

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

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"I THINK, also, that life is a certain long road leading to Eleusis or Babylon; but that the boundary of this road are palaces and temples, and the greatest of the mysteries. Conceive, likewise, that this road, through the multitude of travelers, is full of men running, pushing each other, laboring, resting, lying down, turning out of the path, and wandering. For the impediments and fallacies are many, some of which lead to precipices and profundities, others to the Sirens, others to the Lotophagi, and others to the Cimmerians. There is one path, however, which is narrow, and straight, and rough, and is not much frequented, but which leads to the end of the journey. Weary and laborious souls, who aspire after the region to which this road conducts, who love the mysteries and predict their beauty, scarcely, and with much molestation, labor, and sweat, arrive through this path at the desired end. But when they have arrived thither, they rest from their labor and cease to desire. For what other initiation is more mystic than this, and what other place is more worthy than this of strenuous exertion? But what Eleusis is to the uninitiated that is this region *the good* to men. Come, then, be initiated, ascend to this region, embrace the good, and you will not desire anything greater than this."

— MAXIMUS TYRIUS, *Dissertation*, xxiii; translation by Thomas Taylor

MAN'S ORIGIN, CONSTITUTION, AND HIS PLACE IN NATURE

E. A. NERESHEIMER

O obtain a satisfactory understanding of man's condition and his place in Nature we must be acquainted with the Theosophic teachings of first principles, in order to appreciate the great importance of his spiritual heredity as well as some of the less known causes and facts connected with his physical heredity, through which he came into being.

The real man or soul is a ray from an inextinguishable flame, called in Theosophic literature the Divine Monad, whose nature is of the very essence of the Godhead. Let us therefore first ask what position the Monad occupies in the order of emanations of the Divine Powers that issue forth from the bosom of the Deity at the beginning of 'Creation,' *i. e.*, in one active evolutionary period.

A very brief sketch of the doctrine of the Ancient Wisdom on this point is hereby attempted, based chiefly on the teachings given out

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by H. P. Blavatsky, in her monumental work *The Secret Doctrine* and her Commentaries.

According to the postulate herein expounded, there is but one Supreme Reality or Root-Principle underlying all that *was, is, and ever will be*, from which the Manifested Universe periodically emanates, unfolds, and to which all must again return at the end of a Grand Life-cycle. This Root-Principle is not the actual Cause or 'Creator' of the Universe, nor is *It* conscious or active, though omnipresent and absolute. It may be conceived of as Absolute Consciousness without relation to conditioned existence, and for the purposes of the manifestation of the Universe to be, we may imagine *It* as the field of consciousness, but not a participant of conditioned being in any sense whatsoever.

Îśvara, or the Logos, is the first emanation from Absolute Consciousness, which, together with its other powers, Spirit and Matter, constitutes the eternal triad of the Godhead. The Logos is the source and the architect of all the phenomena of existence, and therefore the 'First Cause.' Spirit is Ideation and Energy, and Matter passive Substance. At the inception of each periodical Cosmic drama the three 'powers' come forth from the bosom of the Godhead, and unite; Spirit involving into Matter and simultaneously Matter evolving into Spirit, guided by the Logos which henceforth lights up with Intelligence all and each one of the infinite modifications of Spirit and of Matter, from the smallest atom to vast solar systems. Consciousness is everywhere present, but there is no 'creation' (never was, nor ever will be), but merely a re-issue of this Divine Triad: Logos, Spirit, and Matter, from the bosom of the Supreme. As a whole this triad is called the Monadic Essence, which, by reason of the combination of Ideation and Substance pushes forward in order to gain the experience that only existence in the phenomenal universe can give. This Monadic Essence is capable of forming centers of consciousness, and becomes the Pilgrim, whether confined in an atom, a creature, or a planet: in every form alike this Monadic Essence is called a Monad. From the first moment of cosmic activity, duality supervenes in all subsequent modifications of Spirit and Matter, ensouled by some kind of monadic energy that draws forth the potentialities of both of these.

We must now briefly refer to the doctrine of re-emanation of fixed cosmic intelligences from the previous cycle of rest, when the activity of a new periodical wave begins to awaken. In the order of unfoldment of each type of kingdom that takes place in the new cycle, all the leftover unliberated entities, individuals, and indeed, units of any and all kingdoms that have progressed to any given point, reissue at the proper time, falling naturally when the appropriate stage of development arrives in the present cycle, into their places, to continue their progress where

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they left off. Thus, in obedience to the law of Karma, the Hosts of Intelligences from the previous Manvantaric cycle all reawaken, and re-emanate simultaneously with the Universe that is to be.

Certain eternal types inherent in the ever-recurring universal plan serve as vehicles and forms for the successively developing and condensing elements of monadic energy which gradually become fitted for these types, and are then indrawn for the purposes of the various aggregations. All these operations are presided over and directed by special hierarchies of intelligences belonging to environments adapted to them. The early developments of the most attenuated substance gradually assemble and pass through successive stages of condensation in the three Elemental Kingdoms, the last and densest of these stages leading towards and terminating in the mineral kingdom which marks the lowest point of immersion into substance that Spirit can reach. Meanwhile an ascent of Matter towards Spirit has also taken place causing it to unfold more and more of its own particular potentiality.

As the Monadic Essence differentiates further and enters the subsequent types of the vegetable, animal, and human kingdoms, advanced units of each kingdom in due order enter the next higher kingdom. An infinite number and variety of grades therefore overlap in the successively developing kingdoms; for instance, while some of the most developed animal-units enter the human stage, the majority stay behind until they become fit to do so. Notwithstanding the continual rise of advanced units to higher states, the ranks are again and again reinforced by incoming units from below. Moreover, up to the middle point of the grand Life-cycle new differentiations are steadily taking place in the lower kingdoms. Thus the mineral, vegetable, and animal kingdoms represent at all times unchanging types though the advanced units have passed and are continually passing on from one kingdom to another, till they reach the human kingdom.

This gradual sweep of monadic advancement reaches its most material apex at the end of the first half of the Grand Life-cycle. From that time forth no further original differentiations take place, and all subsequent evolution is confined to the types that already exist.

We have seen that the Divine Monadic Energy has been active in every phase and type-mold (kingdom) needed by the varying differentiations of Spirit and Matter, also that superior planetary Intelligences have directed every development, and that the same process must still continue for the further evolution of organized hosts, or centers of consciousness, in all the kingdoms below the human kingdom. The natural deduction to be drawn from what we know of these lower stages of evolution leads us to the conclusion that a most stupendous development of awakening

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consciousness must have taken place in the interlinked kingdoms, wherefrom infinite degrees of qualitative sensibility have gradually resulted, leading to ever-increasing perfection of the units of each kingdom. In the first three elemental kingdoms, beginning with the most ethereal sublimation of substance gradually consolidating till the mineral kingdom is reached, consciousness awakens but very slowly through the resistance of the increasing density of substance; thence pressing forward through loosening bonds in the vegetable and animal kingdoms, consciousness expands and widens out in the more perfected forms of the human kingdom. It should be observed that the monadic energy, though One in essence, acts separately as group-consciousnesses in the various kingdoms below and up to the human kingdom. The Monad is always the center of intelligence, no matter through what vehicle of consciousness it may manifest itself. In the group-consciousness of the mineral kingdom intelligence is almost wholly latent; in the vegetable less so; in the animal considerably unfolded; and in the human kingdom it at last has the opportunity for its self-conscious revelation.

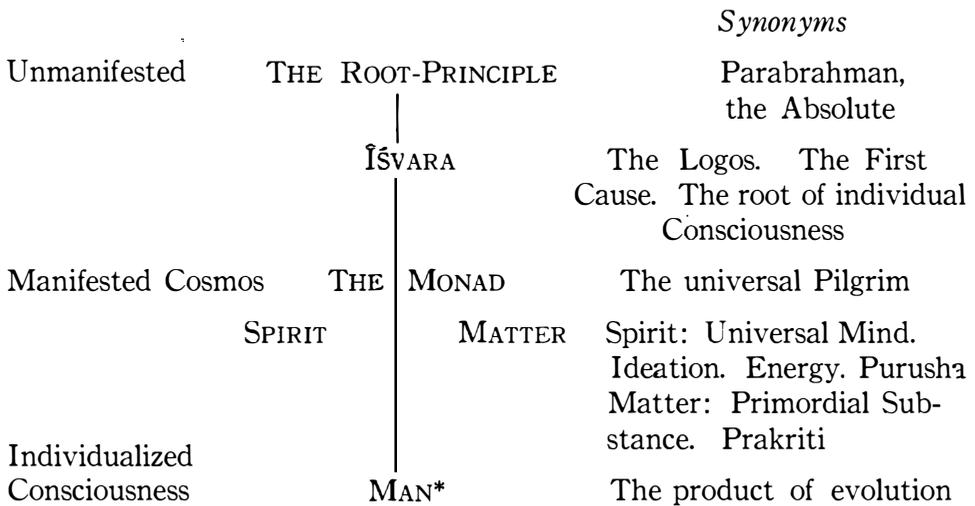
Let us then premiss firstly the human physical body as to a measure perfected by the aid of appropriate Intelligences, and secondly exquisite sense-development of units acquired through untold ages of experience in all the lower kingdoms, and we will have living complex unit-organisms, still mindless and therefore not yet man. Mother Nature, *i. e.*, a spiritual line of involution on the one hand, and a material line of evolution on the other, vitalized throughout by the divine Monad, cannot unaided evolve a self-conscious being. Intelligence is not self-consciousness. Therefore, when the human physical tabernacles were ready, a celestial host of superior Intelligences, from the previous cycle of manifestation, came forth at the behest of Karma, to bridge the gulf between the unspoiled spirituality and the physical perfection of nascent man. These superior Intelligences, designated Solar Angels, or Sons of Mind, are thus constrained to sacrifice themselves and fashion the inner man by merging themselves with the Monadic energy. Thereupon differentiation into separate individualized monads from erstwhile group-consciousness takes place, and the Sons of Mind incarnate in the units endowing each with the light of self-consciousness. This is the real birth of Man, the living god, who is henceforth to assume the burden of full responsibility for his own acts, thoughts, and deeds in the further pilgrimage up the ascending arc towards spiritual perfection.

This partial sketch will serve to elucidate, to a degree, the meaning of the ancient axiom "as above, so below"; namely, that man is the epitome of the Universe, the Microcosm of the Macrocosm. In other words, the complete man is now the focus of the divine as well as the combined

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material forces of the Cosmos from without, and himself the miniature Cosmos within. There is nothing in the whole Universe that is not also present in Man. The importance of this fact from a Theosophic standpoint is, that man contacts every possible modification of all the combinations of spirit and matter not only of the outer world by reason of his previous passage through the group-consciousness of the lower kingdoms of which he was an intimate part, but now, as a potentially self-conscious being he also contacts the states of consciousness of the Divine side of the Cosmos from within himself, up to the very source — the Supreme Root-Principle.

Nor has this remarkable separation from group-consciousness by his individualization deprived man of one iota of his connexion with the Universal Monad, which, being the thread-soul that runs throughout manifested being, on the contrary, includes him (mankind) in its supreme One-ness. Therefore Universal Brotherhood is a magnificent Truth! an actually demonstrable and understandable Reality that establishes not only the fact of the absolute coherence of mankind and of the whole Cosmos, but it also becomes an incontrovertible scientific basis for ethics. This truth must be realized eventually by every human unit, during its progress towards liberation, and final identification with the Deity, the Root-Principle or Godhead. For the sake of clarity we will subjoin the following diagram:



*Note the connecting line with the Supreme Root-Principle.

The Root-Principle, Īśvara, the Monad, Spirit and Matter, are eternally One. The first remains forever unmanifested.

Īśvara, the Monad, Spirit and Matter, enter into equal recurring

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periods of manifestation and rest, from beginningless time and without end.

Īśvara, Monad, Spirit and Matter, constitute the Cosmos.

Man, during the first half of a cycle, develops through the lower kingdoms to the human kingdom: his redemption and liberation from bondage lie in reaching the Logos on the return arc of the second half of the cycle.

Perhaps it may be of interest to call attention to a well-known Hindû allegory concerning Creation and its object, which likewise shows the deep philosophic trend of this thoughtful people.

Nâtarâja, the Monad, is depicted as the dancer; Vishnu, the Logos, as the singer; and Gauri, the Supreme Godhead, as the spectator. Nâtarâja, the essence that emanates from the Absolute, is caught in the embrace of Spirit and Matter and made to dance in endless gyrations to the tune of Vishnu, until, when the thrill subsides, the soul is released from the bondage of the embrace that holds it, and returns to its source.

Apart from the notion that the Deity is said to mirror itself in the drama of life for its own delectation, the application of this allegory would seem to point to the fact of final liberation through knowledge gained by perfected individual monads or souls. From the experience and wisdom gained in their successful transit through all the kingdoms and forms of existence, the efflorescence of these detached souls again becomes united at the end of the grand cycle, and constitutes a distinct Logos, as the synthesis of cosmic evolution, and its essence forever established as a hierarchical Logoic Unit in the bosom of the Supreme.

H. P. BLAVATSKY AND HER BOOKS

C. J. RYAN



THE western world owes a great debt to H. P. Blavatsky for bringing to us the teachings of Theosophy. The effect of her work has been far-reaching, and has operated in spheres of thought and action little suspected even by those who were active in them. The broad principles of Theosophy are as old as civilization; but at intervals they must be brought to the notice of the world in new forms suitable to changed conditions. It is said that efforts to arouse the nations of the west to spiritual realities have been made towards the fourth quarter of each century; certainly the conditions in the seventies of the nineteenth century called for some relief. Materialism in science, on one hand, and a marked drift towards trust in psychic phenomena on the other, threatened to lead influential thinkers into un-

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profitable bypaths. The authority of the churches was rapidly diminishing, and many truly religious minds, disturbed by the negations of science, could no longer find consolation in the dogmas of theology. But they were hungering and thirsting for something they could not find.

At this critical time H. P. Blavatsky, a profound student of human nature, possessed of fascinating literary style, and deeply stirred by the woefully unspiritual prospect for western civilization if things went on as they were, threw down the gauntlet to materialism and also dogmatic theology. Single-handed she stepped out to fight these two doughty champions, and also, as it turned out, subtle and unexpected enemies who tried to stab her in the back. With single-minded devotion to the interests of discouraged humanity she came to America, well-armed with knowledge gained by self-sacrificing labor, and began the work which has so powerfully affected modern thought.

The world at large was ignorant of the ideas she brought; to the few learned scholars who knew something of the great teachings of ancient Aryan philosophy in which Theosophy is to be found, they were more a matter of mere intellectual interest than of practical importance. But today we cannot take up a serious book or magazine without recognizing the influence of the leading ideas of Theosophy in some form, though the writers may not know the original source of those principles. So far have they penetrated that even clergymen in good standing are preaching Theosophical ideas for which they would have been expelled for heresy a few years ago.

H. P. Blavatsky established the Theosophical Society in 1875 to make the beginning of a Universal Brotherhood of mankind on a practical and spiritual basis suitable to the understanding of the age. It is a Transition Age, and the Theosophical Society has undergone changes and developments in methods in harmony with the demands made upon it, but its principles remain the same. While today the attention of the world is perhaps chiefly aroused by the wonderful educational system established by Katherine Tingley, H. P. Blavatsky's successor, and by the splendid results of her work at Point Loma and elsewhere where Theosophy is being demonstrated in practical life, in the early days the first necessity was to disseminate, through books and magazines, the main principles of Theosophy upon which the nucleus of a real Brotherhood of humanity must be founded to have any hope of real success. The brilliant literary style and extraordinary learning possessed by H. P. Blavatsky, combined with her profound knowledge of the human heart, were therefore of inestimable value. She has given the world a series of writings in which the serious student finds hitherto unsuspected facts about the origin, nature, and possibilities of man, important keys to the deeper

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meaning of the Bibles of the Ages and, above all, the outline of the Path to enlightenment of the individual and to the realization of the Universal Brotherhood of mankind.

The order of appearance of her principal books shows a well-designed sequence in which the student is gradually led from the simpler to the more advanced, from the more purely intellectual introductions to the more profound studies leading to the spiritual crown of life. *Isis Unveiled*, published in 1877, comes first, and in its opening pages it struck the most important keynote in Theosophy: the duality of man's nature, the existence of the beast and the god in each human creature.

At that time the new discoveries of physical science were undermining the literal beliefs in the Bible stories, and the reaction against dogma had caused many of the brightest minds of the age to abandon all belief in the spiritual nature of man. To them the principle of Evolution — a splendidly true and illuminating conception when not materialized, an explanation of life which replaced the dogmatic and narrow orthodox view of the Six Days of Creation — conveyed the notion that man is nothing but a highly developed animal, without a soul or hope of immortality. In attacking the materialistic position H. P. Blavatsky devoted a large part of *Isis Unveiled* to the demonstration that there are far greater powers in man than can be explained unless we admit that there is a soul. Learn that man has powers enormously transcending the ordinary mental or physical capacities, she argued, and you will begin to realize his spiritual being, his kinship with Deity. Science denied the truth of the records which tell of the profound knowledge of natural laws of a few rare souls in the past and of their control of unknown forces, calling them the superstitions of an uncritical age; theologians affirmed them but called them miracles of a special and supernatural order. But in *Isis Unveiled* an enormous number of facts were brought forward and discussed to prove, in H. P. Blavatsky's words, that "the human heart has not yet fully uttered itself, and that we have never attained or even understood the extent of its powers."

The demonstration of the hidden powers in man, occasionally manifested in the lives of the great Teachers, leads to the logical conclusion that

"the capabilities of the FATHER SPIRIT must be relatively as much vaster as the whole ocean surpasses the single drop in volume and potency."— I, vi

"No GOD, NO SOUL? Dreadful annihilating thought! The maddening nightmare of a lunatic — Atheist, presenting before his fevered vision, a hideous, ceaseless procession of sparks of cosmic matter created by no one . . . propelled by no Cause. . . ."— I, xviii

In *Isis Unveiled*, H. P. Blavatsky made her first effort to show that in some lines the ancients had a more profound knowledge of the laws of nature than the moderns who have confined their researches to external

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phenomena so largely. In *The Secret Doctrine*, her second important work, she carries it farther, and presents in clearer form the main scientific teachings of Theosophy about man and nature, but many of the points fully worked out in *The Secret Doctrine* can be found in brief, or casually hinted at, in *Isis Unveiled*. The earlier book was issued as a challenge to the world. Fifty years ago the time was not ripe for more than a partial presentation of Theosophy, but enough was given to arouse interest and stimulate the desire for more.

Consider, for instance, the subject of Reincarnation,— the rebirth of the immortal soul in many successive bodies until such experience is no longer necessary. It was practically unthought-of by the peoples of the west, although the Bible teaches it; those who had heard of it thought it was some quaint Hindû notion about transmigration into animals. Though H. P. Blavatsky had privately taught the truth of Reincarnation she considered the time had not come to make it a leading feature in her public work, but the essentials are to be found in *Isis Unveiled* with a little care. For instance she says:

“There was not a philosopher of any notoriety who did not hold to this doctrine of metempsychosis, as taught by the Brâhmanas, Buddhists, and later by the Pythagoreans, in its esoteric sense. . . . Origen and Clemens Alexandrinus, Synesius and Chalcidius, all believed in it; and the Gnostics . . . were all believers in metempsychosis. Socrates entertained opinions identical with those of Pythagoras; and both, as the penalty of their divine philosophy, were put to a violent death. Materialism has been and ever will be blind to spiritual truths.”— I, 12

On page 348 there is a reference to the “series of births and deaths” through which the immortal soul has to pass; and in the second volume we read on page 145: “if we are to take the gospels as a standard of truth, Christ was a metempsychosist or ‘re-incarnationist’ — again like these same Essenes,” and on page 280: “Every philosophy worthy of the name taught that the *spirit* of man, if not the *soul*, was pre-existent.” A clear exposition is given on page 320:

“Before the immortal spirit of the *Ego* is quite freed and henceforth secure against further transmigration in any form. . . . Thus the disembodied *Ego*, through this sole undying desire in him, unconsciously furnishes the conditions of his successive self-procreations in various forms, which depend on his mental state called ‘merit and demerit.’”

Several passages in *Isis Unveiled* have puzzled readers on account of their apparent denial of reincarnation, but the confusion has arisen from carelessness in overlooking the fact that the author was repudiating the possibility of the ordinary personality — Mr. A or Mrs. B — being re-born, except in the rarest instances. At the time she wrote *Isis Unveiled* there was a group in France asserting that the personality reincarnated immediately after death, and H. P. Blavatsky had to make it very clear that the true teaching is that the immortal *spirit* descends at intervals

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into what is practically a new *personality*, though it is linked with the former ones by the law of cause and effect.

Evolution is discussed in *Isis Unveiled*, and a sketchy outline is given, but the fuller details were reserved till later. The fundamental proposition of progress by cycles of rise and fall is given: races increase in power, reach the climax of advancement possible in that cycle, and descend, only to start afresh in the next cycle. Speaking of the Stone Age the author declares it was not the beginning of man's career, but a period when mankind had arrived at the lower arc of a cycle and was about to climb up again. The significant remark is made that the soul was not always imprisoned in physical bodies but the earliest races were spiritual or 'astral,' and the "coats of skins" given to 'Adam and Eve,' as mentioned in the third chapter of *Genesis*, referred to the fleshly bodies with which the progenitors of the truly human races were clothed as the great cycle of descent from spirit to matter proceeded. Man's origin is in the Fount of Eternal Light, and the kingdom of spirit is only to be regained by a long pilgrimage through earthly conditions.

At the time *Isis Unveiled* was written psychic phenomena were attracting attention in America and Europe, and H. P. Blavatsky devoted many pages to the theories offered by the investigators. She showed that no defensible philosophy had been presented, but that there was "a tangle of hypotheses mutually contradictory." Speaking of the efforts of conscientious and able spiritualists to explain the cause of the phenomena she declared that "the totally insufficient theory of the constant agency of disembodied human spirits has been the bane of the Cause," but that Theosophy offers "philosophic deduction instead of unverifiable hypotheses, scientific analysis and demonstration instead of indiscriminating faith."

A very important section of *Isis Unveiled* is devoted to what seemed a most revolutionary teaching, and yet one which does not strike thinking minds today as being at all incredible. This is that all the great world-religions have the same spiritual foundation, and that the Great Teachers brought the same message although the outer forms varied according to the conditions. She says:

"Our examination of the multitudinous religious faiths professed by mankind, from the earliest ages to the present day, indicates most assuredly that they have all been derived from one primitive source. It would seem as if all were but different modes of expressing the yearning of the imprisoned human soul for intercourse with supernal spheres. As the white ray of light is decomposed by the prism into the various colors of the solar spectrum, so the beam of divine truth, in passing through the *three-sided* prism of man's nature, has been broken up into varicolored fragments called RELIGIONS. . . . Combined, their aggregate represents the eternal truth; separate, they are but shades of human error and signs of imperfection."— II, 639

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In the closing pages of *Isis Unveiled* we find in one sentence the great theme to which all H. P. Blavatsky's efforts were directed, the divinity of man, the only possible basis for universal brotherhood. She says:

"The world needs no sectarian church . . . there being but ONE Truth, man requires but one church — the Temple of God within us, walled in by matter but penetrable by any one who can find the way; *the pure in heart see God.*"— II, 635

Ten years passed before H. P. Blavatsky's second great work appeared; *The Secret Doctrine* was to have been an improved version of *Isis Unveiled*, but it turned out to be an entirely different production to which *Isis Unveiled* serves as an introduction. Its title signifies that it deals with the deeper teachings of antiquity, but it only lifts the veil. There is sufficient, however, to be of immense service in the interpretation of the traditions preserved in the world-scriptures, above all in the Bible and in the Hindû sacred writings. While *Isis Unveiled* is largely devoted to the evidence for the existence of the immortal spirit in man, *The Secret Doctrine* traces its pilgrimage through the ages. As a basis, a few pages from the Book of Dzyan, a very ancient manuscript, are given. The majestic language of the stanzas, even in translation, strikes the reader with awe; every sentence conveys an impression of the profound knowledge of the ancient philosophers who wrote it. In stately musical prose the vast panorama of Creation is unrolled, beginning at the stage when Time was not and leading through cycles of preparation until the first incarnation of the divine spirit in man, and onward. Although some of the symbolic expressions used are unfamiliar to the modern reader, a profoundly impressive picture is created in the receptive mind. In her elaborate commentary, H. P. Blavatsky clears up the obscurities, and incidentally her explanations provide rich stores of information from higher Theosophical sources. Chemistry, physiology, and other sciences, history and folk-lore, find solutions to many difficult problems.

One of the aims of *The Secret Doctrine*, as of *Isis Unveiled*, was to provide arguments against the materializing tendency of science. *The Secret Doctrine* is a partial picture of the sublime workings of the Universal Mind, an outline of the ideal framework on which the visible universe is built, and it carries the conviction that nature's laws are intelligent and purposeful, not blind and mechanical. Of necessity the book is incomplete; the unveiled truth is not to be found in printed words; but the student who is striving to live down egotism will find hints of inestimable value in its pages. The rule of the Great Teachers who developed the higher spiritual insight was "Discipline must precede philosophy." It is our egotism that holds us back from wisdom.

In *Isis Unveiled* the subject of Karma, the law of Cause and Effect, of Justice, was lightly touched upon, but many pages of *The Secret Doctrine*

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are devoted to it. Here are one or two passages of great interest:

“For the only decree of Karma — an eternal and immutable decree — is absolute Harmony in the world of matter as it is in the world of Spirit. It is not, therefore, Karma that rewards or punishes, but it is we, who reward or punish ourselves according to whether we work with, through or along with nature, abiding by the laws on which that Harmony depends, or — break them. . . . Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for, nor weapons to act through. It is the constant presence in our midst of every element of strife and opposition, and the division of races, nations, tribes, societies, and individuals, into Cains and Abels, wolves and lambs, that is the chief cause of the ‘ways of Providence.’ . . .

“Knowledge of Karma gives the conviction that if —

‘. . . virtue in distress, and vice in triumph
Make atheists of mankind,’

it is only because mankind has ever shut its eyes to the great truth that man is himself his own savior as his own destroyer. That he need not accuse Heaven and the gods, Fates and Providence, of the apparent injustice that reigns in the midst of humanity. But let him rather remember and repeat this bit of Grecian wisdom, which warns man to forbear accusing *That* which —

‘Just, though mysterious, leads us on unerring
Through ways unmark’d from guilt to punishment. . . .’”

— *The Secret Doctrine*, I, 643-4-5

Within a year from the publication of *The Secret Doctrine*, H. P. Blavatsky’s indefatigable pen called *The Key to Theosophy* into being. Ever since the formation of the Theosophical Society in 1875 she had been spreading the knowledge of Theosophy in numerous letters and articles to papers and magazines. She founded two Theosophical monthly magazines, and inspired several others. But as much of this literature was inaccessible to inquirers she decided to write *The Key to Theosophy* as a kind of textbook on the Theosophical teachings about the nature of man and the objects for which the Theosophical Society and Universal Brotherhood (as it was then called) was founded. A large portion deals with the problem of the soul, Reincarnation, the future life, all on a simple, practical basis, suitable to the plain man, but many chapters are devoted to the development of character, the true methods of helping humanity, and the immense importance of Theosophical principles being made the foundation of education. Above all things, the world needs the example of the lives of men and women striving for and showing forth the highest ideals, duty, brotherly kindness, wisdom, and so forth. In *The Key to Theosophy*, H. P. Blavatsky emphatically tells the members of the Theosophical Society that their most important duty, if they mean to help the work, is to set an example of right living.

The last chapter of *The Key to Theosophy* presents a glowing picture of the future when the noble principles of Theosophy are accepted by the world as the guide of life. The author says that the Society will gradually permeate the great mass of thinking people with its large-minded and noble ideas of Religion, Duty, and Philanthropy, and will open the way,

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by its active, unsectarian work, to the practical realization of the Brotherhood of Man.

When Katherine Tingley reorganized the Society in 1898 she felt that the time was ripe for a higher and more practical exposition of Theosophical principles than had been hitherto possible. Educational work for the young on the broadest Theosophical lines — the school of prevention — which H. P. Blavatsky so ardently desired to establish as she says in *The Key to Theosophy*, but which was impossible in her lifetime, was begun by Katherine Tingley, and the center at Point Loma created, where Theosophy as a dominating influence in the every-day affairs of life could be demonstrated as an educational example for the older folk. Already, although the twentieth century is hardly out of its teens, a large proportion of thinking people in the world has been permeated with the high ideals of Theosophy; Reincarnation and Karma are widely accepted by leaders of modern thought, and are even being admitted by liberal-minded clergymen; above all, in spite of the turbulent unrest of this dark 'Age of Horrors' — the growing-pains of adolescent humanity — it is becoming clearer to all that the principle of brotherhood is the only basis upon which real progress can begin. But brotherhood can only become a living active, working principle in a man in the degree that the selfish claims of the lower personality have been suppressed, and the true spiritual self has taken control. It is the task of Theosophy to show, by precept and example, not only the necessity for the world, but the beauty and joy of the life in which brotherhood is the driving force.

The order in which H. P. Blavatsky's works appeared show that her readers were advancing in appreciation of the teachings. Beginning daringly in *Isis Unveiled* with arguments and interesting illustrations of the fundamental principle that marvelous spiritual powers are hid behind the human personality which prove the existence of an immortal spirit in man; then passing on to the more complete teachings of *The Secret Doctrine* about the cosmic relations and the historical development of mankind, and the meaning of the misunderstood scriptures of antiquity, the author offered the world in *The Key to Theosophy* practical instruction about the complex nature of man, the relation of man to man in society, and the method of advancement towards a higher and truer civilization. The time was then ripe for a more spiritual note to be struck, and H. P. Blavatsky published her beautiful translation of the 'Book of the Golden Precepts' with explanatory comments, under the title *The Voice of the Silence*. The original belongs to the series from which the Stanzas of *The Secret Doctrine* were taken, but their spirit is different. *The Voice of the Silence* is intended for those who are earnestly seeking for soul-wisdom, for self-knowledge in the highest meaning of that comprehensive

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term. The culmination of H. P. Blavatsky's life-work is found in *The Voice of the Silence*, for there she most distinctly puts forth the essential teaching of Theosophy which her successors, William Q. Judge and Katherine Tingley, have reinforced. This fundamental is the dual nature of man, and the way to control the lower and live in the higher. A few quotations will make this clear:

"All is impermanent in man except the pure bright essence of Alaya. Man is its crystal ray; a beam of light immaculate within, a form of clay material upon the lower surface. That beam is thy life-guide and thy true Self, the Watcher and the silent Thinker, the victim of thy lower Self. . . . No light that shines from Spirit can dispel the darkness of the nether Soul unless all selfish thought has fled therefrom."

The way to the real life is through the practice and understanding of Universal Brotherhood:

"Before thou canst approach the foremost gate thou hast to learn to part thy body from thy mind, to dissipate the shadow, and to live in the eternal. For this, thou hast to live and breathe in all, as all that thou perceivest breathes in thee; to feel thyself abiding in all things, all things in SELF. . . . So shalt thou be in full accord with all that lives; bear love to men as though they were thy brother-pupils, disciples of one Teacher, the sons of one sweet mother."

"The key to the first Portal on the Path of wisdom is 'DÂNA, the key of charity and love immortal.'"

"To live to benefit mankind is the first step. To practice the six glorious virtues the second."

In *The Voice of the Silence* the careful reader will find, in poetical language, and inshrined in expressive Oriental imagery, the old, old Theosophical teaching about the higher and lower life which was given by Jesus and Paul, and before them by Plato and other great spiritual teachers of antiquity. By the lower life, in this connexion, we do not mean the gross, selfish existence of the merely animal man, but what may be called the life of the ordinary citizen who carries out his duties and responsibilities to society respectably, the worldly life in the best sense of the word, the life of the personality, very often cultured and even distinguished by learning. That kind of existence, so desirable up to a certain point, is not the full efflorescence of the soul, though it may form the basis upon which something higher can be built. It is not to be abandoned; our work as human beings is to be in the world but not of the world. Again and again H. P. Blavatsky repeats the old teaching:

"To live to benefit mankind is the first step. . . . The selfish devotee lives to no purpose. The man who does not go through his appointed work in life — has lived in vain. Follow the wheel of life; follow the wheel of duty to race and kin, to friend and foe."

The spiritual life, while including and inspiring the highest qualities in the lower life, surpasses it in every way; it is properly called Liberation for it means the discernment of the real from the unreal; it means self-identification of our aims and aspirations with the Supreme, Divine Will.

H. P. BLAVATSKY AND HER BOOKS

We may call it religious, but it is not what so often passes as religious — a sort of morality touched with emotion and perhaps including the outward form of worship of some Deity far removed. It means a changed state of being, an illuminated state, a glimpse of the “heaven” that is said in the Bible to be “within.” Some may call it a state of ‘grace.’ The lower life of normal and right activity in the world, is that of the ‘natural man,’ the higher that of the spiritual. The lower is fleeting, unsatisfying. Theosophy shows us how the spiritual and real life can be brought into the daily, natural life, and thereby how we can find enduring happiness under all conditions. In *The Voice of the Silence* and elsewhere H. P. Blavatsky makes the true Path clear.

It may be said that the real life of the soul is to be learned from the teachings of every world-religion. It is true, according to Theosophy, that great truths are to be found in them, but that does not mean that the dogmas which distinguish one from another are helpful in leading men from the natural to the superior or ‘super-natural’ life. How often has the reason been revolted by irrational dogmas, impressed as literal and important truths, and the indignant mind been successful in stifling the efforts of the soul to reach upward! Theosophy, the foundation of the ancient faiths, throws no hindrance in the way of the logical mind; gives it no excuse to obstruct the spiritual path. Theosophy shows how to lead the natural life honorably, and it opens the door to the eternal.

One strong clear note rings through the whole range of H. P. Blavatsky’s teachings — the essential divinity of man, and that man is his own savior. She did not mean, of course, the weak, imperfect, ignorant personality we often foolishly think ourselves, but the true Warrior, the real Self who seems so far but is really near if we will only have it so. She never said: Follow *me*, but: Follow the Path I show, seek for the divinity which is within all men, practice universal brotherhood and find peace and joy, even in the midst of strife and turmoil.



“WE allude to those whose faith in their respective churches is pure and sincere, and those whose sinless lives reflect the glorious example of that Prophet of Nazareth, by whose mouth the spirit of truth spake loudly to humanity. Such there have been at all times. History preserves the name of many as heroes, philosophers, philanthropists, martyrs, and holy men and women; but how many more have lived and died, unknown but to their intimate acquaintance, unblessed but by their humble beneficiaries! These have ennobled Christianity, but would have shed the same luster upon any other faith they might have professed — for they were higher than their creed.”— H. P. BLAVATSKY in Preface to *Isis Unveiled*, II, p. v

JERUSALEM

TALBOT MUNDY

THE Moslems call Jerusalem El-Quds — ‘The Holy’ — not without justification. They hold it next in importance and sanctity after Meccah and Medinah, while painfully aware that Christians and Jews give it first place in their imaginations, if not actually in their hearts. Moslems own most of the property, and practically all the historic sites; the mayor is a Moslem, and so are the majority of the Legislative Assembly; but the Governor of the city is an Englishman, and the High Commissioner of Palestine a Jew. The police are mostly Moslems, with a small army to support them composed mainly of Indian troops under British officers. And under the eyes of that nervous administration, meet, move, and quarrel, representatives of all this world’s fanaticisms.

The city is not visible from far-off, as one might think from studying the countless hymns and paeans in its praise. It stands about 3800 feet above sea-level. From the summit of the Mount of Olives one can view, like a turquoise framed in the yellow of the Mountains of Moab, the Dead Sea, 6000 feet lower and only twenty miles away. But the bald and rock-strewn Judaeen Hills — with laden camels usually on the skyline — shut off the view in all other directions; so that even from the railway station there is nothing of the city visible but one corner of the medieval walls and a huge French convent.

However, romance begins from the moment the train leaves the plains at Ludd and begins to follow a spur-track into the limestone mountains. In the train are ‘Parthians, Medes, and Elamites’ — Jews from New York, Poland, and Bokhara; Abyssinians; Turkomans, Punjābis, Armenians, Egyptians, Englishmen, — representatives of nearly any nation and religion all the way from China to Peru — a Christian bishop, maybe, chin-by-jowl with a Moslem sheik. And there is always someone leaning from a window lecturing the rest, with plenty of material for his sermon.

They boast, and with sufficient truth, that every yard of those hills and gorges, among which the train toils noisily, has been fought over a thousand times. Not even Belgium has been such a battle-ground. They say the little red anemones, that grow wherever a pinch of dirt has settled in the crannies of the rocks, mark places where the dead fell fighting. And they point out dry stream-beds that “once ran blood for days.” No two tales are quite alike; they vary with the creed of the individual, and again with his political prejudices, which are almost as

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divergent. But all take pride in the fighting, and are in agreement as to that if nothing else.

There are no trees. Men cut those down to fight with; and amber-eyed, black goats, that look like swarms of insects in the distance, devour the new shoots. There are ruins everywhere — caverns for hunted men to hide in — sepulchers, long looted — pralaya plain to see.

And then Jerusalem, with her domed roofs golden in the sunset, and history under-foot. You drive from the station up a dusty road, across a score of battle-fields, between stones once set in place by Solomon (whoever he was), with walls on your right hand built by the crusaders and repaired by modern British troops.

The walls are magnificent and perfect; there are no such city-walls elsewhere. They stand for the most part on the first foundations. There are stones in them that have been torn down and replaced a dozen times, as army succeeding army sacked the place, and men inspired by undying zeal rebuilt. It is safe to say, the only time when Jerusalem was taken and not sacked was this last, when Allenby, after terrific fighting, walked in alone on foot, when an Arab servant had surrendered the city keys to a British cook with the rank of private. The British army set to work at once to spare and preserve; prisoners and destitutes were paid to remove dead donkeys and the rest of it from the moat and drains; the Order of the Bath was introduced; the city was washed; Solomon's Pool, outside the walls, was cemented up and filled with water for the first time in centuries for the use of troops. The water-works left incomplete by Pontius Pilate were rediscovered and finished. Jerusalem still smells of everywhere and everything, but she is tolerable nowadays.

What strikes you first? Red heads. The boot-blacks at the Jaffa Gate, who yell for your patronage, are blue-eyed, red-haired — almost certainly descendants of the Scots crusaders; Moslems all since Saladin prevailed, and recently Turk conscripts. There is no ill-will on that score. All concede that the Turk fought handsomely — all that is who fought against him and have lived beside him since. Islâm, sword in hand, attends to business; having sheathed the sword, is tolerant. It is due to the humorously patient Turk that Christians in Jerusalem did not Kilkenny-cat themselves out of existence long ago.

Then, if it is night, and the modern meanness is invisible, all ancient history beckons. You pass by proud-looking Bedouins (some not too proud to beg, though wearing amber worth a farm or two) and plunge between laden camels into the dark throat of David Street, where the roofs nearly meet overhead, above rows of arches (now vegetable stalls) with open fronts, in which Knights Templar used to live. To right and left roofed passages, and darkness lit at intervals by feeble lamp-rays.

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Here and there the shadow of a Sikh on guard, silent, all-observing, mindful of his duty — and eleven rupees monthly, less deductions for his family in India. Greeks, Jews, Arabs, Levantines, brush by you, fitting less awkwardly by dark into the ancient molds. Then coffee-shops, where men in red tarboosh talk politics by candle-light, and spies listen. Snatches of song in Arabic. Melancholy 'cello-music, by a Jew from Chicago or somewhere. Explosive bursts of quarreling. Silence.

Narrower and narrower the street grows, until in places you can touch the walls with either hand. Through key-hole arches you can peer down dark courts and passage-ways, where mystery reigns. A door opens; a man in Arab robes steps out; stands for a moment as if conscious of the picture; disappears. Beyond another opening a shadowy camel trudges round and round, grinding out semsem, blindfolded, and cursed by someone stridently whenever he pauses for a rest.

Then the walls, and the Haram-es-Shariff, where Omar's Mosque stands; and the Dome of the Rock above the far-famed Rock of Abraham. They are lovelier by moonlight than the fame of Fars, and mounting the walls you can make the whole circuit of the city. Below lies the Valley of Jehoshaphat, glistening white with crowded tombs — "dry bones in the Valley of Death." The Hospice on the Mount of Olives, now government headquarters, looms against the sky, and around it and about are silhouettes of mosques, and churches, where once on a time the Assyrian, Babylonian, and Roman armies camped. From the walls you can see the place where Titus rode to reconnoitre, and came within an ace of being taken (which might have changed a deal of history).

On the other side, within a stone's throw of the walls, is Golgotha, where four roads used to meet, and crucifixions were. Some say the place where they buried Jesus is within a hundred yards of that skull-shaped hill, and they are probably right if the account in the gospels is at all accurate. The moonlight emphasizes the resemblance to a skull, leaving hardly any doubt of the locality.

But the Christian sects have chosen to adopt as authentic a site within the walls, where neither execution nor burial can possibly have taken place; and there the sects fight and bicker, while a soldier stands on guard to keep them from bloodshed. He used to be a Turk, but is nowadays an Indian, or a stalwart from some plough-tail in the English shires.

Most sites within Jerusalem are doubtful, although all are labeled, and those possessed by Moslems have at least the merit of really ancient tradition and logical argument. The Christian claims all date from the crusades, when 'proof' was what a priest or a monk said, and 'fragments of the true cross' became almost a drug on the market.

It is indisputable, for instance, that an enormous and very ancient

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building once stood on the site of the Haram-es-Shariff; and it may have been Solomon's Temple. The titanic, squared foundation-stones are there, and one wall is standing, to which go the orthodox Jews to mourn the departed glories of their race. No orthodox Jew will enter the courtyard surrounding the Dome of the Rock, for fear he might tread unwittingly on the spot (unknown now) where the Holy of Holies stood. And in any case, Jews are not welcome within the mosque, for the Moslems regard them as would-be usurpers.

Once, when Mohammed shaped his creed and welded Islâm into one, he sought to attract the Jews by incorporating Jewish legend and the laws of Moses into the doctrine; but the Jews rejected all overtures, and ever since, although the Moslem has permitted synagogues, he has regarded the Jew as a hereditary enemy. He is forever suspicious of Jewish plans to regain possession of Jerusalem; the scorn and distrust are mutual, and there is not much love lost when Jew and Moslem meet.

Directly under the Dome of the Rock, protruding through the floor and surrounded by an iron railing, is the red rock said to be that on which Abraham offered up Isaac (although who first said so is not so clear). Underneath it is a cavern (conceivably a cistern once) lit by one small lamp, and the guide points out corners in which David, Solomon, Elijah, and Mohammed habitually prayed. There is a hollow in the low roof, which they tell you receded to let the Prophet of Islâm stand upright when he rose from prayer, and they also permit you to stand on the very spot from which he rode to heaven on his horse Barak.

The floor of the cavern sounds hollow, and there have been many attempts to burrow secretly and discover ancient treasure there — the true Tomb of the Kings perhaps, or the hiding-place of ancient treasures. Some say that when Jerusalem was taken everything of value, chronicles included, was hidden down there. But the Moslems believe, or at any rate say, that underneath that cavern is a hole which reaches to the center of the earth, and thither the souls of dead men come once a week. So they guard all approaches carefully, and he who seeks to dig a tunnel does so at his own risk, which is imminent and not to be withstood by argument.

There is another story that the Rock of Abraham is the identical "threshing-floor of Araunah the Jebusite" that David purchased for the site of the temple his son should build. But there is nothing mentioned in the Old or New Testament whose exact location has not been identified by some enthusiast and accepted as authentic by others. Within the city-walls they show you Pilate's judgment-hall, the tomb of David, the upper room in which the Last Supper was held; and he who wishes may believe. Most of the city that Pilate knew lies seventy feet below the present level,

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smothered under the débris of centuries; but there are excavations now proceeding that are likely to throw wholly new light on history.

There are people in Jerusalem who have come there from the earth's ends to await the last blast of Gabriel's trumpet. The valleys are crowded with the graves of Jews, whose bones are expected to arise re clad with flesh and clothing when the time comes. Moslems declare that on the last day a hair will be stretched across the Valley of Jehosaphat, and over that the resurrected True-believer will be required to walk, to save himself from hell-fire. Christians have sent their hearts in hundreds to be buried near the Holy City. There is a profession, decidedly profitable, whose members receive steady remittances from oversea in return for prayers prayed in Jerusalem. It is a city of frauds, faith, fanaticism, and sudden death.

Easter is the riot season. Then, as is so well known, the Christians fly at one another, while the Moslem hot-heads are encouraged to attend a rival ceremony that takes them in procession to the reputed tomb of Moses, near the Dead Sea, an affair that lasts a week and gives the Christians time to control themselves. Nothing, not even danger, brings the Christians into unity; there is quite likely to be a fight in the Holy Sepulcher on any Easter morning, and troops are kept well within hail. The Moslems have their differences, too, and have learned these latter days the art of accusing everybody else; but religion unites them at a touch, and they are one at the first suggestion of danger to Islâm.

Zionism is regarded as a danger, and for the first time in history has found Moslem, Christian, and orthodox Jew making common cause. The Zionists base their claim to a national home in Palestine on Old Testament history. In fact, they have no other basis for their claim. The Moslems meet them on that ground and reply, that if the story of the conquest of the 'Promised Land' is true, as stated in the Jewish records, then that is reason enough for not admitting Jews today. They point to the accounts of butchery of the inhabitants, of intolerance, and of ruthless destruction of cities. They claim that they, the Arabs, too, are descendants of Abraham, and were there first, with prior right of inheritance. They declare, and the Christians and orthodox Jews admit it, that under Moslem rule there has been tolerance of other men's religions; and that, whether or not the Jews once owned Palestine, confessedly they took it by the sword, and by the sword were turned out.

Nowhere on earth stands the law so plainly written as in Jerusalem, that "as ye sow, so shall ye reap." It is a city whose Karma has overtaken her before the eyes of all the world, and again and again.

And Jerusalem stands "beautiful upon a mountain," recleaned, rebuilt, rerising like a Phoenix from the ashes of her past, as a symbol that *some-*

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thing survives in spite of all men's treachery and hatred. Dome, minaret, convent roof, and synagogue stand crowded there; and among them and within them rivalries persist like worms in a camel's carcass. But the stars smile down on all of it — yet greater symbols, each in its appointed place. The flowers bloom and blow in league-long carpets. City of Peace is the meaning of the word Jerusalem. And there is peace for him who earns it, even there, as everywhere.

ANCIENT TRUTH IN MODERN TRAPPINGS --- SOME ECHOES OF ARYAN PSYCHOLOGY

GRACE KNOCHE

“‘Man, know thyself!’ This teaching Theosophy would engrave on every human life.”
— KATHERINE TINGLEY

“Once they begin to admit a Hidden Self — using, indeed, the very words long ago adopted by many Theosophists and constantly found in the ancient Upanishads,— they allow the entering wedge. And so not long to wait have we for the fulfilment of the prediction of H. P. Blavatsky made in *Isis Unveiled* and repeated in *The Secret Doctrine* . . . ‘and dead facts and events deliberately drowned in the sea of modern skepticism will ascend once more and reappear on the surface.’” — WILLIAM QUAN JUDGE in *The Path*, V, 44 (referring to conclusions of modern psychology.)



“NERVES in Women” is the theme of a lengthy article in a recent American magazine. The author is a successful California physician whose recently published book on the subject of nervous diseases and their treatment by what she calls “psycho-analysis” is being reviewed by the profession as offering something quite new. We have not seen the book, but the article is before us. In the course of it the writer states that nervousness is a “disease of *behavior*,” and that it is due to the tension of some hidden, pent-up desire, which must be brought out into conscious recognition and eliminated, if a cure is to be effected. She also tells us that

“psychologists have *recently discovered* that when the mind is ill it disturbs the functioning of the body,”

and also that

“this new and revolutionary treatment, which is resulting in seemingly miraculous cures, is merely the application of psychology, a science *that is just beginning to be understood*.” (Italics ours.)

We call attention to the words italicized in these citations, and will refer to them later.

The basis of this treatment of what are perhaps the most baffling, unsatisfactory, and generally exasperating of all cases the doctor is called

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upon to care for, is the *Duality of human nature*, a postulate that we are told it is necessary to keep ever in mind.

“It should be understood that each individual is really two individuals; the conscious and the subconscious. Subconscious is *under* the conscious. You do not know it exists because it is submerged. But it is possible for the trained psychologist to bring its contents to the surface.”

The treatment consists in “a rigid course in self-understanding,” and, if a cure is to be effected, by an equally rigid course in self-control. In other words, it is directed towards the mind instead of towards the body, and results are dependent

“not on prescriptions of rest and tonic, but by opening wide the doors of understanding . . . the doctors are effecting cures merely by showing the patients how they can and must cure themselves. . . .”

“There will be no longer the evil fascination of ‘nerves’ as a way of escape from difficult reality *when a woman comes to herself*. Evolution has built splendid potentialities into the human being — wisdom, power of choice, and means of achievement. . . . It is a matter of *finding one’s balance*.”

Which is as applicable to man as to woman, it may be observed, and in fact in the selection of cases described to illustrate this method of cure, the most spectacular of all is that of a man who had been nervously ill for six years, finally becoming dumb, paralysed, and subject to convulsive attacks, but whose cure was speedy and complete. The article specializes on the woman’s side of the theme, because written for a woman’s paper.

‘Revolutionary’ the treatment may be, but ‘new’ it assuredly is not — barring of course the limitations that are apparent to a student of Theosophy, and also a great haziness in the outlines, due to the infiltration of personal ideas. We have here a statement in modern terms of principles of psychology that are as old as thinking man — echoes of Aryan psychology, a science dating from the remotest antiquity. The Duality of human nature; pent-up desire as the cause of ‘nerves’ and irritability, whether in woman or man; the existence within the human being of unmeasured capacity for achievement and spiritual development; self-understanding, self-analysis, self-study, and self-control, as the key to understanding and to cure.

As to the blurred outlines: this question of dual or twofold human nature is covered by the psycho-analyst by the terms ‘conscious’ and ‘subconscious’ mind; but this is quite different from the higher and lower nature pointed out by Theosophy, the god and the animal, the angel and the demon in man. In the writing under discussion, by ‘subconscious’ is clearly meant the lower, selfish, lustful, demoniacal side of the person. But where is the Soul, and its guardian, the Higher Self,— which plainly must be taken into account, or from what source would the individual get

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the 'splendid potentialities' referred to or the power and wisdom to substitute these for degraded and disintegrative ones? It is certainly something different from the everyday 'conscious self' of the psychoanalyst. Whence come intuition, understanding of self, the steady will before which all faults will run to cover? These come from a part of the nature just as 'subconscious' as the hidden self which riots in desire. They come from the heart, the soul, from those sacred inner recesses of being — so little believed in, so seldom entered, so little understood,— which Katherine Tingley refers to as the "Chambers of the Self."

The teaching of Duality should not be as unfamiliar to Christendom as it is, for Paul refers to it constantly. Does he not say — in one of those passages of self-confession which touch so many answering chords in us all:

"For I delight in the law of God after the inward man:"

"But I see another law in my members, warring against the law of my mind, and bringing me into captivity. . . ."

Many similar citations might be made, for all the Epistles are permeated with Theosophic truths as to the Dual nature of man. And it is the uncovering of the memories and hitherto unperceived impressions of *both* the subconscious selves, that precipitates the battle that means victory or defeat for the life.

'Memories' yes, and in both cases, if we accept the truth of Reincarnation: the fact that man lives many lives on this earth and that the knowledge gained in any one life is never lost but is preserved "through the mysterious laws that guide the atoms when they assemble for the birth of a new personal house to be occupied by the returning soul" (quoting William Q. Judge). When we postulate this, what are intuitions, leanings, tendencies, convictions, vague but insistent impulses to this or that course of action, but *memories* preserved inalterably in the soul? On the other hand, it is accepted by some modern psychologists that the inner or subconscious self which gets us into ruts of bad behavior, with 'nerves' and worse things still, is made up of memories, as Theosophy shows — "varied pictures" to quote Mr. Judge, which are "normally overborne by the great roar of the physical life," but which

"show themselves only in glimpses when we have sudden ideas or recollections, or in dreams when our sleeping may be crowded with fancies for which we cannot find a basis in daily life. Yet the basis exists, and is always some one or other of the million small impressions of the day passed unnoticed by the physical brain, but caught unerringly by means of other sensoriums . . . belonging to the hidden or inner or 'subconscious' man."

But *this* inner man is not to be confused, as some modern psychologists do confuse it, with the Higher Self of man, the truly spiritual Self, nor, as do the psychoanalysts (in the present instance certainly) solely with the

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lower self. It is at this point, among others, that they are so hopelessly at sea, for both conclusions cannot be right, obviously, and in point of fact, neither one is. The 'hidden self' of the schools of today is something quite other than the Higher Self, which is of the essence of Deity, a ray of the Spiritual Sun, a "child of God," not to be dragged hither and yon at the will of any man, whether doctor of medicine, hypnotist, psychoanalyst, or their hopeful patient. "People may see his playground, but HIMSELF no one ever sees" is a sentence from the *Brihadâran'yaka-Upanishad*, a religious wisdom-record and psychology so ancient that no one can more than guess at its age even yet. Mr. Judge says plainly that it is "degrading a great idea" to say that in the phenomena that can be uncovered by various causes, some of them to be much deplored, the Higher Self of man is involved. But the Higher Self cannot be ignored.

The ancient teaching is that man has seven principles or 'selves' or 'sheaths,' that each of these is divisible into seven others, and that all are necessary if the soul is to gain experience and the life profit by the same. This is not so abstruse as it sounds, nor is it puzzling when one looks into it; but it need not be gone into here for it is taken up fully in various Theosophical writings such as *The Secret Doctrine* by H. P. Blavatsky, the Foundress and first Leader of the Theosophical Society, in *The Ocean of Theosophy* and other writings by William Quan Judge, her Successor, in the various *Theosophical Manuals*, written under the direction of Katherine Tingley, their Successor and the third Theosophical Leader, and in quite another and a very wonderful way in Katherine Tingley's recently published book, *Theosophy: the Path of the Mystic*. Temptation is strong to quote from this latter work, but the task of selection is difficult. The whole work is so hinged to just the present theme, so permeated with an abiding consciousness of the Higher Self, man's Divinity, and the power that therein lies, man's Duality and the need of "self-study, self-analysis and self-control," that in quoting from it one cannot think where to begin. But one thing the book makes clear, and that is that if we are to thread our way through the hopeless maze of conduct and behavior, and do it successfully, we must base our life-theory upon the conviction that *man is a soul*, wearing a garment of flesh for a time, it is true, but only *wearing* it, to do his work in.

None of which is new, but is old, *old*, OLD! Susceptible of almost infinite analysis and elucidation, yet capable of being taught so simply that a little child, even the babe in the cradle, can be led to understand his twofold nature and regulate his behavior by this knowledge; it is the basis of Râja-Yoga Education. And yet this priceless psychological truth was lost, and so-called religious teachings substituted that led man to look for his salvation to some power outside of himself, killing his

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enthusiasm, blinding his perceptions, and paralysing his will. That is why we are all so muddled now.

However, since this teaching has been restored to the modern world by H. P. Blavatsky, and since Theosophy is now a household word almost from one end of the globe to the other, there is less excuse for groping along in the dark, and there is also explanation for the rapidity and ease with which modern psychologists are putting forth theories of man's nature that are at variance with those formerly held. Some have admittedly studied the writings of H. P. Blavatsky and her Successors, and have profited by them; others have studied them and then put forth garbled and distorted interpretations of their salient teachings, combined with personal ideas; still others have been so disgusted with the various sorts of pseudo-Theosophy that are to be met with — many of the teachings of which are contrary to those of H. P. Blavatsky and are absolutely repudiated by Katherine Tingley and her students — that they may be excused for thinking Theosophy holds no light and that their own path is the better one. These, when they have arrived at conclusions approximating the ancient teachings have done so independently. But whatever the case, to the degree that the old Aryan psychology is approached, just to that degree is it being vindicated and upheld. The lamentable thing is the fact that as yet hardly any two researchers agree. Buckle said years ago, in referring to the gropings and disagreements of rival schools of psychology, that they

“had thrown the study of the mind into a confusion only to be compared to that into which the study of religion had been thrown by the controversies of theologians.”

This is quite as true today as when he said it, and because of it Theosophy may surely put forth a modest claim to be heard, for it has stood the tests of the ages, and it agrees with itself. Whatever the country in which we may trace it in antiquity, we find no disagreements, no differences on any essential point, no shifting of base from generation to generation or from age to age. The psychology of the ancients has the timeless unity of truth.

It comes, moreover, “not to destroy” modern systems but “to fulfil.” It is the great discoverer of whatever is tenable in them, and thus a great reconciler; and it is this because it is the fountain-source from which all have taken, through whatsoever devious channels, the few truths they have arrived at that will really stand the test. What, for instance, is the teaching of ‘multiple personalities’ put forward by some psychologists but a scumbled and half-blurred perception of the ancient Theosophical teaching already referred to — that man has seven ‘principles’ or ‘selves’ — followed logically by the conviction that there is an inner or a ‘hidden

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self' that can register experiences and impressions quite as accurately and even more faithfully than the merely physical brain? What is this "new and revolutionary" treatment of nervous diseases but a recognition, not fully thought-out as yet, of the fact that man is dual in nature, and that the God in him has the power to take the lower self in hand and chastise it, discipline it, purify it, and lift it to Itself?

And so one might go on, in the maze of modern psychology, finding theories many of which will not bear the searchlight of ripe reason but also others which need just a little something added, or a little something taken away — as a sculptor might add clay here and pull it away there in correcting the work of a pupil — to put them on a base that will not have to be shifted the next time the moon comes up. H. P. Blavatsky, in referring to the "almost inextricable confusion" in which we find the current "philosophy of psychic, spiritual, and mental relations with man's physical functions" says that

"Neither the old Âryan nor the Egyptian psychology are now properly understood; nor can they be assimilated without accepting the esoteric septenary . . . division of the human inner principles,"

and those who know the sweeping and almost incredible confirmations of her teachings that are being made year after year by science in almost every field, especially in the rather diverse realms of physiology and archaeology, will think twice before brushing aside any statement of hers without due consideration.

Far from having recently discovered that "when the mind is ill it disturbs the functioning of the body" the pioneers of the race have known as much, and taught and recorded it and passed the knowledge on, from the earliest ages of which we dream. Far from being "new and revolutionary," the substitution of self-examination and self-control for drugs and egg-yolks, massage and manufactured sleep, is as old as philosophy itself; and philosophy — we mean the ancient, universal Science of Soul, or Theosophy — is literally older than the hills, for continents have appeared and disappeared, mountains have risen and sunk again and again, since the birth or the bestowal of it on the planet called Earth. Philosophy, in the ancient sense, always included psychology. So that the latter, far from "just beginning to be understood," was understood in antiquity better than it is today. For however humanity may rise or fall in that barometric register called conduct, human *nature* remains the same in its constitution, its make-up, and that has been studied, its problems solved, its hidden secrets probed, and the record of ages of research connected with it written down and preserved, since the very dawn-mist time of Thinking Man. It was to bring fragments of this ancient Science of the Soul that H. P. Blavatsky founded the Theosophical Society and

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spread the truths of the ancient Wisdom-Religion broadcast. 'Fragments' yes, for fragments were all that she was permitted to give at the start, but the least of these fragments is greater and richer in help to the student of psychology than all the learned treatises of all the schools put together. One has no need to argue the matter. The literature of Theosophy — by which we mean *true* Theosophy and not its counterfeits and imitations — is open to examination and is all the defense the case requires.

But one question always comes to mind in a matter such as this: since Theosophy is the ultimate source of this recent light on moot questions, why not save time and energy by going directly to the source? Why lave in the waters at some midway point of the stream, soiled as they must be, infiltrated with much that is undesirable, possibly even poisonous, when one can have instead, free of price and asking only the investment of a happy, wholesome climb, the sweet pure waters at their source? They are abundant waters. One cannot touch Theosophy without realizing that revelation upon revelation awaits the one who will plunge into the study of it in a whole-hearted, honest way; and until modern psychology accepts its fundamental teachings, it will go on groping in the rear. Something is being accomplished,--- but as Katherine Tingley says:

"We are making some progress, it is true; but we hear only six notes played. The seventh one is silent, and that silent, waiting note is *the Divine* in human nature and in life."

Pioneer minds in modern psychology now admit that research along purely material lines will never get them anywhere, and some are therefore pushing research into planes of matter just beyond the veil, quite unaware that these are planes of *matter* still, only matter one degree removed, and thus invisible and intangible to the gross senses. A few think that the phenomena encountered there — in a region laden with nameless dangers, filthy and poisonous with the sewage of man's misused world of thought — are spiritual in their nature. Others are wallowing in the quagmire of it with no theories at all, and only a very few are beginning to feel that, after all, this realm of dangers cannot give them the knowledge that they need. But when such men as Professor Sidgwick of England and William James of America declare that after twenty years (in the former case) and twenty-five (in the latter) spent in investigating the 'soul' by means of psychic experimentation, they find themselves *exactly where they were at the beginning* (their own words) and without a bit of real knowledge gained, it is certainly in place to point out the old Aryan psychology, the soul-psychology of the ancients. For that can show us why.

In contrast with much that is going on under the name of psycho-

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logical research, the methods of this new treatment for nervous diseases are wholesome and sweet. They could hardly do anything but good, *providing* the element of hypnotic suggestion does not enter in. But with the professed hypnotist (calling himself a 'psychiatrist' perhaps, and sheltered behind a medical degree), now to be found not only in general practice but even in our colleges of medicine, that is an ever-present danger against which it is the duty of Theosophy to warn. Yet even with that danger eliminated, the method has serious limitations. The important thing in such treatment is a correct diagnosis; but how can a physician diagnose correctly if he does not know the *real* cause of the disease or what the symptoms mean? Human nature is 'a vast undiscovered country' still to modern psychology. Theosophy came to equip our thinkers to push into it understandingly, to warn them of its dangers, and open the doors before them of its great Citadel of the Soul.

No pretense is made that this subject is covered in so brief a paper. It could not be, nor in a volume, for the deeper truths could not be fully given in words alone nor could anyone but a Teacher of Theosophy adequately cover the ground. The best that a student can do is to sound a note or two, sincere though feeble, when the opportunity arises, trusting that somewhere or in some manner it will start echoes in inquiring minds and point the way to a study of Theosophy. That much is a duty. It is incumbent upon those who have benefited by the teachings of H. P. Blavatsky and especially those of Katherine Tingley to point out as best they may the extent of mankind's indebtedness to them and the treasures of knowledge that may be obtained without money and without price.

SELF-CULTURE

H. T. EDGE, M. A.



HERE is a considerable vogue of self-culture today, and one system after another comes into fashion and has its day, much in the same way as religious revivals periodically wax and wane. But they are all based on the same principle, and are in fact the same thing over and over again under different names. They depend on the use of the imagination and will, concentrated on the attainment of some desired end. A justifiable objection to these methods has been made, on the ground that they cause a concentration on the personality and thus tend to increase self-consciousness. And a strong contrast can certainly be drawn between the conduct of the man who

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escapes from a state of morbid self-absorption by mixing with his fellows in some healthy work or recreation, and that of the individual who under the same circumstances retires to the solitude of his chamber and performs some rite having the character of self-hypnotization or auto-suggestion. The former escapes from the self-absorption which was burdening him; the latter goes the right way to render himself yet more self-absorbed.

We do not wish to take extreme views or to indulge in condemnations of a too sweeping kind. People are as a rule far too careless about themselves, and too little aware of the resources available to them in their own nature. And when ill or mentally depressed, it is well they should know that a little faith and determination may be all that is needed to restore them. But it is obvious that this can be carried too far. The very term 'self-culture' requires to be considered. Which self is it that is to be cultivated, the little personal self or that greater Self which is the true inspirer of our lives and which makes us one with our fellows?

Surely we do not wish or need to devote pains to the cultivation and strengthening of that personality, which is the great bane of human happiness, and which it is man's destiny to wage continual war against until one day he understands and master it. And this question acquires greatly increased importance when the subtler forces of our nature are to be called into play. For it is a primary rule in Occultism that no man can safely deal with such forces unless he is sure that they will not be directed to the service of personal desire. Even though our original intention may be comparatively innocent, there is danger that, in arousing such forces, we may awaken sleeping dogs and find ourselves confronted with a foe too strong for us. And this, of course, is particularly likely to happen in the case of persons whose physical and mental balance is in any way defective or impaired — in fact, the very persons most likely to be attracted by methods of self-culture.

The true self-culture is culture of the higher self, and this can only be achieved by getting away from the lower self. It is best to leave the care of the body to the natural processes of diet and regimen, healthy and pure life, and medical knowledge. In this way we avoid the malign effects of fixing our own mind on our ailments. People in general cannot doctor themselves with success; simply because, apart from their probable ignorance, they *are* themselves. It needs the help of somebody else, just as a dentist needs somebody else to pull his teeth. It is better to have your diet regulated by somebody else, because the mere fact of your worrying about food will make it disagree with you. Similarly, if you are in a morbid mental condition, methods of elaborate self-contemplation will only increase your morbid self-absorption; and it is far better that you should get out among other people and forget about yourself.

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Diseases are the outcome of our own mistakes, either recent or perhaps remote; for the laws of cause and effect can act across the interval dividing successive incarnations. It has been pointed out by William Q. Judge, in his writings on self-culture, that disease is often the final stage of some evil quality in our character, on its way out; and that, by using violent mental methods to stop such a disease, we may merely drive back the evil towards its source, thus thwarting the remedial work of nature. Physicians do not always deem it desirable to heal a running sore which may be discharging fatal impurities from the blood.

It is one thing for a person to resolve that he will be well and strong, and another for him deliberately to sit down and attempt some magical process or incantation for the accomplishment of what he considers to be good for him. It is the same principle as that which forbids us, when praying, to pray for a specific object. We do not know what is best for us; we pray that *what is right* may come. So true concentration means an earnest aspiration to escape from the thralldom of our selfish desires and prejudices and to enter consciously into the greater life of the heart.

As aforesaid, we do not wish to utter wholesale and indiscriminate condemnations. But it is right to consider the question from all sides, and to point out the objections and dangers. People may run unawares into danger, and yet recognise it and avoid it by their own judgment when once it has been shown them. Not the least of the ailments from which people suffer is an undue prominence of the personality, an enlarged ego. There are many who, in past lives or in this life, have pursued the wrong form of self-culture to such an extent that they now find their personality a constant and formidable obstacle in the way of their efforts. Whenever they make an effort for right conduct, selfish motives rise up and overthrow them. This is the nemesis of undue culture of the personal self. It is a danger to be guarded against in connexion with proposed methods of self-culture.

It is natural that people should be attracted by anything that seems to promise an escape from the materialism of the day; but there are many pitfalls in the way of aspirants, by reason of the numerous perversions of Theosophical teachings that are afloat. Those who are at once attracted and disgusted, will be relieved to know that behind every perversion lies the original truth, and that the true rules for self-culture exist and can be studied with perfect safety and satisfaction. To find the true Self, and to relegate the personal self to its proper place of subordination, is the right way. To drive out fear and anger, envy and suspicion, lust and sloth, from our nature, is the sure way to banish all disease. Processes of self-hypnotization and auto-suggestion, once set in motion, may get out of hand and raise up obstacles worse than those we are trying to defeat.

THE WISDOM OF APOLLONIUS, THE PHILOSOPHER OF TYANA

P. A. MALPAS

II

INTRODUCTORY

PHILOSTRATUS was evidently no ignorant man; on the contrary, he appears to have been very intelligent indeed. But his admission of certain allegories without comment into the history of Apollonius the Tyanean with which the Empress Julia Domna intrusted him, may show that either he expected the public to understand his figurative language without difficulty, or that, as a philosopher of the schools, he saw no reason to explain certain matters in plain language which were not of public concern, but were for those who knew how to read the metaphorical phrases and symbolical narratives of the universal philosophical speech.

When, therefore, we read that Philostratus obtained from the Empress and her friends whatever records were to be found in regard to the Tyanean Philosopher, relative to his life and opinions, and, at her special request revised and embellished them in the manner in which we have received them from him, we are to understand that some matters of private teaching may have been omitted or veiled in symbolical language, and that other actual narratives containing, on the face of them, somewhat peculiar and curious statements, were also symbolical. Indeed, there is nothing to prevent Philostratus from using the well-known philosophical method of narrating historical facts with a secondary (or primary) symbolical meaning, plain to the students of his school, but to the profane, a mere 'mythical' anecdote. The method is not unknown in our own day, and if some ancient histories were read in the face of this fact, there would be found more sense in the 'fables' with which those histories are loaded. To quote a vulgar instance of the present time. If a lecturer at a village club states that Dean Swift was in the habit of eating vinegar with a fork, or dipped his pen in vitriol, none is so foolish as to suppose that the phrase is meant literally, yet that is precisely what 'scholars' often do in relation to ancient phraseology, merely because, the world having grown older in the interval by a few hundreds of years, they cannot conceive that possibly they themselves are ignorant of some things the ancients knew, and that the said ancients had as much right to express themselves in their way as we have to talk in ours.

With this note of warning, there will be no necessity to refer again to

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any peculiarities of diction or narrative, and the reader will be at perfect liberty to read in whatever way most suits his degree of intuition, without feeling a sense of outrage if other readers do not read in exactly the same way as he does. If one should think the story of the birth of Apollonius a literal history, he is welcome to his opinion. If another should see in it some deep symbology, he too is privileged to do just as he pleases. If a third is satisfied that it is history and symbology at the same time, who shall say he is right or wrong? The test is of the soul, and if any of them, or any other, can catch a breath of the spiritual aroma that surrounds every act and word of one who was welcomed in all the temples as a god among men, or even as one above some of the gods, then the Wisdom of Apollonius has not been recorded in vain.

The pages which follow are largely based on the statements and remarks of Philostratus.

Our author begins with a note on Pythagoras and his rule of life, which was strictly followed by Apollonius.

“‘Though engaged in like pursuits and studies, Apollonius devoted himself to philosophy with a more divine enthusiasm, than Pythagoras,’ Philostratus declares, and continues:

“‘They who commend Pythagoras the Samian, say of him, that before his birth in Ionia, he was Euphorbus at Troy; and that after his death at that place, which is recorded by Homer, he returned again to life.

“‘Pythagoras rejected the use of all clothing made from the skins of animals, and abstained both from eating and sacrificing them. He never polluted with blood the altars of the gods, to whom he offered cakes of honey, and frankincense, and hymns;* for such oblations he knew were more acceptable to them than whole hecatombs, and the sacrificial knife.

“‘He conversed with the gods, and learnt from them, how men may do what is pleasing to them, and how the contrary. Hence he spoke of the nature of things as a man inspired: for he said that other men guessed only of the divine will, but that Apollo had visited him and declared his Godhead. Pallas and the Muses, he also said, had conversed with him, without declaring who they were, as did other deities whose names and aspects were not as yet known to mortals.

“‘Whatever was taught by Pythagoras, was observed as a law by his disciples, who revered him as a man come from Jove; and the silence he enjoined was most vigilantly adhered to by them, with a zeal which a doctrine so sublime merited; for whilst it continued, they heard many things of a divine and mysterious nature, which would have been difficult for them to retain and comprehend, had they not first learnt that silence itself was the beginning and rudiment of wisdom.’”

There was a disciple of Apollonius, Damis the Ninevite, who wrote a diary and an account of his travels, carefully noting the opinions, discourses, and predictions of his Teacher. A person belonging to the family of Damis called the attention of the Empress Julia to these writings of the Assyrian, which until that time had not been made public.

*“Honey, frankincense and hymns,” symbolize the essence and aroma of nature, besides having special significance in regard to the teachings of the philosophical schools. They were and are typical of a far higher spiritual education than the coarse and degrading bloodshed of less spiritual systems.

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Also, Maximus the Aegean wrote of the actions of Apollonius at Aegae. These were the books used by Philostratus. The commentaries of Damis were plain, but not eloquent, and paid no attention to style. The work of the philosopher Philostratus, was, at the bidding of the Empress, to put the information in a more literary form and style.

Apollonius was born in or about the year 3 'B. C.' at Tyana, a town of Cappadocia, founded by Greeks. He was named after his father, who belonged to an ancient family, which might be traced back to the original settlers. He was wealthy, as were many of his countrymen.

Shortly before his birth the Egyptian god Proteus appeared to the mother of Apollonius and announced that he himself would be her son. Proteus is the god who had a wonderful power of avoiding apprehension by transforming himself at will into anything he wished. He seemed to have foreknowledge of all things.

Apollonius was said to have been born in a meadow, near which there stood a temple dedicated to him. His mother was told in a dream to go and gather flowers in the meadow. Her young companions amused themselves in various ways, dispersed about the place, while she fell asleep. A flock of swans, feeding in the meadow, formed a chorus round her as she slept, and beating their wings, sang in unison, while a gentle breeze fanned the air. The song of the swans awakened her suddenly and the boy was born. The people of the place said that at that instant a thunderbolt which was ready to fall on the ground rose aloft and suddenly disappeared.

When the boy grew to an age suitable for instruction, his father took him to Tarsus and left him as a pupil of Euthydemus the Phoenician, a celebrated rhetorician. Apollonius became attached to his tutor, with whom, by his father's permission, he retired to Aegae, a neighboring town, not so noisy as Tarsus, and more suitable for the study of philosophy. Here he had opportunities for meeting students of the philosophy of Plato, Chrysippus, and Aristotle, also he listened to the opinions of Epicurus without condemning them. The teachings of Pythagoras were embraced by Apollonius with the utmost zeal and enthusiasm, though his tutor knew little of that philosopher and was not particularly addicted to study of any kind. This tutor was named Euxenus, a native of Heraclea. He knew some of the sayings of Pythagoras, precisely in the manner of birds that utter phrases they are taught without understanding a word of what they say.

Apollonius in no way despised this tutor, and kept faithfully to him while in his charge, though at times he would, like the young eagle that sometimes essays a flight above its parents without seeking to leave them altogether, explore regions of philosophy beyond his tutor's reach, while

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submitting to his authority, and being guided by him in the ways of knowledge.

But at the age of sixteen, about the year Tiberius became Emperor, Apollonius became an enthusiastic disciple of Pythagoras and a zealous admirer of his doctrine, winged thereto by a superior intelligence. None the less did he continue to respect Euxenus, and as a proof of his regard, gave him a house which his father purchased for him, with a garden and fountains belonging to it, at the same time saying: "live you in what manner you please, but for myself, I shall live after the manner of Pythagoras."

Euxenus supposed, from this declaration, that his pupil had some lofty aim in view. He asked what beginning Apollonius proposed to make for his system of life. Apollonius replied that he would begin as the physicians do, for by purifying the body they prevent disease in some and cure others.

This reply was very appropriate, since the meeting-place of the young philosophers in the town of Aegae was a temple of Esculapius, the god of medicine, who occasionally revealed himself to his devotees.

Apollonius after this ceased to eat anything that had life, declaring it to be impure and weakening to the understanding. He lived on fruits and vegetables, saying that the products of the soil alone were pure. Wine, he admitted, was pure, since the vine is a tree not injurious to man. Doubtless he would say this of unfermented wine, but avoided controversy as to the fermented juice of the grape by saying that he considered it adverse to a composed state of mind by reason of the power it possessed of disturbing the divine particle of spirit* of which it is formed, and therefore he abstained.

So restricting his diet, Apollonius next changed his mode of dress. He went barefoot, dressed in linen, and would have nothing to do with garments made from living creatures. He allowed his hair to grow, and spent the greater part of his time in the temple of Esculapius.

Those who officiated in the temple were astonished at these practical applications of his philosophy, and even the God himself sometimes appeared to the priest in charge and declared that he had pleasure in performing his cures in the presence of such a witness as Apollonius.

The fame of Apollonius spread near and far, so that the Cilicians and all the residents in and about the country came to visit him. There is a proverbial saying of the Cilicians which had its origin in this circumstance,

*"The divine particle of air of which the mind is formed," is equivalent to the "divine particle of spirit." The Greek word for air and spirit is the same. The 'Holy Ghost' is the 'Holy Air' in Greek: *pneuma*.

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for when they see one in great haste, they say, "Whither do you run so fast? Is it to see the young man?"

Of the work of Apollonius in the temple a story is told in regard to a young Assyrian of luxurious habits who suffered from dropsy. This young man took pleasure in intoxicating liquor in spite of his sickness, and thus neglected the remedies he knew to be necessary. He slept on the couch provided for such patients, but the god gave him no dream indicating a cure. Upon the young man complaining of this the god finally appeared to him and directed him to apply to Apollonius for advice that should make him well.

He asked Apollonius what he could do for him, and the latter replied that he could restore him to health and that the god was not to be blamed.

"The god," said he, "bestows health on all who are willing to receive it, but you, on the contrary, feed your disease. You live in total subjection to your appetite, and overload with delicacies a weak and dropsical constitution, *adding clay to water.*"

Thus declaring clearly his opinion, Apollonius restored the Assyrian to health.

Another instance is given, also an illustration of the philosophy that lay behind the cures of Esculapius, showing that the divine law of compensation could not be escaped, but must be fulfilled by the lawbreaker himself, neither vicarious atonement nor money being accepted from the man who remained impure at heart.

Apollonius saw one day in the temple much blood sprinkled on the altars, many sacrifices laid thereon, several Egyptian oxen and huge swine slain; in addition, there were two golden bowls filled with most precious Indian gems.

"What is the meaning of all this?" he asked the priest. "I suppose some great man is paying his respects to the deity?"

"You will be surprised to hear, I think," said the priest, "that the man has not yet even presented his petition, nor has he dwelt the proper time in the temple, nor has he received any benefit from the god. He has as yet received nothing; in fact, he only came yesterday, I believe, and yet he sacrifices with this extraordinary generosity. But he has promised to make more splendid and richer presents, if Esculapius grants his petition. I hear that he is rich, and has greater possessions in Cilicia than all the rest of the Cilicians. His petition is that the god will restore him the eye he has lost."

Apollonius fixed his eyes on the ground, as was his custom, also in his old age, and asked what was the name of the man? When he heard it, he said: "I think he should not be admitted to the temple, for he is unclean, and met with the accident in a bad cause. I am of opinion that

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the mere circumstance of his making such costly sacrifices before the granting of his petition, proves not so much the honest sacrificer, as one who wishes to deprecate the wrath of Heaven for some enormous offense."

Esculapius appeared by night to the priest and said: "Let both him and his offerings depart together, for he is not deserving of the eye which remains."

When the priest made inquiries concerning the supplicant, he learned that he was living scandalously. His wife had put out both the eyes of her daughter by a former husband with a needle, and one of those of her present husband, who now sought to have it restored.

In this way Apollonius showed the propriety of offering such sacrifices, and making such presents, as should not exceed the bounds of moderation. Many people flocked to the temple.

Apollonius conversed with the priest and said: "Seeing that the gods know all things, I think he who approaches them with a good conscience should pray after this wise: 'O ye Gods, grant what is convenient for me!'"

"Consequently," he declared, "good things are due to the good, and the contrary to the wicked. Hence the gods, who always act rightly, send him away whom they find to be of a sound mind and free from sin, crowned not with crowns of gold, but with all manner of good things; and him whom they discover to be corrupt and polluted with vice, they give over to punishment, being the more offended with him for presuming to approach their temples conscious of his own unworthiness."

Then Apollonius turned towards Esculapius and said: "You, Esculapius, exercise a philosophy at once ineffable and becoming yourself, not suffering the wicked to come near the shrines, even though they bring with them the treasures of India and Sardis; and this prohibition is given from knowing that such applicants do not sacrifice and burn incense from reverence to the gods, but from the selfish motive of making atonement for their own sins, to which you will never consent, from the love you bear to justice."

Many other philosophical discourses of this kind were uttered by Apollonius whilst he was still but a youth.

It is in place at this point to call attention to the wonderful account of the Emperor Tiberius given in the series of lectures by Professor Kenneth Morris at Point Loma, gathered under the title 'The Crest-Wave of Evolution.' At his accession, when Augustus died, Apollonius was a boy of about sixteen. He had already passed some initiations, but at this time exhibits a new and vigorous impulse toward Pythagoreanism. It is possible that during his twenty-three years' reign Tiberius never met the Tyanean personally, but the secret bond of philosophy between them demands no special personal contact. They were fruits from the same

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bough, or rather branches of the same tree. A consideration of the work of the Emperor and the work of the Philosopher, seemingly so far apart, but in reality complementary, will throw an admirable light on the times. (See THE THEOSOPHICAL PATH for 1920.)

In the year 17 A. D., Apollonius being in his twentieth year, and therefore still a minor, returned to Tyana to bury his father by the side of his mother, who had died some time before. The fortune left was large, and Apollonius divided it with his elder brother, who was very dissipated and given to wine, though only twenty-three years of age; the latter had been independent of guardians since the age of twenty-one, as the law provided.

After this Apollonius returned to Aegae and changed the Temple of Esculapius into a Lyceum and Academy, in which resounded all manner of philosophical disputation.

When he became of age and his own master, he went again to Tyana, where a friend suggested that he should endeavor to reform his elder brother. Apollonius showed a delicate modesty in recognising the presumption of such an attempt, but declared his willingness to try, as far as lay in his power.

Very tactfully he commenced his task. First he told his brother that he himself needed little and therefore was willing to give half of his inheritance to the elder brother who needed much. In this way he secured his brother's confidence without any appearance of presuming. Gradually he led his brother to the point where he would be willing to take advice.

"Our father, who used to advise us," he said, "is dead. It now remains for us to consult each other's interest and happiness. If I do wrong in any way, I ask you to advise me, and I will correct myself: and if you should do anything wrong, I hope you will listen to my advice."

By this gentle treatment, Apollonius first made his brother willing to listen to advice, and then by degrees prevailed on him to abandon his vices, which were common enough and fashionable at the time, such as gambling, drinking, a swaggering manner, and also a foolish admiration for his hair, which he used to dye.

After this success with his brother, Apollonius tactfully did the same with his other relatives, not hesitating to give those that most needed it the remainder of his fortune, with the exception of what his own small needs demanded.

As for himself, he declared that the saying of Pythagoras that a man should have but one wife was not for him, since he had determined never to marry. By this, says Philostratus, he showed himself superior to Sophocles the Athenian, who, when old, said he had got rid of a furious master, whereas Apollonius "subdued the wild beast in his youth and triumphed over the tyrant in the vigor of his young manhood."

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Even his enemy Euphrates, in later times, never accused Apollonius of such weakness, although he made serious accusations against him in return for the scorn of Apollonius against his love of money, and especially his "making merchandise of his wisdom," from which faults the Tyanean endeavored, although unsuccessfully, to wean him.

WHAT IS YOUTH?

ALICE COPELAND

MAN prizes few things more highly than his life; and next to life, his youth,— its power and vigor, its strength for accomplishment, its capacity to enjoy.

Yet life must run its course in time — we know it well, we take it quite for granted. And when the end comes, it comes. The one word 'finis' marks its exit and we accept it with resignation.

But how different the attitude as youth begins slipping away! How often we deplore the first signs of decline, of flagging energy, of waning strength, of lessening endurance, of feebling zest in endeavor and enjoyment! And how we allure ourselves with false hopes that the troubles are only temporary, meanwhile stimulating ourselves to increased effort. And, when at length our eyes can no longer be blinded, how we seek for panaceas, for 'remedies' and nostrums: both known and unknown, the usual and unusual, the reasonable and unreasonable, for *anything* that can give us back our youth and all that we now find it meant to us!

At the normal end of life one can say, and without regret if it be true: "I have fought a good fight. I have finished my course." But retirement from the firing-line at the behest of waning youth can never inspire any such complacency; and so there has been this unending, this almost obsessing, search for the hitherto unattainable.

The fact that the quest for 'perpetual youth' has for centuries claimed so much attention seems unaccountable unless it be indicative of something more than a desire for the unattainable. And since this desire for preserving youth has so intrigued generation after generation, does it not imply the possible existence of some underlying cause, some legitimate reason, that may reveal something new regarding youth and point the way to its indefinite enjoyment?

To most minds youth is indicated by the beauty of freshness and of vigor and action; and its loss — so much resented — by wrinkles, white hair, and probable decrepitude, physical points only and of fictitious

THE WISDOM OF APOLLONIUS

value. Milton has suggested a truer estimate in *Paradise Regained*:

“Beauty stands
In the admiration only of weak minds
Led captive; cease to admire, and all her plumes
Fall flat, and sink into a trivial toy,” . . .

— quite different from real and lasting beauty, as described by Keats:

“Beauty is truth, truth beauty.”

Yet the beauty of youth can hardly be gainsaid or its value over-estimated; nor is it any wonder how willing we are to pay almost any price for its preservation. Things difficult to obtain always command a price commensurate with their desirability and the effort of acquisition. But when our golden tributes, poured for ages into the lap of science and research, bring us no nearer the goal, it might be worth while to question if there be not some new price, a Price of Wisdom, quite within our purse and, withal, of real purchasing value.

In view, then, of the futility of all past efforts, the very vitality of this quest for youth seems rather to challenge our understanding of Nature's laws; and among those laws there is none less heeded, nor of greater importance, than that of Duality — the Law of Opposites, everywhere operative and everywhere manifest.

This law of opposites, when applied to life, is shown in its ceaseless flow and ebb, with youth as one of its phases. And who can deny that the beauty and desirability of the ebbing tide — as much as we are inclined to deplore it — are not equal to those of the flood? For it is the ebb-tide that can reveal the true beauty of character and soul, that need ask no quarter from the fleeting beauty of physical youth. The wonderful charm of sea-life, when the tide is going out, is completely obscured by the roaring waves and dashing spray of the tide when at the flood.

But behind this manifestation of opposites, this ceaseless flood and ebb, there stands a something, *must* stand a something, an ensouling principle, which impels and characterizes all manifestation. And so it follows that in this ensouling principle, and not in its perishable vehicle, must inhere all that our personalities reflect and express, all that we desire or deplore, all that is excellent or its reverse — in fact and in brief, our true selves.

If, then, beauty and activity are soul-qualities — and what else can they be? — does not our failure to find perpetual youth, as well as the enduring persistency of the search for it, suggest: first, that perpetual youth is not a quality of the physical realm; and, second, that the persistent efforts in its quest are inspired simply by the soul's longing for recognition and expression of its own inherent birthright?

Were it the custom to say: “I *am* a soul”; and if the body were regarded as a temple in which the soul resides, or as a facile and well-

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equipped instrument for the soul to use and to regulate into perfect adjustment and operation, real perpetual youth would be measurably nearer at hand; and the present superficial quest for it might well resemble, to the clear-sighted, the ludicrous aspect of the lost spectacles which the seeker carries on his own head.

A brief glance over the past, with a little serious reflexion upon the slow progress mankind has made in spiritual understanding, allows small wonder that this universal subject, in its several aspects, has remained so intangible and elusive. And isn't it curious how we will adhere to the old, time-incrusted, circumscribing thought-forms and concepts? Quite like the customary experience of all war veterans of marching in shoes that are not roomy enough. Naturally, attention can be occupied with little but tight shoes and aching feet. Similarly, in the march through life, the viewpoint has been too restricted; and, as a consequence, no end of profitless fussing has resulted from the mental pinches, which will doubtless continue until the restrictions that hurt, like the tight shoes, are removed.

One of the chief causes of the mental pinches, that so limit our concepts regarding youth, is the orthodox teaching of a single earth-life. Whether or not it be admitted, the average human being resents restrictions; and so, while sensing that there is a something wrong, somewhere, in his relation with life — something that is not just his size — he chafes at the shortness of youth, and fusses over the hurt instead of removing the restrictions.

Reincarnation, and nothing else, offers the unrestricted, limitless viewpoint — so necessary in this 'life-without-end' march in evolution — for recognition of man in his real status as a soul. And as he begins to sense his potentiality as an essential immortal, passing from one life to another in similar way as from one day to another, taking up in each incarnation the duties, aspirations, and affiliations of yesterday's earth-life just as he follows today the work of yesterday, so will he inevitably come to sense his own immortal youth.

Now it goes without saying that the search for enduring physical youth will hardly be satisfied — among the 'practical' and 'hard-headed' — by any substitution of spiritual youth. They quite know what, to them, is the great desideratum. And yet, desirable as it is, most loftily esteemed as it is: which one of all the 'seven ages of man' comes in for more stringent and caustic criticism from those same 'practical' and 'hard-headed' ones? The press, and current magazine, and book-literature, fairly teem with the pros and cons — especially the cons — of present-day youth; which makes it rather hard to conceive how it can be so pricelessly desirable and so utterly deplorable at one and the same time. Would the conduct of the critics themselves vary materially could

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they but turn back their own dials of time? The keen interest in certain new methods, 'gland'-treatment for instance, suggests an answer.

But without inveighing against the sordid, much less granting that the suggested indictment could, by any means, be justly leveled against youth as a whole, there seems broad reason to hope that the present wide discussion of the status and conduct of youth may uncover new viewpoints and a resultant new understanding. Incidentally, a larger toleration may be begotten which will serve to soften and advantage the lot of the average mortal, whatever his age, who too often learns in childhood what a household nuisance he is to landlords; in adolescence, what a sophisticated nuisance to his elders; and in old age, what a tiresome nuisance to those following after him. The justification of hope for a broader general viewpoint lies mainly in the growing tendency away from materialism and the strengthening conviction that man — the real man — is a something more than his inclothing physical body. The mere thinking in this direction, that man is a something else, soul, if you like, is the initial step, which of itself opens the door of imagination, that first (and perhaps last) span in the bridge between the known and the unknown; and that, in turn, may lead to an understanding that things non-mortal, and only those, are unaffected by physical laws of change, decline, and death.

From this viewpoint youth should acquire a new aspect, inspiring optimistic investigation rather than the pessimistic criticism that is so prevalent. And, among the first fruits, may not the probability be recognised that Youth is only repeating its own history of past incarnations, even in daring to throw aside conventional restrictions? That, by the way, might lend a cue as to why history repeats itself. May not the possibility also be suggested that, incarnation after incarnation, the *same* youth has shocked the *same* elders with the *same* impulses in the *same* old way? Then, too, the apparent heedlessness with which youth, also incarnation after incarnation, has responded to the set conventionality, inertia, and senility of the files ahead, may be seen to indicate the futility of the kind of criticism we have gotten into the habit of passing. Really, the story of the pot calling the kettle black seems very apt; for 'youth' today is 'old-folks' tomorrow; and these same 'old-folks' may be 'tomorrow' the 'youth' of another incarnation.

Flood-tide and ebb-tide; but the *same* sea!

And in the flotsam and jetsam of each incarnation may be seen the wrecked motives and aspirations of the unabating storms of ignorant criticism.

This recurrence of impulses — of rebellious impulses — against established thought-conventions, if fully appreciated, might be interpreted

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as unappeased desire to throw off some of the restrictions of ignorance, which have so long bound human mortals to the treadmill of wrong action. But if it might become the fashion for the souls of mankind to operate on week-days as well as on Sundays; or, putting it another way, if, believing in soulhood, each human being would but bear it in mind in his daily thoughts and acts, unassailable and invincible would be the movements for real progress.

It is, of course, obvious that the brain-mind is the chief directing factor in all human conduct. It is also obvious that it is the joint-agent of the chief duad in nature — the Higher self and the lower self — being always subject to the call of either. This self-evident fact should be, as it were, a 'mariner's compass' to everyone. Now we like to call this a progressive age, and 'prove' it by our expertness in the handling of nature's forces. But are not carelessness and indifference regarding any of nature's laws, especially of this fundamental law of opposites, reprehensible, even alarming, considering its possible consequences? In electricity and other material sciences we can plead 'not-guilty.' But how about the even more subtile natural laws governing the human body and, especially, its tenant! Engines either run correctly or the reason for the trouble is discovered. But with the human body, how much thought is given to the *cause* for wrong action? To the *results* of wrong action, physically and morally, much.

How plain, then, becomes the need for recognising the source from which the urge to any action comes! And how more than plainly does the entire history of humanity reveal the sad lack of such discrimination, or of any real knowledge of this basic law of duality! Surely, it needs little argument to show that, among the countless pairs of opposites to which the human being can respond, none is of greater moment than this leading duad, the Higher and lower self, offering, as it does, a field for endless warfare between the vast body of desires and inclinations, constantly demanding expression, and the discriminating principle,— a warfare on the outcome of which humanity's future verily hinges. This warfare is not at all between youth and old age, but between the lower self, which saps the vitality of both youth and old age, and the Higher self, which preserves vitality, through the expression of beauty and right action, from the cradle to the grave.

And so it would seem quite clear that the youth, generation after generation, and incarnation after incarnation, have blindly and awkwardly been seeking self-expression, and unavoidably inviting criticism and condemnation; while learning in maturer years, like their elders before them, little of greater value than a broadened sense of expediency; in other words, that certain things don't pay, but not *why* they don't pay.

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Yet youth is not to be overmuch blamed. In view of the fact that the souls of men have been incarnating, as it is said, for something like eighteen million of years, is not this perennial criticism about as pertinent as the position of a button on a 1922 frock? The difference between twenty-five and seventy amounts to very little in the span of a million years, outside the opportunity each moment offers the eternal pilgrim for becoming acquainted with his self, both Higher and lower.

With such an unrestricted view of life, how could we, whether we be children, youth or adults, regard one another in any different guise than simply as souls, chained to a long past of experience, and looking forward to a like eternity in the future? And, by so regarding one another, we might in time come to act like souls, whether with bodies that are 'budding,' 'blossoming,' or 'full-blown.' Then this unending discussion and criticism of youth, together with the mistaken quest for its preservation, should give place to recognition of ourselves as both the youth and the aged of all time, who have blindly struggled, incarnation after incarnation, with the stupidity of our own lower natures, everlastingly stumbling through the same unlearned lessons, repeatedly making the same old mistakes, and continually incurring the same old penalties; always young and always old; yet neither young nor old, but simply eternal pilgrims, seeking the same goal of self-understanding.

It is not too much to say that the deprivation of this knowledge, of man's potential divinity and immortality, is the great drawback, the great crime, of the era. But with its restoration -- and only through its restoration -- will man cease to be the little more than puppet that he is, responsive but with the greatest effort to anything that may lie outside his own inshrouding hypnosis of dogmatism and materialism.



"It will all depend upon self-mastery. The self below will continually drag down the man who is not self-conquered. This is because that lower one is so near the thick darkness that hangs about the lower rungs of evolution's ladder it is partly devil. Like a heavy weight, it will drag into the depths the one who does not try to conquer himself. But on its other side the self is near to Divinity, and when conquered it becomes the friend and helper of the conqueror."— W. Q. JUDGE

MAGGIE TULLIVER

T. HENRY, M. A.

IN *The Mill on the Floss*, by George Eliot, one becomes greatly interested in Maggie Tulliver, through her fine qualities of imagination and affectionateness, her sincerity, and her intense longing to find the beautiful and the good and to realize it in her life. The circumstances of the world, the hard qualities of other people, and her own want of self-knowledge and self-control, bring her dire tribulation. But while she is still in the throes of affliction and conflict, but has already learned many invaluable lessons in self-knowledge and self-mastery, and is in good prospect of pulling through her troubles and realizing her ideals, to some extent at least; the authoress finds nothing better to do than to drown her in early womanhood. And when we consider that, for the authoress and most of her readers, this means the final removal of the heroine from the scene of her loving endeavors, bitter trials, and triumphant victories; that this beautiful drama is incontinently closed *for ever*; we cannot fail to be crushed with a revolting horror — like that of a nightmare from which we awake shrieking: the thought is unbearable; it rends the heart and mocks the intellect.

This is but a particular instance, and it may serve for an illustration of the shortcomings in the novels of this authoress and of many others. To recognise the universal prevalence of a righteous and unescapable moral law; to portray with consummate genius its workings in the course of every human life from the most exalted to the lowliest; and yet to have no knowledge whereon to hang all these moral demonstrations; what a lack!

One feels convinced that the authoress had *knowledge*, somewhere within; but that it had not penetrated her reasoning mind. She expresses not, but foreshadows, the great teachings of Theosophy — the divinity of man, reincarnation, and karma; just as the missing pieces in a puzzle are defined by those which are not missing; or just as immortality is taught by implication in Bryant's *Thanatopsis*.

For our illustration we have used a novel; but this kind of novel is an epitome of human life, and our illustration could hardly have been better chosen from an actual case. So we may take the tragedy of Maggie Tulliver as typical of many and many a tragedy in real life. And thus we may the better understand the inestimable service rendered by Theosophy in interpreting life to many weary and perplexed souls.

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The thought that Maggie had gone from earth *for ever* is intolerable, alike to the heart and to the mind. The utter uselessness of all her noble struggles is borne in upon us, and we cannot brook the thought that such a soul should *for ever* have ceased to be. Nor is the idea that, though gone from earth, she is destined to endless existence in another sphere, utterly severed from the scene and associations of her loves and victories, any consolation. There is only one answer to the question, and that is — *Rebirth*.

All human life consists in the gradual perfecting of human souls, through ceaseless yearning and loving efforts, through failures and triumphs, through weary trials bravely borne under the inspiration of ideals never let go. What then becomes of the human soul, when its visible presence is withdrawn and its earthly activities suspended? Is it possible to believe in the goodness or supremacy of a deity or law that would or could utterly and irremediably smash its own laborious and beautiful work, time and again, in a perpetual foolishness and futility? To think so is to mock the deity and the eternal laws of right and wisdom. It is inevitable, by all imaginable laws of religion or of science, that that soul must live on, in spheres not of earth. It is inevitable that it must again be drawn back to the scene of its labors and its loves, of its uncompleted purposes, its unrealized ideals. Truly, Theosophy is not a preacher of new doctrines, but an interpreter of life as life *is*; it simply explains to the mind the intuitions of the soul.

The change that has come over the public mind on these questions in recent years is most remarkable; everybody notices it. The idea of reincarnation is quite common, and no longer excites the surprise it used to do. This change in thought is unquestionably due to the influence of Theosophy. When what is stated to a person is a truth, then this truth is at once perceived and recognised as such by that person's intuition. He may rebel against it in his mind; he may push it aside and refuse to entertain it. Nevertheless the truth has struck home; a seed has been planted in him, which will one day grow to maturity. Reincarnation, and its accompanying doctrine of Karma, have thus struck home to the public mind.

One way of regarding reincarnation, which is often helpful, is to consider man as analogous to a plant which dies down in the winter but blooms again in the spring. In other words, man does not die utterly; he sheds many of his belongings, but the germ perishes not. As to what survives, and what does not, this is difficult to understand so long as we know so little about the nature of personality. Hence knowledge can only be looked for as a consequence of prolonged study, both by reflexion and by experience of life. But we should not desire to make any sudden

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or extensive bound in knowledge; nor complain if we fail to do so. To advance step by step is enough.

Our intuitions are wiser than our minds; for we continue to make efforts and follow purposes, even though our professed belief affords no justification therefor. On the presumption that death ends all, or that death removes us for ever from the sphere of action, life is indeed a senseless enigma, and effort seems futile. But this error arises from the notion that our life is isolated both in space and time; whereas in truth it is neither. Personal separateness does not appertain to the real nature of man; we cannot act alone; we influence each other through invisible channels of communication; we are parts of a whole. Neither is our life isolated in time, but it is linked with other lives both past and to come, so that our present actions are at once consequences and causes, constituting a chapter in a history or a scene in a drama. What a new light all this would throw on the problems presented in any life, whether actual or as portrayed in fiction.

Maggie Tulliver is a typical case of a soul yearning after the realization of an ideal of love and beauty, but continually thwarted by various limitations in her own character. True, some might wish to add circumstances and the actions of other people as an additional obstacle; but these may be included in the former category; for strength of character is expressed in the ability to cope with circumstances and the reactions of other people, while the failure to do so marks a defect in character. Whatever our sphere of action, we shall always be under the necessity of adjusting ourselves to circumstances.

To represent such a struggle as being nothing more than the attempt to achieve some transient happiness, such as a happy marriage, is to perpetrate an anticlimax by making the goal altogether unworthy of the glorious strife. The drama is the unending drama of the human soul, not limited by such temporary experiences, not terminated by any goal within the reach of our poor conceptions. The gradual elimination of selfishness and all personal motives from the character is found to be essential to the realization of the ideal; this is the lesson that is being taught and learned.

Under this wider view, old age and the death-bed are no longer terrible closing scenes, capping noble enterprises with an absurd and futile mockery; they are just as much stages and opportunities as any other part of the life.

The longer one has entertained the conviction of man's higher nature, the more readily does he resort to the consoling thought that, however troubled the outer experiences, the soul within is accomplishing its purposes; and that there is a foundation that cannot be shaken.

TROVATO

CHARLES J. BAYNE

Of the editorial staff of the Macon *Evening News*, Macon, Georgia

IS it but the idle fancy
Of a mocking necromancy
That together, leaf and blossom, by the Indus once we grew,
And that Hafiz came, or Omar,
To imprison the aroma
In some half-remembered measure that has rhythm'd me to you?

Is it false or is it real
That in ages more ideal
I was song and you were Sappho, you the sunbeam, I the dew?
For I long have felt the burgeon
Of a passion vague and virgin
Which you quicken to remembrance of a former life we knew.

Were you wave when I was billow?
Were you stream when I was willow?
For your voice has ever echoed in the hushes of my heart,
And it seems, as I behold you,
That a former life foretold you
In the folded seed whose sweetness all the budding boughs impart.

But at last I stand beside you,
And the Fate that long denied you
Yields, in recompense, a dearer incarnation than my dream;
What I sought, to what you are, Love,
Was twilight to the star, Love,
As the languor is to Summer, as the murmur to the stream.

Yet if Fate reserve its malice
But to break the lifted chalice,
Let me mingle with the Universe, where once I was a part;
Then on some supernal morning,
Which your beauty is adorning,
As a dewdrop in a lily, I may nestle in your heart.

THE PROMISE OF THE NEW YEAR

FRANCES SAVAGE

Student of the Theosophical University, Point Loma

An Address given at the Ebell Club Auditorium, Los Angeles, December 31, 1922



WE stand on the threshold of a New Year, a time of promise, an opportunity for new beginnings, for breaking away from old conditions that have bound us, and for starting new currents of thought that shall make the coming year tell for greater things than that which has just passed. The holiday spirit is still in the air; we are yet under the beneficent influence of the Christmas-spirit, so that this is an opportune time to stop for a moment, and think what is the real meaning that underlies this Festival-time, and why it is that at this time of the year young and old alike, those that have means and those that have not, are able to lay aside for a time the burdens and worries of everyday life, and to become inspired with the spirit of giving.

With the ancients the festivals of Christmas and the New Year were one and the same, beginning at the time of the winter solstice and lasting sometimes for two or three weeks. So that although some associate with Christmas the old legends of the shepherds who saw the wonderful star as they watched their flocks by night, of the 'miraculous' birth of the Christ-child, and of the three wise men who came out of the East bearing their gifts of gold, of frankincense, and of myrrh, and so forth, yet the study of comparative religion, illumined by the light of Theosophy, reveals a much greater antiquity and a far more universal application to the festival of Christmas than is generally attributed to it. H. P. Blavatsky, the Foundress and first Leader of the Theosophical Society, throws a new light on this subject where she says:

"The origin of all religion — Judaeo-Christianity included — is to be found in a few primeval truths, not one of which can be explained apart from the others, as each is a complement of the rest in some detail. And they are all more or less broken rays of the same Sun of Truth, and their beginnings have to be sought in the Archaic records of the Wisdom-Religion."

She also declares that in the great religions of the world there are legends of the coming of a Teacher or Savior at this time of the year; and in her great work, *Isis Unveiled*, she further points out the similarity in the Hindû, the Buddhist, and the Christian religions, between the life-stories of the three great teachers, Krishna, Gautama-Buddha, and Jesus of Nazareth; thus showing how the Christ-myth in many points does not refer merely to the personal life of the man Jesus, but had its

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origin in times much more remote than that in which he lived.

The history, tradition, and mythology of all nations speak of this festival from the immemorial past; it marked the turning-point of a cycle, just as the New Year does with us now. It was the Festival of Light; it came at the time of the winter-solstice, and signified the turning of the sun's path in the heavens — astronomically the beginning of a new solar year, and symbolically the renewed ascendancy of the forces of Light over those of evil and darkness. Among the Egyptians it was celebrated under the symbol of a new-born child; with the Jews it was known as the Feast of Lights, the lights representing the spiritual light of mankind; the ancient Druids kept it with sacred ceremonies in their old temples at Stonehenge, with processions of torch-lights and with garlands of ever-green; among the Greeks it was celebrated, and also among the Romans, although with them it was later degraded into the yearly Saturnalia. With the so-called heathen Germanic tribes of central Europe this time of the year was sacred to Wodan, the sun-god, and many of the customs that are now inseparable from our Christmas celebrations have come down from them, while they probably brought them from a still more remote past. Some of these customs are the hanging of gilded balls on the Christmas-tree, originally golden apples, symbols of fruitfulness, the gift of the sun-god to earth; and the custom of decking the houses with ever-greens, which, as they are able to withstand the most severe winter, were chosen as symbols of protection against the forces of darkness. And there are many others that might be mentioned. So we see that by the time of the birth of the Nazarene, the observance of a festival at this time of the year was already an ancient and time-honored custom.

In thinking over what Christmas means to us of the western world nowadays, there are two distinct aspects that present themselves: first and foremost, it is the children's festival, a time of jollity and genuine happiness for all, amid the reign of King Santa Claus; then on the other hand there is the religious idea of the birth of the savior of the world; and there are those who claim that the advent of Santa Claus, with all that he stands for, has supplanted the memory of Jesus and his teachings; but there is no reason why the jollity and goodfellowship attendant upon Christmas should not go hand in hand with the brotherly love and compassion taught by Jesus and others before him; and certainly to abolish the idea of Santa Claus, as some would have us do — some writers in our current magazines today — would be to deprive our children of the supreme delight of their young lives!

Yet although Theosophy points out the fact that the festival of Christmas did not originate with the birth of the Nazarene, yet it most certainly does recognise in him a great Teacher, one of those Helpers

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of humanity who come to earth from time to time, when the need is the greatest, in order to help men to find the light. Katherine Tingley, speaking of the teachings of Jesus has said:

“To know Christ best, and best to follow his simple and beautiful teachings, is to know him spiritually through the divinity of our own natures. We must broaden our vision and come in touch with his grand ideal. If we do this, then our religion will become constant and continual, instead of occasional.”

The holiday-time comes as a beneficent reminder of some of the great essential truths of life: the joy of giving, the possibility of forgetting our own desires in working for others; the consciousness of the unity of mankind, for surely at this time more than at any other the chill barrier that separates man from man becomes thawed out to a degree; the Christos-spirit, the Christ in each one of us, finds an opportunity to manifest itself, and we feel ourselves united in the desire to give happiness to those about us, and to offer help to those more needy than ourselves.

So the message of Christmas-time is one of Joy and Spontaneity, of Helpfulness and Inner Peace and Goodwill toward all. Surely all of us, to a degree at least, have felt its beneficent influence in our lives at this holiday season, and have been glad that there is an opportunity, once a year at least, for the Christos-spirit, the higher part in our natures, to dominate the lower personal man. And now another year is opening before us! What shall we make of it, for it rests with us to decide? Is it to be a year of opportunities, of inner growth, and of the joy that comes from service, or, on the other hand, is it to be a year of depression and pessimism, of failure to attain our ideal? Who can tell, if not we ourselves?

In a sense when we enter upon a new year, it is as though we were looking down a winding pathway. We cannot see to the end of the path; we wonder whither it will lead us, and sometimes we waste much time and energy wondering and thinking about it and trying to map it all out in our minds, without being willing to tread the path step by step, first coming to one turn, then to another, until the goal is finally reached. A wise old Roman philosopher once said: “Do not take all of your life into your head at one time”; but that is just what many of us attempt to do, and the prospect seems so vast, and sometimes so dark and gloomy, that it is a very discouraging proposition to try to attain to our ideal.

Then we sometimes dwell too much on the mistakes and difficulties of the past, and wish that we had only been wiser, and so forth; but if we will we can rise above our past mistakes, we can throw the past entirely behind us, except to remember the friendly lessons it has taught us; and likewise we can conserve our energy by not trying to make plans for the whole of our future life at one bound. There is where we often make a mistake in New Year's Resolutions; if we have studied ourselves at all,

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if we are the least bit conscientious, we see much that needs improvement in our natures, and we think that now, at the beginning of a new year, is the time to make a change, so we make a mental note that this year we will do so and so, and we will stop doing something else, we will demand more from ourselves in this regard, and so forth; the resolutions mount up, and we start out bravely, but -- the first thing we know they have all been broken, and perhaps we wait until next New Year's Day to make them over again, and all the rest of the year we travel in the same rut as before, and even with the best of intentions there is no advance.

The message of Theosophy, '*Step by step we climb,*' stands out in glowing letters as one of the keynotes for the New Year; step by step, moment by moment — for life is but an aggregation of moments -- we can live up to our highest ideals, so that at the end of each day every moment will be accounted for, and there will have been no moments lost in vague and aimless wondering what the future will bring. The present is so alive with opportunities that we must needs be very wide-awake in order to grasp them all.

Time flies fast nowadays, and we live at such a breakneck speed, that we have no sooner 'grown-up,' than we begin to feel old age coming upon us, and then we think of dying and begin to prepare for the end --- and — what good has life been to us, or what good has our life been to others if we have spent more than half of it waiting for and expecting death? In this connexion Katherine Tingley has written in her beautiful little book, *Theosophy: the Path of the Mystic*:

"There is self-destruction, even on physical lines, in carrying an atmosphere of wrong thought. We have it in our power not only to build our bodies into health, but to retain that health very much longer than the allotted 'three-score years and ten.' This I *know*: and I hold it a Theosophical duty to work towards this end by right thinking and abstemious and thoughtful living. Moreover, in such an effort, if it is made unselfishly, we can positively temper our bodies, much as metal can be tempered, so that they are unaffected by things that would put a strain upon them ordinarily."

It is optimism that we need, a more optimistic outlook on life — that is the message of Theosophy, and the message that Katherine Tingley is always reiterating; and what is optimism but looking on the brighter side of life, for nothing is so dark but that it has a brighter side, and if we cannot see it, we can *imagine* it at least. It is a cheery optimism that preserves the elasticity of youth, optimism coupled with self-control and forgetfulness of the personal self — that holds back the wrinkles and the gray hairs and the heavy lines of care on the faces; and then if we make a point of being optimistic we can no longer worry about things that *might* happen, and hardly ever do. For if we analyse our mental processes, we shall find that much that goes on in the mere brain-mind is simply

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a constant fear of possible evil, a series of imaginings about circumstances that in reality never exist at all. We let our imaginations run away with us, instead of realizing, as Katherine Tingley has so often said, that the imagination can be one of the most potent factors for the uplifting of the race. It is this that enables the poet, the musician, and the artist to see infinite beauty where the everyday man would see nothing but common clay, and to seize it and interpret it so that it is an inspiration to others. And *we* can use our imaginations too, if we have the will to do so — we can be artists in life, and even when circumstances look black and discouraging, we can *imagine* the bright side, and so bring into the promise of the New Year a note of strong, forceful optimism, that will give us the power to overcome all obstacles.

Right in line with this idea of an optimistic spirit is the idea of another chance, a message of hope that Katherine Tingley has always held out to the discouraged, to the fallen, to those who have made mistakes in all conditions of life; a chance to conquer where we have failed before, to strengthen the weak points in our characters, and to build day by day for greater things. If men could only realize the magic of these words — another chance — there would be no room for despair and depression; the possibility of final victory would be there, gleaming through the darkest cloud; this is the promise of the New Year! And then to those in the evening of life, who feel perhaps that they have not made of their lives all that they wished, all that their hearts yearned for, there is the teaching of Reincarnation — another chance in another life, to achieve what we have failed to do this time. Is it not logical to believe that this is true? We all have aspirations and thoughts and ideas and possibilities half latent in our natures, that cannot all be worked out in one short earth-life; then is it reasonable to think that all of this unfinished business, so to speak, is to be left unfinished forever? Nature must have her perfect work, and just as we hope to do next year what we have not had time to do this year, so, according to Theosophy, can we hope to accomplish in the next life what we have not done in this.

Theosophy teaches us that we have the power to make of our lives what we will. Mme. Blavatsky has brought this out very beautifully in one of her writings where she says:

“Thoreau pointed out that there are artists in life, persons who can change the color of a day, and make it beautiful to those with whom they come in contact. We claim that there are adepts, masters in life, who make it divine, as in all other arts. Is it not the greatest art of all, this which affects the very atmosphere in which we live? That it is the most important is seen at once when we remember that every person who draws the breath of life affects the mental and moral atmosphere of the world, and helps to color the day for those about him. Those who do not help to elevate the thoughts and lives of others, must of necessity either paralyse them by indifference, or actively drag them down. And let no one imagine that it is a mere fancy,

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the attaching of importance to the birth of the year. The earth passes through its definite phases, and man with it, and as a day can be colored, so can a year. Those who form their wishes now will have added strength to fulfil them consistently."

It is a glorious idea — that each one of us has the power, through the use of the Spiritual Will, the Christos-Spirit within, to color the day for himself and others — to arise in the morning with the determination to make the day one of sunshine, to rise above doubt and regret and fear and depression, and to feel the joy of life pulsating so strongly through his veins, that all whom he contacts will feel its radiant influence. And then at night before closing the eyes in sleep, to go over in thought each one of the day's activities, to take mental note of the points where improvement might have been made — to set the mind along high and lofty channels of thought; for during sleep, as Katherine Tingley has said many times, a wonderful growth takes place, an expanding of the inner nature, the soul-life of man, if we but make the conditions right and free the brain from the mental rubbish that has collected during the day. If this is done thoughtfully, carefully, lovingly, day by day, we shall find that new ideas and thought-forms are gradually replacing the old ones, to quote a phrase of W. Q. Judge, and a complete change will take place in the nature.

This has been demonstrated again and again in the lives of the students of the Râja-Yoga College, where this idea has been introduced by Katherine Tingley with remarkable results — the teaching of self-directed evolution, that each one can mold his life according to his highest ideals, can make of it what he will. But then, too, we must not forget that it is only too easy to color the day in quite another way, for just as good nature and a cheery spirit are infectious, so is a gloomy and sour disposition easily passed on to others, and if we choose to look on life with smoked glasses, even the most beautiful things look dull and ugly. So in this matter of coloring the day we have a greater responsibility than we dream, for we are influencing others unconsciously with every breath we draw.

"Those who form their wishes now will have added strength to fulfil them consistently," said Mme. Blavatsky; that is because this time of the year is in reality a crucial time, a turning-point in a cycle on other planes besides the physical; so that the making of New Year's resolutions has much more in it than mere superstition; for just as the ancients celebrated at this time the renewed ascendancy of the forces of light and life over those of darkness, so can we, gathering strength from unity of effort, make this a turning-point in our individual lives, a time for new conquests over our weaknesses, a time for the triumph of the Christos-spirit, the great unselfish immortal part of our natures, over the lower personality.

So the New Year that is just dawning is indeed rich with promise;

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but we must remember that we get out of life exactly what we put in it; hence, instead of entering upon the new year with expectation of what it will bring to us, let us rather ask ourselves "What shall *we bring* into the New Year to help make it a better year for our homes, our city, for our country, for humanity?" Let us, as we pass through its portals, carry with us the warm generous spirit of Christmas-tide; and in addition, let us strike the keynotes of optimism, of advancing step by step, of another chance, of self-directed evolution, and of unselfish effort along all lines.

Think what promise there is in these simple teachings, and think what it would mean if every mother and father even in this city would plant them seriously and thoughtfully into the home-life. The results that would soon come would be beyond calculation, for these teachings are so comprehensible that they can be grasped by a little child, yet they are so profound that even our wisest statesmen today have not fully realized their importance. A new dignity would come into the home-life; the home would be a center of spiritual light, and father and mother as well as the children would be able to solve the problems of life more understandingly, for they would have a deeper understanding of their own natures.

So the promise of the New Year that is before us is full of hope and optimism for those who are ready to meet it with courage; then let us meet it bravely and joyously, carrying with us as a final watchword this message from Katherine Tingley:

"Dare to be yourself — your greater Self! Dare to leap forward and be something you never before knew it was in you to be! Dare to move out and upward in the strength of your soul and find something new in your make-up. It is a critical time for every one who aspires, for many things are in the balance. The need is for energy, aspiration, trust, and the power of the Spiritual Will. The more one dares, the more he shall obtain."

A LIFE'S TRIUMPH

W. J. RENSHAW



HE great meeting had been a success, beyond anticipation. The hall itself was packed to the doors, and a large overflow meeting had been held at which the Great Man spoke for a few minutes at the close of his main effort.

Momentous issues were at stake. He had surpassed himself, and none knew it better than he. He had swayed his vast audience this way and that as he had pleased. Now pleading with silver voice; now denouncing with brass notes; exhorting with a bronze quality in his tone; now threatening with an iron ring, heightened to the clash of steel and the

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roar of guns as he half unsheathed the sword of war; now only half-whispering while his hearers hung tense and hushed to catch the faintest word — he used the whole scale and quality of tone, and touched the whole gamut of human feeling. He had risen to the full height of perhaps the greatest occasion of his career.

As the people crowded round at the end to catch a personal look or maybe a hand-shake he smiled a little sadly.

After the meeting, driving home with his host and a few privileged friends, he felt a little reaction, from which he was aroused by one of the party leaning forward and saying: "If I may be permitted, Sir, I would like to say what a privilege I felt it to be to listen to you tonight. I have heard you speak before, but never was I so entranced. I am sure I speak for everyone in saying — Well, I congratulate you on having surpassed yourself."

He smiled, and commenced: "I thank you, sir. I feel indeed —" and then sank back in the carriage with closed eyes and set lips. The journey was completed in silence, all feeling that the Great Man was tired and in need of rest and sympathy.

How he got through the dinner, with its speeches and congratulations, he could not tell. None of the party suspected the truth, as he was eloquent and witty and charming in his response to what seemed an endless and unnecessary stream of unmeaning words. A final congratulation from his host on being shown to his room almost set his teeth on edge, but with an effort he replied graciously, and was left alone.

What was this stifling, nauseating feeling that threatened to overwhelm him?

He went to the mirror and regarded himself steadily. He knew his own face well. It had been part of his study to develop and regulate its every expression. But now it returned his look — with a difference. He knew he had been within an ace of making a fool of himself in the carriage. How it would have come out he did not know, but what he had been about to say was — well, some foolish boast or other in the intoxication of the moment.

There was the little demon hiding, ready to raise its head, and for a moment or two he fancied it was returning his look and grinning at him from the glass.

He did not retire. There first, in front of the glass, and afterwards, with the lights switched off, sitting on the edge of the bed, or rising to his feet, he strove to pierce to the very depths, and to rise to the heights of his nature.

"The world's greatest Orator" he had been called; "master of them that speak." And yet not master of himself! Humiliating? Yes! and No!

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What was the *meaning* of it? Was he really master in his own house? or had he but polished up one little corner of it? And how far would that carry him?

He thought of his own countrymen, of the teeming populations of the world, striving, toiling, living for the most part patient, humdrum, humble lives. What did he know of all that, but to coin a few ringing phrases? And were they not, albeit unconsciously, also treading the path of mastery — or failure — in more ways than one, maybe? Truly, this myriad-headed dumb mass were simple-minded, simple-hearted, or how could he and his like, with their partial mastery of one or other gift, which it was their chief pleasure to exercise — how could they so easily sway these; and where were they leading them?

This very night he had been leading them to the verge of war! And for a moment he had yielded to flattery and felt vainglorious about his undoubted ability. 'Undoubted'? Yes! There the gift was. But how was it being used? Could it not be used in a nobler direction? Peace? Yes! But Peace was not enough. It was ignoble peace that led many well-meaning people to believe in war as a tonic. All the great wars had developed in a state of peace. But had there ever really been a state of peace in the world at large, for long; or indeed in any single nation? What was peace but another method of unending war? Social competition, class against class, creed against creed — it seemed as though humanity were blindly wandering, running amuck every now and then, in the darkness of ignorance. And small wonder when such as he, who could do almost what he pleased with them, had no more real knowledge than they; only a little more polish, and vastly more assurance. On what was this assurance founded? Certainly not on knowledge; for had he not just been convicted of the profoundest ignorance?

But there must be knowledge. Human destinies should not be the sport of 'blind leaders of the blind'! Blind! That was it then — *blind!* To have realized that much, might be the beginning of more; perhaps even some measure of vision.

Hour after hour he strove, putting silent questions to the enigmatic silence and darkness which enmeshed him; searching with an agony of earnest faith that light there must be, and for help for a blind world. Warring schools, sects, opinions, speculations, passed in rapid review before his heightened consciousness, only to be tossed aside as the froth on the waves of human life. The resources of his brain and memory were taxed to the uttermost. On, and still on — somewhere beyond or within lay the open door he was searching for.

Now, though he knew it not, his temperate, balanced life, his un-failing tolerance and brotherliness, the supreme mastery he had made of

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his one gift, the desire he had always had to aid his fellows, to lead them in sincerity only where he was driven by his intensest convictions and loyalties — all these stood him in good stead while he battled onward.

Then came the knowledge that the whole fight was in himself, and he saw clearly that mastery of one thing was only one step, a small one, on the — on the road. What road? Then he seemed to remember, or to hear a voice saying: "Thou canst not travel on the Path before thou hast become that Path itself."

Then the door he had been searching for opened before him, and he passed through. What went on there is beyond telling. It has been suggested, hinted at, symbolized, throughout the ages of man's pilgrimage. But the beginning of it was a great Peace, and Light, and Joy.

What then of his great gift? More need for it than ever now. In the Hall wherein he had entered he saw written many things, among them:

"The power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men. . . . Before the Soul can speak in the presence of the Masters its feet must be washed in the blood of the heart. . . . All gifts are won, all conquests are achieved, but to be laid on the altar. . . . Except ye become as little children ye shall in no wise enter the kingdom. . . ."

When they went to call him in the morning he was lying on the bed, fully dressed, with a smile on his face that awed all beholders.

The afternoon papers came out with big headlines:

TRAGIC END OF WORLD'S GREATEST ORATOR.

DIES HAPPY ON NIGHT OF LIFE'S TRIUMPH.

The leading article spoke of the great tragedy, the irreparable loss to the nation and the world; the pity of it, the waste, the irony of it. The wonderful smile on his face showed that he had died happy, satisfied with his last and greatest achievement, his life's triumph.

The soul that had passed on had indeed achieved a life's triumph, for more than mastery as we know it. Henceforth all royal powers were open to it, to be used in the service of humanity. It had passed through the portals of life into knowledge, and light, and joy, with the power of re-opening those portals and bringing his knowledge and power back with him for the making of a happier age on earth, for the ending of ignorance, and strife, and war, and the beginning of truth and brotherhood.



"ALL that is best in the great poets of all countries is, not what is national in them, but what is universal. Their roots are in their native soil; but their branches wave in the unpatriotic air that speaks the same language unto all men, and their leaves shine with the illimitable light that pervades all lands."

— KAVANAGH