Greeks; nor *his* son and successor, Aśoka, the Devânâmpiya Piadasî whose rock-cut inscriptions remain scattered over India; nor the Am̐tiyako Yonarâja — the “Ionian King Antiochus” apparently, — Antiochus Theos, Seleucus Nicator’s grandson: as is supposed; nor yet the other four kings mentioned in the same inscription in a Sanskrit disguise as contemporaries, Ptolemy Philadelphos of Egypt (285-247); Magas of Cyrene (285-258); Antigonus Gonatas of Macedon (277-239), and Alexander of Epirus, who began to reign in 272; — if all these identifications should fall to the ground, let no one be surprised. There are passages in the writings of H. P. Blavatsky that seem to suggest there is nothing in them; and yet, after studying those passages, I do not find that she says so positively: her attitude seems rather one of withholding information for the time being; she supplies none of a contrary sort. The time may not have been ripe then for unveiling so much of Indian history; nor indeed, in those days, had the pictures of these kings, and particularly of Aśoka, so clearly emerged: inscriptions have been deciphered since, which have gone to fill out the outlines; and the story, as it has been pieced together now, has an air of verisimilitude, and hangs together. Without the Greek identifications, and the consequent possibility of assigning dates to Chandragupta and his son, we should know indeed that there was a great Maurya Empire, which lasted a matter of thirteen decades and a few odd years; but we should hardly know when to place it. Accepting the Greek identifications, and placing the Mauryas where we do in time — you shall see how beautifully the epoch fits into the universal cycles, and confirms the teaching as to Cyclic Law. So, provisionally, I shall accept them, and tell the tale.

First a few more items from Megasthenes as to India under Chandragupta. There was no slavery, he notes; all Indians were free, and not even were there aliens enslaved. Crime of any kind was rare; the people were thoroughly law-abiding. Thievery was so little known, that doors went unlocked at all times; there was no usury, and a general absence of litigation. They told the truth: as a Greek, he could not help noticing that. The men were exceptionally brave; the women, chaste and virtuous. But “in contrast to the general simplicity of their style, they loved finery and ornaments. Their robes were worked in gold, adorned with precious stones, and they wore flowered garments of the finest muslin. Attendants walking behind held umbrellas over them. . . .”

The system of government was very highly and minutely evolved. “Of the great officers of state, some have charge of the markets, others of the city, others of the soldiers; others superintend the canals, and

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measure the land, or collect the taxes; some construct roads and set up pillars to show the by-roads and distances from place to place. Those who have charge of the city are divided into six boards of five members apiece: The first looks after industrial art. The second attends to the entertainment of strangers, taking care of them, sound or sick, and in the event of their death, burying them and sending their property to their relatives." The third board registered births and deaths; the fourth, fifth and sixth had supervision of things commercial. Military affairs were as closely organized: there were Boards of Infantry, Cavalry, War Chariots, Elephants, Navy, and Bullock Transport. And behind all these stood Chandragupta himself, the superman, ruthless and terrifically efficient; and Chânakya, his Macchiavellian minister: a combination to hurry the world into greatness. And so indeed they did.

Under Aśoka, Chandragupta's grandson, the age culminated. H. P. Blavatsky says positively that he was born into Buddhism; this is not the general view; but one finds nothing in his edicts, really, to contradict it. His father Bindusâra, of whom we know nothing, may have been a Buddhist. But it would appear that Aśoka in his youth was the most capable, and also the most violent and passionate of Bindusâra's sons. During his father's lifetime, he held one of the great vice-royalties into which the empire was divided; he succeeded to the throne in 271. His domains at that time included all Âryâvarta, with Baluchistan, and as much of Afghanistan as lies south of the Hindoo Koosh; and how much of the Deccan it is difficult to determine. Nine years later he extended this realm still further, by the conquest of the Kalingas, whose country lay along the coast northward from Madras. At the end of that war he was master of all India north of a line drawn from Pondicherry to Cannanore in the south; while the tip of the Deccan and Ceylon lay at least within his sphere of influence.

He was easily the strongest monarch of his day. In China — between which country and India there was no communication: they had not discovered each other, or they had lost sight of each other for ages — an old order was breaking to pieces, and all was weakness and decay. In the West, Greek civilization was in decadence, with the successors of Alexander engaged in profitless squabbles. Rome, a power only in Italy, was about to begin her long struggle with Carthage; overseas nobody minded her. The Crest-Wave was in India, the strongest power and most vigorous civilization, so far as we can tell, in the world, and at the head of India stood this Chakravartin, victorious Aśoka, flushed with conquest, and a whole world tempting him out to conquer.—

He never went to war again. For twenty-nine years after that conquest of the Kalingas, until his death in 233, he reigned in unbroken peace.

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He left his heart to posterity in many edicts and inscriptions cut on rocks and pillars; thirty-five of these remain, or have so far been discovered and read. In 257, or five years after the Kalinga War, he published this:

“Devânâmpiya Piadasî” —

It means literally ‘the Beloved of the Gods, the Beautiful of Countenance’; but it is really a title equivalent to ‘His Gracious Majesty,’ and was borne by all the Maurya kings; —

“Devânâmpiya Piadasî feels remorse on account of the conquest of the Kalingas: because, during the subjugation of a previously unconquered country, slaughter, death, and taking away captives of the people necessarily occur; whereat His Majesty feels profound sorrow and regret. . . .”

It would be in keeping with the Southern Buddhist tradition as to the ungovernable violence of Aśoka’s youth, that he should have introduced into war horrors quite contrary to Manu and Indian custom; but here I must say that H. P. Blavatsky, though she does not particularize, says that there were really two Aśokas, two ‘Devânâmpiya Piadasîs,’ the first of whom was Chandragupta himself, from whose life the tradition of the youthful violence may have been drawn; and there remains the possibility that this Kalinga War was waged by Chandragupta, not Aśoka; and that it was he who made this edict, felt the remorse, and became a Buddhist. However, to continue (tentatively): —

“The loss of even the hundredth or the thousandth part of the persons who were then slain, carried away captive, or done to death in Kalinga would now be a matter of deep regret to His Majesty. Although a man should do him an injury, Devânâmpiya Piadasî holds that it must patiently be borne, so far as it possibly can be borne. . . . For His Majesty desires for all animate beings security, control over the passions, peace of mind, and joyousness. And this is the chief of conquests, in His Majesty’s opinion: the Conquest of Duty.”

Some time later he took the vows of a Buddhist monk, ‘entered the Path’; and, as he says, ‘exerted himself strenuously.’

He has been called the ‘Constantine of Buddhism’; there is much talk among the western learned, about his support of that movement having contributed to its decay. They draw analogy from Constantine; even hint that Aśoka embraced Buddhism, as the latter did Christianity, from political motives. But the analogy is thoroughly false. Constantine was a bad man, a very far-gone case; and there was little in the faith he adopted, or favored, as it had come to be at that time, to make him better; — even if he had really believed in it. And it was a defined religious-political body, highly antagonistic to the old state religion of Rome, that he linked his fortunes with. But no sovereign so mighty in compassion is recorded in history as having reigned, as this Aśoka. He was the most unsectarian of men. Buddhism, as it came to him, and as he

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left it, was not a sect, but a living spiritual movement. For what is a sect? — Something *cut off* — from the rest of humanity, and the sources of inner life. But for Aśoka, as for the modern Theosophical Movement, there was no religion higher than — *Dharma* — which word may be translated, ‘the (higher) Law,’ or ‘truth,’ or ‘duty.’ He never ceased to protect the holy men of Brahminism. Edict after edict exhorts his people to honor them. He preached the Good Law; he could not insist too often that different men would have different conceptions as to this *Dharma*. Each, then, must follow his own conception, and utterly respect his neighbors’. The Good Law, the Doctrine of the Buddhas, was universal; because the objective of all religions was the conquest of the passions and of self. All religions must manifest on this plane as right action and life; and that was the evangel he proclaimed to the world. There was no such sharp antagonism of sects and creeds.

There is speculation as to how he managed, being a world-sovereign — and a highly efficient one — to carry out the vows of a Buddhist monk. As if the begging bowl would have been anything of consequence to such an one! It is a matter of the status of the soul; not of outward paraphernalia. He was a practical man; intensely so; and he showed that a Chakravartin could tread the Path of the Buddhas as well as a wandering monk. One can imagine no Tolstoyan playing at peasant in him. His business in life was momentous. “I am never satisfied with my exertions and my dispatch of business,” he says.

“Work I must for the public benefit,— and the root of the matter is in exertion and dispatch of business, than which nothing is more efficacious for the public welfare. And for what end do I toil? For no other end than that I may discharge my debt to animate beings.”

And again:

“Devânâmpiya Piadasî desires that in all places men of all religions may abide, for they all desire purity of mind and mastery over the senses.”

Well; for nine and twenty years he held that vast empire warless; even though it included within its boundaries many restless and savage tribes. Certainly only the greatest, strongest, and wisest of rulers could do that; it has not been done since (though Akbar came near it). We know nothing as to how literature may have been enriched; some think that the great epics may have come from this time. If so, it would only have been recensions of them, I imagine. But in art and architecture his reign was everything. He built splendid cities, and strewed the land with wonderful buildings and monoliths. Patna, the capital, in Megasthenes’ time nine miles long by one and a half wide, and built of wood, he rebuilt in stone with walls intricately sculptured. Education was very wide-spread or universal. His edicts are sermons preached to the masses:

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simple ethical teachings touching on all points necessary to right living. He had them carved on rock, and set them up by the roadsides and in all much-frequented places, where the masses could read them; and this proves that the masses could read. They are all vibrant with his tender care, not alone for his human subjects, but for all sentient beings. "Work I must . . . that I may discharge my debt to all things animate." And how he did work! — without one private moment in the day or night, as his decrees show, in which he should be undisturbed by the calls of those who needed help. He specifies; he particularizes; there was no moment to be considered private, or his personal own.

And even then he was not content. There were foreign lands; and those, too, were entitled to his care. I said that the southern tip of India, with Ceylon, were within his sphere of influence: his sphere of influence was much wider than that, however. Saying that a king's sphere of influence is wherever he can get his will done, Aśoka's extended westward over the whole Greek world. Here was a king whose will was benevolence; who sought no rights but the right to do good; whose politics were the service of mankind: — it is a sign of the Brotherhood of Man, that his writ ran, as you may say — the writ of his great compassion,— to the Mediterranean shore: —

"Everywhere in the dominions of Devânâmpiya Piadasi, and likewise in the neighboring realms, such as those of the Chola, Pandya, Satiyaputra and Keralaputra, in Ceylon, in the dominions of the Greek king Antiochus, and in those of the other kings subordinate to that Antiochus — everywhere, on behalf of His Majesty, have two kinds of hospitals been founded: hospitals for men, and hospitals for beasts. Healing herbs, medicinal for man and medicinal for beasts, wherever they were lacking, have been imported and planted. On the roads, trees have been planted, and wells have been dug for the use of men and beasts."

— And everywhere, in all those foreign realms, he had his missionaries preaching the Good Law. And some of these came to Palestine, and founded there for him an order at Nazareth called the Essenes; in which, some century or two later, a man rose to teach the Good Law — by name, Jesus of Nazareth. — Now consider the prestige, the moral influence, of a king who might keep his agents, unmolested, carrying out his will, right across Asia, in Syria, Greece, Macedonia, and Egypt: the king of a great, free, and mighty people, who, if he had cared to, might have marched out world-conquering; but who preferred that his conquests should be the conquests of duty. Devânâmpiya Piadasi: the Gracious of Mien, the Beloved of the Gods: an Adept King like them of old time, strayed somehow into the scope and vision of history.

## HARMONY AND ANTIPATHY

### STUDENT

“A student of Wisdom must kill out all feelings of dislike and antipathy to others.



THESE words are the words of H. P. Blavatsky, and the sentiment is that of the eternal Wisdom-Religion. Many Teachers have proclaimed it, yet no one can be called a plagiarist for repeating a truth which is the common property of the world and of all time. These words proclaim that this eternal truth is also a cardinal principle of Theosophy as taught by H. P. Blavatsky.

It seems unnecessary to say that a student of Wisdom must kill out his folly. We have merely to add that the feelings of dislike to others are a species of folly, in order to complete the argument.

To those who ask for instructions in practical Occultism, here is one answer ready. The trouble is that some people will probably consider the advice a little *too* practical. They would prefer something easier, more attractive, less exacting. This is the usual mistake made by students in search of knowledge. They ask for instructions, receive them, and then refuse to follow them. Why do they do this? Because they are not whole-hearted in their request. Intellectual curiosity desires the knowledge; ambition or pride may crave it; but there is a something in the inquirer's make-up which does *not* desire the knowledge, and which does not propose that he shall have it. It is this something that raises the objections and resents the advice. Did not Jesus Christ constantly meet with such cases?

To attain Wisdom we must cultivate sympathy. The attainment of Wisdom means an enlarging of our life, a getting beyond the narrow confines of personality. But hatred and antipathy are the deadly foes of sympathy. There is nothing which accentuates the feeling of personal separateness so much as antipathy; and the feeling of personal separateness is what we are striving to supersede.

Is it large natures or small that most harbor feelings of antipathy? The question needs no answer; it is evident that by indulging such feelings we inflict an injury upon ourselves by emphasizing the smallness and meanness of our character.

The attainment of Wisdom is inseparable from practice in conduct. A student who is all shut up in himself will have no opportunity for such practice. If anyone thinks he lacks opportunity, let him not despond; for, if his desire for knowledge is sincere, it will bring him opportunity.

## HARMONY AND DISCORD

Then he will be able to test himself, and he may accept the challenge or refuse it.

When a feeling of antipathy arises, it is time for the student to ask himself what is the matter with himself; for there surely the fault lies; there at any rate lies the remedy. An inharmonious relationship between ourself and another can be easiest adjusted from our end of the line.

But this does not mean that we should tolerate the weaknesses of others. That would not be the road to Wisdom, either for them or for us. But there are ways of discouraging these weaknesses without feeling anger or personal spite.

“That light which burns inside thee, dost thou feel it different in anywise from the light that shines in thy Brother-men?”

Most of us find it easier to see the faults in other people than to see the light in them. Why is this? We have a keener scent for the faults perhaps. Perhaps we are more willing to find faults than virtues.

But it is not our present purpose to preach a sermon, such as might be heard in any pulpit where Christian ideals of holiness are inculcated; or such as might be read in Marcus Aurelius, where the Stoic philosophy is expounded and exemplified; or such as might be found among the items of practical wisdom wherewith such a mind as Franklin's has enriched the world. Leaving the reader to his own resources in that respect, we must put our special point of view. The cultivation of sympathy as opposed to antipathy is an essential to progress in the path of liberation and enlightenment. Not that a man shall strive for his own individual perfection, but that he shall fulfil his duties as a member of the human family and recognise his privileges as the inheritor, in common with mankind, of a divine heirloom.

I have not to try and force myself into an attitude of forbearance and toleration that shall be merely superficial and hence hypocritical. I have to meditate until I can *see* the folly of antipathy, so that the feeling may cease naturally.

This means that I must realize the truth of the Theosophical teachings as to the constitution of man. The personal human ego is not the real Self of man; and, as long as we remain under the delusion that it is, we cannot attain true Wisdom. But it is one thing to accept this teaching intellectually, and quite another to realize it. Nevertheless, this has to be done by all men sooner or later, and the intellectual acceptance of the idea is a first step.

All earnest and thoughtful natures reach the point where life seems a useless and hopeless enigma; they lose their hopes and consolations. And this is the point where so many people give up in despair and resign

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themselves to what they consider inevitable. But yet it is just this point that is the starting-point for a new progress, if only we had courage and faith enough to resist despair and push on. It is at this point that we have an opportunity to strike a new and richer chord in our nature, ridding ourselves of much that is personal and narrow, and coming to a fuller realization of the oneness of the spiritual essence in all living beings.

Personal discord is of course the great root of evil in all forms of society, from the family up to nations; it is the great problem of government. To gather together a harmonious body of people is always the problem for anyone who undertakes to teach and help. Unity is an essential for all progress in the right direction; only to a united body of students can the truth be imparted, because separate minds are unable to contain it. This union is not necessarily external and physical; it may be a union of hearts; so that physical isolation need not debar an earnest truth-seeker. But he must always bear in mind that any personal animosity or friction implies a fault in his own nature; and until this is overcome, his progress will be hindered.

It is matter of common experience that, as we grow and expand in our own character, we take more charitable and generous views of other people; and this familiar fact illustrates the truth of what has been said. For it means that the Soul-light from within is beginning to illumine the mind and dispel the mists of personality and ignorance.

Inward harmony, therefore, is the first thing to be aimed at; for wisdom can only be reflected in the calm mirror of an ordered mind.




“It may be doubted whether the strangeness and improbability of this hypothesis [pre-existence] among ourselves arise after all from grounds on which our philosophy has reason to congratulate itself. It may be questioned whether, if we examine ourselves candidly, we shall not discover that the feeling of extravagance with which it affects us has its secret source in materialistic or semi-materialistic prejudices.”

— PROFESSOR WILLIAM ARCHER BUTLER'S *Lectures on Platonic Philosophy*



## PREVENTION

R. MACIELL

HERE is a word of infinite virtue in education and also in government — for government and education are both concerned with ordering the forces of life in accordance with the ‘fitness of things.’ That word is the subject of this paper, Prevention.

The old saying that “Prevention is better than cure,” is one that usually commands a certain amount of approbation but that excites very little enthusiasm; and which also arouses a certain amount of unexpressed opposition, due to alarm.

The alarm is instinctual. It is caused by an intuitive recognition of the presence of a power capable of assuming control over the liberty of the individual in the gratification of his wishes.

These wishes include all sorts of personal desires, ambitions, and appetites; the indulgence of which is politely called the ‘rights of man,’ or some such euphemism. A human being of average intelligence knows that all human woes spring from the uncontrolled indulgence of such desires, appetites, and ambitions. And, knowing this, the individual fears that, sooner or later, other people will want to protect themselves from the evil consequences of his indulgence or of the unrestricted exercise of his rights.

So that while all intelligent people admit that prevention is better than cure, they also in silence agree that prevention should be used on other people and cure be provided for themselves.

But, as no one can be dishonest in his own eyes, so this perversion of moral law has to be camouflaged by the theory that, while other people’s troubles may be due to their transgressions, the misfortunes that afflict themselves are caused by social conditions, injustice, tyranny, etc., or perhaps by heredity. And, as the evils of the moment are those that require immediate attention, there is no need for prevention until the desired cure is effected. So, as practical philanthropists or legislators, they can honestly confine their attention to palliation or remedy of the effects, without attempting to prevent or correct the causes of the evils that all deplore.

But common sense has no pity for such quibbling, and it forces us to realize that the evils in life will continue as long as the causes remain uncontrolled. And if these causes are inherent in all individuals, they

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must be controlled by those in whom they arise. So that common sense will tell us that prevention begins at home, for it consists in self-control first, and self-governance ultimately.

Many idealists have seen a vision of a world that was entirely self-governed and have read the picture in terms of their own desires, and called it 'Freedom.' Then, being entirely ignorant of self-control, they have interpreted this picture of freedom as a state of absolute license, or the free gratification of all desires—a stupidity that would be inconceivable, if it were not so amazingly general. Some of these enthusiasts are intelligent enough to see that self-control in itself is no ultimate remedy; but, when they refuse to take that first step on the path of progress and emancipation from the ills of life, they make the next step doubly difficult if not wholly impossible. For self-control is but the first step in self-knowledge, and self-knowledge is the key to all knowledge and all power; for it leads to the identification of the will of the individual with the will of the Universe; and that state is one of harmony and understanding, that ends the sense of wrong and leads to true Liberty.

There can be little doubt that self-control is the first word in education, for education consists in DRAWING OUT the inner possibilities; and this work must be accomplished by the student. The teacher can help, can show the way, can set the example, can explain the method, can establish favorable conditions, can create an atmosphere; but the actual work must be done by the student himself. The teacher can encourage the student to believe in his own possibilities, can inspire him with self-confidence and help him to keep his mind fixed on the goal. But the student must become his own master and must assert his authority over his lower nature from the very start, or no true progress will be made.

That this view of education is not more generally accepted is perhaps the reason for the failure of the modern school systems to establish the moral character of the student on a sure basis. Boards of education have not shown themselves always capable of choosing teachers qualified to draw out the higher side of their students, or able to give the scholars any rational explanation of the problems that are met by every youth, and which must be dealt with understandingly if the pupil is to arrive at anything like self-mastery.

That education in general is not accomplishing this result at present, is proved by the increase of crime, of disease, and of insanity. Were these becoming more rare, we might safely argue that preventive work was being accomplished in our public schools and colleges. But on the contrary we find the reports of charitable organizations showing an enormous increase in donations to institutions wholly devoted to moderating evils that are not prevented and to curing diseases that should not

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have arisen; while the same institutions base their appeals for increased support upon the fact that the evils themselves are constantly increasing. Prevention is needed.

But Prevention itself is also misunderstood by some of those who are most anxious for its establishment. This misunderstanding is of course due to a false philosophy of life, and to the persistence of an old idea that force is an efficient substitute for morality, and that a well-organized police force is a proof of an enlightened civilization. A police force can only deal with evils when they have produced results, and so it is never really preventive. Prevention is the elimination of a cause of evil, or its conversion into a beneficent force. This must be done in the individual before it has produced results: and this is the work of education.

So we come back to the rule that civilization begins at home, and prevention must be practised by each individual in himself. This means self-mastery; the first step towards which is self-control — a practice that is not popular, because the nature of self is not generally understood. To remove this objection, and to show how desirable is such an achievement, right education is necessary; and this education must begin early, and must be conducted by teachers who themselves have mastered this great science in some appreciable degree, and who themselves have learned that it is a path of joy.

Perhaps the most serious obstacle to the general acceptance of this ideal is to be found in the fear that it will entail a sacrifice of things desirable, a renunciation of happiness: which is an altogether mistaken view, for that which is to be renounced is that which is most undesirable and the most potent cause of unhappiness. This delusion is the root of human woe.

If this is the path of joy, we may be asked why the old books should speak of it as a path of woe. The answer may be found in the opening passage of *The Voice of the Silence*, by H. P. Blavatsky, which runs thus:

“These instructions are for those ignorant of the dangers of the lower Iddhi,” and in the notes we are told that Iddhis or Siddhis are psychic faculties or abnormal powers in man, “one group of which embraces the lower, coarse, psychic, and mental energies; the other exacts the highest training of spiritual powers.”

Thus we see that the object of these teachings is to warn the rash investigator, who would seek pleasure or excitement by forcing his way into the inner world, for which he is unqualified by lack of discipline, and in which his weaknesses would lay him open to great dangers.

So the path of renunciation is described as seen from the standpoint

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of such a one. And it is certain that so long as the things he clings to as sources of enjoyment still can deceive him, so long must the path of pure joy be to him a path of renunciation and of woe, for he has identified himself with his lower nature. When the disciple has realized that these delusive delights are the real causes of his misery, then he will rejoice to be free from his old slavery, and will look forward to liberation from his old joys as to an awakening to happiness.

An arctic explorer engaging a crew and company for a long expedition will not minimize the hardships of the voyage, nor will he accept as a companion one who is not fully prepared to find joy in the attempt and in the endurance of the greatest hardship. But to those who know all that such a journey implies, there is no question of woe or sacrifice. There is but joy and hope, and dreams of great accomplishment. The dangers are known and recognised, and carefully prepared for in advance; and those who have wasted their energies and ruined their health by past indulgences are not accepted, for the whole attempt might be a failure if the whole party were not qualified to meet the inevitable difficulties of the task.

Therefore the teachers sometimes warn disciples against hasty undertaking of great enterprises, and recommend them to follow rather the lower path of preparation. The entrance to the mysteries of old was guarded by long preparation. The disciple was told that 'discipline precedes instruction.'

The modern enthusiast too often thinks that he can dispense with discipline, and can ignore instruction, while going straight to the goal. There are times in life when a great goal appears quite close; and the enthusiast leaps forward to attain it, only to find that a chasm intervenes between the ground he stands on and the vision that allures him. Such long-sighted visionaries are dangerous leaders, for they bring their followers to inevitable disaster and shake the faith of men in the reality of the goal that is within the reach of all who follow the path of wisdom wisely.

True Teachers are more anxious to show their disciples the next step and to help them to reach it, than to dazzle them with visions of the goal that is as yet far away. Each step safely taken brings the goal nearer, but a plunge into the abyss means a fall back to depths from which the people are but now emerging.

So the most brilliant prospect may lead to retrogression, and the slow path of preparation prove the royal road to progress. This is so obvious that we ignore it, as a truism that is negligible because unavoidable. But surely this present age is a time when the world has need of common

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sense in order to test those theories of life that are the substitutes for knowledge, which the blind world has latterly accepted as the laws of life. The world must recognise that world-events are not the work of single individuals, however active they may have been in helping on disasters. It must be realized that great results flow from adequate causes, and that those causes were seeds sown by many hands in many lands and in many ages, and that the world that reaps the harvest is the same world of men that sowed the seed. Furthermore, it must be realized that the plants that sprang from that seed have been fostered by those whose share in the responsibility for the ultimate harvest may not be so easily traced; and that the quality of the crop might have been altered at any time in the past, just as the harvests of the future may be altered now, even though the seed is sown.

The evils that have torn the world so recently were of long growth and of ancient origin, but they might have been prevented. That is the point. No disaster can be called inevitable till it happens: for even when it is too late to avert the disaster, it is never too late to transmute into beneficent forces the energies let loose. New causes may be set going at any moment, and it lies with men to do it. We are the makers of the world's destiny. We can prevent the evils that we have perhaps accepted in the past as irredeemably ordained by destiny or Nature's law. We are the agents of the law and its administrators. And, though the knowledge of these laws has been forgotten by the world at large, the ancient science is not lost; and man may at any time reclaim his heritage, and know that he is a ray from the Divinity, himself divine in essence, and powerful to make or mar the happiness of his kind.

That which is needed is right education. The secret knowledge is within, and may be drawn out by education, but it cannot be attained by book-learning alone. It is a growth, an evolution of the inner man, coincident with the growth and training of the outer physical body, which must be purified and strengthened by right discipline in order that the inner wisdom, when attained, may be expressed correctly and intelligibly in right conduct as well as in right words. So right education is the most urgent need of humanity today. Even now, when the bare problem of existence seems to obscure all other considerations, it is most urgent that education be placed before all other considerations in the state, as affecting every individual today and the whole course of evolution in the future. But it must be right education, which takes note of the whole complex nature of man, and is not limited to a cultivation of the memory and brain-mind. All the faculties must be united and controlled by the higher will, according to the simple laws of life, the chief of which is Brotherhood — chief, because it is the expression

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of man's spiritual unity with the Soul of the Universe, and because it is the law of life that alone can be called Preventive. The happiness of man depends on Universal Brotherhood; the responsibility of men springs from the same great fact. The apparent simplicity of this law blinds men to its importance, while they go hunting remedies for the woes of life in palliative measures that leave the cause untouched.

Probably there is but one school actually and intelligently founded on this principle, and successfully putting this great law into practical application; and that school is the Râja-Yoga College and Academy at Point Loma, founded and directed by Katherine Tingley. In the nineteen years of its existence it has proved the possibility of establishing preventive education, which is also curative.

No one who knows the power of heredity will hope to prevent the whole results of past causes, nor completely to eradicate hereditary tendencies. But the prevention of future results by the elimination of present causes is shown to be effective in the highest degree, and curative results are accomplished that seem marvelous to those who have become pessimistic from experience of ordinary efforts in that direction.

It is true that many people are beginning to see their only hope for the future in the establishment of such a system of education, but they are often daunted by the difficulty of finding teachers qualified to obtain the desired results; that is to say, teachers who can stand as examples of the principles they profess to inculcate. This difficulty is due to the same law of Nature that makes all the 'get-rich-quick' schemes so disastrous to the society in which they are adopted.

There is a wise old saying that 'the longest way round may prove the shortest way home.' And in reform this rule seems to be an absolute law; as absolute as the axiom that 'no one can give what he has not got.' Teachers to whom the principles of 'Râja-Yoga,' as practised in this school under Katherine Tingley's direction, are but theories, will get but theoretical results; and all attempts to establish a system of true education on any 'get-results-quick' system will get precisely the results that are now being obtained from schools equipped with everything that money can buy and lacking only the one thing necessary to success.

And yet there is no need to abandon hope because the goal is far away. The first step in the right direction is the first thing necessary. This step consists in recognising the overwhelming importance of right education, and the serious responsibility that devolves upon all who have the appointment, selection, or supervision of teachers in their hands. And the fitting provision for their support must not be neglected. These points concern the public, and the public means you and me and the rest.

## THE PRICE OF IMMUNITY

When the first step is taken the next will become more apparent. And this first step does not require long training or preparation. It requires the use of common sense and strong will to bring about a better condition in the schools and in the teaching body.

Some of the evils of the present system are so apparent that an improvement could be effected immediately if the public were alive to the urgent need of action in the matter. But this action must be generous and comprehensive, free from sectarianism or parochialism; it must be inspired by a conviction that humanity has rights and responsibilities, among which the right to a good education is first. This right implies responsibility. Rights and responsibilities are inseparable. The next generation will reap a bitter harvest of results from the causes that this generation has let loose; and it is the duty of those who recognise this fact to urge the necessity for preventive action now, that may modify the terrible evils that will otherwise overwhelm the human race. Preventive action means right education. Schools like the Râja-Yoga School of Katherine Tingley are preventive, and will make prisons and lunatic asylums and the like unnecessary. 'Prevention is better than Cure.'

## THE PRICE OF IMMUNITY

LYDIA ROSS, M. D.



CURRENT topic in medical literature is epidemic pneumonia in camps and cantonments. In an article on the subject, in *The Medical Record* of May 10, 1919, Dr. W. G. MacCallum, of Baltimore, says that everyone has realized that the disease produced an extraordinary depression or lowering of the ordinary powers of resistance. Because of this, he adds, the patients were intensely predisposed to the invasion of any bacteria that happened to be in their mouths or throats. The frequent presence of disease germs in the mouths of healthy persons is evidence that the bacteria do not flourish dangerously except in favorable soil.

This lack of ordinary resistance is a significant point in the severe epidemic, for which physicians openly say they cannot account. The cases are reported with a detailed wealth of bacterial knowledge; but physicians seem powerless to prevent the germs from rapidly overwhelming the non-resisting victims. For some unexplained reason, the vitality is notably below par. These conditions are the more noteworthy in

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military camps, where the picked, able-bodied men of the country, with hygienic conditions, and under medical supervision, theoretically present ideal power to throw off invading organisms. What influence has rendered their bodies a quality of abnormal soil, which favors the rapid multiplication of disease germs?

Instead of saying the *disease produced* the "extraordinary depression," the question is, what influence has subtly depleted the vital forces, before the ever-present germs found the case a favorable camping ground for growth? Certainly the routine preventive inoculations for typhoid, etc., usually produce so decided a reaction, that the system is evidently aroused to a distinct outgo of energy. Even the sturdy soldier is often sick after the treatment. Moreover, there is no means of analysing what is taking place, or what will result, when the system is lashed into an artificial expenditure of vital ammunition, to defeat a possible future attack from, say, typhoid quarters. Even a civilian layman can see that, if the normal reserve stores of fighting blood that can overcome disease, are depleted by this outgo against an enemy not yet within range, the supply is too exhausted to withstand a *moderate* attack from another quarter. Thus the inoculated soldier, though outwardly as invincible as ever to disease, is inwardly crippled and goes down before the attack of organisms which, normally, he is able to resist. The *principle* underlying inoculation treatment is abnormal, and the end results must be of like nature. That inoculation is not a certain preventive, the typhoid statistics in the Gallipoli campaign can attest. But, even granting a kind of abnormal power to serums, which are the attenuated potencies of disease, immunity is secured only by a forced draft upon the patient's reserve vitality.

Science is recognising that "the more matter is subdivided the greater is its radio-activity." Therefore the essence of a disease, diluted in some animal's blood, acquires a morbid power, which cannot be analysed or measured by the ordinary standards of handling matter. Inoculation treatment, in dealing with unseen realms of causes and effects, is, in principle, handling medical dynamite in the dark.


The profession, profoundly psychologized by the serum idea, regard any question of it as heresy. But the unquestioned failure to understand or even to handle empirically the serious post-war epidemics, indicates the need of a revised view of pathology and of treatment.



## ASTRONOMICAL NOTES

C. J. RYAN

### PART V

 HE recently proved fact that the Sun is a magnetic body with magnetic poles near the poles of rotation, similarly to the Earth, is of great interest in view of the future possibilities of discovery in connexion with the magnetism of other heavenly bodies. It is already suspected that many of the planets are enveloped with magnetic fields of far greater strength than that of the Earth, and it is seriously being asked: Is magnetism responsible for conditions in the universe of stars and planets to a much greater degree than has been suspected? In other words, is magnetism the same thing as gravitation, and have we to reckon with repulsive forces in the field of gravity of equal strength with attractive ones? H. P. Blavatsky says in *The Secret Doctrine*:

“ . . . on the question of gravity. How can Science presume to know anything certain of it? How can it maintain its position and its hypotheses against those of the Occultists, who see in gravity only sympathy and antipathy, or attraction and repulsion, caused by physical polarity on the terrestrial plane, and by spiritual causes outside its influence?”

The recent experiments of Professor F. E. Nipher on this subject have aroused great interest, and the results of further researches now in progress are eagerly awaited; for, if his conclusions are verified as completely as he expects, a most revolutionary discovery will have been made, astonishing to the world of science, though not altogether surprising to the student of Theosophy, who has been expecting scientific corroboration of the teachings of H. P. Blavatsky on the subject of polarity in gravitation to be soon forthcoming.

Professor Nipher announced, in *Science* for Sept. 21, 1917, that his researches, so far as they extend — and there appears no reason to doubt their validity — demonstrate that it is possible through the influence of electricity not only to diminish the attraction of gravitation to zero, but to transform its attractive force to a *repulsive* one of twice the normal amount. He says, significantly: “If electricity can alter the gravitational attraction of the bodies used in my experiments, the same force can alter the Earth’s attraction,” and that, “if the negative electricity could be drawn from the Earth, gravitational attraction would cease and the coherence of the Earth’s surface would be disastrously affected.”

While the nature of electricity and magnetism is a tremendous mystery, many have believed that gravitation would ultimately turn out to be nothing but a form of electrical energy. We know positively that light

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and electricity are expressions of the same primal energy, and it would seem as if some subtle form of electricity were the original principle back of all the manifested forces of nature which appear in the illusionary forms of light, heat, cohesion, magnetism, chemical affinity, gravity, etc.

Professor Nipher's experiments were not complicated, but they required great care to avoid interference of extraneous forces. He suspended heavy leaden spheres and measured their attraction for small ones in the usual way; when the electric charge on the larger spheres was altered, the gravitational attraction was converted into a repulsion far greater than the normal attraction.

Very curious problems are raised by this remarkable experiment. As there is surely a very close connexion between electricity or magnetism and life, and between life and consciousness, the demonstration that *magnetic* forces of attraction and repulsion are potent in the organization of the universe of suns and planets would lend support to the Theosophical fundamental principle of universal consciousness in nature with Guiding Intelligences — the so-called 'Gods' of antiquity, if we may call them so. That the cosmos has spiritual guidance in some shape controlling the material forces is not a teaching peculiar to Theosophy, though Theosophy has made it comprehensible to the twentieth-century mind and has removed it from the domain of irrational faith or superstition. The belief in hierarchies of controlling Intelligences — call them gods, devas, angels, or what you will — was widespread in antiquity and is not extinct today. Intuitive thinkers like Dr. Russel Wallace, though well acquainted with the mechanistic theories of modern science, feel that "matter, unaided, fails," as H. P. Blavatsky says. Wallace said:

"I also think we have to recognise that between man and the Ultimate God there is an almost infinite multitude of beings, working in the Universe at tasks as definite and important as any that we have to perform on earth. I imagine that the Universe is peopled with intelligent beings with powers and duties akin to our own, but vaster, infinitely vaster. I think there is a gradual ascent from man upward and onward through an almost endless legion of those beings to the First Cause, of whom it is impossible for us to speak."

H. P. Blavatsky said that chemistry was one of the principal means by which Western thought would reach beyond the materialism of the age, and in chemical affinity we find mysterious forms of attraction and repulsion, another expression of the 'pairs of opposites' so all-pervading in Nature and so difficult to explain without the recognition of the element of consciousness.

If gravitation is finally accepted as a synonym for magnetism, unexpected solutions for many unsolved problems may be found. Magnetism always implies repulsion as well as attraction; so far 'negative gravitation' or gravitational repulsion has not been definitely found

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in the Solar System, though some of the outstanding gravitational irregularities in the motions of the Moon, etc., are suspected by some physicists to be associated with magnetic effects. Yet it may be as plain to view as radio-activity and as widely manifested, once we can disentangle it from other forces which conceal it! Not long ago radio-activity was unsuspected, and even now the unscientific know little of its ubiquity and importance in the scheme of Nature.

Everyone is aware that similarly electrified bodies and similar magnetic poles repel one another. Is it not likely that the collision of Suns and the resulting destruction of cosmic systems, so much discussed in connexion with Temporary Stars, may be greatly modified in actual operation by the possible *repulsion* of 'similarly gravitified' bodies, if the expression may be allowed, when approaching a head-on smash? This is only a hint of the possibilities which the magneto-gravitational suggestion brings forward to modify apparently firmly established theories.

There is now no doubt that conditions on the Sun, exhibited by outbursts of sunspots, are responsible for magnetic storms on Earth, some of which are so tremendous as utterly to disorganize and render useless telegraphic instruments. This magnetic action was quite unknown till recently, and the facts have had a hard fight for recognition.

Another singular and still more unexpected discovery has been announced by Mr. J. R. Henry in connexion with the Moon and magnetic storms. According to this astronomer's exhaustive examination of the data, important magnetic storms occur when the Moon is within a certain number of degrees of four longitudes which divide the zodiac into four equal parts. No apparent reason is given by him for this curious fact, which, however, may have a deeper significance than materialistic science would be willing to admit. The longitudes he mentions are, with a very slight allowance, those of four important stars, Regulus in Leo, Fomalhaut in Pisces, Aldebaran in Taurus, and Antares in Scorpio. These stars were the four 'Royal Stars' of Persia, and the ancients attached great significance to them. What connexion there is between the Moon, these stars, and magnetic storms is quite unexplained.

Readers of *Isis Unveiled* and *The Secret Doctrine* by H. P. Blavatsky will recollect that she attaches considerable importance to the influence of the Moon on terrestrial matters and human consciousness, although it has been considered 'unscientific' to believe in anything of the kind except the lunar tidal effects. Of late, however, there has been a change of opinion in certain scientific circles. It is now established that the Moon affects the Earth's magnetism, and that the influence varies with the continually varying distance of the Moon from the Earth. Some

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experiments made a few years ago in South Africa showed that meat and fish decomposed more rapidly in bright moonlight, and now it is again being seriously announced that investigation in a large institution for the insane has proved that an alteration of behavior of many patients coincides with the changes of the Moon. This has been noticed before by many observers, but the subject is so difficult to harmonize with preconceived notions of its impossibility, of superstition, etc., that it has not received a fair hearing. We shall find, before long, that our forefathers were not such blockheads as we have thought in our conceit.

Since the first of these articles was written, several rival hypotheses have appeared by learned and original astronomers criticising or attempting to supersede those of other researchers on the subject of the universe of stars and nebulae. The theory of Dr. Campbell, and others, of 'Island Universes,' in which he expresses the view that the Spiral Nebulae are universes of stars and nebulae far removed from the one in which we live and which is marked by the great circle of the Milky Way, has been criticised on the basis that recent speculations and discoveries lead us to believe that our visible universe, including the Milky Way, is enormously larger than has been suspected, and is capacious enough to contain the great globular clusters of stars, the spiral nebulae and everything in sight. According to this hypothesis, we cannot see beyond our own universe, and the Milky Way is merely a kind of optical illusion produced by the great thickness of the belt of stars in that direction, not by their crowding. There is much to say for the new hypothesis, but, like all the rest, it is based upon slender foundations, and no doubt the promoters of other theories will have plenty to say for themselves in reply.

Every observer, however, agrees that the Milky Way is an aggregation of stars in a plane, and that it terminates somewhere, though it is undecided whether it is fairly evenly scattered with stars or whether it is ring-shaped or a flattened spiral. The Island-Universe theory inclines to the latter belief. But in any case there is a considerable unity of feeling that the birthplace of the stars is in the Milky Way and not in the regions away from it which are comparatively free from stars, but full of spiral nebulae. Astronomers are inclined to believe that the young stars are the slowly-moving ones and that as they grow older they increase in speed. The speed of the slowest is supposed to be about four miles per second, and the fastest so far measured approaches 258 miles per second: the average is 21. It is widely held that the younger stars have not had time to stray far from the Milky Way, but the older and faster ones have become well distributed over wide regions. Some support is given to this idea by a remarkable statement in the *Trans-*

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*actions of the Blavatsky Lodge* (part II) made by H. P. Blavatsky many years ago; speaking of Solar Systems she says:

“All began life as wanderers over the face of the infinite Kosmos. They detached themselves from the common storehouse of already-prepared material, the Milky Way (which is nothing more nor less than the quite developed world-stuff, all the rest in space being the crude material, as yet invisible to us); then starting on their long journey they first settled in life where conditions were prepared for them by Fohat, and gradually became suns. . . .”

There are two points in this important statement of particular interest in view of the fact that when it was written there was no suggestion in astronomical circles that the Milky Way was the birthplace of Suns, and the existence of “crude material as yet invisible to us” in space was quite unsuspected. Today we know of the Wolf-Rayet stars, a most peculiar, and it is believed, primitive type, apparently half-way between a star and a nebula, which are nearly all found close to the central line of the Milky Way! It is believed that the Wolf-Rayet stars are just starting out on their evolutionary career, and that they have not consolidated into the Solar-System condition yet.

The second point about invisible crude material lying around in space instantly suggests the very recent declarations of some of our leading observers that the strange, dark areas in the sky, commonly called ‘coal-sacks’ from their impressive blackness and absence of stars, are caused by invisible but opaque substance — dark nebulae in fact — shutting off the light of the stars behind them. For long these black places were considered to be ‘holes’ in the sky, *i. e.*, spaces where there were no stars and behind which there was infinite vacancy. In the vicinity of the star *S. Coronae Australis* there is a patch of sky nearly as large as the Moon in which no star can be seen in a nine-inch refracting telescope. Nearby there are stars enveloped in luminous nebulae, and on the very edge of the black space there is a small star which fluctuates slightly in magnitude and which was invisible between 1899 and 1901. The explanation given of this is that the dark absorbing material that covers the black area spreads a little at times and partially or wholly hides the small star on the border. Such a thing as a mass of dark non-luminous gas, a dark nebula, was never suspected by science till lately; it was not within the bounds of possibility, so to say; and so the words of H. P. Blavatsky, “crude material, *as yet* invisible to us,” stand out as very significant.

Another proof of invisible material in the sky between us and certain stars is curious. About twenty-five double stars are known which present unusual phenomena when examined through the spectroscope. Some of the spectral lines (those of calcium), instead of partaking of the slight change of place which is caused by the orbital motion of the components

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of the double star, remain stationary or practically so. This is naturally interpreted to signify that the stationary lines are not caused by the stars but by a cloud of invisible calcium vapor between us and the stars. All but one of the stars are located in or near the Milky Way, and several are in or near the dark rifts.

Another bit of evidence showing the existence of dark matter in space comes from the Pleiades. Surrounding this remarkable asterism there is a so-called nebula, revealed lately by photography. When examined spectroscopically it was found to exhibit the dark-line spectrum of the bright stars of the Pleiades and not the usual bright-line nebular spectrum. The direct inference from this is that the nebula of the Pleiades is not self-luminous but is of a peculiar nature, dark in itself and only shining faintly because it reflects the light of the blazing suns amid which it lies. The prevailing pale yellow tint of the stars in the Pleiades is probably due to the absorption of the blue rays by the dark cosmic 'dust' surrounding them, in the same way that a fog makes the Sun look red.

## JOTTINGS

### THE BUSY PEN

#### I --- INAUDIBLE SOUNDS IN NATURE



WRITER in a scientific contemporary draws attention to the fact that what we call the range of audible tones is arbitrarily limited by the capacity of the human auditory perception, and even this varies with different individuals, some being able to hear shriller sounds (such as those of the bat and some insects) than others. Hence there must be sounds that cannot be perceived by any man, and these may be perceptible to some animals. He also recalls the story of a man who constructed a whistle to give such a sound, and who was able to call his dog with this whistle, though no sound could be heard by human beings. This idea has doubtless occurred to many people; and it affords a convenient explanation of the way in which insects may be able to communicate with one another: perhaps they are shouting, but in tones so shrill that they escape human ears. Insects may often be observed to be moving their antennae in a peculiar manner, as though telegraphing with a semaphore; and we know that organs of hearing vary considerably in form, and that thin hairs form a common feature of them. It has been thought possible to regard all senses as specializations of a single sense — that of touch; and, if this be so, there would seem to be no good reason for limiting them to five.

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The question arises as to the real meaning of the word 'Nature.' As far as our experience goes, Nature is a bundle of sensory impressions. Some say that these sensory impressions result from a union between something within us and something outside of us. What is that something outside? Something very prolific evidently, and capable of yielding a great variety of results according to the sense-endowment of the creature which contacts it. To the insect, with its entirely different set of senses, how different must Nature appear!

It follows that, if our own sense-endowment were to change, Nature also would change for us. If we possess senses that are as yet latent, but which may some day become active, we may find much more in the universe than we dream of at present.

Cognition arises from the interaction of subject and object; and cognition includes both perception by the senses and apprehension of ideas by the mind. Thus we already have two sets of senses: those of the periphery of the body, and those mental senses by which we grasp ideas. But it is by no means likely that these are all the means of cognition possible to man. The contrary is directly affirmed by some. To understand the causes that lie beyond phenomena, the daring explorer must —

“Transcend the narrow limitations of sense, and transfer his consciousness into the region of noumena and the sphere of primal causes. To effect this, he must develop faculties which are absolutely dormant — save in a few rare and exceptional cases — in the constitution of the offshoots of our present Fifth Root-race in Europe and America.”—*The Secret Doctrine*, Vol. I, pp. 477-478

How futile, then, to accept as fixed and final that presentment of Nature which our physical senses afford, seeing that the said physical senses are but the lowest and most external plane of our mind, and that they can unlock but the outermost portals of the great temple! This physical universe may seem very fixed and solid to us; but so must seem the water to the fish that swims therein and knows naught of earth and air.

## II — THE TRUE FUNCTION OF SCIENCE

Is the following a sign of the times? G. T. W. Patrick, in *The Scientific Monthly*, February, 1919, says that Plato taught that science should not be applied to the mechanical and industrial arts, but to education, social culture, and social health; and that Rousseau held that the arts and sciences have done naught to advance happiness. Without venturing as far as this, the writer does question whether science has thus far been applied to the right things. It has surrounded us with an ever-increasing abundance of comforts and conveniences, but what will be the effect of these upon a race disciplined by so many past ages of 'hardships'?

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“Possibly science should never have been applied to making man comfortable, but to making him perfect.”

Is there danger in comfort? The biologist sees as its sequel — degeneracy. We have our time-saving devices, but yet we do not seem to have more time.

“It has been seriously questioned whether civilized man has gained enough moral and physical poise to be trusted with the immense wealth which applied science, working upon our suddenly applied store of coal and iron, has supplied.”

“Science has always been applied, and successfully, to our immediate needs as they were understood. The immediate needs of our present time are not more wealth and more luxury and more efficiency, but more social and constitutional power of resistance to every alluring immediate joy which threatens the permanent welfare of society. We need steadiness and self-control and the limitation of our desires. The centrifugal motive which has ruled the world for the last fifty years has gone far enough. The world is small and there are limits to the expansive opportunities both of the nation and the individual.”

On reading the above, one is left in some doubt whether science has made us more comfortable or not; but the sense seems to be that it has tried to make us so, but has not succeeded; also that (paradoxical as this may seem) the reason why it has not succeeded in making us more comfortable is because it has made comfort its direct aim. A man accustomed to wear little or no clothing finds our habiliments anything but a comfort; nor does he appreciate indoor life and feather-beds. Even a civilized man, moving from one country to another, finds some of the so-called comforts — and even necessities — not only useless to him but even a nuisance. “Is not the whole world leather-covered to him who wears shoes?” Hence, what boots it to spread carpets along our path in life, if thereby we take away the padding from our joints? Why put on more clothes, if it only removes the warm fat from beneath our skin? Who is the more comfortable, the man who can be happy on the floor of a cart, or the man who needs an upholstered car with ice-water and every ‘luxury’; or who is the better off, the man who finds no weariness in himself or his thoughts, hour by hour, or the man who cannot endure five minutes without a newspaper or novel? But the theme is hackneyed. Also, we sometimes forget to consider the condition of civilized society as a whole, and speak only with the voice of a member of the ‘comfortable classes.’

The important point is whether man has “gained enough moral and physical poise to be trusted with the immense wealth which applied science . . . has supplied.” Results prove that he has not, and that the aim of science for the future must be towards giving him that strength and poise. The meaning of the word ‘science’ must no longer be scornfully restricted to physical laws of nature, but must be taken in its real sense — that of the science of right living; and its application must likewise be extended from machinery to the means of gaining self-control.



# A LAW SUPERIOR TO PERSONAL DESIRES

T. HENRY, M. A.

“The true cause of industrial warfare is as simple as the true cause of international warfare. It is that, if men recognise no law superior to their desires, then they must fight when their desires collide.”

## I. WHAT IS THE MATTER?

**I**N the April number of *The Hibbert Journal* we find, as usual, many able papers reflecting the crest-wave of modern thought on the serious questions of life. The first is entitled, ‘The Sickness of Acquisitive Society,’ by R. H. Tawney, M. A. Acquisitive society is the name which he gives to the existing order of society in civilized communities. It is, according to him, based on the following doctrine:

“The right to the free disposal of property and to the exploitation of economic opportunities is conceived by a large part of the modern world . . . to be absolute.”

These alleged rights are

“Rights which stand by their own virtue, not functions to be judged by the success with which they contribute to a social purpose.”

He seems to use the word “function” in the sense of ‘duty,’ and to draw the contrast between rights and duties. Our society is based on the idea that individuals possess certain inherent rights — economic rights, the author calls them — independently of duty. But, says he, these rights ought to be contingent upon duty. It is true that we submit to certain modifications of this doctrine in detail, as when restrictions are placed on them for special occasions, like the recent war; but we cling to the principle, resent the restrictions, and hark back to our original claims as soon as possible.

In the nineteenth century we evolved a doctrine that the best interests of social progress were served by allowing to each individual unrestricted liberty in the indulgence of these alleged inherent rights. This was the so-called Manchester school of economics. Unrestrained individualism was the key to progress; or, in the author’s happy phrase, “man’s self-love was God’s providence.” But, lo and behold, although we have now discarded this doctrine, it having failed at the test of experience and of philosophical analysis, we still cling to our original principles; thus showing that the said doctrine was merely an excuse, to be pleaded

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as long as it would pass current — a piece of cant, in fact. We do not now believe that unrestricted individualism conduces by a mysterious law to the welfare of society, but we continue nevertheless to practise the doctrine of unrestricted individualism.

The opposite to this form of society would be a form which should make the acquisition of wealth contingent upon the discharge of social obligations. This the writer would call a “functional society,” but says that it nowhere exists today. Our economic doctrine

“is an invitation to men to use the powers with which they have been endowed by nature or society, by skill or energy or relentless egotism, or mere good fortune, without inquiring whether there is any principle by which their exercise should be limited.”

It fixes men's minds

“not upon the discharge of social obligations . . . but upon the exercise of the right to pursue their own self-interest. . . . It assures men that there are no ends other than their ends, no law other than desires. . . . Thus it makes the individual the center of his own universe and dissolves moral principles into a choice of expedencies.”

One of the results of this doctrine reminds us strongly of H. P. Blavatsky's article on ‘Civilization, the Death of Art and Beauty’; for

“Men destroy religion and art and morality, which cannot exist unless they are disinterested; and having destroyed these, which are the end, for the sake of industry, which is a means, they make their industry itself what they make their cities, a desert of unnatural dreariness, which only forgetfulness can make endurable, and which only excitement can enable them to forget.”

Thus we do not become religious or wise or artistic, but rich and powerful. In striving after acquisitions, we have neglected those real values which alone give to riches their meaning.

“The will to economic power, if it is sufficiently single-minded, brings riches. But if it is single-minded, it destroys the moral restraints which ought to condition the pursuit of riches, and therefore also makes the pursuit of riches meaningless.”

We make many attempts to palliate the antagonism which arises from this universal pursuit of personal interests; but even these attempts are often based on self-interest, and therefore they are precarious and insincere. Mere tact and forbearance will not cure the evil as long as we retain the wrong principle.

Industrialism is defined by the writer, not as any particular method or process, but as a state of mind — that state of mind which exalts industry into an end in itself, instead of a means to higher ends. Industrialism, he thinks, has been made a fetish, just as much as militarism has been made a fetish.

“Men may use what mechanical instruments they please, and be none the worse for their use. What kills their souls is when they allow their instruments to use them.”

## A LAW SUPERIOR TO PERSONAL DESIRES

It is thus clear that it is not modern invention that he condemns, but the spirit which has caused that invention to be so *abused*. Nor does he condemn individualism, but only its perversion. This perversion asserts that the rights of individuals are absolute, instead of asserting that they are absolute only in their own sphere, but that their sphere itself is contingent on the part they play in the community of individuals.

We move in a vicious circle and can find no cure unless we surrender the claim to unfettered exercise of alleged personal rights.

“If society is to be healthy, men must regard themselves not as the owners of rights, but as trustees for the discharge of functions, and the instruments of a social purpose.”

The crucial point of this article seems to us to lie in this quotation, which we give again in conclusion:

“The true cause of industrial warfare is as simple as the true cause of international warfare. It is that, if men recognise *no law superior to their desires*, then they must fight when their desires collide.”

Thus we see that civilization is sick from selfishness — the cardinal sin, the great destructive force.

“The one terrible and only cause of the disturbance of harmony is selfishness.”

— *H. P. Blavatsky*

“The individual cannot separate himself from the race, nor the race from the individual.”

— *H. P. Blavatsky*

As long as selfishness remains, as a principle of conduct, as an active force, it is no use devising systems, for they will contain the same destructive germ as before; and, in reacting from individualism to communism or collectivism, we shall but rehearse a familiar and futile story. If all government proceeds in reality from the governed, then any system which strives to make them conform to a spirit which they do not feel, is a system of force and cannot succeed. So we are back again in the familiar place: *reform begins in the human heart*. It is our ideals that we must look to.

It is evident, too, what thoughtful people must always have known, that we are all involved in the blame for the recent catastrophes. For, though one nation may have one ugly fetish, which it is necessary to overthrow, other nations have also their ugly fetishes. Of what use will it be to repress the giant evil in one place or one form, merely to have it crop out in another place and form?

## II — WHAT IS TO BE DONE?

Having reached the inevitable conclusion that bad conditions are the outcome of bad ideals, and that the human heart needs a change, we find ourselves, as usual, left in the lurch, with only an interrogation

## THE THEOSOPHICAL PATH

mark to console us. Religion is wanted; but, if religion itself is involved in the catastrophe, whither shall we turn for aid? Where shall true Religion be found — that eternal inspiration, which, free from the deadening influence of dogma and sect, has its home in the heart of man? Fortunately we have one sure hope — Theosophy. It was for just such a case as this that Theosophy was brought to the modern world.

Theosophy is the embodiment of those eternal principles of morality that never change, because they are the laws of human nature itself. Biology attempts to define the laws of our physical nature, where we have our kinship with the animal world; but Theosophy enunciates the laws of our higher nature. These laws constitute a universal and eternal code of ethics, which is not invented or artificial or imposed, but actually existent and inevitable. Moreover, Theosophy, by its vast and luminous philosophical tenets, gives a rational basis for ethics, appeals to the understanding, and brings conviction to the mind and the inspiration of high resolve to the heart. It is certain that Theosophy can bring the help that we seek in vain elsewhere; it has the things which other resources have not.

It is evident that we cannot make men give up their selfishness and embrace those ideals of duty and service that are shown to be so necessary, as long as we are teaching men that they are nothing more than highly evolved animals. If our social ideas have been perverted, as the writer says, so have our scientific ideas; and this perverted science is responsible for a large share of the evil. It dings into our ears the story of our animal affinities. Nobody denies that we have animal affinities; but the important question is whether we, as human beings, are to gravitate towards our animal nature, or aspire towards our divine nature; and the perversion really seems anxious that we should do the former, so much does it harp upon our supposed evolution and upon the phenomena of our lower psychic nature. If we are to stick up on the walls of our schoolrooms pictures of imaginary half-human monsters, and tell the children, "These are your ancestors; behold and worship!" — we shall not be paving the way for a change of heart from selfish and sordid ideals to high and noble aspirations.

The same must be said of perversions of religion, of such as teach that man is inherently and helplessly sinful, having no power of saving himself. To what extent are such teachings responsible for the selfishness of our society? If we are to find help in an appeal to the human heart, we must look elsewhere than to influences which so discourage man.

Theosophy insists upon the essential divinity of human nature; it teaches man true self-reliance. It teaches him to rely, not on his mere vain personality, but upon that divine Individuality which constitutes

## A LAW SUPERIOR TO PERSONAL DESIRES

his real Self. It bids man recognise and assert his real Rights — that is to say, his Duties, his Obligations, his Privileges. It explains to him the wonderful mysteries of his complex human nature, and shows him how by the Divine he can subdue the animal. It reminds him of the past greatness of the human race — of the heritage which promises so much for humanity's future. Theosophy is the gospel of Hope, of Courage, of Enlightenment, of true Liberation.

The Theosophical ideal of education — Râja-Yoga education — takes as first and last principle the divinity of man, and makes duty and service its keynote. Ordinary education is based on the keynote of a perverted individualism, on the idea of getting on and carving out, at almost any cost to others, one's own path amid the strife. It is this Theosophical education alone which, beginning in the tenderest years, can so mold the lives of the rising generation that the saving power shall proceed from man himself, and thus bring about a natural reform in society. Theosophy is sowing ideals broadcast. It is these seeds that we must look to for the future harvest.

Theosophy not only upholds the ideals, but it shows how they are to be realized. It points the way. The practical realization of Theosophy is the world's example, to which men are turning for help and light in their perplexities.

“If men recognise no law superior to their (personal) desires.” Then we must teach them a superior desire. Do the churches teach it, does science teach it? If not, why not? And, if so, why have they not succeeded better? It would seem as though both were involved in the catastrophe. It remains for Theosophy to teach this superior law, and to teach it in such a way that it shall yield results. To begin with, Theosophy presents its marvelous teachings, the heritage of the ages — the heirloom of times when man, not fallen into separateness and the worship of material aims, saw the truth with an undimmed eye and lived in harmony with the essential laws of his nature. Such truth needs but to be revealed, pointed out. It will convince by the inherent force of its appeal to man's intuition. But these teachings must be put into practice, otherwise even they will remain dead letters. And they are put into practice — by the Universal Brotherhood and Theosophical Society at its International Headquarters, and in the Râja-Yoga College and Academy there instituted.

Then what is the superior law that men shall recognise? What is the law that is superior to their personal desires? *That they shall recognise the law of their divine nature.*

Man is compounded of the god and the animal. The strife in his nature must continue and intensify until one or the other of these masters the

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other. When the god is made servant to the animal, man becomes a demon. (This cannot happen altogether, for the divine part breaks away, as in Bulwer Lytton's *Margrave*, leaving the animal behind with a remnant of the intellect.) If, on the contrary, the god wins, then the animal becomes the servant, and man achieves his destiny. We cannot go on forever in a state of compromise. Each individual must sooner or later make the choice; and so with nations. It is inevitable that we should acknowledge the true law of humanity to be the higher law of the divine nature, not the lower law of the animal nature. This means that the man will strive to make harmony and brotherhood the principle of his life, not self-satisfaction. He will not be brought up in the idea that he has to concentrate his energies on making a place for himself, but in the idea that his business is to fit into his right sphere and become a useful member of the community. And in economics and industry, in place of the idea that each individual, each class, each nation, must grab all that it possibly can, we shall have the idea of mutual service and accommodation, just as in a harmonious and united family.

The parallel between a family and a group of nations has often been drawn, and the essential point is that the love and fellow-feeling in the family exclude all idea of selfish ambition and all need for safeguards against such ambition; and that the same conditions ought to rule within nations and between nations. Hence all depends on the *spirit* that inspires and the *ideals* that guide the members of the human family. And, as said, Theosophy, with its teachings and the spirit they inspire, is the only hope of civilization for a new order of life at this crisis.

## ASTROLOGY AND THEOSOPHY

STUDENT

**M**ANY inquirers, on hearing Theosophy mentioned, think it is occupied largely with astrology. But this is a mistake, as they soon find out if they pursue their inquiries. There are small cults and coteries, calling themselves theosophical, which dabble in astrology; but the Universal Brotherhood and Theosophical Society, the only body in the world which represents the original and genuine Theosophy, does not occupy itself with astrological pursuits.

It is true that the original 'Objects' of the Theosophical Society included the study of ancient philosophies and sciences, of which astrology is one. But to study these things earnestly and seriously, as a whole, and as a subsidiary means to the forwarding of the first 'Object' — the

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formation of a nucleus of universal brotherhood — is a very different thing from mere fortune-telling and dabbling in those sorry fragments of astrology which are all that the dabblers have been able to glean from medieval lore. Moreover, when the Theosophical Society was reorganized in 1898 as the Universal Brotherhood and Theosophical Society, much more stress was laid on the first object, and its activities took a far more practical turn.

The objection here made to astrological pursuits as commonly understood, is not directed against astrology as such or in particular, but against vain and misleading pursuits of all kinds when indulged in by people who have undertaken to qualify themselves for the title of Theosophist. It is easy to see that such pursuits, in which we include palmistry, crystal-gazing, clairvoyance, psychometry, and the like, do not lend themselves to the promotion of the real purpose of Theosophy — the regeneration of human life on the principles of the eternal Wisdom-Religion. Considered from the viewpoint of an earnest Theosophist, such pursuits are at best a waste of time and energy; and they may indeed be worse, for they often foster a fantastic and unpractical habit of mind.

As W. Q. Judge points out, the influence of the heavens was anciently regarded as proceeding from the 'ambient' — the entire vault of heaven; but our modern astrologers deal almost exclusively with the Zodiacal belt and the planets that circle therein. A mere glance at ancient astrological treatises, such as the *Brihad-Jâtaka* for instance, will suffice to show how vast and complex was that ancient science, of which we now have but the little we have derived from the Middle Ages — a fragment of a fragment indeed.

On this narrow basis is founded the system of fortune-telling, character delineation, and mundane and horary astrology, that forms the stock-in-trade of the modern astrologist. Most of them never scan the heavens at all, but merely a diagram, drawn up by rules of arithmetic adequate to the abilities of a child, from astronomical tables computed by the brains and sweat of others. Mars is represented as in the mid-heaven, though his actual position may have been anywhere from near the zenith to low down towards the horizon. In other words, ecliptic longitude only is counted, regardless of declination. The monthly predictions in astrological almanacs are ridiculous, and might be mixed up and interchanged without detriment to the triumphant self-vindication in which the astrologer indulges in next year's number. The fate of potentates who have died is predicted. We have seen the characters and lives of prominent persons delineated from figures that have afterwards been admitted to have been wrong. It is easy to point out in a horoscope (whether correct

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or incorrect) the indications of a person's character and fate; but what modern, given a horoscope, can tell whether its owner was famous or obscure, man or woman, married or single; when he died or will die; what diseases and accidents; his avocation; when and where he traveled; etc., etc.?

And if, not content with such a meager outfit of knowledge, the ambitious student should determine to investigate further the mysteries of this profound science — what then? Let him prepare to renounce the world and devote the whole of his weary days and nights to a pursuit that ever opens out in broader vistas and more numerous paths, the more one proceeds. It is the nature of such studies that each new discovery, instead of bringing us to a conclusion, merely opens out a view of further heights to be scaled. In a word, to study astrology properly, the student must be ready to sacrifice on the altar whatever the jealous god may demand. It is scarcely necessary to say that Theosophists have neither the time nor the energy to spare. This is not an age in the world's history when astrology can be made the honored pursuit of learned sages and colleges protected by kings — whatever the Chaldees and Arabs may have done. The alternative seems to be a kind of astrology that suggests the itinerant phrenologist and nostrum-seller, with his long hair and broad-brimmed hat.

Nevertheless astrology is a great and mighty science, a branch of the Mysteries. All the more pity that it should so have fallen from its high estate. It would seem that, if I set out to study the occult sciences severally, I should require a few lifetimes for each; a few for astrology, one or two for the Tarot cards; for the mysteries of numbers and magnitudes — many, many incarnations! What a lot there is to learn, and how hopeless it all seems. And I say to myself: "Behold, this also is vanity!"

Such a method of learning — by plodding through one thing at a time — can never teach us much. What we need is *wisdom*, the power to know, so that we might survey the field of knowledge from the airy height, like a bird, instead of crawling vaguely and blindly over it like the eyeless beetle.

The sincere student of Theosophy seeks to develop his nature in such ways as will best conduce to the fulfilment of the ideals he has set before himself and of the purposes he has undertaken. He will seek to *round out his character*, not to develop certain faculties disproportionately. But mark; we do not say he will abandon the pursuit of knowledge. What he will abandon is the *vain* pursuit of knowledge. For if he studies astrology or some other such vast and intricate subject, without regard to the duties and obligations incumbent on a Theosophist — on an aspirant to wisdom — he will, as aforesaid, lose himself in the maze



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of useless lore. On the other hand, if he pursues the right path, his faculties will open out naturally, his growth will be symmetrical, and he will acquire what is serviceable, without the incumbrance of what is useless.

The mental state which induces, and is induced by, attempts to read one's fate, is not admirable. Does an acquaintance with modern astrology really on the whole make our path easier or brighter? And if real knowledge is what we desire, let us not feed on husks and crumbs, but seek to develop the kernel --- that quality of intuition which is the result of a sincere and well-balanced character, and so much needed.

## AWAKENING

R. MACHELL

### CHAPTER V



It was against Sir James's principles to keep dinner waiting for anyone, but he was fond of his sister and would make a sacrifice for her. Yet when it came to putting off dinner he felt that such a violation of principle made the sacrifice almost immoral. Still on this occasion he decided to take the responsibility of offending the cook and incurring the serious displeasure of the butler by ordering dinner at 8:00 instead of 7:30. He was a simple-minded man with a great admiration for his sister, who had saved his father from bankruptcy by marrying the wealthy brewer and making her husband take over her father's liabilities and straighten out the tangle of his affairs, by which means her brother James was enabled to inherit the estate in a measure relieved of the load of debt incurred by his dissolute parent. He was a really good landlord and a most conscientious county magistrate, and having now resigned himself to waiting a half-hour for his dinner he took down several law books in the library and tried to make up his mind as to a decision he would shortly have to render on a land dispute in the court. He got so absorbed in a case similar to the one in question that he forgot the time; and when he heard his sister's voice in the hall thought she was not so very late after all, and met her in a most amiable mood. She greeted him effusively and told him she had brought Beatrice, whispering in his ear, "Be nice to her!"

Sir James admired Beatrice almost more than he did his sister and

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quite forgot to notice the time or the look of austere reproof on the face of the butler, who was really shocked at such irregularities. He did make himself nice to his guest, and indeed he thought she must be in some serious trouble, she was so changed. Poor Beatrice! She certainly was changed and made no effort to disguise her lack of gaiety. But she appreciated his kindness, all the more that she knew his little weaknesses and what it must have cost him to put off dinner for an hour. She liked the old house and felt comforted by the simple kindness of her host which made no demands on her for any effort to be amusing or entertaining. Alice was quite capable of carrying on the entire conversation all by herself; her brother was a great talker too, but was no match for his sister, and he never interrupted when once she took the field. She talked, and talked, and Beatrice never heard a word of it; but after dinner she roused herself and played a game of billiards with Alice while Sir James smoked a cigar in peace. He wondered what had happened, but, knowing the Cranleys well, he was not much surprised at any matrimonial difficulty such a girl as Beatrice might experience. He knew Carothers no better than the majority of his friends did, for he was unusually self-contained and not inclined to intimacy with men, although with women he was always popular. Still his reputation was as good (or perhaps one ought to say as bad) as that of the majority of his kind; and on the whole Sir James was of opinion that the cause of trouble was most probably to be found in the idealism and unbalanced temper of the lady. Further than that he did not care to go, and was content to let his sister manage the affair as she thought best.

Beatrice seemed so much more like herself when bed-time came that Alice was satisfied that the crisis had passed, and she might sleep in peace. Beatrice was in a room on the same corridor, and had promised to go to bed immediately. She did so, but dared not close her eyes. The darkness had grown horrible to her, she feared the night. It seemed to her as if her nature changed as night came on. She did not know herself, and yet she could not believe that it was not herself. She might have thought she was obsessed, if she had ever heard of such a thing; but such things found no favor with her parents, and the literature of spiritualism and psychism was unknown to her: her governess had kept it carefully out of reach of her young charges while reveling in it herself.

Beatrice had never tried to understand herself until her marriage had revealed to her some startling potentialities and unsuspected possibilities in her own nature that had brought her to the point of doubting her own sanity. Her passionate dream of bliss seemed to have changed into a nightmare filled with unspeakable horror. The sunlit path of love had led her to a swamp in which she seemed to sink deeper at every step, and

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yet in which the path shone brightly a little farther on: and then it vanished suddenly, and she was plunging hopelessly in the black mud; and the bright angel of her dream became a monster that seemed native to the swamp, a creature of the mud, with the peculiar fascination of a reptile, hideous, yet irresistible. She loathed it, yet had no power to shake it from her: indeed the horror of it was that her loathing seemed to bind it to her, as if her passionate hatred of the thing were love. Sometimes it seemed to her this monster was herself, and that the only way to rid herself of its pollution was to destroy the body it had invaded and desecrated. She felt herself unclean as any leper, but with the deeper dread that the contamination had already fastened on her heart and had become a part of herself: and then the doubt came as to whether death could part her from herself. When this thought suggested itself to her mind the blackness of despair came down upon her; and she thought insanity would be more welcome than the waking nightmare of her life.

So she lay there with eyes wide open, wondering — wondering. She feared the dark and left the candles lighted, so that the old panels dimly lighted made the room look warm and friendly. There was nothing uncanny for her imagination to take hold of: and her mind turned to the vision in the pond. What did it mean? There was a message from her self, her other self; which was it? Could it not be recalled? Could she not find herself, her radiant self? The angel in the church had failed her in her hour of need; she thought that she would never go to church again; and then she recalled the day-dream in which she seemed to have been admitted into some holy brotherhood. The thought of it was beautiful; but there too was disappointment, for she could not recall a word of what was said there at that ceremony of initiation, nor could she tell who were her comrades; only she was sure that she had actually seen the place, and that if ever she came there again she would recognise it most certainly.

Her education had given her no peg of philosophy on which to hang her personal experiences. Each event was a surprise. She had no thread on which to string the beads, and so the meaning of her life was blurred, and she went drifting helplessly and blindly, feeling herself no better than driftwood on the tide.

She thought of the pond and shuddered with a physical revulsion from the thought of death; her body had no wish to die. But she herself would gladly put an end to it, if that were possible. Would death put an end to it? To that she had no answer, only a fear that she might plunge into an eternity of horror. So she went round and round the 'vicious circle' of her own ignorance, weary beyond endurance, yet too afraid to sleep, until at last thought ceased, and there was peace.

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But in the old farmhouse at Chenstead the lamp still burned in the curate's sitting-room, and he paced up and down the room, thinking of that poor woman in the pew, and wondering why life was such a mystery. Why should she suffer so? What had she done to be so miserable? Married the man she loved; was that a sin? or was it a mistake? Was he a brute? He was her brother's friend, and Steven was not a man to bring a brute into his family knowingly. No! there was something deeper in the trouble, he felt sure of that. He almost touched the truth at times; but shrank away from it, as if he had been guilty of disloyalty to the one he loved. Such thoughts as sometimes came into his mind seemed as if whispered in his ear by some foul imp, some saturnine influence that sought to shake his faith in human nature. He rejected them as best he could, but they returned. He knew that there was good and evil in the world, and that at times it might be hard to say where one began and where the other ended; but he fought stubbornly against the fact that good and evil are inseparable on earth, as light and shadow, although as such eternally opposed. He could not bring himself to think that there were possibilities of good and evil latent in every human heart. He put the wicked and the good in separate compartments and tried to keep them there, but they got mixed continually. He was not a clear thinker, and his philosophy of life was not exactly based upon the orthodox religion that he preached, and that he had accepted as a matter of course as something long since established on an unquestionable base. It was so sure and safe that he felt it would take care not only of itself but also of him: and so he gave himself considerable liberty in thought, and found no inconvenience in having the most orthodox ideas of heaven and hell for company when he was writing his sermon, and then dismissing them from his mind when trying to understand the mysteries of life and death, and love and loneliness. And so his effort to solve the mystery of a woman's misery kept him walking up and down his lonely lodging until the oil burned low and the cold drove him to take refuge in his bed.

Beatrice went back to Comberfield next day and was more like herself, except for a new look of firmness in the face, which seemed to have lost its girlish light-heartedness forever. Her father suddenly realized that his daughter was a woman; it came upon him as a misfortune, but he accepted it as one more of the unaccountable eccentricities of life, that wonderful lottery, in which the prizes are so few among so many blanks. The prizes that had fallen to his share were blanks to him, some other fellow always got the prizes; as it seemed at least.

On Sunday she did not go to church, but met the curate, who came to lunch with them again as there was no one to entertain him at the

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vicarage. Mrs. Cranley thought the poor man a terrible bore, but Beatrice was very friendly to him and always made him feel at home. She took him to see the hothouses, which had once been famous. They found the old head-gardener closing the ventilators and regulating the temperature, and he entertained them with great volubility, for which Beatrice was most grateful. Her thoughts were running on a book she had found at Ausleydale and borrowed. As they left the houses and strolled along the path, she suddenly asked the curate if he believed in Reincarnation. He was staggered for a moment and then answered rather nervously:

"Well, really, I hardly know whether to say I exactly believe in the doctrine; I would scarcely like to go as far as that; but I must say it is a reasonable

were really true, for a great many are hard to any other way. church has not least not in re- as a clergyman disposed to say any such doc-

"Of course, she answered to- tell me, don't sometimes get a things that hap- a kind of vision, day-dream, or that kind? It there really must of accounting for

riness of one's own feelings. I wonder, sometimes, if two souls can get into one body and fight for possession of it. Do you think that's possible?"

"Two souls in one body? Surely one is as much as most people are willing to admit, and there are many who seem to think even one is too many."

"Oh yes, I know. That's nonsense: though after all it may be true in their case; perhaps they have no soul, or such a little one as not to be worth mentioning. But I was speaking of people like ourselves. I see no difficulty in Reincarnation; in fact it looks to me as if it must be true; but what puzzles me so often is that strange duality — as if there



theory, and, if it would account things that real- understand in But then the accepted it, at cent times; and I should not feel that I accept trine."

I understand," erantly. "But you think we glimpse of some pened long ago, you know — a something of seems to me as if be some way the contradicto-

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were two selves in me; then sometimes I think that they are not myself, but that I am a Soul and they are something else; and while I stand above them, it is they that have possession of my body, yes, and of my mind; and I myself am forced to just stand by and let them have their way; and then when they are gone I have to suffer for all that they have done. That is what seems so horrible.”

She had been talking more to herself than to him and had gone much farther than she would have wished to under ordinary circumstances; but she had suffered so much lately that she felt she had to talk to someone, and George Leavenworth was a good honest fellow if not exactly the man that one would go to for explanations of such difficult questions. He was troubled to think that he had no words of wisdom fitted to the occasion. He was confronted with a problem beyond his intellectual grasp, and felt crushed by the weight of his ignorance. He answered vaguely:

“The human soul is certainly a mystery beyond man’s comprehension, and the mind is easily deceived by fancies and delusions. I think the souls of all men are just like the rays of sunlight; each one is separate in a sense, each has its separate aim, and yet they all are merely rays of the same light; in fact they are the light, the sunlight, they are the children of the sun and they are all one. I cannot think of two souls in one body. There might be two or more reflexions of one ray of light, and they might seem different, but then they would not be the soul; the soul must be the ray, it must be light, pure light; the rest is all illusion.”—

He took off his hat and wiped the perspiration from his forehead; he was abashed at making such a speech outside the pulpit. And indeed he had not dared to formulate his thoughts in such a way before. But Beatrice seemed to think it quite natural that they should talk openly about the soul. She had practically no religion, and had no fear of heresy. She had her own experiences and she wished to understand them, that was all. She was in the shadows looking for the light. It was a relief to talk to someone who could at least listen sympathetically, and then the curate was such a nonentity that it was almost like talking to one’s self to talk to him. At least that was the way that she had thought of him hitherto; today he seemed to count for more. There was something in that idea of rays of sunlight and their reflexions, but it was all too vague to be of any use to her in her perplexity.

She felt as if she were at bay and had to fight for an understanding of herself or else go down to madness or to the depths of moral degradation. If she had to live, she must be master of her own life; and how could that be unless she were herself? She thought awhile about those rays of light, and then said:

“Yes! we are rays of light perhaps lost in the darkness: that is what

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happens to the light: but if the Soul is just a ray from the one Great Light, then it cannot be separated from its source and it can reach the Light by going in upon itself up to its own origin. If that is so then each separate Soul is its own Savior.”

The curate stopped suddenly, as if he had been hit in the face. He gasped, but could find nothing to answer. Beatrice paid no attention to his consternation, but went on quite calmly:

“Yes, now I understand. ‘The Light shineth in darkness and the darkness comprehendeth it not!’ The ray of soul-light loses itself here in the darkness. We are in the dark, but we ourselves are Light. It must be so. And what if the light goes out? what if the soul dies? Then one would be just a living corpse, one of the ‘dead in life’ — the ‘dead in life’ — where have I heard those words?”

She stopped now and looked at the awed face of the curate. He was no longer a nonentity; he had attained significance, and stood appalled at his own audacity. Her words were the inevitable sequence of his thought and made his own thought luminous. Those last words meant nothing to him, he was still staggering in his attempt to realize the import of the conclusion she had drawn from his simple illustration, and kept repeating to himself, “Each separate soul is its own Savior.”

But Beatrice saw again the great assembly of those white-robed candidates for initiation, and heard those words repeated over again, “the dead in life . . . the world full of the dead . . . the dead in life.”

They were standing on a rustic bridge that spanned an arm of the little lake that closed the flower-garden to the north, with its high bank of laurel bushes tall as trees; a sheltered spot. Looking down into the water, she was reminded of the picture in the old castle pond and wondered if she could recall the message she had missed or forgotten then; but nothing came to mar or to illuminate the reflexion of herself in the dark water underneath the bridge.

The curate was still lost in thought, trying to reconcile the new light with his traditional belief: and there was silence. Then slowly and almost to herself Beatrice took up the thread that he was fumbling with and said:

“I must be master of myself. I am a ray of Light from the same sun as all the rest, I cannot be separated from my source; I am eternal as the Sun itself; I am the Soul. The rest is the reflexion of the light seen in the surface of a pool. The pool is deep or shallow, clean or muddy, it may be a sparkling well or a foul swamp full of all sorts of crawling things. The sunlight has to shine everywhere, and any sort of a mudhole can reflect the light; but the ray is not the reflexion, and is not soiled by shining on a poisonous swamp. That is the point: the ray has no need

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of salvation; it is the light itself. My Soul cannot be lost -- but I can lose my Soul — No! that is not true — I am my Soul, or I am nothing.”

The curate looked at her and thought his own Soul spoke to him in her voice. It was no transference of thought; his thought was in confusion, but there was a new kind of understanding revealing itself in him; he felt illuminated, as if lifted to a higher plane, where thought was but perception of the truth, and flowed calmly as a deep stream reflecting a true image of the heavens above.

The church-bells suddenly began to ring for evening service, and the curate unwillingly awoke to the routine of life. But life itself was changed; even the church-bells seemed to have gained a new significance, and the whole atmosphere was full of peace. There was a sense of dignity about him as he said good-bye: and as he slowly crossed the park he felt as if he had passed through a sacred ceremony and had been initiated into some mystery by one whom he had tried to save.

And Beatrice watched him go reluctantly, as if parting from a tried and trusted friend. She wondered if he was indeed a friend of long ago. Why not? If there is truth in the old doctrine of Reincarnation we are not altogether strangers in a strange land here on earth.

*(To be continued)*



“NONE sees the slow and upward sweep  
By which the soul from life-depths deep  
Ascends,— unless, mayhap, when free,  
With each new death we backward see  
The long perspective of our race  
Our multitudinous past lives trace.”

— WILLIAM SHARP: *A Record*