

# THE THEOSOPHICAL PATH

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"HE who forms desires in his mind, is born again through his desires here and there. But to him whose desires are fulfilled [*i. e.*, dead] and who is conscious of the true Self (within himself) all desires vanish, even here on earth.

"The Self cannot be gained by the Veda, nor by understanding, nor by much learning. He whom the Self chooses, by him the Self can be gained. The Self chooses him (his body) as his own.

"Nor is that Self to be gained by one who is destitute of strength, or without earnestness, or without meditation."— *Mundaka-Upanishad*, III, 2, 2, 3, 4; translated by Max Müller.

## AN ANCHORAGE FOR FAITH

H. T. EDGE, M. A.



THE general impression received from reading topical surveys, the reports of speeches and sermons, and miscellaneous criticisms, in the organs of public opinion, is that, more than ever as day follows day, people are seeking an anchorage for their faith and a pivot for their oscillating thoughts. The customary holdfasts and safeguards are proving insecure: authority and precedent are no longer found trustworthy. It is principles that people are seeking for; and thus they admit that man has to be guided by the light within, wherewith he finds himself endowed.

Yet it is felt that the danger of violent revolution must be avoided by clinging to the ground we stand on, before throwing our weight upon the foot we have sent out to explore the ground ahead. Progress must be measured and careful, and the new structures must be provisionally tacked on to the old until they can stand alone. It is this feeling, added probably to a natural love of the beaten track, that causes some curious mental gymnastics to be performed by those who are trying to make their lumbering wagon keep pace with the general forward pressure. We see shepherds scurrying anxiously after their flock, as the hen after the ducklings, and trying to make out that they are still leading and not following. We see people pleading for truth in religion, yet still hoping that their own particular brand of the article may prove to be the su-

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preme repository of that truth. And hence the *ex-post-facto* argument to prove that such is indeed the case.

An adequate and comprehensive survey of the situation would take us into the several fields of religion, science, social affairs, and so forth; but a brief outline sketch can readily be filled in by the reader for himself. In religion, as just said, the difficulty is to embrace the new without letting go too much of the old. We find distinct parties lined out; but the issues are too confused to allow us to take either side, and we should be inclined to define other lines of cleavage. Modernists are pitted against fundamentalists; and yet it may well be said that a return to the real fundamentals of religion would constitute the most real progress. What can be more fundamental in religion than the doctrine that Deity communes with man through the intermediation of a divine principle or Spiritual Soul incarnate in man? This doctrine may be expressed as man's communion with the Father through the Son; or it may be said that all disciples who have attained a certain level *are Buddha*; or we may declare that man becomes endowed with Wisdom when the *Nous* in him supersedes the *Psuche*. It matters little what symbology is used, provided we recognise that this doctrine is the common rudiment of all religion. Upon the religious world is dawning with renewed force the idea that man is his own Savior by means of the Divine principle incarnate in his own nature; and that he must use the Divine faculties which belong to his original and deepest nature. But here again it is often hard to get away from old ruts and to assign to the Christ of the Christian gospels exactly the place which belongs to him. There is the desire to elevate that particular Teacher to a unique position, above the Teachers and Saviors of other religions.

In science we find that recent years have been described as the heroic age of science. We have discovered the X-rays, the radio-active series of elements, the electron and the constitution of the atom, new properties of etheric vibrations, and many other things. We had previously created an imaginary 'space' in the shape of a large rectangular empty room, wherein to store our laws of nature; but we now find that, however large we make that room, it will not hold the new things we have discovered. And so, by means of abstract mathematics, we have expanded space beyond the limits of our own comprehension. Thus we admit that the so-called external world is not a fixed quantity existing independently of our senses; but that it varies in accordance with the degree of development of our faculties. In other words, the *object* is qualified by the conditions of the *subject*. Practical work in physics is confirming the conclusions already reached by reasoning: that we have separated living Nature into artificial categories, such as force and dead matter, which have no real

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existence; and that the universe is a manifestation (to our sense-organs) of consciousness, whose results we perceive in the various natural phenomena, and whose properties we can denote by various abstractions and provisional hypotheses; but whose real nature is a question that transcends the limits of physical science as such.

Everything brings us back to the ancient truth that the proper study of mankind is man, and that he who would know must first know *himself*. Knowledge cannot be separated from conduct. It has always been a maxim of wisdom that selfishness spreads a cataract over our vision, while the freeing of our nature from troublesome desires clarifies our perceptions. Thus wisdom is hidden from the 'wise' (the much learned) and revealed to the simple; for the ancient idea of wisdom must prevail — that it is not a piling up of information, but a clearing up of the means of perception.

Experience demonstrates the truth that the kinds of knowledge which we have been accumulating do not go to the root of man's essential problem — how to order his life. They merely add to his responsibilities. In the midst of electricity, moving pictures, and radio, we find the same old elementary types of people, their ignorance and instability of character threatening social order and even the coherence of civilization. Simplification is needed; and, to meet this question, we must go back to the ancient rules of self-knowledge and self-governance.

"Human nature does not change," say people; but the statement is usually a cynical innuendo, suggesting what it dare not affirm — that human nature is irremediably perverse. The truth is that human nature is essentially dual, the fact being actually implied in the word 'man,' by which we understand the Thinker made incarnate. If the carnal part of human nature does not change, neither does the divine and immortal part; and what does change is the field of contact between the two, that self-conscious human soul where good and evil contend for mastery. The essential rules of conduct are simple; it is by complications and subtleties that we often seek to evade them. The personal self, with its unsocial desires, may deck itself in peacock's feathers or strive to hide the ass's noll beneath the skin of the lion; thus claiming for itself the right of gratification as something noble. We may talk of freedom for self-expression and for the realization of our destiny. But the really strong man talks not; he acts; and the boastful weakling fails at the test of circumstances. He would be unwilling, too, to concede to others the liberty he claims for himself; for their desires are not so holy in his sight as his own. The simple ancient rule obtains: that personal desire is still the old enemy, not less dangerous because more plausible. Such then are the principles to which we must return; such are the means for which people are today searching, though they may perhaps search in the wrong direction.

## THEOSOPHY AND THE BIBLE

MARJORIE M. TYBERG

**I**N order to understand the relation of Theosophy and the Bible it will be necessary to refer to the history of the Bible as a sacred book and to review the changes that have taken place in the attitude of students and thinkers in regard to it. After the Church had established Christianity as the recognised religion, came an age of faith when the Bible was received without question as the revealed Word of the one and only true God, who was the Maker of heaven and earth, the creator of mankind, and who sent his Son to be the Savior of mankind. An age of reason followed during which some Christians read and interpreted the Bible for themselves, and became Protestant. Later than this the application of the historical method of research, the discoveries of science, the study of comparative religion, rendered it impossible to maintain the old view that the Bible was the only revelation of God. The crowning and constructive criticism of the Bible was made by H. P. Blavatsky, who, in her great works, *Isis Unveiled* and *The Secret Doctrine*, shows that all the sacred books of the world, all the bibles of the different religions of the world, are based upon one original wisdom-teaching, Theosophy; that all are more or less imperfect records of the inner, secret truths transmitted to the human race from time to time by humanly divine Teachers. The popular forms of these teachings are always veiled and confused versions of the inner, esoteric truth and the Bible is no exception to the rule. H. P. Blavatsky goes on to prove that in the ancient wisdom-teachings, philosophy, science, ethics, religion, are found in harmony, reinforcing one another, and in the light of this teaching the symbols, the names, the events, so dear to lovers of the Bible, can be seen in their full spiritual significance as part of the cosmic and moral order of development in the universe.

Let us examine a little more closely these changes of belief in regard to the Bible.

The age of faith followed immediately after the period when, after various discussions and differences of opinion, the parts of the Bible as we know it were finally accepted as authoritative, or, as the expression is, canonical. At first this collection of writings was not regarded as scripture, as a holy book; but later it came to be so looked upon and the authority of the Church strengthened this belief until gradually it came to be accepted without question. Then, too, few people in those earlier days could read the Bible. It was not translated into the languages spoken in the different Christian countries. The Church did not indeed

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encourage its translation. Only the educated could read Latin and most people were not educated. Moreover, the tendency at this time was not in the direction of very close examination of evidence. Wherever the Bible was translated, as later in England by John Wyclif, and wherever free inquiry arose as in France among the Albigenses, or in Sicily under Frederick II, where the influence of the Saracens was strong, heresy and defiance of ecclesiastical authority at once appeared and were dealt with summarily. The Christian countries in these centuries lived in a state of isolation from the rest of the world, and knew nothing, or next to nothing, of their religious debt to other faiths. In building up the Christian system the other religions had been much drawn upon, much had been borrowed from them.

Many events occurred to break up this condition of affairs. The very Crusades undertaken against the 'infidels' brought Europeans into close contact with the Saracens. Discoveries and inventions led to a new age. Printing was introduced. The Bible was the first book to be printed. Translations of it were made and eagerly sought everywhere. People read and examined it for themselves. The study of Greek and of Hebrew had been revived and the outcome was not long in showing itself. In the seventeenth century, Benedict Spinoza, a learned Hebrew living in Amsterdam, declared that the Bible should be studied in a natural way, according to a scientific method. He denied the infallibility of the authority of the Bible. He stated in no uncertain language the inconsistencies and discrepancies contained in it, and said that Moses could not have written the Pentateuch, the first five books, as he was supposed to have done. Spinoza's writings were suppressed; he was excommunicated by the synagogue in Amsterdam and was execrated by Christian theologians. His assertions were later proved to be generally true.

Towards the end of the eighteenth century the tendency to question authority and to investigate for oneself and not accept blindly any testimony, no matter how long it had been looked upon as convincing, became more marked and general. Students began to use a historical method; they asked where, when, under what conditions the Bible had been written. A critical inquiry of this kind was made into the Hebrew religion to which Christianity owes much. The Old Testament was examined by scholars who had resolved to find the truth at the cost, if need be, of what they might prefer to believe. They found that the first five books of the Old Testament contained varying accounts of several things; that the worship of one God was unknown in the early history of the Hebrews; that in fact monotheism was a gradual development among them. They declared that the Bible was never intended to convey facts about the creation of the world or about history. They said that the

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significant and important thing in the Old Testament was the ethical teaching of the prophets; that the rest was of the nature of a moral tale intended to illustrate certain lessons. They gave a great many detailed criticisms of passages in the Old Testament.

What these Hebrew scholars did for the Old Testament was done by others for the New Testament. These critics found that the New Testament was composed of documents that had not always been regarded as authoritative; that no one could tell precisely how or when they had acquired the authority credited to them though it was known the Church *stated* them to be accurate statements concerning the life and works of Jesus. In other words they learned that it was decided by two councils of churchmen held at Carthage in A. D. 397 and A. D. 419 that the New Testament as we now have it was authorized scripture. A still plainer statement is that these churchmen decided that these writings were the word of God. How did they know?

Other writings were at that time rejected as apocryphal --- not holy scripture. In time it came to be believed that the selection made by the churchmen was determined by divine authority. When the Protestants would not accept the Church-authority for the Bible they adopted the idea that the New Testament had been given 'straight out of heaven' as the Word of God. And all the time the most learned men knew that up to the fifth century the matter was not quite settled in favor of all the parts finally authorized.

The authorship of the apostles attributed to the New Testament writings was in most cases disproved by the investigators of these later times; it became an open question whether the Church ever had a single writing from any of the disciples of the Nazarene.

Discredited as a divinely inspired revelation of the word of God, that is in the special sense claimed for it, the Bible had now attacks from science to withstand. The Bible chronology, according to which the world and man had existed for only a few thousand years, was shown by the testimony of the rocks themselves to be erroneous. How could this be explained? As if to strip the Bible of any authority or even of any interest as a record of the creation, came science with its evolutionary theory of the descent of man, which to many minds appeared to be much more plausible than a doubtful account of special creation of the human race by God.

Then about 1860 books about the science of comparative religion began to be published. The veil which had so long hidden from Christians the facts regarding religions older than Christianity, those of the Hindûs, the Persians, the Egyptians, was torn away. It was necessary to face the truth that all claim to originality for the Bible must be abandoned. Rites,

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ceremonies, sacred symbols, names, events, doctrines — all except belief in the Devil — were found to have existed in these older religions long before Christianity or the Bible-canon were ever thought of.

It is not the purpose of this paper to dwell upon the despair of some sincere Christians, the agnosticism, atheism, and materialism into which some were driven by these revelations; nor is it necessary to call attention to the fact that the great majority of Christian clergymen and their flocks remained in ignorance of much that is here related. Preaching went on without a break, as if nothing had happened. But the world of thought had been invaded by conquering ideas and the beliefs of the whole of Christendom have been gradually modified. What did remain of the Old Testament that no biblical criticism could destroy the value of, was the spiritual challenge of the prophets to the Hebrew nation. Though the Bible has lost historical certainty, though it is no longer of value as a book of infallible reference, it remains as some one has said “a treasury of religious experience”; and all will agree that if the life and teachings of the Nazarene had been made a living power in practice among Christian peoples, the world would not be in the state it is in at present. The most thorough investigation, the most rigid criticism, cannot destroy the spiritual teaching and the example of this Great Helper.

The matter does not end here, however. The greatest, the most profound student of religion was yet to be heard. While all these things were happening, H. P. Blavatsky was pursuing her studies in her own unique way, by traveling the world over and finding for herself the traces of true religion in every land she visited. In the nature of this Great Teacher of the nineteenth century, who was to inaugurate a Universal Brotherhood of Humanity, existed none of the barriers that conceal truth from those who are prejudiced. Her absolute sincerity of purpose — to help Humanity by giving it truth — her fearlessness, her trust in the Higher Law, found for her paths to sanctuaries of the truth unattainable by any less purely selfless, less brave, less lion-hearted. When, in 1874, in New York city, she began to write the first of her great works, *Isis Unveiled*, she was so fortified by knowledge of a deeper stratum of truth than had ever been mined by the thinkers of the western world, she was so uplifted by the support and encouragement of the Guardians of that deep Truth, that from the vantage-point she had won by her own efforts, she hurled the bolt that made a wide breach in the walls of ignorance, of prejudice, of religious bigotry and antagonism that hide and divide the hearts of mankind from the hearts of their brothers.

What then is there in the books of H. P. Blavatsky to do this? To begin with, her statements regarding chronology have resulted in liberating many western minds from the narrow conceptions concerning the

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time that has passed since the beginning of the world and of man. When the Bible chronology was rejected science began to claim greater age for these manifestations but H. P. Blavatsky astounded every one by asserting that the earth has existed since sedimentation in this Round or Life-Wave, for 320,000,000 years, and that man in his present imbodiment has lived on the earth for 18,000,000 years. This has been largely substantiated by later scientific discoveries and was an important step in restoring the more expanded, more philosophical, and more correct view of these matters held by many of the ancients.

This leads to a further statement by H. P. Blavatsky — that there exist at the present day, securely hidden from all who would selfishly misuse them, records of the whole of this great past, records of the cosmic, the physical, the intellectual, the moral, and spiritual evolution, that has taken place since the beginning. H. P. Blavatsky says this from her own knowledge of these records; it is upon one of them that her book, *The Secret Doctrine*, is based; and one may find it therein quoted. All the conceptions of the creative forces, of man, of the universe, in *The Secret Doctrine* are vast, noble, inspiring, commensurate with these immense periods of time. These teachings are a full response to the yearning of the human heart and mind to know how the world came to be, to know what were the creative and intelligent forces which guided evolution, to know what is the Great Plan and what is man's part in it all. These teachings are a response to that deepest desire, not always recognised or expressed, the desire to learn to play the part of an associate-creator, to work consciously with the Great Plan, and in so doing find within ourselves the Divinity that can do it.

Of the teachings given in *The Secret Doctrine* H. P. Blavatsky says that they are part of an ancient secret wisdom which is at the root of every old religion, a wisdom which has always been recorded, always been known to some, who transmitted to the various races as much of it as was possible. The fact that we find identical or similar ideas in the religions and mythologies of the Hindûs, the Egyptians, the Persians, the Babylonians, the Chaldeans, the Greeks, the Etruscans, the Germanic peoples, the Finns, the Tibetans, the Chinese, the Mayas of Central America, the Jews, and the Christians, indicates that they all have a common basis of truth.

The form in which we find the ancient wisdom is that of myth and allegory, as every one knows. Stories of deluges, of miraculous births, of Saviors of Humanity, of resurrection, are found in all of them. Myth and allegory, says H. P. Blavatsky, far from being the simple form given by primitive men to their ideas and observations of natural phenomena, are the storehouses of the ancient wisdom. They were, she says, the ancient



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methods of conveying the teachings, and were so recognised. In ancient times the story of Noah and the Ark, for instance, was not regarded as the history of one man and one flood, but as the record of the various deluges that had occurred during enormous periods of universal history. Science and philosophy, ethics and religion, were in harmony in ancient times and reinforced one another, as has been said. In many ways the conceptions prevalent during the purely so-called Christian era have been more like benighted ignorance than those of the Pagans we were brought up to regard with pity. The Apostle Paul, who, H. P. Blavatsky declares, was an initiate into the secret wisdom, shows very clearly that he recognised these methods of conveying knowledge, when in *1 Corinthians*, x, 11, he says: "All these things happened to them for types," and again in the *Epistle to the Galatians*, iv, 24: "It is written that Abraham had two sons, the one by a bond-maid, the other by a free woman . . . which things are an allegory." In ancient times, moreover, all fundamental truths about nature were looked upon as common property, not as a special revelation to any chosen people.

Can you imagine what confusion and error would arise if any religious chronicler, either from ignorance or from a desire to further some purpose of his own, lost sight of the universal significance of any of the old myths or allegories and decided to relate them as if they were the history of the founders or the heroes or spiritual leaders of his own particular religion or race? Can you see what ignorance would prevail among those who believed what he wrote? how the cosmic and spiritual and moral significance would be belittled and distorted?

This, H. P. Blavatsky states, is precisely what occurred in the case of the Hebrew exoteric writings and the Christian Bible. Records which other ancient peoples took allegorically were given as personal and national history. Abraham and Noah and Jacob, which names stood for symbols of some cosmic event, the Jews made persons of. Thus, goes on H. P. Blavatsky, were the records of the old Wisdom-Religion buried in the Jewish exoteric records used by the authors of the Bible, buried so deep that only one who knows something of the secret wisdom can recognise in the Bible-stories any trace of the allegories of cosmic happenings.

When, therefore, the Bible-critics of the last hundred years or so stated that the Old Testament is not entirely history, not an authentic account of the lives of Hebrew personages, but must be regarded as moral tales illustrative of lessons the writer was trying to convey, they were correct. When they said that the element of greatest value in the Old Testament is the ideal and the challenge of the prophets, they were correct. But it remained for H. P. Blavatsky, who knew the esoteric significance of the names used therein, to point out what treasures of meaning had

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escaped expression in that most confused and borrowed collection of writings known as the Old Testament.

It is in her books then, that every one may read for himself the real meaning, the cosmic and scientific, the moral and spiritual, truth contained in the old familiar names of Adam, Eve, Cain, Abel, Moses, Enoch, Noah, Abraham, and Jacob. One has only to read the works of H. P. Blavatsky to have all conceptions of these expanded into a view that is profoundly interesting and also in consonance with a great, sacred record.

Many surprises and revelations are in store for the student who undertakes this. The Book of Job, H. P. Blavatsky states, is very ancient and offers an account of individual spiritual conquest and initiation into the secret wisdom.

Our own experience of the tyranny of dogma makes it easy for us to say that there is a tendency in mankind to substitute the letter for the spirit, to ascribe to beliefs and rites and ceremonies which have become associated with basic truths of religion more importance than they possess. Humanity needs to have the true spirit of religion challenged and re-awakened from time to time. The response to this human need from the great heart of the universe is the Teacher, or Savior, who comes to restore the ancient spirit and to restate the ancient ideal. In H. P. Blavatsky's books there is much about these Teachers and their message. She compares their lives, their words, their works. Let us see what light she throws upon the Teacher of the New Testament.

We have found that the Gospels have been rejected as a reliable account of the life and works of Jesus but that no historical criticism has power to destroy the value of the ethics and example of whatever Teacher it was who inspired the writings of the New Testament. Students of this book now take to their studies a knowledge of philosophy and of science; and especially during recent years there have been some interpreters of this part of the Bible who strive to find a universal significance in the figure of the Nazarene as a type of the conquest of the spirit over the lower forces of human nature. But the complete philosophy, the knowledge of the ancient Wisdom-Religion which is the very basis for the understanding of the esoteric as well as the exoteric teaching of any of the great Light-Bringers, these students do not possess, they have not as yet availed themselves of it; and so in spite of their sincerity and their labor, they fall short of the highest interpretation that can be given the words of Jesus. It is worthy of comment that the more philosophical the critic or student the more he finds in the Fourth Gospel which for so long was the subject of so much controversy.

When at last these students of the New Testament turn to H. P. Blavatsky's works they will find the full spiritual and cosmic significance

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of the Crucifixion, the Temptation, the Resurrection. They will recognise in the parables used by the Teacher the ancient method of conveying scientific and spiritual truth, and with a grasp of the Wisdom-Religion, they will even perceive more of the truth which he sought to impart concerning the Christos in every human being. For it is as one of the Helpers of Humanity, one of those who knew the secrets of the ancient wisdom and courageously gave forth his message even while probably aware how few there were who would abide by the spirit of it, that H. P. Blavatsky regards the Nazarene. And in pointing out that his words convey once more the ancient truths, as yet hardly guessed to exist by those who most often speak his name, H. P. Blavatsky and all students of Theosophy who accept her teachings, pay higher tribute than the thousands who have looked on Jesus as their Savior exclusively. In restoring the esoteric basis of the New Testament, in bringing it into its true relation to all the other religions of the world, in revealing the real meaning of the Cross, the Resurrection, the Bread and Wine, the Blood and the Lamb, the Father and the Son, Theosophy is intensifying a hundredfold the power of the New Testament to instruct and inspire.

While, however, lovers of the Christian Bible are endeavoring to find in it the spiritual nourishment the world craves at this time, while the study of Theosophy can help them to a new insight into the words of the Nazarene, there is this to be remembered. The Sermon on the Mount, the kernel of his teaching, has never become a living power in actual practice among Christian nations. Every month since the great war has brought more frequent and more general acknowledgment of this baffling and disheartening fact. The truth is that a new era is dawning; a new keynote has been struck for Humanity; a fuller revelation of man's possibilities and powers has been given to an awakening world; the day has come for the fulfilment of the prophetic words uttered by Jesus — "Greater things than these shall ye do." The new message challenges the believers of *every* religion, it throws light on every creed, it enables mankind to see through and to break down the barriers that hide the hearts of men from themselves and from one another; it is Theosophy, the Wisdom-Religion of the ages, and it has set echoing round the world the call for Universal Brotherhood, based on the real unity of man.




“‘THEOSOPHY,’ as a word, has become familiar throughout the civilized world, and a certain definite meaning has been attached to it. It is a word that has a power in it sufficient in itself to change the tenor of a man's life.”

— *William Q. Judge*

## LEARNING AND EXPERIENCE

H. TRAVERS, M. A.

NE often hears such remarks as "Experience teaches," and "We must learn by experience"; but this is a half-truth (if there is such a thing as a half-truth); and half-truths are said to be dangerous. Many proverbs and aphorisms are used to emphasize strongly some one side of a question which it is desired to emphasize at the moment; and it has been remarked that proverbs go in pairs. As regards learning and experience, the other side of the question is put strongly by Ascham in the following extract from his *The Schoolmaster*.

"Learning teacheth more in one year than experience in twenty; and learning teacheth safely where experience maketh no miserable than wise. He hazardeth sore that waxeth wise by experience. An unhappy master is he that is made cunning by many shipwrecks, a miserable merchant that is neither rich nor wise but after some bankrouths. It is costly wisdom that is bought by experience. We know by experience itself, that it is a marvellous pain to find out but a short way by long wandering. And surely he that would prove wise by experience, he may be witty indeed, but even like a swift runner, that runneth fast out of his way, and upon the night, he knoweth not whither. And verily they be fewest in number that be happy or wise by unlearned experience. And look well upon the former life of those few, whether your example be old or young, who without learning have gathered, by long experience, a little wisdom, and some happiness; and when you do consider what mischief they have committed, what dangers they have escaped (and yet twenty for one do perish in the adventure), then think well with yourself, whether ye would that your own son should come to wisdom and happiness by the way of such experience or no."

Perhaps a good deal of misconception arises from not accurately defining our words, as so often happens; in this case the word 'experience.' Does it mean my own experience, or experience in general, including that of other people? If the latter, then I may, and should, avail myself of other people's experience, in the form of learning imparted by the spoken or written word. In this case, learning and experience overlap considerably in their meanings; for learning is the digested experience of other adventurers. No one would go so far, in their advocacy of the necessity for experience, as to advise every agriculturist to experiment anew for himself, instead of getting information from other agriculturists or their books. And the same may be said of a multitude of similar cases. Why then should the adventurer in life be sent forth to sow and reap his wild oats without guidance from those who have sowed and reaped wild oats before him?

The fact is that we must avoid one-sided and extreme views, and

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recognise the necessity for both learning and experience. The man who tries to learn swimming out of a book, and the man who throws himself all untaught into deep water, are alike drowned.

One whose education was purely theoretical would be likely to fall when launched into the arena of practical affairs. He would be a 'hot-house plant.' On the other hand, one plunged into the world without any education at all, would have to acquire it (if he did not succumb) by the wretched road described by Ascham. These are the two extreme and one-sided aspects.

The Râja-Yoga education fits young people to cope with conditions in life, because it combines principle and practice intimately. In other methods of moral education it is too often the case that moral rules are a preconceived system, to be applied with more or less success to actual circumstances; and often the fit is a bad one. But in the Râja-Yoga method the actual circumstances of life provide the material for the moral instruction, which this figures as an *interpretation*. Experience has proved — what might in any case have been foreseen — that the daily life of the child affords all necessary opportunities and materials for acquiring the art of self-control and every power which will be needed in the wider sphere of life in world. If ever the training of children in a secluded institution has the effect of producing 'hothouse plants,' unable to stand the temptations of the world, then the reason for this state of affairs is to be found in the inadequacy of the training given in the said institution; and these conditions do not apply to the Râja-Yoga training.

It is not circumstances, but our reaction to them, that matters. This latter can be regulated by applying wisdom to the small affairs of life. The weak man, who succumbs to circumstances, is one who gives way to his selfish or sensual impulses in spite of his own better judgment: for he has never learnt self-control. Teach the child self-control in the small circumstances of its daily life, and the art thus acquired will serve for the greater temptations. And in the case of Râja-Yoga training, the motive for such self-control is not arbitrary authority, or the desire to win approval, or a refined self-interest; but a real sense that the higher nature is the true center of life, and the selfish and sensual impulses intrusive forces.

Thus the pupil of this method is not left to glean perilous experience without previous knowledge, nor given instruction without experience, but the two are intimately combined.

It is the same with the older student of Theosophy. He soon realizes that unapplied knowledge is a futile incumbrance; but on the other hand the teachings of Theosophy will often save him from the bitterness of finding out the mistakes only when it is too late to remedy them.

## THE LILY-PADS

(After Li Po)

KENNETH MORRIS

COLD 'neath the moon the dark glass-green  
Water runs whitening o'er, as though  
A million silvery fins below  
Cut twinkling up through the quivering sheen  
The aloofness of grim skies leans o'er.

Night has some secret grief she broods  
In these wide watery solitudes  
I think,— she fills me so with the keen  
Chill of her own approachless moods  
Eerie and sad 'twixt shore and shore.

I dip an oar, and send the boat  
Landward. I have no heart tonight  
For the waste waves and wan moonlight  
And the . . . Ah! here the lilies float. . . .  
*Pardon the touch of this rude oar!*

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## RELIGION AND SCIENCE

T. HENRY, M. A.



HERE is no necessary antagonism between religion and science. Many people today are coming to realize this fact. To see an antagonism between them is to make a false antithesis. "Religion and science can be reconciled on the condition that both shall cleanse their houses," as H. P. Blavatsky says. It is necessary to distinguish between actual knowledge ascertained by science and mere unconfirmed speculations which may sometimes pass for scientific knowledge. Facts and laws of nature cannot be contrary to religion, unless religion is a system of deliberate obscurantism. Here lies the crux of many a controversy. Take for instance the dispute about evolution — whether it shall be excluded from the educational curriculum as contrary to religion. We cannot settle the question until we have better defined both evolution and religion. It is easy to understand that some scientific ideas about evolution may be contrary to some religious ideas about religion; but truths and facts cannot be inconsistent with one another.

"There is no Religion Higher than Truth," is the motto of the Theosophical Society; and we find its Foundress saying:

"At the basis and center of all religions is the same Eternal Truth."

"Truth, high seated upon its rock of adamant, is alone eternal and supreme."

"There is but one Eternal Truth, one universal infinite and changeless Spirit of Love, Truth, and Wisdom."

Science, as that term is commonly understood, though devoted to the pursuit of knowledge, usually fails to attain the kind of knowledge most needed by the world today; and some of its branches lay too much stress on the animal side of human nature. Religion, also as commonly understood, does not usually give much countenance to the spirit of inquiry. Theosophy concerns itself with knowledge concerning the whole of man's nature, higher as well as lower. It has presented to the world, in a form adapted to present-day understanding and requirements, the ancient Wisdom-Religion, the garnered wisdom of all ages. It appeals, for confirmation of these teachings, to the self-study and practical experience of its students.

H. P. Blavatsky, in defining the Theosophical attitude toward science, says most reasonably that Theosophy can have no quarrel with science, so long as science adheres faithfully to its program of seeking truth by the method of logical induction from ascertained facts; but that, when

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science oversteps these limits, and presumes to dogmatize about universal laws outside of the sphere which it prescribes to itself, it is time to question its right to do so. And she goes on to state that the means of observation available to science, under its own prescribed program — namely, the physical senses, aided by instruments — are inadequate to the procuring of the data needed for correct inferences as to *all* the possibilities in nature. Everybody with a scientific training has great respect for what science can do in its own field; and a man with a practical knowledge of the mechanical powers and the chemical and physical properties of matter, finds himself equipped with ample resources for grappling with physical problems. But the physical plane — *i. e.*, the world as it appears to our five-sense consciousness, and as it is conceived in the imagination which we derive from our five-sense experiences — is by no means the only form of objectivity in the cosmos. Obviously it cannot be; obviously it has boundaries, set by the limitations of the faculties we employ; boundaries, however, which our mind refuses to accept as final. The physical conception of the universe stops short at the idea of two atoms separated by ‘empty’ space, and yet acting mutually on one another; and it is idle to hope for an explanation of the great problems of the planets and the ether, while we have left this initial and elementary difficulty unsolved. We need other faculties than those employed by science, to enable us to explore beyond this fence; and any world-picture based solely on the former set of faculties will of course be fallacious — workably true within certain limits, and more and more misleading as we approach the confines.

A view of evolution, wherein, instead of spirit working in matter, we try to visualize matter alone, mysteriously evolving itself according to a plan which does not exist until it is executed — such a view must result in fatuity. Thus we see that science is in no position to oust from the world of thought every competitor; but that it badly needs assistance from something that can supply the data it lacks.

Theosophy has called attention to the existence of that plane of perception next beyond the physical, which has been called the ‘astral,’ and which is related to a special set of senses within the human organism. But unfortunately, owing to conditions existing among humanity, it has not been found desirable to dwell much on this subject; such knowledge being liable to abuse that would more than counteract the benefit to be derived. Before man can be trusted not to misuse his various powers physical, astral, psychic, mental, he must study and develop his spiritual powers (using the word ‘spiritual’ in the highest sense.) And this is where Theosophy comes to the aid of science, with a true definition of the meaning of Religion. Religion is the obligations which man has to the Divinity within him. No doubt there are masses of people who can live



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in external impressions, without inquiry as to such questions as What is man? and Why is he here? But there is a preponderating minority of people who cannot thus live. The sense of being surrounded by mysteries and by laws which are inexorable but which they do not comprehend oppresses them. Now it is just here that Theosophy comes to the rescue with a conception of Man which is strongly contrasted with that offered by a considerable body of scientific thought.

Man is not an animal with a superior intellect. He is a God, obscured by his immersion in material life. According to H. P. Blavatsky's definition, Man is a poor pilgrim on his way to regain that which he has *lost*. Such has been the teaching of many ancient Theosophists, such as Plato. We have to strive to regain the powers of the immortal Soul within us; and the first step is to recognise that this Soul is a fact. Theosophy has been called Science in the true sense of that word; for, instead of dealing out dogmas for uninquiring acceptance, it points the way to knowledge and understanding of the deeper mysteries of life. Self-study is the key to knowledge; and loyalty to our highest ideals of Right, which is Religion, is the path to knowledge.

One who understands Religion in this sense will put its spirit into everything he does, and not merely keep his religion separate. And therefore he will approach science in the spirit of Religion.

We have said that science needs to cleanse its house; but to indicate blemishes is not to condemn; and surely it is both the duty and the interest of scientific men to work to this end. It is up to them to see that their calling is not discredited by those who use its advantages for questionable ends. Science must not lend its services to the cause of mutual destruction; and its practitioners must not violate the finer and nobler qualities of human nature in the interests of a morbid curiosity. These conditions are indispensable, if science is to maintain a level where it can work hand in hand with Religion.

The two accounts of creation given in *Genesis*, the Elohist and the Jahvistic, far from being fables, are fragments of ancient symbolical teachings, mixed up and distorted; but in substantial agreement with similar teachings from other sources. Rightly interpreted, they show that man was first mindless like an animal, and afterwards endowed with Mind by the '*elohim*,' which are the Sanskrit *mānasaputras*. Thus the true story of human evolution is indicated; and the real teachings of Religion are found to elucidate and complement the scientific teachings on that subject.

Theosophy is a grand synthesis of knowledge; able to weave together into a harmonious whole the several strands of modern inquiry.

## “MOTHER NATURE”

A Review of a Book by William J. Long

TALBOT MUNDY



WIDELY known though Mr. Long already is, his books deserve to be much more widely read and to be translated into other languages. He writes well. The truth is in him. And he is as sweetly reasonable as the processes of natural law, which he has observed, and which he justifies as against the “ferocious, red-with-ravin conception of a Nature that shrieks against human and divine love.” He proves his case (and Emerson’s), that as men go forth into the field each sees his own mood dressed in fur or feathers, constructing for himself a philosophy of nature, tender or savage, out of his own reflexion.

There are faults that can be found with Mr. Long’s book, from the standpoint of Theosophy, but they are faults of omission, in no sense due to his observation or to any lack of it, but solely to the absence of that underlying recognition of the law of cause and effect, which Theosophy alone supplies. Mr. Long, for many years past, has gone forth into the wilds at intervals as an observer, armed with neither gun nor stupid sentiment, but with appreciation, which is a key to apprehension; with curiosity restrained by that important quality, good manners; and with sportsmanship, which has nothing whatever to do with trophy-hunting, cruelty, or contempt. His book could, consequently, not be other than a notable achievement.

Perhaps the most outstanding thought in the mind of this reviewer after turning the last page of *Mother Nature* is, that manners maketh animals, as well as man. If ever a man in clear and thoughtful printed page described — and it may be without intending exactly that — the generosity and *courtesy* of nature, Mr. Long has done it. And it follows that of course — and this he set himself to do — he has left the ‘red-with-ravin’ school, the supporters of the insane and pitiless ‘competition’ and ‘survival of the fittest’ theory, without a leg to stand on or an argument that is not proved ridiculous.

Co-operation, not competition, is the secret of all nature, and the sooner man learns that the better. It is the answer to the very riddle of the Sphinx. Wherever and whenever man has co-operated with the trees, streams, rocks, and animals, he has lost nothing, but has gained immeasurably.

It is man the destroyer, the upsetter, the unbalancer, the ravenous, hasty, inconsiderate, ill-mannered ‘profiteer,’ who sees cruelty

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wherever he looks; because cruelty is in his heart, and the cause and its effect are one.

### CO-OPERATION IS INSTINCTIVE

The first of the unanswerable indictments that Mr. Long brings against the alleged observers of facts who uphold the orthodoxy of the competition-theory, is that they do not observe. They study beasts in cages; or, if they do go afield, it is in the firm conviction that all nature is “red in tooth and claw.” They are determined beforehand to prove the comparatively recent (as Nature would reckon it), mainly occidental, wholly illogical theory that only the swiftest and strongest can survive. The weakest and most defenseless animals and birds are much the more numerous everywhere — so are the weakest and most defenseless men! — and the beasts of prey are as rare, but far more reasonable, than the two-gun ruffians, who murder wayfarers, but this self-evident fact is one that the ‘observers’ of so-called scientific laws unaccountably, and yet almost unanimously, seem to have agreed to overlook.

Co-operation is instinctive because instinct is the reflexion (on the lower plane) of intuition, which is the means of communication on the higher. Day and night, the planets in their courses, the myriad suns in the surge of the Milky Way, are not at war. Seasons follow seasons and relieve each other. Life and death are alternating phases in an endless evolution, whose first quality is mercy, whose first law is that all things shall co-operate, atom and earth and constellation, in one sublime, whole, interrelating Universe. Intuition knows this; instinct reflects the knowledge.

It is easy to read reverence between the lines of Mr. Long’s book. This is a man who has felt himself a part of one inseparable vastness, and has felt the urge of Brotherhood toward everything that lives. So he naturally has no use for the Malthusian theory of struggle, which, as he says, Darwin borrowed, while (to use his words) all “nature stands ready to produce abundance so soon as men cease from strife and follow her universal law.” He speaks of human competition as “unholy doctrine,” practising which, man is put to shame by the very “beasts that perish.” For their ways are not our ways.

It may be that Mr. Long had never heard of Katherine Tingley’s Râja-Yoga College when he wrote this book, and if so, one of his paragraphs is all the more worth quoting:

“We send our little children to school, children who are natural comrades, and there set them to working for rewards, marks, honors, prizes — for every empty and worthless bubble that shall foster a spirit of rivalry. Even our games feel the artificial curse, for we no longer play to enjoy but play to win. The instinct of children still leads them to play, as birds and

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animals all play, for conscious pleasure and unconscious bodily training; but . . . there is hardly a game left in our schools or colleges which has not been divorced from its true function of giving pleasure to the player and wedded to the false ideal of winning over rivals."

Which is one of the evils of modern education against which Katherine Tingley raised her standard and has kept it raised now for a quarter of a century. The more such men as Mr. Long go forth to observe, and the more fearlessly they write, the more clearly will appear the wisdom, genius, and inspiration with which Katherine Tingley laid the sane foundation of her system of education.

Mr. Long (himself a Christian minister) points out how timidly the theologians "murmur something about the harshness of nature as a foil for the tenderness of divine grace, not perceiving that nature and grace are two words of the same revelation"; and he goes on to say that "it is as certain as anything can be that grace could have found no welcome or lodgment on earth had not nature prepared the way for the gentle guest." He quotes even Calvin, the creed-bound, the believer in eternal hell, who in a moment of illumination wrote: "With reverence may this be said, that God and nature are one." The remainder of the book is mainly an illuminating series of observations, set down with restraint and without tendency to dogmatize, in support of that statement of Calvin's, which no more gibes with his "predestined to damnation" theory than does the practise of vivisection comply with the teaching of Jesus Christ.

The natural peace and trustfulness of animals is amply proved by the records of all explorers who have observed what is generally described as 'game' in natural surroundings before man has had opportunity to terrorize. Left to themselves animals multiply and are almost fearless; and they will live alongside man, giving him all the room he needs, doing their necessary share in maintaining the 'balance of nature,' if man will only let them. Nor is it true that man needs the 'product' of wild animals, nor that he can use that product profitably, at all events in any such quantity as to justify the slaughter that continues yearly. Man-invented, unnatural demand for fur and feathers, kept up and increased by the unhealthy competition and feverish selfishness of cities, is not only causing whole species of animals and birds to become extinct but is breeding the spirit of war and annihilation. The theory that animals must disappear, mercilessly exterminated, as civilization advances is the same infernal doctrine that declares that weak nations must give way before the stronger. And that is the whole theory of war.

If man would observe the animals and learn from them, he would soon discover that practically all the accepted notions about them are totally wrong. Most of our books on natural history have been written

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by men who shot an animal before trying to become acquainted with it, and whose nearest approach to genuine study of a living beast was through the bars of a cage. It is true, there have been others, and today there is William Beebe, with his observation-post at the edge of the jungle in British Guiana, honestly observing and most delightfully writing what he knows; but for the most part, with the exception of the so-called scientific treatises turned out from laboratories in the name of biology, our information about wild life comes from men who have regarded animals as prey, and have hunted them either for profit or from a perverted sense of sport. It is from such sources that the economists have drawn their ‘facts,’ so that we find Mill deducing that nature is a chaos of struggling beasts, accepting the cruelty of the natural world as an axiom, and trying to teach us (too often, too successfully!) to pattern our own ‘struggle for existence’ on the same imagined lines.

John Stuart Mill was not alone in that egregious error. Huxley and a host of others made the mistake of taking alleged facts on faith and picturing a universe at war against itself, rending and tearing in a fiendish struggle to survive. Nine-tenths of nineteenth-century philosophy is based on gross misstatements, due to the confusion of dead carcasses with living nature in the minds of men who saw to what a pass the world was coming and sought to justify economic warfare by contending that nature sets the example. The only trouble with their teaching is, that nature does nothing of the kind.

To quote Mr. Long again:

“The incredible thing is that you may search the library from top to bottom without finding anything to indicate that any preacher of this degrading superstition of a terror-governed natural world has ever taken a single summer or winter to live peaceably among wild birds and beasts, to see with his own eyes just how they live, and to judge for himself what spirit governs them as they work and play, win their mates, protect their offspring, and seek food for themselves and their little ones.”

### ASK NOW THE BEASTS AND THEY SHALL TEACH THEE

The book is full of paragraphs that are almost irresistible to quote, because Mr. Long has done exactly what the ‘naturalists’ have so seldom done. He has gone, looked, listened, used intelligence, and he is able to hear a morning hymn in the music of the birds at dawn, that shows how glad they are to be alive; whereas the man with a gun or bird-lime can think of them only as potential dead specimens. Death, that comes to animals and birds as inevitably as to men, is kindly and not cruel, except where men have interfered with nature, bringing perverted dogs, guns and traps into the wilderness.

One of Mr. Long’s most illuminating experiences is that of taking a

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'bad boy' into the wilds with him. By upsetting himself and the boy out of a canoe into the water he contrived to lose the boy's gun, with the result that the boy had to live next to nature without unnatural machinery for doing harm. Mr. Long turned him loose in the woods without a word of advice, trusting nature to do all needful preaching to the boy's own instincts. Several times that summer the boy (unarmed) met bears and other wild beasts face to face and it was not long, after his first fright or two were over, before he became silent and companionable, unconsciously copying the harmony around him.

"Then we began to watch the wood-folk with desire to learn something of their ways - the rabbit that tried to frighten us by thumping the ground at our heels, the bull moose that stared at our passing canoe, the tiny warbler that nested by our tent, and the big owl that we called from his cedar swamp to hoot around our camp-fire. There was no preaching, no moralizing, nothing but nature's unobtrusive lesson; yet before the summer was over there was no more regret for the lost guns, and no further disposition to interfere with our wild neighbors."

And, as has been pointed out elsewhere on good authority, men do not gather figs from thistles. If nature were bloodthirsty, an incorrigible boy could hardly learn gentle manliness from living face to face with her. Who has not witnessed the improvement that takes place in boys who have a chance to learn from undomesticated animals?

### STRUGGLE FOR EXISTENCE IS UNNATURAL

Nature is spontaneously joyous, and it is only man's attempt to justify his own unnatural habits and excitements by reading into nature what is not there that has produced the crass fiction on which so-called scientific theories have been built, and which nowadays it appears to be heresy not to believe. Mr. Long's remarks on animals at play could be enormously amplified by the present writer and hosts of others, from experience. All young creatures, from young elephants to young mice, are playful as soon as they have strength enough to carry their own weight; greed is the exception, not the rule in nature; few wild animals will gorge themselves, or eat one fragment more than is good for them, although in a state of captivity, having nothing else to do, some of them become gluttons. And even the big cats, lions, tigers, leopards and so on restrict their killing to what they actually need, often — very often — going several days in succession without hunting.

All so-called big game is dangerous when attacked by man, but only very rarely meddlesome if left alone — curious, yes; interested in the human stranger, yes; but 'treacherous' or pugnacious, so seldom that if men would only take example from them the world might then be reckoned safe and peaceable! Here is a personal experience in confirmation: on one occasion five lions investigated my tent at about ten o'clock at night,

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in a wild district of what was then called German East Africa. The tent was so small that it was impossible to move without touching some portion of it, so it was impossible to bring a loaded rifle into play without betraying movement. There was nothing to do but lie still and ‘sham dead.’ The lions sniffed all around the tent, and could not possibly have been ignorant that a man was in there, for their sense of smell is remarkably keen; at the end of a few minutes one of them roared, which — contrary to usual belief — is not an indication of ill temper, but the reverse; thereafter, for ten or fifteen minutes, they engaged in rough horseplay, rolling over and biting one another like puppies, and the only danger to me was that they might have upset the tent, when my own state of panic would undoubtedly have caused serious trouble. In the end they scampered off and I was able to catch sight of them; one was a full-grown lion, and the others, judging by a glimpse and by their foot-prints, were almost fully grown. Nor was that a fundamentally exceptional experience.

Mr. Long, in his book, confines himself to his own experiences on the North-American continent, and rightly so; but he deserves to be supported by actual evidence from Africa and Asia because, if his contentions are in the main correct, as this writer believes, they must apply everywhere and not to one continent only. His remarks on wolves are especially enlightening, although those, too, might be greatly amplified, and it does not seem to have occurred to him that the howl of wolves, so often spoken of with dread by ‘tenderfeet’ and written about sensationally by authors who have never heard it, is nothing more or less than music. Lawrence Trimble, who probably knows wolves more intimately than any other man alive today, describes it as the wolves’ ‘evening hymn,’ and I have seen him persuade a pack of wolves to howl, by sitting down near to them and rendering a wolf solo so perfectly that they could not resist the inclination to sing the chorus. They throw up their heads, throw their very souls into the music, and usually engage in rough-and-tumble play directly afterwards. Lions behave in the same way; when they are roaring, and particularly when they roar in chorus, they are never ‘up to mischief’ but full of life, strength, and contentment.

Lawrence Trimble recently was at great pains, when in Canada, to discover an authenticated instance of a man having been attacked by wolves. He heard plenty of blood-curdling tales in the cities, fewer in the smaller towns, none in the villages, and in the outlying cabins and places where men *know* wolves his questions were laughed at. The fact is that not even a starving timber-wolf will attack a man except in self-defense.

A recent East-Indian census gives the number of human beings killed by wolves in one year as about 380. That is out of a human population of

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three hundred and twenty-five million people. The percentage is simply insignificant; a far greater percentage of people (to the total population) die on railroad crossings in the United States, or at the hands of 'civilized' murderers; and it is noteworthy that nothing whatever is said in that census as to how the human beings came to be killed — whether or not, for instance, they were hunting the wolves.

The same argument applies to snakes, which are among the very best friends of the agriculturists, but are regarded with horror by nearly all writers of fiction. In India, in any one year, the number of people killed by snake-bite averages about 35,000, which is so small in proportion to the number who die of plague, or cholera, or of knife-wounds — or in proportion to the number who die in the United States of diseases directly brought on by vice — that comparison becomes ridiculous. Most of those deaths by snake-bite are admitted to be due to carelessness, and another considerable proportion of them are due to cruelty attempted on the snakes. Beyond any doubt whatever, the snakes, on the other hand, preserve the lives of *millions* of people by reducing the number of rats, mice, and insects.

I have traveled in India from Bombay to the Himâlayas, and along the base of the Himâlayas into Assam; all up the east coast of Australia; the whole length of Africa, and the whole breadth of that continent from Mombasa to Boma, in every instance living in a tent almost all the time, and penetrating into places where snakes and wild animals were practically the only population. I was only once attacked by a snake — a python; and I would not be willing to take oath that the python actually did attack. I could count on the fingers of one hand the number of times I have been attacked by any wild animal whatever, when the animal did not receive first provocation; one of those was a so-called 'rogue' elephant, mad with pain from disease at the base of his tusk; one was a rhinoceros, that bore the marks of previous bullet-wounds and consequently had the right to regard man with more than suspicion; one was a female buffalo, whose calf had strayed, so that I was between her and the calf; and the other was a man-eating lion, diseased and decrepit from old age, and about on a par, as to normality, with one of those dope-fed gangsters who make life in American cities dangerous.

The number of times I have been close to 'dangerous' wild animals without really being in the slightest danger from them is beyond computation, for I made a practice for years of getting as close as I possibly could to every species I could find. Without qualification I indorse Mr. Long's affirmation that wild animals in natural conditions are less dangerous and less treacherous than the human inhabitants of cities — that is, head for head. There are, of course, exceptions, and wherever the balance



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of nature has been disturbed it is usually profitable not to take unnecessary risks.

The whole question is closely related in its essence to the problem of disarmament. The supply of deadly weapons and the theory that the other fellow has nefarious intentions psychologize the situation. The false but persistently inculcated teaching that nature is cruel and that all existence is a struggle of the strong against the weak, produces in the human mind a savagery that has no legitimate excuse. When it is once understood that Nature is merciful and considerate of the weak, and that any exceptions to that law are due to unnatural and therefore remediable circumstances, a decidedly wholesome change in human conduct is bound to follow.

### IT IS MAN, NOT NATURE, WHO IS CRUEL

It is true that a certain small percentage of animals live by killing. Their supply of natural food is in many instances so reduced by the unnecessary ravages of man that they have to become sheep-killers or else starve; and having once killed sheep they would be more than human if they did not continue to follow the line of least resistance and repeat the process indefinitely; but it is the wanton destruction by man of the herds of deer and smaller ‘game’ that diverts them in the first instance from their natural habits. And there ends the whole case against the predatory animals. For in no case are their methods cruel.

Mr. Long’s contention is amply supported by the evidence of such well-known explorers as Livingstone and Selous, and very many others, whose unanimous verdict is that some kind of hypnosis accompanies the attack of wild animals; and although its cause may be a question on which scientists and those who have experienced it differ, its result is invariably the same — stupor, in which neither pain nor distress are felt. My own experience in that respect is limited to a single instance, of having been knocked down and stunned by a charging elephant; there was no pain, and not even a headache afterwards. But I have talked with at least a dozen men who have been mauled by ‘big game’ — one of them was tossed by a ‘rhino’ and had nearly every bone in his body broken, but survived — and every one of them assured me that at the time of the attack there was no pain. One man, who was badly torn by a lion, felt no pain for several hours afterwards, and in no single instance did pain begin to be felt for several minutes; it was usually more than half-an-hour. Bearing in mind that when a lion kills its prey the business is over in less than thirty seconds, it becomes evident that nature’s methods are not unmerciful; and there is certainly no comparison between a swift and

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painless death in that form and the lingering torture of a steel trap, such as professional hunters set by the thousand, or the agony of wounds caused by badly aimed bullets. The number of men who can invariably kill their animal with one shot is very small indeed, and a great many animals escape, to perish miserably, hiding away in thickets until their wounds stiffen and mortification sets in.

### DO ANIMALS FEEL PAIN?

There is only one chapter in Mr. Long's book to which exception can be taken. True, he leaves the answer to his question open, but he takes the attitude that it is impossible to prove whether or not animals feel pain in any circumstances, and he seems rather to incline to the opinion that they do not. However, if it were true that they do not feel pain, then practically the whole of the rest of his contention must go by the board; for what would be the objection to wounding an animal that was incapable of suffering?

It is difficult to imagine how such an otherwise intelligent and careful observer should persuade himself even to temporize with any such conclusion — unless he adopts the formula of a certain latter-day sect, who maintain that pain has no real existence. But if all pain is imaginary, human beings nonetheless imagine it, and suffer. How exempt animals? What is the difference, except in terms of metaphysical abstraction, between pain and acute suffering endured in the imagination?

None of Mr. Long's arguments in this chapter will bear analysis. He cites an instance of a pampered pet-dog that yelled, imagining itself hurt, and ran off perfectly satisfied after a few words of encouragement. But who has not seen a child, or even a grown man, behave in the same way? And is that proof that pain does not exist?

He admits that animals feel pleasure. How can that be possible, unless they are equally capable of feeling pleasure's opposite? If they cannot feel pain, how do they learn to avoid things that would otherwise injure them? What is it, if not pain, that enrages them if struck?

It is probably right to suppose that an animal's consciousness, of pain or pleasure, is far removed from that of a human being; but it is nonetheless consciousness, based on sensation and capable of two extremes. Animals undoubtedly do not feel pain when killed in the natural way by beasts of prey, because of that provision of nature which induces stupor in the moment of attack; but whoever has witnessed the behavior of an animal caught by the leg in a steel trap must either admit that the agony is atrocious, or else deny that sensation exists for himself or any other creature. It is mere equivocation to assert that what the animal

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feels is something different from what humans feel. That may be true. But pain by any other name would be as cruel; and the man who will willingly inflict it is a fiend --- there is no politer name for him.

The vivisectionists will doubtless hail with glee this chapter of Mr. Long's. They will quote him as favoring their abominable practices, although he is careful to assure the reader that he holds no brief for them. It would be incredible, if it were not there in bold print, that such a warm-hearted and appreciative observer of Mother Nature should limp so lamely to a half-conclusion.

Wherein lies nature's kindness, that he set out to establish and so amply seems to prove, if what is called unkindness should cause no suffering? It is this very blindness to the sufferings of others that leads to all cruelty and all war; and it would be just as logical to assert that because they talk a different language and we cannot feel what they feel, therefore the enemy's wounded feel no pain and their mothers experience no anguish, as it is to maintain that trapped animals, or vivisected animals, do not suffer. Fortunately, however, that identical argument would destroy the vivisectionist's case; because a very large percentage of the experiments on living animals are made for the express purpose of discovering what effect pain has on them, and therefore, if they feel no pain, those experiments are useless.

The truth is that, left to herself, Mother Nature provides full and merciful means for the process of evolution that has been continuing for countless myriads of years. Death comes to us all naturally in due course, and the same Universal Law that governs the constellations takes care of men — and animals. It is only when man, with perverted imagination and a callousness born of lust, ignores the Law and tries to set up new rules for himself, that the balance of nature becomes disturbed and consequences (Karma) supervene that may take centuries on centuries to readjust themselves.

The only remedy is Brotherhood, and Brotherhood is universal — or else make-believe. The only time to begin to apply the remedy is now. Harm done in the past, and injuries inflicted, cannot be undone. But the process of inflicting injury can cease, and must begin with individuals.

It is obvious to anyone at all conversant with Theosophy, that even if it could be proved beyond dispute that vivisection of animals would lead to the total elimination of disease, the price would be too heavy to pay for the result. The cowardice of vivisection is its worst feature. Its effect on those who practise it and, indirectly, on those who profess to benefit from its practice is worse, because it is moral, than the actual physical cruelty inflicted on the helpless animals. And the consequences cannot be escaped; ultimately they will rebound on the human race,

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that must account sooner or later for all its actions. Justice is inevitable, and is not confined within the limits of one human lifetime.

I once heard the whole argument for vivisection compressed into a sentence by a Cornish fisherman, who was skinning eels alive. They were squirming horribly, and I protested. The fisherman looked at me with honest blue eyes, shifted his pipe to the other corner of his mouth, went on with the skinning and answered:

“Lor’ bless ye, boy, they *like* it!”

The whole argument against vivisection and all un-brotherhood was summed up centuries ago (and by no means for the first time then) in the advice to “do unto others as ye would they should do unto you.”

And the voice of Eternity, as clear as the cry of the birds and the music of wind in the trees and the laughing of water, says: “Both ways lie before you. Choose and take the consequences.”

Meanwhile, Mr. Long’s book *Mother Nature* is a good one and a great advance on the usual method of writing so-called natural history.

## SEEING THE GOOD IN NATURE

H. T. EDGE, M. A.



IN Volume XXIV, No. 6, of this magazine, on page 560, there is a note on the idea that Nature is not all brutal and selfish, but works by harmony and co-operation; and we have recently come across more to the same effect. *Public Opinion* (London), for October 26, has an article headed: “The New Biology says that Nature is Fundamentally Moral,” in which an article by T. Stephenson in the *London Quarterly Review* is quoted. From this we learn that the whole realm of organic life is now regarded as linked up into a unity, based on co-operation, not on conflict; that selfish competition is biologically abnormal; evolution a process of progressive co-operation; no individual or species can live for itself alone; Nature is fundamentally moral; and more to a similar effect. To quote a few passages:

“Such a conception will in the end involve a regeneration of human theory. In theology great results should follow. . . . The misreading of Nature has created extraordinary difficulties for the doctrine of Providence, difficulties so great as to constitute a serious obstacle in the way of belief in a moral Creator and Heavenly Father. . . .”

“Evolution . . . entails a definite way of life, the principle *do ut des*, as distinguished from that of precladity. . . .”

“Every organism possesses, or is possessed by, a ‘directive soul,’ and ‘inherent formative impulse.’ It is ‘an active, self-assertive self-adapted living creature, to some extent master

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of its fate.' It has two ways before it, and whether it takes the upward or the downward path depends partly on its loyalty to the interests and progress of other organisms, and to the laws of the whole, and partly on its own self-mastery and restraint, which comes to very much the same thing."

"It will be seen at once that this principle, applied systematically to the interpretation of the evolutionary process, will put a new complexion on biology. It will 'emphasize the more hopeful and creditable gospel of evolution as now widely held, in which the law of co-operation is recognised as equally basic in nature with that of competition. . . . No biology can be complete without the recognition of the everlasting difference between right and wrong.'"

Times have certainly changed. The scientific study of nature was formerly supposed to lead to a cynical philosophy, by which the real facts were made to appear as ruthless selfish competition and bloody strife; while moral values were held up to scorn. Many who could not stomach such a view, but yet could not see their way to deny it, sought refuge in vague yearnings to understand the inscrutable ways of Providence, and in hopes that somehow all must be right. But now, a study of the same facts has brought us to an opposite conclusion!

This shows how greatly our conclusions are dependent on prejudice. Among a vast multitude and variety of facts, we select those which we think will support the conclusion at which we expect to arrive; and these facts we overestimate, while we ignore or undervalue any other facts. It is not necessary to impute wilful dishonesty to such a theorist; prejudice will work unconsciously and influence conclusions in spite of ourselves.

What was the prejudice at work when the older theories of Nature were being propounded? Probably a reaction against conventional ideas, and a desire to take knowledge into a newer and freer domain, where things would be different. A wish to set up other gods, in short. And a similar reaction, a backward swing of the pendulum, has now induced people to upset the materialistic cruel idea of Nature.

But is the tendency to sweeping generalization any the less in the later than the earlier case? Can we altogether eliminate the idea that there exist in Nature the cruel, the malign, the noxious, as well as the kindly and beneficent? To do so would be to revolutionize ideas that date much farther back than modern biological theory. For good and evil have always been recognised as an inevitable pair of opposites, exemplified everywhere we can look. One bad egg for breakfast may upset the most optimistic theory as to the beneficence of evil. Symbology selects from the animal kingdom its familiar types of evil, in the tiger, the pig, or the venomous snake; and it is not easy to account for the behavior of deadly herbs on any theory of beneficence or co-operation. In-visible space has ever been peopled alike with malign entities as with beneficent spirits.

The fact is that the truth is not quite so crude as our extreme theories

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and hasty generalizations would fain make it. Pairs of opposites are always reconciled by some unity on a higher plane — as the symbol of the triangle, with its apex and two basal points, suggests; and we can always, in our own mind and conduct, rise to some level whence we may look down in wise tranquillity upon the strife wherein we were previously involved. We should hardly use the words good and evil in speaking of an acid and an alkali; though, if we ourself were one of the two, we should probably hate the other with a deadly hatred. What we have to do, then, is to recognise that all antagonism forms part of a great higher law of harmony, and to try to appreciate this truth in our mind and heart. The difference between a person who sees the bad side of everything and everybody, and one who always sees the best, is familiar enough.

Again, man should be a promoter and creator of harmony, not a mere negative spectator. If he understood his own powers rightly, he could change the face of Nature all round him; and then, instead of copying Nature (or what he thinks he sees in Nature), Nature would copy him.

But there is another important point, in what has been quoted, that calls for attention: that evolution is the work of intelligent souls, not the blind clashing of unconscious forces. Instead of making Nature dead, and then trying to prove that we must be dead too, let us reverse the process, and make Nature alive and intelligent, because we are alive and intelligent. And to understand Nature in this way, we must adopt other gates of knowledge than those which have been familiar to science — the gate of sympathy. The cleansing of our own mind and heart will render our finer perceptions limpid, so that we may understand by sympathy the nature of those serene souls that animate the world of Nature.



“ALL good and evil things in humanity have their roots in human character, and this character is, and has been, conditioned by the endless chain of cause and effect. But this conditioning applies to the future as well as to the present and the past. Selfishness, indifference, and brutality can never be the normal state of the race; to believe so would be to despair of humanity, and that no Theosophist can do. Progress can be attained, and only attained by, the development of the nobler qualities.”— *H. P. Blavatsky*

“It is not thought that Utopia can be established in a day: but through the spreading of the idea of Universal Brotherhood, the truth in all things may be discovered. What is wanted is true knowledge of the spiritual condition of man, his aim and destiny.”— *William Q. Judge*

## THE POWER OF SILENCE

R. MACHELL



HERE has been much speculation as to the purpose of the pyramids which are to be found in so many countries that formerly were the homes of highly civilized races. The most popular explanation, if I may use the word in this connexion, is really no better than a guess based on modern usages. That pyramids have been used as tombs is possible, but there are good reasons to believe that some of these great buildings were tombs only in the sense of being places of initiation. The candidate entranced would be dead to the world of ordinary mortals, and his temporary entombment would be a kind of paraphrase of ordinary burial. And so when the great initiations ceased, for lack of worthy candidates, it is easy to understand how that which was originally designed as a temple for the living should be taken as a model for tombs of those whose worldly ambition demanded an imposing monument for the body of one who might be supposed to be initiated by death into the mysteries of spiritual life. There are pyramids and pyramids.

But why is a pyramid? What it is we all know; but not why it is so vast, so solid, so unshakable. In the heart of the pyramid there is silence, and silence is the key to the mystery.

The most characteristic feature of human life is noise. To the majority, perhaps, silence is very closely akin to death, and for that reason it is dreaded by the ignorant. But those who have learned to look on death as a doorway in the house of life will know that silence is the entrance to the Hall of Wisdom. There are many kinds of noise and there are many kinds of silence. The dreaded silence of the tomb is a mental image of that involuntary silence imposed by death upon the chatterer to whom life is but one great opportunity for talk. Those who have entered on the path of life fear neither death nor silence knowing that life is not broken off by death, nor is consciousness destroyed by silence. On the contrary, silence is a necessary condition for growth of that subtle body which we loosely call the soul.

In ordinary life, silence means simply suspension of talk, and in society it is generally dreaded, as a draft of cold air would be in a heated room. But all who have ever studied deeply know that the most desirable condition for that purpose is silence.

As I have said, there are many kinds of silence, and one of the most

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curious is that which seems to open up in the midst of the confusion of sounds that blend into a great city's voice, which is no voice, for it is inarticulate. It is purposeless by reason of the conflict of innumerable purposes. It is no voice: it is an atmosphere, in which a million voices and a million voiceless noises lose their identity in a tumultuous ocean of vibration that is most like a mystic sea of silence. Listen to it! you can scarcely catch a vibration of articulate sound: the ocean is too vast.

Listen then to the silence of a summer night far from the haunts of men and motor-cars! In vain. The frogs down there in the marsh and the crickets all about fill up the air so full of sound that it becomes painful to the listener, who vainly seeks some voice among the millions more articulate or purposeful than the rest, some note distinguishable among the multitude. There is no silence there.

And when the night seems silent, listen to the silence, and you will hear more noises than the frogs can make; and you may wonder if the ringing in your ears is due to a disturbance in your own organism, or to the song of nature audible to some finer sense than hearing, translated into sound by your imagination. You may feel as if you were opening your ears to hear until the effort becomes painful; and then you may try to get away from the enveloping and overwhelming infinity of sound, seeking a refuge in the silence that you cannot reach. For true silence is unattainable to man in his waking consciousness.

But there are many substitutes for silence, bearing the same name. The substitutes are all negative and relative. The genuine article is the unspeakable reality that precedes the evolution of the universe and sustains it in its turbulent career and changes not nor ceases for all the prayers of men and all their wars and all their hymns of praise.

Silence is the great Mother whose outspread wings protect the trembling worlds from premature destruction by the power of the Word that called them into life. She was the mother of the gods, the most mysterious deity, invoked by those who seek to rise above the bounds of mortal mind into the realm of truth.

And in the pyramid is silence of many kinds, which must be mastered by the aspirant to wisdom, stage by stage, as his perception opens. The mass of masonry was so constructed as to secure the silence that consists in the exclusion of all ordinary noises, as it was also a protection from the heat of day and chills of night, and from the alternation of light and darkness. But there was more than this.

The pyramid indeed contained a tomb in which was laid to rest during the long ordeal of initiation the mortal body of the candidate. For in order that the soul may stand unshaken in the presence of the



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'Lord of life' (the higher Self) it must be freed from the disturbing influence of the lower nature, which continually seeks to hold it captive in the web of sensuous existence by playing upon the senses of the mortal man. These senses must be silenced; the bridge between the higher and the lower world must be barred against influences from below, yet it must not be broken, as in death; for the soul must return enriched with knowledge of the spiritual life acquired in the period of this artificial liberation. The bridge must be preserved: for this, silence is necessary. There must be silence of the ordinary kind, freedom from sound; there must be mental silence, the control of mind and the suppression of all thought; this is the negative silence merely and concerns only the lower mind and physical senses. The next stage is purely mental and is attainable only to those who have mastered true meditation. Beyond this the candidate must find the path which can never be described in words, for in the nature of things the secret of silence must for ever be unutterable.

The elementary and preliminary steps are all that the teachers have declared in words, and even these instructions are misunderstood. And yet silence appropriate to our various stages of evolution is within reach of everyone. There is no school of philosophy that does not teach the value of silence, though what is understood by that impressive word may differ widely from the silence of the 'mysteries.'

One of the first lessons in self-control is to refrain from improper or untimely speech, from cruel or unkindly criticism, from slander and from gossip. When that is mastered the restriction will be found to include all talking during certain hours of the day and then all conversation that is not practically necessary.

Even such simple mental exercise as this is sometimes found to be irksome to students professing a sincere desire for self-mastery. Yet common sense would be enough to show the benefit of such a practice: for nearly all the troubles that make social harmony impossible are due to unwise talking.

It was well said of old: "Speech is as silver but silence is as gold," yet there are times when to keep silence would be to indorse some slander. Each one must judge for himself, and in the process some will be fooled by their own ingenious lower mind, which will declare that true silence is a mental attitude and not a mere refraining from conversation. I have heard this argument put forward by one who suffered from a verbal flux; and it reminded me of an old sea-song with a refrain that ran like this: "It's no matter what you do if your heart be true," etc. A pretty sentiment indeed; but the application of the principle was further illustrated in the song, which told of a sailor who loved his wife, by name 'Poll,' and who sailed to many ports, and in every port he took to himself, in

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the greatness of his heart, a new wife, and justified his conduct by the reflexion that "it's no matter what you do if your heart be true: and his heart was true to Poll."

Perhaps the first lesson to be learned is that silence means just that, silence. The fact that speech is necessary and often beneficial does not excuse unnecessary chatter.

The power of silence is amazing. I remember two instances of the power of silence on the stage. One was in a long scene in Wagner's *Götterdämmerung*, if I remember rightly: during the greater part of the scene one man stood with his back to the audience gazing into the abyss in silence. At first one hardly noticed him, and then his silence seemed to assume a dignity that compelled attention; and at last he dominated the whole scene by his silence and his immobility.

Another instance was not on the actual stage but is to be found in William Morris's version of the battle of the Nibelungs in the hall of Atli when the brothers come at the bidding of the Queen to meet their doom for the slaying of Sigurd the Volsung. When they enter the hall with their followers no man is there but only the white-robed woman on the throne, and she is silent nor stirs while the battle rages when the foemen rush in upon their victims and are slain. Three times the battle is renewed and the blood splashes up on the robe of the white woman upon the high seat, and she moves not nor utters a word till the vengeance is accomplished. It seems that the brothers recognise in her the power of fate; and in the picture presented of the awful carnage and heroic valor of these demigods and men the whole tragedy is focused in that imbodyed silence, which finally asserts its spiritual mastery and dominates the scene of carnage.

'A silence more eloquent than words,' has become a cant phrase; and yet how few who have the power of speech have also become masters of silence?

It was said of Mr. Gladstone that he could speak longer and while holding his audience spellbound by his eloquence could say less in the time than any living parliamentarian. This sarcasm contained an involuntary tribute to a master of oratory who could swing vast audiences at his will without compromising himself by dangerous statements. The secret of the power of such oratory lies in the mental silence achieved by the speaker rather than in his command of language: for there are plenty of speakers who can keep on talking without holding their audience; and there are great phrase-makers who can influence masses of people momentarily, but who cannot escape the reaction upon themselves of those telling phrases, which are so often verbal boomerangs. The art of silence is greater than the art of speech, yet they are not ultimately separable, and there are very wise people who are great talkers: for there

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is a greater art than either, which is the speech that maintains silence, and it is perhaps more rare than the silence which speaks suggestively and which is sometimes but a shallow device for self-protection, much used by slander-mongers and gossips.

To keep silence when an opportunity occurs for launching a cutting sarcasm or a cruel retort demands rare self-control in those who have not yet freed themselves from the desire to wound or the craving for applause. There are times when only perfect courtesy or rare diplomacy can save a man from falling into the swamp of mere vulgarity and yielding to the temptation of 'I told you so.'

The student of Theosophy more than others should learn when to speak and when to keep silence; and history tells us of the insistence on this rule of great philosophic teachers who imposed absolute silence for long periods on their disciples: for it was said that only so could the student learn self-control and grow spiritually to his full stature.

In one such school the rule ran somewhat in this fashion: "There shall be silence during meals, and on the way to and from the dining-rooms. There must be no talking in the offices and workshops, no stopping for gossip on the roads, and no unnecessary conversation at any time." And it was recorded that so long as these rules were honored in their observance the school was free from quarrels that defeat all efforts to establish such schools.

But the silence sought by the builders of the pyramids was apparently of another kind, though in reality identical. The pyramid like all real temples or halls of initiation was fashioned on the model of man's body. The true form of man's inner or unseen body being conceived and symbolized as one or other of the Platonic solids.

The evolution of the soul was allegorized in the dramatic pilgrimage enacted in the celebration of the rite, the pilgrim seeking in his ideal body for the path of illumination and the discovery of the secret places in which are to be learned the mysteries of life. Before the pilgrimage is actually begun silence must be established; and for this, when all outer sounds are rendered impotent, the body is entranced and mental silence is established. All of which is more or less plainly indicated in the rituals of initiation sometimes called the Book of the Dead, as well as in the more exoteric mystery-dramas.

But also there are some who think that the true initiator is life itself, the temple is the world we live in, and the ritual of the mysteries is the right accomplishment of duty, the right living of our daily life. It may be so. And it may be that the lost word of the forgotten mysteries of antiquity is that which is uttered by the Voice of the Silence.

## MUSIC IN OUR LIVES

### STUDENT

“. . . the unvoiced conviction that the man who had spent a lifetime in the world of music has in some fashion approached closer to absolute harmony through the mystery of death. If there is any kinship at all between this life and the domains of eternity, surely it is music that most nearly expresses that obscure bond. Of all the arts, music most baffles description in words or phrased thoughts. Music reaches most profoundly into the depths of the human heart, and rises most securely above the boundaries encompassed by the human mind. It is the most mystical of all man's efforts to express the hidden things. It is difficult to believe that the end of life can also mark an end to any man's attainments in an art so little defined by physical things and so ineffably linked with eternity.

“Those who love music, whatever their philosophy of life and death, can hardly escape the conviction of man's immortality. . . .when they think upon the call of death to a man who has given his life to music. . . . Surely the imperfect harmonies of life will vibrate into perfection in that wide mystery that lies beyond life.”— *The San Diego Union*, Nov. 23, 1923



Remember reading of some great piano-teacher who made a point of asking his pupils to describe what was suggested to them by particular pieces which they executed, and who was wrathful when they failed to do so; and, as the writer quoted above would do, we sympathize with the pupil and not with the teacher. If the effect produced by music can be described in terms of rippling brooks and dancing peasants, then it is surely not a high class of music; and the art has descended to mere imitation. The whole essence of the art is surely that it can produce experiences not only ineffable but beyond ordinary thought and feeling; introduce us into a new world. We feel emotions unrelated to anything we have known in life; and we strive in vain to give them a form or meaning in terms of anything familiar to our recollections of the past or our hopes of the future. A door is opened; but soon to close. The thrilling chords of our nature cease to thrill; and, like the unplayed instrument, we sink into a mass of inert mahogany. Yet we have had our initiation. Music is truly a messenger of the Gods, sent to remind mortals of that immortality which dwells ever with them even in the tomb of material life.

Music is related to a state of consciousness beyond the normal states of waking and sleeping. We are since long untaught to dwell in this region or to link it with our ordinary consciousness. Hence, when evoked, we fail to interpret it, save as vague feelings, to which no definite ideas attach. Nor can our frame endure the vibrations excited. It would seem that, unable to bring down the influence to where we stand, we should also endeavor to rise towards it.

And here it is advisable to distinguish music itself from the audible

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harmonies commonly understood by that word. To the former we may give a higher and wider meaning, while regarding the latter as the chiefest means of evoking music itself. Considering music as harmony, we see that harmony in sounds is but a single form. It is harmony in our whole life that we must seek. We must have music in our soul. Music as a mere sensual appeal or a display or an accomplishment, is not music in the true sense.

There must be many people who are truly musical in the better sense, but have not the power of expression; just as there are poets that cannot write poetry, and artists who cannot depict. And are there not skilled technicians in music, who have not music in their lives?

Music may solve the mystery of death in that it can teach us to dwell in the eternal. If it is related to the immortal essence in us, it can intensify our knowledge of that essence and withdraw us from what is mortal.

Styles of audible music seem to have the same relation to music itself (in the wider sense), as religions have to religion. They differ among different people and in different ages. Oriental music is not very like ours. The music of the ancient Greeks differs widely from modern music. Our music is associated with the indoor life and with the other appurtenances of our particular sort of civilization. A piano in the open air is out of place. Choral music in harmony and counterpoint are far better suited to the well-lighted interior than to the open-air and sun. There are fashions in music, and various forms suited to different external circumstances. What, then, is Music itself, which underlies all? Is it not a harmony in the soul, which is evoked in many ways, according to conditions?

It would seem that performed music is a means rather than an end; but one feels unable to make positive statements on the subject at all, it being out of the reach of formal reasoning. But it is safe to say that music must be made a part of life, and that its cultivation must go on in equal steps with the harmonious cultivation of all our faculties and sentiments. In the Râja-Yoga system of education this idea is certainly carried out; and music, as there taught, must be regarded as one (and a very important one) out of many means for creating harmony in the character.

We should not rest content with enjoying the sensation of music when heard, and forgetting it afterwards; but should try earnestly to absorb its meaning and introduce it into our life. It may often happen, for instance, that we allow ourselves to be obsessed by unpleasant thoughts and moods, arising, not (as we suppose) from any particular circumstances, but really from the fact that we are out of tune physically or otherwise. It is then that *music*, conveyed perhaps through the warm sun and the dew on the trees, or the birds pouring out their souls in an ecstasy of song,

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may help us to throw off the discord and create an atmosphere of harmony within.

Great music can help us to understand how joy and sorrow are in some magical way swallowed up in a sublime harmony; and thus we get a key to one of the mysteries of life — a key that cannot be supplied by the ordinary mind. That supernal being, which we speak of as the Higher Self, may be defined to our inner senses as a sublime music that is sounding silently behind the troubled scenes of our external life; enabling us to see the good in other people and to welcome experiences usually considered as troubles.

A person enjoying music and seeking to rise to a high level of interior experience, may find himself suddenly seized with anger at interruption by the conversation or unwelcomed presence of others. This may serve to show him that harmony pertains to the relation of man to man, rather than to the personal states of an individual. We cannot hide away from the world and leave it distracted by discord while we seek personal bliss, which thus becomes only another name for self-indulgence. Without adaptability of temperament, a man would be a creator of discord rather than harmony.

It is well known that a grouchy mood will influence those minor incidents that go to produce trouble or success in any undertaking; so that a person so afflicted encounters accidents and disabilities; while, on the contrary, the man disposed to smile at everything finds matters mysteriously smoothing themselves out in his path. A great part of our doings are automatic, executed by elements in our nature that are sunk below the level of attention. It is these unconscious actions that are influenced by our moods. The man who cuts himself with a razor has his muscles partly under the control of some adverse mood which he is harboring. If we may thus fall foul of inanimate objects, how much more so of our fellow-creatures; whom likewise we may bless without word or act through the silent influence of our own interior harmony.



“THE drama, like music, is regarded by the world as one of the relaxations of life because it is supposed to deal with the unrealities. True drama points away from the unrealities to the real life of the soul. As such the drama should lead and guide the public taste, providing it with ideals towards which it can aspire.”— *Katherine Tingley*

## SCIENTIFIC GLEANINGS

BY THE BUSY BEE

**J**OULE states that a pound weight falling 772 feet will raise a pound of water through a range of temperature of one degree Fahrenheit. Hence, to heat 200 pounds of water through 50 degrees, for a bath, the pound would have to fall 7,720,000 feet, or 1462 miles, and would take 700 minutes, or nearly twelve hours to fall. But all this is on the assumption that gravitation would remain constant throughout that distance, which is not the case. So the problem becomes very difficult, and it may be doubted whether the pound weight could be moved far enough for the purpose, even if carried to Sirius. Of course the same result might be achieved by dropping a weight of 7,772,000 pounds through one foot; but then it would be necessary first to raise that weight; and, as it is 3,860 tons, the proposition is scarcely worth while.

Archimedes said that, if he had a place to stand on, he could move the whole earth. I could have shown him how to move the earth quite easily; for, according to the principles of dynamics, if Archimedes had simply leapt into the air, he would have kicked the earth away from him with a force equal and opposite to that which propelled his own person upward. And, as the earth hangs loose in space, unimpeded by friction, it must, according to the said principles, acquire a velocity, minute but calculable. M. Daniel Berthelot is quoted as saying that it suffices for a man to raise his hand in order to change the intensity of gravitation on Sirius; or to throw a stone into the Seine in order to raise the sea-level at San Francisco. Edgar Poe puts it even more trenchantly when he says that, by moving the speck of dust on his finger-tip, he can for ever alter the motions of the planets in their orbs. This is, of course, true if we are permitted to divide and subdivide quantities infinitesimally; but of late there is the Quantum Theory, which threatens to limit the extent to which we can carry minute divisions of energy and other quantities. In any case we get a vivid picture of the power of thought; and, on the theory that thought and volition are themselves forms of material energy, we should reach the conclusion that the universe is a perpetual motion machine; an engine which, by its own motion, generates the steam that creates that motion.

Astrology studies the indications afforded by the positions and movements of the planets; whether these movements merely constitute a

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kind of clock that indicates similar movements on earth and in our own bodies, or whether the planets actually radiate an influence that affects some part of our nature (our 'subconscious mind,' for instance), and also affects terrestrial happenings external to our organism. We see in *American Medicine* that ---

"After a series of experiments lasting from January 7 to September 30, 1921, over a period of 267 days, the director of the Mont Blanc Observatory, M. Vallot, assisted by two physicians, Dr. G. Sardou and Dr. Faure, announced the theory, which they declared they had verified, that the symptoms of chronic ailments are influenced by meteors. While the director of the observatory noted the changes in the solar spots, Dr. Sardou at Nice and Dr. Faure at Lama-lou observed the condition of their patients. The fact that the three men worked without consulting each other and without comparing notes until the experiments were over gives special significance to the tests. When notes were finally compared, it was found that the passage of the meridian by the sun-spots coincided exactly with an increase in morbid symptoms and a general aggravation of other symptoms. The Académie des Sciences at its recent session gave considerable attention to these experiments and the general theory of the relationship between astral phenomena and psychic response. The field is a vast one, still uncharted, and leaving room for wide speculation. It would appear from the little that is already known that, in the near future, the physician will have to collaborate, not with the chemist, but with the astronomer. And an up-to-date doctor, on answering calls, will leave his grip behind and arm himself with the latest meteorologic chart. After a glance at the patient's tongue he will cast his eyes toward the heavens, but what he will be able to prescribe to defeat the machinations of the astral conspiracy against humanity still remains a problem. Perhaps he will be able to extract a lactic potion from the Milky Way and serve it with the Dipper."

At this rate, astrology is becoming quite respectable; as indeed why should it not? seeing that we have an ether, quite intangible and even inconceivable, yet able to transmit energy; and a vast range of vibration frequencies whose effects have not been determined. Thus the universe becomes interdependent in its parts to a greater degree than was conceived even under older dynamic theories; and possibly the ancient problem of *actio in distans* may find its solution in the total abolition of *distans* from the universe and from our conceptions. A thing can only act where it is, we are told; but where is it? or rather, where isn't it?

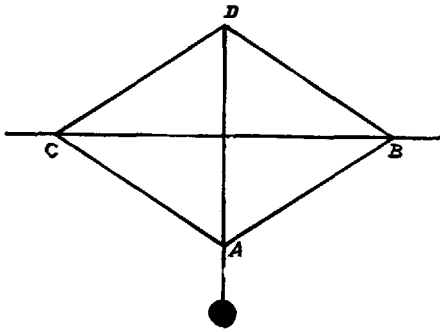
What can be more sure than that no man can think the slightest thought without thereby radiating influences whose destiny is infinite and untraceable? And that, whether thought is a secretion of the brain or otherwise. The responsibility for our conduct — for our character; the impossibility of real secrecy and isolation; the certainty that we can determine our fate; these are some of the corollaries following from what has been enunciated. The law of Karma is seen to belong to the great principle of Conservation of Energy, applied however on a far wider scale. For there is machinery enough within the scope of science to account for the infinite transformation and storage of energies, and for reactions taking effect at any distance of time from the original cause. We should indeed be caught inextricably in a perpetual motion



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engine, were it not that man can draw from a source that is not involved in the system.

When a weight hangs by a string, the tension of the string is equal to the weight. But suppose the weight hangs by two strings of equal length, as in the diagram, where the two strings are represented by AB and AC, fastened at B and C respectively. Then, by drawing CD parallel to AB, and BD parallel to AC, and joining AD, we find from the principles of mechanics that the tension on each of the strings AB and AC is to the weight as AC is to AD. Now if the angle BAC is very



large, the line AD will be very small, and consequently the said ratio between AC and AD will be very large. As the angle BAC approaches 180 degrees, this ratio approaches infinity. When the angle BAC is 180 degrees, BAC will be a straight line, and the weight will be hanging from the center of a stretched cord. Under these circum-

stances the tension will be infinite, as shown, and the cord will break. No matter how small the weight may be, or how strong the cord may be, the cord will break. Hence a perfectly rigid cord or rod will break under its own weight, if supported at the two ends. As a matter of fact, no cord or rod is perfectly rigid, and so it bends in the middle, and the angle between its halves becomes less than 180 degrees, and therefore the tension is not infinite. Still it is evident that a rod of glass, which is fairly rigid, will not stand much weight. From this we also learn that no cord can be pulled up straight, however light it may be; not even a yard of cotton. Leastwise this is the result of applying principles rigidly and to the very last ditch. But general principles are apt to give way somewhat towards the limits of their application. It would be interesting to try that experiment with the yard of cotton, and see with a micrometer whether it could be pulled straight without breaking. We also see that a bending stress is really a tensile stress; and indeed in the last analysis there can only be two kinds of stress, tensile and compressive; for what else can particles do but approach or recede from one another?



“FOR mind is like a mirror; it gathers dust while it reflects. It needs the gentle breezes of Soul-Wisdom to brush away the dust of our illusions.”


— From *The Voice of the Silence*

# THE WISDOM OF APOLLONIUS, THE PHILOSOPHER OF TYANA

P. A. MALPAS

XIV

SPAIN

 HE great natural phenomenon to be seen in the neighborhood of Gibraltar was the action of the tides. That a philosopher such as Apollonius was ignorant of the essentials of science seems incredible, though details and artificial technicalities might well be unknown to him, as being only matters of temporary interest. In the same way physical science would be of little moment to him in comparison with the deeper sciences and aspects of life. It was long thought that the ancients knew nothing of the solar system and the sphericity of the earth, but plain records of the Indian schools are now available showing that all this was known and great accuracy attained. Therefore what Apollonius says of science is not to be casually thrust aside, but if examined may show some useful laws of nature.

He is reported as writing to the Indians that the ebb and flow of the tides is caused by the ocean being moved underneath by winds blowing from many caverns which the earth has formed on every side of it; it puts forth its waters, and draws them in again, as is the case in respiration in regard to the breath. This he says is corroborated by the account he received of the sick at Gades or Cadiz. "For at the time of the flowing of the tide, the breath never leaves the dying man, which would not happen if the tide did not supply the earth with a portion of air sufficient to produce this effect. All the phases of the moon during the increase, fullness, and wane are to be observed in the sea. Hence it comes to pass, that the ocean follows the changes of the moon by increasing and decreasing with it."

Reading 'currents' for *winds* and allowing for the philosophical phraseology, this has its meaning. Apollonius was quite well acquainted with at least some of the actions of various currents, magnetic, bodily, and the rest. He speaks quite plainly of the circulation of the blood, which was rediscovered by Harvey centuries later, but was well known to the ancients and to Apollonius. It is not at all impossible that our own theory of the tides will give place to a more complete explanation when science has advanced a little more.

In a temple Apollonius found characters engraved on gold and silver pillars which none of the Gaditanians could read, and none knew what

## THE WISDOM OF APOLLONIUS

language they were written in, not even the very priests of the temple.

He said: "The Egyptian Hercules will no longer suffer me to be silent. These pillars are the chains which bind together the earth and sea; the inscriptions on them were executed by Hercules in the house of the Parcae, the Fates, to prevent discord arising among the elements, and that friendship being interrupted which they have for one another."



*Lomaland Photo & Engraving Dept.*

VIEW OF SYRACUSE, SICILY  
(From an old engraving)

Perhaps this was about as much as he could say without going into the secret temple-story of Atlantis, to which it seems to refer.

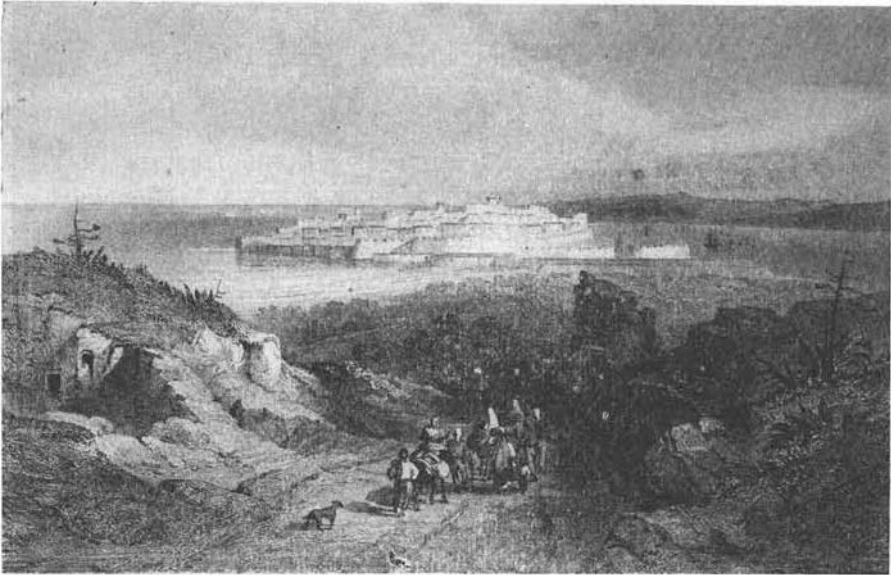
Comic incidents occurred among the Spaniards at times. There was the royal messenger who came from Rome to order sacrifices to be made in honor of Nero's being thrice a conqueror at the Olympian games. The Spaniards had never heard of the games and celebrated the conquest of a people called the Olympians by Nero. A tragedian coming among them, they were astonished at the antics he played, especially his manner of imitating Nero's style of singing 'exactly.' This seemed to be done by standing on the stage without saying a word. When he began to declaim they were astonished beyond measure at his stage-dress and actions. They fled in terror from the theater!

Apollonius, after much solicitation by the governor of Baetica, agreed to receive him, which he did alone. He seems to have encouraged the

## THE THEOSOPHICAL PATH

governor to support Vindex in his protest against the follies of the Emperor, his crimes and debaucheries. The greatest crime of all, the murder of his own mother Agrippina, was not made much of, as it was said that she deserved all that came to her for bearing such a monster of a son.

From Cadiz the philosophers went to Africa and round to Sicily. Here they heard of the death of Vindex, the flight of Nero, and the inva-



*Lomaland Photo & Engraving Dept.*

### VIEW OF SYRACUSE, SICILY

(From an old engraving)

sion of the Empire by Romans and strangers. Apollonius gave a cryptic suggestion that several short reigns would follow, which happened when Galba, Otho, and Vitellius all reigned and passed in a year. The phrase he used when asked who would eventually become master of the Empire, was "*Many Thebans,*" comparing the short reigns of these three to the short reign of the Thebans in the affairs of Greece. The next day he became more explicit when he was told that a prodigy had occurred in the birth of a child in a good family with three heads and three necks on one body. He explained the wonder to mean that none should have the entire sovereignty and some should change their parts as rapidly as an actor on the stage. It so happened.

Galba soon perished within the walls of Rome.

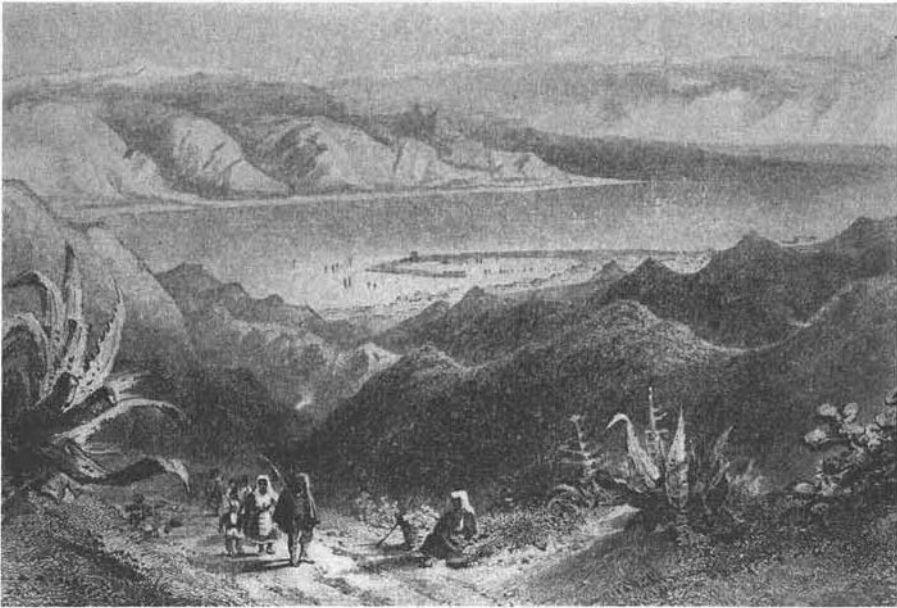
Vitellius was lost while dreaming of the supreme power.

Otho within the year ended his career among the western Gauls and had not even the honor of a funeral.

## THE WISDOM OF APOLLONIUS

All these things passed within the compass of a single year.

The recorder here takes the opportunity of drawing the inference that those who thought Apollonius was an enchanter must be crazy. He considers enchanters most miserable people who by charms or poisons or sacrifices or 'spirits' claim to be able to change the decrees of fate, many confessing these things. By contrast, Apollonius followed the decrees of



*Lomaland Photo & Engraving Dept.*

### THE STRAITS OF MESSINA

(From an old engraving)

destiny and only declared, by the inspiration of the gods, what they would be. And when he saw the automatic phenomena of the tripods and cup-bearers at the feast among the Indians he never attempted to ask how they were made nor how to make them. He hardly noticed them. True philosophy despises wonderment or attachment in regard to such things.

Apollonius has a good word to say for Aesop's fables, as being even superior in their simplicity to the great myths of the poets, which to the profane have a questionable look, especially as the poets strive to make the stories appear true in their dead-letter sense. Aesop, on the contrary, uses absurd little simple tales to teach true wisdom, as a man giving a banquet of common fare well served. The philosopher told his disciple Menippus a story of Aesop he had heard from his mother when a boy. How Mercury had given gifts to all his suppliants — philosophy, poetry, music, eloquence, astronomy,— forgetting the humble Aesop, who had

## THE THEOSOPHICAL PATH

no great wealth to offer. When he remembered, he recalled a story told by the Hours when they brought him up on Olympus of a talking heifer which had made him fall in love with Apollo's cows. So he gave Aesop the gift of making fables.

This digression is given as a hint to read the fables of Mount Aetna with some reserve and discretion.

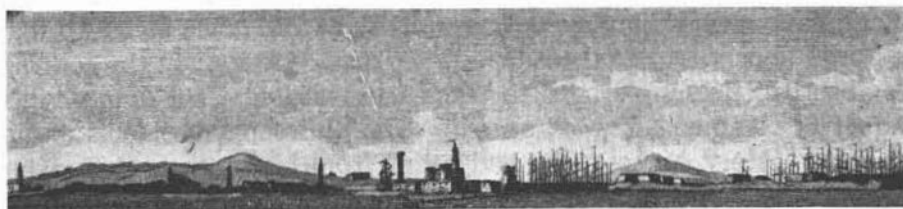


*Lomaland Photo & Engraving Dept.*

### VIEW OF ALEXANDRIA

(From an old engraving)

“I say there are giants, and I say their bodies have been seen wherever their tombs have been opened,” declared Apollonius, referring to the giant Enceladus said to be bound in chains under Mount Aetna, who is fabled to breathe out fire. “Though I make this assertion, I do not, however, say they fought with the gods, but I assert that they behaved with great irreverence in their temples and shrines. As to all that is said of their scaling the heavens and driving the gods into exile, I think it as foolish to conceive as it is to say. There is a less blasphemous story of



ALEXANDRIA: THE PORT, SEEN FROM THE ROADSTEAD (*Old Engraving*)

## THE WISDOM OF APOLLONIUS

Vulcan with his workshop in Aetna, but there are other burning mountains in various parts of the earth, yet we are not so thoughtless as to ascribe their eruptions to giants and Vulcans."

Apollonius spoke of the causes of eruptions, but as usual and always, did not fail in his duty of drawing the moral inference, that to the pious every land and sea is safe, as is shown by the statues erected to two young men in the Campus Piorum, surrounded by a flow of lava, yet untouched, so that they were able to save their parents by carrying them away on their shoulders. Always consistent, Apollonius never fails to present the higher side of things, even at the risk of ridicule by those who hardly even know such a side exists, or at most that it is a very tiresome application of moral lessons.

Passing from Sicily to Greece in the autumn, Apollonius left the ship at Leucas. "It is not good for us to sail in her to Achaia," he said. His disciples who knew him left the ship at once without cavil or delay. Others paid no attention to the remark. He then embarked with them in a Leucadian vessel for Lechaem. But the Sicilian ship went to the bottom.

At Athens he was initiated by the very Hierophant he had indicated four years previously, and here he met Demetrius. The latter told him of the fate of Musonius, who yet preferred digging in the canal as a convict to the rôle of Nero as a harper.

Apollonius passed the winter in the Greek temple and decided to visit Egypt the following spring. The shipmaster with whom he proposed to sail to Ionia was a dealer in little statues of the gods, and disliked taking passengers, so the philosopher went in another, after utilizing the occasion to point out that such a traffic, merely as a means of making profit, was not commendable.

At Chios they did not land, but transferred into another ship which the herald was proclaiming as about to sail for Rhodes. He said nothing and all followed him in silence.

Asked by Damis what was greater than the Colossus at Rhodes, Apollonius replied: "A man whose whole mind is devoted to philosophy." Sometimes he had seemed to be severe in his censure of musicians, but here he met a flute-player who really was a musician and understood it in its higher application to the mind. Apollonius discoursed on the harmony of the actions needed to produce music and encouraged the musician. It was not music he disliked, evidently, but only bad music.

To a young man who boasted of his recently acquired fortune and possessions Apollonius declared that he did not possess his fine house, but that it possessed him. The size of his wealth was nothing in comparison with the quality.

At Alexandria the "people loved him without ever having seen him."

## THE THEOSOPHICAL PATH

He was received by the Egyptians as a god and as an old friend, with a procession around him greater than that with which a provincial governor would be honored. They met twelve men on their way to execution, condemned for robbery.

Now we know that Apollonius had kept strict silence for five years and except with reason was never prolix. But on this occasion he chattered like a gossip with the officers in charge of the robbers. He told them not to hurry, and then went on with a story about one of the twelve who he said was not really guilty but had made a false confession. "See that he is the last on the list," said Apollonius. "In fact, it would be better to refrain from putting him to death." It was rather a nuisance, this interruption on the part of the aged stranger, and the execution was considerably delayed. After eight of the robbers had been executed by beheading, there was a dramatic turn to the affair.

A horseman rode up to the place of execution with all speed. "Spare Phorion!" he cried. "He is no robber, but confessed through fear of the torture. He is innocent! Those who were put to the rack have declared it in their confession."

Apollonius had no more need to delay the men with his chatter. He had saved the innocent. But what a scene! The Egyptians were ready to receive him with the utmost enthusiasm for his own sake and for his reputation. But here was a marvelous and joyful manifestation of his wisdom, his foreknowledge. The applause was loud and joyous.

"When he went up into the temple a beauty shone from his face and the words he uttered on all subjects were divine, being framed in wisdom." This temple is said to be the Serapeum, where in the year 415, "during Lent," the wise Hypatia, the girl-philosopher of Alexandria, also uttered the words of divine wisdom, before the Christians tore her flesh from her body and scraped the bones with oyster-shells. Alexandria passed through many things between the times of Apollonius and the martyrdom of Hypatia, some 348 years, but rarely had the city seen such great events as the arrival of Apollonius and the mission of that fearless, god-taught maid.

Apollonius, as we know, did not approve of the shedding of blood. When the Patriarch of Alexandria asked why he did not sacrifice, he asked a question in reply. "I would rather ask why you do," said he.

"Who is wise enough to reform the established worship of the Egyptians?" queried the Patriarch.

"Every Sage who comes from the Indians," was the answer of Apollonius. "But this day I will burn an ox, and I wish that you may attend and partake of its odor, as I think you would like to do it, if the gods show no displeasure."



## THE WISDOM OF APOLLONIUS

Whilst a bull made up of various spices was consuming in the fire, Apollonius said: "Behold the sacrifice!"

"What sacrifice?" asked the Egyptian. "I see none."

Apollonius pointed out the little model of a bull and in addition gave him much information as to the value of fumigatory sacrifices and their oracles. "Indeed, if you knew the wisdom which is latent in fire, you would be able to discover in the sun at rising many prognostics," he asserted.

When the great Vespasian was besieging Jerusalem he conceived the idea of becoming Emperor of Rome, as it was said. He sent to ask the advice of Apollonius, who declined to go into a country which its inhabitants had defiled both by what they did and what they suffered. Vespasian had now decided upon his action, and assuming the imperial power in the countries bordering upon the Province of Egypt, he entered that country as Emperor, but actually to see Apollonius and obtain his approval and advice.

Two philosophers in Alexandria, Dion and Euphrates, who were to exercise a great influence in the mission of Apollonius, or rather against it, were frankly delighted, and welcomed Vespasian, but Apollonius made no demonstration, though he too was pleased.

The sacred order of the priesthood, the civil magistrates, the deputies from the prefectures, and the philosophers and sages, all went out in a grand procession to meet Vespasian. The Emperor made as short a speech as was decent and at once asked for *the Tyanean*, if he was in those parts.

They replied that he was, and was doing all he could to make people better. Damis, being asked, said he was to be found in the temple.

"Let us go there," said Vespasian; "first that I may offer prayers to the gods and next that I may converse with that excellent man." And he went.

The sacrifices performed, Vespasian ignored the priests and the prefects and the deputies in his intensity of purpose and turning to Apollonius, said in the voice of a suppliant: "MAKE ME EMPEROR!"

Apollonius answered: "It is done already; for in the prayers I have just offered to heaven to send us a prince upright, generous, wise, venerable in years, and a true father, you are the man I asked from the gods."

Would any other than Apollonius have answered so philosophically and modestly?

Asked his opinion of Nero's government, Apollonius granted that Nero knew how to tune a harp, but that he was given to extremes in other matters. As to advising Vespasian in the government, Apollonius said that he had two very good advisers in Dion and Euphrates.

Vespasian prayed aloud: "O Jupiter, grant me to govern wise men,

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and wise men to govern me!" Then turning to the Egyptians, he said: "Draw from me as you would from the Nile." The people rejoiced that for a time they were free from oppression.

Vespasian, who was then a man of about sixty, left the temple hand in hand with Apollonius, discussing the affairs of the Empire. Nero was bad, but the affairs of the Empire appeared likely to become even worse under the luxurious and uxorious Vitellius who used more perfume in his bath than Vespasian did water, and who if wounded would have exuded more *eau de Cologne*, or the Roman equivalent, than blood.

"On you, Apollonius," said Vespasian, "I chiefly found my hopes of success, as I know you are well acquainted with whatever regards the gods, and for that reason I make you my friend and counselor in all those concerns on which depend the affairs of sea and land. For if omens, favorable to my wishes, are given from the gods, I will go on: if they are not propitious to me and the Roman people, I will stop where I am and engage no farther in any enterprise unsanctioned by heaven."

Apollonius, as though inspired, said: "O Jupiter Capitolinus, who art supreme judge in the present crisis of affairs, act mutually for each other: keep yourself for Vespasian and keep Vespasian for yourself. The temple which was burnt yesterday by impious hands is decreed by the fates to be rebuilt by you."

Here was a statement given to a man who had faith. He asked no sign, and one was given him without hesitation. Vespasian was amazed.

"These things will be explained hereafter. Fear nought from me. Go on with what you have so wisely begun," added Apollonius. The sentences sound almost Oriental, almost in that manner of Iarchas, with which Damis says he sometimes seemed inspired. Suddenly breaking off in the middle of the conversation, Apollonius left the Emperor, saying: "The laws and customs of the Indians permit me to do only that which is by them prescribed." But Vespasian had heard enough to fix him in his purpose and career.

News filtered through after a time that Domitian, the son of Vespasian, who was in arms at Rome against Vitellius, in defense of his father's authority, was besieged in the capitol. In making his escape from the besiegers, the temple was burnt and Apollonius knew this before anyone in Egypt had heard of it, in fact, as he said, the very next day.

At dawn, Apollonius entered the palace and asked what the Emperor was doing. He was told by the officers that he had been for some time employed in writing letters. Apollonius left, saying to Damis: "This man will certainly be Emperor."

Returning later, at sunrise, Apollonius found Dion and Euphrates waiting to hear the result of the previous day's conference. Being ad-

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mitted to the Emperor's room, he said: "Dion and Euphrates, your old friends, are at the door. They are attached to your interest and not unmindful of the present position of affairs. Call them in, I pray you, for they are both wise."

"To wise men," replied Vespasian, "my doors are always open. But to you, Apollonius, my heart likewise."

Vespasian appointed these two his counselors, having learnt from his predecessors, as Apollonius said, how not to govern, just as a celebrated musician used to send his pupils to hear the most wretched performers, that they might learn *not* to play likewise.

Already the demon of jealousy began to creep into the mind of Euphrates. He could not stand the intoxication of power given him by Apollonius, and envied the Emperor's devotion to that master of philosophy. Is it necessary to go into the form of reasoning such jealousy was bound to take? The parallel of Joan of Arc is complete. Euphrates, like the French ministers, was for arguing and taking counsel, and deliberating and consulting and formality and hesitation and all the rest. But here was this Apollonius who certainly recommended him and Dion, but only at the stage of "Do this; or how is this to be done?" instead of asking his advice as to what should be done. In a cloud of words he shows his piqued ambition. Among them all there is a sentence worth noting as to the popular opinion of the day of the Jews, but the rest is mostly uninteresting vapor.

"For the Jews, from the beginning, were not only aliens to the Romans, but to all mankind, and lived separate from the rest of the world. They had neither food nor libations, nor prayers nor sacrifices in common with other men, and were greater strangers to us than the people of Babylon or Spain, or the remotest Indians."

Even Dion, invited to speak by Apollonius, approved this and disapproved that and harangued the Emperor with a mass of words and opinions.

Then Apollonius, who was a thousand times their master, whether they knew it or not, calmly set them right, and the Emperor too. In a careful and statesmanlike analysis of the situation Apollonius declares that Vespasian having all the necessary conditions, should go on with his enterprise unhesitatingly and without wavering, leaving aside all sophisms.

"As to myself, it is of little consequence what form of government is established, since I live under that of the gods. Yet I should be sorry to see mankind perish, like a flock of sheep, for want of a wise and faithful shepherd. For as one man, who excels in virtue, modifies the popular state of a republic, so as to make it appear as if governed by a single individual, in the same manner a state under the government of such a

## THE THEOSOPHICAL PATH

man wherein all things are directed to the common good, is what is properly called popular, or that of the people.”

Apollonius acknowledges that their sophisms and arguments might well make Vespasian decide to retire into private life, and therefore history need not hesitate to attribute to Apollonius alone the making of that great Emperor, and indirectly, his two sons Titus and Domitian, who were each at the head of a great army and who, if not sure of receiving the empire in their turn would become his bitterest enemies and perhaps fight each other, but who with him as Emperor on a stable throne, would support him.

These words of Apollonius gave immense relief to Vespasian, who declared that he had expressed his own feelings exactly. “I will follow your advice, as I think every word you have uttered is divine,” he said. “Tell me then, I pray you, what I ought to do?”

The discourse of Apollonius is so characteristic that it stands alone.

*(To be continued)*

## THE MAGIC MIRROR

### THE MAGIC MIRROR

R. MACHELL

*(Continued from the January issue)*



THE Arab people think that sometimes the madman is very near to God, and may speak more wisely than the learned," continued Abdurrahman. "We call them God's friends. There was a story of a poor man who was mad; and one day he was on the road praying to God, out loud, just when Moses was going by on his way to the mountain to talk to God about the business of the people, and the poor man was praying God to let him see his face.

"'Oh, my dear God,' he said in his foolish way, 'only let me see you once: just show me your face. I have loved you so long; and I will give you nice new milk to drink, and beautiful honey, and fresh butter for your hair' — and so he went on like a madman till Moses stopped him, saying that such prayers were blasphemy; and that God had no need of such things, and would be angry with him if he went on in this fashion. God would not show his face to such as he.

"Then the poor man was terribly distressed to think that he had insulted the one he loved so dearly. And he ran away into the desert; while the great prince, Moses, went on up to the mountain to talk with God. But when he reached the place he could not see God anywhere. The veils were all down: and Moses was afraid. Then he called on God, and a voice answered and said:

"'What have you done to my beloved? Have you driven him away from my sight?'

"And Moses trembled as he asked God what he meant.

"And the voice said: 'Moses, you have turned away from me the face of one who loved me' with his whole heart; and now you will not see me face to

## THE THEOSOPHICAL PATH

face again until you find him, and beg for his forgiveness. Until then you need not call to me. I shall not hear your voice, nor will you see my face till that poor man has quite forgiven you.'

"So Moses went down the mountain very sad; and tried to find the man, and followed him far away into the waste-lands; and there at last he found the poor mad fellow: but his face was shining with a wonderful new light, and he sat looking up into the sky and singing. Then Moses fell upon his knees and begged forgiveness.

"And the poor man heard his voice, and answered gladly: 'O, my dear Moses, come and sit by me, and listen to the song that God is singing.'

"But Moses bowed his head down in the dust, and only asked forgiveness.

"And the poor man said: 'I have nothing to forgive. I thank you, Moses, for you have opened my poor eyes so that I now can see my God. I bless you, Moses.' "

The story ended in a momentary hush. Eisdale had never heard anyone speak of God as a reality; and he was awed by the complete lack of sanctimonious solemnity, as much as by the tone of quiet conviction that such intercourse was possible to mortals. To him the god of the churches was an image or at best a symbol for a metaphysical ideal. But here was some spiritual being of a very human order, that yet was divine, not as the absolute or the supreme, but as the Master of man, his teacher and guide, his father or his Elder Brother.

To Mary the effect of the story was to soften the bitterness of her mood, and to make that which was troubling her seem small and far away compared to the realities of life, the possibility of real illumination, and the existence of superior men who guide the destiny of nations as well as the evolution of individuals in search of light on the dark mysteries of life. She saw that Eisdale was embarrassed; and she tried to bridge the gap between old Abdurrahman's story and the European mode of thought by saying:

"A poet or a painter may be very ignorant, and very foolish, even a little mad, and yet may have the vision of a genius: just as the very learned man of science may be spiritually blind and utterly devoid of inspiration. I think they often are as vain of their knowledge as Moses was. What I meant was rather that no one is really sane until his mind is illuminated with true wisdom, which is so much above the intelligence of ordinary people as to make one wonder if the gods are not what men ought to be, and ordinary humanity but lunatics in comparison. Now I am shown that a madman may be nearer to divine illumination than a wise man not yet fully enlightened: so there is hope for us artists, or there would be if we were a little more mad perhaps."

Still Eisdale seemed lost; and in fact his mind was groping after a thought, suggested long ago by a sudden flash of wisdom from his erratic uncle, the mad ex-communist, such as would once in a while illuminate the chaos of his pessimism. He was asking himself what was the value of knowledge and virtue and self-discipline if a madman was nearer to divine illumination after all.

## THE MAGIC MIRROR

Abdurrahman seemed to feel his trouble and wished to relieve him, but he lacked the key to the situation; he was still puzzled to understand the relationship of these two, whom he mentally called brother and sister. His intuition seemed to have played him false, and yet there was evidence in their features of blood-relationship of some kind. The young man had not as yet revealed himself by act or word; and it was against the principles of Arab etiquette to speak of sacred things except to those who had given proof of spiritual perception, or sincere devotion. Still the young man was apparently a trusted friend, if not a brother, of Miss Sinclair; and that was perhaps sufficient guarantee of worth. So he attempted once again to clear away the mental obstacle that still shut out the light, though hardly knowing what the trouble was.

"Madness," he said diffidently, "is of many kinds, I think. It may be an obsession; or it may be too much light. Wisdom is like a lantern, that may throw light upon the path to show the way or it may shine in the eyes of the wanderer, and make him blind. He may enjoy to look at the light till he is dazzled by it; and then he will fall down and hurt himself perhaps. Truth is a bright light and should be used like a lantern. It must not be flashed in people's eyes to dazzle them. Perhaps an angel would be like a madman here; and a man who is very clever here might seem quite mad in heaven. There is a light that is natural in every world, and without it a man is blind or mad."

Eisdale smiled at the thought, and said: "So we should not go seeking for more light, when perhaps we have too much already and do not use it rightly. There may be truth in that: and yet they say 'a little knowledge is a dangerous thing.' Yes, I can see that wisdom means using knowledge rightly. The madman may have knowledge, and yet have no wisdom. There is a man I know who has often given me good advice that would have made him a successful man if he had used it himself. Sometimes it seemed as if a higher soul was speaking through his mind, and then at other times, generally in fact, he seemed soulless."

Mary was sure he spoke of Romanetti and longed to question him, but feared to know more. Abdurrahman merely nodded his head, as if he knew that kind of man quite well.

Eisdale went on almost as if thinking out loud: "He taught me that knowledge was a responsibility. It could not be hoarded up but must be used, or it would turn sour and decay and yet he was himself the most irresponsible creature that ever lived, and believed himself the victim of all sorts of conspiracies against his happiness, perhaps because he was always plotting and scheming against the existing state of things and the authorities, whoever they might be. Human nature is a mystery, certainly."

"And what became of him?" asked Mary.

Eisdale shrugged his shoulders and answered hopelessly: "Oh, what could become of such a man? There are plenty of them, and they all go about nursing imaginary grievances; failures themselves, and naturally jealous

## THE THEOSOPHICAL PATH

of success in others; soured and disappointed, ready to join any movement which is wild enough or hopeless enough to suit their fancy. I suppose he will end in a lunatic asylum."

Mary seemed interested, and said: "I should like to meet him: won't you bring him here some day?"

Eisdale laughed a little uneasily as he said: "Oh no. You must excuse me. I never let him come to my own studio. He would be as likely as not to deliver a wild harangue or try to borrow money from any one he met there. He is impossible socially. He was always eccentric and extreme in everything; and now he is simply irresponsible. I could not let him loose on you."

Mary was thinking, and seemed to have lost interest in Romanetti as she followed another line of thought. Rising, she went to her table and opening a drawer took out the miniature her aunt had given her. She handed it to Eisdale, saying: "My aunt gave me this portrait of her sisters and herself as girls. One of them is my mother."

Eisdale looked intently at the painting and knew that the two sisters were the same as the two whose portraits were in his own possession. He hesitated to commit himself and his hostess spared his feelings by suggesting that Abdurrahman might like to see the picture. Eisdale handed it over without comment, and waited for what might follow, wondering if this was to be another demonstration of psychometry. But the old man seemed to see nothing mysterious in the picture, merely remarking that the ladies were very beautiful and picking out correctly the one who was supposed to be Mary's mother. Once he looked up from the portraits and glanced at Eisdale as if about to make some comparison, but apparently thought better of it and returned the case with polite thanks to Miss Sinclair; then rose to go. But as he went out he asked her if her brother had looked into the magic mirror, adding a suggestion that it might be interesting to him.

Alone with his new-found relative the portrait-painter hesitated to ask the questions so naturally suggesting themselves, and thought he ought at least to make a show of leaving. But he was spared the necessity by his hostess asking him if he had ever seen a magic mirror. He confessed that he had not, and wondered at the question. Mary gave no explanation, but opened the chest in which the treasure was concealed and took out what looked to Eisdale like an ornamental metal plaque, a reflector for a wall-lamp, or something of the kind. She wiped the surface carefully and then turning it towards her visitor asked him to look into the polished surface and to tell her what he saw there. Her manner was so practical and assured, that he forgot his natural skepticism and did as she requested.

"Why, it really is a mirror. I can see myself; no: it is not I - why, how is that? Who is it? It is I, and yet it is not my reflexion."

*(To be concluded)*