

THE THEOSOPHICAL PATH

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Do every act as an intent and loving service of the Divine Self of the World, putting your best into it.—*Katherine Tingley*

STAND unflinchingly on guard, the sentinel of your own inner chamber, vigilant against the entry there of the least of the lurking foes about the doorway of the Sanctum. Through that doorway goes and returns the Soul, and it is your task to see that it is unimpeded in its freedom to act and to help.—*Katherine Tingley*

SOME REFLECTIONS ON THE PRESENT SITUATION THEOSOPHICALLY CONSIDERED: by Joseph H. Fussell



“SURELY there is a logic in life, and a law that makes existence possible.”

It is many years since I first read those words — soon after I had begun to study Theosophy, and again and again have they recurred in memory with a fresh insistence on their truth as one or another perplexing problem has presented itself for solution.

There *is* a logic in life, the universe *is* governed by law; declares Theosophy. And if this be true regarding the universe as a whole, it must be equally true regarding man as a part of the universe. It is this postulation of the working of law in all the operations of life that alone makes existence possible. We may not always be able to trace its working; it may sometimes appear as if chance held sway; we may fail to see the sequence of events; yet there can be no compromise between law and chance. If law governs in one domain of our life, or in one realm of the universe, it must govern in all domains and all realms.

Now, the governance by law in the material world is not a question with us; we accept it as a fact. All our science is built upon this postulate. The only question that confronts us in this connexion is as to the correct formulation of the law or laws that operate in the material world. Of some of these laws, as for instance, astronomical, physical,

chemical, there seems to be good evidence that we have fairly accurate knowledge so far as our investigations go; although, looking back through the years, we continually see old theories being disregarded for new, as new facts have been discovered. But it must be granted that a considerable amount of certain knowledge has been achieved along the lines mentioned.

When, however, we come to biology, anthropology, and particularly psychology, and consider the mental and moral life of humanity, its history and development, our knowledge of the laws governing those realms is very small. Of theories regarding them there are many, but of certain knowledge very little. This is not, however, evidence of the absence of such laws, but only of our ignorance of them. For is there not a law governing human conduct and human development? Could we but read human history aright, might we not find therein the constant working of law? And if we study history and the record of our own lives, is it not plain that Paul uttered a scientific truth when he said: "Whatsoever a man soweth, that shall he also reap," and that this is one of the laws governing human progress, not alone of the individual, but of the nation and the race?

If then we wish to understand any situation or event or any series of events in the life of humanity, we shall be on safe ground only so long as we acknowledge the reign of law; however little we may see or understand its actual working.

Let us see then what light we may gain upon the present world crisis, by considering it along these lines, using what knowledge we have in regard to the operations of nature in some of her realms to enable us to understand her working in other realms. And as it is our purpose to approach the subject from the standpoint of Theosophy, it will be helpful to note what Madame H. P. Blavatsky, the foundress of the present Theosophical Movement, wrote in regard to some of the countries of Europe, and Europe as a whole — it may be, with reference to the present time.

Turning to her great work, the *Secret Doctrine*, vol. I, p. 644, we read:

Knowledge of Karma¹ gives the conviction that if —

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

1. Karma, the law of cause and effect, ethical causation, "the unerring law of retribution," that whatsoever a man sows, that shall he also reap.

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

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

— which are now the ways and the high road on which move onward the great European nations. The Western Aryans had, every nation and tribe, like their Eastern brethren of the Fifth Race, their Golden and their Iron ages, their period of comparative irresponsibility, or the Satya age of purity, while now, several of them have reached their Iron Age, the *Kali-Yuga*, an age BLACK WITH HORRORS.

And a little further on, on page 646, she says:

It is simply knowledge and mathematically correct computations which enable the WISE MEN OF THE EAST to foretell, for instance, that England is on the eve of such or another catastrophe; France, nearing such a point in her cycle, and Europe in general threatened with, or rather, on the eve of, a cataclysm, which her own cycle of racial *Karma* has led her to.

Do not the above statements made by Madame Blavatsky and published twenty-seven years ago in 1888, throw an entirely new light upon history in general? Putting aside, for the moment, the specific references to Europe, England and France, if we accept the principle embodied in them, viz., that the life of humanity is governed by cyclic law, we must acknowledge that there are times and seasons affecting human progress, which no planning, no diplomacy, can avert; no more than man can avert the oncoming and succession of the seasons, or of day and night.

In the present relation existing between the earth and the sun, day and night, spring, summer, autumn and winter are inevitable. Yet this does not do away with man's responsibility; neither does the probability, belief, or even knowledge — should he possess it — that a terrible disaster will overtake his nation, race or continent, in any way lessen his responsibility for his present thought and action. In either case, man can prepare for whatever eventuality may be in store for him; at least he can prepare *himself* to meet it.

In regard to the seasons, however favorable they may be, if he has not prepared the ground, kept down the weeds, tended the growing plants — if he has failed in any one of these — the harvest will

be a poor one or fail him altogether; for if he has not prepared his house to withstand the destructive storms of winter, he runs the danger of disaster and perhaps of finding himself shelterless. And if, for a time, the seasons should be uniformly unfavorable, yet by his industry — such is man's power — he can provide against utter ruin, and meet adversity with the knowledge of other better seasons yet to come. And even if these fail him, if through some overwhelming disaster or cataclysm of nature, he is brought face to face with ruin and death, still above these he can rise, indomitable, triumphant even over death — so Theosophy teaches.

What prudent man is there who, though he have a succession of good seasons, will squander the whole of the product of his harvests and not retain seed enough for a future year, or wherewithal to tide him over a bad season? What ship's captain will set sail with his ship not properly provisioned, or will disregard the seasons of the year in respect to storms?

So simple are these considerations, so self-evident their common sense and so in line with common experience, that to assert that they can have application to the complex problems of the present situation in Europe and the world at large may perhaps be treated by some with contempt or as far-fetched. But will not further examination lead to another conclusion?

What is it that makes these propositions appear so simple, so self-evident? Is it not man's knowledge of some of nature's laws, and of some of the methods of her working? And if we had a deeper knowledge of the cosmic laws that govern human life and destiny, the life and destiny of nations and races, might not many of the problems of history be seen to be simple likewise? Or, if not simple, understandable, in part at least?

If, however, instead of regarding the whole round of seasons and their succession, year after year, man had, say, in the winter time, no knowledge or recollection of the autumn just past, or of the preceding summer and spring, and no knowledge that the winter would run its course and in due time give place to spring, would he not find it equally difficult to explain the conditions of winter; and would not the problem of the future be equally perplexing and disheartening?

But if, on the other hand, he can accept as a fact that the same principle underlies both, viz., the working of nature in the succession of the seasons, and the working of the same or other laws in the

events of daily life — even in those terrible events that are threatening destruction to the civilization of half the world — must he not acknowledge that the latter equally with the former are understandable, even though as yet he may not have the full key to their solution? And is it not possible that he might discover that not only the same principle underlies both, but that the laws governing both are the same? And not blind, unintelligent laws, inanimate forces, but living, conscious, intelligent powers?

What is this principle? Is it not the principle of law? And if man does not recognize in his ignorance the governance of law in the events, not only of his individual life, but of the national and racial life and throughout the whole of history, recorded and unrecorded, far back in the night of time since the very beginning of human life on this planet, equally as in the succession of the seasons, what certain ground has he to stand on? There is, in fact, no middle ground for him to take: either the events of life are in accordance with the working of law, or they are fortuitous, haphazard; they cannot be partly one and partly the other.

“But,” some may say, “what about Deity or ‘Providence’? Have they no place in the universe and in human life? Does not God’s Providence overrule all things for good? Or do you make natural law your God?”

No, law is not God, but the method, I would say, by which God works. I do not attempt here to define what I mean by God; I am content to let the word stand unexplained, save to say that for me it includes supreme wisdom and absolute justice. Nor is mercy absent, for absolute justice is the only true mercy, in its last analysis — otherwise, if we attempt to picture Deity in the image of human frailty with its necessary incomplete judgments, we do injustice to the immortal divine part of our natures which we as yet only dimly sense, and to our deepest religious intuitions — in fact, in the last analysis we belittle man.

Let it be said that a full discussion of the subject involves the Theosophic teaching of Reincarnation, which however will not be taken up here; for while this teaching coupled with that of Karma answers all possible objections, the principle can be demonstrated without it. For, if it be that the action of Deity or “Providence” in any particular, at any time, can contravene or overrule the operation of law and order, is not man logically and inevitably driven to accept the al-

ternative put forward by the Roman philosopher, Marcus Aurelius Antoninus, viz., that there is "a confusion without a purpose and without a director," and that therefore the events of life are fortuitous and haphazard? He says: "Either there is an unavoidable necessity and an invincible order, or a kind providence, or a confusion without a purpose and without a director." And in another place he makes it clear that for him the idea of "Providence" is alone contained in the first of these alternatives, for he declares: "Either it is a well-arranged universe or a chaos huddled together," and he further asks: "Can a certain order subsist in thee, and disorder in the All?" and declares that the divine Law "assigns to every man what is fit."

All of which is in exact accord with the teachings of Theosophy, which declare that this is a well-ordered universe and not a chaos.

What is meant by "fit"? What else save that which is a man's due, his heritage, that which he has earned? Man plants wheat or corn or barley, and the harvest is respectively wheat or corn or barley. But if one man tends his fields and another does not; then, other things being equal, the harvest of the first will be good and of the second, bad. And if the storms and floods destroy both good and bad harvests alike; yet the one who worked industriously will have gained in strength of character, whereas the other by his idleness will have lost; the one by faithful performance of duty will have prepared himself to meet disaster triumphantly, the other will find himself overwhelmed; and still to every man is accorded that which is his due.

It is man himself who determines his destiny.

I know of no clearer exposition of the law of Karma, and of man's responsibility, individually and collectively, for the conditions in which he finds himself, than is given by H. P. Blavatsky in her great work, *The Secret Doctrine*. The whole of Chapter XVI (vol. I, p. 634), entitled "Cyclic Law and Karma," is worthy of most careful study. Space forbids quoting from it *in extenso*, and reference can be made to only a few points that bear particularly upon the present subject.

Karma is there defined as "the unerring law of retribution."

"The cycles are also subservient to the effects produced by this activity"; i.e., by the activity or operation of Karmic law.

H. P. Blavatsky quotes from Professor Winchell, who says in his *World Life*:

There is a method in the succession of events, . . . Events germinate and unfold. They have a past which is connected with their present, and we feel a

well-justified confidence that a future is appointed which will be similarly connected with the present and the past. This continuity and unity of history repeat themselves before our eyes in all conceivable stages of progress. . . .

Regarding the next quotation it is impossible to mistake its meaning and significance. Madame Blavatsky says:

Those who believe in *Karma* have to believe in *destiny*, which, from birth to death, every man is weaving thread by thread around himself, as a spider does his cobweb; . . . and from the very beginning of the invisible affray [between the higher and lower natures of which man is compounded] the stern and implacable *law of compensation* steps in and takes its course, faithfully following the fluctuations. When the last strand is woven, and man is seemingly enwrapped in the net-work of his own doing, then he finds himself completely under the empire of this *self-made* destiny. It then either fixes him like the inert shell against the immovable rock, or carries him away like a feather in a whirlwind raised by his own actions, and this is — KARMA.

There is no return from the paths which Karma cycles over, continues H. P. Blavatsky, "yet those paths are of our own making, for it is we, collectively or individually, who prepare them."

For the only decree of Karma — an eternal and immutable decree — is absolute Harmony in the world of matter as it is in the world of Spirit. It is not, therefore, Karma that rewards or punishes, but it is we, who reward or punish ourselves according to whether we work with, through and along with nature, abiding by the laws on which that Harmony depends, or — break them.

Nor would the ways of Karma be inscrutable were men to work in union and harmony, instead of disunion and strife. . . . Were no man to hurt his brother, Karma would have neither cause to work for, nor weapons to act through. It is the constant presence in our midst of every element of strife and opposition, and the division of races, nations, tribes, societies and individuals into Cains and Abels, wolves and lambs, that is the chief cause of the "ways of Providence." We cut these numerous windings in our destinies daily with our own hands, while we imagine that we are pursuing a track on the royal high road of respectability and duty, and then complain of those ways being so intricate and so dark. We stand bewildered before the mystery of our own making, and the riddles of life that *we will not* solve, and then accuse the great Sphinx of devouring us. But verily there is not an accident in our lives, not a misshapen day or a misfortune, that could not be traced back to our own doings in this or another life. If one breaks the laws of Harmony, or as a Theosophical writer expresses it, "the laws of life," one must be prepared to fall into the chaos one has oneself produced.

The full significance of these teachings cannot be understood apart from the other Theosophical teaching of Reincarnation, which, as said above, throughout the present article is taken as a fact, since

space forbids discussion in regard thereto. With this, however, in mind, do we not have in the above quoted extracts one of the keys to the present situation, a key to the perplexing problems that confront all humanity today? What alternative have we to that presented by the law of Karma, that is, of human responsibility? Either man, individually and collectively, is responsible for the present situation and for present international relations and world-conditions (save as these are modified by cyclic law) or he is not. Either he reaps what he sows, or he does not; and this is equally true of a nation or a race. There is no halfway position tenable.

And if man is responsible, if human solidarity and human interdependence or, in other words, Universal Brotherhood, be a fact, not depending on sentiment or an enlightened reason, but inherent in the very nature of the universe of which humanity forms a part; then no nation, no race, and no individual can stand aside and say that it or he has not contributed to, or is not in part responsible for the present situation. Consequently, as Katherine Tingley declared, at the outset of the war, we have no right to censure any *one* of the warring nations.

To assert that man is responsible — does it not imply that he has power, capability to rise superior to present or any conditions and to make new ones? He may not be able to do this immediately, but he can do it to a degree, he can begin to do it.

To assert that man is responsible, does it not in the last analysis imply that he is in essence divine?

And if he is responsible, it must be clear that that responsibility refers not only to the past but also to the present. If man is responsible for the present because of deeds done in the past, is he not equally responsible for his acts now, and therefore for that future which he is making? And this in spite of the fact that now, as H. P. Blavatsky expresses it, he finds himself enmeshed in the web of his self-made destiny, or carried away like a feather in the whirlwind raised by his own actions — as the great human family today is enmeshed in its self-made destiny, carried away in the whirlwind raised by past actions.

And what of the other alternative? What if man is not responsible? What else could this mean, save that he is a weakling, a puppet, a devil, or fate, before whom he must fawn and tremble?

Which of these alternatives most comports with the dignity of

true manhood, with man's inborn religious yearnings; which of these is worthy of the highest conception of Deity, that man is made in the likeness of God, and is in essence divine? Let man but hold to the former, be true to himself — which is true responsibility — and not Deity, nor all the powers in heaven, nor in hell, nor on earth, shall prevail against him; nay, he shall find Deity on his side. And whatever is true of man as an individual is true of man collectively, as a nation or a race; and true of humanity.

We have spoken above of cyclic law, as modifying, not causing, present conditions, and yet this is such an important factor that it must not be overlooked if we are to understand the present situation as far as may be possible for us to do so. Man's responsibility is for the sowing of the seed and for the kind of seed sown; and whatever the seed he sows and according to the manner of the sowing, such will be the nature of the harvest. If the seed be of evil, of whatever nature, it shall come back to him; and if of good, he shall reap good. How clearly the Nazarene taught this: "Do men gather grapes of thorns, or figs of thistles?" he asked.

But man is a part of nature, and the productiveness of his harvests is dependent, to a great degree, on the seasons. These play a great part in his struggle for existence, and react upon all forms of human activity. The succession and recurrence of the seasons have already been referred to as an example of the action of cyclic law, but we are not dealing only with man as a farmer, or considering the seedtime and harvest merely with reference to his physical sustenance. We have referred to these simply as types, and to illustrate the principle and operation of law that governs all life. The farmer's harvest may fail him utterly in spite of his best endeavors; yet even such failure, could we see far enough, is still due to the Karmic law of exact retribution, for the harvest of man's life and thoughts shall be reaped to the last iota though he wait many years or even lifetimes for the full fruitage.

Man, we have said, is a part of nature, an integral part of the great Cosmos; he lives not only his individual life, but shares in the life of humanity and the life of this planet, the earth, which further is a part of our solar universe. In the greater and still greater life of all these he has his share — not only physically, of which science has learned something, but in those inner realms of spiritual consciousness of which modern science knows nothing. Yet the ancient sages

knew, and recorded their knowledge; and it is part of the mission of Theosophy today to bring back that knowledge to humanity, or rather to point to the way by which that knowledge may be regained through man's own efforts.

My purpose in speaking of the cycles of the seasons which play so great a part in our lives is, by analogy, to seek to understand something of those vaster seasons which, according to the teachings of Theosophy, govern the life of nations, and races, and of humanity as a whole. It is from a consideration of these that a new light is thrown upon human history and the appalling problems of our present civilization.

To discuss fully the subject of cycles would require not one but many articles — a whole volume — and it is therefore my intention to refer, and but briefly, to only one group of cycles, and to one of these in particular, which has a particular significance for us today. For the most complete teaching in regard to cycles available at the present time, the reader is referred to the writings of H. P. Blavatsky and William Q. Judge, in particular to *The Secret Doctrine* (H. P. Blavatsky) from which we have already quoted, and to the Theosophical Manual No. 8, *The Doctrine of Cycles*.

Among all the great races and nations of antiquity, we find mention made of four great ages, or cycles, generally spoken of as the Golden, Silver, Bronze and Iron ages, corresponding, in a sense, to our seasons of Spring, Summer, Autumn and Winter. These ages are said to extend over enormous periods of time, the Golden ages being the longest, and the Iron (fortunately, indeed) the shortest.

Now, Theosophy teaches that these ages are not necessarily, nor in fact, the same for all peoples or parts of the earth at the same time. One people may be in one, while another may be in a different age. The terms golden, silver, etc., are also to be taken as symbolic. It is said, also, that most of the Aryan peoples are now in the Iron age.

The Iron age is called the Black age by the Hindûs, and regarding it, W. Q. Judge wrote that this age "is black as hell, hard as iron. It is iron, . . . Yet by its very nature, and terrible swift momentum, it permits one to do more with his energies in a shorter time than in any other Yuga." Is this description of the present age overdrawn, if we regard the present situation? Yet there is hope in it; one can do more now than at any other time, if one will.

What is the nature of the winter time? — to hark back to our ana-

logy. But we must not push analogy too far, although we can go thus far, viz.: Is not the winter time, in a sense, the time of final reckoning of the achievements of the past year? Is it not the time, neither of seed-sowing, nor of blossoming, nor of harvest, but the time when the final results of all these are balanced? What the harvest shall be depends, we know, primarily upon the seed-time and the blossoming; and what man's life shall be in the winter time depends upon the harvest he has stored. How shall he meet the storms and the darkness of winter, if his storehouse be empty? How shall he meet the later years of his life when his physical and mental energies wane, if he have not faithfully striven to fulfil his duty? Will not his Karma fall heavily upon him?

Now all this is an allegory. For the present age is, as said, the Iron Age, the Black Age, the winter time of European life and civilization — perhaps, in a degree, a winter time also in America, though as Katherine Tingley says, we may not now realize it. And while saying this does not of itself explain the present situation — we must turn to Karma mainly for that — it supplies one of the factors for such explanation. And if we can accept the Theosophical teachings which I have endeavored herein to set forth, it shows conclusively, as has been said many times by our present Teacher, Katherine Tingley, that the causes of the present situation are to be looked for far back in the early history of those peoples who are now in the fearful deadlock of war. Whatever may have been the immediate events that precipitated the conflict; whatever ideas or policies may have been fostered in this or that nation engaged therein, of which ideas, it is claimed by some, the war is the outcome; they are the culmination of causes set into motion far ages ago, and today the nations of Europe are meeting their Karma, as indeed the United States is meeting and will have to meet its Karma, whatever it may be, both of good and ill, as Katherine Tingley has many times said.

To this great river of causes that had its rise in the far past, innumerable streams have added their power, until, in spite of all human efforts to stem the tide, or at least confine the rising flood between the banks of civilization and human progress, it has swept aside all restraint, it has burst its bounds, it has spread over the fairest lands of all Europe and threatens to engulf her civilization in the abyss of ruin.

In an article written for *The Theosophist* magazine, November, 1883, apparently by H. P. Blavatsky, there is a remarkable prophecy.

My reason for quoting it is that it bears on the subject of Cycles, and to ask: is it finding, in part, its fulfilment, and perhaps, in part, beginning to do so today? Perhaps! The writer says:

We are at the end of a cycle — geological and other — and at the beginning of another. Cataclysm is to follow cataclysm. The pent up forces are bursting out in many quarters; and not only will men be swallowed up and slain by thousands, “new” land appear and “old” subside, volcanic eruptions and tidal waves appal; but secrets of an unsuspected past will be discovered to the dismay of Western theorists and the humiliation of an imperious science, . . . We are not emulous of the prophet’s honors: but still, let this stand as a prophecy.

Now it is not my purpose to conclude these reflections with a pessimistic note. Theosophy is far from pessimistic; it is pre-eminently optimistic; for it teaches, to quote the words of Shakespeare, that “There is a divinity that shapes our ends, rough hew them as we will.”

Truly, as William Q. Judge said, this age is black as hell, hard as iron; yet he struck a note of hope; and equally true is it that when the night is darkest, dawn is nearest.

Whatever be the seeds that have been sown in the past; whatever be the Karma of the present; the future is not wholly determined, not even the next moment. We can, this moment, sow seeds of peace, the harvest of which shall, in the long run, prevail against the harvest of those other seeds sown in the past, and which by some are being sown today, seeds of unbrotherliness, of war and strife. I say *we*, for I refer not only to the European nations engaged in conflict, but to the United States of America and to all other neutral nations. For either we are part of and share in the life of Humanity, as do those European nations, and are in part responsible even as they for the conflict, and for the continuance of it, or our philosophy, our religion, our humanity, our professions of the Universal Brotherhood of all mankind, and the interdependence of all men, are a pretence, a fiction, a sham.

And we, the people of the United States of America, are more than in part responsible for present conditions, we are actually participating in the slaughter. Let me quote from a recent lecture given by Katherine Tingley in the Isis Theater, San Diego, January 24, 1915:

And what are we now doing in connexion with the European War? Are we not, in a very true sense, active factors in this great struggle? Are we not permitting the exportation of millions of dollars’ worth of war equipments and ammunition to the warring nations every week? What for? To bring about peace?

To help mankind? To establish peace on earth and good will to men? Nay, I say. But we, the American people, for the sake of gain and through our love of the almighty dollar, are aiding in the warfare of those European countries, and are indirectly active factors in the daily slaughter. Instead of insisting that our government shall prohibit the exportation of war material to any country, we are working contrary to all the principles of justice, peace and true brotherhood, by our passivity, and we are increasing that separateness in the human family which all true-hearted men deplore.

LET US REMEMBER THAT EVERY BULLET THAT IS MADE IN AMERICA UNDER OUR FLAG, AND IS SENT OVER TO EUROPE, MAY MEAN DEATH TO SOME HUMAN BEING, AND THAT THE WORD "DEATH" IS WRITTEN ON EVERY RIFLE AND ON EVERY GUN AND IN EVERY BIT OF POWDER THAT IS EXPORTED.

To him who views this word-picture of mine from one angle only, it may not seem so appalling, but let us look at it from all sides, and then we cannot conscientiously sit still and wait longer without protesting. We cannot really pride ourselves on being liberty-loving people, can we? Oh, the shame of it! This insanity of the age! That such a travesty on justice and brotherhood should exist!

Can we indeed escape from the acknowledgment of our responsibility? Are we not already beginning to learn that "if one member (of the human family) suffer, all suffer (in degree) with it." Is not the realization of this being forced upon us?

And is not our responsibility at the present time far greater than that of the nations at war? We, as a people, have not yet irrevocably committed ourselves to the placing of brute force above reason; but does it not behoove us to guard still more sacredly this god-given faculty and to see to it that we do not lose that impress of divinity which the great Law of the universe has conferred upon us?

Ever since the outbreak of the war, Katherine Tingley has been appealing to the higher, diviner side of human nature. She has been appealing to the people of the United States to realize that they have a responsibility towards their warring brothers in Europe; and she has been calling to them to exert that moral power, which she declares does exist in the people of the United States, to call for a halt in the war. It was she who was the first to urge upon the President of the United States to call upon all the neutral powers to unite with this country in an effort for peace, and to voice the moral power of this great people in calling for a halt in the war, in order that calmer counsels might prevail.

For Katherine Tingley declares that there is in man a power higher than brute force, higher than brain intellect, a moral power,

belonging to the immortal side of his being; and that it can be evoked, that it does but await recognition to make it possible to bring about a cessation of strife and bind all men and nations in a sacred permanent peace; and that this power is even now awaiting expression through the hearts and minds of men.

It is the knowledge of this power that alone makes possible the declaration that

“There is a logic in life, and a law that makes existence possible.”

A MOTHER'S VOICE: by R. Machell



MOTHER of Men!

Your children perish by each other's hands; and you sit silent, witnessing the massacre.

Is your love impotent? or have you ceased to love?

Is destiny more powerful than love? Is Hate omnipotent? Why are you silent? O Universal Mother! Are you not called Most Merciful? Has Man's ingratitude exhausted utterly the fountain of divine Compassion? Is there a limit to a Mother's love? Maternity endures; but pity perishes. Death is more merciful. Mankind is pitiless.

O Mother of Men!

Your children have repudiated Brotherhood; and now they slaughter one another, while they chant invocations to a God of Love, your offspring, their own Elder Brother, whom they have robbed of his humanity, to make of him a deity endowed with attributes incomprehensible, and whom they now invoke in hymns identical to aid their mutual carnage. Poor God! made in Man's image variously.

O Man! Thou manifold creator of false Gods. Look up!

The heavens lighten overhead with promise of the Dawn.

The torches that ye lighted in the darkness have burned out.

Look up! A new light breaks upon the world: a new ray from the Universal Sun has pierced the cloud that Man's imagination spread between his brain-mind and his Soul. Look up! And in the darkness of your agony behold the Mother's eyes: and in the discord of your senseless warfare listen a moment: you may hear a Mother's voice, that in the silence of your soul will whisper "Brotherhood."

THE HISTORIAN AND THE ARTIST IN FERRARA:
 by Professor Giuseppe Agnelli, of the Biblioteca Comunale, Ferrara.

Ecco Ferrara l'epica — G. Carducci



HE who arrives in Ferrara when, as Dante wrote, *l'aura di maggio movesi ed olezza* (the winds of May are wafted, perfume-laden), enjoys a delightful sensation of verdure and fragrance as he passes along the great avenue of lindens towards the heart of the city. In the distance he perceives the towers of the Castello, which carry him back in thought to the fifteenth and sixteenth centuries, when, under the rule of the house of Este, Ferrara, the rival of Florence, proclaimed aloud to all Europe her splendor in art, in culture, and in every form of civic life. This imposing monument, built on the plans of Bartolino Ploti da Novara in the year 1385, is still surrounded by water and keeps intact its appearance, as regards exterior lines. Typical are the ravelins or salients of the western and southern sides, which remind us of what the Castle was primarily: a fortress. In 1554, after a fire which destroyed part of the edifice, Ercole the Second raised on the eastern side a hanging garden with the exquisite loggetta, while under the rule of Duke Alfonso II, the towers lost their haughty appearance along with the battlements frowning down upon the enemy, through the substitution of balustrades for the parapets and the erection of *sopracorpi* designed by Alberto Schiatti. Passing over the drawbridge on the side of the salient erected under the dominion of the Papal Sec, we enter the court. Here are two thirteenth-century wells, between which, as has been widely published and as one still hears repeated, occurred the beheading of Ugo and Parisina. This is not true; the two victims of this tragedy of love, sung by Byron, were executed in the horrible dungeons at the foot of the Torre dei Leoni, which the visitor enters with a feeling of horror. Let us rather admire with real pleasure of eye and mind the magnificent halls which the Castle contains, with frescoes by Dosso Dossi and his pupils, representing Greek and Roman sports. From the master's hand we have the Sala dell'aurora, where he depicted the hours of the day in four great mythological compositions. The Bacchanals, attributed to Titian, are notable, while the Chapel, called by the name of Renée of France, is also worthy of observation.

After a glance at the graceful Chiesetta di S. Giuliano (of the fourteenth and fifteenth centuries) we pass from the Castle through the Piazza Torquato Tasso, to the Piazzetta Savonarola (the monu-

ment being by Galletti, a sculptor of Cento), whence we arrive, after a short walk, at the Cathedral.

Its façade is imposing: of Roman architecture up to the first gallery, over which were placed the vestibule and the three gables of Gothic-Lombardic style. Consecrated in 1135, it was not completed in its present form until the middle of the fourteenth century. The main entrance is flanked by lions, with Caryatids and columns upon which rests a small marble shrine adorned with numerous figures, representing the resurrection of the dead who are called to paradise or hurled to hell, the scenes being connected with the words of the Prophets sculptured on the splay of the door, the scene of the Annunciation, and with the episodes in the life of Jesus figured on the architrave.

The interior of the church does not correspond with the front, since in the first quarter of the eighteenth century the beautiful basilican architecture of five naves was destroyed and there was substituted, for stational reasons, according to historians, the present grand and solemn style; the decorative paintings on the arches and pillars were however only done at the end of the nineteenth century, after designs by the local artist Mantovani, the well-known restorer of the Raphaelian loggias of the Vatican.

The church preserves valuable works of art; we will enumerate a few. In the right-hand nave, altar no. 3, a *Madonna* with two saints, a masterpiece by Bastianino; altar no. 1, at the next intersection, *The Martyrdom of San Lorenzo*, by Guercino; *The Apostles and the Redeemer*, in terra-cotta, by Lombardi; five superb statues in bronze (fifteenth century) by Nicolò and Giovanni Baroncelli and Domenico Paris.

In the left-hand nave, leaving the intersection, altar no. 1, *The Coronation*, by Francia; altar no. 2, wooden crucifix (fourteenth century) by Antonio da Ferrara; altar no. 4, *Virgin and Saints*, by Garofalo; altar no. 6, baptismal font (sixth century).

In the choir, a basin with the *Final Judgment*, by Bastianino; stalls and pulpit with carvings and inlaid work (sixteenth century); an *Annunciation* and a *St. George*, charming works (1469) by Cosimo Tura, a famous master of the school of Ferrara.

In the sacristy, pictures by Panetti, Ortolano, Garofalo, Seb. Filippi, Scarsellino; early remains of the first pulpit and a fragment of the mosaic destroyed at the time of the reconstruction mentioned

above; a very rich collection of choral books (twenty-three) with numerous miniatures and noteworthy bindings; eight pieces of tapestry woven in Ferrara (sixteenth century) after designs by C. Filippi and Garofalo, representing the most remarkable incidents in the lives of Saints George and Maurelius, the protectors of the city; also very valuable sacred vestments and reliquaries.

On leaving the church, the visitor to Ferrara should note the great arch of the present Palazzo del Comune and imagine, on top of the columns that flank it, the bronze statues of Nicolò III and Borso, of the House of Este, the work of Baroncelli, which were hurled to the ground in October, 1797, by command of General Yann.

Through this vault, called the Vault of the Horse, from the equestrian statue of Nicolò, the traveler enters the enclosure of the Ducal Court, and ascends to the Palazzo Municipale, formerly the dwelling of the Este family, up the staircase with the rising arches, constructed by Benvenuti in the fifteenth century; there he may admire two beautifully carved marble fireplaces, and the Camerino delle Duchesse, with mirrors and golden cornices, and a few still bright paintings of the best school of Dosso.

Leaving the Piazza delle Erbe, with the remains of the Chiesa di S. Romano on the right (the little cloister dates back to the year 900), and on the left the imposing campanile of the Cathedral, passing along the Via Mazzini and noticing the thirteenth-century house, lately restored to its original form, we arrive at the Palazzo dell'Università, where the Biblioteca Comunale is located. Since 1801 there have been preserved here the bones of Ludovico Ariosto, autograph cantos of the *Orlando Furioso*, and manuscripts of Torquato Tasso, Vincenzo Monti, and other names illustrious in literature and science; also beautiful codices with miniatures, a noteworthy collection of editions of the fifteenth century (1474 volumes) and a copious number of works relating to Savonarola. In the Court of the Palazzo a number of marble fragments, discovered in the neighboring boroughs of Voghera and Voghenza, bear witness to a Roman civilization in these regions as far back as the first century after Christ.

From the University we proceed along the Via delle Scienze, the Via del Saraceno, the Via del Cammello (where we note the archivolt of the house No. 20, the Church and the Campanile di S. Gregorio) and then continuing along the Via Carmelino and the lower part of the Borgo (noting the door of house No. 58) we arrive at the Chiesa

di S. M. in Vado, the first baptistry in the city, made dear to the faithful by the Chapel of the Miraculous Blood.

Close to it is the Palazzo di Schifanoja, erected by the Marquis Alberto d'Este, in 1391. Borso and Ercole I adorned it with the sumptuous doorway and the entablature, while the great hall of the edifice preserves distinct traces of a great series of pictorial decorations, divided into twelve compartments, after the months, and which extolled the life of Borso. Each of these compartments was divided into three parts: mythological, astronomical and human, with figures and symbols corresponding. The months of March, April and May, on the eastern wall, (the work of Francesco del Cossa) are of superior beauty, and are the best preserved; the months of June, July, August and September, whose painters have not yet been ascertained, while they cannot stand comparison with the first, nevertheless serve to give an idea of what the appearance of the entire pictorial poem must have been.

All around the walls of the great room, underneath the paintings, are arranged the large collection — more than thirty — of choral books, obtained by the City from the convents of the Certosini and the Olivetani, and the fine art work of the miniatures serves as a comment on the mural paintings.

In the neighboring rooms the carved and gilded ceilings (1469) bear the arms and seals of the House of Este; in this museum the first prize is taken by the collection of local coins with dies from the mint of the House, and the series of medals struck by the most illustrious artificers of the fifteenth and sixteenth centuries.

From the Palazzo di Schifanoja, through the Via Madama we arrive in the Via Savonarola; in front of the Palazzo Pareschi, formerly called Estense, with the vast colonnaded court, stands the Casa de' Romei, a marvelous type, in which the mystic sigh of the cloister and the worldly luxury of the empurpled Estenses are interwoven with the lordly habit of the city.

Following along the Via Savonarola we reach S. Francesco, a church of vast proportions, attributed by historians to the local architect Biago Rossetti. The interior is in Ionic style, with three naves and a Latin cross. The frescoes of the main nave are by Carpi; in the right-hand one, on the wall, at the side of a Christ in stucco, Garofalo depicted two *flagellatori*; at the next intersection we find the sixteenth century monument to Ghiron Villa, a Venetian general, the

hero of Candia. In the other nave, the first chapel on entering, is the *Arrest of Christ*, a stupendous fresco by Garofalo, who, reproducing fourteenth-century style, painted at the sides of the altar two persons of the Arienti family, the patrons of the work.

Passing thence through the Via Terranova and the Corso della Giovecca and continuing up the Via Palestro, we arrive at the Piazza Ariostea, so called since 1833, when upon the column which first supported the statue of Pope Alexander VII, then one of the Republic, and finally that of Napoleon I, the likeness of the immortal poet was raised.

From this Piazza we go to the Church and Convent of the Certosini, which at the beginning of the nineteenth century became the municipal cemetery. The church, which was restored in the sixteenth century, is beautiful on account of its architectural lines and the sculptures on the bases of the pillars; the cemetery contains not a few valuable monuments.

Returning on the long road which joins Porta Mare and Porta Po in an almost straight line, we turn to the right and proceed towards the Palazzo dei Diamanti. This marble edifice (fifteenth and sixteenth century) is a strange one; the corner with the graceful balcony is magnificent. Here is located the Pinacoteca Comunale, containing frescoes, tables and tapestry by Galasso, Tura, Panetti, Ercole Grandi, Costa, Ortolano, Dosso Dossi and Garofalo — in short, the best and greatest who are the glory of that school of Ferrara which the British Museum judged worthy of a special room.

In the street again, we see the Palazzo Prosperi, formerly the Palazzo Sacrati, which forms one angle of the well-known crossroads, with the doorway made famous by the verse of Giosuè Carducci, and now attributed with certainty to the Lombardo family.

He who follows the Corso Porta Po, arrives at the end of a pious pilgrimage at the old Via di Mirasole and the little house which Ariosto built for himself, in which he passed his last years perfecting his *Orlando Furioso*, and where he died. He was buried in the neighboring Church of S. Benedetto, near to the immense cloister, one of the most beautiful monuments that the art of the Renaissance has given to this city. It would not be right to leave without examining the harmony of bricks and marble in the palace of Lodovico il Moro (one can take the street-car which runs from the railway station to the

suburb Borgo S. Giorgio), or admiring these fanciful arches which Garofalo and his pupils covered with frescoes.

It is not far to the Borgo just referred to; within its church is the rich and elegant tomb of Bishop Roverella, sculptured by Ambrogio da Milano (fifteenth century); outside is the bell-tower raised by our Rossetti (1485), showing plain indications and characteristics of local architecture.

Thus in a rapid tour we can visit Ferrara; Ferrara of the long and broad streets upon which the sun shines magnificently down; Ferrara, the city of story, of art, of poetry, of dreams for him who can penetrate into its many-sided ancient soul.

IN LIMINE

BY M. G. GOWSELL

O MUSE! why kindly as the desert dew
That drench the long still reaches ere the dawn,
And then, again, for moons and moons, refuse
Whole-hearted yearnings to be nearer drawn?

The dawn winds rise to greet the twilight gray,
And far snow mountains blush from crown to throne;
While waning moons to seaward pale away,
To leave me go the desert wilds alone.

Down through the Morning's Gate, again flung wide,
Heaven's tides of glory spill their floods of gold;
Yet, there beneath the noonday blaze I bide,
A museless dreamer, and the day grows old.

Soft-footed Night may weave her purple web,
And constellations woo their Milky Way;
And yet some dribbling of the day's last ebb
May move my Muse to croon what runes she may.

Or, peradventure, while the stars afar
Strew kindly dew upon the moonlit plain,
She'll lead me where those priceless beauties are,
Beholden to the sun and wind and rain.

Croon o'er your runes, O Muse, from strand to strand:
So long as sun and moon rise o'er the wild;
Till eyes may see, and hearts may understand
And hearken with the hearing of a child.

*International Theosophical Headquarters,
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NOTES ON EVOLUTION: by H. T. Edge, M. A.

I — INTRODUCTORY



WHAT is meant by Evolution, what by Darwinism, what are the teachings of Theosophy and the statements of H. P. Blavatsky on the matter? These are questions that must be asked and clearly answered if we are to avoid confusion.

The theory of Evolution attempts to account for the unity of ground-plan underlying the infinite diversity in the universe by supposing that all the different forms have been derived from a single common type or primordial element, or at any rate from a comparatively few such rudiments.

The theory of organic Evolution restricts the speculation to certain domains of nature commonly regarded as alive — the vegetable and animal kingdoms, to which is added (or in which is included) the human kingdom.

But the term Evolution in its widest sense embraces the whole universe and applies not merely to individuals but to groups and even to abstractions. Thus we may speak of social evolution, the evolution of language, etc.

The term Lamarckism has sometimes been applied to organic Evolution.

Darwinism proper restricts the meaning of the term Evolution still further by supposing that “natural selection” is the principal means by which the alleged evolution has been effected.

We may accept the theory of Evolution without committing ourselves to any hypothesis as to the means whereby this alleged process is carried out. We may be evolutionists without being Darwinists.

We may speak of the evolution of an individual or a race. The growth of an organism from the germ or seed is a process of individual evolution.

Evolution is a grand idea, a vast and mighty subject. It was indeed a victory when modern thought began to strike that line and free itself from old formulas. But of course the early attempts were like the first steps of a child learning to walk. In this century we have had time to review some of our earlier opinions, and to correct some of the mistakes — but not all by any means. Some of the arguments of H. P. Blavatsky are conceded, but many more yet remain to be conceded. Her controversial attitude was necessary on account of the scientific dogmatism she had to combat; for Theosophy is opposed

to all dogmatism. Like her, we grant to modern science all that it has of truth and fairness, but withstand any dogmatism that may be present in its utterances. Especially is this the case when we find narrow and cramping views of human nature asserted on a foundation of mere speculation. It is possible to imagine the existence of a scientific dogmatism as oppressive as some theological dogmatisms have been; and it is only doing a service to science and to men of science, if we help them to get rid of these dogmatic tendencies.

II — EVOLUTION IS A MANIFESTING OF THAT WHICH HAS PRE-EXISTED IN LATENCY

Does the term Evolution imply that the total potentiality of the subsequent manifestation exists in the germ? Some writers on the philosophy of Evolution say that the modern sense of the word does not necessarily imply this: that Evolution in the modern scientific sense means progress and includes all theories which hold that the course of the world is a gradual transition from the simpler to the more complex; that the etymological meaning of the word must not be pressed; that these theories do not assume that the subsequent manifestation was contained potentially in the germ; and that the *combination of diverse elements* may be regarded as introducing a new feature. If growth follows upon the combination or interaction of two elements, in which of them did the potentiality lurk? Neither of them could evolve unaided. If oxygen and hydrogen combine to form water, would it be right to say that the water must have existed as a germ in the oxygen, or in the hydrogen, or in both, or partly in one and partly in the other, or somewhere else altogether?

Here we seem to arrive at an issue between the usual view and the Theosophical. Researchers seem to think that that which is produced by growth, whether from a single germ or from the interaction of two elements, is something entirely new. The universe, in proceeding from simple to complex, is aiming at a non-existent mark, searching out into the void, producing things entirely novel, unexpected, and undreamt of before. Theosophy holds that this view is unphilosophical; that that which is produced in manifested form must have pre-existed in unmanifested condition; that the creative powers in the universe are fulfilling a plan, and the plan pre-existed its fulfilment; in short, that the entire universe, including all that has yet been manifested and all that will be, has pre-existed *in toto*, and that

Evolution is the unfolding of that which was wrapped up, the manifesting of that which was latent. The analogy of the potter and his clay, or that of the sculptor and the statue he makes, is used; the idea of that which is formed must have existed beforehand in the mind of the craftsman. This would seem obvious enough; and the opposite view would seem therefore to be untenable. But is it not chiefly with the obscurity of language, vague thinking and general logical confusion that the fault lies? Fallacious theories are confuted by the mere attempt to express them accurately, and those who support them deal in vague statements.

But let us apply our principle a little more closely. The water could not be produced from the oxygen and the hydrogen unless water had pre-existed in some form other than that of its physical manifestation. That is what the Theosophical (and logical) proposition amounts to. The union of the two elements furnishes the facility or occasion for the physical manifestation of a certain product which in its physical manifestation is called "water," and which, before its physicalization, existed in a non-physical state. This merely illustrates a principle of general applicability. The act of generation in physical animals or plants furnishes the opportunity for the physical manifestation of a "Monad" (it is essential to introduce the term here). No organism could be produced unless its essence had previously existed in a non-physical state.

There can be no objective form on earth (nor in the Universe either), without its astral prototype being first formed in Space.—The Secret Doctrine, II, 660.

(The word "objective" refers to physical objectivity, and the word "astral" has the meaning which H. P. Blavatsky assigns to it, and not any of the meanings attached to it by people who have perverted and embroidered upon it.)

This section of our subject suggests the old question, "Which first, the egg or the chick?" The words "both" and "neither" occur as equally plausible solutions of this much vexed problem. There cannot be a chick without an egg. Quite so, but neither can there be an egg without a chick. In this alternation of egg and chick, chick and egg, we may find a useful analogy. If the manifold powers of mind and soul have all emanated from the primordial germ, into that primordial germ those powers must first have gone, say we. If we see a man coming out of a hole — or a rat either — it is pretty certain that the crea-

ture first went into the hole. All of which may be regarded as sophistry or mere quibbling, though it serves to illustrate the point at issue — namely, that the primordial germ contained in itself everything that has been, or can be, produced out of it. Thinkers choose to endow the atom with powers greater than are possessed by man himself, which is inevitable, seeing that the atom produced the man. Hence the Atom is the Primordial Germ of Theosophical teaching.

All things had their origin in spirit — evolution having originally begun from above and proceeded downwards, instead of the reverse as taught by the Darwinian theory. In other words, there has been a gradual materialization of forms until a fixed ultimate of debasement is reached. This point is that at which the doctrine of modern evolution enters into the arena of speculative hypothesis. *Op. cit.*, II, 290, quoted from *Isis Unveiled*.

Modern thought, then, is hampered by its neglect to distinguish between the organism and its tenant, and by its failure to apply the principle that every product is the outcome of a preceding plan. But in this century we are better provided with the machinery for explaining the matter on scientific lines. For the existence of what might be called finer grades of matter is now recognized; so that it becomes easier to understand that the conscious entity within the animal might still be embodied even though not physically embodied.

The animal has a soul, though it has not a “conscious surviving Ego-soul” — the principle which survives after a man and reincarnates in a like physical body.

III — NATURAL SELECTION AND ENVIRONMENT

This is admitted by Theosophy to be an important factor in Evolution, but only one factor out of many, and not the most important. Also it is shown by H. P. Blavatsky, as it has been shown by other writers, that natural selection is not the name of an agent but the name of a result. It is one of the results of the interaction between the growing forces in the organism and the environment. It is right to say that the operation of certain forces has resulted in a natural selection; but we cannot say that natural selection produced the variations, except as a figure of speech. Environment is often spoken of as though it could be a cause of changes in the form of creatures. This is a philosophical error. If an organism is inert, it cannot respond to environment. A stone approximates to this condition. Even a stone, however, responds to environment to some small extent; but

not in the same degree as the plant or the animal. What makes the difference? It is the properties of the creature itself — stone, plant or animal. In fact, change of form is produced by the *internal* forces (whatever they may be) that cause growth. Environment merely conditions the growth, facilitating, retarding or modifying it.

In considering Evolution we are bound to consider what is the nature of the force causing growth and enabling the creature to respond to its environment, giving rise to the sifting process called natural selection. Whatever Darwinism may say regarding its methods and procedure in studying Evolution, we find that it has not been able to ignore the question of causes, and that it has confused itself by speaking of natural selection, environment and other things, as though they were causative agents. Apart from this, the only resort seems to be to load everything upon the unfortunate atom. For the atom is what we get down to at last — when we do not go further and get to the electron or the ether. And these rudiments thus become tantamount to the hand of the almighty or to the synthesis of universal Mind and Will. Dr. Temple, Bishop of London, and afterwards Archbishop of Canterbury, is quoted in *The Secret Doctrine*, II, 645, as holding that *matter*, after receiving its primal impress, is the unaided evolver of all cosmic phenomena. Thus he differs from Haeckel only in retaining his theological Deity, who, however, stands aloof from the interplay of forces. Clearly Bishop Temple had created a secondary Deity, his first being the Absolute, and his second Deity, which he calls "Matter," being the creative Logos. Perhaps, however, this is not what he had in mind; he may have had the idea that the Cosmos is a machine, wound up (by the primal impress) to go. We can only say that such a theory seems to us to show lack of imagination and of mental power to work out the details.

The creature itself is evidently one of the causes of the growth and evolution of its organism. But an intermediate cause; for the creature in its turn is acted upon by other agencies higher in the scale of intelligence, as will be seen later.

Science regards only the plane of physical objectivity; but, as this is not by any means the only plane, research is necessarily restricted in its vision. This explains why science has failed to find confirmation for so many of its theories in evolution. The main difficulty has always been to catch evolution "on the hop," so to say; to watch one type turning into another. There is a lack of continuity, there are

missing links in the chain. Moreover, there is the well-known difficulty of explaining how the existence of such missing links could be accounted for on the theory of survival of the fittest; the supposed half-way stages between known forms of life being, as has so often been pointed out, often eminently unqualified for survival. It is not necessary here to go at any length into a description of these difficulties, which can readily be found in books; we devote our space to considering their cause and cure. It is found that some organic forms remain the same for very long periods, while others vary. To quote *The Secret Doctrine* and Huxley:

The types of life are innumerable; and the progress of evolution, moreover, does not go on at the same rate in every kind of species. . . . Nor do we find that which ought to be found, if the now orthodox theory of Evolution were *quite* correct, namely, a constant ever-flowing progress in every species of being. Instead of that, what does one see? While the intermediate groups of animal being all tend toward a higher type, and while specializations, now of one type and now of another, develop through the geological ages, change forms, assume new shapes, appear and disappear with a kaleidoscopic rapidity in the description of the palaeontologists from one period to another, the two solitary exceptions to the general rule are those at the two opposite poles of life and type, namely — *MAN and the lower genera of being!*

Certain well-marked forms of living beings have existed through enormous epochs, surviving not only the changes of physical conditions, but *persisting comparatively unaltered*, while other forms of life have appeared and disappeared. Such forms may be termed "persistent types" of life; and examples of them are abundant enough in both the animal and the vegetable worlds.— HUXLEY, *Proc. of Royal Inst.*, vol. iii, p. 151.

IV — MAMMALS LATER THAN MAN

It is several times stated in *The Secret Doctrine* that, in this Round, the mammals are more recent than man — appeared on the earth later than man appeared. The qualification, "in this Round," refers to the chronology of the evolutionary system expounded in *The Secret Doctrine*; a Round being a very large period, whose exact figures are not given, but which may be considered large in proportion to the periods dealt with by evolutionists. The fact of this qualification being inserted indicates that without it the statement would not be true; in the upward arc of evolution, the life-wave passes through the less highly organized forms first; but in this particular Round, man arrived before the other mammals. The whole process of evolution during all the Rounds is rather complex and difficult to grasp, and it is enough to say here that the above was the result so far as

the present Round is concerned. The statement certainly sounds revolutionary according to ordinary ideas; it is diametrically opposed to the attempt to derive man from the mammals during this Round.

V — MAN AND THE APE

With regard to Man and the Ape, we find today those who think man descended from an ape, those who hold that both man and ape came from a common ancestor, and a few already who favor the Theosophical teaching that the anthropoid is a degenerate by-product, although higher than the other creatures below man.

The evolution of the ape is the inverse order to that of man; he grows more bestial as he grows older. This fact, according to biological rules, indicates that he is a descending product; otherwise it ought to be found that the aged ape is more intelligent than the young one. The theory that the anthropoid is a decayed side-line of human genealogy, an abortive attempt to evolve man, is better. But it is incumbent on the theorists to show why the one line succeeded while the other failed. Again, if the ape, or any other animal, was able to evolve man, he must have been a veritable God. There are, of course, innumerable other difficulties in the way of these ape theories, which we can hardly go into here; they are fully discussed in *The Secret Doctrine*. The facts support the Theosophical teaching that the anthropoid ape is a by-product in the *early* history of human races.

The popular imagination skips too lightly over mere details, and has never really looked into the psychological question. There is something in man's self-conscious mind that is entirely *sui generis* and fundamentally different from the merely conscious (but not self-conscious) mind of the animals. The spark which gives self-consciousness is either there or not there. An animal, however intelligent, is always an animal. It is impossible to conceive self-consciousness as evolving out of the unreflective animal consciousness, but it is very easy to talk loosely about it and to assume that it has.

The teaching then is that natural evolution reached its culmination in the production of a perfected animal organism, ready to receive the light of intelligence; and that this could only be communicated by Beings who were already endowed with it. These Beings were men — perfected men from a previous Round of evolution. They are generally spoken of in religious symbologies as "Gods," "Angels," etc.

When Man appeared in this Round, he found an already fairly

perfected organism awaiting him from the evolution of previous Rounds. This statement does not bear the stamp of a theory made to order; and the spirit in which it is made precludes it from being a dogma. It is an ancient teaching, received by H. P. Blavatsky from her teachers, and by her handed on in fulfilment of a duty and a wish, to be submitted to the critical judgment of competent minds. It will be found to meet the facts of the case, as discovery advances.

FRIENDS IN COUNSEL RAJA-YOGA AND ARCHAEOLOGY

A paper by H. B., a student of the Râja-Yoga College, read at one of the weekly meetings of the William Quan Judge Club.



AS Theosophy, the universal Wisdom-Religion, synthesizes and co-ordinates with itself all branches of knowledge, so Râja-Yoga — which is Theosophy in practice — accentuates the spiritual and moral elements in the arts and sciences, and seeks to make them *living factors* in human life. In the light of Theosophy and Râja-Yoga, therefore, the supreme object of the pursuit of any particular branch of knowledge is its practical application to the upliftment and higher development of humanity; hence the arts and sciences are rated according to their spiritual and ethical value.

The study of archaeology, in the immensity of the field covered by it, offers — when approached in the right way — hidden stores of untold wealth, of which but little has as yet been gleaned.

Archaeology opens to us the gates of the past and reveals a world of beauty, grandeur and magnificence — ages filled with artistic and intellectual triumphs and mighty works — which excite our wonder and admiration, and become greater and grander the further we go back through time. But behind these outward manifestations there is the soul which informed them, and searching deeper we shall find

a mighty inner life-force, an underlying spiritual potency, so grand, so sublime in its beauty and powerful dignity as to transcend all analysis and defeat explanation. Herein we have the key to the moral and spiritual value of archaeological study. It is this — the Spirit of Antiquity — radiating from all the mighty civilizations of the past, which is the supreme goal of archaeology, wherein lie hidden the real treasures.

Looking through the ages of Egyptian civilization, what do we find? A moral and spiritual power that sustained Egypt through sixty centuries and more of national life; art and architecture unsurpassed in dignity and grandeur, and undegraded from sacred purposes; religious and scientific wisdom before which the intellectual Greeks acknowledged themselves but as children; in all the varied aspects of old Egyptian life are forcefully evidenced the virtues of unity, industry, frugality, simplicity, refinement, love of nature — a note of harmony and balance pervades all. Passing thence to ancient China, India, Central Asia, Mesopotamia, Central and South America, as far as our knowledge extends, we find but variations in expression of the same spiritual life.

And the root and origin of all this grandeur — the inner Soul-life which lay behind it, this Spirit of Antiquity — is that which we in our studies and researches must ever seek to recognize and comprehend if we would carry archaeology to its highest possibilities.

To what extent and in what way can the modern world benefit by the revivification of the ancient spirit?

As long as our national and individual lives are marked by discord and unrest we can learn from the pure, exalted dignity of ancient life; so long as selfish and sordid aims prevail we shall hear a rebuke in antiquity's impersonal ideals; so long as false motives and self-seeking shut out the radiance of the Soul-life we may find inspiration and encouragement in the beauties of the archaic ages. Humanity is so engrossed in the exploitation of the material civilization which it has made, that it cannot recognize what it has lost. Through bitter experiences men shall come to recognize in the records of the far past the lost chord in human progress — waiting hidden and unrevealed through the dark ages, only to promise greater light to the future of mankind. Man contains within himself the fruits of all past experience and attainment, and the seeds of unlimited future progress.

As Theosophy teaches the immortality and essential divinity of

the inner life of man, so Râja-Yoga urges us to seek in our nature for our divine potentialities — to dig deep into the archaic records of our inner being and find again the hidden glories, which, as we have realized in the Past, we shall realize more fully in the Future.

REINCARNATION*

Look Nature through; 'tis revolution all,
 All change, no death. Day follows night, and night
 The dying day; stars rise and set, and set and rise,
 Earth takes the example. All to re-flourish fades
 As in a wheel; all sinks to reascend;
 Emblems of man who passes, not expires.— *Edward Young*



THE doctrine of Reincarnation teaches that Man, the Soul, lives many lives on earth, always in the human form and always working and progressing toward perfection.

The purpose of Reincarnation is that a perfect Man may be produced. In a question asking for scientific proof of Reincarnation THE THEOSOPHICAL PATH says:

There is no scientific proof for any doctrine concerning the destiny of the soul and the state of man after death. The proof of such mysteries must be sought in a cultivation of our inner faculties; and until our eyes are opened to the truth, we have to rest content with an intellectual acceptance of the most reasonable belief — which is undoubtedly that of Reincarnation as taught by H. P. Blavatsky. Theosophists cannot be held responsible for the state of ignorance in which present-day humanity finds itself with regard to the mysteries of life and death, nor for the inadequacy of science to furnish anything which it regards as proof relating to these mysteries. On the contrary, Theosophists should be commended for their endeavor to give a satisfactory explanation of the problems of life and to relieve that ignorance; and we owe a great debt of gratitude to H. P. Blavatsky for bringing us the teaching of Reincarnation and for striving so hard to set our feet on the path of knowledge.

Some of us are apt to think that the personality, Mr. and Mrs. So-and-so, comes again and again to the earth; then we wonder why it is that we cannot remember our former lives on this globe. Our personality is an illusion or dream and we often mistake it for the real self, of which it is only the extreme outer show. The Manual

* Studied from Manual No. 4 on "Reincarnation," *The Key to Theosophy*, and articles in THE THEOSOPHICAL PATH; a paper by N. L., a Danish-American student of the Râja-Yoga College, Point Loma, California, read at the regular meeting of the William Quan Judge Club, October 9, 1915.

says: "Our personality is a bundle of changing moods, ideas and sentiment, and is not permanent."

In THE THEOSOPHICAL PATH, Professor Edge says:

The personality of a man is the sense of self which he *develops* during each period of earth-life, and it is made up of the experiences and impressions of that period. In it there is just a spark of the true Selfhood; and the state of affairs may be compared to a transparent picture illuminated by a hidden light. The picture is the personality and the light is a ray from the true Self. When the man dies, the picture disappears, but the light remains. This illustration is intended to indicate that, though the identity of man is preserved beyond death, the form in which it persists is not that of the familiar personality.

What we call *ourselves*, our likes and dislikes, tendencies and moods, and ordinary memories, all disappear at death, and it is well that they do. The real Self is that which reincarnates. The real Self, the Soul, that part of us which cannot show itself until our character has been cleansed and purified of all wrong. With this thick blanket of petty whims and moods that we are bound up in, no wonder we do not know our real Self at all times. We must work diligently, doing our duty by everybody, and we should turn a strong and constant searchlight on this personality until it is clarified and the Soul shines through, as it does at times of inspiration, like the sun shining through breaks in the clouds on a stormy day. As Milton said and did — "Live laborious days and shun delights." The soul is permanent, but the personality is fleeting; therefore what we call "ourselves" disappears at death, and

So putteth by the spirit
Lightly its garb of flesh,
And passeth to inherit

A residence afresh.—E. ARNOLD, *The Song Celestial*.

In considering the vanity of human nature we are not surprised to find ordinary and perhaps inferior people claiming to have been Hypatia, Cleopatra, Caesar, Marie Antoinette or Napoleon. Somehow they never claim to have been fishermen along the coast of Ireland, or farmers, or cobblers in some obscure little town. We must beware of vanity, for it is one of our greatest foes. Perhaps if we could see our former lives on earth we would not be able to recognize a single one of the thousands of instances of that past, and we would think it the life of an entirely different Ego. But it is not true that

we have no memory at all of our past lives. In the words of the Manual —

We retain no detailed or pictorial memory of the events of our past lives, it is true; but nevertheless we possess memory of another kind. This other kind of memory exists in the form of innate ideas, instinct, proclivities, intuitions, and the like; and every man comes into the world plentifully endowed with his own peculiar combination of these. These are the memories of past births, treasured in the back of the mind, deeply ingrained in the nature, though not presenting themselves to the pictorial memory as the result of definite events. And little is it to be wondered that we do not remember the details of our past lives; but the fault is surely our own and not of any one else. For what attention have we ever given to the cultivation of memory? Do we not allow our minds to remain in a state of loose control, the ideas and impressions coming and going much as they please? Memory is a faculty which needs cultivation; those who have tried it know that the faculty can be cultivated to the most extraordinary degree and in fact without limit. But as it is, we do not even remember the things that happened in this life. How shall we then remember the things that happened centuries ago, and that in another body with another brain, and separated from our present life by a chasm of bodily death?

For a good instance of memory we can look to the ancient Incas, who considered it very impolite if one could not quote at length and accurately from the debate in the council chamber of a morning. They were able at times to quote whole speeches verbatim. There are not many of us who can remember much that happened in the morning of our present life, and we haven't a very clear picture of many important things that occurred even a few years ago. To gain memory we must gain knowledge and mastery over our faculties that no ordinary man can boast of. We need to control our ever fidgeting and restless mind, and to gain freedom from all the delusions which selfishness and desire engender in the mind, so that at will we may direct its operations. Here is where Râja-Yoga comes to our assistance.

There is a difference between memory and recollection. We may have the entire history of our previous life on earth stored away in our memory, but be unable to bring it back by recollection.

In the words of the Manual,

We are like actors so engrossed in our parts that we have temporarily lost sight of our real off-stage identity.

As Shakespeare said in "As You Like It,"

All the world's a stage,
And all the men and women merely actors.

In "Macbeth" he says:

Tomorrow, and tomorrow, and tomorrow,
 Creeps in this petty pace from day to day,
 To the last syllable of recorded time;
 And all our yesterdays have lighted fools
 The way to dusty death. Out, out, brief candle!
 Life's but a walking shadow; a poor player
 That struts and frets his hour upon the stage
 And then is heard no more; it is a tale
 Told by an idiot, full of sound and fury,
 Signifying nothing.—*Macbeth*, Act V, Scene 5.

Rime and reason alone will never teach or convince us fully of the truth of the doctrine of Reincarnation. We must *want* to see the truth in it, and in the silence absorb the reality of it. And yet, Reincarnation does not concern us so much as incarnation; to get into this world with a clean body and mind, to live a clean youth and manhood and prove a benefit to humanity rather than a burden. We must make the best of our lives in serving the only true cause, and in that way bring "Truth, Light and Liberation to Discouraged Humanity." As sleep is not the important time of our day, but only the preparation for the next day, so our life is the important part to consider. It is then that we are of use to our fellows.

The Christian teaching of hell-fire and brimstone must have had in its teaching very little to help humanity, but very much to discourage it and make it reckless. We all realize what a depressing influence the idea of eternal damnation must have had on numberless believers.

The Manual says:

H. P. Blavatsky speaks in strong condemnation of the terrible doctrines professed by some who call themselves followers of Christ, according to which the pains of this life are succeeded by even worse sufferings for endless time, or at best by a wholly inadequate and little coveted reward in "heaven."

H. P. Blavatsky says in *The Key to Theosophy*:

We believe in an immutable law of absolute Love, Justice and Mercy. And believing in it, we say: Whatever was the sin and whatever were the dire results of the original karmic transgression of the now incarnated Egos, no man — or the *outer material and periodical form of the spiritual Entity* — can be held, with any degree of justice, responsible for the consequences of his birth. He does not ask to be born, nor can he choose the parents who will give him life. In every respect he is a victim of his environment, the child of circumstances over which he has no control; and if each of his transgressions were impartially in-

vestigated, it would be found that in nine out of every ten cases he was the one sinned against, rather than the sinner. Life is at best a heartless play, a stormy sea to cross, and a heavy burden often too difficult to bear. The greatest philosophers have tried in vain to fathom and find out its *raison-d'être*, and — except those who had the key to it, namely the Eastern sages — have all failed. Life is, as Shakespeare describes it:

but a walking shadow — a poor player,
That struts and frets his hour upon the stage,
And then is heard no more. It is a tale
Told by an idiot, full of sound and fury,
Signifying nothing,

nothing in its separate parts, yet of the greatest importance in its collectivity or series of lives.

H. P. Blavatsky further states in *The Key to Theosophy*:

The only state the Spiritual Self knows of hereafter is that of unalloyed bliss. . . . We believe in no hell or paradise as localities; in no objective hell-fires and worms that never die, nor in any Jerusalems with streets paved with sapphires and diamonds. . . . As to the ordinary mortal, his bliss in Devachan is complete. It is an absolute oblivion of all that gave it pain or sorrow in the past incarnation, and even oblivion of the fact that such things as pain and sorrow exist at all. The Devachani lives its intermediate cycle between two incarnations surrounded by everything it has aspired to in vain, and in the companionship of everyone it loved on earth. It has reached the fulfilment of all its soul-yearnings. And thus it lives throughout long centuries an existence of unalloyed happiness, which is the reward for its sufferings in earth-life. In short, it bathes in a sea of uninterrupted felicity spanned only by events of still greater felicity in degree.

We have heard some people remark that the doctrine of Reincarnation is cruel because it brings us poor mortals back to this sphere of pain and trouble. In their pain they think that one life on this earth is a great plenty; but while enjoying life in different ways they don't look forward with any joy to "shuffling off this mortal coil." "They suffer from a little knowledge — a very little; always a dangerous thing. And they base their philosophy of life on a kind of sentimental basis; what is most comfortable must be most true." Mr. Kenneth Morris says: "You might call it a Doctrine of Featherbeds." And further:

That in us which thinks this world so bleak, and life so burdened with toil and care, need not fear; it never will awaken to life again; Earth has finished with it when it dies. Aye, but there is something above and within, a starry and fearless something, that shall not consider its responsibilities over, or its work in the world accomplished. The personality does not reincarnate; that which we think we are will, I have no doubt, go to heaven in due course. And we shall

have a pleasant time there, and a comfortable; we shall have our thousand years of Sabbath; we shall rest, and no fear nor grief shall take us; there shall be no burden of toil nor care, and as the good washerwoman has inscribed on her tombstone,

“ Weep not for me now, weep not for me never;
I’m going to do nothing for ever and ever.”

But do you think she was a true prophet? For ever and ever, you see — it is such an eternally long time. Even the delights of doing nothing might pall after, say, a million centuries or so. . . .

No; long before that forever and forever is exhausted we shall find something in us, longing for a land that is not always afternoon — and Sunday afternoon at that. We shall remember that at one time there was the sweet fervor of effort; a tingling in the limbs and blood at the rising of those wholesome things, difficulties.

But no; these are not the ways of the Law, which has devised mercy for us, truly, which passeth all understanding. After life’s fitful fever we are to sleep well; and it is not to be, mark you, eight hours of sleep to the sixteen of so-called activity; it is not to be six or eight weeks of summer holidays to the thirteen or so of term; it is to be a thousand years, fifteen hundred years, a great, indefinite period — it is to be *‘olam*, as the Hebrew Scripture says, *a long time* — which our English versions mistranslate *eternity*. As long, in fact, as shall be needed for the healing of every wound.

When you were a child, you were not oppressed with the memory and scars of old lives; you did not dread the years that were to come; you were not, as they say, “born tired.” And yet, according to this teaching, you have been incarnating during many millions of years. But when you were a child there was for you a sweet familiarity about this dear old home of ours, the Earth; the growing things had an exquisite and well-known fragrance; there was a music, for which we should be homesick in any heaven, with the wind in the pine tops or among the reeds, with the sound of the flood waters in the valley. Ah, could we know those things again, the magical nights and days! . . .

Well, we shall know them again; we shall have the lessons of childhood to learn, and that sweet, airy class-room to work and play in, until we know the dear Earth as she is, and coming of age will not rob us of the magical vision. Then we shall look out on things and events with eyes grown sensible; we shall see into the heart of them; we shall not be deceived by appearances. We shall think then that this Earth and all her bright companions in the vast space are but drops of joy solidified, and the intense wonder and beauty of God’s dream. We shall tackle life with laughter, and consider that day wasted which has offered us no heroic adventure or difficulty, or sorrow, or obstacle to overcome.

SHADOWS AND REALITIES

By a Râja-Yoga Student



ATTER," says Carlyle, "were it never so despicable, is Spirit, the manifestation of Spirit: were it never so honorable, can it be more? The thing Visible, nay the thing Imagined, the thing in any way conceived as Visible, what is it but a Garment, a Clothing of the higher, celestial Invisible, 'Unimaginable, formless, dark with excess of bright'?" Most true: but, as he furthermore asserts, "Nature, which is the Time-vesture of God, and reveals him to the wise, hides Him from the foolish." Unfortunately not only from the foolish, but from many more—the ignorant and untaught—untaught in the deeper science of life, which enables one to distinguish between the garment or manifestation, and the Spirit living behind and through it.

Life seems so real, so substantial, and the occupations and interests of the world so vital and absorbing that humanity easily forgets that "all sensual phenomena are but unsubstantial shadows of the eternal and divine realities, towards which true education should direct the spiritual vision," as Plato taught. Having lost sight of the realities, our time and energy is taken up with effects, not causes, and the complexities of life, which the brain-mind has created, have woven around us a delusive and blinding veil, in which, to quote from the first-mentioned author once more, "we sit as in a boundless Phantasmagoria and Dream-grotto; boundless, for the faintest star, the remotest century, lies not even nearer the verge thereof; sounds and many-colored visions flit around our sense; but Him, the Un-slumbering, whose works both Dream and Dreamer are, we see not; except in rare half-waking moments, suspect not. Creation, says one, lies before us, like a glorious Rainbow; but the Sun that made it lies behind us, hidden from us. Then in that strange dream, how we clutch at shadows as if they were substances; and sleep deepest while fancying ourselves most awake."

One of the deceptive visions that oppress us in this death-like sleep of the spirit is a mistaken idea of real energy. In the present century, a time of nervous haste to save time and acquire wealth and enjoy life to the fullest, people who apparently work the most and release the most force through their actions, viewed from another standpoint, are but tools in the power of forces greater than they can control, which find expression through superficial agitations. On the other hand, a great dead weight of mental and spiritual inertia has

settled like a pall over the inner life of man, stifling growth, chilling aspirations, belittling our purposes — and in that condition “how common it is for us to judge by appearances, and live on the outer fringe of life; to be buffeted about, lost in the froth and driftwood — we hesitate and doubt, we grow strong in our weaknesses, and lose sight of our path of service to humanity,” as Katherine Tingley points out.

The only great men are those who live in the inner life, who are channels for the Spiritual Life to flow through, and because they live in harmony with the inner moving forces of things, they are very calm, and are undisturbed by shifting, external circumstances. Their life is at the still center of the wheel of existence, and their energy flows naturally through all the spokes, without hindrance, without upheavals, and irresistibly. A silent power fashions and directs their course, controlling and guiding their energies into acts of mighty consequence, which make history and change the course of centuries.

It is only such souls, such “God-men” as these, who can stem the current of prevailing thoughts and ideas, and turn it into more sane channels. Messengers of the Gods they are, who come at the crucial periods of history, and light fires that waken the dormant and timid, as well as restraining ungoverned, feverish forces, that eat away and destroy man, body and soul.

Such a one was H. P. Blavatsky, the Iconoclast of the Nineteenth Century. Into the prison of materialism which the world’s mind had built for its soul, she entered, fearlessly and alone, overturning the false gods men worshiped and opening its narrow roof to the sunlight of the Eternal. And, as with all great reformers, her thanks were obloquy and persecution, except among the very few. Well she knew how, in the words of Walter Pater, “man’s organism is played upon not only by the physical conditions about it, but by remote laws of inheritance, the vibration of long-past acts reaching him in the midst of the new order of things in which he lives.” And only the Lion-Hearted could attempt the colossal task of setting in motion a new vibration, that would pulsate through the waves of the ocean of life with electrifying power, and carry down through the years, to coming generations, a heredity that helps, not hinders.

Those who had the courage to follow Madame Blavatsky, and to take the time as they found it, not waiting for more favorable opportunities, have been blessed by seeing their faith and convictions

changed into living facts. Uncertainties, doubts and discouragements have been less powerful in their lives than the urge to grow and to serve. Thus the very obstacles that confronted them have been the means of revealing hidden strength and possibilities in their own natures. The Theosophic life has enabled them to realize "what a need there is for getting into a fuller, deeper meaning of life — into a more hopeful and courageous condition of mind — for duty is ever at hand calling us to finer action," declares Katherine Tingley.

The possession of a strong noble character alone is lasting and permanent. The most solid things of material existence, nay, the earth itself, are but transient in the great scheme of universal evolution, and happy those who are wise enough to lay them aside voluntarily, not as if making a sacrifice, but with the gladness of a bondman casting aside his fetters — though they may seem to be golden chains that bind us to the unworthy occupations of a pleasure-loving existence.

A life of ease is impossible to one who *really* lives. Though the outward life may be tranquil, inwardly battles are fought, the quarries of the deeper natures are made to yield their treasures, and discoveries and investigations go on that in time enrich the world with records of thought and action that never lose the power to inspire. A steady purpose, absorbing one's finer thought and enthusiasm, leaves no energy to be wasted in idle dreaming and contemplation of the things we ought, and would *like* to do. An excess of idealizing means a deficit in the power of acting, and the charms of fancy are poor substitutes for the realities that come from ardent work.

What may seem an arduous life of toil and self-sacrifice to a weak nature, is one of noble emotions and elevating service to another, in whom the love of sensation and self-gratification has been replaced by refined pleasures and a joy that belongs only to the heart-life. The Kingdom of Heaven must be taken by storm; in the words of Kenneth Morris, "Only the strong man can force its surrender." But it is possible to every soul, and at no time is he so strong as *now*, if we will but do as Goethe bids us in the following words:

Are you in earnest? Seize this very minute;
 What you can do, or dream you can, begin it;
 Boldness has genius, power and magic in it;
 ● Only engage and then the work grows heated;
 Begin, and then the work will be completed.

GOLDEN THREADS IN THE TAPESTRY OF HISTORY: by Kenneth Morris

PART TWO

CHAPTER IV — THE SOUTHERN DYNASTIES AND THE REBIRTH OF CIVILIZATION



THE three preceding chapters are mainly by way of preface to the real business of this essay, which is to sketch the Great Age of Asia: the period, lasting about eight centuries, during which culture and hegemony were not with the Aryans of Europe, but with the Moslems in western, and the Chinese and Japanese in eastern Asia. We have said that Chinese history may be divided into pre- and post-Confucius: from the national or internal standpoint, the division is good; but from the universal, there is a better. Leave the ancient period where it stands, closing it with the coming of Confucius; in those days the Crest Wave may have risen many times in China; who can say? Then, after a twilight, came the Age of the First Empire; when, although China was greater than Rome in all that belongs to creative culture, there was still light in Europe; and one could not have prophesied safely whether it or Asia should nourish the Coming Race. Another twilight, that ended in 420 or thereabouts, gave place to the early morning of the Asian Age: then Europe became, and remained for eight centuries, an utterly negligible factor, and Asia was everything.

The New China reincarnated in the South, we said; which does not mean, however, the coast region of Canton and Hongkong, but the Yangtse Valley from the gorges to the sea. It was called the South, because such in respect to the old Chow domains on the Hoangho, and to Singanfu and Loyang, the Han capitals: in which regions all life had centered in historic times. Briefly then, this *South* is middle and inland China; and we are to look on the Yangtse for the time being, and not the Hoangho, as the Nile of the Blackhaired People.

This is the land of romance and natural beauty. In the Yangtse Valley mysticism had risen with Laotse of old, who was born in Hupeh; also, with Ch'u Yüan, the first breaths of imaginative poetry in later Chow times. It is a region of lakes, forests and mountains: quite unlike the North of loess and severe landscapes which had been the birthplace of Confucius and the home of Chow ritualism. Reincarnating in these regions: finding itself in a land so drenched with

wonder and nature-magic, the Chinese genius took on new hues, a splendor all unknown before; and soared.

Since the fall of Han in A. D. 220, the country had been divided in three: the period is known as that of the Three Kingdoms. These were Wei in the north, Shu (Szechuen) in the west, and Chin from the Yangtse Valley southward. The last-named only was purely Chinese, Wei and Shu being under Tartar dynasties and influence. In 419 one Liu Yü, an energetic Chin general, drove back Wei almost to the Yellow River; and in the following year the Chin emperor abdicated in his favor. Liu Yü thereupon became the emperor Wu-ti of the Liu Sung dynasty, establishing his capital at Nankin; and a new stability was imparted to the southern empire. A few years later, peace was made with Wei; and civilization was given time to grow and reassert itself in the Yangtse Valley.

The story of that peace is worth relating. Tai Wu-ti was emperor of Wei; in 424 he called to court the Sennin K'ou Ch'ien-chih, then pope of the Taoists; by whose wise counsels the peace was made. In gratitude, we read, Tai Wu-ti became a Taoist; and we have an account of his initiation by the sennin. By benevolence, love, rest of the senses, and self-rectification, we read, he first acquired for himself longevity, became a genie, attained oneness with Tao, the Higher Self. A talisman was given to him: a pure white book, inscribed with the names of the officers of Heaven and incantations for mastering the demons. Before receiving it he underwent a fast; on the day of the initiation, he appeared bearing an offering and a golden ring for the initiator, who cut the ring in half, gave back one piece to the candidate, and retained the other as a pledge of the vows taken.* Soon afterwards K'ou Ch'ien-chih died — attained immortality — and Tai Wu-ti, alas, presently relapsed into none too regenerate courses; but we may say that the Leaders of the Light had made their *coup*: struck into history and given the new China in the South the opportunity it needed above all things. Of this K'ou Ch'ien-chih we are told that his body emitted a heavenly radiance. His reputation as a Sennin, or Adept, was not entirely an empty one. There was within the Taoism of those days an inspiring force: an esoteric school in touch with the great centers of light. Their candidates for initiation were pledged to the higher life.

We may talk as loudly as we please about superstition: here are

* R. K. Douglas, *Taoism*; published by the Religious Tract Society.

the facts. A Golden Thread period was about to begin: oriental civilization, which had been destroyed as completely as Roman civilization was to be, was struggling towards rebirth. To give it time and peace in which to be born, K'ou Ch'ien-chih the Adept went to the court of its strongest enemy, and *captured* him. Of all the great Peaces that ever were made, perhaps none had more gigantic results than this one: the whole succeeding greatness of China, Japan and Corea ensued. The brightest cycle in recorded history — for so, on the whole, I am inclined to think these eight centuries of Asian greatness — grew up from that little seed; or rather, the peace was not the seed, but the young plant's protection. A result vast enough to be respected, one would think; even if a deal of talk about the Elixir and the Philosopher's Stone was in the air. It would seem that there always is, when the Chinese mind and imagination are bestirring themselves for world-conquests. There is such a thing as symbolism; a matter we are apt to forget.

Meanwhile for twenty years or so things had been moving in the South. Commercial relations had been opened by sea with India, Sassanian Persia, and even with the Arabs. The capital was growing great and populous as a result, and life beginning to hum. The trading ships from Hindustan brought with them more than merchandise: Bhikshus and scholars came: saints and philosophers of the Order of the Yellow Robe of the Buddha. In 399, Fa-hian, a monk of Shensi in Wei, had started on the overland route for India; on pilgrimage, and to bring back to his distracted country sacred books and truths from the motherland of Buddhism. He returned by sea to Nankin in 414, laden with booty; and found his way thence to the North blocked by the wars of Chin and Wei. In the southern Capital he remained, co-operating with his friend Buddhahadra, the first teacher of Zen to come from India, in teaching and the translation of his books. In those days, too, Hui Yuan founded the White Lotus Club, with a membership of eighteen of the foremost scholars of the age: "thinkers and mountain-climbers," as Fenollosa calls them. Hui Yuan had been a Taoist; from Buddhahadra he learned Buddhism, and took orders. As a matter of fact there was no great breach between the three religions at that time, nor throughout the period of the southern dynasties. In the sixth century Chuen Hih, known as Chuen the Great, is said to have worn a Confucian hat, a Buddhist robe, and Taoist shoes. Taoism especially, with its love of the marvelous and

perpetual spur to the imagination, and the beauty of the Yangtse Valley region, were preparing the ground for the reception of high truths; so that the Indian and Chinese Teachers found a people awaiting them, intensely alive and awake: minds moving in an atmosphere all aromatic with mysticism and wonder; a nation to whom natural beauty had been revealed almost suddenly, and which was all agog with the lovely discovery. Everywhere monasteries arose: among the pines on the slopes of the mountains, in high places overlooking the lakes and the river, in Nankin itself; and every one of them became a center of art and learning. Scholars flocked to the teachers, eager to learn; a vast literature was translated from the Sanskrit and Pali: sacred texts that became the Chinese Buddhist Canon. Paper and ink were introduced, and took the place of the old silk and bamboo strips; the change gave an impetus to culture like that given in Europe by the invention of printing: a wonderful new spirit was invited by an easy means to find expression in literature and art. It was not long before the dominant form of thought was "a working union between Taoism and Buddhism"—that valiant Northern Buddhism which "regarded the devotee as a kind of spiritual hero, able to conquer all regions of spirit and matter." *

The result of this alliance was indeed a grand Renaissance of Wonder: of wonder spiritualized, and directed to the purification of life; as if the missions of Wordsworth and Wesley had been rolled into one, and glorified. The people as a whole "experienced a serious call," as we say — to the mountains, to mountain magic, to brooding on the secret channels between that and the magic of divinity in the heart of man. Tao Yuen-ming, the "Poet of the Chrysanthemums," Wordsworth to his age, became protosinger of a new delight and spiritual-natural ecstasy — of a Theosophy of the mountains: mountain freedom and mountain-worship.

I wish one could give some faint idea of the glory and import of this; and show how much richer, potentially, we human beings the world over are because of it. The literary movement that came in a century ago in England with Wordsworth, Shelley, Coleridge and Keats, and that blossomed as the greatness of Victorian poetry, was the result of a far fainter, less lofty, less clear-visioned and general inspiration; than this that arose in South China in the fifth century A. D. In England, a few bright minds had intuitions of the

* Fenollosa: *Epochs in Chinese and Japanese Art.*

truth; in China a whole people saw it blazing in the noon-sky, and went wrapt with joy and love of it. What was dimly divined by the English poets, was the assured belief of the Chinese gentleman; of the member of Hui Yuan's White Lotus Club, for example; whose habit and wisdom it was "to go into the mountains to pray." *Pray* — what a word to use, for such a reality!

We cannot but realize the importance and vitality of Taoism, that had been nursing mother, before Zen Buddhism took it and caught it aloft to heights of spirituality, of this acute sympathy with the daedal, wizard consciousness that we call Nature. The Taoists had the sense to see that things are alive. Of course there were genii everywhere: who was to know what underlay the seeming of your fellow sojourners at the lonely inn, or the pedlar you came up with in the mountain pass? Fascinating fairy-tales sprang up; belabor them, you, with your beloved epithet *superstition*; — what a godsend it is to have the imagination alive! Nowadays we give it the status of Chwangtse's sacred tortoise: we will have it strictly dead, stuffed, and worshiped in the Hall of Ancestors; ah, that it might go free — not, like the tortoise, to "wag its tail in the mud," but to transform itself, with a little Taoist wizardry, into phoenix or dragon, and take the burning empyrean of dawn! The hostess of the mountain inn sang to Chao Shih-hsiung till he had learned the inmost secrets of poetry; when he awoke in the morning, there was no inn; and she that sung was a white bird in the plum branches above his head. Anything might transform itself at any time; and fairyland was everywhere under the sun. Whether it is better to feed the imagination on wonder and mystery and the secret-springing consciousness that crowds the moments and sunbeams and shadows, the mountains and pines and the almond-boughs laden with blossom, and be "superstitious" after that high old Chinese fashion; or to coffin and crib it in, in a materialistic, uninspiring, untrue scheme of things; and for its diversion — which it will have — to let it go nosing and rooting in the abominations of desolation? Ah that now we might feel westward of us the gardens of Siwang-Mu, and Fortunate Islands in our Eastern Seas! Dear knows it is not as if there were none there! . . .

Eighty years passed, and two or three little dynasties reigned in turn at Nankin, before this great Southern artistic movement came to its culmination in the reign of Wu-ti of the Liang dynasty. That was in the first half of the sixth century: an epoch of splendid paint-

ing. A delicate, vital and loftily poetic imagination marked creative genius; its elemental virility was largely due to Taoism, its spirituality to the old Buddhist impulse of Buddhahadra and Fa-hian. But a new Messenger and impulse arrived then, to blow its glory into flame.

In 520 the great Initiate Bodhidharma came by sea to Canton, bringing with him the sacred bowl of the Patriarchate; henceforward the headquarters of the Mahayana was to be in China, not in India. He was received with honor by the governor, and began teaching esoteric Theosophy in the South; a little later Wu-ti, a devout Buddhist himself, invited him to court; but conditions at Nankin, it appears, were not such as the Dzyan or Zen Master could use. His business was to sow the seeds of esotericism, and found a school for the benefit of future ages; in Liang the cycle had reached its height, and was on the brink of a temporary decline. The effect of his teaching upon the art of the age, wonderful as it was, was only a promise of what great things should be done under the inspiration of his successors: as H. P. Blavatsky's teaching profoundly influenced thought and literature within her own lifetime, but the grand days of Theosophic culture are to come; we may prophesy them with infinite security, but nothing more. Bodhidharma retired, after his interview with the emperor, to Loyang in Honan; where a cave-temple was provided for him, and he taught — those who had the will to insist on his teaching them.

Thus it is related that when Chi Kuang came to him as a candidate for discipleship, Bodhidharma would not permit him so much as to enter the temple; but kept him standing in the courtyard, knee-deep in snow, for seven days and nights; whereafter Chi, to prove his earnestness, sliced off his left arm with a knife; then the Master received him, and appointed him at last his successor. A story that we may safely call symbolic; but it shows that Bodhidharma's mission was not to that age, but to the few then, and to the future. Bodhidharma's coming must be called the most important event in inner Chinese history since the days of Confucius and Laotse. There had been teachers since, but none of this standing. Buddhism had been introduced, and monks and books had been imported; but Bodhidharma was the twenty-eighth spiritual successor to the Buddha himself; and the line had not degenerated. Among his predecessors had been Nagarjuna and Vasubhandu, great Masters; the inner doctrine,

and something more — an inner royalty and power had been transmitted. It was no case of popes elected by human conclave; but the appointment by one after another of the Enlightened, of men equally enlightened, spiritual geniuses, to succeed them. So henceforward, while that line might last, China was to hold supreme importance spiritually: the outward sign and effect of which was her supreme position in civilization. The death of the last Patriarch, the sixth of China, coincided somewhat with the end of Chinese dominating material power; the T'angs were never so strong after the end of the seventh century, and the Sungs never attained the military glory of the T'angs. But the sunset-glow from this bright presence endured until the fall of the Sungs.

Five Patriarchs, four after Bodhidharma, handed down the esoteric doctrine in the neighborhood of Loyang. The fifth, Hung Jen, died in 675, and was succeeded in the north by Shen Hsiu, and in the south, at Canton, by Lu Hui-neng. Shen Hsiu it was who originated these words, that have so familiar a ring for some of us:

Man's body is the Bodhi tree;
His mind is like a mirror,
And should be constantly cleaned
Lest dust adhere to it.

— His body is the Bodhi tree: it was under the Bodhi tree that the Buddha was born, attained enlightenment, and died: that is to say, it is while dwelling in this actual body that enlightenment must be sought, not in future states or lives. The story is that Lu Hui-neng capped Shen's verse with this other:

There is no Bodhi tree,
Nor is there a mirror stand;
Nothing exists; there is no real existence,
How then can dust adhere?

— and that Hung Jen, considering this the deeper doctrine, gave Lu Hui-neng the Bowl of the Patriarchate, and sent him away by night to the south, for fear of the jealousy of Shen Hsiu's adherents. Which is as much as to say that a northern and a southern school arose, with some divergence of views or policy; and that such tales, *ben trovati*, were found indispensable as explanation of the divergence. Neither Shen Hsiu nor Lu Hui-neng, so far as is known, appointed a successor: the line of the Patriarchate died with them.

The southern illumination, which culminated at Nankin under Wu-ti of Liang, came to an end with his abdication in the middle of the century. Things had been declining for a decade or two: the great artists were passing; Wu-ti's heart was in religion, and wearying of affairs of state. Besides, the northern powers grew menacing; and there were unlucky wars. One wonders if Wu-ti missed a grand inner opportunity when Bodhidharma came to his court, and found nothing to keep him there. The emperor, it is said, failed to understand the doctrine of the Blue-eyed Brahmin; perhaps was shocked by the hauteur of a royalty more lasting than his own. "The elephant will not keep company with rabbits," says a Japanese writer, describing this interview. Bodhidharma crossed the Yangtse, on a reed, according to tradition; and the splendor of Liang flared up, and then began to wane. Wu-ti became a monk, lost the confidence of his people, and in 550, abdicated; his long and formerly brilliant reign ending amid clouds and disaster. Noble, generous, of lofty hopes and aspirations, he lacked some quality, or missed some opportunity, that should have assured success. In 556 his dynasty fell.

Followed a kind of interregnum, from the standpoint of the growth of civilization: a time of confusion, in which creative genius burned dim, and culture stood aside while a new order of ages was being born. Confusion; but fusion also; for by the opening of the next, the seventh century, there were no longer North and South, but a united China again. Zen, meanwhile was maintaining its integrity under its Patriarchs; unable, as yet, to seize upon the age. It was waiting until the cycles should have brought round a China in exalted inward mood to receive it, a China whose needs it should meet, and for whose splendid imperiled soul it might battle. Such a China came to be in Sung times, in the eleventh and twelfth centuries; then Zen took the field openly. The latter half of the sixth century, after the fall of Liang, was too disturbed; and the great T'ang epoch too vigorous outwardly, too warlike: for these a modification of the Zen teaching was needed.

It was at hand. In 575 Chih-i, an esotericist initiated in the school of Bodhidharma, founded a monastery in the Tientai Mountains in Chehkiang, and put forward a presentation of Theosophy suited to the coming time. It was but an aspect of Zen, in no wise opposed to the original doctrine; you shall find the presentation of both in *The Voice of the Silence*.* Chih-i's teaching was that of Bodhidharma

enforced in the personal and daily life, and as a method of world-salvation: the doctrine of the Warrior Soul as the guide of thought and action. The school that sent Bodhidharma to Liang, sent Chih-i to Tientai, and H. P. Blavatsky, in our own time, to Europe and America: in the writings of the modern Teacher, the old Chinese doctrine is unfolded. Until her coming, no more splendid revelation of the supreme Theosophy of the ages is recorded as having been given to man, than was given by Bodhidharma and his successors at Loyang, and by Chih-i at Tientai.

We can trace fairly easily, I think, the steps by which this Theosophy obtained its hold on the Chinese people, and made them the greatest in the world. Zen, taking the word as including Tientai — for Chih-i's doctrine came to be known as the *Tientai*, in Japanese *Tendai* — came upon Taoism as an armipotent ally of its esoteric side, breathing into that a new and intense force; while laboring to correct, spiritualize and discipline its exotericism. It revealed, beyond the nature spirits of the Taoists, grand, compassionate Presences, Buddhas and Bodhisattvas, the Masters, the Gods of the world, who are the "Guardian Wall" about humanity, and without whom we should be overwhelmed beneath the consequences of our sins. For an immortality corporeal, the constant talk of the exoteric Taoists, it promised mastery over worlds internal: an Elixir of the Spirit; and not that you should avoid death, but that death and life should be equal to you, and death no break in the conscious career of your lives. About all Zen teaching — the Zen of the Patriarchs — there is a lofty, sweet serenity: it carries life out into the infinite: soaks the universe in an atmosphere of compassion, removes the boundaries between man's heart and the World Heart. Tientai, that was to be the inspiration of the grand fighting T'angs, sounded a trumpet call to the Soul to be up and afield: armed it *cap-à-pie* for victories beyond victories over self; the original Zen, you may say, rather presupposes all warfare finished. They are in truth but the two halves of a whole. Here is a text from *The Voice of the Silence* that breathes Zen, as they knew it in the days of the Sung:

Know, Conqueror of thy Sins, once that a Sowani hath crossed the seventh Path, all Nature thrills with joyous awe and feels subdued. The silver star now twinkles out the news to the night-blossoms, the streamlet to the pebbles

* A devotional work translated by Madame Blavatsky, consisting of passages from *The Book of the Golden Precepts*, a textbook still in use in the Transhimalayan Esoteric Schools.

ripples out the tale; dark ocean waves will roar it to the rocks surf-bound, scent-laden breezes sing it to the vales, and stately pines mysteriously whisper: "A Master has arisen, a Master of the Day."

I think we must get rid of the idea that we are dealing with "Oriental Imagery" here, or with any fiction of the fancy, done for the sake of effect. These texts constitute a scientific text-book of devotion: narrate plain facts concerning the Path plainly. Undoubtedly the Zen teaching drew much color from Taoism: receiving as well as giving. From these Chinese sources, perhaps, comes that atmosphere of natural magic so characteristic of it; a quality that overflows in Altaic art, that runs through the *Kalevala* of the Finns (another Atlantean people), and that gleams in Celtic legend, derived there, maybe, from the Ibero-Atlantean maternal ancestry of the Celts. We do not find it so markedly present among the Aryans or Semites. Note in the text above quoted the mysterious sympathy shown as existing between Man and Nature: he being to her as is to the sea that inland pool in Wales, which rises and falls according to the ebb and flow of the far off tides. For the Zen artist, the waters of the world were pregnant with mysterious beauty, the solid mountains tremulant and quivering with magic; there were spiritual elements in common between the soul of man and a spray of plum blossom. Divest yourself, through self-purification, of all grossness; let the body follow the mind towards purity and freedom, and you should become a fit companion for the rivers and lakes and mountains; you should inherit consciousness at once elemental and spiritual, and understand the voices of the river-waves, the meditations of the mists of morning and evening. What a place man holds in the natural scheme; or may hold, will he be devotee, and claim his eternal heritage! He has allies in the storm and in the precipice; the sun shining is friendly to him; the wide skies and the stars and the flowers have all something at stake on his success.

And here, I think, is the Tientai note, from the same book:

If thou hast tried and failed, O dauntless fighter, yet lose not courage: fight on, and to the charge return again and yet again. The fearless warrior, his precious life-blood oozing from his wide and gaping wounds, will still attack the foe, drive him from out his stronghold, vanquish him, ere he himself expires. Act then, all ye who fail and suffer, act like him; and from the stronghold of your Soul chase all your foes away — ambition, anger, hatred, e'en to the shadow of desire — when even you have failed,

Remember thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time.

So much, then, for the inception time of the last Great Age of Asia. We might have left Zen and Tientai to deal with in the chapters on Sung and T'ang; since it was in those epochs, respectively, that their influence was most felt. But they came in during this southern period, and gave it its whole spiritual significance as the age of inception. As the new material culture was born then, so, with these two, was the new spiritual glory.

Thenceforward for six centuries the onus of civilization was altogether the Yellow and the Brown Man's burden; not the White Man's at all. Europe was asleep, barbarous and inactive; China was agog with progress, creative to her finger-tips, splendidly imaginative, splendidly alive; and what is true of China, is equally true of Japan.

And one sees cause and effect at work here, more easily, I think, than elsewhere: rain falling from cloudy skies, light shining from the sun: material greatness crystalizing from a spiritual greatness induced first; the Gods at work to further the evolution of man. One traces the stream of beautiful culture back to its source on the high mountainside; and that so that no fool or knave can pretend it had no fountain at all, or rose in the pit. There is no civilization in China: the Hans have fallen and left nothing behind them but anarchy, through which we fight and riot for two hundred strenuous, miserable years. Then, Theosophical intervention: K'ou Ch'ien-chih's Peace; Fa-hian, Buddhahadra, and the White Lotus Club; presently the coming of Bodhidharma; and at last, the founding of Tientai. And out of all this slowly rises the richest and fairest cycle of six consecutive centuries, I think, that history remembers at all.

For you must judge civilization by spiritual standards; the material and intellectual break down. If one exalts this great age of the Altaic peoples, it is because one finds in it, more clearly than elsewhere, a spiritual current running. Our later European culture has all been tainted with militarism; has become latterly a perfect riot of industrial greed. Though we have made grand contributions to art and literature, have not our hearts, on the whole, been mainly in fighting and in trade? Have we not bowed the knee deepest to them that had the fattest markets and the biggest guns? Our art, too, has for the most part seen Truth but through a glass darkly; its splendid triumphs have been by sheer interference of the unrecognized Divinity

in man, in despite of brain-minds under this or that deterring influence. The supernal ideas have brushed our genius lightly with their wings: are reflected in our masterpieces as on rippling water. We can find them by seeking, but they are not patent. They guide our mightiest pens; but in how many poems or pictures do they wholly incarnate, and cry aloud *I am here?* God in Man and God in Nature: two simple propositions, very easy to state; yet all art, all true aspirations, march towards the expression of them. And since there is a God in man, let but genius be present — a possibility in the brain-mind to become quiescent, and to hand over the reins to the hidden Soul — and that God will get something of its augustness painted or spoken or sung. But see what it has had to contend with in Christendom! Dante and Cervantes; Raphael and Michelangelo and Leonardo; Shakespeare and Goethe and Milton; Voltaire and Carlyle and so many more: they had all to pierce through the clouds of a stult general ignorance, a crass orthodoxy, religious and secular, in direct opposition, commonly, to the grand Truth, before ever they might breathe a word of that which they came to proclaim. But Wu Tao-tseu and Li Long-mien and their successors, the Leonardos and Michelangelos of the East, learned in their school days the divinity of the Soul, the godhood running quicksilverlike through all the veins of creation; and they painted for a public also instructed in these things; and so gave T'ang its marvelous legacy of art breathing the grandeur of the human soul; and Sung its copious treasure of pictures instinct with the wizardry of God in Nature; and we have not come up with them yet, I think; we have by no means come up with them yet. All the paraphernalia of our civilization, the material forces we know how to use, are but neutral and colorless: good or evil as we choose to make them; it is the perception of basic Truths alone that can make men free or great or truly civilized. I know our achievement has been splendid, in spite of our sins. But it has not been altogether a beautiful episode, this Age of Europe: you could not heartily approve of it, or call it altogether beautiful.

That of China and Japan, on the other hand, was; one need make very little bones about saying so. Splendidly beautiful it was, with the rich depths of the iris and the peony; chastely beautiful, with the severe grace of a branch of cherry blossom, or of the peak of Fujisan afar, shining in its snows against the mysterious blue. For eight centuries from 420 A. D., with seasonal fluctuation: centering

now in China, now in Japan, once even in Corea: the vanguard of the Host of Souls held the Far East for the most part; and feasted, from time to time, upon dreams of beauty more proper to the heaven-world and the sleep between death and rebirth, than to life on this earth, such as we have made it. There were stains; there were tragedies: impure life at court, too often — reflecting, doubtless, impure life elsewhere; there were wars and periods of anarchy: man was not different in kind, but only under the influence of conditions more refined than our own. For the true philosophy of life was, during long portions of that age, preached and held openly. You might no doubt cleave to what superstitious anthropomorphisms you would; you might pronounce this or that dear shibboleth for your salvation; but orthodoxy, generally speaking, was Zen or Tientai *Truth*. It was your own fault — heresy, an “obstinate choice” — if you stultified your soul with fatuous, enervating or demoralizing doctrine: comfortably lumping your sins on a mediator; or making of the Divine Self of the Universe a fellow with parts and passions like ourselves, and less to be said for him in extenuation. The teaching generally held, and which you too were brought up believing in, was such as should hardly fail to make poet and spiritual warrior of whomsoever might take it to heart at all; and the effect of it is writ large on the art history of the period, and on the beauty, nobility and refinement of its life.



THE Tibetan Tassissudun (literally, “the holy city of the doctrine”) is inhabited, nevertheless, by more Dugpas than Saints. It is the resident capital in Bhutan of the ecclesiastical Head of the Bhons — the Dharma-Râjâ. The latter, though professedly a Northern Buddhist, is simply a worshiper of the old demon-gods of the aborigines, the nature-spirits or elementals, worshiped in the land before the introduction of Buddhism. All strangers are prevented from penetrating into Eastern or Great Tibet, and the few scholars who venture on their travels into those forbidden regions, are permitted to penetrate no further than the border-lands of the land of Bod. They journey about Bhutan, Sikkhim, and elsewhere on the frontiers of the country, but can learn or know nothing of true Tibet; hence, nothing of the true Northern Buddhism or Lamaism of Tsong-kha-pa. And yet, while describing no more than the rites and beliefs of the Bhons and the traveling Shamans, they assure the world they are giving it the pure Northern Buddhism, and comment on its great fall from its pristine purity! — *H. P. Blavatsky*

PAPERS OF THE SCHOOL OF ANTIQUITY

THE SCHOOL OF ANTIQUITY shall be an Institution where the laws of universal nature and equity governing the physical, mental, moral and spiritual education will be taught on the broadest lines. Through this teaching the material and intellectual life of the age will be spiritualized and raised to its true dignity; thought will be liberated from the slavery of the senses; the waning energy in every heart will be reanimated in the search for truth; and the fast dying hope in the promise of life will be renewed to all peoples.—*From the School of Antiquity Constitution, New York, 1897.*

MEDICAL PSYCHOLOGY:* by Dr. Lydia Ross



THOUGH this digest of medical psychology is not given with the stereopticon, there is no lack of living pictures related to the subject, which only need to be indexed for immediate use.

Therefore, in a brief attempt to classify a miscellaneous list of pictured conditions, if I can make the text intelligible, every point touched upon may be illustrated readily out of your personal knowledge and experience.

As we proceed together, it is not unlikely that your mental notebooks will develop many familiar features. You may recognize living portraits of friends and enemies, of the self and of society, and even the less finished form of the family skeleton may find a name and place.

Medical Psychology today, as a special function in the body politic, operates entirely in keeping with the general trend of life as a whole. In both its positive and negative phases, it consistently reflects the characteristic aims, the methods and the ethical standards of modern civilization. Comparative analysis of the methods of this professional specialty, and of the conditions of the social constitution, reveals the same strenuous mental and material activity; the same problems of a developing consciousness; the same complicated methods of involved analysis, without an evolving synthesis; and the same verbal brilliancy and psychic juggling which obscures a degenerate lack of Idealism.

*The seventh lecture of a University Extension course lately arranged by Mme. Katherine Tingley to be given at Isis Theater, San Diego, under the auspices of the School of Antiquity, Point Loma, of which she is the Foundress-President. These lectures are being given by professors of the School of Antiquity, and others, and many of them are illustrated by lantern slides especially prepared from original and other material in the collections of the School of Antiquity and elsewhere. Other lectures will be published in due course.

The medical psychologists, called upon to consider the science of mind and soul, as related to the body, can best correlate the objective and subjective conditions, and find the clue between the inner and the outer man by studying the *quality* of life in him and around him. The many rapid changes which mark the progress of the past half-century support the opposing claims that the world is growing better, and also that it is worse, than it used to be. Evidently human consciousness has attained a larger knowledge of good and evil, as it has swept around the broader curve of a larger cycle, coming in touch with greater heights and depths, and with multiplied interrelations. H. P. Blavatsky, whose public teaching began in the early years of this active era, anticipated the present state of affairs. In reviving the ancient knowledge of man's inner nature, she presented the logical basis of a higher and a lower psychology, both of which, she stated, would be emphasized by the dawn of the twentieth century. She predicted that the struggle between the dual forces of man's make-up would become more clearly defined, as his awakening spiritual and physical natures struggled for supremacy upon the middle-ground of mind. That his animal nature is well entrenched on this neutral territory, and that it is using the natural mental resources for its own ends, is evident in the dominating materialism and the worship of the lower or mechanical intellect, which make common cause against the recognition and native rights of the spiritual nature.

The hope that intellectual education alone would free the mind from error has proven futile. Educators frankly admit that the systems in vogue have failed to round out the characters of the young. Wide experience in schools and colleges proves that knowledge, of itself, does not protect against the psychology of selfish and immoral impulses.

Some of the most serious dangers of this age are the subtle and insidious movements which offer plausible half-truths to an educated but self-seeking public. Many bizarre, illogical and dangerous faith and mind-cures and quasi-philosophic cults have sprung up in prevailing sordid conditions, like mushroom growths in unwholesome soil. Alert and ambitious men and women, often without special culture or impersonal motives, but with a dominating egoism, or the unhealthy attraction of neurotic personality, readily find followers who are seeking short cuts to ease and power.

Aside from the domestic type of leaders, there are Oriental impor-

tations from the introspective, philosophic East. These latter teach mainly the degenerate dregs of ancient truth. Such are the Hatha Yoga systems of self-culture, by means of physical postures, breathings, auto-hypnosis and other methods of liberating the forces of the *lower* nature. As the desires and demands of the average body already take precedence of the best good of the whole nature, the moral danger of thus augmenting them is apparent. Since disturbance of the moral balance is a characteristic of insanity, the abnormal trend of these practices, favoring one-sided development, is toward unsoundness. The whole system counterfeits true Râja-Yoga training, which evolves a royal union of the physical, mental and moral powers.

The meditative Oriental, with a long line of disciplined ancestors, has the physique and the knowledge calculated to offset much of the injurious psychic reaction which falls upon personalities whose ignorance and selfish motives leave them at the mercy of the strange forces they invoke. The venturesome Westerner, confident that only material things count, and unconcerned about metaphysics, is all unaware of unseen dangers. Naturally attracted by these methods that offer him added pleasure and power, he follows the bent of unrestrained impulses and restless ambition, and too often arrives at some obscure disease or mental or nervous disorder. Thus not a few movements of ostensible physical benefit, of ethical value and moral uplift are, in reality, merely novel phases of sublimated selfishness and degenerate cults of self-indulgence.

Meantime, in viewing these cases, the medical psychologist is often so psychologized with the novel mechanistic systems of diagnosis and treatment, he is unable to understand the inner wrong suffered by the spiritual will, which reacts upon the health and sanity of the unbalanced system. The profession generally underestimates the power and the danger of what it relegates to the unclassified list of fad treatments. If the developing psychic senses in the civilized, and the increasing disorders incident to evolving consciousness, were understood and provided for, countless cases would not drift into the hands of so-called healers and teachers. As it is, the latter, knowingly or unwittingly, exploit these seekers, whose natures long for some broader interpretation than a narrow theology or materialistic medicine affords.

At first glance, there is a strange contradiction in two striking features of the times—especially marked in America. The first is a

thorough-going materialism, finding strenuous, practical, hard-headed, literal expression; the second is a varied and wide-spread *metaphysical movement*, seeking outlet in vague and ambitious cults and cures and fads and isms. Not rarely the same person is found in both classes, a consistent and able exponent of the gospel of getting much and giving little. There is no conflict, however, between the frank materialism and the gist of popular metaphysics, for they are as closely related as are the mind and the body, which, in fact they represent in their basic motives of self-seeking.

A saving minority only have the real spirit of mysticism, which seeks to know and to keep the law of true being, that thus may be revealed the reality behind the forms of art and science and religion. Though man is essentially divine, the evidence of his spiritual nature, in our civilization, is largely of a *negative character*. The unhappy proof of the soul's existence is most marked where *its lack of expression leaves life unbalanced, distorted, diseased and despairing*. The very impetus of body and brain, in this overbusy era, demands the outlet of worthy expression. In the ever-increasing pace of a materialistic round of externals, the unbalanced centrifugal forces become so disintegrating that the individual literally goes to pieces, because he does not advance naturally, poised between the surface and the center of his being.

Many of the medical psychologists accept the materialistic teaching that thought and feeling are the *results* of physical functions, rather than the primal cause of activity. There is much to show that the contrary is true, and that the evident enlarging consciousness is the initiating factor in changing conditions. Man is not more alive and alert because he is more active; but he is changing conditions more actively because he is more conscious.

Doubtless the adult's strenuous life does quicken the currents of influence which flow from the body to the mind, and from the mind to the body. But this does not account for the evident fact that the average infant is being born more conscious than were his parents; nor for the many youthful prodigies of all kinds; nor for the general precocity of the young, who, in all classes, are the unhappy pride and the unsolved problem of parents and educators. This increase of potential force in the young generation promises to make a world of conditions which will be still better than the present, or worse, or both.

It is interesting to note that while the material progress of sani-

tation has lessened contagions — the diseases of environment — the disorders of consciousness have steadily increased. The gain in external conditions has not been equaled in the inner life. The most ardent advocate of the mechanistic basis of life must admit that the machinery of mere things has been evolved more perfectly than has their creator — man himself.

Abnormal mental and nervous conditions have become more common and less curable; suicide is increasing; the malefic influence of new types of insanity and of degenerate vice and crime infect all levels of society. The most searching inquiry has revealed no *external* cause of internal malignant and degenerative conditions, which develop insidiously and undermine the constitution. The most brilliant careers are cut short by degenerations of the blood vessels — the very channels of the life current. Cancer is increasing among civilized nations, and the less evolved races who contact and copy their ways of living.

Cancer is especially common in the digestive and pelvic organs — the physiological centers of the nutritive and creative consciousness. Surgery, the science of removing effects, has been overactive in reaching a climax of its possibilities without touching causes. Doubtless the shock of the operation, the loss of blood, plus the relaxing effect of the anaesthetic, sometimes modifies the inner tension of abnormal combinations of man and his body. Then, if the consciousness takes a more normal attitude, as convalescence restores the vital forces of the body, their currents may flow in more benign channels. This possibility is seen in the occasional spontaneous arrest and cure of malignant conditions.

From any point of view these abnormal conditions of the individual and social life are uncontrolled. They have out-distanced the power of the law, the preaching of the gospel, the resources of medicine, the teaching of eugenics and the composite efforts of humanitarians. The supreme opportunity of the hour awaits the practical mysticism of a true medical psychology.

The students in the School of Antiquity at Point Loma, California, find a valuable clue in the law of Analogy when specializing any obscure subject. H. P. Blavatsky constantly refers to the law of analogy as the unifying clue to the complex conditions of the physical, mental and spiritual life of man. Her works, written in the latter part of the nineteenth century, were marked not only by a timely philosophy

of analysis, but they are unique in a synthetic quality which struck the true keynote for twentieth-century progress. Her revival of the ancient truth that the real man is a soul, incarnating in an animal body and endowed with mind, gave a logical basis for the puzzling paradox of human existence. Her writings display a unity of the Practical and Mystical which is still far in advance of the times. The test of the larger truth she presented is the ease with which she defined the work of the various specialists beyond their own power of analysis and then synthesized the fragments into a mosaic pattern of the philosophy of life.

From this comprehensive view-point it would be natural to find the single cell reflecting the whole man, who, in his turn, as a social unit, would mirror, in degree, the current national and racial history.

There must be some relation between physical disease and disorders of the body politic. The synthetic relation is not clear because the current methods of thought are analytic views focused on specialties at the expense of a general perspective of life. Medicine, art, science, literature, sociology, religion, are viewed as insular facts in the scheme of things. This separateness is obscured by the systematic way in which everything is organized — industries, professions and what-not.

This unusual display of organization is not real unity, but a gigantic system of specialization, which lacks the cohesive, vital quality of all-round life. Each department of affairs aims at attainment through reducing everything to its own terms; each discounts the other, and all alike are operated regardless of the synthetic purpose of life.

The supreme expression of organized effort in the over-specialized modern world is not educational, or scientific, or artistic, or humanitarian, but military organization, which is disintegrating European civilization. The powers of earth and air and sea are enlisted in a scientific campaign of destruction. This union of the forces of brain and body, unbalanced by the higher nature, inevitably gravitates into degeneracy and destruction.

The fever of war has brought out the latent strength and weakness of the great national bodies. Patriotism has rallied to the colors, and each nation has sacrificed freely upon the altar of what to it is a just cause. But no less marked is the smothered note of internal conflict of class opinions. Surely if the higher functions of

humanity, in governments and in peoples, had been normally cultivated, sound reason would harmonize internal and international differences, and healthy relations would make impossible the insane and disintegrating disorder.

A straw which shows the drift of unbalanced forces in the New World is an item of examinations for the U. S. Navy, reported from Boston. Out of 600 applicants only 30 were accepted, the remainder being rejected as physically below the normal, or mentally or morally unfitted. A rear-admiral remarked that "we must make our rapidly degenerating citizenry into men before we can make sailors or soldiers." The war-demon's epicurean taste in matters of pure food for the cannon goes without saying. It will bear repetition, however, that war and degeneracy in civilization are phases of cause and effect acting in a vicious circle.

If the many international organizations of art and science, of religion and education, of travel and recreation were ensouled by the true spirit of healthy organic unity, they might neutralize the psychology of the military organization. But the latter has assumed the proportions of a huge abnormal growth, speaking medically, of malignant character. The units which compose it are like other normal units of the body politic. But they have no constructive function. They produce nothing that contributes to the healthy growth of their country. They are a constant drain upon the national resources, appropriating the life-blood of the country in a useless, organic mass in times of peace. Armies are abnormal social growths maintained at the expense of the other national organic interests, which are crowded aside and impoverished. In the end the disintegrating quality of this military cancer in the body politic taints the whole social life with its malign influence.

Before considering further the conditions of the lower psychology or the reasons why these conditions are not better understood and more successfully treated by professional psychologists, it is well to touch upon the question of Consciousness. Upon this point the scientific stand is quite consistent with the prevailing tone of brilliant materialism, before noted. Endless quotations could be offered showing that, by methods of painstaking and involved analysis, man is defined as the product of his organs. A recent medical journal abstracts a lengthy article by an expert on "The Kinetic Drive." The learned author concludes that man is a mechanism, an automaton whose

primary work is the transformation of energy. By means of a system of organs especially adapted to this end, energy is stored in these organs during sleep, which during consciousness, in response to environmental contacts, is transformed into muscular action, into heat, or into the representatives of muscular action, such as emotion, thought or reasoning processes—the doctor concludes, and the majority of scientists agree with him.

In the same journal is another article from a professor teaching psychology to several hundred students. Talking of injurious habits he says: “Habit is surely a universal process in matter, in all material mechanisms, whether non-living, or self-repairing, i. e., living. But observe that in organisms its basis is in the *matter, not in the mind*, so far as we can see. *It is at present unbelievable that habit in an organism is a mental process. It is matter, protoplasm, that has the habit.* The mind doubtless exists in some mode separate from the body, but if so, we know nothing of it as yet and therefore habit appears to me to be a matter of mechanism, and not of the soul at all. [Italics added]

“Physiologically we may think of a motor habit (and probably of all habits) as a set of kinesthetic impulses or strains passing from the parts most concerned into the great cortex. If these strains continue relatively long enough without much variation, in some way as yet wholly indefinable, they impress the central nervous system, probably the extremely sensitive and delicate neurons of the cortex, in particular, and tend *pro tanto* to dominate behavior.”

To the students in the School of Antiquity it is quite believable that “Habit is sometimes a mental process.” Moreover, they find sound basis for believing that the original impulses arise in the consciousness seeking expression, however automatically the body instrument may reflect them back again. No lesser truth than that of the divinity and immortality of man can synthesize all the phases of his consciousness. That the dominant impulses and general character of the permanent man survive from life to life in an earthly school of experience is wholly in keeping with the history of the cell units of his body.

True medical psychology holds the key of practical mysticism, which alone can find the ultimate cause of physical disease and mental disorders.

In reviewing the life history of the body, we find it beginning as

a single cell, with a central nucleus — a replica of the physical man with its inner consciousness. Division of the cell begins with changes at its central nucleus, which divides into two. The two nuclei are equal, just as one candle lit by another is equally as bright as the first. As if guided by the conscious nuclei, the protoplasmic cell matter arranges itself into two surrounding groups, which finally separate from each other, and there are two cells. The two become four, and so on until the multiplied number forms masses, which are arranged into three germ-layers. From these differentiated layers of cells are developed the four kinds of tissue; first the epithelial or lining tissues, like mucous membranes; second the supporting tissues like bone, cartilage and tendon; third the muscular tissues; and fourth the nervous tissues. Thus from the first, before the differentiated cells separate into different organs, the activity of the germ-layers is directed by a conscious purpose of future function. No mere chemical or mechanical action can account for the conscious quality, which finds its way through an undifferentiated mass of changing matter, and groups the new-born cells into the various organs of future physical function and special sense.

When the organic groups of cells develop into a finished organism, the child is born. This organic mass of body matter is informed, in turn, by the central nucleus of Soul, which has differentiated itself from the divine consciousness. The function of the Soul is to find itself — to gain a larger sense of true being in transmuting animal impulses and material forces into finer phases of existence. As the purpose of the primary cell in dividing is to work toward organic unity, so the spiritual urge is toward perfected individual types, that the souls may evolve in natural unity on still higher planes. The child is the cellular unit in the social organisms which make up the body of humanity. Like the normal cell, his body repeats the natural history of larger worlds, which are created, preserved during a cycle of active purpose, and then destroyed. The cell, the child and the world are creative centers, through which the dual forces play with the natural balance of health, or with the disease and disturbance of unbalance.

The normal cell lives by selecting nourishment from the blood. It performs its functional duty for the good of the whole, and renews itself by division when worn out. When cells are dividing, they perform no function, so that multiplying cells contribute nothing to

the general welfare. Sometimes an intensive growth begins in the cells of an organ, perhaps the stomach. The cells multiply until a local mass is formed of purposeless, functionless growth, which draws upon the common life blood for nourishment. This mass of new cells adds nothing to digestive power. They eat but they will not work. In time the pressure of this standing army of idle units curtails the blood supply, and weakens the functional value of the whole organ.

There must be some wrong in the subconscious *quality* of a normal cell which, in becoming anti-social and criminal in character, works havoc in the whole system. Cancer statistics show an increase both in its relation to the general mortality and to the population. The medical profession regards malignant growths as surgical problems — not psychological studies. Despite endless research their cause and cure are still unknown. All the details of environment have been under suspicion as contributing causes: yesterday it was the habit of eating too much; today the theoretic cause is too much drinking, or something in the soil, or climate, and so on. These analytic methods do not put two and two together, and sum up the *quality* of dual consciousness which, capable of advancing, falls back upon the levels of personal ambition and physical appetites, or naturally gravitates to a disturbing or depressing environment.

There is some fundamental wrong when current conditions of health, sanity and morality are marked with the reaction of degeneration. In Ribot's *Diseases of the Will*, he defines degeneration as a descent from the highest points attained in evolution; so that the finest and latest gains are the first things to be lost. He quotes, for example, the paralytic cases which often recover consciousness and their muscular ability for large movements, like walking or reaching with the arms. What is lost are the finer movements, the muscular poise and skill, which have been acquired by adult training and experience, and the mental niceties of judgment and moral refinements of thought and conduct. Similar to these paralytic symptoms of the blood clot on the brain is the abnormal pressure of materialistic conditions upon the higher senses. The reaction of degeneration is apparent in the higher phases of our civilization — the realms of mental and moral attainment — and in the most highly organized physical tissues.

The marked symptoms of social degeneration are reflected also in the growing prevalence of degenerative diseases. A man is said

to be "as old as his arteries," because the hardened and brittle blood-vessels common to old age are liable to rupture. These sclerosed arteries have lost their flexibility and strength because the mineral salts, soluble in healthy blood, have been deposited in their walls. This deposit typifies an unbalanced relation in the solids and fluids, which leaves the physical instrument less flexible, less responsive to the conscious will, and less enduring under the demands of activity. The humanized mineral matter in the body inclines to leave its living relation, and return to an inert place in the mineral world. Thus a literal process of "dust to dust" goes on in the very channels of the life-blood. This death-in-life process repeats physically what the average round of experiences amounts to, so far as the highest functions of the nature are concerned.

Conditions in the cells, in the individual and in the race, alike point to the consciousness as the key to the prevailing pathology. That modern medical psychology has failed to find the key may depend upon its methods of seeking. In the modern specializing process, psychology was divorced from philosophy. Its new alliance with biology is more in keeping with the times than with its natural relations.

The conscious quality in the cell is the unit of a body of consciousness which completely duplicates the physical form, cell for cell. This model body, of a refined type of matter — the astral — is not tangible to the ordinary physical senses. It is the basis of belief in materialized spirits, as astral matter can become cognized under certain conditions, and especially by mediumistic sensitives, who are often negative in relation to ordinary life. The astral world of consciousness interpenetrates the ordinary world of matter, and holds the pictured history not only of all material forms, but of every thought and deed. It is literally the screen of time, upon which is pictured the record of the race. Its lower strata are the domain of disembodied desire, the animal instincts separated from the intuition — the conscience. The astral body survives the death of the physical form for a time. It is especially persistent after sudden death by accident or violence, not having lost its stability in the natural disintegrating process of disease or old age.

The astral world is the storehouse of memories of past experience and of other lives; and it is the means by which the stamp of heredi-

tary traits are transmitted. But for this conscious inner vehicle, there would be no way for the instincts, functions and habits to bridge the gap between the ever-disintegrating old cells and their new-born successors. If the physical body had no prototype upon which, and by which, its cells were formed and informed, there would be no orderly succession of instincts in different species, and dire confusion would prevail in nature's world.

The old Greek idea that man stood still in a flowing stream of matter is literally true. The cellular units of the body are in a constant state of flux, as new elements of nutrition help to fill out their forms and to fulfil their functions and flow out again as waste or in final disintegration. The human body, entirely renewed every seven years, has changed its soft parts even more often. Thus at three score years and ten the stable consciousness which survives in the streams of matter, has had not only ten bodies, but has practically outlived the overlapping process of many incarnations. Not a vestige remains of the original body, which is but distantly related to the senile tissues of age. Yet the conscious man who is the stable fact in the midst of unstable matter often forgets his present body, and wanders in the thought and feeling of second childhood, through past experiences which are lasting realities, to him.

It is easy to conceive that a lifetime spent in invoking the higher psychology of thought and feeling would round out the ripened years with the exalted senses of seer and prophet. Old age would not be the unlovely process of decline and decay which it is too often. The higher consciousness would be all the clearer as the physical became less dominant, and the cultivated sense of permanent being would leave no sense of loss in the physical fading away. Man would know himself more fully. And having outlived a series of bodies under one name, naturally a wider scope of experience would easily survive and bridge the gap between a succession of earth lives. Untold treasures of truth would unfold to those who, in the changing bodies, lived in the knowledge of immortality. The knowledge of Theosophy is the key.

The solution of the problems of the day belongs, in peculiar degree, to the province of medical psychology. The social pathology must find healing for its suffering and disorders; and the physician who understands the true purpose of the body and the mind will prove a healer in the highest sense. With a Theosophic knowledge of man's

inner nature he would have the basic facts of many disputed questions — like capital punishment, vivisection, hypnotism, double personality, insanity, serum therapy, war, etc. Society is sorely in need of protection from dangers of which it little dreams. It is a peculiar time in racial history, a period of transition in human growth. The external development of things has an inner counterpart. The wireless telegraphy shows the logic of telepathy, without visible lines for carrying messages.

The psychic senses are developing so that the majority are more susceptible to surrounding thought and feeling. A multitude of neurasthenic cases everywhere are restless, nervously unstable, and easily exhausted without adequate disease to account for it. As a rule they have evolved more of a sensitized quality than the average. Even when of naturally strong character they have a certain negative air, a colorless quality similar to their complexion of psychic pallor, which is not ordinary anaemia. Their restless exhaustion hints at the incessant struggle between the inner and outer life. They neither live up to their ideals, nor frankly accept the materialistic standards. *With no knowledge of human duality, they have no clue to the contradictory impulses which sway them.*

Many of the worst types of degeneracy, disease and disorder found in individual and social life began in the great list of "Borderland Cases." In childhood they were no worse than other children, who matured into the average apology for life which passes for normal expression. They drifted into wrong currents of psychology from seemingly harmless points of departure. They were not foredoomed failures, unable to escape crime, malignancy or insanity. Inevitably each child must meet his own Karma and the present generations have brought some serious problems with them for solution. Nevertheless not a little personal heredity of evil tendencies may be neutralized by wise discipline and a training of the spiritual will which consciously evokes the forces of the higher nature.

There is something inspiring, especially in a child, where the real self bravely opposes the pull of evil impulses. Even though the make-up is faulty and the personality not pleasing, the *quality of the effort* emanates a force of distinct helpfulness. In the contradictions of many a perverted child nature, the handicapped soul struggling for expression works with the parent or educator whose methods are

truly liberating. Upon the other hand, the uncontrolled animal nature instinctively knows when discipline evades an issue, and it has an open or concealed contempt for failure to use a superior power.

The best parental discipline, without a knowledge of the paradox of human Duality, will certainly fail, both in detecting the subtle tendencies of the lower nature, and in wisely evoking the higher possibilities. The child is a copyist, expert in living character sketches; and he reads the motives of his elders more clearly than they do themselves. His whole drama is a play of being grown up; and to him the meaning of life is never a farce, and every psychological factor looms large on his stage. For instance, his conception of the merry side of grown-up life may be permanently colored by the grotesque crudities of the pictorial supplement. If the parents see no harm in this section of the newspaper, the child naturally infers that distorted antics of the animal nature are part of the human program. No less legitimate seem the tricks played on dumb creatures. Wit and humor and a merry disposition are healthy antidotes for the depressing and tragic features in the usual experience. But a child's taste for fun on a low level, and for teasing, prepares the way for the vulgar jokes and smutty anecdotes which cheapen everything and blunt the moral sensibilities. The thoughtless tricks played on others may easily grade into indifference to suffering and a cruelty that readily allies itself to any passion.

The psychology of childhood has an importance out of relation to the attention it receives. It is significant that in the much specialized medical literature the subject of adolescence is almost untouched. The vices of childhood are slurred over, although these perverted habits affect the whole *morale* and are the devitalizing factor underlying many serious mental disorders and physical diseases. At the best, perversions that are overcome finally, leave a certain blighting effect upon the inner growth, not well understood. Not rarely the habits give way to some compromise of self-indulgence, so that the adult keynote of character is unchanged. The worst cases are often seen in the criminal courts, guilty of inhuman crimes and themselves degenerate victims of obsessing evil.

It is a sad commentary on the social intelligence that we should have so much knowledge and so little wisdom in directing human nature. But for the inherent vitality of the soul, the race would succumb to its heritage of accumulated sorrow and disease. As it

is, the new-born babe rarely fails to bring from the unseen world an inspiring sense of freshness and purity.

One of the vital but neglected opportunities of uplift is the antenatal period — a point not recognized in medical circles. Motherhood is a mystic rite. The mothers have the key of creative power to change the whole world of conditions if they would assert themselves on lines of intuition. Their inherent racial rights to mold character transcend anything to be gained from the fathers or the franchise.

Not by votes or by violence will woman attain to the satisfying power of an enlarged and liberated consciousness—the misinterpreted urge of much seeking. Though she lacks the physical strength which dominates in the field of material forces, her fine-grained endurance can sustain more trying tests. “Her sympathetic and ganglionic system is relatively to the cerebro-spinal more dominant.” The harmonious relation of this organ of the vegetative and subconscious life stands to the conscious brain and spinal cord as the intuition is related to the intellect. By nature her most effective work is keyed to the tone of the inner life, just as the nucleus within the cell initiates the changes in the history of its sphere.

Professional women in touch with knowledge of the higher psychology could meet the needs of the hour in peculiar degree. As it is, they have duplicated men’s achievements in the laboratory, in diagnosis, in therapeutics and in surgery. They have been proven qualified for the existing professional standard of work; but they have not contributed that essentially humanistic element of healing which is the natural expression of intuitive wholeness. An occasional article in the flood of materialistic medical literature repudiates the wholesale animalizing, mechanistic and incomplete methods in vogue, and emphasizes the need of natural, sane, clean, human treatment. But the intuitive author as often proves to be the exceptional man as a woman in the profession.

The contagious diseases which have not decreased are the so-called “social diseases”—a fact entirely consistent with a more prevalent sensuality. The havoc being wrought physically, aroused physicians and other public-spirited citizens to organize a campaign of eugenic education. Their motives are most laudable, and as a result, many are protected with knowledge of dangers hitherto unsuspected. But the campaign has more the negative value of inhibiting wrong-doing than the positive power of an aroused higher nature,

controlling the currents of thought and action. A salvation that is based on fear, whether of diseases here or hell hereafter, appeals more to moral cowardice than to conscious courage.

Life is consciousness; and the animating purpose of activity in all kingdoms of nature is to unfold and expand it in the fruitage of fulfilment. The distinctive quality of human life is *self*-consciousness, and the whole trend of evolutionary impetus back of man urges him on toward a perfected type of his three-fold nature. When, however, his civilized career is halted in its higher expression, and he wills to key his life to lower levels, his unbalanced growth vainly seeks fulfilment in the acme of physical sensations and the supplementing glamor of the brain-mind. Immorality and selfishness are pathological symptoms of retarded evolution. Even knowledge of the penalty of disease gives way too often to dominating personal impulses, plus the current social psychology. The most effective protection against the insistent lesser self is a realizing sense that the man is not his body, but a soul outlasting all conditioned existence.

To an impartial view, there is no question but that the influence of the lower psychology affects the whole status of modern life. The materialism which discards ideals, even in its most brilliant intellectual attainment, cannot see the whole truth. All analysis must go still deeper than Freud's subconscious realm — beyond the animal and astral strata of human nature to the foundation facts of permanent existence. All the psychic juggling with the symptoms of defective development is simply putting off the evil day. The very physical and mental integrity of the race is endangered by the broken laws of sane, sound, worthy living. Health and wholeness can only come, at this stage of human evolution, by harmonizing the action of the heart and mind and co-ordinating material power with the higher possibilities. Nature herself is calling a halt in the denial of that lasting reality which plays upon her stage, the "man that was, and is, and shall be, and for whom the hour shall never strike."

A part of the foregoing lecture as given, is here omitted for lack of space. The lecture will be printed in full in the separate series of "PAPERS OF THE SCHOOL OF ANTIQUITY."