

THE THEOSOPHICAL PATH

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*"A wise man knows he now must reap
The fruits of deeds of former births.
For be they many or but few,
Deeds done in covetousness or hate,
Or through infatuation's power,
Must bear their needful consequence.
Hence not to covetousness, nor hate,
Nor to infatuation's power
The wise man yields, but knowledge seeks
And leaves the way of punishment."*

— *Anguttara-Nikāya*, iii. 33; translated by Warren

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WHEN one considers the life of Helena P. Blavatsky, the Foundress of the present Theosophical Movement, when one reads her splendid and wonderful books and has watched the general progress of her work, one must necessarily decide that she was an extraordinary woman in very many ways and that she must have had an urge of some kind — we interpret it as a spiritual urge — to come to the Western world to bring the message of brotherhood and place before the thinkers of the age those grand and superb principles which are the basic life, the very foundation, of our Theosophical Society.

She chose America for the reason that she considered it free; she had read and heard that it was a land of liberty, that it had freedom of speech, that it was not under the control of the church, that all religions were permitted; and so with the urge and love that she had for humanity, it was quite natural that she should come to America; yet I feel very sure that in many ways she was very much disappointed, though in other ways she was not.

It was in the seventies that she founded the Theosophical Society, the original Society which is now known as the Universal Brotherhood and Theosophical Society. All her efforts were of a quality that make it impossible for anyone to question her motive. In the first place, she detached from her work all idea of

* Extracts from an address given by Katherine Tingley at the Tremont Theater, Boston.

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the dollar-and-cent influence; she received no salary; she declared that those who are earnestly and determinedly desirous of working for the advancement of humanity should make an effort to help without any selfish interest; and this spirit has been carried out in the original Theosophical Society from the very beginning.

When Mme. Blavatsky brought these teachings to America, she showed very plainly that she was not bringing a new religion to the world, that in no sense had she originated Theosophy, that the philosophy she presented was the philosophy of the ages, the Wisdom-Religion, taught long before Jesus was born. Her experience and her association with some of the greatest minds of the age had added greatly to her knowledge and her practical views of life. Her knowledge of the divine nature of man, her recognition of his latent qualities, made her seem to all who knew her not only as a woman possessing great erudition, but as one who had attained in some other life that rare discrimination and intuition which were necessary for her as a spiritual teacher.

The principal ideas which she presented, the principal teachings of Theosophy, are first the essential Divinity of Man, then his Duality; that there are two forces working in his nature, one for selfish and worldly interests, pleasures and passions, and the other for the upward way, for the advancement of his spiritual life, working ever to attain that state of perfection which Theosophy declares is man's destiny. Following this Duality, we come to the idea of Karma. Karma is the law of justice, and Madame Blavatsky's wonderful books contain so many expositions of this universal law that I wonder that the whole world is not already affected by Theosophy. Closely allied with the teaching of Karma is the doctrine of Reincarnation. According to the ancient teachings and according to Madame Blavatsky's writings and the general belief of the members of the Universal Brotherhood and Theosophical Society, man cannot live out his fullest life, he cannot attain to the full stature of perfect manhood, in one lifetime of seventy or a hundred years. Many lifetimes are needed; the great universal scheme of life furnishes for man opportunities after opportunities to find his way as a soul, as a divine being, through many schools of experience, and these experiences under the power of self-directed evolution will ultimately bring man to his own.

One of the special points I always try to bring out in this connexion is that if we study the general aspects of the world today, and particularly the religious aspects, we find many earnest and devoted people depending to a very large degree upon the brain-mind judgment to interpret the laws of life, as found in the Bible and other sacred books. Now according to Theosophy the brain-mind has its place; it is the seat of the intellect, it is like an instrument in the hands either

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of a master-musician or of one who is not a master-musician. As long as the lower forces play through the chambers of the mind, the real light, the real knowledge, the true interpretation, that quality of intuition that belongs to every man and is a part of his inner life, cannot be accentuated. To a large degree I feel that we are depending too much on the outward life, we are living too much in the external, our vision and our progress are limited by our lack of knowledge of the Higher Law; but if we could once realize, as a Theosophist does after long study and much devotion, that the real life, the ever-growing eternal life, is within, the mind would become receptive to the higher knowledge and to that state of consciousness which is ever illuminated by the inner light.

Christ has taught this, St. Paul taught it; you will find it in all the sacred writings; the greatest thinkers, and those who have given us the best examples of spiritual life, have accentuated this fact: that the truth, the knowledge, the revelation to man of the divine laws, must come from within.

I feel that if all down the ages from the very beginning of Christianity there could have been this intuitive profound grasp of the true meaning of religion, if the early Fathers could have had it, there would have been different results. This is no reflexion upon any who are sincere in their beliefs; I have no desire to criticise them; but I am a reader of the sacred writings, I have a mind that dares to search for the truth, and I am satisfied that I should really be doing you a great injustice if I did not express my feelings. In seeking to open your eyes, I am paying tribute to you as divine souls; and my message, my effort, and the work of the members of the Theosophical Society, is to lift the veil and to show humanity that there are potent forces within man, and above him, that can be utilized for the reconstruction of the human race — not merely the reconstruction of our country, but of the whole human family.

There must come an awakening some time and, surely, no one could criticise me very severely for bringing up this matter, for all must see the great need of a change. There must come a spiritual awakening; there must be new ideas, dynamic ideas, introduced into the human mind to bring about a resuscitation, so to speak, of the spiritual part of man, which shall be a basis for that quality of reconstruction that shall touch the home, all systems of education, and religion, and shall ultimately become the most potent factor in readjusting all mankind.

If we had no crimes, if we had no prisons and lunatic asylums, if we were all following the rosy path, if we were never sick and had no difficulties to contend with, I should be very much out of place, and you would have the right to say that my ideas are far-fetched; but you all know as well as I do that crime is increasing throughout the land, that unbrotherliness is the insanity of the age, that we have just emerged from a war of horrors, the cruelty of which has exceeded

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all that has ever been recorded in history, and so many people are asking, "Why did it happen? How could it happen? Where was God?"

Theosophists would say, and not in a presumptuous way, that the sowing of the seed began ages ago — that down through the generations and generations of people there has been something missing, the missing-link so to speak, the lost Word; so that man, ignorant of his Divinity, not being conscious of that power in him, not having full trust in the divine Law, not being able to interpret these simple doctrines of life, wandered away from the path.

Look at humanity today as it is physically. With a few exceptions do we not see there is a deterioration in the physical nature of man? It simply shows that we have not the basic ideas to depend on, to think with, to feel with, and to live by.

Now the Râja-Yoga System, which is based on these reconstructive ideas, has brought out in quite an interesting way the possibilities of human nature that are latent in all. The term 'Râja-Yoga' is a Sanskrit term, which I chose as covering, better than any I have found, my ideas in reference to education. It means 'Kingly Union' — the balance and harmony of the physical, the mental and the spiritual; for Theosophy teaches that we cannot go through life one-sidedly and half awake — but that we have to reach a point of balance, and it should come to us in youth. I am very certain that if the whole world could have had the training that is given in the Râja-Yoga College and School, we should have better conditions everywhere; life would be more joyful, more hopeful, more optimistic. The world is crying for something new, for something that will adjust human affairs and prevent a repetition of what we have gone through in the last five years in this terrible warfare.

So it was quite impossible for me to stay at our International Center of Theosophical work at Point Loma, for Theosophy has a message to the whole world. And though we are doing very large propaganda work, in all lines of Theosophic thought, still the masses have not been reached yet; and if we are going to serve humanity, we must throw aside creeds and dogmas and live in the fullest sense on a basis of right action, sustained by convictions which are warmed and inspired by that intuitive knowledge that comes to one who chooses to find the true path.

I am always very slow in public meetings to say very much about the development of the inner nature of man, because the world has been cursed for a number of years with all sorts of absurdities — false, grotesque and fanatical teachings of every kind, in the name of religion and in the name of Theosophy; so that it seems almost unjust to our Theosophical work to attempt in one evening to call the attention of the public to the inner qualities of man. You will find

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self-styled Theosophists, in this city, and in other cities of America, who will pretend to tell you all about your former incarnations, or about your future; they will teach you symbology and astrology and palmistry, and all sorts of weird things that are out of place for any sane man; they will try to impress you with their 'mysticism.' There are some very nice people, I fancy, who get caught by the psychological influence of these claims; but for the twenty-five years that I have been connected with the Theosophical Society it has been necessary to use much time and energy and money to remove from the original Theosophical Society and from the name Theosophy itself the stigma that comes from the misuse of the word Theosophy by people who blend it with fanatical teachings.

If Theosophy is anything, it is absolutely practical, and no true Theosophist believes in preaching without doing. The whole aim of the Universal Brotherhood and Theosophical Society is to make Theosophy a living power in the lives of men, to learn to discriminate between the lower and higher natures of man — between right and wrong — to exert all possible efforts to keep the ideals of Theosophy ever before us and to practise them, and to bring into the life of each the power of self-control.

In working for humanity I have visited many of the prisons in this country and in Europe; I have studied criminology from all sides of the question; and I have realized that crime will increase and so will insanity, and that in the course of time we shall have new, unnameable diseases and many more vices, for the reason that we have not the key to the situation. Human life cannot be reconstructed, nor national or international life, until we have carried the sublime teachings of Theosophy into the home, until we have reached a point where we can and should challenge men and women to take up home-life and marriage and parenthood more seriously — challenge them, and bring about such an awakening in the minds of those who control the home, that their responsibilities shall become so sacred that they cannot err. If we are to reconstruct human life, we must begin to build character, and we must do it in childhood; we must touch the plastic, flexible minds of the children with that indescribable something that is so exquisitely beautiful that no language can name it, something that will awaken the soul in their very childhood and bring them slowly and surely to that state of consciousness that will help them to meet the trials of life.

To reconstruct the nation, we must begin in the home, but according to my idea we cannot do this unless there is an understanding of the self. There must be self-adjustment, self-improvement; there must be self-endeavor, self-directed evolution. Then the souls of the parents and the souls of the children will blossom

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like the flowers in the springtime, and many wonderful things will come to add to the stability and the happiness of the home.

This is not a fantastic dream of mine, it is an absolutely proven fact: for the Râja-Yoga System has been active for nearly twenty years; it has passed the experimental stage, and these results have been demonstrated. It is all so easy and so beautiful, if one can only understand the laws governing human life.

Now of course it is not to be believed that anyone who is seeking for truth can reach a point of satisfaction in a day or an hour, or that any teacher can impart the truth sufficiently to carry one through life even for a day or a week, or that books will do it; the best literature we have on Theosophy will fail you absolutely, unless right down in your hearts is that yearning, that longing, and that quality of determination that will make you push on daringly and courageously.

But if you study our Theosophical books, you will find that we are ever working to correct the errors of injustice. Believing absolutely that brotherhood is a fact in nature, that all men are divine, that even the weakest and lowest have in them a spark of Divinity, there comes into our lives a deep sense of pity and compassion for all who suffer; so we are obliged to free our consciences by trying to lift the burdens from the people, to remove the stumbling-blocks, and to bring understanding and enlightenment for all.

It is not an easy task, I assure you, because there are so many in the world who are satisfied with one life-experience, satisfied with creeds and dogmas. They look out and question the meaning of all the contrasts, idiosyncrasies and failures in human life; they desire to help, they will give money, they will suffer, they will sacrifice, but they cannot give up their creeds and dogmas. There is where the trouble is. I am very certain that if the great Initiate Jesus were here, he would say some things to the people that would be dynamic, some things that would stir the very blood in one's being; he would give some reminders, possibly some reproofs. Remember, good friends, that Jesus had no church; remember also his Sermon on the Mount, which is Theosophy in every detail; and remember how he scorned the hypocrites. It is the hypocrites of our age who present an outer aspect of learning and sanctity and a show of service to humanity — it is these who go about misleading and blinding the people.

With this idea of reconstruction, though we may work hard and earnestly, though our Government may be successful in establishing a certain semblance of peace, yet for years — and I say it determinedly — we shall be under the shadow of such menacing forces that it will take all our intellectual and physical strength to bear the burden; and possibly after a few years we may have other aspects of suffering even worse than during the war. And under these conditions, when humanity begins to deteriorate, when the world's pleasures become so

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destructive that they tear men and women from their moorings and send them adrift — when it comes to this and we look at the whole picture with a larger perspective, then we shall begin to turn and ask more questions about life's meaning. From my standpoint I cannot see how permanent reconstruction can be begun in any other way than by man setting out to find himself, find his moorings, find his way, his divinity, his soul, and begin the conquest of life individually.

There have been some very interesting statements made by some of the most brilliant men of the times as to the means that we shall use for reconstruction. But there can be no national and international reconstruction on a permanent basis of justice to all until the light breaks in on the minds of those in power, until the inner light comes home to them and refreshes their minds and lifts them to such a point of optimism and courage that they will find again in their hands the key that has been lost for ages — the key for the salvation of man, the redemption of human life.

There is no other way. The uncertainty of the present hour, the uncertainty in all things, is not comfortable, and I question how I should live if I were not a Theosophist. Now you must not be alarmed by my very earnest talk, or think that I am making any effort to convert you, for that is not so. We do believe in placing the truths before the people, that they may search for that light which is within, that they may bring about a conversion in their own natures by understanding that they themselves hold the key, and that by using it — that is, by placing all that is below the divine in its place, and by strengthening the spiritual nature to such a degree that the power of self-control will go on and on from day to day — their lives, as I said before, will unfold as the flowers do.

It is coming, it is in the air. Mme Blavatsky's work has not been in vain. When Mme Blavatsky first came to this country, where one met her fullheartedly, dozens not only turned away from her but persecuted her. Her life was a long life of suffering and persecution. Every system of thought that opposed her ideas, opposed her, and put stumbling-blocks in her way; but she lived, she carried on her work triumphantly. This great Theosophical Movement has extended all over the world, and it is the most serious movement of the age.


If there ever was a time when humanity should question the meaning of life, it is now; and if there ever was a time when there was an answer, it is now. For Theosophy, ancient and old as it is, is now bringing the message to the masses, to the rich and to the poor, to the ignorant and to the educated, that they may all partake of that knowledge which shall bring them eternal life.

KATHERINE TINGLEY

EVOLUTIONARY MAN: A STUDY IN RECENT SCIENTIFIC DISCOVERIES AND CONCLUSIONS IN THE LIGHT OF THEOSOPHY

PART I

C. J. RYAN

HE fundamental object of the Theosophical Movement is the establishment of the spirit of Brotherhood, and an important factor in our comprehension of this is a clear idea of what we are and what is our place in Nature. It is equally desirable that we should not be misled by hasty though plausible conclusions, labeled with high-sounding theological or scientific names.

The word Evolution has come forward prominently of late years, and, rightly interpreted, it gives the key to the mystery of our presence here. Katherine Tingley sums up the Theosophical concept of evolution in the sentence:

“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.”

Taken in a purely material sense the word evolution is misleading, for it feeds the selfish and animalistic side of our dual nature. Owing to the efforts of popularizers of science, when the word is uttered a fairly coherent picture presents itself of a succession of material forms, increasing in complexity of function and intelligence as time passes; of an end-on, orderly sequence of specks of protoplasm, oysters, fishes, reptiles, quadrupeds, monkeys, gorillas, ape-men, savages, early Babylonians or Egyptians, Romans and Greeks, and, to crown all — our noble selves! In this scheme, of which the above is only the crudest outline, the so-called ‘scientific’ but really shortsighted aspect stands out, which regards man as a piece of highly-organized matter, producing for some unexplained reason the phenomena of life and thought, perishing at death, and non-existent before birth. For half a century the purely animalistic hypothesis of human origin and development has powerfully affected intelligent thought, and has descended into the general consciousness of the less-informed by means of such catch phrases as ‘the missing link,’ ‘our ape-ancestors,’ ‘survival of the fittest’ and ‘natural selection,’ all of which are but half-truths when not entirely unproved. Men are always interested in any form of hunting, and the loudly-heralded search for the ‘missing link’ between man and monkey naturally aroused the sporting interest.

The mediæval concept of Special Creation has been almost entirely

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abandoned even by theology, but unhappily the only presentation of evolution offered is that which regards man as an animal which has somehow run ahead of the rest in consequence of the possession of a superior brain and hand. Our museums are exhibiting busts and pictures of the supposed ape-evolution of man in carefully-arranged rows from the beast to the intelligent human being. The psychological effect of these on the young is marked, and the deplorable and remarkable thing about them is, that the arrangement is not scientifically accurate, but, as is sometimes privately admitted, "something like the order in which human evolution *must have come about* according to Darwinism, though there are difficulties in filling certain gaps." There are indeed; the gaps are abysses.

According to the generally-accepted views of biologists, evolution is a haphazard process: any suggestion of a guiding mind, of unseen spiritual forces, of a plan, is scouted. You may choose between "the accumulation of innumerable minute chance variations," or "sudden 'sports' — larger and more rapid changes" (according to the school you prefer) modified by climatic conditions and other "blind natural forces," as the causes of evolution. Unspiritual science says Nature is a harsh mother, as ready to destroy her children as to nourish them. It only sees the outer form and is unaware of the evolving consciousness moving on through the ages, using up and discarding successive embodiments. Huxley carefully pointed out that the 'survival of the fittest' does not necessarily mean the survival of the most intelligent or the most highly organized. As he said, if the Thames Valley became arid, the 'fittest' would no longer be Londoners but cactuses and lizards. If the world should perish by freezing, life, including mankind, would utterly disappear; even the so-called 'immortality' of the Comte and Carus school (the persistence of the influence of the dead personality in the recollection of the living) would vanish. In short, the scientific conception of evolution is cramped; there is no large and spacious vision. The tyranny of materialistic views has emasculated it. In losing sight of spiritual laws and concentrating on purely physical factors more than half its value is missing. Dr. Frederick Wood-Jones, Professor of Anatomy in the University of London, a scientific evolutionist but an independent thinker whose original and startling views will be considered later, in referring to Darwin's Evolutionary Theory, first brought out about sixty years ago, says:

"If we ask ourselves the question, Has humanity benefited by the knowledge scattered broadcast throughout the world in 1859? I think we must certainly answer that it has not. . . . For the masses the new teaching proved that, by a transit marked by catch phrases, man had originated from an existing anthropoid ape. ● Only a little while ago we were all

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apes, we had struggled and fought and survived, and having won through had become men. . . . I believe that the doctrine of this period has left its stain, and that the times through which we are passing owe something of their making to these beliefs. If this be so, if the belief in the evolution of a superman as the outcome of bloody struggle, more brutal than any test by which Nature tries her offspring, is fostered by these teachings, then it is time that these teachings should be criticised. If, under criticism, these doctrines seem to break down, then so far as the evolution of the superman is concerned, we are all at each other's throats in vain." — *The Problem of Man's Ancestry*, 1918

Dr. Wood-Jones rightly denounces the harsh and false aspect of evolution, which has always aroused opposition in spiritual minds, even though cold reason and hard facts seemed to conspire against an intuition that real progress in the world of life cannot be made by retrogressive and brutal methods.

Let us examine the wider view of human evolution offered by Theosophy, and some of the obstinate facts in Nature — both new and old — that protest against a materialistic interpretation.

The reason scientists are wandering in a maze of confusing evidences and find so many links "missing" is that they are hypnotized by the purely physical aspect of life; their attention is concentrated on the outer, temporary vehicles of consciousness. The solution of the mystery lies in what may be summed up as the Dual Nature of Man. Man is essentially an immortal soul, of divine origin, incarnating from time to time in matter, in order to gain experience in bodies suitable to the terrestrial conditions prevailing at different periods. The vehicles of the soul were not necessarily, in early times, of the same kind of matter in which we now find ourselves, but were more ethereal. Before we can begin to reason on constructive lines we must recognise the existence of the Divine Ego in man, moving on from age to age in successive incarnations in physical bodies and resting at intervals in a state that is subjective to us when viewed from our material phase. Study of the possibilities involved in the principle of reincarnation reveals and enlightens vast and unexplored territories.

The teaching of Theosophy is, therefore, that man is not a creature which has simply developed a mind and intelligence a little ahead of the "other animals," by the Survival of the Fittest, Natural Selection, the possession of a free pair of hands with an opposable thumb, and so forth, but is a spiritual being, a Monad or Ego, who has been through many experiences in other conditions before taking up bodily incarnation here. It is Man who molds and fashions matter to his needs, not blind physical laws which dominate him. Theosophy and the common materialistic theories of the age are diametrically opposed in fundamentals,

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but have, of course, many points of agreement whenever established facts enter into the discussion.

But there are intuitive scientists who have shaken off the incubus of materialism, and have come within hailing distance of Theosophy. Such a one was the late Dr. Russel Wallace, the famous contemporary of Charles Darwin. He said:

"All the errors of those who have distorted the thesis of Evolution into something called, inappropriately enough, Darwinism, have arisen from the supposition that life is a consequence of organization. This is unthinkable. Life is, as Huxley admitted, the cause and not the consequence of organization. . . . Postulate organization first, and make it the origin and cause of life, and you lose yourself in a maze of madness."

"There are laws of nature, but they are purposive. Everywhere we look we are confronted by power and intelligence. The future will be of wonder, reverence, and calm faith, worthy of our place in the scheme of things."

Strong light is thrown upon the evolution of man by the study of cyclic or periodic law. Science is becoming convinced that this law reigns in the material processes of the stellar and planetary worlds, and in the atomic structure of matter, but in human affairs its existence, if recognised at all, is limited to the few thousands of years we call historic time. Theosophy traverses far greater vistas of human experience, enormous cycles of time whose records are almost (but not quite) lost, and in which the face of the globe was revolutionized, in which races of men arose from simple beginnings to heights of civilization to sink again and yet again to rise. This does not mean that the lessons of those civilizations have been lost; they are imbedded in the core of our being, for what is immortal in us today was the same spiritual essence that inspired our far-off ancestors. Successive civilizations represent humanity as a unit working through different parts of its nature. We gained knowledge through experiences impossible to repeat today, and the results are stored to help build up the superb future of the race.

The Stone-Age races were not the earliest, the 'primitive' men; they were degraded descendants of high civilizations arrested in development until the natural time came for the next rising cycle. Before they appeared, civilization existed in the continent of Atlantis, now mainly submerged under the Atlantic Ocean, and before the Atlanteans there were other cycles of culture. It is not possible in this brief survey to consider the first appearance of man on earth; it is enough for our present purpose to say that it was a complex process, the main principle being that the true spirit of man, the reincarnating Ego — not the personal Mr. Smith or Mrs. Jones which we mistakenly think we are, but which really veil the immortal self — has 'descended,' to use an inadequate term, from a higher plane, an inner source, and that even the physical body has a far more recondite method of origin than is dreamed of by

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the ape-ancestry theorists. H. P. Blavatsky discusses the first appearance of man in a physical body in *The Secret Doctrine*, and utilizes the late Prof. Sir W. Crookes' researches in psychic phenomena in explanation of factors unfamiliar to those whose attention is concentrated entirely on the physical plane. (See II, 737)

PART II

THE mechanistic view of Evolution has largely depended upon the principles of the Survival of the Fittest, the brutal Struggle for Existence, and Natural Selection, so-called. These are not intelligent, purposive forces leading to some goal; Natural Selection simply acts like a strainer which sifts out all that will not pass through its meshes. Its work is restrictive. Innumerable variations being assumed, food and other competition, geographical and climatic changes, disease, and other 'natural causes' acting 'blindly,' permit only those to survive who are 'fittest' to meet the prevailing conditions. The fittest are not necessarily the best, the most intelligent, or the most morally deserving, according to the non-purposive theory. The present state of the world has just 'happened,' as it were, and there is no reason to look to any future but a gradual freezing of the earth and general annihilation.*

For the benefit of readers who may not be well acquainted with the materialistic view, it is necessary to dwell a little upon the subject of Natural Selection before considering prehistoric man, in order to make the contrast with the Theosophical position clear.

According to the 'atheistic' hypothesis — which excludes a Plan or a Mind of any kind working for a definite object — the action of 'Necessity,' explains everything; purely physical laws, blind, and unaffected by more subtle spiritual laws administered by intelligent forces, act mechanically upon supposed innumerable minute variations which 'accidentally' take place in all directions. The majority of these variations perish, not being advantageous in the Struggle for Existence, but a few persist through later generations owing to their suitability to existing or new conditions. Among these few, new variations appear of which a few may survive, and so forth, the result being that in time a new species of animal or plant is formed which will persist so long as conditions are favorable. It has reached that stage by *chance variations*, each one being extremely small and *having no tendency towards the final form*. One school of evolutionists suspects that the variations are some-

*The most advanced physical astronomy, however, is arriving at the conclusion that the sun is not cooling and that the earth's temperature will not change, at least for causes at present known. (See THE THEOSOPHICAL PATH for September, 1919, page 263.)

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times large and distinctly different from the parent form, but this idea makes no change in the general principle, which is that of a mechanical weeding out of the unfit and the "survival of the survivors."

The late Professor Haeckel puts the case plainly enough in his *Pedigree of Man*, pp. 34, 35, 36:

"Now the central point in Darwin's teaching . . . lies in this, that it demonstrates the simplest mechanical causes, purely physico-chemical phenomena of nature, as wholly sufficient to explain the highest and most difficult problems. Darwin puts in the place of a conscious creative force . . . a series of natural forces working blindly (as we say) without aim, without design. . ."

The ancestry of the horse is a favorite illustration of development, and the facts seem well established. The *Hyracotherium* (*Eohippus*), the earliest ancestor of the horse, was a mammal about the size of a fox; fossil remains show several stages in its journey of change into the true horse. We can trace its increase in size and some of the minor changes, such as the modification of the separate toes into the single hoof, and of the proportions of the body which tended to greater speed and endurance. Now, according to the claim that Natural Selection by the Survival of the Fittest of innumerable accidental and minute variations explains such remarkable happenings as the evolution of the horse from the *Hyracotherium* (*Eohippus*), we may justly ask why we do not find the petrified remains of such varieties which, by the theory of accidental variation, ought to have been thrown off all along the line until the fully-evolved, stable form of horse appeared? This question has often been asked, but without satisfactory response. As a matter of fact, the fossil remains of the evolving horse family present strong evidence that there was an object in view from the moment when *Hyracotherium* started on its journey to the perfected horse, and that the steps we have discovered were not merely the results of the 'sifting process' of Natural Selection and Survival by which presumed myriads of accidental varieties were sifted out, but were the means by which the horse 'idea' or 'astral model' in the Divine Archetypal Mind was gradually approached and finally incarnated.

We do not suggest that the laws of Survival of the Fittest and Natural Selection are myths; they have a definite though minor part to play in the great procession of life on our planet. But, for the past forty years Theosophy has pointed out that their importance has been greatly exaggerated, and that it is preposterous to imagine that such 'negative forces,' if the expression may be allowed, could be creative factors in the progressive unfolding or evolution of life and intelligence. In certain districts shapeless pillars of rock roughly hewn by rain, frost, wind, etc., are found. They are survivals of larger masses, and are representa-

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tives of what the blind forces of Nature can do by themselves. A comparison of these meaningless forms with statues carved by man illustrates the very different possibilities of evolution controlled by blind forces and those guided by intelligence.

The origin of the Bat is another puzzle insoluble by the sole aid of the Survival and Selection theory. The first insectivorous mammals, ancestral to the bat, which began to show lengthening of the fingers of the fore paws and the webbed skin between them, would find the early stages useless for flying or even gliding through the air; not until the wings had reached a further state of development would it be possible for the animal to support itself by their means. The intermediate stages, as has been often pointed out, would be actually harmful to the creature in the struggle for existence. Considering the disabilities it must have suffered, it seems that nothing but a dominating tendency leading quickly toward the final winged form, strong enough to overcome all the dangers on the way — a true 'evolution' from a hidden source — is capable of throwing light upon the problem; and this suggests a 'Plan' and some kind of control, not blind force! Natural Selection does not cover such cases, of which there are many.

The extraordinary habit of the Cuckoo of laying its eggs in other birds' nests has proved a stumbling-block to materialistic views. It would take too long to enumerate the numerous difficulties, but the principal ones consist in the impossibility of explaining the convenient hollow in the back of the young cuckoo which enables it to turn out from the nest the legitimate eggs and brood, and so to get the large amount of nourishment it needs; and also the quality of receptivity on the part of the foster-parents of the foreign egg. Dr. G. W. Bulman, who showed in *Knowledge* that "the evolution of the cuckoo by Natural Selection, in fact, bristles with difficulties," says:

"The receptivity of the foster-parents *varies* in different species. . . . In the beginning, again, it must have been variable among individuals of the same species. Some would receive the cuckoo's eggs, and some would reject them. The latter would succeed best in rearing their own offspring, while those who reared young cuckoos would leave no inheritors of their — from the cuckoo's point of view — virtues. Thus the quality of receptivity could never be evolved on the lines of Natural Selection: those possessing it would be weeded out. . . ."

J. Henri Fabre, the great and most original French entomologist, whose extraordinarily careful and extensive observations are a mine of materials for those who attack the whole system of accepted and orthodox evolutionary science based upon the mechanistic principles, brings forward a conclusive argument against the application of them to the acquirement of fixed instincts. He declares that scientific theorizers "have a mania for explaining what might well be incapable of explanation"

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in the limited state of our knowledge. "There are some who settle the stupendous question of evolution with magnificent audacity." Fabre studied Nature at first hand in the open and looked upon the laboratory scientist with limited respect.

His argument against Natural Selection in the development of the Hunting Wasp is highly interesting; this insect, the *Ammophila*, selects a large caterpillar as a convenient food-supply for its young: it slightly stings the worm in about ten special places so as to paralyse its nerve-centers and prevent it from struggling, but leaves just enough life in it to keep it from decomposition. When the egg hatches the grub finds a store of fresh food ready. The theory of Natural Selection would say that the instinct to sting in the right places had been started by a chance action, an *accidental* hitting upon the only spots which would be effective to paralyse the caterpillar. This action being transmitted by heredity gradually became a fixed habit, what is called instinct, and tended to perpetuate the race of *Ammophila* Wasps. Now, to quote Fabre:

"Well, I avow, in all sincerity, this is asking a little too much of chance. When the *Ammophila* first found herself in the presence of a caterpillar, there was nothing to guide the sting . . . of the few hundreds of points in a Gray Worm, nine or perhaps more have to be selected; the needle must be inserted there and not elsewhere; a little higher, a little lower, a little on one side, it would not produce the desired effect. If the favorable event is a purely accidental result, how many combinations would be required to bring it about, how much time to exhaust all the possible cases?"

He then says, suppose we shake up hundreds of figures and draw nine at random, shall we get the exact ones we require? Mathematically the chance is practically impossible. And the primeval *Ammophila* could only renew the attempt at long intervals of one year to the next. The scientist who depends upon Natural Selection claims that the insect did not attain its present surgical skill at the outset, but went through experiments and apprenticeships, the more expert individuals surviving and handing down their accumulated capacities by heredity as instinct. In Fabre's own words:

"The argument is erroneous; instinct developed by degrees is flagrantly impossible in this case. The art of preparing the larva's provisions allows of none but masters and suffers no apprentices; the Wasp must excel in it from the outset or leave the thing alone. Two conditions, in fact, are absolutely essential: that the insect should be able to drag home and store a quarry which greatly surpasses it in size and strength; and that the newly-hatched grub should be able to gnaw peacefully, in its narrow cell, a live and comparatively enormous prey. The suppression of all movements in the victim is the only means of realizing these conditions; and this suppression, to be complete, requires sundry dagger-thrusts, one in each motor center. . . . There is no *via media*, no half-success. . . . If, on her side, the Wasp excels in her art, it is because she is born to follow it, because she is endowed not only with tools but also with the knack of using them. And this gift is original, perfect from the outset: the past has added nothing to it, the future will add nothing to it. As it was, so it will be. If you see in it naught but an acquired habit, which heredity hands down and improves, at

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least explain to us why man, who represents the highest stage in the evolution of your primitive plasma, is deprived of a like privilege. A paltry insect bequeathes its skill to its offspring; and man cannot. What an immense advantage it would be to humanity if we were less liable to see the worker succeeded by the idler, the man of talent by the idiot! Ah, why has not protoplasm, evolving by its own energy from one being into another, reserved until it came to us a little of that wonderful power which it has bestowed so lavishly upon the insects! The answer is that apparently, in this world, cellular evolution is not everything.

“For these and many other reasons, I reject the modern theory of instinct. I see in it no more than an ingenious game in which the arm-chair naturalist, the man who shapes the world according to his whim, is able to take delight, but in which the observer, the man grappling with reality, fails to find a serious explanation of anything whatever that he sees. . . .”

Similar objections apply to the cases of the bat, the cuckoo, and many more, and nothing but the Theosophical explanation can throw light upon the whole problem of the origin of species. As these articles are mainly concerned with human evolution and the insoluble problems that face those who hold that man is merely an animal with a more highly organized brain, “a monkey shaved,” little time can be given to the appearance of animal forms on the physical plane, but a few words are necessary to make the ground clear before going farther.

Let us return to the Bat for a moment. Science tells us that the earliest bats appeared quite suddenly in the Eocene, the early Tertiary period of geology, which succeeded the Age of Reptiles after a singular and unexplained gap. The first bats resembled those of today, and there is no trace of intermediate types leading back to a walking or creeping progenitor. According to the testimony of the rocks, the bat had its powers of flight complete from its first appearance upon the physical plane. Biology does not explain why we have not found specimens of the innumerable types and offshoots between the supposed ancestral insectivorous quadruped and the perfected winged creature, which are called for by the idea that Natural Selection from a multitude of variations, accidentally appearing, explains everything. Theosophy, however, looks to a source on a more subtle plane of existence than the physical for the origin of well-marked types. We must follow this point into more detail.

During the Secondary Period of Geology the dominant form of life was reptilian; only a few insignificant mammals are found in the later Secondary strata. But a tremendous outburst of warm-blooded creatures of entirely new types, the direct ancestors of those of modern times, appeared in the early Tertiary. How did this extraordinary change come about? Under present conditions of thought, when more respect is being paid to the possibilities of the hidden side of Nature than during the last century or two of materialistic obsession, the Theosophical explanation, as given by H. P. Blavatsky in *The Secret Doctrine* may be comprehensible, though it will be novel to many.

Recent discoveries in atomic structure have opened our eyes to strange

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possibilities in the conditions of 'matter.' Science, in granting existence to the electron, has entered the domain of the metaphysical, and we no longer need suppose that our form of substance, called physical matter, is the only possible one, and that life is confined to this plane. Evolution proceeds on more subtle states of being; potencies and forms, worked out by appropriate means, are thrown down, so to speak, into physical existence, where they incarnate and form the nuclei, the root-types, from which the multitude of species proceed to evolve, partly by Natural Selection, Survival of the Fittest, Geographical Isolation, Climatic Changes, and other subordinate laws, always controlled by a higher intelligence which has the end in view of the raising of lower states of consciousness to higher, and ultimately to the highest, spiritual glory and wisdom.

Strachof, quoted by H. P. Blavatsky, says:

" 'the true cause of organic life is the tendency of spirit to manifest in substantial forms, to clothe itself in substantial reality. It is the highest form which contains the complete explanation of the lowest, never 'the reverse.' " — *The Secret Doctrine*, II, 654

The successive forms of life, such as the reptilian, the mammalian, the human, were precipitated into physical conditions in regulated cycles, not by blind chance.

H. P. Blavatsky says:

"It is, for instance, a mere device of rhetoric to credit 'Natural Selection' with the power of *originating* species. 'Natural Selection' is no Entity; but a convenient phrase for describing the mode in which the survival of the fit and the elimination of the unfit among organisms is brought about in the struggle for existence. . . . But Natural Selection, — in the writer's humble opinion, 'Selection, *as a Power*,' — is in reality a pure myth; especially when resorted to as an explanation of the origin of species. It is merely a representative term expressive of the manner in which 'useful variations' are stereotyped when produced. Of itself, 'it' *can produce nothing*, and only operates on the rough material presented to 'it.' The real question at issue is: what CAUSE — combined with other secondary causes — produces the 'variations' in the organisms themselves. . . . The truth is that the differentiating 'causes' known to modern science only come into operation after the *physicalization of the primeval animal root-types out of the astral*. Darwinism only meets Evolution at its midway point — that is to say when astral evolution has given place to the play of the ordinary physical forces with which our present senses acquaint us." — *Ibid.*, II, 648-9

Professor H. F. Osborn, perhaps the most authoritative American student of animal evolution, says in the latest edition of the *Encyclopaedia Britannica*:

"The net result of observation is not favorable to the essentially Darwinian view that the adaptive arises out of the fortuitous by selection, but is rather favorable to the hypothesis of some quite unknown intrinsic law of life which we at present are totally unable to comprehend or even conceive. . . . The nature of this law [of the origin of new characteristics] which upon the whole appears to be purposive or teleological in its operation, is altogether a mystery which may or may not be illumined by future research."

In other words, leaders in science are beginning to abandon the crass

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materialism of the Haeckel school which has dominated scientific thought so long, and are more than suspecting an evolutionary law with an intelligent purpose! Professor A. S. Woodward, in an address to the Geological Section of the British Association of Science, said:

“Palaeontologists are now generally agreed that there is some principle underlying this progress [the appearance of new species unexpectedly and their disappearance] much more fundamental than chance-variation or response to environment, however much these phenomena may have contributed to certain minor adaptations.”

This Theosophical idea, then, is no longer ‘superstitious’; according even to leading scientists the variations may not be altogether ‘accidental,’ and room may be found for a purposive plan guided by Divine Intelligence! But, although there are some voices raised for a more spiritual view of evolution, the battlefield is by no means abandoned by materialism.

We must next proceed to the peculiar difficulties which face Darwinian evolution in the search for the ancestry of modern man, but which supply valuable evidence for the Theosophical teachings, and interesting corroboration of statements brought forward by H. P. Blavatsky long before the modern discoveries were made.

NIGHT ON THE CHI PAN HILLS

After Shen Ch‘uan-chi

KENNETH MORRIS

I’LL make these hills mine inn tonight,
This bloom-strewn sward my chamber floor;
And watch the stars flow past my door.

Why should I sleep while, round and white,
This Wonder-Moon is wandering o’er
The hills I make mine inn tonight,
My bloom-strewn Spring-sweet chamber floor?

The nightjar through the dim soft light
Calls and calls his Springtime lore, —
Calls and re-calls, and calls once more, —

“I’ll make these hills mine inn tonight,
This bloom-strewn sward my chamber-floor;
And watch the stars stream past my door!”

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“RELATIVITY”

H. T. EDGE, M. A.

IN connexion with the present interest in the question of the transmission of light, in the alleged ether, in the nature of space and time, etc., it becomes advisable to call attention to a point occasionally made by critics of science, and emphasized by H. P. Blavatsky in *The Secret Doctrine*. We refer to *actio in distans*, or action at a distance. Action at a distance is supposed to be quite unthinkable and inadmissible, and the several theories of the transmission of light from celestial bodies to the earth have been constructed with a view to avoid action at a distance. Yet it can be shown that this same *actio in distans*, which science so abhors, is actually the only kind of action which it recognises! This remarkable paradox is thus commented on by Stallo, as quoted in *The Secret Doctrine*:

“Most of them reject *actio in distans*, . . . while, as Stallo justly observes, there is no physical action ‘which, on close examination, does not resolve itself into *actio in distans*’; and he proves it.” — I, 487-8

This of course arises from the fact that our conception of matter is atomic, the atoms being separated by empty spaces. How is force transmitted across these empty spaces from one atom to another? If it is so transmitted, we have action at a distance, and the question of the extent of the distance is irrelevant; for, if force can be transmitted across a small space, it might just as well be transmitted in the same way across a large one — from the sun to the earth, for instance. Hence, why is there any need to suppose the existence of an ether, or of emitted particles, or of any other material communication at all? If we suppose the ether, we have the same difficulty over again when we try to conceive its structure; for, if it is particled, then how is force transmitted between its particles? And, if it is not particled, what is it? And why, if the ether can be unparticled, cannot matter itself also be unparticled, in which case the reason for postulating the ether, as a means of getting over action at a distance between the particles of matter, disappears?

Show me how force gets from atom to atom, and I will show you how force gets from the sun to the earth.

This interesting and important point has, as usual, been lost sight of. Yet it is quite familiar to careful thinkers that our whole conception of physics is relative to certain artificial standards derived by us from the information supplied by our physical senses; and that the laws of

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the universe are not likely to be limited by that information (or rather misinformation), and by those artificial standards. As remarked in *The Secret Doctrine*, the phenomena of the senses are shadows projected on a screen; and, if we wish to see the realities behind those shadows, we can do so only by the use of more refined means of perception.

To some extent this is now being realized; and the present epoch is quite remarkable, and may be compared with that of some centuries ago when the idea of the sphericity of the earth and the form of the solar system forced itself into the mind. It is possible to get along comfortably on the theory that the earth is a level plane — so long as we do not push our investigations too far; but when we get to sailing across the wide oceans, we have to exchange the level plane for a spherical surface and to alter our system of co-ordinates accordingly. Straight lines at right angles to each other will no longer suffice for measurements, and lines of latitude and longitude must supervene; a town, or even a small country, may be shown on a flat map; but not the continent, the ocean, the globe.

In the same way we have been accustomed to measure the confines of the universe with reference to three straight lines at right angles to each other, and called rectilinear co-ordinates. We have constructed a something which we have been pleased to call space, but which in reality is a large empty room or a very thin gas, having length, breadth, and thickness. We have placed imaginary milestones along the way from here to Sirius. We have endowed this space with the qualities of three-fold extension wherewith our study of matter has rendered us familiar. Shrinking from the idea of such a space, we have attempted to *fill* it with ether — a very poor way of getting rid of it, some may think.

And now we find that Nature refuses to recognise our theories and will not behave in the way they require; and people have been driven to realize the artificial nature of those theories and to try and construct better ones. Perhaps, they are saying, the idea of a triply extended space is as temporary and limited as the idea of a flat earth; and a straight line, if produced “ever so far” (as Euclid says), may swallow its own tail like the mythical serpent of time.

It would seem that, if we are to revise our conceptions of the structure of the universe, we must needs first revise the structure of our minds; and that we cannot see the world properly without first getting outside of it and planting our feet somewhere else. Mathematics helps us to some extent. We can form a mathematical idea of a fourfold extension, but without the ability to frame a mental picture corresponding to it. And this is about the position in which we find ourselves with regard to Einstein and his fascinating but elusive theory of Relativity.

THE BUDDHA-TOWER

KENNETH MORRIS

After Ts'en Ts'an

I CLIMB thy High Pagoda: clear
And clearer round me glows the sky.
Comes sound nor song nor sorrow here.
Hailing the White Sun drifting by,
I take my refuge in thy Peace!

The great forests far and near,
Wherethrough the wild beasts ravening hie,
Spread their greenness 'neath mine eye
To the world's utmost rim, and cease.
Thridding them through, the floods of Wei
To a little silver rill decrease.

Low to me the hills appear
Where the proud Kings of History lie.
E'en the South Mountain, rising sheer
And holy, may not lift so high
His snows, as through my door to peer. . . .
The clouds that over-float him fly
Far beneath me, fleece by fleece. . . .

L'Envoi:

Prince! if with eyes of sage or seer
I had seen long since what high release
Thou wrought'st for us who live and die
With thy pure Law, this many a year,
I had climbed thy High Pagoda here
To find my refuge in thy Peace!

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THE GREATER SELF

T. HENRY, M. A.

"I am persuaded that within the being of each man there is an ideal self so much higher than the self of ordinary life that he who should become fully aware of it would think himself in the presence of a god." — *Dr. E. Hadley*

THEOSOPHY reveals what is in a man. It teaches this doctrine of the Higher Self and points the way how we may become aware of it, so that we may feel as though we were in the presence of a god. The presence of this deific self is not indicated by wonderful personal powers and an exaltation of vanity, but by those qualities described in the Christian Gospel as the fruits of the spirit.

We habitually live behind a veil, and it is surprising to what an extent this disability is due to mere habit and want of initiative to wean ourselves from the habitude. Thus a first great step may be taken by mere faith — the mere conviction that there *is* a beyond to which we can attain.

Such a belief, the belief that it is possible while on earth to attain to a state of knowledge, liberation, and enlightenment, is familiarly known as 'mysticism,' and the Neoplatonic philosophers, together with Swedenborg, Boehme, and many others, are quoted as instances. In the Christian system we have the belief in the inspiration of the Holy Ghost preached as a dogma, but not much esteemed in a practical sense by the majority of sects or of individuals.

Much discredit has been shed upon the doctrine by the perversions and eccentricities to which the frailty of human nature has often rendered it liable; but no prudent person will condemn a teaching on account of its misapplications. Many of the teachings of the ancient Wisdom have withdrawn from the knowledge of mankind for awhile, because mankind could no longer be trusted with them; just as it was found unavoidable to close monastic houses in England at the time of the Reformation, because all attempts to purify them proved unavailing.

Even now one has to be cautious in promulgating many teachings, on account of the peculiarities of human nature, which pervert them into ridiculous or harmful forms. Thus *meditation*, the silent aspiration of the heart towards the Light within, may become perverted into absurd practices of sitting in a peculiar posture, fixing the eyes on a fly-speck on the wall, and working oneself up into a weird and morbid state of mind. The prayer of the heart for Light and truth may be replaced by the unholy attempt to gain 'powers' by means of 'concentration,' which

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of course is nothing but an intensified form of selfishness and can only lead people farther away from the Light.

Hence, when we think of an ideal self behind the veils of the mind, we must expel from our mind any notion of self-advantage or the gaining of occult powers, and any notion of a 'subconscious mind' or an 'astral body,' etc., etc. For the truth cannot reveal itself to a mind dimmed and tarnished by selfish desires and by the manifold delusions which arise in such a mind. But let a man's aspirations be high and pure, his motive unselfish, and his mind well-balanced, and he will instinctively reject all influences that militate against his aspirations.

To the mind of the average man, life is a mystery and he does not understand its real purpose; but what if we can so purify the mind that Wisdom and Knowledge will enter? Then the puzzle of life may begin to grow less and we may glimpse its purpose, consent thereto, and no longer assume the posture of complaint and rebellion against fate.

It is needful to have faith that a pure unselfish aspiration is an actual Power that will guide our steps and cause us to take the right path at each moment of choice. This is true self-dependence, a very different thing from conceit and self-importance.

Religion is as necessary to humanity as the air we breathe. From time to time great Teachers appear among men to point the true way of life, and a revival of religion takes place; but gradually the enthusiasm and faith depart from the hearts of men; and at the same time it is found necessary to formulate the religious teachings, in order that a cohesive organization may be constituted. The decline in spirituality, taken together with this formulation of articles of belief, produces what may be called a hidebound condition of religion, wherein there is more form than spirit, more ritual than faith. Thus mankind loses its life-breath and falls into scepticism and doubt and materialism; until another outpouring of the vital teachings takes place. Thus in our day we have witnessed a revival of the ancient and everlasting truths of religion, which, as is usual, has met with welcome by those wearied with the outworn forms and creeds, and with bitter opposition from many who are addicted to those old forms and afraid of venturing away from their familiar moorings.

Now, among the cardinal teachings of Religion, there is no one more vital, and at the same time more liable to perversion, than the doctrine of the divinity immanent in man. This has always been the keynote of the great religious teachers, and I need not quote passages from the Christian gospel to prove that Jesus Christ insisted most strongly upon it. But what is invariably the fate of this doctrine in later times? It is that, owing partly to the weakness of men, and partly to the offices

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of ecclesiastical authorities, the doctrine of the divinity of man becomes replaced by the teaching that man has no divinity, but is inherently and inveterately sinful, and needs the intervention of a savior or of some ecclesiastical machinery to save him. This has not only happened to Christianity but to other religions as well.

Now the revival of religion consists in recalling to man's memory the vital truth that he is his own savior by virtue of the deific principle within him; that his real Self is spiritual and divine, and that it is only his lower selfish nature that is sinful. And the true original doctrine of redemption is that man shall redeem his lower nature by the might and wisdom of the divinity within him. How often does Jesus Christ teach us that the real Christ is the divine spirit in man, and that man must rely on this divine aid and comforter and not address lip-prayers to an external deity?

Thus Theosophy, instead of opposing Christianity, as some mistakenly say, is in fact reinstating Religion, reinterpreting it in the true and original way, and resurrecting the Christ spirit from the tomb in which past ages have buried it. And many eminent Christian clergymen, as well as members of their flocks, are searching earnestly for just such a way of reinstating Christianity.

If we are to reach a knowledge of this better Self within us, we must surely weaken the power of that ordinary self which usually usurps all our attention and care. Thus the true way is seen to be a way of simplification. Many people think it is just the opposite: they think that it is necessary to pile up more knowledge and attainments, to acquire a great many exalted virtues, and to reach some extraordinary elevation of consciousness. But what we have to do is rather to remove obstacles.

Selfishness is, of course, the greatest obstacle, and it may exist in many forms, obvious and disguised. It urges us to pursue a vain path in life, that leads us not to our heart's desire, but only to disappointment and regret. For selfishness is not the law of man's nature; and, in trying to make it so, he is merely using his intellect in the service of his selfish instincts, and thus piling up hindrances in his own path. The law of man's nature is far different; it is not selfishness but harmony. Those aspirations towards truth, integrity, compassion, honor, order, etc., which play so large a part in his life, are simply the natural laws of his better Self. They are trying to express themselves, to win recognition, and to control his conduct. But he often sets them aside in favor of mistaken and personal ends. Thus he goes against the laws of his moral and spiritual health, and the ensuing trouble is the logical result.

The feeling of separate personality and interests is characteristic of the lower self, and does not pertain to the Higher; and so, if the greater


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Self is to become manifest in us, this will mean that we shall feel more strongly our unity with others and with all that lives; we shall cease living for self and shall live as though we were part of a whole. It is important to keep this in mind, because it will guard us against the idea of personal holiness, a mere extension of the personality, a transference of selfishness on to another plane; for, in trying to get rid of selfishness, there is always the danger that we may merely refine it.

Man in his present state is not a completely developed being; only part of his nature is unfolded. There is nothing in this that is inconsistent with the idea of continuous evolution. The most important point to bear in mind is, that man's progress depends on his own efforts, for the characteristic attribute of man is his Individuality, his power of initiative; and this faculty can only be exercised by giving it free play. If man recognises the existence of divine Law, and resolves to act in accordance therewith, he thereby assumes responsibility and becomes, in a degree, divine. If he merely waits in the hope that gifts will be bestowed on him, then he does not exert his own Individuality, he does not grow. The circumstances of life place us in such positions that we are compelled to choose and to act; we are thrown on our own resources; and thus life, properly understood, is our teacher. Faith in the essential worthiness of his nature is one of man's greatest and most necessary resources.

THE THREE RACES

HERBERT CORYN, M. D., M. R. C. S.

T was not exactly a Thanksgiving Day reunion. Still there were representatives of three generations of Mother Earth's ancient family, even the oldest; whilst the extant branches of the youngest had almost complete representation.

The Journal of the American Medical Association summarizes the results of some studies in human races carried out by two Swiss physiologists during the late British campaign in Mesopotamia. The conditions for the investigations were unusually favorable, for not only were the British forces of extremely composite character, but their prisoners still further augmented the number of races available for study.

The method used for differentiating the separate racial groups was the recently-discovered blood test. If, for instance, a little serum from human blood — the clear fluid remaining after the corpuscles have been filtered off — is injected into, say a rabbit, the procedure being repeated several times, the serum of this rabbit's blood when mixed in a test-

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tube with human serum will cause a cloudy precipitate therein. Also when mixed with serum from one of the anthropoid apes. But *not* when mixed with the blood-serum of true monkeys, horses, or other animals. If the rabbit is treated with the blood-serum of a *dog* and its serum then mixed with that of the dog *or fox*, in either case a precipitate results. With the serum of the horse there is no such result. In this way the biological relation between dog and fox and between man and his *junior*, the anthropoid ape, and any similarly close relation among other animals, can be physiologically demonstrated apart from any other lines of evidence.

It was this method that was used by the two Swiss investigators. By its light they found among the many races under their survey three main groups: A European group containing English, French, Italians, Greeks, Bulgars, Serbians, Germans, and Austrians; an intermediate group of Arabs, Turks, Jews, and Russians; and an Asio-African group of Negroes, East Indians, Indo-Chinese, and Madagascar natives.

The authors think that their results suggest a double origin for the human race as a whole, the intermediate group being the outcome of a fusion between the first and third.

This is not the Theosophical mapping of the situation. Theosophy would say that the first and second groups are Aryan, the youngest of the three generations, and arose from a common Aryan stock in Asia; whilst the third is partly Atlantean — the second of the three generations — partly Lemurian, the remains of a race still older than the Atlantean and represented by the Madagascar contingent. Lemurian, Atlantean, Aryan — is the order given by Theosophy. The Lemurians homed on a continent now beneath the Pacific. The succeeding Atlanteans occupied Atlantis. The later Aryans, now about a million years old, spread out from their place of origin in central Asia, fan-shaped, westward and southward.

“THERE IS A TIDE ---”

KENNETH MORRIS



THE motto of Râja-Yoga Education is NOW. I suppose it always will be that; and always would have been, had the system been in vogue a thousand or a million years, and not a mere twenty or so; because the present moment is forever the strait and narrow gate that leadeth to salvation, and there is no heaven you can enter, no beauty, no Otherworld, no peace, save through the portals of this moment and the duty that belongs thereto. This indeed is Râja-Yoga, older than the hills in reality; — but as a

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system, organized, and with schools, it is the creation of today and of a living Teacher: it was brought into the world in this present age; and its little monosyllable of motto is something more necessary to be rung into the heart of humanity (with interpretation) NOW than at any time we know of. Because we are at a peculiar juncture in time; history, during at least the last five millenniums, has seen no such epoch as this; the human race has come on no such grand opportunity. All the elements that go to make up the collective life of man are, so to say, in a state of solution, of flux: not here, or there, but all over the globe: they are waiting to precipitate themselves, to use a chemical metaphor, into the shape they are to wear, more or less, for — who knows how long? Not before, in historical times, has there been an epoch in which every part of the world has been in actual or potential communication with every other part; not before has it been possible for civilization to take the sublime Step Forward that it may take now. The tide in the affairs of men which, taken at its flood, leads on to fortune, is at its flood NOW.

When we first catch a glimpse, in history, of our western world, its civilization was one in which every little city or village was a separate state generally at war with each of its neighbors. That was how things were in Greece and Italy; possibly in the rest of Europe too. Presently, as we know, one of these little City-States, by the prowess of its armies, and still more by its political wisdom, achieved collecting most of the world then known to it into a single empire. But that “world” was a very small affair. There were two more in the Eastern Hemisphere, — India and China; and probably two or three in the Americas; and none of these, except in the vaguest possible way, was aware of the existence of the others. Centuries passed, and the world which was Rome,— the one we are most concerned with, because it was the parent of our own civilization,— having been founded by conquest, perished by conquest; and out of the long period of confusion and utter barbarism that followed, at last a new era and state of things came into being. Nations now were the units of government — units much larger than the old City-States. It was a step forward in this way: The City-States had had the war habit, just as the Nations have had; but with the former it was more intensely cultivated. Rome, for example, in her early Republican days, went to war regularly every year. There was a war-season,— the summer,— just as there were seasons for sowing and harvest. You got in your crops, and then looked about you, if you had not arranged it all beforehand, for the most likely neighbor to invade. As all the other City-States in Italy, practically speaking, did the same thing, it can be seen that in that country alone every year there would be scores of wars going forward, in which the whole male population of military

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age would be engaged, and often a great part of the female population as well. There would be no distant front: every man's home would be within half a mile or so of some front; and the depths of hatred and passion, the hidden hells within men's hearts, would be kept continually raked up and seething,—to the fearful detriment of anything like progress or civilization; because there never was a war yet that did not, as they say, put back the clock.

But when the nations came into being, war could have no such universal scope. The king of England went to war with France; but his army, consisting of a few thousands,—twenty thousand was a very large force in those days,—included only a very small proportion of the population. He invaded France; but, with the very best intentions in the world, could only ravage and disturb a comparatively small part of it; — both in England and France there would have been large districts unaffected, and hardly aware that war was going on at all. And often the fighters would not be men taken from agriculture or trade, but mercenaries with no nation or peaceful calling of their own: for example, when Edward II marched against Bruce, of the twelve thousand that were defeated at Bannockburn, only two thousand were Englishmen; the rest were recruited in Wales of a population that for centuries had had no other business than fighting. And though sometimes the wars would last a long while, yet there were many years of peace between: for each country in Europe, very likely, as many years of peace as of war. So, by the middle of the thirteenth century, there was a chance for civilization, that perished at the fall of Rome, to be born again; and progress, though fitful and wayward, did take place. Slowly, very slowly, great ideas percolated into men's minds; until at last, by the eighteenth and nineteenth centuries, men were beginning to see that a higher state of civilization might exist: that there might be a brotherhood of nations, and no wars at all.

The City-States represented one stage of civilization; they reached their flower in Athens, and blossomed into something bigger in the Roman Empire; both of which were very wonderful, but neither of which could, in the nature of things, solve the great problems of humanity. The Roman Empire indeed did in its day seem to have solved it; but that was only appearance: it was a machine "wound up," so to say, by war and conquest; and when it had reached its height, had to run down again in the same way. The Nations represented the next stage: they reached their flower in nineteenth-century Europe,—which was very wonderful, when you think of all its achievements. But it could not solve the problem; it could not create a world securely worth living in. The City-States were the units of a small world; the Nations have come to be the units

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of a world which includes the whole globe. We have reached the apex of a huge cycle, and must go on or back. The next stage higher is the Brotherhood of Man. We must take it, or set out upon the old round again: Barbarism, City-States, an Empire by Conquest, Barbarism, slowly-evolving Nations, and then the Great Chance again.

But that may not come for ten thousand years.

It was upon this divine idea of Human Brotherhood that the United States of America were formed. In the mind of Tom Paine especially, and of Those behind who engineered the movement — as in the minds of some of the great thinkers of eighteenth-century France — this idea had been fermenting; and the hope was that America would pave the way to it by creating a great number of free and sovereign states all welded together on a common-sense plan, each to work and aspire for the good of all, without the foolish notion that the interests of one could be opposed to those of another. As a matter of fact, they never can be. Some minor and apparent interests may clash; but the great life-and-death interests are always the same, always universal. The ones that clash are but notions and silly whims.

Let us consider what progress is. Ideas and character make the man; not any material thing. A nation is rich in proportion as it has men of great and noble morale and ideas. Those noble ideas feed the nobility of life in the people at large. They operate against the growth of narrow aims, petty aims, bigotry, exorbitant and unbalanced living. They operate against the growth of vice. Vice is that which saps national life; because it spreads from individual to individual, making an atmosphere of infection; and no man can be vicious to himself alone. It decreases moral power, brain power, and muscle power: which things are the true assets and resources of a nation. It does not matter how much coal, iron, oil, wheat, or gold you have, so long as there is not in your population the human power to turn them into human progress and happiness. You can easily think of nations today, with the richest material resources in the world, which are yet impotent, inchoate and bed-ridden, so to say, because they lack will, morale, ideas. You can go a long way with material resources, with inventive genius, with machinery; but all these things are side issues; the final resource is in the men and women. You can turn your coal and iron and wheat and gold into enormous wealth; but you have gained nothing if you have an unhappy, a healthless, nervous, restless people to use or rather to abuse it: a people among whom insanity is on the rapid increase, and crime rampant. They produce nothing imperishable, nothing to further their own good. Their restlessness augments, comes presently to the breaking point, and then anarchy lifts its head and sweeps civilization away; or some ruder people

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less tainted with ill heredity pours in to conquer and enslave. There you have the whole known history of man in a nutshell; and we need not be such fools as to imagine that the laws of Nature and history have grown obsolete because we have invented a few mechanical things. — A truly civilized nation, then, would be one in which health, sanity and happiness were general, and reasonably secure; — which it is quite easy to see that they could not be, can never be, unless and until the Law of Human Brotherhood is recognised and obeyed.

Why not? — Under the régime of the last seven or eight centuries, that of the separate Nations, there has been a supreme difficulty in the way. One nation might make an honest attempt towards true civilization;—but there were so many others! No nation can live to itself, any more than an individual can. No nation could — supposing it had honestly tried — really succeed in a great way; because it is only by universal concerted action that the great success can come. It takes an Atlas to hold up the skies on his single pair of shoulders; but distribute the weight universally, and it would be no intolerable burden for a Smith or Jones. We have seen here and there spasmodic attempts by this people or that to clean up things at home and take steps forward; and all such attempts, no doubt, have been to the weal of man. But only too often — one could cite many instances! — such attempts have been met with instant concealed or open opposition by other nations who saw their imagined interests threatened; and engineered by these other nations to the point of ‘petering out.’ As soon as one country began to go ahead and grow in wealth and culture, in some other country there was certain to be a newspaper propaganda started, to the effect that these people must be watched; that they were harboring designs; that they meant to attack us some day; that we had better build up our army, or make a big showing with our navy, for safety’s sake, and so on,— all the old devil-drivel that stirs up war. For such a propaganda cannot but produce its like, and be answered in kind, in the country declaimed against; it, too, would feel itself threatened, and must do something for safety; — and so presently a first-class *casus belli* would be created out of nothing, and war would come, and back would go the clock of progress again.

So that among competing nations true civilization is impossible, you may say. — I know it is often argued that war stimulates progress. Look, they tell us, what this last one has done for aerial navigation,— for example. Such people blink their eyes to the huge slumps that follow wars. A nation at war calls upon all its resources, uses them, over-uses them, strains itself, over-strains itself;— and what is the reaction bound to be? Take a comfortable old fellow past middle age; force

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him to turn out and behave in a way that would tax the constitution of a boy in his twenties: he will astonish you; he will do what neither you nor he could have imagined possible; his mental energies will flare up; his physical energies will be multiplied a thousand-fold,— for the time; an excitement is on him, which will seem to have renewed his youth, and more also; the world wonders and applauds. And then it passes, and he goes back to his armchair and slippers, and — to paralysis, fatty degeneration, death. The ‘progress’ that takes place under the stress of war is the using up of centuries of national life. Always.

No; the far-fetched views of these extremists will not help us; we must look at things sanely. Every breath of national jealousy must be thought of as working against progress; because it sets men thinking towards militarism, where all their energies should be directed towards the evolution of great ideas and the discovery of the true principles of living. You can’t spend your millions of dollars on education, if you are going to spend them on the navy; you can’t give your millions of foot-pounds of mental energy to discovering and practising the best methods of education, if you are going to give them to devising the best methods of destroying human life. You can’t fight the spread of insanity and vice, if you are thinking only of fighting the spread of some neighbor people. Unbrotherliness IS the insanity of the age; and every thought you devote to furthering it is so many foot-pounds of your limited stock of mental energy taken away from increasing your own and your nation’s welfare and sum of happiness, and devoted to increasing your own and your nation’s evil and sum of sorrow: to populating your asylums, to making your cities hideous, your national life sordid, and barren of ideas,— to taking from your children their chances of growing into healthy and happy and useful men and women. It is time we realized that mental energy is the grand national asset; and that, like every other national asset, it is not and cannot be unlimited. Had you a nation of a thousand or ten thousand million men, and every last man of them a Napoleon or a Shakespeare, the sum of their mental energies would still be limited; and let it be wasted as we waste ours, it would come to nothing presently.

That is why all the ancient empires and civilizations fell. They squandered their mental energies to the exhaustion point; then the peoples of which they consisted had to pass into national nonexistence, to cease to be ruling races. The great forces of life and progress could no longer work through them. We live in a stable, decent, dependable universe; one governed by Law; and that Law is, that cause will be followed by effect. It will be easier for us to invent a means of making things fall upward, time go backward, two plus two come to minus one,

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— than to invent a means for dodging that Law. It will stand while there are any stars in space.

Now see how we have been . . . shepherded . . . jockeyed, if you like, towards the Next Great Step. The idea of Human Brotherhood was put into the world; *pari passu* with its growth, communications were opened up, and quickened, until now there is no country in which all other countries are not vitally interested. It is easier now to go round the world, than fifty years ago it was to cross the American continent. Men now in Washington and Paris must lose their sleep because of doings in Pekin or Mexico, and doings not of a month or a week since, but of the same day. A bomb is thrown in some village in remote Bosnia, and the explosion shakes down ruin in the proud capitals of the world. The Law, that has provided the remedy, illustrates for us the penalties of neglecting it. The Brotherhood of Humanity is no longer a far utopian dream that hardly concerns us; its need is brought home to our business and our bosoms; it is this or death; without it, our life, our happiness, is not worth a few years' purchase.

Yes: recent events have shouted loud to us, that the fate of the old civilizations that perished must be the fate of our own civilization, in the none too distant future, unless we can contrive to take the Great Step. That step is, the Brotherhood of Man: without exclusions, without attempts to dodge the Law and shelve the highest promptings of conscience. Great Enunciators of the Law have come to us from time to time, and upon their lives and words we have built our religions. In those, if we strip them of dogma and folly, we may find the path indicated. We must build upon the spiritual nature and the spiritual unity of mankind; this is no plea for brainmind schemes based upon national greeds. Humanity must find its Higher Self, or —

It is a mistake to suppose that conditions like our own have never existed before. It is quite a mistake to imagine that the City-States phase of civilization was the beginning of things, or an emergence from primal savagery. Discovery, active this last half-century or so, is on the way to opening the great past to our vision. Not so long ago it was possible to believe that mankind was but six thousand years old; now, there is no blinking the knowledge that the age of man is to be counted in hundreds of thousands or in millions of years. We shall find out before so very long what conditions existed before the era of the City-States. We shall find that they represented the fragments of a ruined world-civilization like our own. We are getting little glimpses of it; linguistics are telling us something; the spade of the excavator something more. We are able to see, or to guess, dimly as yet, the traces of an empire, or congeries of empires, with their center probably in Egypt,

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and their periphery wide enough to include the British Isles, Japan, New Zealand. There was a language more broadcast over the earth than the English is now. How many hundreds of thousands of years ago that Iberian Empire may have flourished and fallen, it is not the time now to inquire; but it may well have been that in its heyday, communications were as easy and as rapid, the world as much one, as today. And not then alone; since it fell, such conditions may have been in being scores of times. Humanity forgets. What was happening a mere six thousand years ago is quite hidden from us. We fight against the idea that civilization is a tide that ebbs and flows; it is ingrained in our imaginations that it has been rising constantly. Well; here are some simple facts, quite well known, out of history: in the year 166 A. D., the envoys of Marcus Aurelius were at the court of China. In that year, too, you might travel, by excellent roads and post-system, and by boat, with the maximum of speed and the minimum of inconvenience, from York to the borders of Persia, never passing through any country that was not highly civilized and cultured, rich and prosperous, and secure. Five centuries later there was little but sheer barbarism west of Constantinople; in which city itself it was held that Britain was an island to which the ghosts of the dead were ferried nightly from the world. . . . Europe had passed, in those few hundred years, from conditions as refined as our own, to conditions as barbarous as you should come on now in Afghanistan or Abyssinia,—or indeed, worse.

And this much we do know for certain: that the whole globe is scattered over with immense monuments of stone, such as with all the perfection of our science and mechanical skill we should find it difficult to raise today; and that they bear the marks of having been built by a single race of builders; and are certainly many thousands, perhaps many hundreds of thousands, of years old. They remain, incomprehensible silent witnesses to the fact that civilized man is immemorially ancient; and that it is utter folly to think we have caught any glimpse at all, in our farthest gropings into the past, of the beginnings of civilization.

What, then, of the City-States? — They were the fragments that remained from the wreck of an old civilization; a civilization that was wrecked because the peoples that composed it could not or would not take the Great Step Forward, and resolve themselves into the Brotherhood of Man.

Possibly we shall discover that once in every ten thousand years or so — no long period in the immense age of civilized man,— this opportunity comes to mankind as a whole. Once in some such period the whole world is known, and there are no countries left to be discovered; every

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nation is in easy and rapid communication with every other; and it is therefore possible to found the great abiding and secure civilization. Here are one or two things we know: it is utterly and forever impossible for one nation to impose its will on all the others, and form a lasting world-empire by conquest; because no nation can remain great and strong forever, any more than a man can remain forever in the prime of his life. That is one fact; here is another: it is utterly impossible for things to remain as they are; change is the law of manifested life. Now, then, our present conditions must change. We have had a glimpse of the means whereby such conditions may be brought to an end. We have seen war nearly wreck the civilization of the western world. It does not take much of a prophet to see that another dose of it, with armies, perhaps, as much huger than the ones that have been fighting as those were than Napoleon's, and weapons as much more deadly and terrible, — would certainly leave civilization a wreck. The sum of the energies of civilized man would be exhausted — heaven knows how nearly exhausted they may be now! Communications would go; there would be no energy to keep them up. There would be none left for education,— and knowledge, in a couple of generations, would disappear,— as it did after the fall of Rome. Progress would end,— progress upward; and because change, motion, would not end,— progress downward would take its place. Medievalism would usurp the seats of modernity. Each nation, left bankrupt of will, vitality, cohesion, by the tremendous and unnatural effort, would fall to pieces within itself; there would be no room for a patriotism that extended beyond your own city limits. You can see signs of it now. It is not at all difficult to see how an era of World-Civilization might give place to an era of semi-barbarous, ever-fighting little City-States.

Against this dread possibility, however, we have certain assets. There is the saving idea of Human Brotherhood, which has made its voice and protest heard; there is the warning we have received from stern Nature,— merciful in that she is stern,— that Brotherhood is the Remedy. Millions have been at least *invited* to think.

To think! It is demanded of you; fail to comply with the demand, and you are a traitor to Humanity. If in all the ocean of thought there might be that one Pearl, human salvation (of this world we live in, not of hypothetical 'souls'), it is the time now when every drag-net must be out, and weighted with infinite compassion to sweep those infinite depths.

For the depths are infinite; man is akin to the Infinite; an offshoot of Omnipotence, he has the power within him to meet this crisis, will he but find and use it. How is it that before a background of small

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personalities, petty envies, growlings and lurchings of the animal, chit-chat and triviality, sometimes great flaming figures start out, with secrets to tell that the world knows nothing of, with might to re-shape destinies, with pity and wisdom to heal or comfort hundreds of generations? It is because Man is essentially divine; because the root of manhood is Godhood.

It was not for nothing that one such Soul, the Russian H. P. Blavatsky, came into the world last century to remind it of the truths it had forgotten. This present time was looming ahead, when, if civilization was to be saved, men would need supreme weapons to save it with; and now the weapons are at hand: a knowledge offered to the world at large of the laws which govern life. There is that Law called *Karma* (action, implying the reaction that follows):—that there is perfect justice in the universe; that from day to day we are creating fate for ourselves, and our own future; indeed, that we are creating ourselves, and sowing the seeds of weakness and strength in the fields of our ever-becoming characters. The weak man reaps misery; but he made that weakness himself, and can turn at any moment and prepare for himself strength. All collective human suffering is the result of the sum of individual human weakness: Stand! stand! it is within the individual heart that each one of us may fashion happiness for mankind! And we cannot escape our responsibilities: death does not end our existence, nor birth begin it: we are now what we made ourselves in past lives on earth; we are humanity, the resultant of the whole human past, which was our own past; the creators of the whole human future, which is to be our own. All the lessons of the old ages of mankind are written in our own souls, palimpsests over which we have scribbled the personal trivialities of today: we lived in those ancient ages, and the ancients were ourselves; we learnt the trick of building and wrecking civilizations before the Pyramids, before the mountains, were raised. The barbarism into which humanity may fall is not something that concerns others only, our posterity, the grandchildren of our grandchildren, over whom we need not and cannot grow too sentimental. If we will not make the earth a Heaven, we shall ourselves continue to suffer in it as a Hell.

To read history rightly is to understand what immense results flow from small causes,—causes apparently small. One man gives his life to teaching truths about the inner nature of man; he makes no stir in the world then, but after a thousand years his ideas are a saving health for many nations. All the good in life has come, if you could trace it back, from the aspirations of some one Man or another; which were catching, and infected other men with upward tendencies, and others, and others, and others; and so did battle age after age with the short-

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comings, and ignorance, and black aspects of life. So when one thinks of the work of Madame Blavatsky and her successors, William Q. Judge and Katherine Tingley, one cannot but be inspired with hope. Here is the little leaven that shall leaven the whole lump. It is, a spiritual view of things; a faith in the universe, and in the divine in man,— that he is a God here to combat chaos, and not a mere eating, drinking, begetting, and perishing animal. And chaos presents itself to him to be conquered in all his passions, in the confusion of his thoughts, in his selfishness, indifference, ignorance. The battle for the redemption of the world must be fought within the individual soul,—there first and mainly.

What new great meaning rings out, in the light of these Theosophical ideas, from the sublime words of Jesus! “Thy kingdom come *on earth*”! And how shall it come? Who is to bring it? Some miracle? Some change in the order of Nature? Some sudden fancy in the mind of an anthropomorphic omnipotence? — No indeed; the Scheme of Things is no such fantastic affair! We ourselves are to bring it into being: Man, Humanity, is to do that. And we are to suffer pains and agony and the whole damnation of recurrent wars until we do so; and we are to participate in its glory and beauty when we have evoked and made it actual. What is that *kingdom*? It is only another name for true civilization; it is only another way of saying secure happiness for mortals,— or the Brotherhood of Man. Praying for it will not serve; we have to make it; — and we can make it, because the deepest part of us, the real part, is divine, and participant in the Kingdom at all times. Search within, and you shall not fail to see its spires and domes glimmering above the peaks of your inmost consciousness.

So, now that the need of knowledge is greatest, now that the tide in the affairs of men is at its flood, we see that by a divine provision the knowledge is here for whoever will to find and use.

At the call of their country, men could go out by the millions and do the things their personal selves found most distasteful to do: they could put aside and forget their self-interest and private desires. It is now some greater thing than any country which calls: it is Humanity. And the call is, that we should find the impersonal universal Self in us, and think and conduct our lives, not for self, but for Humanity. Anyone doing so is bringing nearer the Age of Human Brotherhood. We have to turn our eyes to the bright divine side of life, and believe in it, and will and work it into actuality. If it were not there,— if we were only worms of the dust, miserable sinners, or evolved apes, we could not do this; but it is there; and all the highest things are possible.

WHAT IS INSANITY?

H. T. EDGE, M. A.



“WHAT’S in a name?” The question is rhetorical, being equivalent to a negative statement. Logic would be satisfied with the bare form, ‘There’s nothing in a name’; but rhetoric, claiming a due share of our regard, insists that we wing the words wherein we clothe the idea, and that we render it in the above interrogatory guise. But every affirmation adumbrates its contrary negation; and, if I should tell you the sun will rise tomorrow, you might begin to doubt whether it would do so after all. And similarly the above negation throws into strong relief its contrary affirmation, and I begin to suspect there may be something in a name after all, else why take the trouble to say there isn’t? I suspect a design to make me believe what I am otherwise disposed to disbelieve. And certainly there are some people who think there is quite a deal in a name — at least they *act* so.

Dementia praecox: premature insanity. A disease or pathological condition learnedly descanted upon by some learned authority. Its symptoms are manifested, as the name implies, in the young man, and also in the young woman, between the ages of twenty and thirty, and not infrequently at adolescence. The young man goes from school to the university, where he soon begins to show symptoms of a decay of vitality and virility. He lies in bed till ten or twelve in the morning; he neglects his studies and lectures; he becomes unsociable and solitary; he is subject to alternating moods of intense depression and fitful excitement; he has sudden crazes succeeded by collapse. Eventually he may get over all this, but often he continues failing, until he becomes a case for the mental pathologist and is on the shelf so far as active participation in life is concerned.

“Give a dog a bad name and hang him”; and by giving to this condition the name of *dementia praecox*, we are enabled to turn a sad and warning symptom into an interesting scientific problem.

Many of us have witnessed the progress of this disease and can call to mind particular persons in whom it was manifested. And many of us, who belong rather to the babes and sucklings than to the learned and clever, have a fairly good idea as to the cause and nature of the complaint. The youth has been allowed to grow up like a tree with crown-gall at its roots, with its sap choked and drained, and its stem crooked; but the symptoms have been hidden during the discipline and wholesome regimen of school-life. Then, when he gets to the university, he finds himself his own master, and also the master of a crowd of obsequious servants,

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pampered and flattered; and the stimulus being withdrawn, the complaint has its own way with him, and he is not so much his own master after all. The mysterious pathological condition is mainly physical, if not altogether physical. He is a well-meaning, well-instructed young man; his failing is not of intention but of power. The good that he would, he does not; and the evil that he would not, that he doth. He was not guarded and guided at a critical time of his life. Those upon whom this sacred duty devolved were content to pursue the ostrich policy and hope for the best. Long experience, dating from so far back in his early years that the memory is lost and the knowledge has become instinct, has taught him that his father is the very last person to whom he may go with a confidence. That father loves his son and has great pride in him; his object is to retain that pride; he will shun and repel anything that tends to upset his equanimity in that respect; he will not listen; he will try to misunderstand. His mother will be so far removed from the sphere of possible comprehension of her son's problems, that the idea of making her his confidant will not enter his mind at all. So he early acquires the instinct of secrecy.

The youth has all kinds of instruction in mental and physical acquirements, but little if any in the all-important matter of learning to manage his own nature and its wayward forces. Hence he grows crooked, and no one to guide him or even to know of his condition.

The fact of a poison eating its way into the heart of our civilization, and ever growing worse as the causes that produce it grow more intense, is fraught with grave menace for the future. It may well be that we have here, in this simple diagnosis, the unsuspected but only too real cause for some of those diseases that are on the increase, but whose nature, origin, and cure are alike beyond the reach of our present medical skill: we refer to cancer, tuberculosis, premature senility, and some others.

The existence of the lurking evil has escaped notice, but, even when suspected or detected, a still more difficult question arises, and that is how to deal with it. Some of the remedies proposed are as bad as the disease; and the methods to be adopted in order to place young people on their guard are more calculated to inflame the imagination than to purify it, to initiate than to safeguard. The wrongness of such methods we feel instinctively, even though unable to answer the sophistications by which they are supported.

The real cure consists in a healthy upbringing of the child from earliest years, followed by a special care during the critical periods; and these results have so far only been achieved by the Râja-Yoga system of education. In this respect such minutiae as diet become of the utmost importance; as to which we find the greatest carelessness generally

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practised: overfeeding, and with too-stimulating foods, and the eating of sweets between meals. There is no provision for the prevention of *moral and mental contagion*, so great and real a danger among school children; and we send our young people out into what, morally and mentally speaking, is simply an atmosphere of infection. Should we do such a reckless thing where physical infection was concerned? How much less then where moral and mental infection, far more powerful and insidious, are involved!

Instead of trying to find safeguards and prophylactics against a disease which we have already permitted to be developed, and which we continue to harbor and engender, how much better it would be to forestall the disease altogether, thus obviating the necessity for questionable and reprehensible means for curing it.

It would seem evident that Theosophy, and Theosophy alone — and that as understood and practised by the Universal Brotherhood and Theosophical Society and its Râja-Yoga system — is able to detect the sources of a pure and untainted vitality, and to secure the effectual means for maintaining such health, bodily, mental, and moral. The truth is always simple, and the complications which we make are often merely our own evasions of an unpalatable disillusionment. Hence the invention of these weird and wonderful names for ailments whose cause and nature is after all so simple.

Sometimes we read books on insanity which are a marvel of diagnosis, but they do not sufficiently dwell on the prevention and cure. Consequently we may be left with an uneasy fear that the delicate mechanism of our own nervous system might some day go wrong in the same unaccountable way in which the weather seems to do according to the bulletins of the weather-man. Just as the weather-man can guess fairly well what a depression or an anticyclone will do when it appears, but cannot tell when or where it *will* appear, so we do not feel secure enough against the possibility of some disturbance in the distribution of our own nervous pressure, which might 'dislocate the normal threshold of consciousness' or something.

But Theosophy shows us that there are two minds at work in man: the lower one, which dwells around the nervous plexuses and viscera, and is emotional and instinctual; and the higher mind, which controls the lower in the light of calm reason. And, what is more, H. P. Blavatsky (in *Psychic and Noëtic Action**) has shown in what way the two minds are respectively connected with the body. Thus she has laid the foundations of a higher physiology, badly needed to help out the physiology on which we are brought up. Is there not a great field open for the study

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of the relation of the higher or 'noëtic' mind with the brain and body? Such knowledge would help to make the Will less of an abstraction and more of a reality. Unfortunately it is difficult to say much on this point on account of the crankism which pertains to such matters. Still it is most important to know that a proper training, like the Râja-Yoga, can and does actually develop in the body those higher centers that are co-ordinated with the higher or noëtic mind, as distinguished from the lower (or 'psychic') mind.

After all, a great deal of our sins are due to our having bodies that are wound up to go the wrong way; and the corollary to this is that we can overcome many failings by caring for the body in the right way.


For want of right training in early stages, tendencies become deep-rooted; and then they are so hard to eradicate that people give up in despair and say they are essentials of human nature, and that an outlet must be found for them. They say that the evils are due to suppression; but why is there anything to suppress? And what is human nature? It is largely what we make it. If a child were brought up neglected, it would be a little savage; and by the time it grew up it would have a human nature that would be very undesirable and troublesome; but usually we take care not to let that kind of human nature develop at all. And it is just the same with other things which we do allow to develop and which we call human nature, whereas they are only tendencies that should have been doctored at an early stage.

The lord of the lower nature is the higher nature; and, if the child is taught how to evoke this, then there arises a true source of discipline; obedience is due to the higher laws of human nature, and so it need not be exacted by any arbitrary authority. The parent or teacher becomes a guide, a pointer of the way.

Various definitions can be given of insanity; and the one suited to our present discourse is that which defines it as an insurrection of the lower nature against the higher. Insanity, broadly defined, would thus include many conditions not legally classified under the lunacy laws, but which give grave trouble to criminologists and alienists and are often the basis of defendant pleas in the courts. A sane person is one who has his lower nature under control. But a proper understanding of the complex nature of man is requisite, and therefore the teachings of Theosophy, as originally promulgated by H. P. Blavatsky and inculcated by the Universal Brotherhood and Theosophical Society, are above all needed.

DECORATION, USE, AND BEAUTY

R. MACHELL

ECORATIVE arts would seem to have been employed in all ages, and by all the nations of whom we have any records, from the most primitive to the most civilized; and while there may be the widest divergence of opinion as to the legitimate scope of such arts, the method and purpose of their employment seems to be generally very similar. The decoration of the person seems to have been universal in all ages, and while such arts have been at one time esteemed as religious rites, and at another condemned as manifestations of vanity, yet their practice has never been neglected. Nor can the use of decoration be regarded as an outgrowth of civilization, for it is common to all savage races.

Nature herself employs decoration profusely in all her manifold creation. Sometimes her decorative work is obviously incidental to construction; that is to say, the decorative effect is a result of the whole plan of construction, which produces a certain structural beauty that may be highly decorative, yet not necessarily so in the sense of being deliberately ornamental. But on the other hand there are numberless cases in which the decorative designs employed so lavishly by Nature appear to be quite independent of structural requirements; as in the case of butterflies and birds and fish and shells and flowers. Sometimes the markings are so various as to suggest caprice, or that mysterious power men call 'chance.' So profuse is Nature in the use of decoration that one is almost forced to look upon it as one of the purposes of creation, even if one finds no fitting explanation of its meaning and use.

With man the use of decoration is generally a deliberate attempt to add an embellishment to some otherwise complete work. Sometimes the object is to neutralize the inherent ugliness of his product, while in other cases it is employed as a means of completing an unfinished structure, or of supplying a defect. In either case it is used as a concession to a natural craving in the mind or heart of man for beauty. Man separates beauty from utility and then endeavors to remedy the resulting ugliness by superadding decoration.

This mental habit of regarding beauty and utility as separate qualities, one necessary and the other superfluous, has produced so-called practical men devoid of any sense of beauty, and artists, decorators, designers, embellishers, in whom the sense of beauty overrides all other considerations. This unbalanced condition is not generally recognised

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as an evil, and its inconvenience is mitigated by an attempt at co-operation between the two classes. Still the separation exists as a mental deformity, and it is the explanation of the great quantity of ugly work produced by man. The works of Nature do not suffer from this trouble. She constructs beautifully.

Man tries to construct usefully first, and then calls in the decorator to adorn the defective work. The work of decoration is thus kept separate from construction, and so tends to develop along independent lines, which generally clash with the structural scheme of the work to which it may be applied. Sometimes the decoration is so triumphantly independent that it swamps all consideration of utility or original purpose in a building, or work of any kind. But more generally there is merely a discord between the two, that destroys all natural beauty, which is dependent on harmony in design of structure and decoration. The complete divorce of art from utility is signalized in the well-known formula of 'Art for the sake of Art.' But this formula has a deeper meaning that justifies its existence, if it does not mitigate the evil that accompanies its use.

There are artists who would be true creators if they could free themselves from the prejudices of the age; and such as these know well that art is creation in the highest sense. That is to say, it is the Soul, illuminated by the Spirit, seeking expression in the material world. They know that such expression is spontaneous, a spiritual impulse in the Soul translating itself into terms of matter, according to the laws of nature, which are not other than the operation of spiritual impulses in matter: their mode of operation, when intellectually stated, appears as a law of nature.

Such are the laws of Art, the first of which was well stated by Hsieh Ho as "Rhythmic vitality," which Mr. Okakura translates as "the life-movement of the spirit through the rhythm of things." This is the first essential principle in Art, as understood by the more spiritually-minded artists. And the second article in Hsieh Ho's canon is like unto the first, becoming manifest on the outer plane. It is "organic structure" explained thus: "The creative spirit incarnates itself in a pictorial conception, which thereby takes on the organic structure of life." No question here of either utility or decoration, but simply of the untrammelled expression of the creative will. I take it as sure, that all such expression is necessarily beautiful.

It is certain that when men create some necessary thing, with a full knowledge of the requirements of that necessity, and with a clear comprehension of the materials to be used, and of the conditions in which the work is to be done, then the product has a very fair chance of being

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beautiful, imposing, or interesting, even if its novelty may at first shock one's prejudices. But this kind of beauty will be found only in works that are entirely free from deliberate decoration or ornamentation, or in works that are called into being by a genuine and natural need.

'Utility' covers all sorts of trivial purposes that may be wholly unnecessary; so that objects of utility may not be ensouled by any worthy purpose, and so may lack that quality of purposiveness that seems to me to be a great factor in beauty.

There is an old saying that 'Necessity knows no law'; which is perhaps a rude way of saying that 'Necessity is the law of laws.' The very essence of law is necessity, or THE SPONTANEOUS EXPRESSION OF INHERENT PRINCIPLES, which is "the life movement of the spirit through the rhythm of things" or "Rhythmic Vitality," as Hsieh Ho called it. So that Necessity is the very soul of art, if art is understood in its highest sense. Though to the general public, art is a superfluity, law an attempt to bind free will, and necessity an overwhelming force.

Thus it may be urged that true Art, being an expression of spiritual law, must be self-sufficient, and therefore superior to considerations of common utility. But the freedom of the higher law is more exacting than the compulsion of the lower; and those who use that formula 'Art for the sake of art' must be impersonal instruments in the Soul's employ, obeying absolutely the spiritual impulse of creation. Otherwise it becomes a veil for self-indulgence in the joy of mere production, which is not true creation.

But in this world we are so deeply involved in ignorance of ourselves, and of our own possibilities, that we must use the language as we find it, and talk of Use and ornament as if they really represented separate facts in nature, instead of being merely names for misconceptions in the mind of man. Speaking in that sense, I would suggest that decoration, whether personal or domestic, architectural or bibliographical, should always express the inherent purpose of the work to which it is applied, and should be so adapted to the style and character of that work as to seem part of the original design. If this were kept in view, how much more beautiful our world would be! If ornament were only used to enrich design, how much more restful would our buildings be! And if all objects were constructed with a view to absolute utility, to the most perfect service of a worthy purpose, how seldom should we need to decorate them with additional design: for purpose is a great designer, and necessity is a master-artist.

It is not difficult to see that beauty and fitness are very near akin to one another, and a little thought about the matter will show that the one implies the other. This is assuming that beauty and fitness are

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qualities pertaining to things; whereas it would be perhaps more correct to speak of them as qualities attributed by man's mind, and so really to be regarded as mental states. But we are so generally accustomed to attribute our ideas about things to the things themselves as qualities, that it is hard to rid ourselves of the resulting prejudice, and to see clearly that the inherent fitness of things may be something widely different from our temporary ideas of practical utility or of beauty. Yet it is evidently true that whereas the fitness of things may be eternal, our ideas of beauty and of utility vary with the fashions, and change entirely from age to age, though there are forms of things that do remain almost unchanged; and, even in dress, the fashions come back again with a certain regularity that seems to indicate an underlying recognition of an unchanging need or purpose, which imposes its requirements upon the fashion-makers, and which controls their flights of fancy, giving a certain permanence in the midst of change to our ideas of utility and beauty.

When we consider what a large amount of energy, industry, and thought are expended on personal adornment; when we find large numbers of people devoting their entire lives to the subject, and ruining themselves in pursuit of its accomplishment, we must surely admit that there is something real at the root of the matter, in spite of the contempt poured out upon such vanities by moralists. See how seriously Nature devotes herself to the subject of personal adornment; what marvelous wealth of invention and perfection of detail, richness of design, and delicacy of material, she lavishes on the embellishment of the most ephemeral of her productions!

Surely if beauty is not involved in utility, then it must be a matter of at least equal importance in Nature's estimation. But I think it is evident that in Nature there is no thought of separation of this kind. And the conclusion seems to me almost inevitable, that what we call decoration, is, in Nature, an inherent feature of her self-expression, or creation: and that, as man is part of Nature, he too must necessarily esteem it of importance and try to understand its meaning if he would attain to that perfect self-knowledge which is the object of his evolution.

But man is intelligent and can think for himself; so he can do violence to his own nature, and can discriminate between utility and beauty, even though in doing so he injures both, and paralyzes himself in the attempt. Man's folly is a product of his intelligence: and it is also a promise of possible wisdom. Self-expression, in the human kingdom, must become self-conscious before it can become intuitive; and therefore it is well to try to understand the motives of our actions, even when they seem to be involuntary expressions of natural impulses. As the embellish-

RESURRECTION

ment and adornment of our homes, our cities and our persons is an object of interest to all, it must be worth while to try to understand just what is the real purpose of such apparently universal waste of energy.

We may discover that this apparent waste is merely an attempt to remedy a failure due to our misconception of the true purpose of existence, which I take to be self-expression of the Soul in Nature. We may find that beauty and joy are not accessories to life, to be separately cultivated and acquired, but that these separate qualities, utility and beauty, are in reality inseparable from true life; and we may learn that our conception of life has been inadequate, and our existence more or less abortive. Then we may realize the wisdom of the Râja-Yoga motto 'Life is joy,' and understand that beauty is the measure of perfection attained in life. Then there will be no need to make distinction between beauty and utility, and decoration will accompany construction; for we shall recognise it as an inherent quality inseparable from the perfect form.

RESURRECTION

H. TRAVERS, M. A.

"We are to interpret God. What we need is a revival of the sense that God counts."
— *The Bishop of Peterborough, President of the Church Congress, Leicester, England, October, 1919*



HIS earnest appeal shows how churches are responding to the urgent call of the people in these times. The word 'God' having been so much used in varying senses, and being somewhat nebulous in meaning, we may change the wording of the appeal and say that it is necessary to interpret life and to explain the true nature of man, and to revive the sense that there is a moral law that counts.

In any case, it is man's own efforts that are needed and that count. Man has before him good and evil, with the discrimination to know the one from the other, and the power of choice to choose which he will follow and ensue. If the churches want to interpret human nature, let them interpret it differently from those would-be scientists who give us the pictures of bestial monsters with a gleam of intelligence in their eyes, and tell us these are our ancestors and models. If the bishops wish to interpret God, let them interpret the *divine* in human nature; let them demonstrate that man's divine nature entails a moral law that is as real and sure as, but far more potent than, those biological laws which are said to be inherent in our animal nature.

The churches and their bishops can do this out of the material provided

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by their own gospel, which certainly teaches that man is divinely informed and that he is compact of an animal soul and a spiritual soul.

Be God what he may, it is only through our own consciousness that we can know him; it is only by our own deeds that we can assimilate ourselves to the divine. The call is for duty and action: to interpret the one and to inspire to the other.

If the churches do not do this, then, as the same speaker said later on, others will do it for them; and among these others he mentioned Theosophy.

That explains why so many people are finding a refuge in Theosophy: it can at least interpret their life for them in a way that the churches have not been able to do.

It is a fact that Theosophy has proved itself able to awaken the sense of moral responsibility and the power of self-mastery in people: not only in the mature, but in the young people who receive the Râja-Yoga education. The principles are not different from those to be found in the Pauline interpretation of the Christian gospel, though they are both more expanded and better adapted to the present generation.

“There is a natural body, and there is a spiritual body.”

— 1 Cor., xv, 44

Dr. Young, in his *Analytical Concordance*, gives the meaning of the word which is translated as ‘natural’ as ‘animal, sensuous.’ The meaning is clear enough. James also speaks of the wisdom that descendeth not from above, but is earthly, sensual, devilish; and the wisdom that is from above, and is pure, peaceable, gentle, etc. Let the churches then teach this — that man is essentially pure and spiritual, and that only in a secondary sense is he animal and sensuous. Let them teach that the way of salvation is by the recognition of this spiritual nature and its cultivation. (And incidentally let us hope that they will pronounce against the attempt to reach that spiritual nature by way of entranced mediums and the shifty necromantic glamor of the séance-room!)

There is practical work for all; for it is within the reach of each one of us to feel dissatisfied with our existing state of mind, to yearn for a better, and to use our will in a determination to achieve somewhat of our ideals. Moreover let us bear in mind that by this way comes wisdom — the wisdom that is from above. Have the churches been teaching us that we can attain wisdom in this way? They have said that, if we pray to God and strive to do his will, he will bestow his spirit upon us. Let them teach it in a more real, live, practical way, with the dried-up theological flavor taken out of it. We must not wait for grace to descend upon us; we must work. The true prayer is the prayer of action; for by

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right action we *assert* our spiritual nature, and then a response from above becomes possible.

Jesus, in his well-known private instructions to Nicodemus, speaks of the two births: the first, the corporeal birth; the second, the spiritual birth. And he says that, unless a man be born again, he cannot enter the kingdom. So it is evident that, whatever meaning the word 'resurrection' may have had at different times in regard to a future life, it has always had a meaning as applicable to this life. It has meant the spiritual rebirth of man, which takes place in him when he begins to recognise his divine origin and to mold his ideals and conduct thereupon.

Resurrection. The churches can teach that; not as a remote contingency pertaining to an after-life, but as an actual event in this life. For, after-life or no after-life, we have in any case to use our opportunities here and now; and eternity is rather a condition to which we may attain here, than a state into which we shall enter hereafter. There is always the tendency to worship the past or the future; for these exist but in the imagination, and we pander to our idleness in transferring our enthusiasm thereto. It takes faith and energy to work in the present, yet the present is always man's sphere of action. So why not say now, '*Resurgam*'? Or rather, why not alter it to '*Resurgo*'? For a deep conviction, felt in the heart and reflected into the mind, may make a complete change and carry us once and for all beyond some obstacle or lift some veil.

If the bishops wish, as they say, to interpret the divine and make it real, let them teach this spiritual resurrection and affirm with the weight of their influence that man can be born again by the power of his pure aspirations.

THERE WAS A MAN

H. T. PATTERSON

"In visions of the night the soul doth perceive and the mind doth understand."

IN the land of Cathay, in days long gone before, did it bechance that by a lake, near the top of a snow-capped mountain, was a chamber cut by the Gods in the side of that mountain — cut in the rock thereof; and in that chamber was a treasure put by the Gods, a treasure wonderful and mystical. And the Gods did lock that treasure in that chamber in three chests — three chests solid and strong; three chests which could not be opened but with three certain keys, a key for each chest. And with the three keys did the Gods put other keys, many and of divers shapes and kinds; keys which would

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not open the chests, but which were put there so that only the one who was entitled to the treasure might find the right keys, for that one would have wisdom to know those which were the right keys from those which were the wrong keys.

As the days rolled by it came to pass that the existence of that treasure became bruited amongst men, and many sought that chamber and that treasure therein. But all these seekers were lost, either on the mountain, or in the jungles with which that mountain was beset; or they returned unto their homes, each one to his home, sad and sorrowful in his heart for the rest of the days of his life.

But, lo! at the last, a man, whose heart was pure and who sought to serve, and who was wise, and stedfast, and strong, found that chamber; and in a far-distant corner thereof did he behold those three chests, and around those chests did he perceive those many keys which were there scattered about. Some of the keys which were there scattered about were of gold; and some were of silver; and yet some others of them were of other precious metals — all, both the right and the wrong keys, inlaid with rare gems — diamonds, and beryls, and rubies, and pearls — beyond the price of a lord's ransom.

Now, know that that man, who was wise, and strong, and stedfast, being guided aright, for his heart was pure and his desire was to serve, chose from those many keys which were scattered about, a key of bright gold, and with that key of bright gold did he open the first chest. Then, with another key, likewise of bright gold, did he open the second chest. And with a third key, also of bright gold, did he open the third chest. The chests being opened, in the first one thereof did he find, as the treasure therein, "LOVE"; and in the second chest, as the treasure therein did he find "TRUST"; and in the third did he find "DEVOTION."

Rich with the riches garnered did he whose heart was pure and whose desire was to serve go again amongst men and show unto them the ways of the LAW. And his heart being pure and his soul being filled with the desire to serve, as hath been heretofore made known, and his teachings being wise and good, men listened unto him and changed their ways. Thus did he become a SAVIOR of the race, and thus were many men redeemed from the bondage of evil.

This all did behap in the reign of the Emperor Tsing Ling, the merciful and just. And even to this day do the men of Cathay honor the memory of him who came to serve and who taught the laws of LOVE, of TRUTH, and of DEVOTION, redeeming men from the bondage of evil.

A NEW START IN LIFE

MAGISTER ARTIUM

“We think that when we are driven out of the usual path everything is over for us; but it is just here that the new and the good begins.” — *Tolstoi*



SIMILARLY we are taught in Theosophical writings that the natural evolution of the earnest and sensitive man brings him to a point of despair, when all seems over, life seems a cruel farce, and he loses faith in the good and the true. At this point he faces two ways: either he may yield to his despair and give up further effort, relapsing into a state of indifference and cynicism; or else he may vanquish the enemy that seeks to freeze his soul and paralyse his will, and may recognise this point as the beginning of a new path in his evolution.

It is evident that, before we can be on with the new, we must be off with the old; and our very efforts to achieve something better bring about the conditions necessary for such achievement.

It is often said that men are very different ‘in the eyes of God’ from what they are in the eyes of the world; and we would recast this saying as follows. If we could look below the surface, we should find that it is not differences of wealth, station, or education, that define the value of a life; but that what defines the value of a life is its interior conditions, known only to the man who lives it. He may be achieving success in a worldly sense, and yet feel that he has missed his true aim; and thus can be explained many of the unexpected tragedies that close such careers. On the other hand, the man who seems to have made a sorry muddle of his worldly circumstances, may have achieved his true aim far more fully than the other man. In short, life is far more an interior thing, a thing of our own most intimate and incommunicable thoughts and feelings, than an affair of outer fortune such as appears visibly to the eyes of other men.

How many suicides and relapses into despair and indifference would have been prevented if the persons had had the help of Theosophy! For it is just at such crises that Theosophy steps in with its most helpful and inspiring teachings. When a man finds that the old way of life will not work for him any longer, then is just the opportunity for him to find the new way and the true way. It has been thought by certain nations of antiquity that suicide was a brave and reasonable act, being the recognition by man of his supposed right to throw away his life if he no longer valued it. But in the light of Theosophy such an act must appear

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as that of a coward or a much-deluded man. It is the act of one who runs away from the field of battle. However much our sympathies may go out to one in such a plight, we cannot condone his action in the light of calm reason; for he has missed the purpose of life and failed to learn its lessons and to stand its tests.

Self-reliance! We may think we are self-reliant, and yet what we call self-reliance may prove a weak staff to lean on, because it is not anchored deep enough in our nature, and consequently it gives way under stress. But true self-reliance is what men have been deprived of by dogmatic religion and by materialism in science, which have taught them in different ways to mistrust their own interior spiritual strength. Materialistic science cannot help a man in such trials, and his faith in creeds may break down; and then where is he to look for support? He can only do one of two things: give up in despair and resign himself to life as best he may; or else find the source of light and strength in the place where it is really to be found — in the untapped resources of his own nature. If he can do this, he has achieved true self-reliance.

It has to be understood that the Soul stands ever ready and eager to reveal itself and express itself, but that we must give it the opportunity. To what extent have we ever done this? Our past failure to trust in this source of strength may sufficiently account for our present difficulties; and our resolve to do so now may hold promise for the immediate future.

Duty, truthfulness, honor, compassion, and the like, are obligations due to our own divine nature; and it is in obedience to the laws of that divine nature that we fulfil these obligations. It would be better to call them privileges. We have been taught in the past that human nature is one thing, and 'the will of God' another; and our fears and hopes have been played upon. This is what always happens when the true Religion begins to pale in the hearts of men. Then, instead of relying on their own strength, they permit the offices of religion to be performed for them by other people who assume the rôle of intercessors or agents and claim to be able to open or close the kingdom of heaven against men according as certain rites are or are not performed, or certain dogmas accepted or not accepted. Thus is man turned aside from the true way. And when at last he finds that this method will not work in times of great stress, then he turns to the true source of strength, and resolves to be true to himself and to be loyal to the moral obligations because he wishes to be so and not because he is told he must. In short, he sends up a prayer to his own Soul and thus invokes the Light from within.

Theosophy, with its teachings, has made much more real and understandable this idea of recourse to the Light within; for it has given a rational interpretation of the constitution of human nature. It has

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restored the ancient teaching of Karma, thereby showing how unerring Law governs the universe and human life. The despairing notion that life is a cruel farce, and the universe is governed by no definite law or purpose, will not hold ground for a moment in Theosophy; and therefore, for the Theosophist, one most fruitful source of trouble is removed.

Theosophy is an interpretation of life. There are so many facts of our experience which run counter to the teachings of science and creed, and are not explained in our philosophies. These are duly accounted for in Theosophy and thus many an enigma is solved, many a doubt settled.

It may be said that every point in life is a possible starting-point on a new road; but more especially so are those points when our conflicting thoughts and emotions seem to bring us to a complete standstill. As said in our initial quotation, we may then either sink back in despair or else stand up in our strength and say that now is the time of times to make a successful effort. The Soul has been trying to make us let go of something that has been hindering us.

Theosophy, with its doctrine of Karma — not a new doctrine but a very ancient one revived — shows how all life is directed by unerring law. There can be no such thing as a *fortuitous* event — the word is a mere label to cover our ignorance. All events must be connected with each other, though we may often be unable to discern the connexion. Hence our fate is determined by forces we have ourselves set in motion. It is our own desires that create our destiny, and we are now reaping the effects of desires cherished at some time in the past, perhaps in a previous life. We have our destiny in our own hands, for by aspiration we can raise ourself above the chain of causes and effects engendered by our short-sighted selfish desires.

In Theosophy, too, there is the prospect of unlimited knowledge before man. For, whereas some doctrines of evolution teach that we must build up knowledge by slow and painful effort, Theosophy teaches that knowledge is already within us, but is veiled by the mind and its thoughts, buried under an accumulation of ideas and wrong notions. Thus the attainment of knowledge is seen to be a process of self-purification, a process of simplification.

In this way the Theosophical teachings enable us to take a new start in life when threatening despair makes it so necessary to do so.

BEAUTY'S INHERITORS

KENNETH MORRIS

BEAUTY'S Inheritors,
Seed of the Sun,
Naught will suffice ye
Till all is won.

What are we here for,
In this disguise
Riding through Time,
But the Infinite Prize?

The path of these many lives
Why have we trod,
But to battle down Chaos
For Beauty and God?

Though in our blindness
Ourselves we despise,
The Stars watch us wondering
Out of their skies.

They watch us and wonder,
And singing, they tell:—
*There go the heroes
That raided hell!*

Though we have fallen
Ten thousand times,
We are the warriors
They sing in their rhymes.

They gaze on the fallen;
They shed their tears:
*See, they say, crucified,
One of God's peers!*

—Some small fault conquered,
Some duty done:—
*Lo, they say, yonder
A new-lit sun!*

*International Theosophical Headquarters,
Point Loma, California*

THE CREST-WAVE OF EVOLUTION

KENNETH MORRIS

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

XII — TALES FROM A TAOIST TEACHER



CONFUCIUS died in 478: the year, it may be noted, in which Athens attained her hegemony: or just when the Greek Cycle (thirteen decades) was opening. Looking backward thirteen decades from that, we come to 608 B. C.; four years after which date, according to the usually accepted tradition, Laotse was born. Thus we find the cycle preceding that of Greece mainly occupied, in China, by the lives of the two great Teachers.

We should have seen by this time that these two lives were, so to say, parts of a single whole: co-ordinated spiritually, if not in an organization on this plane. Laotse, like H. P. Blavatsky, brought the Teachings: he illuminated the inner worlds. That was his work. We can see little of him as he accomplished it; and only the smallest fragment of his doctrine remains; — five thousand words, out of his whole long life. But since we have had in our own time an example of how these things are done, we may judge him and his mission by this analogy; also by the results. Then came Confucius, like Katherine Tingley, to link this Wisdom with individual and national life. The teachings were there; and he had no need to restate them: he might take the great principles as already enounced. But every Teacher has his own method, and his need to accentuate this or that: so time and history have had most to say about the differences between these two. What Confucius had to do, and did, was to found his school, and show in the lives of his disciples, modeled under his hands, how the Wisdom of the Ages (and of Laotse) can be made a living power in life and save the world.

Contrasting the efforts of that age and this, we may say that then, organization, such as we have now, was lacking. Confucius did not come as the official successor of Laotse; Laotse, probably, had had no organized school that he could hand over to Confucius. He had taught, and his influence had gone far and wide, affecting the thought of the age; but he had had no trained and pledged body of students to whom he could say: 'Follow this man when I am gone; he is my worthy successor.' — All of which will be laughed at: I firmly believe, however, that it is an accurate estimate of things. When you come to think of it, it was by

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the narrowest margin that H. P. Blavatsky, through Mr. Judge — and his heroism and wisdom alone to be thanked for it! — had anything beyond the influence of her ideas and revelations to hand on to Katherine Tingley. In the way of an organization, I mean. Very few among her disciples had come to have any glimmering of what discipleship means, or were prepared to follow her accredited successors.

And Confucius, in his turn, had no established center for his school: it was a thing that wandered the world with him, and ceased, as an organization (however hazy) to exist when he died. Nothing remained, then, of either Teacher for posterity except the ideas and example. And yet I have hinted, and shall try to show, that tremendous results for good followed: that the whole course of history was turned in an upward direction. You may draw what inferences you will. The matter is profoundly significant.

Thirteen decades after the death of Confucius, Plato died in Greece; and about that time two men arose in China to carry forward, bring down, and be the expositors of, the work of the two great Teachers of the sixth and seventh centuries. These were Chwangtse for Taoism, and Mangtse or Mencius for Confucius: the one, the channel through which Laotse's spiritual thought flowed to the quickening of the Chinese imagination; the other, the man who converted the spiritual thought of Confucius into the Chinese Constitution. Alas! they were at loggerheads: a wide breach between the two schools of thought had come to be by their time; or perhaps it was they who created it. We shall arrive at them next week; tonight, to introduce you to Liehtse, a Taoist teacher who came sometime between Laotse and Chwangtse; — perhaps in the last quarter of the fifth century, when Socrates was active in Greece.

Professor De Groot, of Holland, speaks boldly of Confucius as a Taoist; and though I dislike many of this learned Dutchman's ideas, this one is excellent. His thesis is that Laotse was no more an innovator than Confucius; that both but gave a new impulse to teachings as old as the race. Before Laotse there had been a Teacher Quan, a statesman-philosopher of the seventh century, who had also taught the Tao. The immemorial Chinese idea had been that the Universe is made of the interplay of two forces, *Yang* and *Yin*, positive and negative; — or simply the Higher and the Lower natures. To the Yang, the Higher, belong the *Shen* or gods, — all conscious beneficent forces within and without man. To the Yin or lower belong the *kwei*, the opposite of gods: *fan* means foreign; and *Fan Kwei* is the familiar Chinese term for white men. From Shen and Tao we get the term *Shentao*, which you know better as *Shinto*, — the Way of the Gods; or as well, the Wisdom of the Gods; as good an equivalent of our term *Theosophy* as you should

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find; — perhaps indeed better than *Theosophy* itself; for it drives home the idea that the *Wisdom* is a practical *Way of Life*. Shentao, the Taoism of the Higher Nature, then, was the primeval religion of the Chinese; — Dr. De Groot arrives at this, though perhaps hardly sees how sensible a conclusion he has reached. In the sixth century B. C. it was in a fair way to becoming as obsolete as Neoplatonism or Gnosticism in the nineteenth A. D.; and Laotse and Confucius simply restated some aspects of it with a new force and sanction; — just as H. P. Blavatsky, in the *Key to Theosophy*, begins, you will remember, with an appeal to and restatement of the Theosophy of the Gnostics and Neoplatonists of Alexandria.

It may seem a kind of divergence from our stream of history, to turn aside and tell stories from the *Book of Liehtse*; but there are excuses. Chinese history, literature, thought — everything — have been such a closed book to the West, that those scholars who have opened a few of its pages are to be considered public benefactors; and there is room and to spare for any who will but hold such opened pages up; — we are not in the future to dwell so cut off from a third of mankind. Also it will do us good to look at Theosophy from the angle of vision of another race. I think Liehtse has much to show us as to the difference between the methods of the Chinese and Western minds: the latter that must bring most truths down through the brain-mind, and set them forth decked in the apparel of reason; the former that is, as it seems to me, often rather childlike as to the things of the brain-mind; but has a way of bringing the great truths down and past the brain-mind by some circuitous route; — or it may be only by a route much more direct than ours. The West presents its illuminations so that they look big on the surface; you say, This is the work of a great mind. A writer in the *Times Literary Supplement* brought out the idea well, in comparing the two poetries. What he said was, in effect, as follows: — the Western poet, too often, dons his singing robe before he will sing; works himself up; expects to step out of current life into the Grand Manner; — and unless the Soul happens to be there and vocal at the time, achieves mostly *pombundle*. The Chinaman presents his illumination as if it were nothing at all, — just the simplest childish-foolish thing; nothing in the world for the brain-mind to get excited about. You take very little notice at the time: more of their quaint punchinello *chinoiserie*, you say. Three weeks after, you find that it was a clear voice from the supermundane, a high revelation. The Chinese poet saunters along playing a common little tune on his Pan-pipes. Singing robes? — None in the world; just what he goes to work in. Grand Manner? — ‘Sir,’ says he, ‘the contemptible present singer never heard of it; wait for that till the coming of a Superior Man.’

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— ‘Well,’ you say, ‘at least there is no danger of *pombundle*’; — and indeed there is not. But you rather like the little tune, and stop to listen . . . and then. . . Oh God! the Wonder of wonders has happened, and the Universe will never be quite the dull, fool, ditchwater thing it was to you before. . . .

Liehtse gives one rather that kind of feeling. We know practically nothing about him. — I count three stages of growth among the sinologists: the first, with a missionary bias; the second, with only the natural bias of pure scholarship and critical intellectualism, — broad and generous, but rather running at times towards tidying up the things of the Soul from off the face of the earth; the third, with scholarship *plus* sympathy, understanding, and a dash of mystical insight. The men of the first stage accepted Liehtse as a real person, and called him a degenerator of Taoism, a teacher of immoral doctrine; — in the *Book of Liehtse*, certainly, such doctrine is to be found. The men of the second stage effectually tidied Liehtse up: Dr. H. A. Giles says he was an invention of the fertile brain of Chwangtse, and his book a forgery of Han times. Well; people did forge ancient literature in those days, and were well paid for doing so; and you cannot be quite certain of the complete authenticity of any book purporting to have been written before Ts’in Shi Hwangti’s time. Also Chwangtse’s brain was fertile enough for anything; — so that there was much excuse for the men of the second stage. But then came Dr. Lionel Giles* who belongs to the third stage, and perhaps *is* the third stage. He shows that though there is in the *Book of Liehtse* a residue or scum of immoral teaching, it is quite in opposition to the tendency of the teaching that remains when this scum is removed; and deduces from this fact the sensible idea that the scum was a later forgery; the rest, the authentic work of a true philosopher with an original mind and a style of his own. Such a man, of course, might have lived later than Chwangtse, and taken his nom de plume of *Liehtse* from the latter’s book; but against this there is the fact that Liehtse’s teaching forms a natural link between Chwangtse’s and that of their common Master Laotse; and above all — and herein lies the real importance of him — the real Liehtse treats Confucius as a Teacher and Man of Tao. But by Chwangtse’s time the two schools had separated: Confucius was Chwangtse’s butt; — we shall see why. And in the scum of Liehtse he is made fun of in Chwangtse’s spirit, but without Chwangtse’s wit and style.

So that whoever wrote this book, — whether it was the man referred

*Whose translation of parts of the *Book of Liehtse*, with an invaluable preface, appears in the *Wisdom of the East Series*; from which translation the passages quoted in this lecture are taken; — as also are many ideas from the preface.

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to by Chwangtse when he says: "There was Liehtse again; he could ride upon the wind and go wheresoever he wished, staying away as long as thirteen days," — or someone else of the same name, he did not take his *nom de plume* from that passage in Chwangtse, because he was probably dead when Chwangtse wrote it. We may, then, safely call him a Taoist Teacher of the fifth century, — or at latest of the early fourth.

The book's own account of itself is, that it was not written by Liehtse, but compiled from his oral teaching by his disciples. Thus it begins:

"Our Master Liehtse lived in the Cheng State for forty years, and no man knew him for what he was. The prince, his ministers, and the state officials looked upon him as one of the common herd. A time of dearth fell upon the state, and he was preparing to emigrate to Wei, when his disciples said to him: 'Now that our Master is going away without any prospect of returning, we have ventured to approach him, hoping for instruction. Are there no words from the lips of Hu-Ch'iu Tzu-lin that you can impart to us?' — Lieh the Master smiled and said: 'Do you suppose that Hu Tzu dealt in words? However, I will try to repeat to you what my Teacher said on one occasion to Po-hun Moujen. I was standing by and heard his words, which ran as follows.'

Then come some rather severe metaphysics on cosmogony: really, a more systematic statement of the teaching thereon which Laotse referred to, but did not (in the *Tao Teh King*) define. 'More systematic,' — and yet by no means are the lines laid down and the plan marked out; there is no cartography of cosmogenesis; . . . but seeds of meditation are sown. Of course, it is meaningless nonsense for the mind to which all metaphysics and abstract thought are meaningless nonsense. Mystics, however, will see in it an attempt to put the Unutterable into words. One paragraph may be quoted:

"There is life, and That which produces life; form, and That which imparts form; sound, and That which causes sound; color, and That which causes color; taste, and That which causes taste. The source of life is death; but That which produces life never comes to an end."

— Remember the dying Socrates: 'life comes from death, as death from life.' We appear, at birth, out of that Unseen into which we return at death, says Liehtse; but That which produces life, — which is the cause of this manifestation (you can say, the Soul),— is eternal.

"The origin of form is matter; but That which imparts form has no material existence."

— No; because it is the down-breathing Spirit entering into matter; matter being the medium through which it creates, or to which it imparts, form. "The form to which the clay is modeled is first united with"— or we may say, projected from — "the potter's mind."

"The genesis of sound lies in the sense of hearing; but That which causes sound is never audible to the ear. The source of color"— for 'source' we might say, the 'issuing-point'— "is vision; but That which produces color never manifests to the eye. The origin of taste lies in the palate; but That which causes taste is never perceived by that sense.

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All these phenomena are functions of the Principle of Inaction — the inert unchanging Tao.”

One is reminded of a passage in the *Talavakâra-Upanishad*:

“That which does not speak by speech, but by which speech is expressed: That alone shalt thou know as Brahman, not that which they here adore.

“That which does not think by mind, but by which mind is itself thought: That alone shalt thou know as Brahman, not that which they here adore.”

And so it continues of each of the sense-functions.

After this, Liehtse for the most wanders from story to story; he taught in parables; and sometimes we have to listen hard to catch the meaning of them, he rarely insists on it, or drives it well home, or brings it down to levels of plain-spokenness at which it should declare itself to a western mind. Here, again, is the Chinese characteristic: the touch is lighter; more is left to the intuition of the reader; the lines are less heavily drawn. They rely on a kind of intelligence in the readers, akin to the writers', to see those points at a glance, which we must search for carefully. Where each word has to be drawn, a little picture taking time and care, you are in no danger of overlavishness; you do not spill and squander your words, “intoxicated,” as they say, “with the exuberance of your verbosity.” Style was forced on the Chinese; ideograms are a grand preventive against pombundle. -- I shall follow Liehtse's method, and go from story to story at random; perhaps interpreting a little by the way.

We saw how Confucius insisted on *balance*: egging on Jan Yu, who was bashful, and holding back Tse Lu, who had the pluck of two; — declaring that Shih was not a better man than Shang, because too far is not better than not far enough. The whole Chinese idea is that this balance of the faculties is the first and grand essential. Your lobsided man can make no progress really; — he must learn balance first. An outstanding virtue, talent, or aptitude, is a deterrent, unless the rest of the nature is evolved up to it; — that is why the Greatest Men are rarely the most striking men; why a Napoleon catches the eye much more quickly than a Confucius; something stands out in the one, and compels attention; but all is even in the other. You had much better not have genius, if you are morally weak; or a very strong will, if you are a born fool. For the morally weak genius will end in moral wreck; and the strong-willed fool — a plague upon him! This is the truth, knowledge of which has made China so stable; and ignorance of which has kept the West so brilliant and fickle, — of duality such poles apart, — so lobsided and, I think, in a true sense, so little progressive. For see how many centuries we have had to wait while ignorance, bigotry, wrong ideas, and persecution, have prevented the establishment on any large scale of a Theosophical Movement — and be not too ready to accept

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a whirl of political changes, experiment after experiment, — and latterly a spurt of mechanical inventions, — for True Progress: which I take to mean, rightly considered, the growth of human egos, and freedom and an atmosphere in which they may grow. But these they had in China abundantly while China was in manvantara; do not think I am urging as our example the fallen China of these pralalyic times. Balance was the truth Confucius impressed on the Chinese mentality: the saving Truth of truths, I may say; and it is perhaps the truth which most of all will stand connected with the name of Katherine Tingley in the ages to come: — the saving Truth of truths, which will make a new and better world for us. You must have it, if you are to build solidly; it is the foundation of any true social order; the bedrock on which alone a veritable civilization can be built. Oh, your unbalanced genius can produce things of startling beauty; and they have their value, heaven knows. The Soul watches for its chances, and leaps in at surprising moments: the arm clothed in white samite may reach forth out of the bosom of all sorts of curious quagmires; and when it does, should be held in reverence as still and always a proof of the underlying divinity of man. But — there where the basis of things is not firmly set: where that mystic, wonderful reaching out is not from the clear lake, but from turbidity and festering waters — where the grand balance has not been acquired: — you must look to come on tragedy. The world has gained something from the speech of the Soul there; but the man through whom It spoke; — it has proved too much for him. The vibrations were too strong, and shattered him. Think of Keats . . . and of thousands of others, poets, musicians, artists. Where you get the grand creations, the unfruitful shining, — there you get evidence of a balance: with genius — the daimonic force — no greater than, perhaps not so keen as, that of those others, you find a strong moral will. Dante and Milton suffered no less than others from those perils to which all creative artists are subject: both complain bitterly of inner assailments and torment: but they had, to balance their genius, the strong moral urge to fight their weaknesses all through life. It could not save their personalities from suffering; but it gave the Soul in each of them a basis on which to build the grand steadfast creations.

— All of which Chinese Liehtse tells you without comment, and with an air of being too childish-foolish for this world, in the following story: —

Kung-hu and Chi-ying fell ill, and sought the services of the renowned doctor, Pien-chiao. He cured them with his drugs; then told them they were also suffering from diseases no drugs could reach, born with them at their birth, and that had grown up with them through life. “Would you have me grapple with these?” said he. — “Yes,” said they; but

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wished first to hear the diagnosis. — “You,” he said to Kung-hu, “have strong mental powers, but are weak in character; so, though fruitful in plans, you are weak in decision. You,” he said to Chi-ying, “are strong of will, though stupid; so there is a narrowness in your aims and a want of foresight. Now if I can effect an exchange of hearts between you, the good will be equally balanced in both.”

They agreed at once: Kung-hu, with the weaker will, was to get the smaller mental powers to match it; Chi-ying was to get a mentality equal to his firm will. We should think Kung-hu got very much the worst of the bargain; but he, and Dr. Pien-chiao, and Liehtse, and perhaps Chinamen generally, thought and would think nothing of the kind. To them, to have balanced faculties was far better than to have an intellect too big for one's will-power; because such balance would afford a firm basis from which will and intellect might go forward in progress harmoniously. So Pien-chiao put both under a strong anaesthetic, took out their hearts, and made the exchange (the heart being, with the Chinese, the seat of mentality); and after that the health of both was perfect. — You may laugh; but after all there is a grandeur in the recognition implied, that the intellect is not the man, but only one of his possessions. The story is profoundly characteristic: like Ah Sin's smile in the poem, “childlike and bland”; but hiding wonderful depths of philosophy beneath.

Laotse showed his deep Occult Wisdom when he said that the Man of Tao “does difficult things while they are still easy.” Liehtse tells you the story of the Assistant to the Keeper of the Wild Beasts at Loyang. His name was Liang Yang, and his fame went abroad for having a wonderful way with the creatures in his charge. Hsuan Wang, the Chow king, heard of it; and sent orders to the Chief Keeper to get the secret from Liang, lest it should die with him. — “How is it,” said the Keeper, “that when you feed them, the tigers, wolves, eagles, and ospreys all are tame and tractable? That they roam at large in the park, yet never claw and bite one another? that they propagate their species freely, as if they were wild? His Majesty bids you reveal to me the secret.”

— A touch of nature here: all zoölogists know how difficult it is to get wild beasts to breed in captivity.

Liang Yang answered: “I am only a humble servant, and have really no secret to tell. I fear the king has led you to expect something mysterious. As to the tigers: all I can say is that, like men, when yielded to they are pleased and when opposed they are angry. Nothing gives way either to pleasure or to anger without a cause; and anger, by reaction, will follow pleasure, and pleasure anger. I do not excite the tigers' joy by giving them live creatures to kill, or whole carcasses to tear up. I neither

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rouse their anger by opposing them, nor humor them to make them pleased. I time their periods of hunger and anticipate them. It is my aim to be neither antagonistic nor compliant; so they look upon me as one of themselves. Hence they walk about the parks without regretting the tall forests and broad marshes, and rest in the enclosure without yearning for lonely mountain or dark vale. It is merely using common sense."

And there Liehtse leaves it in all its simplicity; but I shall venture to put my spoke in, and add that he has really given you a perfect philosophy for the conduct of life: for the government of that other and inner tiger, the lower nature, especially; it is always that, you will remember, for which the Tiger stands in Chinese symbology; — and also for education, the government of nations — everything. Balance, — Middle Lines, — Avoidance of Extremes, — Lines of Least Resistance: — by whom are we hearing these things inculcated daily? Did they not teach Râja-Yoga in ancient China? Have not our school and its principles a Chinese smack about them? Well; it was these principles made China supremely great; and kept her alive and strong when all her contemporaries had long passed into death; and, I hope, have ingrained something into her soul and hidden being, which will make her rise to wonderful heights again.

You can hear Laotse in them; it is the practical application of Laotse's doctrine. But can you not equally hear the voice of Confucius: "too far is not better than not far enough"? Western ethical teaching has tended towards inculcating imitation of the Soul's action; this Chinese teaching takes the Soul for granted; says very little about it; but shows you how to provide the Soul with the conditions through and in which it may act. "Love your enemies;" — yes; that is fine; it is what the Soul, the Divine Part of us, does; — but we are not in the least likely to do it while suffering from the reaction from an outburst of emotion; ethics grow rather meaningless to us when, for example, we have toppled over from our balance into pleasure, eaten not wisely but too well, say; and then toppled back into the dumps with an indigestion. But where the balance is kept you need few ethical injunctions; the Soul is there, and may speak; and sees to all that.

Hu-Chiu Tzu-lin, we read, taught Liehtse these things. Said he: — "You must familiarize yourself with the Theory of Consequents before you can talk of regulating conduct." Liehtse said: — "Will you explain what you mean by the Theory of Consequents?" — "Look at your shadow," said his Teacher; "and you will know." Liehtse turned his head and looked at his shadow. When his body was bent the shadow was crooked; when upright, it was straight. Thus it appeared that the attributes of straightness and crookedness were not inherent in the

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shadow, but corresponded to certain positions in the body. . . . "Holding this Theory of Consequents," says Liehtse, "is to be at home in the antecedent." — Now the antecedent of the personality is the Soul; the antecedent of the action is the motive; the antecedent of the conduct of life is the relation in which the component faculties of our being stand to each other and to the Soul. If the body is straight, so is the shadow; if the inner harmony or balance is attained and held to — well; you see the point. "The relative agrees with its antecedent," say the grammar books, very wisely. It is Karma again: the effect flowing from the cause. "You may consider the virtues of Shennung and Yuyen," says Liehtse; "you may examine the books of Yü, Hia, Shang, and Chow," — that is, the whole of history; — "you may weigh the utterances of the great Teachers and Sages; but you will find no instance of preservation or destruction, fulness or decay, which has not obeyed this supreme Law of Causality."

Where are you to say that Liehtse's Confucianism ends, and his Taoism begins? It is very difficult to draw a line. Confucius, remember, gave "*As-the-heart*" for the single character that should express his whole doctrine. Liehtse is leading you inward, to see how the conduct of life depends upon Balance, which also is a word that may translate *Tao*. Where the balance is, there we come into relations with the great Tao. There is nothing supra-Confucian here; though soon we may see an insistence upon the Inner which, it may be supposed, later Confucianism, drifting towards externalism, would hardly have enjoyed. — A man in Sung carved a mulberry-leaf in jade for his prince. It took three years to complete, and was so well done, so realistic in its down and glossiness, that if placed in a heap of real mulberry-leaves, it could not be distinguished from them. The State pensioned him as a reward; but Liehtse, hearing of it, said: "If God Almighty took three years to complete a leaf, there would be very few trees with leaves on them. The Sage will rely less on human skill and science, than on the evolution of Tao."

Lung Shu came to the great doctor Wen Chih, and said to him: "You are the master of cunning arts. I have a disease; can you cure it, Sir?" — "So far," said Wen Chih, "you have only made known your desire. Please let me know the symptoms of your disease." They were, utter indifference to the things and events of the world. — "I hold it no honor to be praised in my own village, nor disgrace to be decried in my native State. Gain brings me no joy, loss no sorrow. I dwell in my home as if it were a mere caravanserai, and regard my native district as though it were one of the barbarian kingdoms. Honors and rewards fail to rouse me, pains and penalties to overawe me, good or bad fortune to influence

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me; joy or grief to move me. What disease is this? What remedy will cure it?"*

Wen Chih examined his heart under X-rays; — really and truly that is in effect what Liehtse says. —“Ah,” said he, “I see that a good square inch of your heart is hollow; you are within a little of being a true Sage. Six of the orifices are open and clear, and only the seventh is blocked up. This last is doubtless due to the fact that you are mistaking for a disease what is in reality an approach to divine enlightenment. It is a case in which my shallow art is of no avail.”

— I tell this tale, as also that other about the exchange of hearts, partly to suggest that Liehtse’s China may have had the actuality, or at least a reminiscence, of scientific knowledge since lost there, and only discovered in Europe recently. In the same way one finds references to automatic oxen, self-moving chariots, traveling by air, and a number of other things which, as we read of them, sound just like superstitious nonsense. There are old Chinese drawings of pterodactyls, and suchlike unchancey antediluvian wild fowl. *Argal*, (you would say) the Chinese knew of these once; although Ptero and his friends have been extinct quite a few million years, one supposes. Or was it superstition again? Then why was it not superstition in Professor So-and-so, who found the bones and reconstructed the beastie for holiday crowds to gaze upon at the Crystal Palace or the Metropolitan Museum? Knowledge does die away into reminiscence, and then into oblivion; and the chances are that Liehtse’s time retained reminiscences which have since become oblivion-hidden; — then re-discovered in the West. — But I tell the tale also for a certain divergence marked in it, between Taoist and Confucian thought. Laotse would have chuckled over it, who brooded much on ‘self-emptiness’ as the first step towards illumination. Confucius would have allowed it; but it would not have occurred to him, unsuggested.

Now here is something still further from Confucianism; something prophetic of later Taoist developments, though it still contains Laotse’s thought, and — be it said — deep wisdom.

Fan Tsu Hua was a bully and a charlatan, who by his trickery had won such hold over the king of Tsin that anyone he might recommend was surely advanced to office, and anyone he cried down would lose his all. So it was said he had magic to make the rich poor and the poor rich. He had many disciples, who were the terror of the peaceably disposed.

One day they saw an old weak man approaching, ‘with weather-

*I may say here that though I am quoting the speeches more or less directly from Dr. Lionel Giles’ translation, too many liberties are being taken, verbally, with the narrative parts of these stories, to allow quotation marks and small type. One contracts and expands (sparingly, the latter); but gives the story.

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beaten face and clothes of no particular cut.' A chance for sport not to be neglected, they thought; and began to hustle him about in their usual fashion, 'slapping him on the back, and what not.' But he — Shang Ch'iu K'ai was his name — seemed only full of joy and serenity, and heeded nothing. Growing tired of their fun at last, they would make an end of it; and led him to the top of a high cliff. — "Whoever dares throw himself over," said one of them, "will find a hundred ounces of silver waiting for him at the bottom." Over walked old Shang without thought or question; but 'lo! he was wafted down to earth like a bird on the wing, not a bone or muscle of his body hurt.' Below, they found him sitting on the ground counting out a hundred ounces of silver, which certainly he had not had with him at the top, and none of them had put there.

It was a wonder; and still more a wonder his being unhurt; but you can make chance account for most things, and they meant to get rid of him. So they brought him to the banks of the river, saying: "A pearl of great price is here, to be had for the diving." In he went without a word, and disappeared duly; and so, thought they, their fun had come to a happy end. But no; as they turned to go, up he came, serene and smiling, and scrambled out. — "Well; did you find the pearl?" they asked. "Oh yes," said Shang; "it was just as your honors said." He showed it to them; and it was indeed a pearl of great price.

Here was something beyond them; the old man, clearly, was a favorite of Fortune; Fan their master himself must deal with him. So they sent word ahead, and brought him to the palace of Fan. Who understood well the limitations of quack magic: if he was to be beaten at these tricks, where would his influence be? So he heaped up riches in the courtyard, and made a great fire all round. — "Anyone can have those things," he announced, "who will go in and get them." Shang quietly walked through the flames, and came out with his arms full; not a hair of his head was singed.

And now they were filled with consternation; they had been making a mock of Tao these years; and here evidently was a real Master of Tao, come to expose them. — "Sir," they said, "we did not know that you possessed the Secret, and were playing you tricks. We insulted you, unaware that you were a divine man. But you have leaped from the cliff, dived into the Yellow River, and walked through the flames without injury; you have shown us our stupidity, blindness, and deafness. We pray you to forgive us, and to reveal to us the Secret."

He looked at them in blank amazement. — "What is this you are telling me?" said he. "I am only old Shang Ch'iu K'ai the peasant. I heard that you, Sir, by your magic could make the poor rich. I wanted to be rich, so I came to you. I believed in you absolutely, and in all

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your disciples said; and so my mind was made one; I forgot my body; I saw nothing of cliffs or fire or water. But now you say you were deceiving me, my soul returns to its perplexity, and my eyes and ears to their sight and hearing. What terrible dangers I have escaped! My limbs freeze with horror to think of them."

Tsai Wo, continues Liehtse, told this story to Confucius. — "Is this so strange to you?" said the latter. "The man of perfect faith can move heaven and earth, and fly to the six cardinal points without hindrance. His powers are not confined to walking in perilous places and passing through water and fire. If Shang Ch'iu K'ai, whose motive was greed and whose belief was false, found no obstacle in external things, how much more certainly will it be so when the motive is pure and both parties sincere?"

I will finish it with what is really another of Liehtse's stories, — also dealing with a man who walked through fire uninjured, unconscious of it because of the one-pointedness of his mind.

The incident came to the ears of Marquis Wen of Wei, who spoke to Tsu Hsia, a disciple of Confucius, about it. — "From what I have heard the Master say," said Tsu Hsia, "the man who achieves harmony with Tao enters into close relations with outer objects, and none of them has power to harm or hinder him." — "Why, my friend," said the Marquis, "cannot you do all these marvels?" — "I have not yet succeeded," said Tsu Hsia, "in cleansing my heart from impurities and discarding brainmind wisdom." — "And why," said the Marquis, "cannot the Master himself" (Confucius, of course) "perform such feats?" — "The Master," said Tsu Hsia, "is able to perform them; but *he is also able to refrain from performing them.*" — "Which answer," says Liehtse, "hugely delighted the Marquis."

It shows how Liehtse regarded Confucius; how the early Taoists regarded him: as a Master of Tao, — which he was; as a great Occultist who concealed his occult powers, — which, again, he was. Here is another example:

Hui Yang went to visit Prince K'ang of Sung. The prince, however, stamped his foot, rasped his throat, and said angrily: — "The things I like are courage and strength. I am not fond of your good and virtuous people. What can a stranger like you have to teach me?"

— "I have a secret," said Hui Yang, "whereby my opponent, however brave or strong, can be prevented from harming me either by thrust or blow. Would not Your Highness care to know that secret?"

— "Capital!" said the Prince; "that is certainly something I should like to hear about."

— "True," said Hui Yang, "when you render his stabs or blows

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ineffectual, you cover your opponent with shame. But my secret will make him, however brave or strong, afraid to stab or strike at all."

— "Better still," said the Prince; "let me hear about it."

— "It is all very well for him to be afraid to do it," said Hui Yang; "but that does not imply he has no will to do it. Now, my secret would deprive him even of the will."

— "Better and better," said Prince K'ang; "I beseech you to reveal it to me."

— "Yes," said Hui Yang; "but his not having the will to injure does not necessarily connote a desire to love and do good. But my secret is one whereby every man, woman, and child in the empire shall be inspired with the friendly desire to love and do good to each other. This is much better than the possession of mere courage and strength. Has Your Highness no mind to acquire such a secret as this?"

The Prince confessed that, on the contrary, he was most anxious to learn it.

— "It is nothing else than the teachings of Confucius and Mo Ti," said Hui Yang.

A main idea of Taoism — one with which the Confucius of orthodox Confucianism did not concern himself — is the possibility of creating within one's outer and mortal an inner and immortal self; by subduing desire, by sublimating away all impurities, by concentration. The seed of that Immortality is hidden in us; the seed of mastery of the inner and outer worlds. Faith is the key. Shang Ch'iu K'ai, whose "faith had made him whole," walked through fire. "Whoso hath faith as a grain of mustard-seed," said Jesus, can move mountains. It sounds as if he had been reading the *Book of Liehtse*; which is at pains to show how the thing is done. T'ai-hsing and Wang-wu, the mountains, stood not where they stand now, but in the south of the Chi district and north of Ho-yang. I like the tale well, and shall tell it for its naive Chinesity. The Simpleton of the North Mountain, an old man of ninety, dwelt opposite to them, and was vexed in spirit because their northern flanks blocked the way for travelers, who had to go round. So he called his family together and broached a plan. — "Let us put forth our utmost strength and clear away this obstacle," said he; "let us cut right through the mountains till we come to Han-yin." All agreed except his wife. "My goodman," said she, "has not the strength to sweep away a dung-hill, let alone such mountains as T'ai-hsing and Wang-wu. Besides, where will you put the earth and stones?" They answered that they would throw them on the promontory of P'o-hai. So the old man, followed by his son and grandson, sallied forth with their pickaxes, and began hewing away at the rocks and cutting up the soil, and carting it

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away in baskets to the promontory. A widow who lived near by had a little boy who, though he was only just shedding his milk-teeth, came skipping along to give them what help he could. Engrossed in their toil they never went home except once at the turn of the season.

The Wise Old Man of the River-bend burst out laughing and urged them to stop. "Great indeed is your witlessness!" said he. "With the poor remaining strength of your declining years you will not succeed in removing a hair's-breadth of the mountains, much less the whole vast mass of rock and soil." With a sigh the Simpleton of the North Mountain answered: — "Surely it is you who are narrow-minded and unreasonable. You are not to be compared with the widow's son, despite his puny strength. Though I myself must die, I shall leave my son behind me, and he his son. My grandson will beget sons in his turn, and those sons also will have sons and grandsons. With all this posterity my line will not die out; while on the other hand the mountains will receive no increment or addition. Why then should I despair of leveling them to the ground at last?" — The Wise Old Man of the River-bend had nothing to say in reply.

Chinese! Chinese! — From whatever angle you look at it, it smacks of the nation that saw Babylon fall, and Rome, and may yet —

But look now, at what happened. There was something about the project and character of the Simpleton of the North Mountain, that attracted the attention of the Serpent-Brandishing Deities. They reported the matter to Almighty God; who was interested; and perhaps was less patient than the Simpleton. — I do not quite know who this person translated 'Almighty God' may be; I think he figures in the Taoist hierarchy somewhere below Laotse and the other Adepts. At any rate he was in a position to order the two sons of K'ua O — and I do not know who K'ua O and his sons were — to expedite matters. So the one of them took up T'ai-hsing, and the other Wu-wang, and transported them to the positions where they remain to this day to prove the truth of Liehtse's story. Further proof: — the region between Ts'i in the north and Han in the south — that is to say, northern Honan — is still and has been ever since, an unbroken plain.

And perhaps, behind this naive Chinesity, lie grand enunciations of occult law. . . .

I will end with what is probably Liehtse's most famous story — and, from a purely literary standpoint, his best. It is worthy of Chwangtse himself; and I tell it less for its philosophy than for its fun.

One morning a fuel-gatherer — we may call him Li for convenience, though Liehtse leaves him nameless — killed a deer in the forest; and to keep the carcass safe till he went home in the evening, hid it under

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a pile of brushwood. His work during the day took him far afield, and when he looked for the deer again, he could not find it. "I must have dreamed the whole thing," he said; and satisfied himself with that explanation. He made a verse about it as he trudged home through the woods, and went crooning:

At dawn in the hollow, beside the stream,
I hid the deer I killed in the dream;
At eve I sought for it far and near;
And found 'twas a dream that I killed the deer.

He passed the cottage of Yen the woodman — Yen we may call him, though Liehtse calls him nothing — who heard the song, and pondered. "One might as well take a look at the place," thought he; it seemed to him it might be such and such a hollow, by such and such a stream. Thither he went, and found the pile of brushwood; it looked to him a likely place enough to hide a deer under. He made search, and there the carcass was.

He took it home and explained the matter to his wife. — "Once upon a time," said he, "a fuel-gatherer dreamed he had killed a deer and forgotten where he had hidden it. Now I have got the deer, and here it is; so his dream came true, in a way." — "Rubbish!" she answered. "It was you must have dreamed the fuel-gatherer and his dream. You must have killed the deer yourself, since you have it there; but where is your fuel-gatherer?"

That night Li dreamed again; and in his dream saw Yen fetch the deer from its hiding-place and bring it home. So in the morning he went to Yen's house and there, sure enough, the deer was. They argued the matter out, but to no purpose. Then they took it before the magistrate, who gave judgment as follows:

— "The plaintiff began with a real deer and an alleged dream; and now comes forward with a real dream and an alleged deer. The defendant has the deer the plaintiff dreamed, and wants to keep it. According to his wife, however, the plaintiff and the deer are both but figments of the defendant's dream. Meanwhile, there is the deer; which you had better divide between you."

The case was reported to the Prince of Chêng, whose opinion was that the magistrate had dreamed the whole story himself. But his Prime Minister said: "If you want to distinguish between dream and waking, you would have to go back to the Yellow Emperor or Confucius. As both are dead, you had better uphold the magistrate's decision." *

*The tale is told both in Dr. Lionel Giles's translation mentioned above, and also, with verbal differences, in Dr. H. A. Giles's work on *Chinese Literature*. The present telling follows now one, now the other version, now goes its own way; — and pleads guilty to adding the verse the woodman crooned.

UNIVERSITY LIFE AND THEOSOPHICAL IDEALS

C. J. RYAN

FROM many quarters we hear calls for help to which effective response can only be given by those who have assimilated the basic principles of Theosophy. Such a one is found in *The Open Court* magazine for December last, in a striking article on the present position of science and education and the inadequate ideals of much University teaching.

The writer sees nothing but deadly opposition and conflict between the ascertained facts of science and the scientific outlook and ethics. If he means by 'science' pure materialism, the following might have been written by any Theosophist:—

“There seems to be a hopeless conflict between science and conscience, freedom and necessity, the material and the moral world. From the scientific aspect the world is a machine without plan or purpose, a roaring factory which produces nothing, a chain linked to nothing, a scuffle which nobody started, leading to general defeat. In such a mechanical world there is not only no room for moral ideals, God, soul, immortality, freedom, there is even no room for newness, surprise, originality, individuality, genius, personality. Against such a world my conscience revolts with elementary power. In my conscience I experience not only necessity, but freedom. . . .” — From 'Science and the Moral World,' by Jakob Kunz, in *The Open Court* for December, 1919.

After a consideration of the pure, unapplied sciences, which he says are neutral in regard to ethics, he outlines some of the evil results which have come from the misuse of the applied sciences. He points out that Progress is falsely supposed to mean increase in modern machinery, that newspapers are not truly representative of facts, that railroads can be used for unjust warfare as well as for honest transportation, that the extraordinary development in the manufacture of chemicals such as the latest poison gas, which will make the next war a thing of inconceivable horror, is a menace to the race, and that even psychology is being taken advantage of by shrewd business men to push their wares by unfair hypnotic means, and so forth, in great detail. He shows that “science, based on experience of the existing world as it is conveyed through our senses and our experiments,” has no room for spiritual forces, no moral end, no conscious purpose; that there is no room for freedom in the field of the accurate sciences where the law of physical causality rules completely. Tracing the evils of the day to materialism fostered by the narrowest aspect of scientific research, he draws a serious indictment against a large part of University teaching in general:

“The bulk of science and research only requires accuracy of observation, careful experiments, logical deduction, and a rascal can perform these requirements as well as an honest

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man. It is perhaps to be wondered at that in the armies of professors which fill the present universities and which are drawn from the average human society there are not more rascals than there actually are. . . . According to my feeling, the whole white race . . . has made regress in the moral realm, man has more and more lost religion, the only basis of ethics, he has become more and more absorbed in material cares, and the spirit of materialism, agnosticism, pragmatism, utilitarianism, fills a large part of professors and students . . . the universities have taken little part in any progressive movement of mankind. In the Reformation and in the French Revolution the universities were onlookers . . . the universities are not the seats of liberal and just thinking in the field of social relations. A liberal thinker is regarded with suspicion . . . many students and instructors look forward to a day when they also will be rich. Granting many exceptions, the universities are still schools of selfishness. . . . If it is the aim of education to produce men of independent judgment, of freedom, generosity, and character, in the noblest sense of the word, I am afraid the universities make a poor show.

“In the physical sciences a commercial spirit prevails more and more, in the social and historical sciences patriotism drives out truth; the spirit of freedom is not at home in the universities; and truth, truth in spite of all . . . in spite of patriotism, selfishness, and class distinctions, truth too is threatening to leave the universities. Often in recent years I have heard from university professors that they do not know what truth means. But everybody understands interest.”

Surely, if only a part of this is true there is a crying need for a complete revolution in the basic principles of University teaching. We spend millions on their upkeep, multi-millionaires sacrifice a percentage of their dividends to them, and parents send their sons in the hope of getting the best possible start in life, yet (according to this writer), owing to the absence of the spirit of true religion, “the universities are still schools of selfishness!” What, therefore, is required to establish a new spirit in education? for true education is the only effective means of bringing about a sound and healthy civilization. Mr. Kunz suggests a large number of political, social, and economic improvements, after which he says:

“22. Higher and moral education of all classes of peoples. 24. The spirit of selfishness and exploitation shall be replaced by the spirit of co-operation. 26. Defeat of commercialism; return to idealism and religion.”

By placing a higher education twenty-second on his list he shows a lack of appreciation of its primary importance, but he exhibits real insight when he finally sums up his belief that in spite of the apparent harshness of science and its indifference to the things of the spirit, there is a dominating principle of Brotherhood:

“I am convinced that the law. Love thy neighbor, is as absolutely true as the ‘law’ of gravity, in spite of the possibility that sociology and history may show that most nations and men do not observe the moral law,”

and that

“in spite of these different aspects of the world, a calm and quiet voice in our conscience whispers the unity of the world, the harmony of science and religion, the one-ness of mankind.”

The first principle in a Theosophical University would be that of Universal Brotherhood; and the spirit of religion, free from creed, dogma,

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or sectarianism, would inspire every department. With a touch of humor, Mr. Kunz remarks:

“Nobody will deny that there is a vast difference between the prophets of mankind and the professors of ethics and philosophy. No professor could say to his students, Follow me and I will give you peace, the peace that passes understanding. When we take a course in ethics we feel at the end very little inspired and uplifted, because everybody knows that the professor hardly tries to realize the moral principles which he discusses with the same impersonal interest with which another professor teaches mathematics or chemistry.”

Why should there be a “vast difference” between the professor of ethics and the prophet? Your professor is merely a ‘professor’ if he has not made his principles active in himself, and such a professor is a rank outsider. The professor who has a right to the name must be a prophet in some degree. Where would Socrates have stood if he had not “realized the moral principles which he discussed”? And Paul, and Savonarola, and Emerson, and so forth! Surely, no criticism could be more severe upon educational systems than “No professor could say to his students, Follow me and I will give you peace”!

In a Theosophical University not only the professor of ethics but the entire staff must demonstrate by example even more than by formal precept that peace and joy really follow sincere efforts to follow the principles of Brotherhood upon which such an institution would be based. This has already been done and is still being done in the preliminary educational work in the Râja-Yoga schools established by Katherine Tingley, where its success has been demonstrated; and the same course will be followed in the Theosophical University at Point Loma, California, recently chartered.

A Theosophical University must build its foundations upon the rock of Brotherhood, and must teach its alumni how to find the divinity within, the divinity we all share, and so how to find joy in life. It must teach all the higher branches of learning, but it must illuminate them by opening the channels of intuition in ways not possible to those who have not studied Theosophy. The educational methods of the day seek to improve the mind by intellectual study and to give social advantages to the ambitious; the training of character in the *enduring things of the soul* is a by-product. Yet what will it profit a man in the final account in which he sums up his life's experiences, that he may have learned to devise a machine which will carry him from sea to sea in a few hours, if he is precisely the same as he was before starting, or if he has qualified for ‘good society’ when society is worm-eaten with false ideals! Twenty years' experience in the Râja-Yoga System of Education established by Katherine Tingley has proved that the subjugation of the lower nature and the evocation of the higher, spiritual, side, not only produce happiness and improve character, but react upon the mind,

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clarify it, and make the mastery of intellectual problems easier; even from the practical standpoint it has advantages. The distinction between the higher and lower nature is not always easy to see; the two natures are very subtly interwoven, as experienced teachers know very well. Theosophy, however, makes it clear, and shows where discipline should be used and what conditions should be established to help the Soul in the efforts it is constantly making to control the rebellious side. A Theosophical University, not burdened with the ordinary cares and ambitions of commercialized or even purely intellectualized seats of learning, would be able logically to respond to the appeal of the soul, regardless of the demands of the fleeting elements of the personality which can never enter "the kingdom of heaven."

There is a sincere demand on the part of thousands for higher ideals in education; the rampant spirit of unrest is a challenge for those who can see a little farther into the causes of the present discontents, to attack them at the root. What is called the heart-life — not sentimental emotionalism in any form — must be aroused. The spirit of religion, free from man-made dogmas, must come first in the new system of education. Of late millions have shaken off the fetters of dogma, but, in doing so, they have lost the sense of spirituality. Theosophy is the healing principle which can restore the world. True science is not materialistic; true religion is not dogmatic and superstitious; mankind is a brotherhood; but these important truths have to be expressed in the acts and thoughts of the coming generations, and to bring this about a Theosophical form of education is necessary.

The Râja-Yoga System of Education has aroused widespread interest and enthusiasm in all who have seen its results. The impression that will be made by a Theosophical University on similar lines, but for more advanced pupils, cannot be exaggerated, but may easily be foreseen.

DOES RÂJA-YOGA FIT A CHILD FOR THE WORLD?

BY A RÂJA-YOGA TEACHER



AMONG objections brought against the Râja-Yoga system of education by those who are not acquainted with it or those who wish to disparage it, we find the allegation that it is calculated to produce hothouse growths — that is, young people made tender and susceptible by inexperience of the world, and consequently prone to disaster when those protective influences have been removed and they come in contact with life in the rough.

DOES RÂJA-YOGA FIT A CHILD FOR THE WORLD?

This objection cannot of course be sustained in the face of an adequate understanding of what the Râja-Yoga system really is; but, what appeals more forcibly to the ordinary observer, it is directly confuted by facts.

Even those most experienced in the Râja-Yoga work, and who therefore know what results to expect from it, are continually being surprised by instances where young men and women — those too who perhaps have not been among the most brilliant examples during the time of their pupilage — have nevertheless, when consigned to the tender mercies of the world outside, so comported themselves, both in character and competency, as to do great credit to the institution that educated them, and to elicit the admiration and wonder of their employers and associates.

Such facts speak for themselves; and, as they have set many people wondering what can be the mysterious secret that yields these results, it will be appropriate to offer a few remarks in an attempt to elucidate the mystery. What is the undefinable power which the Râja-Yoga education seems able to impart to even unpromising materials? In what does it consist, and how is it acquired?

Râja-Yoga teaches the child to overcome in his own nature some obstacle which, in the majority of people, never is overcome all through life.

This is indeed getting at the very root of education; it is going below all the superstructure to the foundation upon which all rests. A more *generalized* conception of education it is impossible to imagine. If general instruction underlies special studies, and character-building underlies general instruction, we have here (in this Râja-Yoga method) reached even that which underlies character-building. In which case we have solved a problem that is everywhere calling for solution; for among the multitudes that are proclaiming the necessity for character-building as the true foundation of education, where do we find anyone who can show us how this result is to be attained or even gone about?

The customary walks of experience will furnish us with many instances where the sudden overcoming of an obstacle has opened out for the victor a new world of opportunity and achievement; and such instances may serve as illustrations of the special case of the Râja-Yoga education just alluded to. It may be that some ailment, some physical infirmity, such as stammering, some temperamental fault like shyness, has been vanquished, with the result that all previous disabilities due to this cause are now dismissed to the limbo of departed shades; it may be that a chance journey beyond the confines of some sequestered village has revealed to the inner eye of the traveler a world as new and spacious as the railroad train has disclosed to his outer eye. In any case a limit has been passed, a step has been mounted, a vantage-ground has been won.

The point is that this vantage-ground does not merely lead to some

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particular result, but is the key to a new proficiency in *any* undertaking that may be contemplated. In just the same way the Râja-Yoga education imparts a power that is applicable to manifold situations. This is why that power has been found difficult to define.

In illustration of the complaint from which the generality of young people suffer in greater or less degree, we have only to take the extreme case of the spoilt child. In his case the misery of his condition is obvious, as are also the causes of it. His will is the slave of his desires, and many of these desires are but bodily cravings of a paltry degree. But custom may tolerate and ignore in the chronic form what we recognise and deplore in the acute degree; and there is justification for the view that the generality of young people suffer more or less from the infirmities which afflict the spoilt child. When the public has an opportunity of witnessing a demonstration of the class-work, as conducted among the smaller children in the Râja-Yoga School at Point Loma, it is not so much the intellectual exercises, remarkable though these are, that impress the observer, as the bearing of the children. In marked contrast with the general run of small children, they show an ease and absence of restlessness, an ability to sit still with attentive interest and freedom from ennui and fatigue for an indefinite time; when ordinary children are shuffling about and exhibiting all the signs of weariness and discomfort. It is equally apparent, too, that this quietude is not the result of repression, for its characteristics are not those of stiffness and constraint but those of freedom and elasticity. When the program calls for activity, there is a spontaneity and independence of bearing which at once dispels the notion that automatic obedience and mechanical drill can be the secret of the results attained. The only solution is that the children have learned how to make their will superior to the weaknesses and wayward caprices of the bodily nature.

Results speak, and will command attention for a theory which otherwise might not be listened to. The key to the Râja-Yoga system is the application of the Theosophical principles. But it seems evident that this is not quite all. Theosophy was introduced in 1875, but the Râja-Yoga system was not started until 1900, and its emergence is inseparably associated with Katherine Tingley, the present Leader and Official Head of the Universal Brotherhood and Theosophical Society and the lineal successor of H. P. Blavatsky and William Q. Judge. And just as her initiative was essential to its foundation, so its maintenance seems to be conditional on her supervision. Principles, however excellent, are naught without people to represent them; and people are of no use for practical work unless properly organized. Proper organization calls for a leader, and that leader must be competent. There we have the

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chain of reasoning. Whatever value principles, such as can be codified in a syllabus, may have, the importance of personality in the teaching staff is indisputable. A Râja-Yoga school must have trained Râja-Yoga teachers, and to train these the services of the Leader are indispensable. The constitution of the Universal Brotherhood and Theosophical Society provides that the Leader shall have the power of nominating her successor, so we may expect that the future will be taken care of as well as the past has been.

To return to our original point — the Râja-Yoga system, so far from pampering the pupil by an undue protection, does just the contrary, as is shown not only by the principles but by the results. For it endues him with a power fit to cope with any circumstances that may arise; nor in the outer world will he meet with temptations greater than those he has already learnt to deal with in his own nature. He is no more coddled than a baby kept in a cradle until it is strong enough to walk.

LETTERS OF TRAVEL*

RUSSIA AND POLAND UNDER THE OLD RÉGIME

GEORGE C. BARTLETT

I VISITED Moscow while the Asiatic Exposition was in progress. It occupied one of the finest buildings, from which were displayed numerous flags and highly-colored decorations. There was a magnificent assortment of Russian products, together with a large exhibit of the wonderful fabrics of Asiatic manufacture. An enjoyable feature of the Exposition was a series of rooms beautifully fitted up in Oriental style, one in red, another in a most delicate blue, the lights so shaded that one wished immediately to fall upon the soft cushions and sleep — sleep and dream.

Accompanied by a young Englishman who, fortunately, spoke French, I visited the celebrated foundling asylum. After being shown through the reception-rooms and corridors by soldierly-looking men, we were placed in charge of a pleasant little French lady in black, who asked: "Do you wish to see the legitimate or the illegitimate children?" "Both," we replied. We were shown babies in such numbers that it seemed as though there must have been a shower of them from the clouds. We passed through building after building, and every foot of space seemed occupied by a baby. At last we were shown into the receiving-room,

* Written in 1892.

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where about fifty mothers were sitting in a circle, each holding a fresh baby. The number of infants taken in each day is from sixty to seventy-five. As we entered the room, "Next," was called out — or the word which is its Russian equivalent — and the first mother in the circle walked to the desk where a woman took her baby, placed it on a large pillow and proceeded to undress it, throwing its old garments into a wastebasket. After the last rag was removed, it was given to an assistant, who weighed the child — its sex, weight, and circumference of head being carefully recorded. Its number was then written on a card, which was hung around its neck. Then the mite of flesh was given a bath. If it had not shown its lung-power before, it now made it evident. Sobbing, screaming, dripping, it came from its bath and was handed to another woman, who, having wiped it dry, placed it on the top of a large pile of napkins and wrapped it up. With each added fold of the swathing its cries lessened, and as the last tuck was made beneath its tiny chin, the last sob died away and the little thing lay as tranquil and noiseless as a sunbeam. It was then placed in a cradle, and, as we left the room, it was sleeping.

This asylum is only for wee infants, for as soon as they outgrow their napkins, they are sent into the country to make room for fresh arrivals. Some women leave as many as three or four of their infants there. I cannot comprehend how the great genius, Jean-Jacques Rousseau, could justify sending five of his children to a foundling asylum — (was it because he was a genius?!), — but if he and Thérèse could do this, it is not surprising that the poor Russian peasants do likewise. Statistics show, however, that Russia has fewer illegitimate children than several other nations. According to Mullhall, the percentage of illegitimate children to total births is as follows: Greece, 1.6; Ireland, 2.3; Russia, 3.1; Netherlands, 3.5; England, 4.5; Switzerland, 4.6; Canada, 5.0; Spain and Portugal, 5.5; Italy, 6.8; Belgium, 7.0; United States, 7.0; France, 7.2; Germany, 8.4; Norway, 8.5; Scotland, 8.9; Sweden, 10.2; Denmark, 11.2; Austria, 12.9.

Russia has adopted the Chinese counters for its ordinary calculations, and the people show great dexterity in shoving the wooden buttons back and forth. The wrongly-despised Chinaman has left his mark on many a nation. Russia holds a commanding position, one of trust and responsibility, for she is as a gate, a triumphal arch, which opens the way from the Occident to the Orient.

In the Treasury at Moscow, we found a repetition of the wealth of other parts of Russia, represented by crown jewels and other valuable possessions, stored there by the royal family. We saw an immense

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picture of Queen Catherine, which represented her as she rode into battle astride her favorite white horse.

Judging from my observation, the Russians are not very intemperate, their self-indulgence running chiefly to tea and tobacco. Little tea is drunk at meals, but it is used at all hours between. They make, in their samovars, a most delicious beverage. The water must be boiling when it is turned on the tea leaves; a strong decoction is made, which is served in thin, cut glasses, with such amount of hot water added as suits the individual taste. The glass is encased in a silver band with a handle. One thin slice of lemon is served with the tea, and usually a lump or two of sugar. One naturally falls into the habit of tea-drinking in Russia, as it is a pleasant social custom of the country. Tobacco is consumed almost entirely in the form of cigarettes, which both sexes smoke freely. Like the Japanese, they seem to be smoking continually; but it is noticeable that the smokers of neither nation light one pipe or cigarette directly after another. If the Americans and English would follow their example, they would find it a benefit and smoking more enjoyable. The pipe of the Japanese, like the cigarette of the Russians, contains very little tobacco, and as they allow a considerable intermission between smokes, the use of the weed becomes less harmful. Wine is drunk freely in Russia. They distil a liquor called vodka, but it is drunk but little by the better classes, a thimbleful being taken before dinner, as an appetizer.

From Moscow we journeyed through Russia for forty-two hours by rail to Warsaw, Poland. I noticed at the railway stations, and after arriving at Warsaw, that the people did more kissing in the same space of time than in any other part of the world. An interesting book might be written on the various meanings and peculiar language of the kiss, as it varies in different countries. At one extreme are the Japanese, who never kiss; in France they are lively kissers; but the Polish people take the premium in this indulgence. They seem to have a kiss appropriate to every emotion. I noticed a young lady rush into the arms of an old lady and passionately kiss her upon the left shoulder again and again. One gentleman partly knelt and kissed the hand of a lady, while others kissed in true American style. I often saw men kissing each other. One man before leaving the train, with much show of affection kissed six men who came to bid him good-bye. Each special kind of kiss had its peculiar meaning! Kissing is governed somewhat by caste, an inferior kissing a superior in a prescribed way. Equals have their significant kiss, while relatives and families kiss also according to custom.

At a time when the rulers of many nations were persecuting the Jews, Casimir the Just raised his righteous voice against their persecution

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and offered them a home and protection in Poland; and although Poland is now a part of Russia, they are — or *were, until recently* — allowed to live there in peace. Warsaw contains nearly two hundred thousand Jews. It is remarkable how many names end in 'ski.' For example: Kalinowski, Przepiorkowski, Hotel Europeski. Many of the fanatical old orthodox Jews are found in Warsaw, the men wearing long ulster-like coats which reach to the ground, the married women keeping up the old fashion of wearing a wig. The Jewish market, with these queer people in attendance and the display of their promiscuous commodities, forms a quaint picture and a variegated one.

The history of Poland is a sad story of war, war, war! Conquered by the Turks, stolen by Prussia, used by Napoleon, overpowered and held today [1892] by Russia and Germany. In 1862 an insurrection was started in Warsaw. The Poles fought hard for independence, but after much bloodshed the Russian government was successful, and by most strenuous measures sought to crush the Polish power. There were many executions, while thousands were sent to Siberia and their estates confiscated. The scientific societies and high schools were closed, the monasteries and nunneries emptied. Russians were installed in all places of trust, and the Polish people compelled to learn the Russian language.

When we think of the devastation, the wealth wasted, the advance in education hindered, the beautiful cities destroyed by the unjust and cruel wars of the past, should not the record be an incentive for every man and woman to use their influence against war and in favor of arbitration? We continually hear of Christian warfare. The term is a misnomer; such a war is impossible. So long as Christianity sanctions war, it is only a conceited egotism to call Europe civilized. There is no civilization in any country where man goes out deliberately to kill his brother, and there is a want of real Christianity and civilization in any country where the clergy offer prayers thanking God for victories gained on the battlefield.

In Warsaw the bill of fare at the hotels was printed in Polish, Russian, and French. Apparently, the English language was unknown. Lighted candles are continually kept burning on the tables for the benefit of the cigarette smokers.

Many of the streets of Warsaw are paved with iron, the pattern of the pavement reminding one of waffle-irons.

It is customary in Russia to remove the hat on entering any building or place of business. You are expected to take off your hat while buying a bundle of cigarettes or a box of matches. I once entered a government

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office to have my passport viséd, where there were a number of emigrants and Arabs wearing their peculiar headgear. The situation did not seem to require the removal of my hat, but an officer soon gave my arm a severe pull, motioning to my hat and using rather rough language. I uncovered.

After feeling for a time the heart-throbs of Poland, I bought a second-class ticket for Odessa. We arrived at Brest at 10 p. m., where we were to change cars. With much difficulty I discovered that the train for Odessa would not leave until 11.50, so I spent one hour and fifty minutes of misery. It seemed impossible to make myself understood. At first, I showed my watch and spoke loudly the word 'Odessa,' to each kindly face. (We sometimes think foreigners can understand our language if we speak loud enough.) Finally I met an official, who pointed on my watch to 11.50, then to the railroad track, and said, "Odessa." It was an uneasy and uncertain wait. It was then that I realized that I was a long way from home. The depot was crowded with a motley company of soldiers, Gentiles, and banished Jews, all munching food and drinking tea. In the waiting-room the crowd of men and women were breathing the smoke of their cigarettes. The long wait was ended at last, and by instinct alone I found the train. I also found that traveling second-class was a failure, for there was no sleeper and barely room to sit upright. After much difficulty and an additional twelve rubles, I procured a berth, and in the small hours of the morning I was asleep — asleep and at home.

Odessa — a pleasant-sounding name — is the border-land of Russia, and is a cheerful-looking city. In the peaceful harbor lie many vessels at anchor, while others are continually coming and going. The sea and its conveyances offer the people of Odessa a standing invitation to visit all parts of the earth. It is a prosperous city, and is growing so rapidly as to be second only to St. Petersburg in commercial importance. The city is well-paved and clean, and the beautiful park and promenade along the cliffs are most enjoyable. It has the advantage of a constant sea-breeze. As everyone in Venice visits the square of San Marco sometime during the twenty-four hours, so does everyone in Odessa stroll in this park by the sea and sit on rustic benches, dreaming dreams and thinking thoughts they would not speak aloud as they look far over the Black Sea.

On the register-list of the hotel were thirty-seven names, and the only one I could read was my own. It is a mistake to travel in Russia alone.

I have found that each city has something peculiar to itself. Some-

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times it is of slight importance, like the trifle I noticed in Odessa, which was a horn attached to the front of the tram-car, blown by a balloon-shaped bladder. When the driver wished to warn anyone upon the track, he pressed his knee against the windy bladder and the horn spoke in a voice like a fog-horn of the Atlantic.

Thousands of soldiers were camped on the outskirts of Odessa, and were drilling at all hours. They were also prominent in the city, driving and riding everywhere, drinking, smoking, idling in the cafés and summer gardens, while the banished Jews were carrying their heavy burdens on their backs and in their hearts aboard the steamer that was to take them to Palestine, their ancestral home. "So runs the world away."