

THE THEOSOPHICAL PATH

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UNIVERSAL Unity and Causation; human Solidarity; the Law of Karma; Reincarnation. These are the four links of the golden chain which should bind humanity into one family, one Universal Brotherhood.

—HELENA PETROVNA BLAVATSKY

RECONSTRUCTION: WHAT A THEOSOPHIST THINKS ON THE SUBJECT: by H. T. Edge, M. A.

HE main title of this article is chosen because it is one to conjure with in these days; everybody is talking about reconstruction. The social order has been dislocated; and, as it will have to be readjusted, now is the time to make a virtue of the necessity and to rebuild it in a better way.

Reconstruction — yes — agreed; but upon what basis?

Here indeed is the pivotal question, which being unanswered, our prospective edifice continues to hang in air. A wise builder looks first to his foundations; and it would seem that it is these, rather than the materials of the superstructure, that are being subjected to the damnable scrutiny of the inspector. Upon what *principles* shall we reconstruct? Right here we find, instead of unanimity, the greatest diversity of opinion. Many would fain see in Christianity the foundation for the future rebuilding, and, if told that it is under the auspices of Christianity that the present crumbling of foundations has occurred, they suggest a reconstruction of Christianity itself, saying that Christianity has not yet really had a chance. If this be conceded, then must we not conclude that the problem goes back even of Christianity, and that the latter appears in the light of a buttress that needs to be buttressed? Others point out that the modern world is too wide and international for any one formal creed, as such, to serve for a foundation whereon to rear a temple of mankind of all creeds and countries. Is not this a convincing argument for the choice of Religion itself — not any one religion — as the foundation? But then, what is Religion itself? Here we have another crucial question upon which there is diversity rather than unanimity. Let us ask what is Theosophy's answer to the question.

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Another phrase to conjure with is "Rock of Ages." The Rock is frequently met with in Biblical writings as a symbol of permanence and foundation; and we read of the rock of strength, the rock of salvation, the rock of refuge, etc. "Where are their gods, their rock in whom they trusted?" may well be asked of the present generation.

But what is the Rock of Ages?

It is generally taken to refer to Christianity; but Christianity, as a creed, is quite recent and local compared with the outlook which we now take on time and space. The word 'ages' seems nowadays out of place as applied thereto. It would seem rather that we should go back to those eternal principles that underlie all religion, in whatever clime or time, honoring Christianity in so far as it represents those principles, but extending an equal tolerance to other religions which do the same. And in truth we find everywhere among current writers on reconstruction the disposition to accept *conscience* and the innate sense of right and wrong as final authorities by which religious sanctions themselves must be judged. Religion is no longer quoted as final authority, but is itself weighed in the balances before the tribunal of intuition and conscience. Even high dignitaries of the church can dare to come out openly and advocate such views, leaving us in some doubt as to whether they are leading or following the opinion of their flocks. Yet here again we find multiplicity of speculation, due to a hazy notion of what human nature is and what are the eternal foundations thereof. Everywhere is debate and questioning and talk, talk, talk, without end, till we are dazed; but nowhere is certainty or the voice of one speaking with authority. Theosophy alone is able to take an attitude of certainty; Theosophy alone has a definite program and holds its aim clear before its eyes; and it is well at this point to attempt a concise view of what Theosophy is.

And here the word 'reconstruction' comes again to our aid; for is not Theosophy a reconstruction of the sundered fragments of knowledge, a rebuilding of the crumbling temple of wisdom? As is shown in the prospectuses and handbooks, Theosophy is no new gospel, but the most recent revival of an old and eternal one; hence the word 'ages' is peculiarly appropriate to it, as is also that other word 'Rock.' Theosophy is in a very real sense the Rock of Ages. It is the body of eternal principles and laws that underlies every religion and every effort of mankind to represent to himself a workable model of the truth. It is grounded on a surer knowledge of human nature than that offered us by current speculations. It regards not man as a helpless puppet in the hands of a silent and irresponsible power, or as a biological phenomenon functioning as a cog in the wheels of some huge purposeless machine. It regards him as an intelligent Being, endowed with the potentiality of Knowledge

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and with the power to progress indefinitely towards any ideals he can entertain. Its teaching as to the dual nature of man is clear-cut and unambiguous, and this alone affords a basis for reconstruction such as we seek for in vain elsewhere. By such doctrines as Reincarnation and Karma — teachings as ancient and as universal as humanity itself — it presents every problem in an entirely new light and removes insuperable difficulties from the path of those striving to reconcile fact with faith.

So far from being a new doctrine, Theosophy is a key to the interpretation of the materials already at the disposal of modern scholarship. And, as such, it needs no better credentials than its own actual ability to serve as such an interpretation. In other words, it has achieved results which vindicate its claims. For, just as the scientific world may have in its hands a mass of knowledge which remains chaotic and undigested until some master-mind points out the general principles that relate the several parts to each other; so modern scholarship and research have amassed miscellaneous materials to which Theosophy supplies the interpretation. It is the declared purpose of the author of *Isis Unveiled* and *The Secret Doctrine* to deal with the facts already known to modern scholarship, and to demonstrate the true conclusion to which, when justly related to one another, they point. And that conclusion is the actual existence of what we have just called the 'Rock of Ages,' but which is also known as the 'Secret Doctrine.'

The facts known to geology and archaeology, when adequately interpreted, reveal the existence in past ages of a uniform culture diffused over the globe and embracing every department of knowledge. Just as we have the ruins of the actual buildings, so we have the ruins of the culture that built them; and the bygone culture of humanity can be inferred from its relics just as a palaeontologist can reconstruct an extinct animal from its fossil bones. This is what H. P. Blavatsky did, and Theosophy is the name she chose for the Secret Doctrine of the ages in its modern presentation. This ancient Wisdom constitutes a key to human life in all ages and it alone can form the foundation for our anticipated reconstruction.

Theosophy, however, is more than merely a body of teachings — important though that is; for it has an organization, and an essential part of the Founder's program was to establish this organization. If there is to be a new order of life, it must not remain theoretical but must be embodied in some nucleus that, like a seed, can grow in accordance with the laws of its birth.

Humanity seems to have lost its Gods; and during the cycles of preceding history, all energies and aspirations have gradually been transferred to the material world. Material power and dominance and material

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resources have become the all-potent deities to be worshiped; and this is all in accordance with the laws of cyclic evolution and the due succession of ages. But those same laws impel a rebirth of the spirit and a progress along the returning upward arc of the evolutionary curve. Man has to rediscover his God within the recesses of his own higher nature. In this way alone can the ancient life, dreamed of by our poets, yearned after by the soul-starved denizen of our materialistic world, be restored.

The Revival of the Lost Mysteries of Antiquity is thus an essential feature of the program of Theosophy, and no one who reads current literature can doubt that such a program responds to a universally felt need, to a universally uttered cry. The only question is, Can Theosophy do this? Can it answer the cry? — and the answer rests on demonstration. For the teachings and the organization are attracting the attention of thoughtful people of every class and country, as bearing the sure promise of something sound and stable whereon the future can be built — a Rock amid the uncertain waters of speculation, the shifting sands of theories.

While Theosophy can serve a man at any age, even when near the time for the Soul's departure from its present earthly environment, yet childhood and youth are the most crucial points of contact; and Theosophy, by its Râja-Yoga school system, is enabled to apply, even from birth, those principles which it indicates as being the true foundation of human life. The chaotic state of current ideas and faiths has left education in an uncertain, happy-go-lucky, and vacillating condition, whose results are of course reflected in society. While there is such uncertainty about fundamental principles, it seems hardly worth while to dispute over minor details like the curriculum; for such discussions revolve endlessly about a circumference whose center is never touched. The real problem is to produce men and women; and this means attention to character from the very beginning. But, as such attention to the child's character cannot be carried out by people who themselves are struggling in doubt and uncertainty, it devolves upon such as have faith and knowledge to sustain them. Hence one sees the necessity that, behind the Theosophical teachings, there should stand the organization, with its Leader.

All such enterprises must of necessity, in their initial stages, be inchoate; for the builder has to work with imperfect tools and to blaze a path through unprepared ground. But no wise judgment will find fault with a procedure which but follows the method of Nature. For, whatever man may do, Nature does not attempt to dump down a completed building upon its site, but works gradually upwards from the seed to the full-grown tree. Thus the Râja-Yoga education had to

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begin from small beginnings, but has grown and developed as its pupils have grown and multiplied and its teachers become trained; until now it shows itself a worthy pattern for future reconstruction in education.

When credit is widely shaken, people must needs fly to whatever is not involved in the general bankruptcy; so Theosophy need not fear that its message will go unheeded. But upon those who have already heard and heeded that message there devolves a duty and an urge of the heart — to make known to others, whom the message may not yet have reached, that it does exist.

Law and order are fundamental principles, which we feel intuitively to lie at the base of things. But we cannot sum up the truth in a single word, and the attempt to achieve law and order in violation or neglect of other fundamental principles, will lead to disaster. Love and mercy are equally fundamental principles, revealed to us as such by our innate teachers — intuition and conscience. And so through the whole gamut of virtues by which we strive in our imperfect utterance to express the many-sided truth. The biological investigator, restricting his observations mainly to the external organism of man, defines those biological laws common to creatures possessing organized bodies; and not infrequently, in his love of generalizations, he goes to an extreme and strives to make the difference between man and animal one of degree only and not of kind. He thus sets up for mankind a false standard, for which, in defiance of facts, he claims the sanction of science; and setting up graven images of what he supposes our progenitors to have resembled, he says: "Behold thy maker, in whose image thou art created!" But mankind is bipartite in nature; for man is *essentially* a compound of the terrestrial and the divine. All attempts of the human intellect to reason away its own independent existence stultify themselves. A philosophy of life which is to explain facts and show us how to live must accept facts and deal with actual problems. The existence in man of laws higher than those of his animal nature, and often running contrary thereto, is such a fact. If the ordinary doctrines of evolution will not explain this fact, our conception of evolution must be enlarged. Theosophy shows that the intelligence which makes man what he is is not a mere crowning product of evolution from below, but is from an independent source. This duality of human nature — the god and the animal — is the principle accepted by Theosophy as a basis for its practical work. To the individual, Theosophy gives new hope by convincing him that he has latent possibilities which he can unfold, and that no effort can be wasted in the eternal existence of the Soul. And by upholding the path of duty towards fellowmen, Theosophy contacts also society. To take a single instance — that of the home — if the motive for mar-

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riage is that of self-advantage, the function assumes the aspect of a bargain, wherein one party or the other is likely to get the worst. Discord between the parents, even though dissembled, is inevitably reflected in the circle of the younger members of the family; and thus is sown a source of social discord that spreads. Such a view of marriage is fostered by those who bid us believe that wedlock is no more than the elaboration of a physical instinct, or the civilized counterpart of a savage custom. But, if marriage be regarded in the light of an *opportunity* — an opportunity to sacrifice self in the larger interests of union, a stepping-stone to that still higher and wider unity that must subsist between man and his fellow-men, then marriage is once more a sacrament, as it has been and should always be. It would then be regarded as a potent means towards greater and nobler accomplishment in the service of the great cause of human welfare; and, thus elevated at the start, the sequel of its initiatory rites would be a lifelong union of ever-growing strength and harmony. For the expectations with which it was entered upon would not be such as fail of realization through the passing of things mortal, but would be those which, grounded on immortality, can never wane nor die with advancing years. This is but a single instance of the application of Theosophical principles to actual life, and many others might be given. In general, a new purpose is given to every undertaking and prospect that life holds out.

The true basis of human solidarity and internationalism is — not the biological unity of mankind or his community of material wants and desires — but his spiritual unity, his common divine origin, the universal sameness of his *higher* nature. To emphasize the higher nature of man is therefore to further the dawning of this unity. The rivalry of creeds can be reconciled under Theosophy, for it points back to that primeval and ever-living Religion which is the common root of religions. That one Religion is based on facts in the spiritual domains of man and nature — that is, on the Truth — and its sanctions are the voice of conscience in the heart, the light of intuition in the mind freed from the darkness of passion, and the words of the wise that come down to us throughout the ages.

In Theosophy, therefore, we find the basis for reconstruction; for Theosophy holds the keys. The existing fact of the Universal Brotherhood and Theosophical Society, with its International Headquarters at Point Loma, California, its Râja-Yoga College and Academy and all the numerous activities carried on there, is conclusive evidence of the efficacy of Theosophical teachings when practically applied. We cannot doubt that, as difficulties increase, people will turn more and more towards Theosophy for the light they fail to find elsewhere.

SCIENCE AND THE SCIENTIFIC METHOD — IS VIVISECTION SCIENTIFIC? by Joseph H. Fussell

II — SCIENCE DEFINED

IN our introductory paper, published in the September issue of THE THEOSOPHICAL PATH, without defining the word *science*, we took for granted the general idea of its meaning. We saw that the word is often used loosely and with different significations even in presumably scientific articles. We called attention to the necessity of distinguishing between *science* and *pseudo-science*, and hence between *scientific* and *pseudo-scientific* methods. Our next step is to define the word *science*, to determine as far as we can its exact meaning and what is involved or implicated in its right usage. Our inquiry must necessarily, at first, be basic and general, but it will be with the end in view of enabling us to answer the question: Is Vivisection Scientific?

Science (from *scient-*, stem of the present participle of the Latin verb *scire*, to know; originally, to discern) is more than knowledge in the sense of information. According to W. W. Skeat (*Etymological Dictionary of the English Language*) the word is derived from a base SKI, to discern, whence also the word *skill*. And the same authority gives the following:

SKILL, discernment, discrimination, tact (Scandinavian). Middle English *skil*, generally in the sense of 'reason' . . . derived from Icelandic *skil*, a distinction, discernment; cf. *skilja*, to part, separate, divide, distinguish . . . cognate with Swedish *skil*, reason.

These meanings, first, 'discernment,' then 'discrimination,' 'reason,' 'distinction,' 'separation,' 'division,' (conveying the idea of analysis), are very significant; and from them we get the idea of *science* as knowledge resulting from (a) observation, (b) analysis, (c) reason.

A very fair general definition of *science* is given in Webster's *International Dictionary* as follows:

2. Accumulated and established knowledge which has been systematized and formulated with reference to the discovery of general truths or the operation of general laws — knowledge classified or made available in work, life, or the search for truth.

3. Especially, such knowledge when it relates to the physical world and its phenomena, the nature, constitution, and forces of matter, the qualities and functions of living tissues, etc.

The basis of science, the fundamental idea underlying all science, is the existence of law, order, sequence; that the operations of nature take place according to and are governed by law; hence the possibility of tracing the relation of cause to effect and of effect to cause; and of determining accurately the interrelations between the phenomena, facts, and operations of nature.

We may, then, regard these as among the principles of science; but

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it is too often tacitly assumed both by and in respect to scientists, that their knowledge of facts and of the operations of nature, in the realm which is the sphere of their research, and of the laws governing those facts and operations, is accurate and complete. This also implies a correct formulation of those laws.

Seeing, however, that in no department of nature can it be said that we have *complete* knowledge, or that we know *all* the facts and their interrelations and the laws governing the same, *we must acknowledge that* our science is at best incomplete, and consequently constantly subject to revision and addition as new facts, relations, and laws are discovered. But, on the other hand, *in so far* as our knowledge is accurate and takes into account *all the known facts*, and all their known interrelations; *in so far* as our conclusions are legitimate and accurate; and *in so far* as the laws discovered or deduced are proved to be laws: to *that extent* we are justified in regarding our science as *true and exact*. And the same may be said even if some of the known facts do not yet fall into place, and their relationship with other known facts is not yet discovered, *so long as they do not negative or violate any known law or any supposed law or theory* which has been deduced.

If, however, it is found that a fact or any relation between facts violates, negatives, or disproves any known or supposed law or theory or tentative formulation of law, our science is manifestly not only incomplete, but in that respect falls short of being science; whether the error be in our knowledge as to facts or relations between facts through incomplete or inaccurate observation or faulty experiment, or be due to incomplete knowledge of law or inaccurate formulation of law.

And yet we may still be traveling along the pathway of science if the situation be fairly recognised; and, if we are honest in our search for truth and do not claim more for our facts or theories or supposed laws than is warranted, we can still claim to be actuated by the scientific spirit. For the end of science is truth, knowledge of truth; and, as Dr. Branner declares (as quoted in our introductory paper): "Science bows down to truth and to truth alone."

But it is far otherwise if there is a juggling of facts or a misinterpretation of relations between facts, or if there is an ignoring of known facts which either in themselves, or in their relations to other known facts violate or nullify any known or supposed law or theory which may be tentatively held. *In such case, instead of science there is pseudo-science, the scientific method is violated and the true scientific spirit is absent.*

For, as the end and aim of science is truth, so above all the true scientific spirit is marked by unswerving devotion to truth. It implies, therefore, an open mind, freedom from bias, prejudice, and dogmatism;

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willingness to accept truth from whatever source; willingness to abandon error, to test everything, so far as is possible, from the standpoint of first principles, to examine and reconsider old theories, however well established apparently, in the light of newly discovered facts or relations between facts; and hence the refusal to condemn any method, system, or theory, *a priori*, without due examination, or because it conflicts with preconceived ideas or apparently well established theories.

As has already been said, the terms *science* and *scientist* are often used loosely; and that the true scientific spirit has not always prevailed among 'scientists,' the record only too plainly shows. In his presidential address before the Michigan Academy of Science at Ann Arbor, March 28, 1917, on 'The Making of Scientific Theories,' Professor William H. Hobbs said, as quoted in *Science*, (May 11, 1917):

It has often been said that the theories so tenaciously held by one generation are abandoned by the next. To a large extent this has been true of the past, and the explanation is in part that scientists are not less fallible than others, but are subject to like limitations in prejudice, in undue reverence for authority, in regard for the science vogue of their time, and in many other conditions. To an even greater degree the overturning of scientific doctrines has been due to the failure of both the scientists and their critics to distinguish clearly between legitimate theory within those fields where views may be rigidly tested, and audacious conjectures which have been offered under the verisimilitude of facts and to explain problems whose complete solution belongs to the remote future, if they may not be regarded as insoluble by any methods which have yet been discovered.

The partial explanation offered by Professor Hobbs, that "scientists are not less fallible than others, but are subject to like limitations in prejudice," etc., is a serious admission that such 'scientists' have either lacked knowledge of the first principles of science, or have failed to profit by such knowledge, and have entered upon their investigations imperfectly equipped. If "scientists are not less fallible than others"; if they "are subject to like limitations in prejudice"; of what value is 'scientific training,' and what reliance can be placed upon modern so-called science? No one would be so foolish as to claim for scientists infallibility or absolute freedom from prejudice, yet among the distinguishing marks of a true scientist, and of a true student or devotee of science, are accuracy and open-mindedness and freedom from prejudice. Hence we must deny the title of scientists to those just referred to, for they lack the first element of the scientific spirit, which is devotion to truth and all that this implies, as already stated. And as in the case of others referred to, so in the case of Professor Hobbs, it is evident that he is using the terms 'science' and 'scientist' loosely, even though, possibly, those to whom he refers as 'scientists' may have rendered *some service* to science. But that of itself is surely not enough to warrant giving to them the designation of 'scientist' or characterizing their activities as 'science.'

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We often hear of 'knowledge for knowledge' sake,' just as we hear of 'art for art's sake'; and Webster quotes Karslake as saying:

In *science*, *scimus ut sciamus*; in art, *scimus ut producamus*. And therefore. *science* and *art* may be said to be investigations of truth; but one, *science*, inquires for the sake of knowledge; the other, *art*, for the sake of production; and hence *science* never is engaged, as *art* is, in productive application. And the most perfect state in *science*, therefore, will be the most high and accurate inquiry; the perfection of *art* will be the most efficient system of rules; *art* always throwing itself into the form of rules.

It is not our present purpose to discuss the above statement with respect to art; but in respect to science, we are here again confronted with the need of definition. In what sense is the word knowledge used in the statement, "*science* inquires for the sake of knowledge"? If, here, by knowledge is meant information, discovery of facts, or relations, we take distinct issue with the writer. Such a definition of science is manifestly incomplete. But the Latin will perhaps help us, for while the first meaning of the word *scire* is *to know* (Smith's Latin-English Dictionary), the second meaning is *to understand*, in connexion with which note also the meaning given above of the Middle English word, *skil*, viz., *reason*. Hence to give a free rendering of *scimus ut sciamus*, we may express it thus: "we seek *knowledge* — through observation, discernment, experiment, in order that we may *understand* — through reason; that is, we seek information, knowledge of facts, of their relationships, through observation, discernment, experiment, in order that, through reason, we may gain an understanding of such facts and relationships. Hence there must be not only knowledge of facts, relationships, etc., but right interpretation, right valuation, of these. This then is science, or at least the beginning of science. But such a definition is not yet complete, though it may be held as implying what is needed for its completion. The implication is that *full* understanding can be had only with reference to *all* related facts, *all* interrelationships, in fact, with reference to the *whole* 'science' or branch of science with which we are dealing.

And we must go even a step further. There is a deeper implication still in the statement, *scimus ut sciamus*, which I have rendered, "we seek to know in order that we may understand"; for any endeavor to reach complete understanding will carry us further than *any one branch* of science; and "the most high and accurate inquiry" (and we must say also, the most complete) which Karslake declares to be "the most perfect state in science," we shall find necessitates and must include an inquiry into science as a whole; and into the relationships existing between the different 'sciences' or branches of science. We shall find that in seeking to know in order that we may understand, we must finally and inevitably relate our knowledge to life; that we must inevitably come to this as our final aim, namely, to understand life, ourselves, the uni-

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verse; and that such understanding implies, necessitates, and demands the expression of such understanding in action, that is, in living.

In doing this, in seeking this complete understanding, we come to the borderland, the limits, of what is usually considered as science (and yet there are no limits, they are but pushed further and further away; the limits exist in us, in our present understanding, not in science); and we find ourselves face to face with philosophy, religion, art; *culminating in the supreme art, the art of life*. It is this, the supreme art, the art of life, to which all true science, all true philosophy, all true religion, must finally have reference, to which they are finally related, and by which they must be finally tested.

Are we justified in taking this position, in taking this wider view of science and of the sphere of scientific inquiry?

"Science bows down to truth and to truth alone." Must not the same be said of philosophy and religion, if they be true philosophy and true religion, that they also bow down to truth and to truth alone?

Professor Samuel W. Williston, of Chicago University, in an address, 'The Future of the Sigma XI,' delivered to the Yale Chapter of the Sigma XI, April 2, 1917 (published in *Science*, August 17, 1917), said:

One of our noted chemists, not long ago, I have been told, after the publication of an important paper, when asked by the president of his college of what use his discoveries were to the world, replied that he hoped they had none. We would not wholly agree with him, because the ultimate end of all our research is the benefit of mankind, and there surely must be some practical use of every fact in science. He did emphasize, however, the first essential of every true scientist, the desire to learn new truths for the sake of truth.

"The ultimate end of all our research is the benefit of mankind." Here we have a far higher ideal expressed than in the saying: "To seek knowledge for knowledge' sake," or as Karlake says: "Science inquires for the sake of knowledge." Indeed this "ultimate end" — "the benefit of mankind" — I would say, is the true ideal of science, as it is also of philosophy and of religion; for there is a *compelling* power in truth that will not let its devotees rest until they "honor every truth by use," that is, apply it to daily life and in the art of life for "the benefit of mankind." And if we analyse the highest conception of truth, we find inherent in it the idea of law, the basic idea and principle of science.

The following also corroborates what I have endeavored to outline as the true meaning of science. Professor Williston goes on to say (*italics are mine*):

Research ability I would define as the ability to observe, to discriminate, *and to judge*, coupled with an intelligence that is always asking the reason why. Given this ability to observe *and to understand*, and its possessor has the foundation for success whether in science, in arts or in the everyday affairs of life. . . . As teachers our pupils look to us for *inspiration* and he only can give inspiration who knows the joy of research himself.

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And the true joy of research is in the search after truth, the ultimate end of which is, as Professor Williston says, "the benefit of mankind."

Is, then, the gross material or physical world alone to be regarded as the proper sphere of science and of scientific inquiry? Is, for instance, the term, 'moral science,' a misnomer? Are we to rule out economics, ethics, psychology, from the realm of scientific research, and to deny the possibility of their becoming some day, if, as some think they are not now, sciences? Is philosophy only assumption, opinion; and religion only belief? Even granting these to be partly assumption and partly belief, respectively, do they not as such, that is, as assumption and belief, rest upon facts and the knowledge and understanding of facts, upon established, co-ordinated facts, which knowledge in every way accords with Webster's definition (2) quoted above?

To illustrate the need for an answer to the questions which we have just asked, it will be helpful to cite a few examples of the contradictory views held by some of the most eminent scholars regarding the position occupied by psychology, which is, as it were, on the borderland between science and philosophy, if we use these terms in a restricted sense.

Professor William James, late Professor of Psychology in Harvard University, in his *Psychology: Briefer Course*, says:

Conclusion, — When, then, we talk of 'psychology as a natural science,' we must not assume that that means a sort of psychology that stands at last on solid ground. It means just the reverse: it means a psychology particularly fragile, and into which the waters of metaphysical criticism leak at every joint, a psychology all of whose elementary assumptions and data must be reconsidered in wider connexions and translated into other terms. . . . This is no science, it is only the hope of a science. The matter of a science is with us. Something definite happens when to a certain brain state a certain 'sciousness' corresponds. A genuine glimpse into what it is would be *the* scientific achievement, before which all past achievements would pale. But at present psychology is in the condition of physics before Galileo and the laws of motion, of chemistry before Lavoisier and the notion that mass is preserved in all reactions. The Galileo and the Lavoisier of psychology will be famous men indeed when they come, as come they someday surely will, or past successes are no index to the future. When they do come, however, the necessities of the case will make them 'metaphysical.' Meanwhile the best way in which we can facilitate their advent is to understand how great is the darkness in which we grope, and never to forget that the natural-science assumptions with which we started are provisional and revisable things. (pages 467, 468)

A very different view is taken by Professor George T. Ladd, Emeritus Professor of Philosophy in Yale University, who severely criticizes Professor James' position in the following, quoted from *Psychology: Descriptive and Explanatory*:

We cannot approve of that use of the word 'science' which, if consistently carried out, would exclude from this category not only human psychology, but all the results of research into the principles of politics, economics, philology, into history, ethics, ethnology, and religion. . . .

Most unseemly of all positions is the refusal of the term 'science' to psychology, because it has as yet discovered no law corresponding to the Newtonian principle of gravitation or to

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the principle of chemical equivalents. For who knows, or can rightly assume, that there is [not]* in reality any *such* law to be discovered; that the infinitely varied and concretely individualized facts of human mental life are [not]* ever really to be explained after the analogy of plants and atoms? (page 2)

Just as Professor James refuses to class psychology as a science, albeit he says it is "the hope of a science, the matter of a science is with us;" so Professor Josiah Royce, Professor of the History of Philosophy in Harvard University, refuses to class it as philosophy. According to these two distinguished Harvard professors psychology is as it were "between the devil and the deep sea," rejected by one as 'science,' and by the other as 'philosophy.' In the preface to his *Outlines of Psychology*, Professor Royce declares emphatically:

I make a sharp difference between the business of the student of philosophy and that of the psychologist. (page vi)

He appears, however, to take an entirely different position in the preface to his valuable work, *The Spirit of Modern Philosophy*, in which he speaks of empirical psychology as a branch of philosophy. The following are Professor Royce's own words:

Two philosophical branches are especially prospering today in our Universities, the study of Empirical Psychology, and the study of the History of Philosophy. I believe for my own part that these two pursuits ought to flourish and will flourish together, and that they will lead to very important constructive work I see no just opposition of spirit between them.(p.viii)

Professor Ladd's position, which he holds so consistently throughout his numerous works, is clearly stated in his *Psychology: Descriptive and Explanatory*. He says:

The relations of Psychology to Philosophy are so close and peculiar that it is impossible to separate the two, whether in theory or in actual execution, while treating with scientific system the phenomena of consciousness. As Wundt has well said: the partition of sovereignty between the two is an abstract scheme, which, in the presence of actuality, always appears unsatisfactory. (page 12)

The double manner of dealing with the subjects of ethics and logic, which has always prevailed, is another proof of the necessarily intimate relations between the empirical science of psychology and all philosophical discipline. (page 13)

He might have gone further and declared that *all* the sciences are related (perhaps not all so obviously or intimately) to philosophy and

*I have interpolated 'not', for I believe that, in reality, such a law does exist, and that there is an analogy between the facts and operations of life on the different planes of being; that indeed, as H. P. Blavatsky says in her great work, *The Secret Doctrine*: "Everything in the Universe follows analogy. 'As above, so below'; Man is the microcosm of the Universe. . . . Concretion follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual." (I, 177) And again: "*Analogy* is the guiding law in Nature, the only true Ariadne's thread that can lead us, through the inextricable paths of her domain, toward her primal and final mysteries. Nature, as a creative potency, is infinite, and no generation of physical scientists can ever boast of having exhausted the list of her ways and methods, however uniform the laws upon which she proceeds." (II, 153)

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philosophical discipline. Indeed, he does say, as quoted below, that "in one sense of the words, there are no 'independent' sciences."

He points out that psychology differs from physical sciences by dealing with quite a different order of facts, and that it is "the threshold or gate of entrance to the study of another main group of sciences, *viz.*, the so-called psychological sciences." Continuing, he says:

Both physics and physiology expound to us certain connexions of psychic facts with other facts, certain conditions on which phenomena of consciousness arise and change. Both are, therefore, to be employed in explaining the genesis and growth of mental life. But biological facts, as such, and physiological facts, as such, are no more like the phenomena of consciousness, as such, than are other physical facts.* Nor can biology and physiology put forth any more defensible claim to absorb psychology than can optics and acoustics. The 'explanation' of psychic facts by reference to the relations which they sustain to known biological or physiological facts is indeed a most promising and fruitful branch of psychological method; but this does not in the least diminish the claim of psychology to an independent position among the particular sciences. In one sense of the words, there are no 'independent' sciences, because there are no independent realities. And if all the sciences were to be absorbed in any one, psychology is best fitted to be that universal science. For what are the other sciences but orderly or half-disordered systems of conceptions? And are not all conceptions facts of human consciousness?

On the other hand, psychology is undoubtedly the necessary preliminary discipline, or 'propaedeutic,' to all the sciences of man. The sciences of economics, politics, sociology, and even of history, hermeneutics and aesthetics (so far as we can speak of such sciences), involve the immediate facts and laws of human mental life. The subjects with which these sciences deal cannot be in the highest degree scientifically understood, without a thorough knowledge of psychology. (*Op. cit.* p. 11)

From a strictly scientific (using this term in its deeper and true sense, as indicated in this paper) as well as from a strictly philosophical standpoint, Professor Ladd's position is well taken, and well stated. To the sciences named by him in the last quoted paragraph, may be added, *human* biology, *human* physiology, and medicine, both as a science and an art. And particularly does vivisection, as a practice and in regard to its results involve a problem in psychology. And it is in order to lead up to this that the above illustrations and quotations are given.

The question as to the rights and wrongs of vivisection is very largely a psychological question; it is a philosophical as well as a scientific problem, for it involves a consideration of the relation of man to the animal world, and hence a consideration of *animal* 'rights' as well as of *human* 'rights,' duties and responsibilities.

'Science,' in its restricted sense, in the sense of the pursuit of 'know-

*It is of the utmost importance to note the words, 'as such.' The understanding of this statement depends largely upon them; and yet seeing that physiological and biological facts, in themselves, and any investigation and experimentation in regard to them, involve and are accompanied by, or related to, facts of consciousness, they must therefore be considered in respect to consciousness and the facts of consciousness, if we are to have complete and true sciences of physiology and biology.

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ledge for knowledge' sake,' knows no rights or wrongs; regards neither human nor animal 'rights'; has no reference to morality; it seeks knowledge only, irrespective of the means by which such knowledge is obtained, it cares only for results.

My endeavor is to show that true science, true scientific research, necessitates our taking a wider view, and that this wider view reveals not only that whatever means are employed have reference to the direct results in the line of research or the acquirement of knowledge, but that means and results alike react upon and affect human nature and human life. Thus science, from this wider viewpoint, involves philosophy; it involves morality, spirituality, religion. Let me again quote from the editorial article of *The Scientific American* for February 12, 1916, which I referred to in my Introductory paper, and which I now italicize:

Science has a spiritual side, . . .

Every scientific discovery from whatever source which shows us more clearly what this world is in which we live, *reacts upon man himself* and causes a further adjustment of his relations to that world. . . .

It is incorrect to say that science has no moral aspect. The mind of man is not divisible into water-tight compartments, although writers of philosophical textbooks sometimes find it convenient to assume this unnatural division, and science, philosophy, and art, all have, and must necessarily have, a moral aspect. By showing us more clearly our own nature and the nature of the world about us, they implicitly condemn certain activities and foster others.

. . . There is an old familiar saying, "The truth shall make you free," *free from the baser elements within yourselves.* And it is because *the spirit of science tends in this direction* that science is most emphatically worth while.

If, then, our position be rightly taken, neither science nor philosophy can be completely studied nor fully understood, the one apart from the other. We may, for the time being, pursue the one or the other as a separate line of investigation, but whichever be our line of research, the other must finally be appealed to as indispensable to its complete investigation and understanding, and as a constant check against erroneous and false conclusions. And so also with religion, in its true and fundamental meaning (not in the sense of creed, belief, or dogma) — it also is indispensable; each of the three, science, philosophy, and religion, is indispensable to a complete understanding of the other two; all must harmonize if there is to be a true and complete understanding of life.

The separating of science, philosophy, and religion; the idea that the realm of each is a distinct and separate realm; the attempt to put each into a water-tight, air-tight, and reason-tight compartment; the failure to recognise their interrelationship and interdependence, has been and is one of the greatest obstacles to the scientific, philosophical, and religious progress of the world, in fact, to the true progress of the human race.

Space forbids the entering upon a full discussion of the subject as

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regards philosophy and religion — this would require a separate series of articles. Our main viewpoint, in this series, is that of science, and it is primarily science we are discussing; but there is one question that should be answered before we go any further. It is a question of psychology, of the nature of mind and the laws of thought, and may be thus stated: Whether it is possible to pursue any line of scientific research, or discuss deeply any scientific subject absolutely independently of one's philosophy, that is of the philosophy of life which one may hold; whether in any conclusion we may reach or theory we may seek to establish, often in the mere presentation of facts, our philosophy of life as a whole does not inevitably color such conclusion, theory and presentation.

This may not appear immediately evident in regard to the purely physical sciences, so long as we are concerned only with the rudiments of those sciences; but if we pursue our inquiry into the higher realms we find ourselves willy nilly involved in metaphysics, and our philosophy, whatever it may be, inevitably leads the way to truth or error. And much more is this the case in respect to those sciences which are directly related to life and have to do with the nature of man, such as biology, physiology, psychology, medicine. All of these, as lines of research and the conclusions resulting therefrom, not only affect our philosophy of life, and continually modify and change it; but our philosophy of life, whether we are conscious of the fact or not, guides our researches and checks and colors our conclusions. It is, in fact, our viewpoint from which we cannot get away.

Is it because of the failure to test their 'science' by first principles, to weigh it in the balance of philosophy, that some 'scientists' come to regard knowledge as the one thing to be sought at all costs, even at the cost of all the finer sensibilities of human nature, compassion, tenderness, sympathy, intuition, — in one word, humanity, and all that that word implies?

It may be said by some, and has been said, that science has naught to do with these. But if so, then science has naught to do with life, for these are the things that make life worth while. There is a kind of 'knowledge,' a kind of experience, that comes from indulgence in vice; if therefore we seek 'knowledge for knowledge' sake, shall we advocate experiments in vice? The question is a legitimate one. But human honor, human dignity, true humanity, if we are true men, forbid our seeking knowledge in ways which offend against these attributes, whatever be the hoped-for results.

In seeking to answer the question, which is the object of these papers, Is Vivisection Scientific? while it is my intention to discuss the subject as rigidly as possible from a scientific standpoint in accordance with

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the meaning of true science which I have endeavored to outline; although it will be necessary to quote authorities and give names, and although I shall unqualifiedly condemn the practice of vivisection, it is not my intention to condemn the men who follow the practice. Rather, I shall endeavor to show that they are following the wrong method, traveling along the wrong road; that the method is not truly *scientific*, and that the road is not the road of *science*. That the wrong method is so widely followed, I shall endeavor to show, is due not so much to the individual student (though I hold that he is in part responsible), as it is due to our modern educational system. Of this I shall speak later.

Before concluding the present paper, I wish to present to my readers an illustration of the lack of knowledge, or at least of the application, of a true philosophy of life, which lack, generally and often very markedly, characterizes the utterances of pro-vivisectionists. I quote from *The Vivisection Question* (2d. Ed. 1907) by Albert Leffingwell, M. D. Dr. Leffingwell is not an anti-vivisectionist, but advocates the regulation.

Are there any boundaries within which a purely scientific curiosity should be restricted? There is a widespread sentiment which distinctly disapproves the search for physiological facts which have no conceivable relation to the treatment of human ailments, whenever such investigation implies the torment of animals. . . . Granting that the highest aim of pure science is the pursuit of truth for truth's sake, and that the agony of inferior organizations [which I do not grant — J.H.F.] may ever subserve this end, why should we hesitate to make use of human beings in these researches? "Is a life for a life too dear a price to pay for additions to our knowledge?" "The aim of Science," says Professor Slosson, "is the advancement of human knowledge *at any sacrifice of human life*." "If cats and guinea-pigs can be put to any higher use than to advance science, we do not know what it is. We do not know of any higher use we can put a man to." "A human life is nothing compared with a new fact." . . .

. . . Dr. Bargigli . . . experimenting on . . . children, inoculated them with a leprous tumour, that he might see whether he could thus infect them with an incurable disease. Such is the doctrine held by certain pathologists of France and Germany, who in hospitals have been experimenting upon patients to see whether cancers could be grafted upon them.* Nor are these the worst instances of the practical application of that theory which Professor Slosson enunciates, that the aim of science is not "the cure of disease or the saving of human life," but "the advancement of human knowledge at any sacrifice of human life." Not very long ago there appeared in one of the leading medical periodicals of the United States an article by an American physician, — a graduate, by the way, from a college rather renowned for its extreme vivisection, — giving a long and detailed account of certain 'experiments' he had made while in charge of a 'Free Dispensary.' A number of little children, twenty in all, were deliberately inoculated with the most horrible disease that afflicts the human race today, and *solely as an experiment*. They were already suffering from one incurable disorder, and the object of the investigation was to see whether, with another and even worse disease, they might not be infected and poisoned. . . .

Did he prove his theory to be correct? Not at all. "While the twenty cases . . . are not absolutely conclusive, still it is a point worth consideration." The result, then, of these twenty 'experiments' upon little outcast girls is merely a point worth consideration! I agree heartily with that conclusion; it is worth our most serious consideration.

*For an account in these experiments in cancer grafting, see *British Medical Journal*, August 29, 1891, and the *Medical Press*, of December 5, 1888, page 583.

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For myself, there are no words in the English language sufficiently strong to phrase my abhorrence of such human vivisections, and the doctrine on which they rest; and I believe this abhorrence is shared by the vast majority of the men and women in the medical profession today. Before a man can begin experiments like these upon innocent and unsuspecting children, there must be a kind of atrophy of the moral sense.


And, we may add, a lack of knowledge of the meaning of life and the true philosophy of life, which includes morality. As a contrast, the greatest I can think of, take the words of Jesus: "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."

But who is responsible for such atrocities? The physician only? No! The college also, the college trustees, and the whole educational system; and that means every intelligent man and woman, who, knowing of these things, does not protest and continue to protest until they are no longer possible. And until each of us can say with Socrates:

Thou sayest not well, if thou thinkest that a man who is good for anything at all ought to compute the hazard of life or death, and should not rather look to this only in all that he does, *whether he is doing what is just or unjust, and the works of a good or a bad man.*— From the *Apology*, as rendered in Long's translation of Marcus Aurelius Antoninus.

In a future article I shall discuss further this question of human vivisection and human experimentation as the *inevitable sequel* to animal vivisection and animal experimentation. For, as has again and again been declared by vivisectors themselves: "the final experiments must always be made upon human beings." For how long will intelligent men and women consent to this?

THE COMMON SENSE OF THEOSOPHY: by Frank Knoche

F this were a sermon, the following would be my text. It is taken from the writings of Katherine Tingley, whose great effort is to the end that men and women shall take a common-sense position with regard to themselves, their duties, and their relations with their fellow men:

Universal Brotherhood has no creeds or dogmas; it is built on the basis of common sense. . . . Let us cast aside creeds and dogmas, then, and unite as brothers, each working to improve the condition of the other, and all working for the common good of humanity. . . . (for) the old order of things passes away and we are brought face to face with the great and grand possibilities of the new.

The great value of Theosophy to the world today, with all humanity rushing helter-skelter, pell-mell, none can tell you whither: few with time to be quiet, few who care to be calm, and half the world strangling in a sea of agony and blood, is the fact that it gives the inquirer a rational,

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common-sense answer to his questions. For who is not an inquirer today? Everyone who meets you has a question, either in his heart or on his lips, perhaps only one, but that one, for all his search, still unanswered. As William Quan Judge so well expresses it in one of his little-known articles:

Within the mind and heart of every thoughtful individual there exists some vital question unanswered. Some subject is uppermost, and asserts itself obtrusively with greater persistency because he is obliged to deal with it without a visible prospect of a solution of the problem. As the center in a circle, so is every individual with regard to his environment. At times it seems impossible for him to pass beyond the circle owing to one unanswered question.

But with most of us more than one question recurs to the mind, and with such persistency that we look here and there for the answer. "Who am I? What am I? Whence did I come, and whither do I go? What is the purpose of life, or has it no purpose at all? Is there any solution to the riddle of existence?" Modern science can give us everything, seemingly, except an answer that satisfies the heart; the five-hundred and odd religious sects have so far failed to give us an answer that satisfies the mind. So the materialist says: "Why trouble about the matter at all? Life is merely the result of certain chemical combinations and interactions; *ergo*, when these are dissolved, life ends: and why worry about a future that we shan't be there to see?" The religionist says: "These questions are not to be solved. The thing is to have faith, and let the answers go."

But the live man of today, facing as he does live issues, is not so willing to let the answers go. He could not run his business on such a plan and succeed, and he is not willing to run his life so. Man is a Thinker, first of all: so say the Ancient Books, and so say reason and experience both, and he has more than the animal brain. The man who cultivates only the material side of his nature, however, shutting off the channels of spiritual inquiry, is no more than a high type of animal. Such are indeed rare, though many do pass through periods of spiritual obscuration when the heart-life is shut away for a time. But far below the surface waters are the deep tides of Soul, and in the inner chambers of every heart there dwells a memory that makes man more than he seems. This is why, so fortunately, most men have not lost all sense of their spiritual heritage, even though they may not be able to analyse the intuitions that urge them on to solve the great mysteries of duty and of life. Most men want to know what life means and what it holds at its very core; most men want to find a basis for that brotherly relationship with their fellows that is so satisfying and so rational and brings such splendid results; most men want more knowledge of themselves, too, and it is this inner urge that causes them to inquire with such earnestness into

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questions of a future state: that bourne beyond which we are ushered, without will or sanction of our own too often, by the mysterious hand of death.

As corollaries to these main questions are others: Why is one person born in the lap of fortune, while another, equally intelligent, equally good, is born with everything acting to hold him down? Why is one hampered with a frail or diseased body and a weakened mind, while another is vigorous physically and alert mentally? Why is one a moral weakling from his birth and another a tower of moral strength and spiritual illumination? Then, too, why are there such undependable qualities in men, so that it is often a throw of the dice whether the man whom we elect to a position of trust will meet our expectations or disgrace his high office? How came it that Nero, for instance, after a promising, seemingly blameless youth, suddenly developed hideous and cruel traits of character? How came it that Joan of Arc, a simple shepherdess, unlearned in the ways of the world, unable to read even the simplest book or to write a letter, stepped suddenly from the pastures of Domremy into a career of unparalleled military success? She could teach, and she did teach in their special science, the greatest generals of her time. Surely there is a mystery here! But is there not mystery in every life? Indeed, who can think for even a moment of the supreme mystery of human nature and not find question after question lining up before him with the demand that some common-sense answer be found?

Now, leaving for the time being the consideration of questions relating to individuals, let us turn to those that touch whole nations. How can we account in a common-sense way — for common sense is not to be satisfied with anything short of real justice — for the great catastrophes that engulf large parts of the world, in nature, in government, in man's relations with his fellow man? These things cannot be accidents — one's common sense revolts at the idea. It is no accident that my field produces wheat and my neighbor's corn: I planted wheat, and he corn — that is all. It is surely not rational to hold that only the little portion of this globe that is under my immediate gaze is ruled by law, and that things for which I cannot see the cause are therefore causeless, accidental, due to the caprice of some Deity who says that he has spells of being jealous. No, this will not do; and so the questions line up. There is, for instance, this uncomfortable Antiquity, about which we are hearing so much today. As our archaeologists are cataloguing discovery after discovery, we see a complete upsetting of our old ideas, the claim of materialistic science, as to man having evolved in a *straight line* from animalism up. We find that there were epochs in the remote past, and many of them, when humanity was far more cultured and

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stood far higher spiritually than anywhere on earth today, and that the Dark Ages, when man's spirituality was at its lowest ebb, came *after* great periods of Light. That looks as though we had been going backwards, and naturally the thinking man feels that if there is any way of reconciling the undeniable facts of history with theories of evolution and the peace of one's own heart, it would be a satisfaction to find it. For we must have some part in all this, some very close relation to the world as a whole and not merely to some one little corner of it, or these things would not concern us so. And indeed we have.

Let us consider, for a moment, the whole world as though suddenly depopulated, left without a living human being on its surface: every village a deserted village, every State a waste. What would logically result? Have you ever observed what happens to a house that is left untenanted for any length of time? It begins to deteriorate at once, and continues to do so much more rapidly than when occupied, even though it was subjected to the hardest use. Can we not imagine from this what a deserted world — one that Nature had intended as a 'man-bearing planet' — would be like after about a hundred years? It would be like a body with the breath of life withdrawn, or like a living person with the mind clouded or gone. One who follows up this line of thought will soon come to the conclusion that the moving spirit, the guiding power in Evolution, is Man himself — not material man, nor merely intellectual man, but Spiritual Man. Indeed, as the old Sages taught, it is for the Soul's experience and emancipation that the universe exists. And that Soul — what is it? Whence came it? What is its mission, its destiny, its home? So that here we are again, back to the first question of all, the great question that includes all lesser questions within it. And Theosophy contains the answer.

In her first great work, *Isis Unveiled*, H. P. Blavatsky gives us a glimpse of the questionings of her great mind and compassionate heart, and of the source from which she brought back to humanity the Ancient Light:

When, years ago, we first travelled over the East, exploring the penetralia of its deserted sanctuaries, two saddening and ever-recurring questions oppressed our thoughts: *Where, WHO, WHAT, is GOD? Who ever saw the IMMORTAL SPIRIT of man, so as to be able to assure himself of man's immortality?*

It was while most anxious to solve these perplexing problems that we came in contact with certain men, endowed with such mysterious powers and such profound knowledge that we may truly designate them as the Sages of the Orient. To their instructions we lent a ready ear. They showed us that by combining science with religion, the existence of God and the immortality of man's spirit may be demonstrated like a problem of Euclid. For the first time we received the assurance that the Oriental philosophy has room for no other faith than an absolute and immovable faith in the omnipotence of man's own immortal self. We were taught that this omnipotence comes from the kinship of man's spirit with the Universal Soul

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— God! The latter, they said, can never be demonstrated but by the former. Man-spirit proves God-spirit, as the one drop of water proves the source from which it must have come. Tell one who has never seen water, that there is an ocean of water, and he must accept it on faith or reject it altogether. But let one drop fall upon his hand, and he then has the fact from which all the rest may be inferred. After that he could by degrees understand that a boundless and fathomless ocean of water existed. Blind faith would no longer be necessary; he would have supplanted it with KNOWLEDGE. When one sees mortal man displaying tremendous capabilities, controlling the forces of nature and opening up to view the world of spirit, the reflective mind is overwhelmed with the conviction that if one man's spiritual *Ego* can do this much, the capabilities of the FATHER SPIRIT must be relatively as much vaster as the whole ocean surpasses the single drop in volume and potency. *Ex nihilo nihil fit*; prove the soul of man by its wondrous powers — you have proved God!

It was from these Sages that H. P. Blavatsky received the teachings of the Archaic Wisdom-Religion, fragments of which she gave to the world as Theosophy, that synthesis of religion, science and philosophy which Katherine Tingley, her Successor, is now, through the School of Antiquity, proving to be absolutely practical as applied to daily life, and which contains the answers for man's perplexing inner questions. But so many have the idea that Theosophy is abstruse and incomprehensible that before going on we can do no better than quote this brief definition of it from the writings of William Quan Judge, the Second Leader of the Theosophical Movement, whose heroic defense of the principles for which Madame Blavatsky gave her life, made it possible for the School of Antiquity on Point Loma to be established. It cannot be quoted too often:

Theosophy is that ocean of knowledge which spreads from shore to shore of the evolution of sentient beings; unfathomable in its deepest parts, it gives the greatest minds their fullest scope, yet, shallow enough at its shores, it will not overwhelm the understanding of a child. . . . And just as the Ancients taught, so does Theosophy; *that the course of evolution is the drama of the soul and that nature exists for no other purpose than the soul's experience.*

There is a story somewhere of a man who found himself a prisoner in a black and dreary room. Year after year he pined and fretted there, when one day a brilliant thought occurred to him: he opened the door and walked out! He was evidently a stupid man, with a good part of his brain set aside and preserved from use, but that very fact is what gives the story its point for us here, and it is certainly material to the theme: common sense. Moreover, the application is plain, for no thinking mind can deny that humanity at the present time is behaving with the acme of stupidity with regard to many of its major affairs. The result is that we are traveling in a vicious circle, the very remedies we are pottering with, in the hope of getting ourselves out, acting only to keep us in. The common-sense man would say, "Why not stop pottering and tinkering, and smash an opening in that circle? Then walk out!" That is exactly what Theosophy gives one the power to do, and that is why it is the pre-eminent court of appeal for the common-sense

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man. When Alexander cut the knot of Gordius, he gave us an example of common-sense treatment of a seemingly hopeless affair. When a bird wishes to be free of swamp odors or noisome vapors, it does not organize a committee, or write an essay on the evil ways of the world, or settle down on the swamp surface to stay there — it simply flies up and away! And we can always do as wisely if we will use our common sense, remembering that man is a Soul, and that the Soul has wings! The question may be simply one of opening the door so that the Soul can use its wings, or, it may be, of taking off the chains of conceit, prejudice, bigotry, false pride, cynicism, ignorance, and all purely brain-mind ideas, so that the Soul is free to rise.

So here we are at last, with man definitely placed before us as a Dual Being: both soul and body, both animal and divine, the God and the lower human harnessed together by the Higher Law and destined to struggle on in harness until the God shall triumph over the other or — depart, to leave the obstinate lower mind to follow its course alone. The common-sense man at this point will say: “Obviously, the thing for me to do first is to make the acquaintance of myself — in short, to study myself. If it is true that man is dual in nature — and it must be so, for here and there I do see men calmly walking out of prisons while I stay in — and if it is true that man possesses a wonderful equipment of spiritual power in his make-up, along with another sort of equipment of which he is not so very proud, it behooves me to get out these reserves of mine, look them over and take stock of what I have on hand.” He is right. The rational plan, when one has determined to discard old business methods and start in with new and better ones, is to make an inventory and see what there is in stock to go upon. That is exactly what Theosophy not only encourages one to do, but gives one the power to do. And, in this matter of an inventory of oneself, it turns on a flood of light.

Now light is just what old lumber-rooms need — and no one can deny that the average, undisciplined human mind is not inaptly described as a lumber-room: wishes, desires, ideas, opinions, facts and fancies, all bundled in together, good and bad alike, with the cobwebs of ignorance and obscurity binding long artistic lines over the whole. The moment one begins to think, he realizes this fact, and then it is up to him, whether to allow the old accumulation to remain, with its waste and dirt or to clean it up. If he brings in a light and decides that the cleaning process must go forward, the first thing that he discovers is that this collection of resources, equipment, treasure and trash, this lumber-room, that is ‘myself,’ is Dual in its nature and make-up. This part is animal, that part, Divine; and then man begins to find his true dig-

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nity, and realizes that while he does have a physical heredity from the kingdoms of Nature, he has also a spiritual heredity from Deity. He sees himself, as the old Stoics used to say, as a "portion of Deity." He sees that part of his equipment is of a permanent nature, infinitely valuable and only needing to be brought out and rid of dust and débris to make him richer than any Aladdin; and that another part is trumpery and mostly deserves the trash-can. Or perhaps it is misused material that at last, now that the light is turned on, he can find a way to make over, and render of service to the part that is permanent and not trash.

How plainly then he sees that all his life long, quite unconsciously most of the time, he has been adding to the accumulations in this lumber-room which he calls 'myself,' — sometimes by things of priceless and permanent value, but mostly by trumpery-stuff. A conquest over some weakness — *that* has piled up the permanent gold for him: how clear it all is now! Weak compliance with something he knew was wrong, a yielding to impulse or desire, selfishness, criticism, cynicism, bitterness — there these are, like ghosts rising up to frighten and shame him. Without the Theosophic teaching of the Duality of Man, how would a person who seriously set out to understand himself ever be able to find his way? In despair he would exclaim with Pascal:

What a chimera is man! What a confused chaos, what a subject of contradiction! a professed judge of all things, and yet a feeble worm of the earth! the great depository and guardian of truth, and yet a mere huddle of uncertainty! *the glory and the scandal of the Universe!*

But Theosophy leaves one in no such dilemma as this. How rationally the subject is stated in the following words, from some writings by Katherine Tingley which, when originally issued, were for private instruction only but parts of which have been occasionally quoted publicly in recent years:

Have you thought who or what is this 'I'? . . . What is 'myself' and what 'my life'? Have you meditated on that Higher Self to which . . . you aspire? This thought and meditation is the first step to an understanding of the real nature of the inner and outer man. It clarifies your whole being, unloading and separating from you much that you have hitherto thought to be yourself, helping you to an understanding of the valuelessness of much that you have hitherto desired and perhaps thought necessary to your welfare or peace of mind, separating the chaff from the wheat in consciousness, conferring added power of insight into human nature and discrimination in your dealings with men.

We all know that the inner man is true, eternal, strong, pure, compassionate, just. The outer is too often weak, wavering, selfish: its energy arises out of desire and ambition. Yet it is the instrument which the soul, the inner, seeks to perfect in compassion. It is in this outer nature, usually physically dominated, that arises the common feeling of 'I', and it is to the blending of this with the real 'I' within that evolution tends. . . .

From the time the Resolve is taken, the disciple has ever with him two forces. Two invisible companions, formed of his own essence, one evil, one Divine, the secretion or objectivation of the opposite poles of his own self-consciousness, they represent his good and evil angels, the Augoeides and its counterpart, each seeking to absorb his being. One of these in the end

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must prevail over the other and one or the other is strengthened by every act and thought of his life. They are his higher and lower potentialities passing slowly into potency as the energies (both good and evil, note) of the soul are awakened by the effect of the Resolve and the vibrations thereby called down or called out. *And if the Resolve be kept, if effort be continual, if no failures or falls discourage the aspirant and are always followed "by as many undaunted struggles upward," he has always the help and counsel of the divine 'Daimon,' the 'Warrior'; and victory, however far away, is certain.* For this is an unconquerable power, "eternal and sure," an actual presence and inspiration if you will but recognise it, having faith and faith and faith. Why then it will be natural to ask, if this Warrior, fighting for us, is invincible, do we ever fail? It is lack of faith, unwontedness of resort to this place of energy, the habit of yielding to temptation without pause or thought, the non-recognition (by meditation) of the DUALITY OF OUR NATURE. . .

Do you understand what 'Theosophy' means, or have you sought out the definition of it given by H. P. Blavatsky and W. Q. Judge?

To make it a 'living power,' think of it not so much as a body of philosophic or other teaching, but as the highest law of conduct, which is the enacted expression of divine love or compassion. It is this which is to be made the guide of life as a whole and in each of its acts. . . . Do every act as an intent and loving service to the Divine Self of the World, putting your best into it in that way.

Is it common sense, then, to possess resources that are infinite and yet go through life fearful and whining, or wicked and bold, as though one had no spiritual resources at all? We need not worry as much as we do. There is help for every emergency if we will look for it in the right place. We have only to make out a draft in the proper way: it will be honored. Never fear that.

And here we meet the next great problem, one that all men meet but of which the business man sometimes feels that he has rather more than his share — the problem of dealing with others. Now there should not be the confusion and uncertainty that there is about this question of our relationship with our fellows. There should not be the endless suspicions and difficulties that only stultify our own power to give and to serve, and keep men separate and apart. And we know it. In truth, most of us, upon reflexion, are ashamed of the blindness we show in our relations with others, of our misjudgments, our ignorance of their nature, and the rest. To quote homely Epictetus:

Diogenes well said to one who asked from him letters of recommendation: That you are a man he will know as soon as he sees you; and he will know whether you are good or bad if he has, through experience, the knowledge to distinguish the good and the bad; but if he has not, he would not know though I were to write him a thousand times. For it is just the same as if a drachma asked to be recommended to a person. If he is skilful in testing silver, he will know you (the drachma) for what you are. We ought then in life to be able to have some such skill as in the case of the silver coin, that we may be able to say, like the judge of silver, "Bring me any drachma and I will test it."

Only — we are not, and the terrible war in Europe is but part of the shameful result. Here again Theosophy turns on its saving light

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— and, by the way, was any method ever invented more thoroughly common-sense than just *the turning on of a light*, when you want to find your way in the dark? By the light of this ancient torch, Theosophy, we see that others are dual as we are ourselves. Familiar with the key-notes of Duality in our own nature, we recognise them at once in the nature of another. Worry, suspicion, hatred, fear, discontent, restlessness, ambition, laziness, and the all too common railing at fate — these we know at once as keynotes of the lower, animal nature in man; while joy, peace, brotherliness, discrimination, clear vision, love of work, desire to serve, willingness to sacrifice for a principle, delight in rendering service to others — these show that the God in man is in the ascendancy. How the air clears! We find the next questions almost answered in advance, for these relate to the point of contact with our brothers, and how we shall keep that sweet and unsoiled. Here again Theosophy shows us the common-sense way, so that others will be better for having met us, so that our home, our community, our city shall be better and the awful blots that now exist on our so-called civilization become a little less black. It is simply the white solvent of Sincerity, a quality so whole and so pure that we lose the taste for anything else. I can do no better here than quote again from Madame Tingley, whose teachings on life and duty are so pre-eminently practical and sound:

Just as far as we give up trying *to seem*, and give our time to an honest attempt *to be*, will our eyes open to a true discernment in relation to those with whom we have to deal. The attempt *to seem*, the aping of virtues we know ourselves not to possess, is not only an act of self-poisoning, not only an utter stultification of the soul and intuition, but a poisoning of all those with whom we have to deal. Moreover, it makes us utterly negative, utterly the prey of others, utterly unable to judge them aright or to repel the touch of their lower natures. The first requirement, then, is PERSONAL SINCERITY, an unreserved owning-up to one's own soul of one's faults; and then, a steady fight to conquer them. Thus in time men become invulnerable, spiritually strong; and best of all, while we are making that honest fight, we cannot poison anybody else.

So much for the so-called smaller issues that affect the personal life. What about those greater ones that affect whole nations? It is the same. If I can live on amicable terms with my neighbor who has a different social status, a different religion, different ideas of duty and of life and who belongs to a different race, why cannot a nation do the same? Nations can, and they have done so, again and again. On Point Loma today, as Students under Madame Katherine Tingley in the School of Antiquity of which she is Foundress-President, and as men and women playing their parts as active working factors in life, are representatives of many different nations; and there is an entire absence of the difficulties which beset the ordinary city of the world, and of which the newspapers keep us so thoroughly aware. We who live here may be pardoned for

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believing that the right way is the common-sense way, and that selfishness and greed in the conduct of civic or national or international affairs is not only a travesty on common sense, but is absolutely unnecessary and absurd.

So that, inevitably, when one looks at life and history from the viewpoint of Theosophy, one's ideas undergo an immense broadening, and the laws whose guidance we invoke in the smaller issues stand out in a clear light as the great guiding laws of the world, to break which means discord, suffering, and confusion, and to keep which, builds for harmony, justice, and peace. There is *Karma*, the law of cause and effect, the law which Paul stated in the well-known words, "Whatsoever a man soweth that shall he also reap." There is the *Law of Cycles*, by which one can study understandingly the rise and decline of nations, and can see how it is that a period of retrogression is only an arc or a smaller cycle in the Great Cycle of Universal Life, which moves on with a forward general trend all the time. There is *Reincarnation*, which explains so many of the seemingly hopeless puzzles of life, and which is in reality a mighty key, unlocking vast treasures of knowledge before the mind and opening the pages of history in a new way. *Brotherhood as a fact in Nature*, which is admittedly the only common-sense basis for relations of a personal kind, becomes equally fundamental with regard to the wider and deeper relations that exist between state and state.

And so one might continue, for the great universal Laws which Theosophy enunciates, and which have guided whole nations in the far past through periods of unexampled glory, are by no means figments of the imagination. They are *rules of action*, not only for you and for me, but for the nations to which we belong. They are rules of guidance for the world.

We live in a world of material uses and demands, and we have to meet material issues; but because a man must put his feet on the dusty road to get to his journey's end, it does not follow that he must put his head there, too. The common-sense way is to keep one's head up in the sunshine and pure air and out of the dirt and dust; otherwise, how shall one see to guide his feet? Theosophy, with its call to humanity to awaken to something finer and higher than material things, shows man how to stand erect and keep his head where it belongs; and however soiled or thorny may be the road under one's feet, there is always the clear sky of hope above and the pure air of Spiritual Knowledge. For Theosophy is Spiritual Knowledge, glowing in the alembic of a perennial confidence and trust and transmuting the baser metals to gold.

EVOLUTION AND INVOLUTION: A STUDY IN BIOLOGY: by Herbert Coryn, M. D., M. R. C. S.

(A SCHOOL OF ANTIQUITY PAPER)



GREAT poet promised for his poem that it should "justify the ways of God to man."

It was a large promise, now generally regarded as unfulfilled and even unfulfillable. Science has taken many great steps since that time, but on the whole has decided to disregard the question of such ways altogether. She studies the whole field of nature, but does not claim to find any indications of a presence there consciously working out a plan. She tries all sorts of hypotheses to explain and map her facts, but with *this* hypothesis will usually have nothing to do.

But whilst dropping all the theological connotations of the word God, she might find immense service in her attempts to explain things from the hypothesis that there *is* a conscious and intelligent working presence behind nature, a presence inserting or involving itself into nature and then as it were extricating or evolving itself *from* nature with its intelligence and self-knowledge infinitely enriched.

It is a thoroughly intelligible hypothesis, capable of the greatest service and with nothing against it; but she won't have it. Consequently there is much darkness where there might be much light; and all because she is still in a state of reaction from church dogma, feeling that if she accepts the conscious working presence she will find it to be the theological God again.

Let us inquire into this idea of a working presence and see what help it will give us as students of Biology.

Consider the case of a man with much music in his soul but no instrument to render it to himself on. He takes materials and makes some sort of a violin, a very bad one. It gives sounds but not at all those he wants. It is, however, good enough for his children to begin upon, whilst he makes another. That, and the next, and the next, are also unsatisfactory; but at last he reaches what he wanted. Now he can play; now he can render to himself the music that is in him.

Why should he render it? With his inner ear he can hear it in all its perfection. But yet he gains something by rendering it to his outer ear. He clears it up to himself; his creative power grows by playing it; as a musician he evolves to a greater height, a height he could never have reached by simply following the music interiorly. He has expressed himself to himself, become more self-conscious, more conscious of his own containments. Out of his earlier and imperfect violins he got something; out of this last one he gets all. If you had listened to the squawks

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of the first instrument you might have had no idea of what the man was after or what was in him. Hearing the last instrument, you know now what he was then after.

Now, as students of Biology, with this as an image, let us turn to nature.

A conscious presence in nature, let us say, wants to work out its own possibilities, to make its own creative possibilities manifest to itself, to reach self-conscious working knowledge of its own highest latent containments. It begins to make instruments, the lower kingdoms of nature, the lower animals and plants. It passes to higher forms of life, presses on in every direction, tries every possible experiment, fails often, drops its failures, and at last reaches man. Here it has come to itself; now it has an instrument through which it will express itself with more and more perfection. Each of us is it. Each of us, whilst conscious of imperfections in every department of his form and mind, is also conscious of an attainable ideal within him towards which he can advance and is slowly advancing. Each of us is his present self and also much more than his present self. Each knows that he has not yet rendered himself to himself.

From this point there are of course inviting roads into ethics, philosophy, and religion. But we are going to stay now mostly on the field of Biology. What will this hypothesis do for us as biologists?

Since the time of Darwin, at any rate, the question of questions in Biology has been the origin of species. If we could understand how one species of frog came to differ from another, we could imagine how, by extension of the same process, the frogs as a whole came to differ from the fish, and the snakes from the frogs, and the birds from the snakes. A multitude of small differences would sum up into a great difference, many little ascents into a big step of ascent. The working method of evolution, resulting in the scale from the bacteria to man, would be clear.

Everything depends on the small differences, the small variations. How do they come about?

Here is a creature that has varied a little from its parent and its fellows in general. If the variation is a useful one, say a shade of fur a trifle closer to the color of the ground, it will have a shade more chance than its fellows to escape the notice of an enemy, a shade more chance to grow up safely and have offspring, a shade more likelihood to live longer and have more broods of offspring than its fellows. Its offspring will tend to resemble it in that favorable shade. Some of them will go one better in resembling the ground, with still better chances of surviving and multiplying. The process continuing, there will presently arise a species whose color is exactly that of the ground and whose chances are best.

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In the meantime some of the original species, remaining of the original color, have achieved increased safety against their enemies by slight additions to the length of leg and therefore speed of running. At last has arisen a species with a leg markedly longer than that of the original.

The old species, with unfavorable color and short legs, now fails to hold its own and disappears. There are two new ones, one quite ground-colored with short legs, the other with long legs but of the original color. The question is the origin of the small variations of which the large variations were said to be the sum. How did they happen?

The Darwinian answer is that they happened by chance; but having happened they were preserved because they gave increased power to get food and escape enemies. The unfortunate creatures whom chance had not favored were killed out or starved out in favor of the ones better furnished.

This is all charmingly simple, you see, and makes Chance the presiding deity of evolution.

But pretty soon marked difficulties to the theory began to manifest. Whilst it is true that the small variations do constantly occur, they are at their first appearance useless, not functioning, and too small to afford any advantage in the struggle for life. They have to be multiplied through a series of generations. And they would not get the multiplying. For the few individuals who happened to have them would mate among the great crowd that had not and the variations would be diluted into nothing at once, whilst it might be a thousand years before they happened to appear again — that is, *if* it is by a *happening* that the process comes about.

There are other formidable objections to the theory. One of these is that so far not a single indubitable case of species-making by this process has ever yet been observed to occur in nature. At least somewhere in nature we should be able to point to some single pair of co-existing distinct species along with the links between. But we cannot.

It does not explain the gradual perfecting of organs such as the eye, in which many changes have to go on *together* in order to make something useful. Try to imagine the formation of eyes according to this method of minute chance changes. By pure chance the brain begins to push forward two minute stalks towards the skin, two, just side by side. Generation after generation, always by chance, these chance two stalks happen to get nearer the skin. At the two spots where they are by chance equally approaching the skin, the skin by chance begins to dimple in — exactly at those two spots. At the same time the stalk of brain happens to be becoming more sensitive to light and the bottom of the dimple more transparent. Finally the dimple happens to fit down exactly upon the

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stalk and an eye results. The brain stalk becomes the retina and the bottom of the dimple the cornea and lens. Remember that at any point in all this process, up to the generation when seeing began, the development would be just as likely by chance to stop and undo itself as to go forward. For till the moment of seeing, the new-forming organ would confer no advantage of any kind.

These and other difficulties have caused the theory of minute, fluctuating, by-chance-appearing variations to be pretty well given up.

Some of the same difficulties apply to another theory — *the* other theory, one might say: that the bridge between one species and another is made by relatively large, quite definite, come-to-stay steps, called mutations. The first difficulty here is to account for their appearing. Another is this troublesome eye again, and the like. You could imagine the sudden appearance somewhere on the skin of a spot extra transparent to light. You could imagine the brain suddenly sending forward a protrusion or stalk towards the skin. But two spots symmetrical with each other; two protrusions symmetrical with each other; and the concurrence of the two spots with the two protrusions — a series of accidents most fortunately resulting in an organ of sight — surely this is too much to accept! Surely the *chance* hypothesis must go. The variations, whether minute and fluctuating or larger and definite, must be under guidance or time would be lost in eternity before the ladder of evolution, staged from the bacterium to man, could have formed itself by a set of unplanned, anyhow-occurring accidents.

And I think that the guidance, manifest even in the occasional mistakes it makes, would have been generally accepted as a luminously explanatory hypothesis were it not that the biologists instinctively feared it would mean the return of theological dogma.

For they have plan, plan, plan, visible everywhere. It would be the first idea, the first explanation to himself of what he saw, if you could suddenly show to a man of intellect, who had never thought of it before, the whole scale of life, germs, plants, molluscs, fish, reptiles, birds, vertebrates, man. An obvious plan working out, he would say.

H. H. Lane, of the University of Oklahoma, has made a series of investigations of the embryonic development of the sense organs in the rat and some other mammals. He found that the association centers, the afferent and efferent nerve trunks, and the effective motor apparatus, are all in working order *before* the special sense organ concerned is capable of functioning. *i. e.*, the organ of special sense is in each case the last link to be perfected, and the function — sight — is only established when this point is reached.

This embryonic development must be an epitome of the evolutionary development of the sense organs, in accordance with well-known rule. And it follows that the long consecutive series of variations or mutations finally leading to a functioning eye were not serviceable till they were complete, and had resulted in an eye, and therefore that they were not conserved by natural selection, did not come at all under its notice. Which means, of course, that all

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the time there was a *vis a tergo* pushing in a determined direction to a predetermined result.
— From a recent review of Prof. Lane's work.

Suppose you saw a man building a house. It is not finished, but it is so far along as to enable you to see that it is of a very definite pattern. The man has no idea, you might say; the pattern is just chance. When he is away you knock it all down, brick by brick. You pass again in a few days and find that the man has built it up again and in exactly the same shape. Surely he *has* an idea. But to test the matter you not only knock it down again but take away all the bricks except one and all the mortar but a tablespoonful. Well, next time you are that way you find that he has sawn that one brick into an immense multitude of minute bricks and with them and his tablespoonful of mortar has built a minute toy house of exactly the same pattern as the original full-sized one.

Now you know for certain that he had a plan. He wanted a house of a determined shape.

You sow a begonia seed and a begonia plant results: not any other plant; never a geranium; always a begonia from a begonia seed. Is there a plan? Cut off a leaf and plant and water that. It puts out roots and shoots and in due time a begonia plant results from that. Is there a plan, an idea, of the whole plant diffused all through it? Cut off a minute bit of a leaf, as small as you can see, and plant that. If you know how to look after it, it too will become the whole plant, just like one grown from the seed.

At a certain stage in the development of the starfish it has as yet no rays; it is bilaterally symmetrical and has a fore and a hind end. Cut it in two longwise and each half will complete itself into a whole animal. Cut it in two crosswise and the front end will develop a hind end and the hind end will complete itself with a front end. Was there not a plan of the whole persistently realizing itself again and again in the face of your mutilations? What other explanation can there be?

You probably know that at an early stage in the development of any organism it consists of one cell or speck of living matter, usually microscopic in size. This one divides into two, the two into four, the four into eight, and so on until there are a thousand or more, all alike. Finally they begin to become *unlike*, some acquiring the characteristics of muscle cells, some of nerve, some of liver and so on, till at last the whole complex body is formed.

Suppose you throw the cells into confusion. Take such an organism as the little sea-urchin at the stage when it is a little globular cluster of many cells still all alike. Throw them into confusion. Press them between two slips of glass till their original relationship to each other is destroyed. Then leave them to themselves and you will find that a

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perfect sea-urchin will still be formed. Does it not look as if they knew exactly what they wanted?

Suppose you take them at the stage when there is a little cluster of sixteen and put it into sea water from which the lime has been removed. They fall apart into sixteen separate units. Surely no perfect organism is now possible. But put back the lime and now each of the sixteen will start to form a perfect organism *on its own account* so that sixteen little creatures result. Each of them had the plan of the whole in its private possession, just as each cell of the begonia leaf. They were willing to co-operate in its realization, or to do it each separately.

If the flatworm *Planaria* is cut into small pieces and the pieces placed so that they can absorb nourishment, each of them will grow into a whole worm. But if no nourishment is given they behave differently. They cannot grow; so each of the pieces rearranges its material and becomes a perfect but very minute worm. If one of the pieces happens to contain the pharynx and this piece, when fed, grows into a worm that is smaller than the original, the pharynx will be too large for it. It will then dissolve that pharynx and make a new one that fits its new size.

But in most animals the idea of the whole is not finally present in every part as it is in the begonia or in the flat-worm. Some worms, when cut in two in the middle, will grow a new head end on to the tail and a new tail end on to the head. About the middle, it would seem, the idea of the whole worm exists. But towards each end there comes to be the idea of that end only. Cut the worm in two near the head, and the predominant strength of the head plan, the head idea, will cause another head to be grown, and you have a two-headed worm with no tail for that half. The other half will, of course, grow a head also and will consequently be all right. A cut near the other end will give you a worm with two tails and no head.

Tubularia is a sort of sea anemone growing on a stalk with two rows of tentacles surrounding the head and mouth. If the head is cut off with the tentacles, the first sign of regeneration consists in two rings of lines, one above another, running down the sides of the stem from the cut. These gradually strip themselves off so as to become the new tentacles, keeping one end attached. Then the head forms in their midst. But if, before this, you cut off a new bit of the stem, so as to leave only one of the two rows of lines, the creature, as if in disgust, sometimes erases the other row too and starts afresh; sometimes it lengthens each line of the one row left and divides it in the middle so as to get two again; sometimes it divides it at once into two very small lines, detaches one end of each so as to get two very small tentacles, and then grows these to the proper length. Whichever way it selects it finally gets the proper result.

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Now does it not seem obvious that in all these cases there is a plan at work? And should we be going too far if we suggest that the plan involves consciousness and intention? Is it not a reasonable hypothesis, the only hypothesis that can and does explain what we see? May we not reasonably advance the same hypothesis to explain the otherwise unexplained appearance of variations? May we not reasonably suggest that there too there is a plan, conscious, purposeful, at work? There is nothing against it and it brings at once a flood of light upon some immense difficulties. It has difficulties of its own, of course; but nothing like those it removes. It means that just as there is an obvious plan at work in the development of the individual creature, so that from one cell it becomes a thousand and finally the perfect organism, so there is a plan actively at work all up the scale of evolution producing the variations which are necessary for advance. Some of the variations are tried and found not to work, just as our violin-making man might try a new pattern and find it a mistake. But he has learned something from the experiment. And in the same way, may we not suppose that this all-diffused, intelligent, planning nature-presence, learns from its mistakes, tries again, and then succeeds? There is nothing against this hypothesis, and it does explain what we see.

Let us try and see some more. One of the characteristics of human mind is its power to plan and foresee, to create some desired condition of things in imagination and then to work forward voluntarily towards its realization.

It looks as if the whole of the animal and vegetable kingdoms had the same power. All living beings do things which *do* bring about a desirable and necessary result. Why should we assume that it is only we humans that are capable of having that result in mind when we do the things? It is sometimes argued that birds build their nests without any idea of the why of their work or what will at last come of it. Could that be argued of those ants which in constructing *their* nests use their own grubs as needles to sew the leaves together with? Just as these grubs are about to enter the pupa stage they secrete silk to make the chrysalis with from a silk gland near the head. It is at this stage that the worker ants take them carefully in their mouths and treat them as needles threaded with silk. If there is quite obvious planned result there, why should we deny equally conscious plan so much higher up as the birds?

Now go down still lower to those sixteen cells which will presently multiply and multiply and differentiate among themselves to make the complete organism we call the sea-urchin. As we noted, the plan is so definite that if we disappoint them, break up their connexion with each

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other, separate them, each one will thereupon take up on its own account the whole line of development which they would otherwise have taken up collectively.

It may be argued that the two cases are not parallel. One is a doing; the other a becoming. We can understand that any creature may *do* things according to its intention and knowledge of results: but that it should *alter its interior structure* according to intention — ? *We* can plan our action and so far understand the same thing wherever we see it. But we cannot plan our own structure and carry out the plan. If we may read ourselves into nature we must read our inabilities as well, as our powers.

But in certain abnormal states of consciousness the body *does* alter its structure in accordance with a picture in the imagination. What are called 'mother's marks' are cases in point. Ecstasized saints, dwelling in imagination upon the wounds of Christ, have often been found to develop inflamed and bleeding lesions in the same situations. Suggestions administered in the hypnotic state have caused the appearance of burns and hemorrhages, hemorrhages sometimes so exactly willed and controlled that the oozing points of blood traced the outlines of the patient's name upon the agreed place on the arm. All the cures wrought by faith-healing, mind-healing and the like, are other examples of this power of imagination upon the body. How the body follows the imagination we do not know. We do not know how we stretch forth our arm. We will and imagine it and it is done. The intimate microscopic muscular processes are outside our ken. The point is that there is a connexion, a chain of links along which guidance runs, between imagination and the cells of the body; though some of the links are not present in our mental consciousness.

Now carry the idea down the animal scale to those sixteen cells that will become the sea-urchin, either collectively or singly according as we interfere or not. We argue that it is the best explanation of what we see that there is a consciously made fore-plan of the future animal present and at work among those cells, and that it is strong enough to refuse to be thwarted by our experimental manipulations. But we do not argue that that consciousness is the same as or one with the lowly consciousness of the animal. In there, is perhaps some vague urge which is satisfied by the growth that goes on. The *fully conscious intent* is in the nature-consciousness at work there.

In other words the consciousness is there dual: the lowly consciousness of the animal, just sufficient for its life-purposes, food-getting and so on; and the clear nature-consciousness which holds the animal in guidance and through it works out a bit of its grand plan.

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These two consciousnesses, then, according to our view, are together all the way up, the lesser and the greater, the derived and the source, one behind and guiding the other and passing more and more of itself into the other. An imagining and willing of what shall be, is the work of the one; the other just lives out its little life, not knowing and not needing to know the why of its life. Deeds, doings, the organisms one above another learn more and more perfectly and complexly to imagine, will, and carry out. But of the becoming, the advance, all the way up, they know nothing; that is out of their grasp, beyond their imaginations, not willed by them. It is imagined and willed *for* them by the nature mind which has them in its hand and of which they are but small and partial expressions.

But at the top of the scale, so far the top, in man, we should expect something more. There the will and power to *do* should to some extent be supplemented by the will and power to *become*, to imagine a step in advance and take it.

And in some measure we do see this, do see that this power of the nature mind or soul is becoming his, that in him the nature soul has begun to take this great step in self-expression. Man can form ideals of himself of every kind, on every plane of his being, which are in advance of his actuality. Ideals of perfected health, of keener sense-faculty, of keener mind, of nobler character, held and dwelt on, will of their own power, and in addition to the effects of action taken to secure these ends, tend to realize themselves. All the schools of thought- and faith-healing use this principle of imagination, the imagining of health and of bettered faculty. And no one doubts that an ideal of ennobled character is the first and greatest step to the attainment of ennobled character.

But in that consideration we have gained much insight into the quality of this nature soul. If it had a plan all the way up, and if at the top of the way, as the crown of its work, we find the development of lofty human characters, of creative genius of every sort, of universal philanthropy, we must reckon those as its aims and as modes of its self-expression. The creative arts, religion, and science, are rooted in it. For they have grown out of its travail, its experiments, its failures, its successes.

And now it is time to recognise how much more of its work has been done by combination than by conflict. The great keynote has been combination. The individual monads of life, small beyond imagination, arising we do not yet know how, combined in their myriads to make the bacterium, the amoeba, the single cells of which the microscope will show you so many in a drop of dirty water. These in their turn combined to make the lowliest organisms, still microscopic, in which they took up diverse functions and so made possible the richer life of the whole. Or-

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ganisms themselves combined into more and more complex organisms with richer and complexer systems or organs and parts. At last we have the bodies of the higher plants, insects and animals. The cells of man's brain are but the same cells, elaborated and combined, that we find swimming singly or crawling as amoebas in our drop of dirty water from the pond.

And the next order of combination, that of elaborated individuals, exemplified in the bees and ants and in some degree in humanity, is now in progress.

This principle of combination, of co-operation, of self-surrender in the interests of the whole, of self-sacrifice, appears in the minds of the highest men as an instinct and an ideal. We call it one of the virtues. All the virtues are really rooted in it. It is the continuation into human life of nature's work from the very earliest. She is evidently trying to make an organism of all humanity with the same enormous gain to each individual from the combination as comes to the individual cell from its position as part of a complex animal body. It shares the richer life thus rendered possible. So we have a right, as students of Biology, to say that brotherhood is rooted in nature.

Conflict too? Conflict was a temporary means. It is no longer — for humanity — the way of progress. Co-operation, always, as we have seen, in the nature-mind, is now consciously present in man's mind, man, the highest of nature's creatures.

We have nearly finished. It remains to develop a little a point we touched on at the beginning.

Biology is a science hitherto almost wholly confined to the *ways* of nature. Biologists would not speak of the *ends*, the plan, of nature, because that makes nature a conscious presence. And they have shied at that, because, I think, they feared (perhaps unconsciously) that the conscious presence might lead in a direction they most wish to avoid.

We have decided to go ahead regardless of that fear.

Here, in November, is a bird sitting on a tree pouring all his energy into song. It is a lot of energy; might have been put into food-getting. There is nothing to show as result. It is not mating season and no courting is going on. How are you going to account, on utilitarian principles, on biological principles, for the evolution of such a habit of waste (of energy) as that. Surely birds that devoted themselves strictly to business should have survived all the time as against birds that wasted energy in superfluous song, and these spendthrifts should have disappeared. What's up? What's the game?

Here is paleolithic man, 100,000 years or more ago, little but a savage, spending his time drawing bisons and other animals on the walls of his

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cave, and doing it extremely well. But there seems to have been nothing whatever to gain by it. How, on biological principles: how, on the principle that useless variations of habit or structure do not persist and will disappear: how, on the principle that injurious variations, such as wasting time when there is scarce food to be got: — how came paleolithic man to have acquired the habit of doing something so useless? He probably beat out music of a kind with clubs on hollow trees and the like. Gorillas also do that and meet together in groups in the forests for that special purpose. How came into being these supremely useless habits? And how, having come into being, have they persisted and increased to this minute, culminating in the art and music which we so much enjoy? There are men whose whole time and consciousness is given over to these inexplicable practises. We call them artists and musicians. We regard this work as about the highest in which man can engage, the very flower of conscious life.

I cannot understand any but one explanation: the conscious nature-soul, attempting fuller and fuller self-realization and to that end evolving the whole series of living beings, plant and animal, the living beings living their lives in unconsciousness of the aim behind them, has at last into *man* transferred so much of her consciousness that he *knowingly and intentionally* takes up the plan for himself and finds his highest pleasure in this highest sort of self-realization, this making of his deepest depths and highest heights visible and audible to himself, so that that part of his consciousness which in the lower animals is only concerned with common life, in him begins to know the hitherto unmanifest splendors of the part that lies *behind* common life.

And then the religious instinct, the instinct to seek communion with the power behind nature: how came that about? Materially useless, a waste of time, a variation that natural selection could never have conserved and could not survive if that were the only conserving power: how did it arise and grow to this day? Is it not a conscious attempt in man of the power behind man to realize its own highest and fullest?

Very much more might be said and we could wander very far afield. We have pressed far enough on to the ground that is common to biology and philosophy. It is enough now if we have found reason to suspect that this hypothesis of a soul in nature, striving to self-realization, to make its own inwardness a working manifest outwardness, throws light on some of the obscurest and most difficult places in Biology and is in tune with every existing known fact and principle. We have found a God, if you will allow the word, that is doing something that is fully intelligible to us, whose motives we share in our highest forms of creative work, and whose consciousness is more and more fully our consciousness.

**STUDIES OF CHINESE AND EUROPEAN PAINTING: by
Osvald Sirén, Ph. D.** Professor of the History of Art, University
of Stockholm

INTRODUCTION

OUR ATTITUDE TOWARDS ART

IN our day anyone who wishes to see pictures will naturally visit a museum, an exhibition, or possibly a private collection. He will enter rooms whose walls are closely hung with pictures in gilded frames. His inquiring eye will be dazzled by the sudden display of a quantity of pictures in every variety of color and style, more bewildering than that offered by the swiftest cinematograph: landscapes and seascapes, sunrises and sunsets, forests and mountains, domestic interiors and roadside inns, portraits of a duchess in green and a gentleman in blue, nudities in every variety of pose, pasturing horses, drowsy cows and calves in the afterglow, and so on. All these crowd in upon his attention almost simultaneously, and if not accustomed to this kind of entertainment, he will probably be somewhat dazed by the wealth of varied color schemes and subjects; he will hardly be able to fix his eyes upon one before his attention is drawn off by something more attractive. It is like coming into a room where many different instruments — pianos, violins, flutes, bassoons — are playing at the same time many different pieces; and even if the pieces are alike we shall find difficulty in assimilating so many different kinds of music at the same time. A well-trained musician might possibly be able to follow the various themes played by the different instruments, but even he would lose much of their deeper meaning which is not heard by the ear alone but demands calmness and concentration for its full comprehension.

Our museum-visitor will probably be caught by the most strikingly realistic effects, and if he has good introductions to the authorities, he may possibly hear from the director of the gallery how such and such pictures should be judged. His attention will be called to the beautiful foreground in a certain landscape, the wonderful perspective in another, the delicious shimmer of silk in the duchess's portrait, the striking likeness of that of some public man, the warm flesh tone in some of the nudes, the natural movements of the horses, the illusive gloss of the coat of some fat cow, and so on. Picture after picture will be pulled to pieces in this manner to be examined piecemeal, as if they were merely assorted samples of drawing, color, brush-work imitation of nature, technique, and other ingredients capable of intellectual definition. Our museum-visitor may thus gradually become quite a critic; he may learn to translate paintings into forms of speech, he may learn how every part of the

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picture was done and how to talk scientifically about technique and style. The further he continues on this path the more able he becomes to classify and catalog pictures. It may well be that in the beginning he had expected to find in this visit to the museum less labor for his



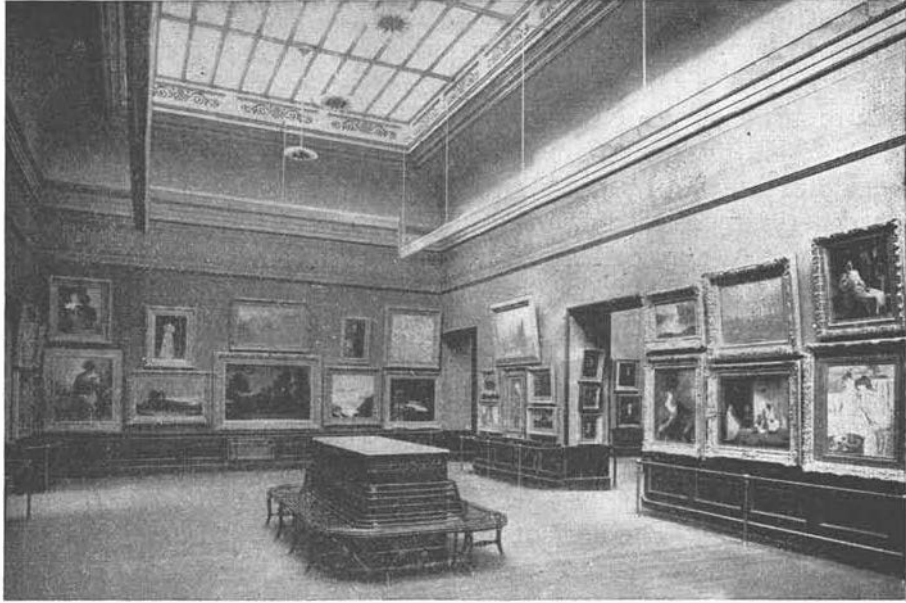
INTERIOR VIEW FROM AN AMERICAN PICTURE GALLERY

intellect and more food for his soul and imagination, but he soon comes to regard this expectation as childish when once he has begun to read handbooks on the history of art and has learnt to understand art scientifically. He may also be told that the object of the museum is to afford opportunity for scientific study; he will find that the pictures hang there in long rows to illustrate the evolution of art during different periods and in various schools as flint axes and bronze tools and snuff-boxes are displayed in long series to give the visitor an opportunity of following the evolution of types, styles, and artistic methods in various fields of craftsmanship. There they hang year in and year out according to the order of the catalog until a new director comes and re-catalogs them and rearranges them into new groups.

Although it may well happen that in the rearrangement of the pictures some of them gain new life while others may be worse off than before, and though in a few years the new arrangement may become crystallized into a scheme in the mind of the regular frequenter of the museum, yet the casual visitor will find the same difficulty as before in establishing that intimate relation with any particular picture that

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is necessary for the understanding of its inner meaning. How many of these pictures have not been torn from their natural surroundings! Some were perhaps painted as altar-pieces or for rooms of a certain architectural style. The places for which they were designed were per-



ILLUSTRATING THE PREVALENT WESTERN PRACTICE IN ART-EXHIBITION●

haps illuminated or decorated in some special manner; now they hang side by side, and if they do not call for attention more loudly than their neighbors, their message will be unheard. The most delicate, those that suggest more than they proclaim or describe, are the chief sufferers; they become mute like some freedom-loving song-birds when caged.

It is indeed no easy thing to get into intimate personal relationship with works of art which were executed under conditions entirely different from those in which we live, or which express ideas and feelings which we have never experienced; but it is hardest of all in a museum where the pictures are crowded for lack of space and have no chance to speak to us in the silence. In galleries space is precious and it must be economized; there the most heterogeneous voices must be gathered into choirs; there series of historical or archaeological specimens must be displayed; works of art must be dealt with as objects of scientific demonstration; a hundred and one different points of view must be considered which have but a very superficial relation to the real nature and purpose of art. Our museums are like asylums for the aged and infirm, homes for superannuated beauties, scientific dissecting rooms,

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banquet halls, school-rooms, and many other things; but there is very little to be found in them approaching the character of a shrine or temple of art, if with that term one associates the idea of a peaceful and harmonious atmosphere which might lead us to seek in art expressions of spiritual forces such as religion might reveal.

This highly prized development of museums is a characteristic expression of the scientific culture of the West which has a general tendency to confuse ends and means. We have lately been forced to recognise that this culture suffers from serious inner defects; but it cannot be made over again by outer means. Its regeneration must be accomplished naturally as a result of inner growth. Much that may be of use in this direction may be learned from the culture of the ancient nations of the East, not least in the domain of art, because development of art attained to relative perfection in China, the land of the oldest culture in the far East, far earlier than in Europe.

Naturally this art is entirely unlike ours and was created under different conditions and as an expression for an entirely different view from ours of life's central problem; nevertheless this pictorial art had a high decorative value which for ages maintained itself by force of its own inherent vitality. The ancient art of China and Japan offers the best evidences of the fact that great artistic results can be achieved by following different paths from those pursued by European painters, and if we try to understand without prejudice these products of the old masters of the Far East, we are forced to widen very considerably our conceptions of the aims as well as of the methods that may be deemed appropriate to pictorial art. This study may perhaps bring us to a deeper understanding of some essential principles in art.

To begin with, Chinese and Japanese paintings are not so easily accessible as the paintings in European galleries. This is not so much due to the fact that the greater part of them are still in distant lands, but rather to the care with which they are concealed from the world's sight. Certainly today public museums are to be found in Japan (Tokio and Kyoto) as well as in America where Chinese paintings are displayed from a historic and pedagogic point of view; but those paintings which are thus exhibited represent only a small part of the available material. The displays are changed from time to time, which is a comparatively easy matter, as neither the size nor the weight of the paintings calls for any special transport-accommodations. They are almost exclusively composed of *kakemonos* painted on thin silk or paper and rolled like window blinds. The other forms of pictures, *makimonos*, which consist of long horizontal compositions, can hardly be exhibited all at once, but must be unrolled gradually for our inspection. A *makimono* is not

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composed as a single picture, but as a series, the successive parts of which are united through flow of line; it is not like a view seen through a window, but rather the expanse of nature as it appears to the traveler upon his journey. Such paintings can only be enjoyed in a leisurely fashion, bit by bit; they reveal new beauties at every step, fresh perspectives of ideas and moods as the picture is gradually unrolled.

The rolled up *kakemonos* and *makimonos* are preserved in small boxes of aromatic wood, and if they are particularly precious, they are protected by two or more boxes one inside the other. In order to see them one must naturally have satisfactory introductions, because whether they are owned by public institutions, temples, or private collectors, the owners are not very anxious to display their treasures to the general public. The reason for this perhaps is less the possible damage caused by frequent rolling and unrolling than the feeling that they are degraded by vulgar admiration just as good tea is spoiled by clumsy handling and good youths are ruined by bad education, to quote an old Chinese poet of the Sung period. Particularly in the temples, where still the lion's share of the principal art-treasures is preserved, it is not easy at all times to see the most precious specimens. These treasures are guarded as sacred objects; for their owners they are something more than decorative pictures. Every one of them has a symbolic spiritual significance that can be understood only in connexion with religious ceremonies and special decorative arrangements. They are exhibited in accordance with the meaning of the day and are regarded less as illustrations than as mediums for the transmission of an inner spirit or mood, just like the music in a Catholic church. The appreciation of art in China and Japan is indeed more nearly related to the attitude we assume towards music than to the manner in which we study paintings and statues. In the East, beauty revealed in pictorial form has a religious value because there it awakens in the mind some reflexion of infinity.

The dwellings of the well-to-do in China do not consist of a single house, but of a series of pavilions adapted to different purposes and grouped around one or more courts which are often adorned with gardens. In one of these pavilions is to be found the household-altar, corresponding to the altar dedicated to the Lares and Penates in Pompeian houses, and there is usually a large room, a kind of ancestral hall, dedicated to the spirits of past heads of the family. Here on special holidays are hung treasured ancestral portraits or possibly other paintings, whose symbolic meaning corresponds to the significance of the day. But they are only exhibited for a single day or for a short time; it is considered bad taste or profanation to let them hang there longer. Such treatment is only accorded to such paintings as are considered of no value.

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In Japan, where the aesthetic sense gradually reached if possible an even higher degree of refinement, the same moderation was observed in the display of works of art. Here, especially during the Ashikaga period (1400-1600), was a perfection of simplicity, an inward and outward self-control which in the field of art and decoration manifested itself as a refined restraint in the use of ornamental objects. It is the same spirit with which the strongest and best of Japanese life and art is stamped down to the present time. A Japanese author writes thus of the Zen ideal:

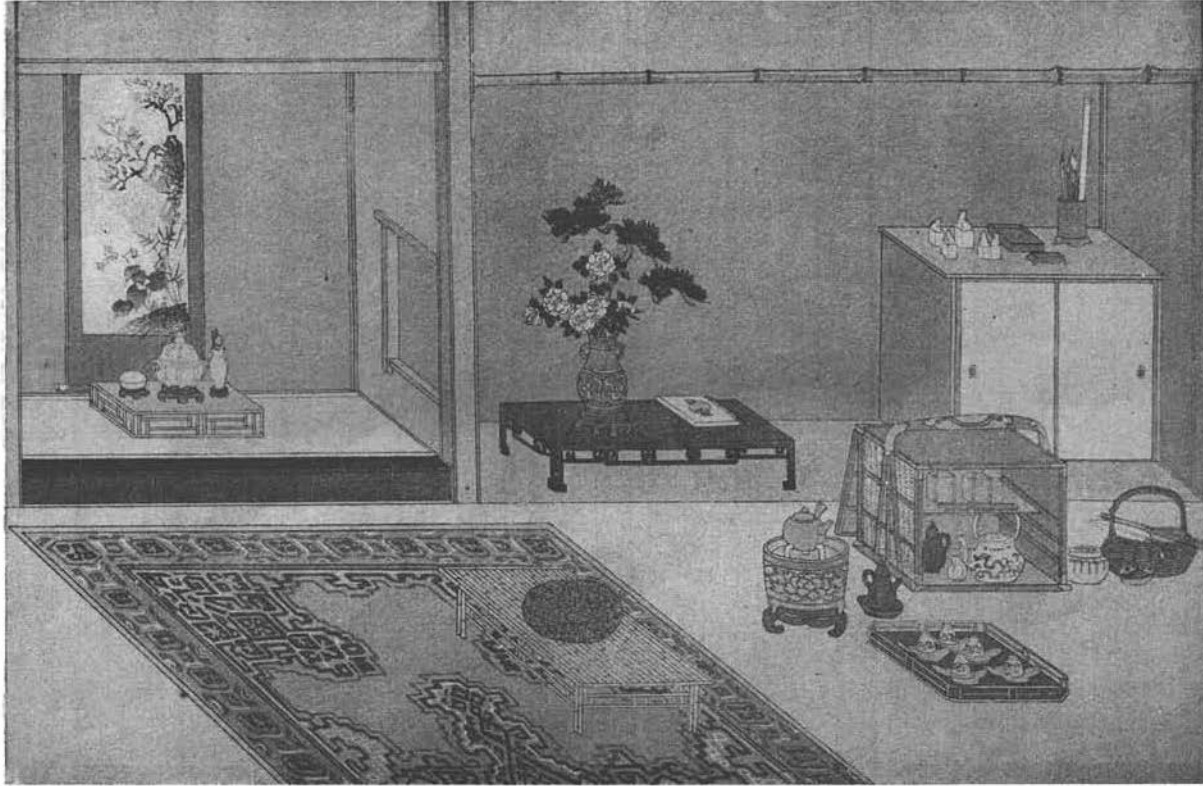
Beauty, or the life of things, is always deeper as hidden within than as outwardly expressed, even as the life of the universe beats always underneath incidental appearances. Not to display, but to suggest, is the secret of infinity. Perfection, like all maturity, fails to impress, because of its limitation of growth.

Thus it would be their (the Ashikaga aristocracy's) joy to ornament an ink-box, for instance, with simple lacquering on the outside, and in its hidden parts with costly gold work. The tea-room would be decorated with a single picture or a simple flower-vase, to give it unity and concentration, and all the riches of the daimyo's collections would be kept in his treasure-house, whence each was brought out in turn to serve the satisfaction of some aesthetic impulse. Even to the present day the people wear their costliest stuffs for under-garments, as the Samurai prided themselves on keeping wonderful sword-blades in unpretentious scabbards. That law of change which is the guiding thread of life is also the law which governs beauty. Virility and activity were necessary in order to make an everlasting impression; but leaving to the imagination to suggest to itself the completion of an idea was essential to all forms of artistic expression, for thus was the spectator made one with the artist. The uncovered silken end of a great masterpiece is often more replete with meaning than the painted part itself. . . .

A painting which is a universe in itself, must conform to the laws that govern all existence. Composition is like the creation of the world, holding in itself the constructive laws that give it life.*

This quotation may give some idea of the Japanese and Chinese conception of art as a link with the universal and the divine, a revelation of something that lives and grows in proportion as the spectator's imagination is touched by the impulse that produced the work. For them the beauty of art did not lie in the limited, the defined, the symmetrical, but rather in the incomplete and undefined, that is to say the suggestive, which has all possibilities of growth and movement. Nothing in their art is more carefully avoided — whether in creation or exhibition — than repetition and over-crowding. The objects that are used in the decoration of a room must always be so chosen that they do not repeat the same colors and patterns. For instance, if flowers are displayed in a vase, then a painting of similar flowers must not be exhibited; if the tea-pot is round the water bottle must be angular; and if an incense-burner is placed in the *tokonoma*, then it must not stand in the middle, so that the alcove is divided into two equal parts, but it must be placed

*Kakuzo Okakura: *The Ideals of the East*, pages 177-179.



ANOTHER INTERIOR OF A SIMILAR ROOM, SHOWING HOW THE PICTURE IS EXHIBITED

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a little on one side. It is just the exact opposite to our desire for uniformity and symmetrical arrangement, our love of repetition. A Japanese has explained that he felt a secret shudder in his digestive apparatus when he had to dine in a room, the walls of which were hung with pictures of dead birds and fishes and all kinds of food similar to that served on the table. He could not see any sense in such a repetition. And he found it unpleasant to talk to a man whose full length portrait hung close by on the wall. In his conception works of art are actually endowed with inner life.

The room in which the Japanese devote themselves to the contemplation of art and the beautiful — the room of the tea-ceremony — bears the stamp of utter simplicity. It is completely shut off from the turmoil of the outer world — often constructed as a separate building in the garden — an abode of harmony, peace, and concentration. Besides the prescribed mats that cover the floor and the tea-service there is only one picture hung for the occasion in the *tokonoma* and possibly below the picture a branch of some blossoming tree. Through these carefully chosen means of decoration a certain mood or trend of ideas is indicated which usually bears some reference to the day or the season. The thoughts of those present move around this central motive from which they seek to gain a deeper understanding of life. It is thus not without reason that the room of the tea-ceremony sometimes is called the 'Abode of Emptiness'; moderation in the adornment of the room could not be carried further, but the name has also a philosophical meaning hinting at the Taoistic teaching of the void that contains the all. Another name for the same room is, however, the 'Abode of Fancy' which suggests the strongly individualistic trend of the aesthetic life of the Japanese. Every tea-room should in spite of its great simplicity and limitations express in some way the individuality of the tea-master. It is built for him alone and not for his successors; it should reflect the changing phases of his life and imagination and should be destroyed at his death.

The contrast between the European and the Chinese or Japanese method of displaying and enjoying pictures should be evident from what has been said. To these Eastern people the work of art was always a symbol, an expression of something deeper than could be presented within the limitation of a picture. To the Westerner, on the other hand, a work of art was primarily more or less a skilful representation of nature. The Easterners approached art reverently, with humility, ready to listen to its message and to learn from it; we with self-satisfied assurance come to the temple of art to gossip and to criticize. They did not seek in art an echo of their own moods and ideas, but rather reflexions from a life greater than the personal, tones from that melody the wind is

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playing on the harp of nature and the Great Spirit whispers in the heart of man.

There is an old Taoistic legend which may well serve to illustrate this Chinese attitude towards art, based as it is on impersonality and a deep sympathy with all that lives. The well-known Japanese author and art-expert Okakura has told it in his *Book of Tea*, and I cannot abstain from quoting the main part of it here because it affords in suggestive language the right poetic background for an appreciation of the spirit of Chinese art.

●nce in the hoary ages in the Ravine of Lungmen (the dragon gorge of Honan) stood a Kiri tree, a veritable king of the forest. It reared its head to talk to the stars; its roots struck deep into the earth, mingling their bronzed coils with those of the silver dragon that slept beneath. And it came to pass that a mighty wizard made of this tree a wondrous harp whose stubborn spirit should be tamed but by the greatest of musicians. For long the instrument was treasured by the Emperor of China, but all in vain were the efforts of those who in turn tried to draw melody from its strings. In response to their utmost strivings there came from the harp but harsh notes of disdain, ill according with the songs they fain would sing. The harp refused to recognise a master.

At last came Peiwoh, the prince of harpists. With tender hand he caressed the harp as one might seek to soothe an unruly horse, and softly touched the cords. He sang of nature and the seasons, of high mountains and flowing waters, and all the memories of the tree awoke! Once more the sweet breath of spring played amidst its branches. The young cataracts, as they danced down the ravine, laughed to the budding flowers. Anon were heard the dreamy voices of summer with its myriad insects, the gentle pattering of rain, the wail of the cuckoo. Hark! a tiger roars -- the valley answers again. It is autumn; in the desert night, sharp like a sword gleams the moon upon the frosted grass. Now winter reigns, and through the snow-filled air swirl flocks of swans and rattling hailstones beat upon the boughs with fierce delight.

Then Peiwoh changed the key and sang of love. The forest swayed like an ardent swain deep lost in thought. On high, like a haughty maiden, swept a cloud bright and fair: but passing, trailed long shadows on the ground, black like despair. Again the mode was changed: Peiwoh sang of war, of clashing steel and trampling steeds. And in the harp arose the tempest of Lungmen, the dragon rode the lightning, the thundering avalanche crashed through the hills. In ecstasy the celestial monarch asked Peiwoh wherein lay the secret of his victory. "Sire," he replied, "others have failed because they sang but of themselves. I left the harp to choose its theme, and knew not truly whether the harp had been Peiwoh or Peiwoh the harp."

If this legend be used to show not only the right relation of the artist to his work, but also the attitude to be assumed by the spectator towards a work of art, then it will be seen that Peiwoh represents the work of art and the harp the spectator. The aesthetic enjoyment, the delight of art, is the music that is played upon the strings of the soul; and for this purpose the tuning of the instrument is as necessary as the touch of the playing hand. A silent music, a throbbing soundless echo, but not less mighty and inspiring on that account. More so, for it is said that: "*Heard melodies are sweet, but those unheard are sweeter.*"

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PART I

THE RELATION OF ART TO NATURE

THE test of art that is most generally applied in the Western World, is undoubtedly fidelity to Nature. We Westerners have done our best to bind art down to the world of material phenomena, we have made fidelity of reproduction the highest virtue in painting and sculpture and have considered that the perfection of art lay in the artist's power to create illusive imitations of nature. Maybe that this ideal nowadays is somewhat out of date, but it still asserts itself in many books dealing with the history of art in which painting and sculpture are appreciated mainly from the point of view of their relation to nature. Nor is this anything new; this tendency has existed in the Western World ever since the full maturity of Greek art; the principle was enunciated by Aristotle who formulated the theory of the correspondence between the creative function in nature and in art. But this theory has since been vulgarized into the doctrine that likeness to nature constitutes the main basis for a true appreciation of art.

Anyone who has seriously considered this problem will admit the insufficiency and uncertainty of this basis of appreciation, because the popular conception of what is called nature does not rest upon direct observation of its phenomena, but upon conventional ideas gradually evolved from successive attempts at reproduction. Usually we see rather through the eyes of our predecessors than through our own, particularly if those predecessors successfully presented and described what they saw. It is really much more difficult than most people imagine to see nature clearly and without prejudice as an artist must see it if his aim is to create an accurate and convincing representation of material phenomena.

Any person who feels convinced that his faculty of observation is sufficiently developed to enable him to decide what is 'nature,' or what is not, ought to make a little experiment in the use of this faculty. Let him, for instance, try to draw from memory the trees in a garden which he has often visited, or a door through which he has passed every day, or the wall-paper in his dining-room (if he is fortunate enough to have the surrounding walls covered with an arabesque pattern): he will soon be obliged to admit that his faculty of observation in daily life is very weak. He has perhaps a general idea how this thing and that may look, he may know enough about them to be able to use them in the right way, but he will be unable to depict their most characteristic and striking traits. Being accustomed to consider all these things as objects of

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some practical use or purpose and not as ends in themselves, he does not perceive the essential principles that give significance to their forms.

This general incapacity for direct and unbiased observation of things that surround us is a fact that has been proved over and over again by the attitude of the public towards new movements in art. We perfectly agree with the English painter and critic Roger Fry, who once wrote:

Ordinary people have hardly any idea of what things really look like, so that oddly enough the one standard that popular criticism applies to painting, namely whether it is like nature or not, is one which most people are by the whole tenor of their lives prevented from applying properly. The only thing they have ever really looked at being other pictures, the moment an artist who has looked at nature brings them a clear report of something definitely seen by him, they are highly indignant at its untruth to nature.

The popular demand for fidelity to nature evidently rests on very shaky foundations. If we see in art simply a means of reproducing natural phenomena or of expressing thoughts and ideas by the use of light and shade, colors, form or line, the criterion of its merit must apparently be sought in the skill with which the reproduction from nature has been executed and in the quality of the ideas expressed. Art then would be but a more or less beautiful form of imagery in which paint or clay are used to represent something the appearance of which is already familiar to us. This may be a pleasant though somewhat purposeless occupation, a pastime for the contented who are not troubled by imagination or by any ambition to search for the meaning of things, for a reality behind the fair or foul shell of material existence.

Such an attitude towards art hardly enables us to explain the creative faculty of the artist, nor does it facilitate an understanding of that which his works are supposed to represent. Art becomes simply a physical performance, depending on the more or less trained individual faculty of sight and inseparably linked with the changes observed in the world of phenomena.

If we look more closely into this matter we shall have to admit that 'nature' does not exist as a concrete, unchangeable reality, but rather as an aggregate of subjective concepts. Its reality is entirely dependent upon its relation to our understanding. The phenomena of the material world shift and change according to our moods. That which once perhaps fascinated and impressed us by its evident importance may at another time leave us entirely indifferent. The reason for this is not necessarily that the thing has changed or that it appears in a different light; these conditions may be the same while in the meantime our power of appreciation may have developed.

From the point of view of art, nature exists only in so far as it enters into our consciousness as a concept of color, form, or function. These

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are in their turn dependent on our outer and inner experience, our general evolution. Nature — if we hold to this collective expression — is, as a motive for artistic creation, not a constant objective phenomenon or any aggregation of such, but actually a relation between the artist and his visual impressions, a relation which is dependent on many other factors besides that of visual observation. Seeing is not a mechanical but a mental process, and the more conscious and intentional it is, the more is it modified by all kinds of conceptions and associations of ideas gathered through experience and observation. Naturally this is more particularly true of the artist's sight, which is more purposeful than the observation of ordinary people.

It is really not possible to give a three dimensional representation on a flat surface or to fix a movement in a picture except in accordance with a definite mental concept which can conform only in a very slight degree with the visual impression. Even the simplest pictorial expression rests on an abstraction deduced from nature, and the more complicated and purposeful the creation, the more it is dependent on the artist's power to make a plausible presentation of his abstraction that shall correspond with our experience and preconception.

Somebody may object that if this is so then generally convincing representations become impossible because the experiences and conceptions vary with each individual. But that is not quite the case. Visual observation and the conceptions derived from it are fundamentally similar in the majority of men however unequally developed. There are certain general concepts forming, so to speak, the inner material of paintings and sculpture which may be considered as universal because they are inherent in the process of seeing. Adolf Hildebrand, the well-known German sculptor and writer, has defined two of the most important of these in his book *The Problem of Form in Painting and Sculpture*, namely, the concepts of *form* and *function*. They designate two different sides of our faculty for making these abstractions from nature and as they are of fundamental importance for all artistic presentation a few words about their significance may not be out of place.

The concept of form, which simply is a more restricted concept of space, constitutes the real foundation for our apprehension of the reality of objects. Everything to which we attribute objectivity has a certain extension in space and the more clearly we can define its limits the more real does it appear. In dealing with the outer world we gradually build up, by comparison and arrangement of our observations, typical concepts of different things which, while in themselves abstractions, have for us a symbolic significance forming a foundation for our understanding of these objects whether in nature or in art. The value of the different

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appearances of objects is measured for us by the clearness and strength with which they express our concepts of form and space. What we simply divine or dimly experience is presented with greater clearness in art. The artistic process of making such abstractions must be more complete, comprehensive, and convincing than that of which we in general are capable.


Our conceptions of function originate in our habit of associating certain changes in form with the idea of an action, an operation, or a process in nature which was the cause of the change. We understand a number of outer characteristics, movements, and facial expressions as indications of inner states or conditions. Even when altogether new objects present themselves we presuppose in them those particular qualities or emotions which according to our observation usually accompany similar functional indications. Concepts of function are only indirectly dependent on natural objects, being subjective reactions or impressions of nature's life which are produced when we penetrate the external phenomenon by means of physical or spiritual perception. They assume the character of intermediary abstract ideas which make it possible for the artist to arouse in the spectator definite psychic or physical impressions without holding to direct imitation of nature. If we understand these concepts or ideas of function in their most general significance we need not necessarily, as Hildebrand does, hold them to be dependent on the concepts of form. He claims that an artistically satisfactory rendering of functional values cannot be made without a clear presentation of the object's space- and form-values, but there are certainly important works of art which have in them a highly developed and synthetic expression of function in spite of their relatively weak qualities of form. That is indeed the case for instance in an art that aims at decorative simplification which may be functionally expressive, even without being bound by respect for the actual form of natural objects.

We all must agree that the real motive of the artist is a pictorial conception — an abstraction deduced from nature — and not the object itself: but this more or less abstract conception is not necessarily arrived at by a conscious elimination or the use of reason and rule; it may be the result of an intuitive or subconscious mode of selecting the essential elements of an object or a scene. The pictorial conception can vary almost indefinitely between the striving for close objective imitation of nature and a purely subjective presentation of ideas and emotions. And it should be remembered in this connexion that the mental concept does not become a work of art without a conscious purposive use of line and tone, form and color, a deliberate arrangement by the artist of certain elements of expression according to a creative impulse or idea.

THEOSOPHY AND ITS COUNTERFEITS

When it comes to pictorial representation a certain element of form is of course necessary, but it need not be developed in the three-dimensional sense, it might equally well be conceived as a flat design. It is only the art of objective representation which is bound to the cubic form. Side by side with this has often existed an art concerned less with external objects and phenomena than with inner conditions and emotions. It has usually employed means of expression, the artistic significance of which was not primarily dependent on space- and form-values. Certainly this kind of art never had the same importance in the Western World as the classic art based on the representation of organic form, but it has nevertheless at times come to the front and assumed a leading role during periods of strong emotional excitement when the interest in the objective world gave way to a more ecstatic attitude towards life. The abstract mode of representation appears in its purest and most highly developed form in the old art of China. This will be more closely examined on a subsequent occasion; in the meantime, we will content ourselves with emphasizing some of the general principles involved.

THEOSOPHY AND ITS COUNTERFEITS: by W. A. Dunn

INCE the Theosophical Society had its birth in 1875 many thousands have taken an active and sincere interest in its objects, and the Philosophy upon which the movement rests. Yet there seems to be a singular misconception in the public mind *why* the Universal Brotherhood and Theosophical Society situated at Point Loma, California, should take such pains to announce its independence from other 'so-called' Theosophical societies. It is frequently remarked that as the principles of Theosophy are the same the world over, it is therefore inconsistent to make a public announcement that displays lack of concord as between those who accept its teachings. But the fact is, this is *not* a question of individual sincerity and concordant beliefs of Theosophical principles, but of an issue that is of vast importance to the future of the human race, *viz:* that of an *organized* body of workers who will accentuate the principles of their common unity rather than the perpetual discussion of personal beliefs and notions.

In the general affairs of life it is fully recognised that a distinction exists between ideally accepted beliefs and customs, and an *organized*

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body of such believers putting their *executive* forces together for the realization of a common good. The point at issue, therefore, as between the Universal Brotherhood and Theosophical Society, and the so-called Theosophical Societies with which it disclaims affiliation, is not one of individual sincerity or philosophical belief, but of the important issue of an *executive organization* which, as such, clearly accentuates the foundation principle of Theosophy amidst all its subsidiary activities. This great distinction is clearly shown in relation to the principles governing business, knowledge of details, and the laws of currency. All men are in agreement on these points, yet that knowledge does not provide a basis for *unity of purpose*. True concord expresses itself through *organization* which places the success of a business above individual notions, which, if given first place, would mar it. For instance, we do not estimate a great financial concern by aphorisms from a textbook on international finance, but by the *organized capacities* of those who have established and direct the business. Nor do we estimate a literary genius by his knowledge of the principles of language, but by the creative ideas he expresses through appropriate sentences.

Thus Theosophy has two distinct aspects, and it is well to keep them distinctly apart. The first kind of Theosophy (or that which parades under that term) is like the theoretical studies we acquire at school. We may accumulate a lot of memory pictures, or take interest in insignificant by-paths of psychism or theatrical World Saviors — or simply take a negative interest such as following the ways of science as given in a popular magazine.

The other kind of Theosophy is that which is *executive and real*, and for which H. P. Blavatsky gave her life. Such Theosophists have banded their forces together into an *organized unit* that purposes to realize in general social life what they *feel* to be the loftiest principle of human existence — that of an operating Brotherhood. And in this they but naturally take a seat in an orchestra of separate instruments, each knowing his own instrument and part, yet only too willing to contribute to the general Symphony which obedience to a single conductor's beat alone can bring into operation. There is no more loss of individuality in this than in being a manager or cashier in a bank who willingly cooperates with the board of directors. There should be an end to misunderstanding on this question, and a recognition that those Theosophists who can see no other purpose in life than realization of their individual efforts, are really like violinists who cannot descend to *play* in an orchestra.

STUDIES IN VERGIL: by J. O. Kinnaman, M. A., Ph. D.

III — AENEAS

DO not think that Vergil, in casting about for material for his contemplated epic, just chanced upon a second-rate hero of the Iliad. There were numerous characters whom he could have chosen for his heroes, men who were more than a flitting shadow in the Iliad; yet for some reason Vergil chose this Trojan to be the heroic figure in his poem. There must have been a strong reason for this choice. What was it?

It is not correct to say that Vergil made Aeneas, since Aeneas was considered by the Romans as their ancestor; even Julius Caesar himself seems to have believed in the historical reality of Aeneas, Troy, and the Trojan War, for he visited Troy in person, claiming descent for himself and the Julian line from Iulus, the son of Aeneas. Vergil found Aeneas already a gigantic figure in literature, legend, and history (?), for it does not seem possible that all the Roman people were blinded by the fabrications of myth. Is it not better to believe that the Romans were sane and that there were some historical bases for their belief in Troy?

In the Iliad itself, Aeneas does not play a very conspicuous part. He appears as a mysterious figure on the edge of the action of the Iliad. He seems to be out of the good graces of Priam, for we find in Book XIII, 460 — that Deiphobos “found Aeneas standing on the battle’s edge; for he was wroth with divine Priam, because he honored him not, though valiant among men.” Later in lines 492-495 of the same book, Aeneas leading his people to battle is likened to a ram leading the flock from the pasture to drink. In Book XX the encounter takes place between Aeneas and Achilles to the ultimate discomfiture of the former, had not Poseidon rescued Aeneas by hurling him over the lines of men and horses until a zone of safety was reached. In the same book, 293 ff. Poseidon says to Hera: “The might of Aeneas shall rule over the Trojans, he, and his children’s children that shall come after him.” However, there seem to be two texts here, or a text and its variant which seems to have been derived from the Homeric hymn to Aphrodite:

- (1) *Nūn δὲ δὴ Αἰνείαο βίη Τρώεσσιν ἀνάξει,
καὶ παίδων παῖδες, τοί κεν μετόπισθε
γένονται. . . .*
- (2) *Nūn δὲ δὴ Αἰνείαο γένος πάντεσσι ἀνάξει,
καὶ παίδων παῖδες. . . .*

Now what does Vergil say? In *Aen.* III: 97 f. he writes as follows:

Hic domus Aeneae cunctis dominabitur oris
et nati natorum, et qui nascentur ab illis.

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Therefore it seems that Homer knew nothing of Aeneas wandering upon the sea or settling in Italy; but, on the other hand, Homer seems to imply that Aeneas remained in the Troad. The traditions of the Troad hold that Aeneas and his line ruled over the Troad after the fall of Troy. Dionysius says that Aeneas, when sailing for the west, left Ascanius, his eldest son, to rule the Trojans in the Troad in a district near cape Ascanius, but later, he and Scamandrius, Hector's son, returned to Troy.

The accounts, seemingly, cannot be reconciled. Further, there are several accounts as to the manner in which Aeneas left the Troad. The first one seems to have been cast into shape by Menecrates of Xanthus, who represents Aeneas, through hatred for Priam and Paris, as betraying the city to the Greeks. Servius says that Vergil probably knew of this legend. We have another embodied by Sophocles in his *Laocöon*, which portrays Aeneas retreating to Ida, since he foresaw the destruction of Troy. From Sophocles, Vergil appears to have got the inspiration for *Aen.* II: 647:

Iampridem invisus divis, et inutilis, annos
demoror: ex quo me divum pater atque hominum rex
fulminis adflavit ventis, et contigit igni.

A third variant is told by Hellanicus, who says that Aeneas managed to hold the Acropolis, great numbers of Trojans having found their way to him; and then evacuating the stronghold, he retreated to Ida. The Greeks preparing to attack him there, he made a treaty with them in which he agrees to leave the land of Troy. Accordingly he built a fleet and crossed over to Pellene. Vergil follows the tradition of the retreat, as he plainly states in *Aen.* II: 695-698:

Illam, summa super labentem culmina tecti,
cernimus Idaea, claram se condere silva
signantemque vias, . . .

Then in line 804 of the same book, he implies that the whole company which had gathered in line 796 went with Aeneas to Ida. Vergil makes Aeneas say:

Cessi, et sublato montem genitore petivi.

In Book III, line 1:

Postquam res Asiae Priamique evertere gentem, . . .

In this passage *res* has been usually translated *the power of Asia*. Then most commentators proceed with a long discussion to justify this *res*; some even maintaining that it is a great exaggeration on the part of Vergil. Is this true, or did Vergil realize the strategic import of Troy? *Res* is a word in the Latin tongue that can mean anything that will fit

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the context. Let us suppose that Vergil fully understood the real commercial importance and the military value of Troy; let us translate, or rather interpret, this 'res' as *key*, then our text, in the English sense, would read, "After it seemed good to the gods to overthrow the KEY to Asia and the race of Priam undeserving of such a fate." . . . Such interpretation clears away at once all the rubbish of commentators, that has accumulated from Heyne down to the present. It also makes Vergil speak with the authority of an historian, with the philosophy of history as his basis, rather than with the haphazard exaggeration of a careless poet. In lines 5-6 of the same book we find this expression:

Auguriis agimur divum, classemque sub ipsa
Antandro et Phrygiae molimur montibus Idae.

Agimur is used with the infinitive *quaerere*; when so used the verb *agimur* has the force of 'compelled by outward circumstances.' Vergil attributes these outward circumstances to omens, but is he not following the idea of a treaty made with the Greeks by which the Trojans are to leave the Troad? Now he says: "We build a fleet under the very walls of Antandros, at the base of the mountain-range of Phrygian Ida." Homer often mentions Ida, but nowhere in Homer do we find Antandros mentioned. Has Vergil here again made use of the poet's license? He may have done so, but it is probable that he has not. Antandros is historical; its site is Avjilar on the Gulf of Adramyttium. Here Ida comes down abruptly to the sea, and must have been the site of a fortress from time immemorial. Dr. Leaf suggests that Antandros is the Homeric Lyrnessos. Lyrnessos was one of the towns captured by Achilles; it was also the town to which Achilles chased Aeneas, *Il.* XX: 187. At least, the site of Avjilar (Antandros) would fill the requirements of the Homeric Lyrnessos. If this be true, does Vergil follow tradition, history, or poetic fancy?

Herodotus calls Antandros the "Pelasgian Antandros"; Alcaeus, as stated by Strabo, calls it, "Antandros, the first city of the Leleges." Homer mentions the town of Thebe as belonging to the Kilikes. Lyrnessos lay between Thebe and Pedasos, since Homer pairs this group of towns as Thebe and Lyrnessos, Lyrnessos and Pedasos. If the presumption that Lyrnessos lay between Thebe and Pedasos is correct, then the "Pelasgian Antandros" of Herodotus and "Antandros first city of the Leleges" must be identical with Lyrnessos. Was this the happy inspiration of a poet, or did Vergil, who was two thousand years nearer the event than we are, have access to authority now lost? One thing seems certain, *viz.*: Vergil did not visit the site of Troy or the Trojan plain before he wrote the Aeneid. How then account for the fact that

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modern research finds him correct in statements that former scholars considered mere poetic imaginings?

After the fleet is built, Vergil following the tradition, Aeneas lands in Thrace, and begins 'to found' (*loco*) a city which he calls after his own name. Roman writers usually identify this as Aenos at the mouth of the Hebrus. American commentators in their text-books follow this lead. Let us ask if this is the Aenos mentioned in *Iliad* IV: 520. This Aenos is still at the mouth of the Hebrus; it was the port of shipment for the produce of the entire valley of the Hebrus. It was only forty-five miles across the gulf to the market of Troy. So Aenos was a flourishing commercial city in Homeric times. If that be true, then did Vergil make a mistake, or have his interpreters made mistakes? It all depends upon the interpretation we give the word '*loco*,' also its co-ordinate verb '*fingo*.' The verbs must mean 'I try to found,' and 'I am thinking to name,' since these verbs are conative. Further, in line 20 the word *coeptorum* shows the whole transaction as thought of rather than as accomplished. So Vergil does not make Aeneas the founder of Aenos, the modern Enos.

By careful study of the text, I cannot see that Vergil intends to convey the idea that Aeneas founded a city in Thrace, but that, since he was related to the king of the country, Aeneas had in mind to visit his kindred and found a city, provided the gods were willing. The auspices were not favorable, so he put to sea again to seek some land where he would be welcome and could find a resting place for the Penates. Thus I interpret Vergil's words as found in III: 19-61. Thus we do not make Vergil violate the tenets of an historian; otherwise he violates every rule and bound of history, poetry, and common sense.

Dr. Glover would seem to sanction the thesis that the name Aeneas is derived from *Aïvη*, the name of a goddess of Ecbatana; that then the name passed to a clan of worshipers. In other words, the name stands for a cult of Aphrodite. The cult spread along the rim of the Mediterranean, reached Sicily at Eryx, and finally reached Italy. This sounds very learned, it is redolent with profundity; but let me recall to your attention the time when it was very learned to call the *Iliad* a piece of mythology, an allegory, etc., etc. Yet who today teaches this? Which theory is the more consistent with modern scholarship?

Vergil, in contemplating Roman history, views it as a complete whole; he sees continuity in it; he sees the same manners, customs, and religious rites underlying the whole structure of Roman civilization. In seeing this continuity, Vergil, for the first time in Roman Literature, makes history mean something more than the dry bones of facts; he breathes into this mummified frame-work the breath of life. Skillfully does Vergil

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conceal his antiquarian lore, yet in his art he convinces the reader of the truthfulness of his statements. I believe that the average Roman reader never stopped to question any statement Vergil made; so simple, so apparently artless is he, that by this very artifice the poet seems above question, above serious adverse criticism. He carries conviction with his every statement, and none but the slow, plodding, probing, microscopic scholar, would ever call a halt for investigation.

IV — ROME

Let us grant, as Vergil did, that Aeneas reached Italy, that he interviewed the Sibyl, that he went down to the underworld, seeing there the images of those who had departed from this world, and the spirits of Rome's future heroes; let us grant, for the sake of argument, that the Sibyl and the Sixth book are in part an adaptation from the *Odyssey*, that it is a philosophical dissertation a poetic excursus into realms metaphysical: yet when we reach the Seventh book, we seem to have our feet upon solid ground, as it were.

After Aeneas buries his faithful nurse and raises a tumulus to her, he sails on, sighting the mouth of the Tiber just at break of day. This he describes with surpassing touch, a touch which the translator fails to reproduce, yet it may convey some impression of the original: "This instant the sea is ruddy with radiant light, and saffroned-robed Dawn in her rosy car was blushing from the ether high when the wind fell and every breath of air ceased to stir; the oars struggled in a marble sea." Then Vergil describes the woods that line the Tiber's bank. It is the consensus of opinion that such wood did line the banks of the river, also that the color of the water was the same as at present, *i. e.*, yellow. Yet Vergil does not attempt to write history, nor an antiquarian's tale.

Vergil follows the tradition that Romulus was the founder of Rome. Aeneas himself, Vergil conceives as founding Lavinium; then through his line came Alba Longa, and finally Rome on the Palatine hill.

Was Romulus mythical? Was he the fabrication of the versatile imagination of Greek chronographers, as some scholars of high repute would have us believe? It seems an indisputable fact that the city had a founder. It is also as patent that the city would be founded upon one of the seven hills. Which hill would be the best fitted for the purpose? Tradition again says the Palatine. This hill, by its location, was best fitted for settlement, in that its complete isolation made its defense easy; its proximity to the Tiber gave open communication to the sea, and also with the interior. The hill itself was called Palatium, which seems derived from the root *pa*, and would indicate the shepherd character of the settlers. The derivation of the word *Roma* is a matter

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of discussion not yet fully settled. It may be derived from *rumen*, from the river's habit of wearing away its banks, as Servius remarks: *quasi ripas ruminans exedens*. Thus Ruma or Roma would mean the River-city. If that be true, then the next step is easy—Romulus, the



THE PALACE OF THE CAESARS ON THE PALATINE HILL, ROME

man-of-the-river-city; and also Romani, the people-of-the-river-city.

The Romans, at least, had faith in that site as the location of the first settlement. This part of the Palatine was always respected, never having been built over. The wall (parts), the *opus quadratum*, of tufa, which first defended the hill, can still be seen, and is known as "the wall of Romulus." In this vicinity were also to be found the cave of Cacus, the *scalae Caci*, the *casa Romuli*, the *Lupercal*, etc. We mention these, because Evander, after welcoming Aeneas, conducts him 'to see the sights,' as it were. What, archaeologically, has been identified? First, the walls of the *opus quadratum*; second, the *scalae Caci*; third, the *aedes Romuli*; fourth, the probable site of the cave of Cacus; fifth, the probable site of the Lupercal; sixth, an ancient cistern, the most ancient structure within the walls of Rome; seventh, the Tarpeian rock

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(*Rupes Tarpeia*) has been identified on the south-western side of the Capitoline by the courses of tufa blocks similar to those used in *Roma quadrata*; also above the Carcer the same sort of construction is found.

The Palatine had been the Rome of the Kings; but during the early part of the Republic, the center of commercial, religious, and political interests shifted to the Forum Romanum. During the Republic the Palatine was the popular residence portion for the rich, the lawyers, etc., but during this period no great palaces arose in the district. It was reserved for the Emperors again to build there.

History was about to repeat itself when Augustus was born on this hill, *ad capita bubula*, a street or a quarter at the north-west angle of the hill, close to the site later occupied by the temple of Apollo.

Later, Augustus built the group of buildings known as the Domus Augustana, consisting of the palace proper, the temple and portico of Apollo, the Library, and the temple of Vesta. This temple of Vesta was built seven years after the death of Vergil, or 12 B. C. The first palace or residence of Augustus was burned in 23 B. C. Through popular subscription the Domus Augustana was then built, Vergil seeing all this group with the exception of the temple of Vesta.

I set this forth to show that the topography of the Palatine, in Vergil's time, had not been rendered a jumble and a Chinese puzzle by the sub-structures, fillings, and levelings for the palaces as it was in later times; so no doubt Vergil had access to many monuments now entirely lost.

In following the faith that was in the *Populus Romanus in re Romulus* having been the founder of Rome, let us visit the Forum.

Now 29.50 meters south of the Comitium, and 19.50 meters from the arch of Severus, is located one of the oldest monuments in the Forum Romanum, known as the Lapis Niger. This black pavement, composed of large slabs of shining black marble, marked the spot as unlucky, since it was the site of the tomb of Romulus and Remus. Underneath this pavement is a group of ancient structures that rest upon a pavement of broken tufa, *circa* seven feet below the Lapis Niger. These structures are triangular in form, ornamented with a wide Etruscan frieze. They face north. These structures (basements) Signor Boni believes to be the same that supported the marble lions which, Varro says, were erected on the tomb of Romulus. Behind the western basement stands, *in situ*, part of a cone, also of yellow tufa, 223 millimeters in diameter, and 480 millimeters in height. Behind this cone is a tufa cippus in the shape of a truncated rectangular pyramid, 610 millimeters high, having cut angles. The four faces and one angle bear an inscription in archaic Greek letters, in vertical boustrophedon style. Only a few words have

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been made out, and their interpretation is still involved in much doubt.

The date of this strange monument is a matter of extensive discussion, but the majority of critics assign it to the Rome of the Kings. Professor Savignoni contends that the monument belongs to the sixth century B. C. Professor Artioli supports this view. They founded their argument upon two things: (1) The characters employed on the cippus: (2) The character of the objects found in the soil at the base of the monuments. Professor Planter contends for the beginning of the fifth century B. C. as the proper date, but the onus of proof seems against this later date. Professor Boni, at first, was prone to place its destruction during the fourth century, or at the time of the Gallic invasion, and thus make its cause of destruction accidental. But a close study compelled this scholar to modify his first views, finally giving the date of its destruction as the Civil War Period, or the first century B. C. The reason was the fact that the columns and cippus seem to have been deliberately broken in order to raise the general level of that part of the Forum. These monuments having been removed and broken up, the Lapis Niger was placed to mark the tomb or cenotaph. Several passages in literature, traceable to Varro, state that on the border between the Comitium and the Forum, near the Rostra, was the Lapis Niger and a lion or two marking the tomb of Romulus. The language would lead one to believe that these monuments were still visible during the middle of the first century B. C. However, it is probable that the existing Lapis Niger was laid by the Emperor Maxentius when he revived the cult of Romulus. If he laid it, one can take it for granted that he laid it on the original site of the tomb of Romulus, since it does not orientate with the monuments beneath. This late pavement probably replaced the original Lapis Niger, and the level of the Comitium having been raised, the original orientation could not be adhered to.

It is the consensus of opinion of archaeologists that Rome is much older than the Romans themselves suspected. Is it not possible that Romulus was not removed some four hundred years from Aeneas?

The '*regis Romani*' referred to here is Numa Pompilius, the second king of Rome, as handed down by legend. '*Legibus*' in this verse does not mean 'civil laws,' but *religious rites*. Did Numa leave any structure in the Forum that can give tangible evidence of his historical reality?

Quis procul ille autem ramis insignis olivae,
Sacra ferens? nosco crines incanaque menta
Regis Romani; primam qui legibus urbem
Fundabit, curibus parvis et paupere terra
Missus in imperium magnum.— *Aen.* VI: 808-812

The temple of Janus Geminus is said to have been built by Numa,

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and is described by Vergil, *Aen.* VII: 607-610. The original building was standing in the fifth century. There exists no known record of its restoration or rebuilding. The coins of Nero represent the temple as a small rectangular building with two side walls and double doors at each end. Literature is not exact enough to allow of undisputed identification of site, though the references are numerous. The structure was so small that it seems to have disappeared without leaving any traces of itself. Historically, the gates of this temple were closed 235 B. C., at the close of the First Punic War, again in 30 B. C., after the battle of Actium; and at intervals down to the fifth century A. D.

In *Aen.* VII: 153, we have Vergil's reference to the temple of Vesta. This temple was said to have been built by Numa, but outside the pomerium of the Palatine. It was the most sacred spot in Rome, although it was not a consecrated templum; it contained the sacred fire, the Palladium and sacra in general. This structure was burned in 390, 241 B. C., 64, 191 A. D., its final restoration being by Julia Domna, wife of Septimius Severus. The existing remains consist of a podium of four concrete strata and architectural fragments.

The Regia, the house of the Pontifex Maximus, was built by Numa, so says tradition. This building was also in the Forum, in close proximity to the temple of Vesta. It was burned and restored many times, of which disasters the years 210, 148, and 36 B. C., are noteworthy. The foundations have been built over so many times that the reconstruction of the original building is impossible. Vergil refers to this building *Aen.* VIII: 363.

In these references to buildings in Rome, Vergil was doing one of two things: Either stating historical facts from authentic sources, or following a line of tradition so well established as to be considered authentic history. Which *modus operandi* is Vergil following in this case?

(To be continued)



THE inner man is true, eternal, strong, pure, compassionate, just. The outer is too often weak, wavering, selfish. . . . Yet it is the instrument which the soul, the inner, seeks to perfect in compassion.

—Katherine Tingley

SOME NOTES ON THEOSOPHICAL MANUAL XVI

THE RISE AND FALL OF DOGMA: by Herbert Crooke

MAN is oftentimes a creature of fashions and fads. With more or less of intelligence he looks out on the world and lives his little life according to the impressions he gets. These are sometimes imposed upon him from without, and to the extent that he adopts some particular style, manner of speech and action, common in his locality, he becomes known to his fellows as one of themselves. Sometimes impressions come to him interiorly, as he communes with nature and listens to the promptings within, when he will develop thought and action of a more individual and unique character, often quite opposed to the thought and action of those who merely follow the prevailing ideas. Then he is a marked man, to be criticized, derided, and condemned as a faddist, an innovator, a danger to the state, unless he in turn can awake admiration or awe in the minds of his fellows. Such a man was Mohammed, who had traversed the desert in his lonely journeyings to and from the distant Syrian fairs. Fired with the urgency of what he conceived to be a call, he patiently and determinedly worked along his 'lone furrow' of thought until first one, then another and soon a few began to believe in him and his mission. The purpose of his life became impressed on them and so he won his kingship over many minds and hearts.

The man of fashion is never a king — he is merely a follower, an imitator, who looks to others for his models and cues, and copies them.

Dogma is something of a fashion. It is a garb, a veil, devised by the human mind in which to drape the truth. It is a form which is claimed to be unchangeable, in which alone the truth can be known. The one who rejects it as such and refuses to bow down to it, is anathema — let him be cast out of the world of fashionable men and women, for he is unfit for the society of his fellows! Thus the supporters of dogma have ever acted. Yet their dogma is but a form, animated for a time by the very truth it would hide. Like all forms it grows old and decays, and in time it passes away. Truth is changeless; dogma is a shifting thing that from its beginning, however vigorous, grows into old-age and unfitness. This Manual (No. 16) shows in a clear and convincing way, how this change comes about in popular religious beliefs. The title of the book, 'From Crypt to Pronaos,' indicates that at one time dogma was rightly wedded to its central truth. The form, however, in time comes to be mistaken for the truth itself. Its narrow limitations are thought to be the boundaries and thus believers in dogma have become slaves, hide-bound, and in no way free men willing to think for themselves.

NOTES ON THEOSOPHICAL MANUAL XVI

By way of illustration the author takes certain of the dogmas of the Christian churches and shows how the form of truth has usurped the place of truth, and how from being a symbol it has become accepted as the only manifestation of the truth.

Dogma is shown to have taken its rise in the crypt, or place of instruction, where a dramatic presentation of the teaching as to the path of the soul from the state of ignorance to that of perfection was set forth for those who were to be initiated, and was later brought out to the pronaos, or outer shrine where the public were instructed in the same truths by means of parables — “an earthly story with a heavenly meaning,” as someone has called the parable.

Our author says: “The movement of light and life is from the center outwards. The development of wisdom has been from the most holy place to the outer court.” Also: “The process of creation or manifestation is from the spiritual towards the material and then back again to the spiritual. This is the character which is stamped upon all things. Birth and youth, manhood and old age, are not accidental things in Nature.”

To the pertinent questions: Why a veil, Why a materialization, a darkness of growing ignorance, after the radiance of a divine light? the author suggests that the answer can be given; “when we understand why the shadows of evening lengthen, the sun gives less warmth in winter, and all things have their spring-time and winter.” The law of cycles needs to be studied, and the great law of Karma, Cause and Effect.

Dogma has too long reigned on earth; its tendency is to produce strife and sorrow, bondage and death. The Ancient Wisdom and the Ancient Teachers are once more among men, in whose awakening consciousness there dawns again the Light of a New Day.

DOGMA: by H. A. H.

THE following passage from a Theosophical book throws a great light on the relation of dogma to human life and thought:

Truth veiled has always been before the world, and each age, each race, has had its Teachers, who, from time to time, have lifted the veil that the hidden radiance might be revealed to those who had eyes to see and be a beacon light to guide the people. On such fragments of truth given forth again and again by these Teachers have been founded the great religions. Simple and pure at first, they gradually became debased from lack of understanding on the part of the disciples. The real doctrines became overlaid and hidden away by a mass of forms and ceremonies, the meaning of which was lost in time, while the informing spirit was bound down under formal creed and dogma.

The study of comparative Religions confirms the truth of these statements. All the great religions now extant are in a state of degrada-

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tion, overlaid with dogmas, ceremonies, and creeds; and the process of degradation has been the same in every instance. First came the doctrines of the Teachers. These were invariably simple and clear. As time elapsed, dogmas were formulated, and still later the dogmas almost wholly took the place of the original teachings.

All attempts at reform within an already existing religious system, are, in reality, an effort to get back to the original teachings; but such organized attempts invariably fall short of complete success. And the reason why the attempts fail are fairly evident. Take by way of illustration the great Reformation, in the sixteenth century. This was undoubtedly the expression of an earnest effort to get back to the original teachings of Jesus; and a great deal was accomplished in this direction, especially by making the Bible directly accessible to the masses of the people. But the whole effort was hindered, and finally fell short of success, owing to dogmatic influences. In the first place all the fundamental concepts of the ante-reformation theology were based upon dogmas, and not upon the simple teachings of Jesus. The Bible itself was beclouded by dogmatism. The earliest accessible manuscripts of the New Testament contained, at best, reports of the teachings of Jesus written long after his death; and written at a time when dogmatic teachings were already widespread. Moreover, all the translators were largely influenced by dogmatic concepts. Further, at the time of the Reformation the Bible labored under the effects of more than a thousand years of bitter controversy regarding the meaning of particular words, texts, or doctrines, embodied within its pages. Every important text marked a battle-ground of the schoolmen. By long use and custom the very words of the Bible had become so closely associated with dogmatic theology that it was a task of extreme difficulty to study the teachings of Jesus, as presented in the New Testament, and at the same time keep the mind free from the influence of dogmatism. It may be added that these influences are still operative; and to such an extent that none of the Protestant sects have so far succeeded in freeing themselves from dogmatism, or even from the fundamental pre-reformation theological concepts.

The last forty years have witnessed another and ever-increasing attempt to get back to the original teachings, and this attempt has been marked by a wide-spread and constantly growing study of comparative Religions. Most students of Theosophy have devoted a good deal of time and thought to study of this kind and our personal experiences will therefore enable many of us to understand with some clearness the harmful influence of dogmatism. Take the dreary uninforming books written by sectarian or so-called learned men *about* the various religions and contrast them with the books recording, more or less exactly,

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the actual teachings of the founders of these religions. Thus, contrast the reading of a book by a learned Orientalist, or a sectarian Hindû, *about* the *Bhagavad-Gîtâ* with an actual reading of the *Bhagavad-Gîtâ* itself. The one brings weariness unspeakable; the other is, as it were, a breath of life itself. Whence does the difference arise? Is it not that in the case of the so-called expert, or the sectarian writer, we are loaded up with mere opinions or dogmas; whilst in reading the *Bhagavad-Gîtâ* itself we get the actual teachings?

In his Preface to the *Bhagavad-Gîtâ*, Mr. Judge writes:

The making of a commentary has not been essayed, because it is believed that the *Bhagavad-Gîtâ* should stand on its own merits, each student being left to himself to see deeper as he advances.

Is it not a priceless boon to be able to study a great scripture with the mind still unbiased by mere opinion or dogma? What would we not give — each of us — if we could, even now, come to the study of the Bible, and especially of the New Testament, with the mind wholly free from the influence of dogmatism?

We shall do well to remind ourselves that dogma-making is not necessarily a thing of the past. It is the expression of an inherent tendency in the mind, and most of us fall into the evil habit from time to time. We often formulate our personal opinions to such an extent that we come to look upon them as truth itself; only to realize sooner or later — and it may be after bitter suffering — that we have thus shut ourselves off from the light and created a prison-house within our own minds. The Kingdom of Heaven is within us, and that inner Kingdom is not the lower mind. That being so, we must learn to look within; learn to hold our minds in a state receptive of the inner wisdom. Learn, above all, that this receptive state is impossible to us as long as our minds are filled with dogmas — no matter whether those dogmas be of our own creation or the work of other men.

FROM CRYPT TO PRONAOS: by W. S.

‘FROM Crypt to Pronaos,’ or in other words from the Innermost to the Outermost, is the unerring course followed by the Great Law of Evolution, which ever works from the ‘within’ to the ‘without,’ from the Inner to the Outer, from the center to the circumference, whether it be in the mineral, the vegetable, the animal, or in man. In fact, the whole Universe may be said to be the embodiment or outward expression of the inner Idea, the materialization of a spiritual concept, the actualization, more or less perfect, of the Hidden Ideal.

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Man, the visible, as we now see and know him, is but the outward and phenomenal expression of Man, the Invisible, whom we do not see, and can only in a very limited degree be said to know: the invisible being the Real and Permanent; the visible, the unreal and transient; the inner, the cause; and the outer, the effect.

In a similar way, the Universe may be regarded as the outer expression or effect of the inner reality or Cause. This inner reality is the divine hidden center of unmanifest Being, whence evolves the material Universe of manifest being, the natural and orderly result of this divine method of creation, the manifestation, that is to say, of the hidden in the visible, of the unseen in the seen, thereby becoming palpable to our physical sense-nature.

As Man is said to be, and truly so, a microcosm of the macrocosm, that is to say a Universe in miniature, so the same or a similar process is forever operating, from the Crypt or hidden spiritual source to the Pronaos or visible material culmination.

In a similar way, thoughts, ideals, concepts, originating in the inner or spiritual realm of our being, proceed, in compliance with the law that "all thought seeks for outward expression," from the inner to the outer plane of our being, where they eventually become materialized by seeking form in action. But however pure and lofty a thought may be at its source, on its way to the external plane it becomes more or less affected by the various imperfections of the channels through which it passes on its way to outward expression.

Spirit, in its true essential nature, is wise, pure, and perfect; but in the process of manifestation through matter, its nature and powers become cramped, dwarfed, and limited, and that which does actually become manifest is frequently but a poor, finite, and imperfect expression of its perfect original, just as the artist's picture or the sculptor's statue generally falls very far short of the ideal concept which he had created in thought and endeavored to reproduce on the canvas or in statuary as a beautiful work of art.

Now let us consider how this Evolutionary process of growth or manifestation from the Inner to the Outer may be applied to the 'Rise and Fall of Dogma.' A dogma in its simple and original sense meant a teaching. In its origin, at its start, a teaching, as a thought, may be and probably is spiritually true, and provided that the channels through which it finds access to the outer world be fit and pure, it may become manifest or find expression as a pure, wise, and perfectly true doctrine; the word 'perfectly' being here understood, of course, in a purely relative and not an absolute sense, as it would need an absolutely perfect mind to comprehend and give expression to an absolutely perfect truth. But

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as soon as the channel of communication becomes less fitted to receive truth in so pure and perfect a form, we get, as a result, a tarnished, warped, and more or less imperfect and distorted expression, which far from helping to unfold, develop, and illuminate, tends to cramp and darken the mental horizon: and that which was originally intended to free and liberate, has quite an opposite tendency, *viz.* to fetter and to enslave the intellect of man. The teaching, doctrine, or dogma, henceforth becomes an obstacle to human progress and unfoldment, notwithstanding the fact that this materializing process may be entirely unrecognised by the believer, who remains for a time unaware of having mistaken a mere symbol for the very truth itself.

But when, as in a Christly soul, the Divine Spirit *has* found a proper vehicle, in which to manifest and give expression to a truly divine teaching, that one becomes inspired with a true conception of the teaching he is to give forth for the benefit of humanity, and is able to present it, even if not altogether original, in as pure and perfect a form as when originally given out and freed from all the falsity and superstition that have been allowed to gradually accumulate around it to stifle and suppress the very life and spirit of the teaching, transforming it into a mere 'dead letter,' lacking spirit and lacking life.

As soon as those minds that are ready come into contact with divine truth, they quickly and readily respond to that divine inner prompting which intuitively informs them that they are true, and they find therein the True Bread of Life instead of the dry dead husks hitherto offered them by their so-called spiritual teachers. Henceforth dogmas are readily thrown aside as being no longer of any use by those who are able to accept the true spirit of the teaching, to extract, as it were, the vital kernel and cast away the useless shell. As long as the followers of the Christ of Nazareth possessed the divine key to the 'Mysteries of the Kingdom of Heaven,' just so long they remained free from the slavery and tyranny of dogma. But when by foolishly, selfishly, and unwisely substituting the gospel of Force for the gospel of Love, they began to lose sight of and to forget the true esoteric teaching, then they tried to feed the people with the 'dead letter' of Scripture in absence of the 'Living Spirit' of true religious teaching. Hence the rapid decline of true spirituality and soul-religion and the advance of skepticism, materialism, and animalism, which eventually became so rampant in the world. But now, we are thankful to say, the dawn of a new and brighter day is near at hand, and materialism, with all its evil brood, is decidedly on the wane, giving place to a purer and more enlightened presentation of Religion, in the form and spirit of Theosophy, whose divine teachings cannot truly be said to be of the nature of 'dogma,' seeing that they

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lay *no* claim to 'infallibility' or to a belief in that 'infallibility' being essential to 'salvation.' The truths which Jesus taught were not 'dogmas,' but the true gospel of Love and Brotherhood, which Theosophy is now endeavoring to reinstate in the world. "A new commandment," said he, "I give unto you, that ye *love* one another," and *this* divine teaching, above all others, is the one which true Theosophy most earnestly and most enthusiastically reaffirms and supports.

FROM CRYPT TO PRONAOS: by F. K.

DOGMA originally meant merely 'opinion.' Like most words it has suffered degradation and narrowing. It now means an 'imperious or arrogant declaration of opinion.'

In religion, science, and philosophy alike, doctrine has become dogma, sufficient evidence of the tendency to inertia of the human mind. After all, what is the nearest approach to the divine in Nature but motion, giving the idea leading up to the idea of God as absolute motion? In man again it is intelligence, a living, ever-moving power, as opposed to the static inertia of the classifying faculty. Surely a great part of modern scientific theory is purely classificatory, and therefore dogmatic. When once we have broken the mold of our own mind, we need to be ever on the alert to prevent new molds forming. God is life, form is only transitory at best. Perhaps this is partly what the Leader meant when she gave us the watchword: 'Eternal vigilance.' The mind seeks to understand, to know, what is knowledge. There are the mind that seeks to know, the thing known, and the complicated apparatus of knowledge, senses and sense organs. All these are continually changing, never precisely alike for two seconds together. There is, therefore, no certain knowledge to be gained here. Again, no two minds are exactly alike. What room, therefore, can there be for static dogma? All is a constant flux. The most unchanging object in nature is a river, ever flowing, always the same in that. Other things only appear to remain unaltered: they decay and disappear in the course of time.

Take an intellectual position that seems perfectly clear to yourself, and try to explain it to someone else, and think over the result carefully. It will serve to illustrate the infinite variety in Nature, resting as it does on the One. Is there such a thing as real knowledge, then, and is it attainable by man? Theosophy answers in the affirmative in each case. Theosophy itself is real knowledge, divine Wisdom, and it can be obtained by humility, patience, and faith, — faith above all, since, if we do not believe in the One, how can we ever begin to attain

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real knowledge? There are times when one is out in the open, when a sudden hush seems to fall on all around. Then it is that the soul rushes out to a something wonderful that is going to happen. Surely this feeling that comes to us is a symbol of that state of the mind when all within is calm and peaceful; and after long waiting the gates of the West open silently and we see and know. The majority of people are unwilling to wait; they indulge in a mad rush for possessions, intellectual as well as physical, and do not perceive that their loved possessions are melting away in their hands like snow. They even try to 'possess' life itself, and when the physical body fades out, they fancy they are losing hold of life. It is not possession that Theosophy teaches us to aim for, but liberation, and when the restless mind becomes calm like a mirror, and the soul is able to see and hear, man becomes a focus of Eternal Life, and through him is liberated the Divine Force of Good, helping to purify humanity and nature alike. And thus man achieves his true destiny.



KARMA

KARMA . . . is the child of the terrestrial Ego, the fruit of the actions of the tree which is the objective personality visible to all, as much as the fruit of all the thoughts and even motives of the spiritual 'I'; but Karma is also the tender mother, who heals the wounds inflicted by her during the preceding life, before she will begin to torture this Ego by inflicting upon him new ones. It may be said that there is not a mental or physical suffering in the life of a mortal, which is not the fruit and consequence of some sin in this, or a preceding existence. ● On the other hand, since he does not preserve the slightest recollection of it in his actual life, and feels himself not deserving of such punishment, but believes sincerely he suffers for no guilt of his own, this alone is quite sufficient to entitle the human soul to the fullest consolation, rest, and bliss in his *post mortem* existence. . . .

H. P. BLAVATSKY, *Lucifer*, iii, p. 412.

STATEMENT OF FACTS RELATIVE TO THE NATURE AND PURPOSES OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY AND OF THE SCHOOL OF ANTIQUITY

THE following Statement of Facts has been submitted for the information of one of the Local Exemption Boards of the City of San Diego, State of California, in connexion with claims for exemption filed by several resident students at the International Theosophical Headquarters, who, as Students of Divinity in the School of Antiquity, are preparing themselves to become ministers of the doctrines of Theosophy, and who have dedicated their lives to this work.

It should be stated that exemption is not claimed for all who have been or are being, educated in the Râja-Yoga College and the School of Antiquity; but that a large number of such students are already serving in the United States Army, some as officers and some as privates; and that in England, France, and Italy, practically all the young men of draft age, who are members of the Universal Brotherhood and Theosophical Society, are serving their respective countries, either in the Army or the Navy. This claim for exemption is made only by those who have dedicated their lives to the promulgation of the principles of Theosophy, and who, as students of Divinity in the School of Antiquity, are preparing themselves for such work. They claim exemption under the following provision of the "Selective Draft Act" passed by Congress on May 18, 1917: that

. . . students who at the time of the approval of this Act are preparing for the ministry in recognized theological or divinity schools . . . shall be exempt from the selective draft herein prescribed. . . .

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THE RELIGIOUS CHARACTER OF THEOSOPHY

IN the year 1875, Madame Helena Petrovna Blavatsky founded in New York City the Theosophical Society and Universal Brotherhood. At that time and during the following sixteen years, she most exhaustively announced and discussed through public speeches as well as voluminous writings, the nature and purposes of the organization which she had founded. But these could fairly be condensed into the following quotations from Madame Blavatsky, in which she enumerates the primary objects of the Theosophical Society, shortly after its foundation:

To keep alive in man his spiritual intuitions. . . . Finally, and chiefly to encourage and assist individual fellows in self-improvement, intellectual, moral and spiritual.

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In a celebrated letter addressed to the Archbishop of Canterbury, Madame Blavatsky further said:

Theosophists know that the deeper one penetrates into the meaning of the dogmas and ceremonies of all religions, the greater becomes their apparent underlying similarity, until finally a perception of their fundamental unity is reached. *This common ground is no other than Theosophy* — the Secret Doctrine of the ages . . . *the living kernel of all religions*. . . .

Theosophists, therefore, are respecters of all religions, and for the religious ethics of Jesus they have profound admiration. It could not be otherwise, for these teachings which have come down to us are the same as those of Theosophy. . .

In another article published in her magazine, she said:

It is perhaps necessary, first of all, to say that the assertion that 'Theosophy is not a Religion,' by no means excludes the fact that '*Theosophy is Religion*' itself. . . . Now Religion, *per se*, in its widest meaning is that which binds not only *all MEN*, but also *all BEINGS* and all things in the entire Universe into one grand whole. This is our theosophical definition of religion.

Thus Theosophy is not a Religion, we say, but RELIGION itself, the one bond of unity, which is so universal and all-embracing that no man, as no speck — from gods and mortals down to animals, the blade of grass and atom — can be outside of its light. Therefore, any organization or body of that name must necessarily be a UNIVERSAL BROTHERHOOD.

Madame Blavatsky died in 1891 and left as her Successor, William Quan Judge. Mr. Judge likewise delivered many public addresses and wrote many pamphlets, magazine articles, and several volumes on the subject of the nature and purposes of the organization over which he presided. For the present purpose the essence of his teaching can be fairly presented in a few condensed statements issuing from his lips and pen. The first quotation is the opening paragraph in Mr. Judge's work entitled *The Ocean of Theosophy*, a standard work on the subject and one universally accepted by Theosophists as reliable and of the utmost value in their studies.

Theosophy is that ocean of knowledge which spreads from shore to shore of the evolution of sentient beings; unfathomable in its deepest parts, it gives the greatest minds their fullest scope, yet, shallow enough at its shores, it will not overwhelm the understanding of a child. It is wisdom about God for those who believe that he is all things and in all, and wisdom about nature for the man who accepts the statement found in the Christian Bible that God cannot be measured or discovered, and that darkness is around his pavilion. Although it contains by derivation the name God and thus may seem at first sight to embrace religion alone, it does not neglect science, for it is the science of sciences and therefore has been called the Wisdom Religion. For no science is complete which leaves out any department of nature, whether visible or invisible, and that religion which, depending solely on an assumed revelation, turns away from things and the laws which govern them is nothing but a delusion, a foe to progress, an obstacle in the way of man's advancement toward happiness. Embracing both the scientific and the religious, Theosophy is a scientific religion and a religious science.

The following words are quoted from the Official Report of Mr. Judge's address delivered at the World's Parliament of Religions, held under the auspices of the World's Columbian Exposition in Chicago in 1893:

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It [Theosophy] is at once religious and scientific, asserting that religion and science should never be separated. It puts forward sublime religious and ideal teachings, but at the same time shows that all of it can be demonstrated to reason. . . .

As the question now before your Board is whether Theosophy in general is of a religious nature, and whether the Universal Brotherhood and Theosophical Society is a religious organization, the fact is certainly pertinent that Mr. Judge's address, from which the above quotation is taken, was delivered by him as the head official of the American Theosophists, and as a recognized religious delegate speaking before an assemblage of delegates representing practically every religious sect and denomination in the world, and recognized by this assemblage as the mouthpiece of his fellow-religionists.

Mr. Judge died in 1896. Since then Katherine Tingley has been the Leader of the Theosophical Movement. She has expressed herself in hundreds of public addresses in regard to the essential nature of Theosophy. An epitome of her views in regard to its essentially religious nature may be fairly stated in the following quotations from her utterances: (*A Nosegay of Everlastings from Katherine Tingley's Garden of Helpful Thoughts*: Published by the Students of the Râja-Yoga College, Point Loma, California, U. S. A., 1914. Pages 8, 10, 11.)

We believe in Deity, the Great Unknowable, All-Powerful, Compassionate, Eternal Source of Light and Life. We believe that we are a part of God's Great Family, and that in this great Universal Scheme of Life, all living things are included and not one is left out. . . . We believe also that man is divine; that he is a part of this Great Universal Life, and that as he lives in consonance with his Higher, Immortal Nature, close to those Ideals that have been handed down to us from the earliest history, close to those teachings that Christ presented to us, he is, in the truest sense, a Christian and a Theosophist.

We believe that we were born, not for a limited life of seventy-seven or one hundred years. Christ, the Great Initiate and the Great Theosophist, as we call him, we believe attained his spiritual perfectibility through many lives and in the experience of each life developed the god-like spirit within him, and in this sense was truly the 'Son of God.' . . .

We believe that the human body is the Temple of the living Soul, and that man must control and master and work with this body, that it may become pure and do its highest work as a body. Therefore, we abhor vice and everything that would destroy or interfere with the health of the body or the mind.

We hold that a man cannot be true and pure and forceful on lines of real usefulness to Humanity if the body is misused, if it is not held as a Temple of the Soul — of the Christos Spirit within.

Again, at practically every devotional meeting of the Universal Brotherhood and Theosophical Society, the following invocation (written by Katherine Tingley) is chanted:

O My Divinity! thou dost blend with the earth and fashion for thyself temples of mighty power!

O My Divinity! thou livest in the heart-life of all things, and dost radiate a Golden Light that shineth forever and doth illumine even the darkest corners of the earth.

O My Divinity! blend thou with me that from the corruptible I may become Incorruptible; that from imperfection I may become Perfection; that from Darkness I may go forth in Light!

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THE SCHOOL OF ANTIQUITY: ITS DIVINITY DEPARTMENT

It is true that one may become a member of the Universal Brotherhood and Theosophical Society without going further in the direction of endorsing or accepting the principles above set forth than merely an expression of his adherence to the principle of Universal Brotherhood; but it has been recognized by the three Leaders of the Theosophical Movement, that the Movement could not hope for success, unless in connexion with it there was a nucleus of individuals who had devoted themselves to its advancement and welfare much more completely and with a deeper spiritual quality. So for years there has been, in connexion with this Movement, a special Class in Theosophy. In an effort to develop this nucleus to greater proportions and to evolve them to a higher spiritual state, a department of the School of Antiquity was specially organized by Katherine Tingley, its purpose being to train students as ministers of the gospel or religion of Theosophy. This School was Chartered by the State of West Virginia, in 1897, and its charter expressly endows the corporation with the power of establishing and conducting schools for the spiritual education of its students.

In the same year the corner-stone of this school was laid at Point Loma in the presence of a large concourse of people consisting of delegates of numerous branches of the Theosophical Society from various parts of the world, and of many people from the City of San Diego who were not members of the Theosophical Society. At this ceremony, Katherine Tingley, the present Leader and Official Head of the Universal Brotherhood and Theosophical Society, and the President-Foundress of the School of Antiquity, made an address in her official capacity in which she announced the fact that the chief purpose of the School would be to afford spiritual education to "THE CHILDREN OF THE RACE." At this same ceremony, Col. E. T. Blackmer of San Diego, an eminent Mason, delivered an address, and speaking as a citizen of San Diego announced that the School of Antiquity, in addition to the material and moral and intellectual benefits which it would confer upon the city, would be of even greater value to the city by reason of the spiritual education which it would afford to people of this community and through them to the people of the world.

The School of Antiquity began active educational work at Point Loma in the year 1900, and from that time to the present date, it has conducted a Divinity or Theological Department. The system of religion taught could not be better stated in a limited space than to quote one

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of the first injunctions that its Divinity students are urged to memorize and to weave into their very natures:

Behold the Truth before you: a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one's co-disciple, a readiness to give and receive advice and instruction, a loyal sense of duty to the Teacher, a willing obedience to the behests of TRUTH, once we have placed our confidence in, and believe that Teacher to be in possession of it; a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the Secret Science [Theosophy] depicts — these are the golden stairs, up the steps of which the learner may climb to the Temple of Divine Wisdom.

The young men subject to registry, who were on the 18th day of May, 1917, and who are still students of Divinity in this School, are the following: R. Miles McAlpin, Sidney H. Hamilton, Montague A. Machell, Ernest I. Seymour, Hubert A. Dunn, Iverson L. Harris, Jr., Maurice Boguslavsky, Rex W. Dunn, Charles M. Savage, Miguel Domínguez, Maximiliano Ferro, Hildor Barton, Vredenburg Minot, Robert Good, Geoffrey Shurlock. Some of these young men, as far back as ten years ago, consecrated their lives to the spreading of the Gospel of Theosophy and Universal Brotherhood, and to service in the various departments of the Universal Brotherhood and Theosophical Society's activities, without expectation of monetary remuneration, this being the universal practice among all the officers, teachers, students, and workers connected with the Organization. The other students above named followed afterwards at various times.

It is true that Theosophy could not be said to be identical with Christianity, with Buddhism, with Judaism, with Mohammedanism, or with any other form of religion; nevertheless it is to those who accept it as a spiritual goal, the same as Christianity to a Christian, Buddhism to a Buddhist, or Judaism to a Jew, etc.; and the Divinity Department of the School of Antiquity bears the same relationship to the Universal Brotherhood and Theosophical Society, as a Presbyterian theological seminary bears to Presbyterianism, as a Roman Catholic theological seminary to Roman Catholicism, or as any theological school does to the religious denomination with which it is affiliated.

THE SCHOOL OF ANTIQUITY A RECOGNIZED DIVINITY SCHOOL

On the question of the School of Antiquity being a *recognized* Divinity School, it might be pointed out that members of the Universal Brotherhood and Theosophical Society, a world-wide organization, have most certainly recognized it and given proof of such recognition by aiding their sons to matriculate in this school and even in many instances by adopting the location of the school as their own place of resi-

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dence. In short, there are students in this School of Divinity from many different countries, so that its student-body can be truly said to be international. No one is in a position to give trustworthy evidence as to the nature of this school except those who are acquainted with its character; and if such people have recognized it as being a School of Divinity, the question is answered.

But in an effort to put the matter before your Board in as complete a light as a short compass will permit, and to show that the whole question is already officially settled, as to whether the Universal Brotherhood and Theosophical Society is a religious organization, and whether the School of Antiquity is a Divinity School, and whether it is recognized, your attention is called to the fact that *it is actually so recognized by the United States Government*. As far back as 1906 in *Special Reports of the Bureau of the Census, Religious Bodies, Part II, Separate Denominations*, Issued by the Department of Commerce and Labor, on page 636 it is stated as expressing the views and purposes of the Theosophical Society that

In order to secure a full comprehension of what is meant by the Brotherhood of Humanity, it is deemed essential that there should be a study of the ancient and modern religions, philosophies, and sciences; also, an investigation of unexplained laws of nature and the powers latent in man.

And on the same page it is stated that a brief summary of Theosophical doctrine as accepted by most members is that

God is infinite and absolute, therefore not to be limited by thought, attribute, or description. Evolution is accepted, but is only half of a law — the other half being involution. Humanity is one great family; all souls are the same in essence, though they differ in degrees of development. Man is essentially a soul, a divine being. By purification and training of the body and mind, the latent divine powers will develop and become active.

Please note that our Government itself classifies the Universal Brotherhood and Theosophical Society as a religious body. And as a rivet to clinch the contention of these young registrants that their claims are well-founded, the Government itself in this same volume, on page 640 declares that

The School of Antiquity was incorporated for the special purpose of establishing colleges, academies, etc., for the study of Rāja-Yoga. . . . The schools include in their curriculum the studies taught in primary and high schools, colleges, and universities, but place special emphasis upon the building and development of character and self-reliance as based upon the essential divinity of man.

CURRICULUM OF DIVINITY STUDENTS SCHOOL OF ANTIQUITY

In addition to the principles which might be designated as strictly Theosophical, which Students of Divinity are attempting to evolve in their own natures, they also study, to a greater or less degree, the con-

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ventional courses followed in other theological seminaries; as, for instance, the Bible, other sacred books of world-religions, and comparative religion.

It ought to be added, however, in order to make the entire matter clearer to your Honorable Body, that the system of educating students for the Theosophical ministry, and the work which they do as ministers, while they correspond to the methods pursued in other schools, are by no means identical. Stated concisely, the doctrine is that one becomes a minister or teacher to the degree that he becomes impersonal — that is, becomes refined and purified and attains self-mastery, so that his lower or animal nature is under the domination of his higher or immortal nature, and he has thus become an exemplar of the spiritual teachings which he professes.

Now, as such a condition is not ordinarily reached at any given moment of time, but is a continuous process of growth or evolution, there is no precise time when one entirely ceases to be a student of Theosophy and becomes, to an unlimited extent, a minister or teacher of Theosophy. When a Student of Divinity in the School of Antiquity is considered by the Leader and Official Head of the Universal Brotherhood and Theosophical Society, who is also the President of the School of Antiquity, to be sufficiently prepared on all lines — mentally, morally, and spiritually — he is inducted into his duties of teaching Theosophy and performing the offices of a Minister of Theosophy, in ways for which he is considered best fitted, and according to the rites and ceremonies employed by this organization.

But, as has been said before, the whole purpose of training these young men, is to fit them in their turn to train others, teach others, and act as spiritual guides and helpers to other individuals, groups, communities, congregations, lodges, or branches of individuals, who have not had the same opportunities for spiritual growth and development, as are enjoyed by the Students of Divinity in the School of Antiquity, through years of study, discipline, and service.

While we do not contend that we are following literally the system laid down by any of the great theologians with which the modern world is familiar, yet we are convinced that the system as outlined in the foregoing summary is in close parallel with that outlined by Emerson in an address delivered before the Senior Class in *Divinity College*, Cambridge, Sunday evening, July 15, 1838:

The office [of a teacher of Divinity, a Minister] is coeval with the world. But observe the condition, the spiritual limitation of the office. The spirit only can teach. Not any profane man, not any sensual, not any liar, not any slave can teach, but only he can give, *who has*: he only can create, *who is*. The man on whom the soul descends, through whom the

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soul speaks, alone can teach. Courage, piety, love, wisdom, can teach; and every man can open his door to these angels, and they shall bring him the gift of tongues. But the man who aims to speak as books enable, as synods use, as the fashion guides, and as interest commands, babbles.

In an effort to lay the whole matter with the utmost frankness before your honorable Board, it seems right to state that these Divinity Students devote a considerable portion of their time to work other than strictly theological studies. This, however, is easily explained when you realize that most of these students have no financial means to pay the expenses incident to their divinity studies, and so contribute in service to their own maintenance. Hence some of these Divinity Students have been assigned to one department, and others to other departments of the general work carried on at the Theosophical Headquarters. In addition to this, the principles inherent in Theosophy require a method of study, practice, and exercise, that is widely different from that pursued in conventional seminaries. For instance, their studies include, among many other things, music, dramatic art, languages, pedagogy, commercial training, agriculture, and training in all the varied industries connected with the International Theosophical Headquarters at Point Loma, this being considered essential to furnish a sound basis and a proper balance of all their faculties.

To illustrate more particularly, Madame Tingley says about music:

Music is often regarded as an amusement, a relaxation, and nothing more. At Point Loma it becomes a part of life itself, and one of those subtle forces of nature which, rightly applied, calls into activity the divine powers of the soul. . . . There is held to be an immense correspondence between music on the one hand and thought and aspiration on the other; and only that deserves the name of music to which the noblest and purest aspirations are responsive.

And with regard to the drama, she says:

All dramas which give us a true picture of the soul's experiences and a true interpretation of the Higher Law and of life's diviner aspects are mystery-dramas, whether written by Aeschylus, Shakespeare, or by some unknown dramatist past or to come. Life is the great Mystery, and in unveiling it, in the light of knowledge, the true drama has ever been, and will ever be, man's great instructor.

And so it is with the other studies enumerated.

It is also true that these young men devote the product of certain hours of their labor to the support of dependent minors and aged and infirm members. But this is explicable, not only as growing out of the general feeling of sympathy and humanity which prompts them, but because, according to Theosophical principles, the practice of altruism is considered the very first essential step in any progress towards spiritual evolution. In short, according to these principles, the Second Commandment enunciated by Jesus is followed with as much religious sincerity as

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that one designated by the same Master, "the first and great Commandment." Or, as we read in the Epistle of St. James, I, 26-27:

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction and to keep himself unspotted from the world.

As far back as eighteen years ago, Madame Tingley and a number of the oldest and staunchest supporters of the Universal Brotherhood and Theosophical Society took upon themselves the work of caring for certain homeless children, aged and infirm people, etc., both inside and outside the Organization; and these Students of Divinity have undertaken to continue, and are continuing this work, in varying degrees.

It should be noted further that these Students, in conjunction with the Ministers of Theosophy resident at the Theosophical Headquarters, together with the membership in general, conduct many religious rites and ceremonies, which in their opinion are not only of a beautiful and symbolic character, but most truly sacred. And the ministers of Theosophy perform funeral rites over their deceased comrades and marriage ceremonies as well. But in regard to these latter, as marriage involves the creation of a legal status by which property rights are affected, and relative to which moral questions could arise, and even criminal accusations be made, the Leader of the Theosophical Movement has considered it a wise policy, in order to forestall any possible question resulting from ignorant prejudice, to call in the aid of the conventional clergy — generally a member of our own Organization — to perform the marriage ceremony between members of the Universal Brotherhood and Theosophical Society. But it cannot be too positively stated that the Ministers of the religion of Theosophy and Universal Brotherhood are fully aware of their perfect right under the laws of this state to perform the marriage ceremony.

THE RELIGIOUS AND SPIRITUAL ASPECT OF THE STUDENTS' LIFE AT POINT LOMA

The following is an extract from a letter written by Katherine Tingley, under date of February 9, 1914, to the Students at Point Loma, and since then read every morning at the opening of the school session: (under-scoring as per original):

Let us not forget that we are gathered together here at Lomaland, for the purpose of serving humanity, and bringing to it that knowledge that it needs; that this is not a commercial effort nor simply an ordinary educational effort; *but it is a spiritual effort in the highest sense.* . . .

As an indication of the impression which the religious or spiritual aspect of the Students' life at Point Loma has made upon visitors from various parts of the world, we subjoin a few short quotations from what they have said and written. The first extract is taken from an article

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entitled *The Spectator at the San Diego Fair*, published in *The Outlook*, April 21st, 1915:

The Spectator has seen many a Sunday-school play that was less effective and less religious. And this was a week-day celebration of the Theosophists! Once more, as in many other lands, those immortal words were borne in upon me: "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."

Baron Kanda, speaking at a reception extended to the Honorary Japanese Commercial Commissioners by Madame Katherine Tingley and the Faculty, Students, and Residents at Point Loma, November 22, 1909, said:

We who are from Japan have Buddhism and Confucianism and Christianity, but we need something deeper and more unifying, and I hope in the future to see your institutions in Japan.

Ray Stannard Baker, writing in *The American Magazine*, January, 1907, said:

Theosophy originated with a very remarkable character — a Russian woman of high family and great attainments in scholarship — whose name was H. P. Blavatsky. She wrote in English a number of voluminous works. She made no claim to having originated a new philosophy; it was rather a gathering of wisdom from all religions, the statement of which she called Theosophy, 'The Science of the divine.'

At a reception to the California State Homeopathic Medical Society at Point Loma, May 18, 1916, Dr. G. H. Martin of Pasadena said:

You have demonstrated in your students the possibility of realizing that great ideal the Master taught when he instructed his disciples in the Sermon on the Mount, "Be ye therefore perfect, even as your Father in Heaven is perfect." These are words which many of us have thought about and pondered over; and many of us have tried to juggle them about to mean something else; but you have demonstrated to us the possibility of perfection — not only of physical perfection, but of spiritual perfection as well. . . . Let me assure you that every one of the members of the California State Homeopathic Medical Society here will go forth today a firmer believer in the great possibilities of human life, as demonstrated here, and with a higher regard for the teachings of Theosophy, and a greater regard for the self-sacrificing lives that are being lived here.

We quote next the words of John Hubert Greusel, recognized as one of the leading interview writers in the United States. In an article published in *The Detroit Free Press*, he said:

"To every saint his candle," says the proverb, and Madame Tingley's followers rally round her as a leader chosen out of the world. As I met the woman, talked to her closely, studied her power, I became more and more unable to understand. She is a woman apart. She tells me that she has suffered for the cause of Theosophy. From Socrates to Christ, where yet has a truth-teller appeared who has not been stoned?

In a public address delivered at the Isis Theater, San Diego, December 14, 1902, Hon. D. C. Reed, Ex-Mayor of the City, said:

I and my entire family have lived at Point Loma, with the people there, for six weeks; I recognize their purity and the spiritual atmosphere in which I dwelt for so long.

Writing in *The San Francisco Chronicle*, January 6th, 1907, under the heading, 'A Study of Râja-Yoga at Point Loma,' Dr. Clarence E.

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Edwards, Chief, Publicity Bureau, California Promotion Committee, said:

It is a world apart. . . . It is so much out of the ordinary of this world of struggling humanity, searching for the wealth which they cannot use, that one marvels at it. Here there is no lure of gold nor thought of aught else than the benefiting of humanity through a mental and moral uplift. I read a book, once, called the *Demi-God*, where is told how careful selection for generations brought about a man God-like in his attributes. After spending two half-days at Point Loma, the thought is insistent that here lies such a possibility, could this educational idea be carried to its ultimate conclusions.

As Madame Nellie Melba left Point Loma, February 29th, 1916, she exclaimed:

Why ~~did~~ my heart not tell me to come here before? If I had only known of this! The only thing in my life that I can remember that has made a similar impression on me, was my first hearing of *Parsifal*. Then I felt as if my soul had been touched.

Henry Baxter, in *The Imperial Valley Press*, July 15, 1912, wrote (speaking about Point Loma):

Here you have what the world would be, if men really believed in human brotherhood, and in the spiritual nature of man and the universe.

To conclude: Governor George W. P. Hunt of Arizona, after visiting Point Loma, wrote, under date of September 27, 1917, referring to the Students of Divinity who are the subject of this paper:

. . . These young men have been for some years students in the Divinity Department of the School of Antiquity, and at varying periods in the past, that is to say, as each of them attained majority or rather, years of full discretion, consecrated themselves to undertake, as ministers, the gospel of Universal Brotherhood and of the Divine perfectibility of man.