

THE THEOSOPHICAL PATH

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“He who practises wisdom, practises the knowledge of the Divine.”

— *A Fragment of Epictetus*

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AS TO CAPITAL PUNISHMENT

TALBOT MUNDY

 SENTIMENTALISM is the source of probably nine-tenths of human cruelty. Dickens' Bill Sykes was a sentimentalist, and so was Torquemada; so were all those proud conquistadores who destroyed the pagan culture of the Mayas; so were the crusaders ("louts in iron suits," as someone perfectly described them) who invaded Palestine to impose their ignorance on gentler people than themselves. Most of what is miscalled patriotism is the trashiest and least humane disguise of sentimentalism, as is easily discovered when events destroy the mask and open war begins.

And there is this to be observed: the pot invariably calls the kettle black, that being one rule that apparently has no exceptions. Bill Sykes would have branded as a sentimentalist, or whatever the equivalent of that word was in his vocabulary, anyone who pitied Nancy. It is the invariable taunt that vivisectionists employ, when they attempt to silence criticism; whereas vivisection, being sentimentalism carried to the *n*th,

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reveals it as the vilest phase of human nature, masquerading under a pretense of dignity.

The rankest sentimentalists are always the most cruel. History relates how Romans wept over the death-agonies of elephants in the arena; but the miles of gibbets on the Via Appia, each gibbet ghastly with its writhing human burden, grieved them not at all; nor did the death of gladiators. Men who most delight in sentimental songs are by no means always the least cruel. I remember a case in point. At a smoking-concert in London I sat next to a fellow who grew maudlin over a song about 'my gray-haired mother'; but when his mother arrived at the door and sent in a message asking him to come home, he went outside and kicked her so ferociously that the police arrested him. Nero, as sentimental a man as ever disgraced a throne, kicked his own wife to death, under peculiarly atrocious circumstances. 'Lynch-law' executions of men who have not been legally convicted could never occur unless sentimentalism first blinded the perpetrators, causing them to lose all sense of dignity and justice.

It is necessary, then, before considering the problem of capital punishment to take care to dismiss as many sentimental prejudices as we can, and to guard that none shall enter into the discussion, not forgetting that, since sentimentalism is an evil in itself, it is as dangerous on one side as the other. A part, at least, of the responsibility for the execution of criminals (actual and alleged) in our said-to-be civilized lands, may be laid to the door of those who oppose the uncivilized practise all too frequently with grossly sentimental arguments. They kill their own case. Untruth is no remedy for untruth. It requires the truth about a situation to uncover its false basis, after which the remedy is more often than not forthcoming and acceptable.

Theosophists, of course, need no persuasion. They were long ago convinced, on Theosophical grounds, that capital punishment is contrary to science, in the highest meaning of that word. Theosophy, continually widening its orbit in the world's thought, will eventually make the execution of criminals unlawful and unthinkable.

Meanwhile, though Theosophy is spreading faster than it ever has done and its consequences are apparent all over the world (even in the motion-pictures!), the resistance to its teaching is not likely to be overcome for many generations; for Theosophists to sit down and await that eventual day, as sleepers await morning, would be tantamount to a repudiation of their principle of Universal Brotherhood. Capital punishment will persist until a change occurs in human thought. That change, Theosophists must strive to bring about. The abolition of capital punishment will be one of the effects of the change, and will itself make further

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progress easier along the line of spiritual evolution -- somewhat in the way that exercise promotes a good digestion and the good digestion makes it easier to take the exercise.

It is no use to accuse of inhumanity the men who are entrusted with the gruesome task of enforcing a country's laws. A judge who sentences a man to death, a governor who refuses to override a jury's verdict and a judge's sentence, or a pardon board that, after full investigation, does not recommend a commutation of the sentence, is no more inhumane (and possibly is less so) than society which tolerates such laws.

I have heard the argument propounded, that if juries were obliged to be eye-witnesses of every legal death to which they had condemned a fellow human-being, death-sentences would cease. But that is nonsense. In the first place, juries as well as judges are placed under oath to observe the law, and anything that should tend to undermine their honesty of judgment would corrupt the processes of justice that already function all too doubtfully. Juries have hard enough work to arrive at verdicts without increasing the perplexities in which they struggle.

In the second place, whoever is not blind to the peculiarities of human nature, knows that horror, of whatever kind, grows fascinating after the first shock. If it were true that to force juries to attend the executions would prevent death-sentences, then it would be equally true that to force the public to attend bull-fights would prevent bull-fights; whereas the reverse is the case. Executions used to be held publicly in London, on a scaffold erected outside Newgate prison; these public executions were abolished, not because of the indecency or the disgust of passers-by, but because the fascinated crowd flocked in such numbers as to block the traffic. *Whatever is brutal is brutalizing, and invariably leads from bad to worse.*

In order to abolish legal sentences of death, it must be logically shown to a majority of voters, that their reasons for legally murdering convicted murderers are wrong and foolish. That is easy to say, but not easy to do, because majorities forever think illogically, although individuals, not rendered half-unconscious by the trumpeting of sentimental oratory or the sensuous hysteria that maddens crowds, can usually comprehend a fact when it is decently presented. One difficulty is, that facts are hardly ever decently presented; an appeal is usually made to the emotions that are most discreditable to the human race. I have heard men, and women, too, when speaking in behalf of abolition of capital punishment, make use of arguments such as any demagogue well knows can be depended on to stir the passions of an audience.

It will be reasonable, wise, and more in line with truth than not, to begin by admitting that those who have hitherto favored the legal execu-

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tion of persons convicted of certain crimes, have done so, not from conscious cowardice or in a spirit of revenge, but for reasons that seemed to them dignified, judicious and, on reflexion, weightier than any reasons they have heard advanced against it. To insult society with suggested, or with all too definite insinuations of deliberate unfairness, is no way to arouse a public sense of justice.

It is stupid to assert, as I have heard asserted, that the voters do not think at all about the subject. Legal executions are all mentioned in the daily press, in the United States at any rate. All murder trials are reported in such fashion as to stir the thought of anybody who can read. It would be nearer to the truth to say that people think too much about murder and are too impressed by its increasing prevalence, with the result that — more on the theory, perhaps, that 'like cures like' — they listen to the sentimentalists who sob for vengeance. If left to themselves as individuals it is likely they would think their own way through the problems that beset the human race. But demagogues have learned, what the lower nature of each one of us knows instinctively: that sentimentalism stirred becomes a cloud beneath which it is easy to commit whatever treachery; with the result that efforts never cease to stir the sentimentalism of the public, and the business of thinking, always difficult enough, is rendered very difficult indeed.

Who profits, or imagines there is profit in the execution of a criminal?

The executioner, of course, is no more than the agent of the law-enforcing branch of government. It is the government itself that sees, or thinks it sees the profit. There is, first, the suggestion that the public safety will be easier to maintain after the convicted man is killed; and second, the consideration that it costs less and is more convenient to kill a man than to confine him where he must be clothed, fed, guarded and (distressing possibility!) perhaps re-educated into something the community could 'view with pride.'

But in parenthesis it should be emphasized that governments are not intended to be scapegoats. They are, theoretically, representative of the collective public will; and if a government is stupid, not too honest, and (when honest) frequently mistaken in its methods, that is the result of our stupidity, of our dishonesty and our false reasoning. A government presents a picture of the public mind, and as the public mind improves, so does the government. But — be this also noted: contemplation of deformity, unless with the intention of improving it, may lead to substitution of deformity for right ideals. The Greek legend of Narcissus who, indifferent to Echo (the idea of his higher, spiritual self), became enamored of his own reflexion in a pool — and perished — is as full of wise instruction as the ancient pagan myths invariably are.

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So, if we criticize the government, we do well to remember that we criticize ourselves and too much of that may lead to despair or indifference; but if, as the result of criticizing, we improve ourselves, our government will take example from us, just as our reflexion takes example from us in the mirror.

A government (elected by ourselves) is held responsible for the conduct of all public affairs, including administration of our laws and the protection of life and property. It finds itself presented with accomplished fact — a murder: an infraction, that is, of the law. A citizen, entitled to exactly the protection that the rest of us enjoy, has been slain by another citizen, who is equally entitled to society's protection against all those dangers that are recognised as such and have been made the objects of legislation. The murderer is caught, tried, found guilty, and put to death. The government — the agent of society — considers it has said the last word and has taken the only course compatible with justice, dignity and wisdom. But is this so?

Statistics are misleading, and it may be merely a coincidence that the infliction of the death-penalty appears to prevent murder to some extent in one country, but not in another. The disparity suggests that there are national peculiarities, for instance, to be carefully considered in relation to those figures. The United Kingdom, where a sentence to the gallows follows swiftly on commission of a crime, has recently had vastly fewer murders in proportion to its population than the United States, where sentiment against the penalty of death is stronger on the whole and there are more ways of voiding a jury's verdict. "*Post hoc, ergo propter hoc,*" announce the advocates of hanging. But they leave out of the reckoning the fact that sentimentalism and a certain sort of lawyer have not made of the United Kingdom a breeding-ground of murder. No more can logically be deduced from the comparison than this: that there are fewer hangings in the United Kingdom because there are fewer murders; and there are fewer murders because murderers are neither hero-worshipped, nor flattered. In most European countries a murderer is regarded as a coward, and it is the stigma of cowardice that acts as the deterrent — exactly as the public contempt for a wife-beater has almost abolished that crime in the United States.

Society orders a murderer killed, is obeyed and confesses itself beaten by one individual, whose lack of self-control should make it clear to anyone's perception that he was below the average, not necessarily of a certain kind of intelligence, but below the average of manhood.

We do not like to confess ourselves beaten at games, in business, or even when an earthquake shatters a whole city. Such calamities as periodically visit nations — epidemics, tidal-waves, fire, storm — chal-

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lenge our intelligence and energy, our generosity, and all our finer intuitions. Yet, when one man kills another, can we think of no more manly course than to confess ourselves defeated and repeat his crime by killing him?

Few people are legally executed nowadays except for a premeditated murder. It is gradually coming to be understood that sudden impulses derived from the lower nature are uncontrollable by individuals untrained in self-control. But was the legal execution not premeditated? Could there be, by any stretch of the imagination, a more thoroughly considered, planned and prepared killing than that perpetrated by society when it executes a 'presumably guilty' individual?

If premeditation adds to the enormity of crime (as is conceded universally) society is much more guilty than the man it executes! When we amend the constitution or elect a president, responsibility is ours. So are the electric chair, the gallows and the gas-room ours; and it is we who have done murder when our agent, the official executioner, turns on the current, pulls the trap, or lets the gas into the air-tight cell. Whoever, without protest, or without such lawful effort as he can make, tolerates a public execution, must accept a full share of responsibility. He is accessory, before and after the fact, to a killing; of which the final proof is, that he pays, in the form of taxes, his share of the expense.

So there is no escape from the responsibility. The blood-guilt rests on every member of society who tolerates the execution without lawfully made protest. That blood-guilt might be borne, perhaps, without indignity if no alternative were available. But is there none?

Three favorite excuses in behalf of the death-penalty are: that it costs too much to keep a man in prison; that the risk of the sentenced man's escaping from prison by means of influence or legal subterfuge is too great; and that infliction of the death-penalty discourages other criminals. Which of those excuses stands investigation?

The expense, to the state and to the accused, of any modern murder trial, vastly exceeds what it would cost to keep the convicted man in a thoroughly up-to-date and well-policed establishment for the rest of his natural life (supposing that were necessary.) There is no doubt in the minds of judges, or of criminal lawyers, or of anyone familiar with our legal processes, that the legal safeguards we have erected to prevent the condemnation of a man on insufficient proof, have acted rather as a way of escape from, than as an aid to justice. They have bred a class of lawyers (totally abhorrent to the more humane, less sentimental and deliberately honest bulk of the profession) who enrich themselves by battering off criminals and by defeating justice. The expense of a criminal trial, both to the public and to the man accused, increases steadily; and

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so does the number of unquestionably guilty men who are at liberty through the misuse of legal technicalities. Sentimentality lies at the root of this state of affairs—a sentimentality stirred and aroused by experts in psychology, who, diligent in making profit for themselves, becloud the genuine issue, which is this:

Crime having been committed, what course can the public profitably take with a view to the ultimate benefit of all concerned, the criminal included?

As to the risk of a sentenced man's escaping from prison: that, again, is illogical and sentimental claptrap, as can readily be demonstrated. There are laws in certain states, devised for the protection of society and individuals against the ravages of tuberculosis. It is recognised that individuals in certain stages of that dread disease are dangerous to others, and that if allowed their liberty they are likely to spread the disease and consequently cause the death, not only of one or two individuals, but perhaps of many. They are therefore arrested and confined to suitable locations where they may receive attention from properly qualified specialists; and we are informed that, as a result of this, not only is tuberculosis decreasing but the patients themselves are often benefited.

Nevertheless, the risk that a tuberculous patient might escape from one of those institutions and spread a deadly disease, is quite as real as that other alleged risk, that murderers might escape, on legal technicalities, from institutions to which they might be committed for their own re-education and for society's protection. Consequently, it would be just as logical and vastly more far-reaching as a theoretical preventive, to send all tuberculous people to the gallows on the ground that (1) it costs too much to keep them in confinement and (2) they might escape if deprived of their liberty until cured.

And now as to the third excuse: exactly the same argument applies. It is admitted—custom, common-sense, the law, society at large, and all our theories of government admit, that murder is not normal; that is to say, that a murderer is not on a par with the average man. His character is lacking in those qualities that make him a good citizen. Society has long ago accepted the responsibility of shaping character as well as of improving and protecting public health—hence the public schools and compulsory education, night schools for the education of the immigrant, and so on. There are even classes (although far too few) in certain prisons; and the properly accredited representatives of societies devoted to reforming prisoners are admitted into all the prisons of the land.

But that is not all. It requires but a moment's reflexion to realize that society as a whole, through its own neglect, mismanagement and lack of discipline, has done its share (in many instances a very large one)

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in creating the environment and underlying causes of the murder that one individual commits. It would be difficult to find exceptions to that statement that will bear examination. Murder is the offspring of insanitary mental environment as certainly as physical contagions spring from unclean drains, insanitary cesspools and the like.

So there is no escape for society as a whole from responsibility, at least in part, and sometimes for a very large part, for whatever crimes its weaker individuals commit. And this responsibility has been acknowledged, practically and for many years, by means of the efforts society makes, and pays for, to eliminate the obvious injustices and public evils that incite to crime.

When murder is committed, then, society has failed. It is responsible, in part at least, for the conditions that produced the crime. Accepting that responsibility, it undertook to remedy conditions, to police its neighborhoods, to educate its citizenry, and to uphold standards of morality agreed to as wholesome and dignified — exactly as it has also undertaken to set up, constantly improve, and steadfastly enforce, sanitary standards that are wholesome and scientific.

When enforcement of the sanitary regulations fails, with the result that tuberculosis, or smallpox, or typhus ravages a whole community, the underlying causes are at once sought out and remedied. As far as possible the chief contributors to the insanitary state of affairs are found and brought to book. A campaign of re-education in that neighborhood is started promptly. And last, but not least, the dangerous and possibly guilty victims of the foul conditions are rounded up, cared for, given expert treatment, protected against their own ignorance, and kept out of harm's way until they have recovered.

But when a murder is committed (one mere murder as compared to, possibly, a thousand deaths from a preventible disease) the mind-sick murderer is hanged or otherwise deprived of life and opportunity to learn the error of his ways! If the affair has been at all sensational (and the most obviously mind-sick cases cause the greatest amount of comment) newspapers by hundreds will print editorials invoking vengeance, sentimentally appealing to the passions of society that actually are the source of all the crime committed in the world!

Dignity obliges us to care for the tuberculous, it being evident that, though they are a danger to society, society itself contributed to their condition. So we quarantine them and re-educate them, taking care to isolate them from the victims of less virulent disease, lest the isolation institutions should become mere hot-beds for the propagation and dissemination of the germs. Why not isolate and educate the murderer? Not only would it cost less than to make the trial-court a tilting ground

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for rival profiteers. It would be dignified. It would enhance the public self-respect. It would constitute at least an effort to counteract destructive evil with constructive good. It would eliminate that sentimental irritant of crime — bravado; there is no cheap heroism to be had from isolation, as a citizen whose character is sick; nor would the remedy, of discipline and schooling, tempt undisciplined and ignorant, immoral men and women to commit crime for the sake of posing in the limelight.

There is a play called *Heliogabalus* written by Messrs. Mencken and Nathan, in which that peculiarity of human nature is adroitly used. Heliogabalus, the Roman emperor, sentences to an excruciating death some members of a new creed that is annoying him; but he discovers that these people simply yearn for martyrdom, so he cancels the sentence, thus depriving them of the reward for which they have so selfishly and sentimentally disturbed the public peace! Self-pity, self-advertisement, vanity and false ideals (too often mingled with a consciousness of grave injustice) tend to stir fanaticism in the minds of people of unbalanced character. Make death at the hands of an executioner the penalty for giving rein to their passionate impulse, and they begin to imagine that death heroic.

But let it once be known that he who slays shall be regarded as an individual whose character is ailing; that he shall be taken from the limelight, quarantined, provided with a wholesome occupation, medically treated, and firmly disciplined by experts who are under no delusions about heroism — and he will hesitate before he gives his passions rein — as juries will not hesitate to convict.

The conscientious dread of sending a man to his death who may, after all, be innocent, too often impels juries to let individuals go free who obviously are a danger to society. The knowledge that a verdict of 'guilty of killing' would entail re-education for the convict, and his rehabilitation should he not be too degraded to recover in one lifetime, would remove not only one of the main difficulties in obtaining juries but also, by eliminating nine-tenths of the sentimentalism that confuses issues, would encourage reasonable verdicts.

The advocates of capital punishment assert that the majority of murders are committed by young criminals addicted to the use of drugs and so conscienceless as to be beyond the reach of moral suasion; that the prevalence of murder is a product of the war; and that prison holds no terrors for the bandit who will 'shoot to kill.'

But terror is no remedy. When prisons were insanitary hells, in which the sentenced men and women were deliberately starved and bullied, there was no resultant lessening of crime. The criminals, released after they had served a sentence, repeated their crime and returned into prison

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more frequently than they do nowadays, when prisons are less terrible.

If drugs have anything to do with it, as seems to be admitted by most investigators, then society must accept the responsibility. By failing to control the distribution of the medically necessary drugs, and secure the suppression of the traffic in unnecessary ones, society is just as much at fault as if it had neglected to inspect the sewers. If the drugs made young men murderous, the isolation of those young men in a place where drugs were unobtainable, with scientific discipline un sentimentally enforced, would provide the reasonable remedy besides removing the attraction of a mock-heroic death. Many a youth educated among seasoned criminals and maddened by the recent war, as well as irritated by injustice and psychologized by public sentimentalism, feels the same way about death by execution as the prize-fighter feels about a possible defeat in the ring. He regards himself as a 'good sport' if he accepts the risk, and as a 'poor sport' if he does not. He imagines for himself a glamor in being hanged. He mocks society, and his intelligence assures him that the public proves itself contemptible by hanging him. He would feel very differently toward isolation and a scientific course of education calculated to expose his own degeneracy to his own awakened consciousness.

It is no doubt true, the war aroused a murderous bravado in the minds of many of the weaker characters who had no voice whatever in declaring war, no share in its atrocities, and no remotest notion why the war was fought. Their characterless, utterly unmoral attitude toward life made them as susceptible to 'crime waves' as a slum environment would have made them susceptible to disease of the body. Society accepts responsibility for slums -- eradicates them, cleans them, punishes the landlords, and endeavors to restore to health the victims of the slum conditions. Did society not cause the war? If the results of war include a murderous proclivity among the country's youth, does the penalty of death for young men who have yielded to the war-psychology approximate, or even vaguely suggest, justice?

There was far more justice in the ancient 'pagan' rule that he who slew should recompense the slain man's family, and that if he had no property from which to make a reasonable tribute he must yield himself into their service. Crude, and capable of harsh interpretation though that system was, it did accept the principle that death is not a remedy for death and vengeance is not justice. It was an attempt, however rudimentary, to yield to any man, however criminal his character, the right to rehabilitate himself. It recognised the fact that breaking platters does not mend plates.

I recall an execution I was forced to witness as the official representative of a colonial government. The man had been convicted of a triple murder, after fair trial, in the course of which all the evidence was carefully in-

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investigated although the man had already confessed his guilt. There was no doubt whatever about the facts of the murder, or about the law of the land; the jury and the judge had no alternative but to find the man guilty and sentence him to death. Efforts, after he was sentenced, to have him certified insane, were abortive; the doctors, who would have liked to save his life, found no insanity, and the law, being such as it was, had to be carried out.

Knowing I would have to witness the man's death, and having done what could be done, in vain, toward obtaining a reprieve, I spent as much time in the man's cell as the regulations would permit, in part, in the beginning, out of curiosity to know what thoughts were passing in his mind. I have never, since, heard of a case that more completely covered the situation of the 'average' criminal condemned to death, although the details were superficially different from most.

He was a half-breed. That is to say, from earliest infancy he had suffered social ostracism and, despite intelligence above the ordinary as well as a full share of energy and ambition, practically all the well-paid and dignified callings were closed against him. He had been obliged to seek companionship among other half-breeds, all of whom suffered from the same disadvantage and resented it with concentrated bitterness. He had a worm's-eye view of things. He had observed that his alleged superiors were better paid for doing less work; accorded dignity, although infrequently entitled to it on their merits; better housed and fed than he had ever been without, as far as he could see, contributing as much as he did to the public effort; privileged to misbehave, in ways for which he would have suffered punishment; apparently taxed less and favored, as he saw it, by the law, the church, society at large, and even by the miserable layers of humanity considered lower than his own.

He had inherited a grievance. He had done his best, or what appeared to him to be his best, to remedy the situation. Coveting a 'cushion up in front,' as he expressed it, he was relegated to a 'place where you can sniff the gravy as it goes by.' And although, for the sake of his poorly paid job, he had behaved himself apparently respectfully toward his betters, he had suffered all his life long from resentment, that increased as he dwelt on it and discussed its irritating causes in the only intimate company that society permitted to him.

That is the case of the average criminal. It is the case of nine murderers out of ten — an undeniable grievance, irritated by a consciousness of baffled energy and of superiority (whether physical, intellectual or along the line of mere brute courage) to many of those members of society who pass for his betters.

Exactly the same form of resentment, widely enough spread, and given

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time, produces revolutions - always has produced them — always will.

The man under consideration, nursing his grievance and thoroughly convinced, from observation, of the sheer futility of expecting any justice from the public, found himself presented with an outlet for his indignation. He proposed to himself to marry the daughter of a man, whose strain of white blood was reputedly not quite so much diluted as his own. The girl, apparently, was willing but the father heaped insults on him and, to add to the indignity, spread slanderous reports, which were believed by two of the man's friends, who turned on him. So he found himself without friends and the butt of ridicule; and when he sought for legal remedy he was informed that no criminal law had been broken and that his only recourse would be a civil suit for damages, for which he had not nearly enough money, even if he could have produced the necessary witnesses.

So he began to brood over his wrongs and to drink, although he was not drunk on the day when he at last let passion have its way, and went and murdered the three men who had maligned him. On the day before his execution, this is what he said:

“You're white and I'm not. You've never felt what I've been through, but I've heard you admit that you don't know what you would do if you had the half of my inducement. All right. Now I'll tell you this; and it's straight, from as deep inside me as a man can dig when he's to die tomorrow morning: I had to kill those three men. There was something crept into me, and took hold of me, that was stronger than reason, and stronger than fear, and stronger than me. But I would have been stronger than 'it,' if somebody had come along and been my friend *before* it took hold of me. But nobody did come, and they were all my enemies. If anyone had asked me a week ago 'would I do it again?' I would have answered 'yes'; and I tell you, I meant to die tomorrow morning cursing the mother who brought me into the world. But you've talked me into feeling different. You've made me feel friendly — honest friendly — for the first time since I can remember. You've made me feel —” (He hesitated and sat still for a long time, searching for words with which to express himself.) “— If I could have another chance, I'd lick that thing that — that came over me like a sickness and — but you can't understand. It was something that wasn't me, and I stood it off at first. But it felt good, and I didn't feel so lonely and down-hearted when I let myself go. So I did. And it got me. And I went and killed.”

I had told him nothing about reincarnation, because, in those days, although I believed in it, I did not know anything definite or authoritative and did not care to urge what might be my mistaken views on a man in his desperate situation. I had merely expressed to him my conviction

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that we are all members of one purposeful universe, and had encouraged him to talk to me. But this is what he said:

“Somehow or other you have made me feel that I can wipe out what I’ve done. I’ll die tomorrow feeling pretty good, because that balances the score. The public that’s going to hang me has done me more cruelty than ever I did to those three, and I suppose the public’ll have to pay, the same as I’m paying for my outbreak. Come to think of it, I’m sorry for the public. They’ll have to pay dear, and they won’t know what they’re paying for! Well: do you know what I believe?”

He stood up, squared himself, and seemed to throw off the last dregs of the depression that had overwhelmed him.

“I’ve only thought of it this minute, but I’m going to stick to it and die thinking of it! I believe I’ve been in the world before, and I’ve been suffering this time for past offenses. And I believe I’m coming back.”

“Supposing that’s true,” said I, “what will you do when you come back?”

He was rather slow with his answer and by the peculiar smile on his face I judged that he was thinking of revenge. However, he surprised me:

“Next time,” he said, “I won’t be fooled by things. I’ll take my medicine. I’ll know more. Say: it seems like a pity doesn’t it, that I can’t stay on and get some practise this time!”

I agreed with him, and I still agree with him. I saw him die, and he was unresentful—occupied, I thought, with the new glimpse of the meaning of life, that had dawned on him in his last hours. There was a dignity about him that impressed all those who saw him at the end.

And it appears to me, that there would be more dignity about ourselves, if we should isolate our murderers and spend the necessary money, time and energy required to educate them to that point of view, instead of cheapening ourselves by wreaking a disgraceful vengeance. Actually, criminals present us with an opportunity to learn how to rehabilitate them. But do we try? I think not. We vacillate between a nauseating sentimentalism that permits the criminal to take advantage of us, and a brutal sentimentalism that induces us to act as criminally as the criminal we hang. Why not accept responsibility and face it, and begin to challenge crime by showing criminals how they can nay, must, like all of us, offset the past by building for the countless lives to come?



“If we would all stand for even a short time face to face with our own souls, we should realize that the sin and shame of the world are our sin and shame, and that we have a great responsibility in righting it.”

— *Katherine Tingley*

LI PO VISITS THE RUINS OF THE KING OF YUEH'S CAPITAL

KENNETH MORRIS

HERE that great city stood where, flushed with righteous fame,
The Lord of Yueh came — Kou-chien the Much-extolled —
When he had conquered Wu, and made her prince's shame
Unique, exemplary — a thing for time to hold
In huge contempt, whilst still, carved, sung or brush-enscrolled,
His own renown should shine among the eternal things —
His virtue — *his* — the austere, the unfall'n, the spotless-souled —
Hark! through the lonely dusk a whir of partridge-wings.

Worthily proud he rode: where great crowds cried his name;
Loud, loud the musics sang; *this* fame should ne'er grow cold!
Came the archers, silver-winged: *he* never missed his aim! —
The guardsmen, pard-skin cloaked, — the helms of beaten gold . . .
Worthily proud the golden-axled chariot rolled
Through rustling scented silks and fluttered whisperings . . .
Ah me, what rectitude, what conscious worth of old
Was . . . where the dusk but now was loud with partridge-wings!

And here, to greet their lord, his polished courtiers came,
Rich garbed as iris blooms and poppies scarlet-bowled:
Brocades and cinnabar of lacquered bronze aflame, —
Grave ladies, moth-browed, pale; proud scholars silken-stoled.
Such rainbowed opulence when shall these worlds behold
Again? such ritual grace — such courtly posturings —
Such song — such lutany? — And now their tale is told,
Goes whirring through the dusk a storm of partridge-wings. . . .

L'Envoi:

Their tale is told indeed. Long since. . And, fame or blame,
By these strewn ruins now only the nightjar sings;
Only the stars look on — to acclaim? — Perchance to acclaim
This whirring through the dusk of startled partridge-wings. . . .

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MAN IS A SOUL

H. T. EDGE, M. A.



WHAT is man? Can there be a more important question than this? This must surely interest every reader, whatever his status or condition. For we are all members of the human family and find ourselves alive, with our duties and destinies before us.

Theosophy is so comprehensive that it is difficult to give a short definition of it. But much would be comprised in the statement that Theosophy answers the question, What is man?

There are two ways in which we may seek to answer the question: by looking without, and by looking within. Looking without, we may dissect the body and study its functions, or trace a theoretical line of descent (or ascent) for man from other living kingdoms. Looking within, we may search into the deeps of our own nature, testing experience, and seeing what we can find there, what we can bring out.

Theosophy defines man as an immortal soul, imprisoned in a body of flesh. He is an intelligence, trying to find itself and express itself amid all sorts of restrictive and bewildering external conditions. To one who realizes what an infinite power lies unrevealed within man, it matters but little what science may conjecture as to the past history of humanity. For surely any system of evolution presupposes a divine and omnipotent power and wisdom, whether within or without the evolving organisms. Let us take for granted the whole theory of evolution, and admit for the sake of argument that a primordial germ has really evolved through animal after animal, from Protozoa up to the highest vertebrates, and so to man; must we not presuppose the existence of an infinite power behind all this evolution; is it not inevitable to admit that omnipotence and omniscience is seeking to express itself in ever more and perfect forms and modes in all this infinite variety of living forms?

And so, whatever view we hold as to the history of mankind, the all-important question is, Who and what is the Thinker, the marvelous and infinite deific power, that is slowly and progressively coming into manifestation in all this process? And, in reviewing the different views commonly held as to the origin of man, we may apply a valuable rule: that is, that where these views seem to conflict, it is likely that all of them are partial truths and partial errors; and that the real truth lies in some larger view which includes much of what the lesser views hold, and a good deal more besides.

Religion may be said broadly to teach that man was created by God;

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and there are many who see in the scientific doctrine of evolution a denial of this article of faith; while science itself, on the other hand, is unwilling to commit itself to all which an acceptance of that article might imply. Again, there are many of the best minds, both in religion and science, which see no conflict between the two views; and these last are surely nearer to the right track.

It is shown, in H. P. Blavatsky's *Secret Doctrine*, that the narrative in the Biblical *Genesis* is an example of certain ancient allegories, of which there are many, and that it was borrowed by the ancestors of the Jews from older Oriental sources. It sums up, in figurative language, the ancient teachings about the origin of man and the evolution of worlds; but has suffered much, partly from an inadequate rendering of the Hebrew, and partly from a too literal interpretation of its language. In it we are clearly taught that man, originally a mindless being, was afterwards inspired with divine Knowledge and placed over all the lower kingdoms of nature. We are further shown how this gift of intelligence proved a temptation to him, so that he fell away from his state of purity and entered on a career of tribulation. Here then we have the teaching that man is a Divine Soul, working in an animal body; and by this contact with the lower world he is shut out from the light, but is destined eventually to achieve his own reinstatement -- to achieve salvation by the Divine power working within him.

As we have said, the scientific doctrine of evolution implies the same thing; for it merely strives to reveal part of the wonderful process and drama by which the Divine Spirit works in nature, in plant, beast, and man; a process which implies the pre-existence of a power of wisdom. And thus, as has often been truly remarked, the more science discovers about the workings of nature, the more necessary does it become to assume the presence of a mighty all-wise power.

But prejudices and habits cling long in the mind. Men of science themselves have confessed that they are still hampered by the effects of early training, and by the inheritance of former ideas; ideas which have represented the antiquity of the human race as very small, in deference to a too literal interpretation of the Bible. Thus they do not view the problem with an entirely untrammelled mind, but are more or less unconsciously inclined to make the antiquity of man as small as possible. But what real reason is there for doing this? Here we may be answered that the scale of evolutionary life-forms indicates that the more perfect forms are the latest arrivals; and this brings us to another preconception which warps our reasoning. This is the desire to establish a simple, compact, and neat system of evolution, conformable to the first crude conceptions of pioneers of biological evolution. But every day shows us

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more clearly that the plan of nature is far more elaborate than this.

It is stated over and over again by H. P. Blavatsky, in the course of her exposition of the ancient teachings as to evolution, that (in this Round) man preceded the mammals; and it has often been pointed out, in support of the probability of this view, that man is a single species, which has not *fundamentally* changed, but only in minor and insignificant details, since the earliest ages we can fathom. Slowly but surely science, remaining faithful to truth, will admit the teachings of the ancient wisdom, as it has in not a few respects already.

Out of all this the essential fact remains, that man is a most wonderful being, who must, according to any theory of evolution, possess a store of yet undeveloped powers. And it must logically be allowed that all which is destined to come out of man must have been latent in him from the first. To this Theosophy adds that, in past ages, many of the powers and faculties now latent in man were manifest; and that, in accordance with the cyclic law of evolution, while we stand *further along* the path than our ancestors, there have been times when they stood *higher* than we stand now; for past races reached their zenith, while we have not reached ours. Thus we have much to learn from antiquity; and here again the future must prove that the present theories, as to man having no ancestors more advanced than his present condition, will have to yield to facts.

Man *is* a Soul, but *has* a body and a physical brain. The more he dwells on this fact and strives to realize it, the greater will become his power over the difficulties of circumstance. As this idea of the essential divinity of man acquires prominence, our political and social theories will change, and we shall view questions from a different angle; so that in this new light many apparently insoluble problems will disappear.

THOUGHTS ON THE ORIGIN OF CAUSES

R. MACHELL



SUPPOSE every student of life has puzzled over the origin of causes, and most of them have probably discovered that there is a very common practice of accepting the natural sequence of events as undeniable evidence of causation, each succeeding event being regarded as a cause to its successor. This kind of chase will naturally bring one to the point where time begins, or to an imaginary First Cause, a causeless cause from which all later causes spring as effects that in due time will blossom into full causality. But

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such an antecedent cause of all causes must be located on the other side of time, and so must be unthinkable; for time is but 'the illusion produced by the succession of our states of consciousness,' and thought cannot precede time with which it is co-existent. But the mind seems able to imagine a condition of duration which would, as it were, include both thought and time while limited by neither. This power of the mind to speculate upon its own nature and to transcend the limitations of the thinking apparatus implies the existence in the mind of man of a faculty superior to reason, superior indeed in its perceptivity to thought itself, and which is often spoken of contemptuously as mere imagination.

One of the most fascinating teachings of Theosophy is that the human mind is a duality, and one of the most obvious peculiarities of the lower or brain-mind is to mistake itself for the one and only mind, denying the existence of a higher. But when one tries to think of the unthinkable it is the higher mind that is invoked, and that alone can pierce the veil of matter, opening a magic casement towards the illimitable and the unthinkable. It is the higher mind that can imagine a divine potentiality, a will, that stretches boundless through the universe enveloping all thoughts and things, the source of all causation though itself without a cause.

Thought separates the thinker from the object of his contemplation. The higher mind intuitively perceives the unity beyond that trinity which thought creates, the ancient trinity of 'thinker, thing thought of, and the thought.' We may transcend that trinity but not in thought: how then? The usual answer to that question would be, 'by meditation.' But meditation is the function of the higher mind whose operation is not within the understanding of the brain-mind. How then can we discuss it? How can we speak of the unthinkable? The fact remains that we are constantly endeavoring to do just that; and in this fact I see the most convincing evidence of another most important fact, to wit, the constant if unconscious operation of the intuitive faculty or higher mind.

The brain-mind may deny the reality of intuition and may pride itself upon its rationality; but it is self-deceived, being continually illuminated by flashes of truth intuitively perceived, which it appropriates as the legitimate results of thought.

According to the teachings of Theosophy man is a complex being and forms a living link between the spiritual world and the material. He is himself the missing link between the highest heaven and the deepest hell; but the majority of men are not awake to all that lies within their grasp. So in all ages those who are wiser than the rest have cried, "Man, know thyself!" To know the true self is to know the origin of causes

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which does not lie within the scope of the material world, and consequently is beyond the range of thought, being indeed a state of consciousness if not the root of consciousness itself.

So it is useless to search the depths of time or records of remote antiquity to find the origin of causes; for it lies eternally concealed within the present moment, the never-ending Now, than which there is no deeper mystery. The origin of causes is not the bogey named 'the Great First Cause,' which is a fiction of the mind of man; but just Causality itself, endless, beginningless, beyond the grasp of thought. It was neither born nor yet created and it cannot cease to be, not while the universe exists.

But living as we mostly do within the prison-house of time, buoyed-up by hopes of things to come, or weighted with the fear of that which may not be, and haunted by the memories of the past that will not die, freedom from these oppressors appears too fair a dream. And yet that liberation is within our grasp at any moment, for the prison-door of Time stands open all the time and over it is written Now. He who can pass that portal is free indeed, free from the limitations of the lower mind; he knows the source of time, and is himself one with the eternal origin of causes. The mystery is Here and Now; it is within the Self, and self is everywhere.

SINCERITY

MAGISTER ARTIUM



FAMILY group is seated around the festal board, engaged in a discussion which takes place annually in the summer and lasts for days or even weeks. Its subject is the question of where to go for the annual holiday — whether to Helmstone or Horgate, or Cromerston or Bluffborough, or to Llwydd in Wales. The controversy wages back and forth, as the respective merits and demerits of each place are brought forward and weighed; and there seems no likelihood of a near decision, when Maria suddenly exclaims: "I know perfectly well where we shall go; it will be Llwydd." And the prediction eventually proves correct. To that resort the family went in due course; Austin, the head of the family, having, with his usual resigned good-nature, finally consented to give way to the wishes of others and to forgo his own.

But how had Maria managed to predict the upshot with such precision? — no mere fluke either, for could she not claim similar successes on other occasions? Was it woman's so-called 'intuition'?

Postponing a discussion of that interesting label, we will proceed to

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analyse the situation as follows. First, Austin, despite his apparent reluctance and yielding to pressure, had as a matter of fact fully resolved and determined from the outset to go to Llwydd and to no other place. We do not say he was fully conscious of such resolve; and fortunately the new psychology supplies us with terms that will serve to docket his possible state of mind. We can say that he had a 'subconscious' determination; he had perhaps a 'complex' in his cerebellum or somewhere. Or, resorting to simple language, we might say that he had a desire which, for some reason, he was unwilling to admit, even to himself. As it is impossible to allow that so worthy a man would deliberately fool his beloved family, we can say that he fooled himself first.

Second, the 'woman's intuition' was a faculty of direct vision — of perceiving a motive at once, brushing aside the entire tangle of words and twistings and turnings, and going straight to the practical point. Experience had taught Maria which of the proposed places Austin would be practically certain to select; she knew his likes and dislikes, and could calculate his decision to a hair; not so much by any reasoning process as by feelings — by identification of herself with him, by standing mentally in his shoes, as it were. She knew too that, however much weakness and yielding he might display, his was the authority and his the will, and that that will would ultimately prevail.

There are several interesting points to consider in this illustrative anecdote. Let us take first that question of subtil motives. And for this purpose we may take another anecdote, or rather fable. There were once three linnets. There were also three peaches. Each linnet desired a peach. Linnet number one instantly pecked into his peach. Linnet number two told himself it was wrong to spoil peaches, and flew away and ate weed-seeds instead. But linnet number three was a highly evolved and civilized bird. He knew it was wrong to spoil peaches, but he was not a strong enough bird to kill out the desire. Neither was he strong-minded enough to sacrifice his self-respect. So he set to work to devise a way by which he could gratify both. It was necessary to prove to himself that he was perfectly justified in pecking peaches. Just one peach wouldn't matter; he was a specially privileged linnet, outside of regulations made for the common run of linnets; he was a sick linnet in need of support; he was a linnet that had developed beyond the vulgar distinctions between good and evil; besides, suppressed desires fester, and it is better to give them a natural outlet — no morbid 'inhibitions' for him. And so he took the fruit and went away with a salved conscience.

Returning to our first anecdote, we have seen that Austin, after resolving to carry a certain point, had carefully worked things, by complicated and crafty maneuvering, so that he should seem to be yielding

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that point reluctantly, under pressure, and through good-nature. A consummate hypocrite? Not at all, but just an ordinary average person. The only difference between him and you, dear reader, is that he is on the dissecting table and you are not. No one looks to advantage when his internal economy is exposed. We must judge all by the same yardstick, if the comparison is to be fair. The fact was that he was ashamed of his own reasons for his decision. Those reasons were not sinister or base; merely trivial and frivolous — inconsistent with the customary garb of dignity and good sense; such as, if disclosed, would betray some weakness usually kept decently out of sight. We all of us at times suppress our real reasons for an action, not only because they are so absurd, but because they would not be credited. And so our friend, having determined to go to a certain place, but being unwilling to give his reasons — unwilling probably even to let *himself* know them — fixes matters so that he can get his way without revealing those reasons. And there is little doubt that he was successful in persuading himself that he had actually sacrificed his desires to his generosity.

A simple nature proceeds direct and unashamed to the realization of desire; or else gives up the desire with equal directness and decision. But a 'complex' nature, a 'highly-evolved' nature, a 'cultured' nature; or, if you wish to be cynical, a weak and vacillating nature; such a nature has not the decision either to gratify or to relinquish the desire; but keeps it in the background awaiting an opportunity to bring it on the stage in some fairer garb. Most of us, by doing a little frank self-examination, could probably find traces of this quality in ourselves; it is the clue to many actions which, without that clue, might seem a little mysterious.

It is to be feared that the early training of children often promotes this kind of hypocrisy; owing to a tacit conspiracy between parent and child to keep the unpleasant things out of sight, while wearing a fair exterior. And thus many a 'good' child may gain undeserved credit. We could wish to elaborate this point further, but are rather afraid of appearing to give an excuse for the 'bad' boy. This of course is far from being the case. Wrong desires should neither be indulged nor harbored, but relinquished. Such hypocrisy, engendered in early life, may well accompany its owner into later life, giving to his character a duplicity which is the cause of many difficulties which he mistakenly attributes to some other cause — to the behavior of other people, for instance. For it seems likely that, in many cases, both child and man are not fully aware of their own duplicity; so accustomed have they become to exercise both aspects of their conduct, without any reflexion or self-examination that would lead them to an adjustment.

Instances of suppressed desires manifesting themselves later under

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some fairer disguise are common enough; and it would be advantageous to relate some anecdote in illustration of this. We are afraid, however, that somebody would fit the cap, and we would get ourselves disliked, so perhaps it is better again to resort to a fable, leaving the application thereof to our readers.

A certain peacock, being proud of his tail, resolved to display it; but no sooner had the thought entered his head than he crowded it out again, thoroughly ashamed of his vanity. But ten minutes later, when he was pecking in the barnyard and had quite forgotten about the matter, he felt hot and decided to give his tail an airing. Question: what was the *real* motive of that peacock in displaying his tail? Did he really want to cool himself, or was the action a manifestation of the former vanity, suppressed but not conquered?

This kind of analysis, if applied to oneself only, might well be carried to a morbid degree; for one who is continually engrossed with himself, is self-conscious, unhappy, and out of harmony with his fellows. Nor is there anything to choose between the various states of self-depreciation, self-satisfaction, vanity, suspicion, etc., between which he may oscillate. All are alike morbid forms of self-consciousness. Far be it from us to encourage such a condition. A serene and happy temperament and a sense of humor are the best antidote. But self-examination, if not thus carried to a morbid degree, has its important place in our lives.

Among instances of the attempt to attain desires by indirection, we would mention a subject that might at first sight seem unrelated - that of astrology, horoscopy, fortune-telling. A strong man, wishing something, sets about accomplishing it by his own efforts; or else, finding the desire untenable, he relinquishes it with equal decision. But a weak man waits and hopes. He consults the stars. He wonders if, perhaps, they will sing to him of some good fortune coming soon; he seeks the cause of his present distress in some evil aspect of Saturn.

There is a great vogue today for trying to get results by such out-of-the-way methods. In those who follow these methods there is a certain unbalance in the character: the desires are not in proportion to the strength. These people want more than they are entitled to; they cannot pull their own weight. It all amounts to a wish to attain knowledge and power without observing the necessary conditions. Real merit brings with it all right and proper attainments; and it is our own weakness and immaturity (patent or latent) that hold us back. One may hear people complaining, as though they thought knowledge was being kept from them by jealous secrecy; when the fact is that they are themselves the obstacle.

The attainment of single-heartedness and sincerity is an object worthy of pursuit, affording a real purpose in life. It may involve the destruc-

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tion of much that we have hitherto regarded as 'ourselves'; and the birth of a new self. In the light of this resolve, many trials which have seemed to be hard and incomprehensible will be seen to be merely our own self-testing. The contrast of pleasure and pain is an experience which we bring upon ourselves for the purpose of gaining knowledge and poise.

DOUBTS AND FEARS

H. TRAVERS, M. A.

"Some too have doubt and darkness; the doubt is mostly as to themselves. This should not be harbored, for it is a wile of the lower man trying to keep you back among the mediocre of the race. When you have lifted yourself up over the general level of the race, the lower man strikes, and strives at all times to bring clouds of doubt and despair. . . . Do not allow discouragement to come in. Time is needed for all growth, for all change and all development. Let time have her perfect work and do not stop it."— W. Q. JUDGE



WE hear a good deal about the 'brain-mind,' an expression which means the reasoning faculty when it is under the influence of down-tending forces — under the influence of the lower man. But the reasoning faculty alone is colorless, and may be under the influence of the better side of our character, so that it becomes a useful ally. The alliance of the mind with the lower man results in plausible but fallacious arguments, in ingenious misrepresentations, in fact in lies. These fallacies are exposed when light is let in from the higher nature.

What Mr. Judge says about these fallacies being a wile of the lower man will strike many students as being perfectly true, from the result of their own experience. There are times when the lower man is particularly active and present; and though he may not herald his presence by any visible or audible sign, there are ways of knowing that he is on deck. If we find that, under these circumstances, the doubting and despairing arguments arise in our mind, it is not difficult to understand their source.

The analogy between the individual man and a society is quite striking. In society all reforms encounter strenuous opposition from those who consider their interests threatened. In the individual man, a contemplated reform terrifies a horde of vested interests which see their reign menaced and their comforts interfered with. We little realize, until we have analysed ourselves pretty thoroughly, to what an extent we are made up of a number of *little men*, or creatures, which are like animals or brainless puppets, having no interest or life beyond the small compass of their wants and comforts. This explains the petulance or even violence of the philosopher or philanthropist, when he ejaculates, 'Cold mutton

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again!' and sulks for the rest of the day. Perhaps he puts this failing down to some lamentable ailment with which it has pleased God to chasten him; and perhaps he is aided in this sophistry by a wife more indulgent than wise. But a brutally candid critic might describe the phenomenon as an outbreak of the 'lower man,' or, as we should prefer to say, one of the lower creatures. We keep a whole menagerie of these creatures, which share our life.

A certain doctor had a patient of a peculiar neurotic constitution, who became decomposed into several different personalities, which occupied the scene alternately. Such cases of 'multiple personality' are on record. They are extreme cases, of course; but they make magnificent object-lessons; for we are most of us built that way, except that in our case the separate elements do not become decomposed to such an extent. But self-study will show how different sides of our nature come up, one after another; and we may even learn to distinguish their coming by particular signs or feelings. And the same with our studies of other people.

To return to the subject of doubts: how often have we found something in our brain telling us that we shall never grow better, never overcome a certain tendency, always be the same? The thing we are trying to overcome is, we are assured, a primitive and radical instinct of our nature, and cannot be suppressed. To attempt to do so is hypocrisy (we are told); and it is proper that we should be honest and 'be ourself.' All this is but an example of the lower man calling the reasoning faculty to his aid in the endeavor to retain his throne. Advantage is taken of our impatience; but, as said in the initial quotation, time is needed for growth. A candid self-analysis will probably reveal to our mind the origin of the tendency which we desire to overcome. We shall then realize that, as this tendency took time to form, so it must take time to overcome. We can reply to the tempter, "Yes, I myself made you; I know when and how; I have to put up with you, but your reign is limited. Meanwhile I am creating something else, of a very different character." Keeping always in mind the ideal you are aiming for — the attainment of a proper balance and equilibrium, freedom from obstacles and weaknesses, or whatever else it may be — you can patiently and calmly await the gradual decay of the undesired qualities and the gradual strengthening of the ones aimed at and worked for. And even though despondent moods should assail you, especially when you are carrying some other load, such as physical debility, you can prevent the corresponding thoughts from invading your mind. And even though this last, despite your sincere endeavors, should sometimes happen, you can checkmate the adversary by a speedy return to sanity and by dwelling on the thoughts of hope and confident certainty.

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Theosophy tells us of the Higher Nature in man; but we should not think of it as something up in the clouds. It must be recognised as a power that is present and able to assist — recognised as our true Self. Perhaps our religious conceptions of the Higher nature may be rather vague and indefinite; perhaps we may feel its influence as what we call divine grace. Science has confined itself too much to the lower nature; and we have new sciences of 'psychology' concerned with the actions and reactions between the lower instinctual man and the body. Thus the Higher Man becomes somewhat unreal, and we fail to realize that it is an essential part of our nature, our very bodily cells and fibers being of more than one kind, and adapted to express either the higher or the lower influences. This shows the importance of attending to the health of every part of the nature, moral, mental, and physical; thereby making hygiene a comprehensive science.

Doubts and fears; it is obvious, are cold and restrictive forces, belonging to the dark side of nature. They cannot emanate from the bright side, and must be hostile to it. They have a polar opposite in wild enthusiasms; and both alike are characteristic of unstable and neurotic temperaments, which are all ups and downs. We should avoid rushing from doubt to the extreme of enthusiasm; for thus we set in motion a vibration which will carry us back to doubt again. The disciple has to be 'the same in heat and cold,' as the saying is. That is, he has to feel himself superior to both states and to manipulate them.

Theosophy teaches rebirth; and this must surely apply to more than rebirth after death. It must also mean that we can give ourselves a rebirth at any time. The common experience of mankind, as we know it, need not hinder us from anticipating quite novel possibilities; for we do not know what man may be like in the future, and he has probably been different in antiquity. Growing old is not merely a hardening of the bodily structures and a slackening of the physical functions; it also consists in a *letting-go* of ourselves. This means that the mind and will have succumbed to the body. Need it be so? It need not.



"THE dawn of better things is so near! Keep the light burning in your hearts, and like watchers on the Hills of Peace you will see the first faint gleams of the New Day ere you dream the day is at hand."

— Katherine Tingley

MEDICAL PROBLEMS

LYDIA ROSS, M. D.

"Accuse not Nature, she hath done her part,
Do thou but thine."— *Paradise Lost*

"Is not one part of us body, and the rest of us soul?"— PLATO

"Plato's method, like that of geometry, was to descend from universals to particulars. Modern science vainly seeks a first cause among the permutations of molecules; the former sought and found it amid the majestic sweep of worlds. For him it was enough to know the great scheme of creation and to be able to trace the mightiest movements of the universe through their changes to their ultimates. The petty details, whose observation and classification have so taxed and demonstrated the patience of modern scientists, occupied but little of the attention of the old philosophers. . . .

"The unprofitableness of modern scientific research is evinced in the fact that while we have a name for the most trivial particle of mineral, plant, animal and man, the wisest of our teachers are unable to tell us anything definite about the vital force which produces the changes in these several kingdoms."— H. P. BLAVATSKY, in *Isis Unveiled*

LEADING biological researchers must be credited with having left no visible stone unturned in modern laboratory-methods when they record failure to solve their problems thereby, and hint at causal possibilities in the immaterial realm of psychology. This significant tendency appears in occasional articles and addresses. More often it runs between the lines of authorities who still assert — whether from hope or from habit — that the missing clues *will* be found in further materialistic researches.

In the *Scientific Monthly* of July, 1925, Dr. Alexis Carrel, noted researcher of the Rockefeller Foundation, writes of 'The Future Progress of Medicine.' His conclusions echo much that is being said by other leading minds. He calls the past fifty years a period of triumph for medicine because Pasteur's revelation of the rôle of micro-organisms led to the creation of bacteriology and immunology. He says, in part:

"These sciences have brought about in a spectacular way the conquest of infectious diseases, a fact of momentous importance to humanity. The death-rate of the population of civilized countries has been decreased by better hygiene and efficient protection against cholera, plague, yellow fever, and also typhoid, tuberculosis, etc. . . .

"But we may doubt whether this victory has so far brought much happiness to the world. Has it greatly modified the position of the average man as regards disease and death? Probably not. Although the adult individual has much fewer chances of dying from small-pox, cholera, tuberculosis or typhoid fever than fifty years ago, his expectation of reaching the age of seventy-five or eighty has not markedly increased. But he surely has more prospect of being tortured by some form of cancer, afflicted with slow diseases of the kidneys, the circulatory apparatus, the endocrine glands, of becoming insane, suffering from nervous diseases, or of making himself miserable by his lack of judgment and his vices. Modern medicine protects him against

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infections which kill rapidly, but leaves him exposed to the slower and more cruel diseases and to brain deterioration.

“There is no great hope of immediate improvement in this situation, in spite of the remarkable advances which have been made recently in physiology. . . . Although great progress has been accomplished in the treatment of diabetes and of the disturbances of the thyroid gland, it is far from possible to cure these diseases or to prevent their occurrence, as we are still absolutely ignorant of their causation. The insufficiency of medicine is more flagrant when it deals with tumors. What are the determining factors of cancer? What is its nature? What are the causes that render the human organism susceptible to malignant tumors? No one today can give a scientific answer to these questions. We do not know what brings about arterial hypertension. Our ignorance of the causes of chronic nephritis and of most of the diseases of the circulatory apparatus is practically complete. It is neither possible to cure nor to prevent them. Our lack of knowledge is still greater in the field of the nervous and chiefly of the mental diseases, whose nature remains almost as mysterious as it was during the Middle Ages.”

Dr. Carrel feels that medicine should be expected to do much in avoiding suffering and prolonging life and raising the moral and intellectual tone, provided “our civilization does not crumble,” and the organized research in hospitals, clinics, laboratories, and institutes goes on at increased speed. However, he adds that fundamental principles have to be discovered, and entirely new fields have to be opened. This work he assigns to an institute of

“pure science where physiologists, physicists, and chemists could devote themselves to the investigation of fundamental problems, would also create the proper conditions for the building up the science which will occupy the summit of the hierarchy of human knowledge, the science of thinking matter and energy.

“The development of this new psychology is our only hope of improving the quality of human beings. . . . It is probable that the discoveries which open this field to scientific investigation will be made on the frontier of physiology and physics, and will require the development of entirely new methods by some man of genius. Modern psychology, in spite of its progress, will have the same relation to this supreme science as alchemy to the chemistry of our day. Our knowledge of cerebral physiology is in the embryonic stage. We are still entirely ignorant of the properties of nerve-cells, the nature of nervous energy and the significance of telepathic phenomena. No one suspects the manner in which memory, intelligence, courage, judgment, and imagination are connected with the brain-cells.”

In short, the need is for knowledge of “the science of life and the art of living.” The old philosophers epitomized all the riddles of the Sphinx in three words: “Man, know thyself!” But knowledge of the real self, the inner man, begins where laboratory technique ends, *i. e.*, in practical metaphysics. Fortunately, the need of this was foreseen and provided for during the passing half century of progress. 1925 is the jubilee-year of the original Theosophical Society which H. P. Blavatsky founded in New York, in 1875. Claiming no originality for her work, she but restored to the adventurous western minds the supposedly forgotten lore of the ancient sages. Realizing the unsatisfactory results of mere materialistic research, the pages of her *Isis Unveiled* and *The Secret Doctrine* are prophetic of today’s scientific situation, as pictured by

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Dr. Carrel. Moreover, her writings consistently furnish the missing clues in biology and psychic research, analysing and correlating the dual forces of matter and consciousness. In the outgoing nineteenth century, keyed to illogical dogmas, materialistic analysis and skepticism, she struck the liberating, synthetic note of the twentieth century. In presenting the truths of the ancient Wisdom-Religion, she outran both church and university, by putting a soul into science and logic into religion, thus harmonizing them in the cosmic scheme of evolution.

The modern revelations of physico-chemical researches have so focused medical vision upon microscopic details of body-conditions, that the man himself, in the patient's complex nature, has been overlooked. His microbes are made to precede him in importance. The living human forest has not been seen for the biological trees. Dr. Carrel says truly, the "physician is helped by his scientific knowledge as far as it goes." But to limit knowledge by the horizon of his physical senses, leaves the outreaches of his creative imagination unexplored. Such self-imposed limitation denies functional play to his own intuition -- his highest means of cognising truth -- and leaves unconsidered the living forces of his patient's immaterial nature. Moreover, the hoped-for "intuitive power of the man of genius" can serve no rule-of-thumb diagnostic method for the doctor with atrophied intuition.

H. P. Blavatsky defined intuition as the instinct of the soul. This "light that lighteth every man" can be cultivated so as to guide him as unerringly as the animals' instinct guides them. The outstanding problems of modern medicine call for more knowledge of man's dual nature, in this planetary adventure of the soul through our world of matter. Mother Nature, outfitting the body for this trip, provides it with nerves and special senses wherewith to 'tune in' on outside impressions, and also invisibly to link animal man with the indwelling soul -- the 'man that was, and is, and shall be.' Evidently, then, this body, minutely wired with living nerves, acts and reacts with the varied vibrations of the mental and spiritual consciousness. Idealism, 'memory, intelligence, courage, judgment, and imagination' are instincts of man's omniscient nature, which connects with the brain *via* the conscious body which informs every cell, in degree.

Rhythm and unity of action being the normal state of nerves, gives such balanced expression to the whole nature as its evolutionary status permits. But discord between the inner man -- something other than mere brain-mind and his animal body -- is abnormal and disintegrating. By discord, the elements combined in the unit of selfhood are variously disturbed, loosened, diseased, thrown out of relation, and, finally, so keyed to separateness, as to fall apart, the dust returning to dust, and the

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spirit to its native free state. The inter-relations of body, mind, and soul intimately involve the states of health, sanity, and happiness. When our every human institution suffers from discord within and without,--- governments, religions, classes, industries, at home and abroad,--- the high-strung nerves of civilization must register more disorders from such a psychology than from mere microbes.

Modern medicine, much given to specialization and analysis, has largely lost that humanistic quality of the family doctor who identified himself with the patients' general welfare. This loss concerns both patient and profession. Medical advance in diagnosis, surgery, hygiene, and artificial laboratory-products includes little in the way of natural plant and mineral remedies. Study and use of the latter means are subordinate to the pervading psychology of unclean, unnatural, diseased potencies, animalized in serums.

Not that serums are powerless. Instead, they seem to have an evil magic in dissipating visible symptoms in disease; while immunizing dosage lashes the body's reserve-forces into fevered protest, if not into devitalizing output. The final arguments against serums are not, as often alleged, sentimental objections to animal experimentation, but their *reaction upon humanity*. Nature ever works to restore disturbed equilibrium of forces, and to harmonize conditions of *dis-ease*. But even she cannot balance up cause and effect by making irresponsible animals furnish brute force to right the living wrongs of self-conscious humanity. What we sow *we* must reap, not the animals. Otherwise, we should never evolve wisdom to cease wrong sowing. When we find the real cause of our troubles we shall be on the high road to the natural cure --- and to prevention. What have our recognised 'diseases of civilization' --- increasing malignancy, degenerations, mental and nervous diseases --- to do with unsanitary savages or animals? Are we not still blindly sowing the causes of tuberculosis, which holds its own in new cases, while hygienic treatment lessens the old mortality figures?

Nature lets the sick or wounded animals show us how to follow natural instinct in seeking seclusion and rest --- even for that non-union labor-organ, the stomach --- and how unspoiled instinct often finds the right plant remedy. Of course, modern antisepsis is scandalized by the case-history of the under-fed beggar Lazarus, whose open sores were left to the sympathetic licks of stray dogs. Probably Biblical mongrels had all of our up-to-date canine microbes; but it is not recorded that sepsis sent Lazarus to Abraham's bosom. Moreover, the dogs, healthier than we are, and more at peace with their nervous system, still follow their satisfactory method of dressing their own wounds.

With all the gains of modern medicine have we gotten more under-

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standing of *natural* ways and means? When and how and where does Nature potentize the essence of human diseases in animal blood — that most conscious and characteristic of any creature's fluids — to inoculate sick and well with this sublimate of animalized virus? Looked at in logical perspective, even a layman can imagine the end-effects to be worked out on the level of evil psychology. Nor is this mere imagination. For in this age of intimate wireless interrelations every department of the organic body politic responds typically to the outgoing vibrations of every other. The current problems of increasing vice and crime, in juvenile and adult, are social disorders consistent with various phases of our abnormal 'civilization,' that are not regarded as related to medical matters. But no one can prove that the post-war waves of passionate self-indulgence, of perversions, of precocious vice and unreckoning crimes are wholly unrelated to the artificial inoculation of the civil and military public with primitive animal influences.

In view of the indestructibility of matter and of force, we may well wonder if the diseases which disappear under serum treatment are not thrown back into the realm of invisible causes, thence to be reperculated, with added power and in unsuspected form, to be reckoned with later. It is possible, for instance, that the ultra-microscopic, filterable viruses, which Dr. Simon Flexner says are known alone through their disease-producing propensities, may signify reverted currents of physiological wrongs seeking subtil expression. Dr. Levaditi, of the Pasteur Institute of Paris, recently pointed out at the French Institute of Madrid, that these filterable viruses all tend to lodge in certain parts of the nervous system. Could we penetrate the veiled realm of causes, some of these subtler germs which select the most highly-organized tissues of the nervous system, might prove signatures of invisible magnetic currents of disorder, reverted from original, simple expression by unnatural treatment. No proof is offered for all this, but even an unhackneyed guess at psychological causes may appeal to some who have exhausted laboratory-methods.

Among our paradoxical problems is the increased frequency and intensity of septic and malignant conditions, keeping pace with all-round gains in hygiene, sanitation, and aseptic treatment. We beg the question in blaming the ubiquitous germs, which, like the poor, have been with us always. More likely, it is a question of psychology, if not also of serums. As to the first, the elements of the inner and of the physical man are keyed to discord and disintegration by the low ideals of our brilliant, material civilization.

Our intellectual and material gains pile up out of all proportion to spiritual growth,— much as malignant tumor-cells increase at the expense

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of the body's welfare. As the war's ghastly efficiency showed, such unbalanced growth is self-destructive. As an incarnating soul, *man, without progressively evolving his higher attributes, is 'not all there.'* *He is less true to type than creations of the lower kingdoms. Nature intends that he develop his finer forces, pari passu with gains in knowledge of hers.* Otherwise he is an amateur handling a two-edged sword. Note how she shows, by those mysterious, delayed, X-Ray burns, that this new-found force affects the tenuous, refined matter of the unseen model-body which reflects its curative or injurious impressions into physical tissues. H. P. Blavatsky's analysis of man's septenary nature, shows that the dynamic currents generated by human mind and heart are more powerful to create or to destroy than even the X-Ray.

Further, regarding this paradox of sanitation and sepsis: something has depleted the average blood of its natural power of resistance and repair. Consider our enlisted men, prepared for the late war,— the much-protected, immunized, inoculated physical pick of the country. In the *Journal of the American Medical Association*, of January 26, 1918, is a preliminary report of an epidemic of meningitis at Camp Jackson, South Carolina. The issue of March 30, 1918, has a similar report of pneumonia and empyemia at Camp Zachary Taylor, Kentucky. Space is lacking for extended quotation from these significant articles. There is striking similarity in both epidemics of atypical cases, where "physical signs were most misleading"; where severe and rapid course of the diseases ensued, "with overwhelming prostration and toxemia, with death measured in hours" in pneumonia. Fulminating cases of meningitis died in from four to ten hours, "without clinical or necropsy findings of meningitis," but with a *profound systemic septic involvement*. The unanswered question is: What so deprived these healthy men of natural reserve-force to meet invading organisms, and left every tissue ready to break down into massive pus-formation? What, generally, has so increased the number and virulence of septic conditions, or has reduced individual resistance to attack, or both?

One registers antivivisection ideas at the risk of professional standing with the majority. So pervading is the psychology of serum-therapy that physicians often record their faith in it and its failures together. The low incidence of typhoid in the war is an oft-told tale of military medicine. Less often we hear echoes of the other side of the story, like this reported from the American Medical Association, at New Orleans:

"I believe absolutely in the efficacy of typhoid vaccination; yet my experience in France led me to believe that there were times when a massive infection could overcome this immunization. This was illustrated in one outfit which started from Camp Cody, and when it arrived in France more than fifty per cent. of the men were sick with typhoid fever. Of the

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250 men who finally arrived in our area, more than eighty per cent. had had three complete courses of immunization. I have never seen typhoid fever in as virulent a form as it occurred in those men. Typhoid vaccination, without proper attention to the sanitary conditions . . . is almost useless."

In war-time, some of the powers that be in America declared that anyone opposing vivisection was disloyal and to be classed as an enemy-alien. The real issue which remains is not how to silence objectors but how to reckon with unerring Nature, who always has the last word on the merits of the case. She regulates the reactions of the body and brain, which are within her jurisdiction, for she made them. But the intuition and spiritual will are above and beyond her power, being the means by which man must work out his salvation, in 'self-directed evolution.'

The significance of telepathy, mentioned by Dr. Carrel, is the existence of a subconscious wireless on the level of the universal mind, where each conscious instrument registers, in degree, that with which it is in synchronous vibration. Aside from occasional marked telepathic experiences, there is a pervasive psychology of dominant thought and feeling, of causes and effects, in which composite atmosphere every creature unwittingly shares. Telepathy is natural in the etheric world interpenetrating our dense matter. It is as real as are those unseen actors who use the movie-screen silently and vividly to impress us with their ideas and emotions.

Today's problems cannot be solved by more laboratories, but by light of the ancient truths on the science of life and the art of living.

SOME NOTES ON ARCHAEOLOGICAL SURVEY

JAMES GRAHAM, F. R. P. S.



THE survey of ancient monuments from the air is becoming an increasingly important study. It has become a separate department of the Ordnance-Survey of England, and a Government publication, by Mr. O. G. S. Crawford, F. S. A., shows how the camera and airplane in combination help in mapping out ancient sites. It is shown that disturbances of the soil, particularly in chalky ground, produce differences in vegetation. Sometimes the extra moisture induced in portions of the ground where ancient ditches had existed will bring about a more profuse growth of grass, corn, and wild flowers. There have taken place also differences in the color of the soil itself. All these things are to be seen while on *terra firma*, but on rising into the air a general view is gained, and what previously were

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but isolated patches and irregularities now become a connected picture.

It is by these methods that the Stonehenge Avenue has been traced out more fully than heretofore. For many years a straight track bordered by ditches was known to run to the north-east from the edge of the monument itself. The camera has now revealed that after traveling in a straight line for about a third of a mile the track branches off into two curved portions, one of which turns to the left to an earthwork known as the Cursus, while the other turns to the right and travels for about a mile and a half to the banks of the river Avon.

If the camera could photograph the scene as it originally was, what a picture might present itself! It is not to be supposed that the stone temple now remaining was the only building in the vicinity. Just as an abbey has its minster, its cloisters, and its residential and other portions, so these ancient temples would need their buildings for sacred and secular uses. These buildings, if not of 'Cedar of Lebanon,' might at least be of local and perhaps sacred oak. So also the Cursus, which has so often been considered as a race-track (could anything so banal be associated with a sacred edifice?) could well be an essential part of the temple-erectations. The river, too, would be needful for many purposes.

As to the Avenue, this leads between the temple and the other works. On leaving Stonehenge, after a service, where would the officers go? Along the Avenue?

Most writers on the subject of rude stone monuments take the standpoint that the builders of the day were necessarily uncultivated semi-savages. Yet there were important civilizations in progress in other parts of the world. Of course there were no Ford-cars nor mass-produced cheap watches. But as things really count they were in many respects higher than our present state. As each age brings its own experiences for the education of man, so in the days of Stonehenge men were learning how to tackle life's problems just as seriously as now, but from a slightly different angle.

What is known as the Lockyer-theory of orientation has aroused a great deal of discussion. Some investigators take it as proved that the date of a monument can be fixed by tracking out its orientation by theodolite and calculating the point at which the sun would rise at given seasons of the year, and then comparing the alteration in the obliquity of the ecliptic, as compared with the sunrise at the present day. Other investigators find grave objections to these theories.

Probably the truth lies somewhere between these two points. Practically all important temples of all denominations are orientated to some particular point of the compass. It does not necessarily follow that the sun would have to rise at a given point on a given day, though in some

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cases this might be important. There are stone circles of a ruder make than Stonehenge which conform to the Lockyer-orientation theory, and others, equally well built, which do not. But to ignore the fact of their being built with due regard to the heavenly bodies would be to shut one's eyes to one of the important aspects of the subject.

At Castle Rigg, an egg-shaped circle near Keswick, Cumberland, the site has evidently been chosen most carefully in relation to the surrounding hills; and the star Arcturus (the 'Bear-Guard') rose between two hills to the north, the Pleiades over a hill to the east, and the sun in May, to the north-east. There are other examples. Yet at Sukenkirk, some five-and-twenty miles to the south-west of Castle Rigg, there is a circular ring of large stones which was apparently erected by the same builders, and which does not appear to be orientated to any of these points.

Perhaps the most striking point in evidence of the orientation-theory is the situation of Stonehenge in relation to other points of interest. Sir Norman Lockyer, in his book on Stonehenge (2nd edition) states that Stonehenge is (1) on the same straight line which contains Sidbury (an ancient British encampment), Grovely Castle (an ancient fortification) and Castle Ditches; (2) at the apex of an equilateral triangle of exactly six miles each side; (3) Salisbury, *i. e.*, Salisbury Cathedral, from its name an old solar temple, is on the same straight line which contains Stonehenge and Old Sarum.

As aerial archaeology develops, much of interest should be discovered. Gradually a new kind of map is being evolved, a map of England as it was.

In *Nature* for October 4, 1924, Dr. A. H. Sayce writes that "a description of Stonehenge has long been recognised in Diodorus Siculus (ii, 47) which he derived from Hecataeus, a writer in the sixth century B. C.," "and from other authors." We are told that it was dedicated to Apollo, the sun-god, in whose honor a great festival was held every nineteen years which lasted from the summer solstice "to the rising of the Pleiads." We are further told that in the immediate neighborhood was a city inhabited by the priests who worshiped the god daily with hymns and the harp.



"ALL things begin in order, and so shall end, and so shall begin again: according to the ordainer of order, and mystical mathematics of the city of heaven."—SIR THOMAS BROWNE: *Garden of Cyrus*

WHY WAS I BORN SO YOUNG?

RALF LANESDALE



HEARD a man complaining: "Woe is me! Why was I born so young?" And another answered, questioning: "Call you that young which has endured since time began? Nay, rather; you were born old as the earth that is your dwelling-place. Why should you lament?"

"I have no memory of that; it might as well have never been. Life without memory is lamentable. Why was I born at all?"

"Because you willed it so. Weary of death you prayed for life once more and joy and youth. You had them all. . . ."

"They told me Life is Joy. I have not found it so. Had I known then what I know now I would have spurned the gift of life and spared myself much misery. The statement, Life is Joy, may be a fine expression of defiant optimism, but it assuredly is not the statement of a fact. Doubtless the ordinary mortal starts in life with a firm belief that he is born for happiness, and is by right entitled to enjoy his life in his own way: so he grasps pleasure greedily only to find the tempting fruit plucked from the tree of life produce a poison in his blood which kills his happiness. Thus he learns that every pleasure must be paid for and the price exacted is the happiness that pleasure seemed to promise. No: life is not joy to ordinary mortals, but bitter suffering and disappointment."

"Yet life *is* joy to *those who live it rightly.*"

"The art of living seems most difficult to learn. I think that it can only be the fruit of long experience. Why is it not natural to live life rightly? Why have we not this knowledge at the start? Why are we born so young? If life is joy someone has robbed us of our rights. Who is the thief?"

"No one can rob you of what you have not got. Life is an opportunity, which may be used or abused; used rightly it is joy; not otherwise. The laws of life cannot be violated with impunity."

"What can an infant know about the laws of life? Again I ask: Why was I born so young? Why must I spend my life making mistakes that I may learn life's lesson of experience? And all the while be taunted with the parrot-cry of 'Life is Joy.' No, life is not joy unless you have the power to make it so. It seems that here as elsewhere the law of might is right."

"Why not? If you want happiness you must be happy; if you want

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wisdom you must be wise. No one can give you wisdom or happiness: it rests with you to be what you desire."

"What about Karma? Can we control our destiny?"

"As mariners control the winds and tides,—by using them. The power to do this is the art of navigation: the power to live rightly is the art of life."

"What? In defiance of our destiny?"

"Nay, but in full accord with Karma which is the law of life."

"If fatalism is the law of life, Theosophy is the reign of pessimism crowned with black despair, in spite of all your preaching of the joy of life: such optimism is no better than an amiable delusion, that is in open conflict with experience."

"Nay, optimism is a wise faith in the possibilities of life: yea more, it is a spiritual conviction, of the truth that Life is Joy!"

"Why, then I was mistaken all these many years imagining myself alive; for certainly there has been little joy in my experiences: but if this be not life I pray you tell what it is, this dreary repetition of attempts to gratify the natural appetites, these days of useless labor and nights of mere oblivion; can it be death, or have I dreamed a senseless dream?"

"It may be so. I can imagine life so glorious that, in comparison, this state of ours would fade into a shadowy parade of melancholy ghosts, a miserable mockery of life."

"To set one dream against another and compare them is an occupation for an idle hour not profitable to a seeker after truth. But tell me rather how you reconcile the fatalism you call Karma with your Theosophic optimism; and how you justify the declaration that each man reaps what he has sown? In real life the sower rarely reaps what he has sown: but, on the contrary, we reap what other hands have sown, and in our turn plant, sow, and build for others who shall follow us: all which would seem to point to different inferences that might be drawn from the allegory of the reaper and the sower. Then take a little child born helpless into a family or tribe or race, whose habits he must imitate, whose ideals and whose thoughts must mold his character, whose laws and customs must inevitably influence his conduct and modify his standard of morality. How can he be responsible for his own thoughts and acts, no one of which can be in any sense an independent deed?"

"Stay. You misconstrue; or it may be that I, or some other, have not clearly put the case. Karma is *not* fatalism. The Karma of the individual, however, is never independent of the Karma of the family, community, or race, or even of that of other individuals with whom he has had contact in any way whatever. As you have shown, no one is

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independent of his fellows; no one can generate Karma on his own account alone. But each one has his share in the general Karma: for brotherhood is a fundamental fact in nature, and no one can escape its consequences. The independence of the individual is merely relative and limited, no matter how intense his egoism. The threads of individual Karma are inextricably interwoven in the 'web of destiny,' as we may see for ourselves if we but make a serious attempt to disentangle all the various responsibilities involved in any seemingly simple action or event. And this it is that justifies our Theosophic optimism; we hope to see the reign of Universal Brotherhood established on the earth, because we know that Brotherhood is a fact in nature, and separateness a great delusion. We know that as we purify our hearts from selfishness we help to raise the aspirations of the human race. We do not rail against our destiny, because we know our own responsibility for at least a share in that which fashioned it. We do not blame so bitterly the criminal, because we know that we too have a share of general responsibility for the social state in which that criminal was raised. We do not readily despair of remedying the evils of our civilization, because we realize that all those evils are the product of the thoughts and acts of others like ourselves and in like manner as they were created so they may be transmuted.

"So too Theosophy, while re-enforcing the old admonition 'Judge not,' explains and illuminates it by the assurance that being all of us to some degree involved in the responsibility for that which seems to call for condemnation, we are not qualified to sit in judgment upon any man: for the first requisite in a judge is that he shall come into the court himself with clean hands. Then in accepting and indorsing the motto 'Life is Joy,' we see in life more than the activity of the body which begins at birth and ends with death. To the Theosophist, life is continuous and the spiritual self of man immortal: and when he declares that Life is Joy, he speaks with knowledge or with faith in the reality of his own spiritual existence, and with some knowledge of the more elementary problems that confront the seeker after truth.

"In answer to the question: 'Why was I born so young?' he would reply: 'That you might learn the lesson of earth-life more thoroughly.' What lesson? Why, that Life is Joy.

"That will take many lives, I fear, at this rate."

"Life is eternal; and Truth is always Here and Now."




"LET us question ourselves and ask: Are we doubters of, or believers in, the Divine Law?"— *Katherine Tingley*

NEWS FROM THE ARCHAEOLOGICAL FIELD

OBSERVER

ATLANTIS AND THE MAYA CIVILIZATION

HE increasing discoveries concerning the Maya civilization in Mexico and Central America continue to confirm our knowledge of its greatness, but the apparent suddenness of its rise is still a puzzle to researchers. The Carnegie Institution staff, working at Chichén-Itzá, reported in March the discovery of a brilliantly painted altar supported by numerous handsomely carved human figures, but the explorers of the Tulane Department of Middle American Research have recently brought still more interesting news. According to the *New Orleans Tribune*:

“The party proceeded to Comalcalco where Dr. Blom discovered a remarkable plaza formation, similar to the one he discovered at Uaxactum a year ago, the first real astronomical observatory of the old Mayas to be discovered. . . . The tomb of ‘King X’ was found in the main mound. . . . Four square pillars were still standing on the floor. These, Mr. Blom believes, must have supported a small wooden table on which the body of the king lay. A number of human bones littered the floor, and more than 300 perforated sea-shells were scattered among the bones. . . . Large blocks of hieroglyphics were inscribed on the north, south, and east walls, and each bore perfect portraits of three men molded in stucco relief. . . . Evidently the figure in the center was that of the dead king. . . . ‘I am convinced,’ said Mr. Blom, ‘that here we have found nine stucco portraits so far unparalleled in Maya research. They are without doubt the most beautiful examples of Maya portrait art ever found.’ ”

During the six-months’ period of exploration the Tulane Expedition made numerous discoveries of unknown Maya cities, pyramids, statues, temples, and mounds, as well as examples of remarkable engineering feats, and established the important fact that the Maya Empire extended farther westward toward the Pacific than was suspected.

It does not seem improbable that the Maya culture may be, as some writers suggest, the leading factor in proving an archaic civilization on the lost Atlantis. Mr. W. J. Perry, M. A., of Manchester University, England, in his learned *The Children of the Sun*, severely criticizes certain leading archaeologists for asserting upon insufficient data that “the Maya civilization was a native American product, developed in its entirety in the New World, and probably not far from the region where its extensive remains are now to be found.”* Mr. Perry shows that wherever it is possible to establish a sequence in American culture, the earlier it is the more developed we find it. He says:

*Morley: *The Inscriptions at Copán*, p. 402.

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“Going backward in time, in America, is like the ascent of a series of cultural steps, at the summit of which stands unchallenged the earliest civilization of all, that of the Maya. . . . Is it credible that, in the space of a few decades or centuries, the Maya invented their civilization and brought it to its highest development?”

Where, then, are we to look for its origin? Dr. Elliott Smith and Mr. Perry trace it to Egypt by way of the Pacific islands, but others, in closer agreement with Theosophy, consider the lost Atlantis the root of most of the Old and New World cultures.

Mr. E. L. Shuman, in the *Literary Digest* Book Review for September, in a study of Mr. Lewis Spence's new books on Atlantis, favorably regards the arguments supporting the Atlantean origin of the Maya civilization. A few quotations from the reviewer will show how the trend of discovery is steadily confirming the Theosophical teachings:

“It has long been known, through soundings, that there still exists a vast plateau on the bottom of the Atlantic, a thousand miles wide and averaging nine thousand feet high, stretching from the Azores and Canaries towards the West Indies, and containing volcanic lava in a vitrified form possible only by hardening in the open air. Many scientists are now becoming convinced that the final subsidence of this Atlantean plateau took place at the end of the Great Ice Age, ‘not more than ten thousand years ago’ (Sir William Dawson), and that the present islands in the Atlantic are the mountain-peaks of the sunken continent. That sudden changes are still taking place in this most unstable region was proved two years ago when the Western Union Telegraph Co., searching for a lost cable that had been laid twenty-five years before, ‘found to their astonishment in taking soundings at the exact spot where it had been laid down, that the ocean bed there had risen nearly two and a quarter miles!’”

“Mr. Spence believes that this mid-Atlantic continent had become the seat of a highly developed civilization though still in the Old Stone Age, and that submergence first divided the area into two sections, the main one being Atlantis, off the Straits of Gibraltar, and the other Antillia, whose remnants are now the West Indies. As the land continued to sink, sometimes with volcanic convulsions, the people of Atlantis are supposed to have emigrated — over remaining land-connexions — to Europe and Africa; much later the survivors in Antillia also fled (by boat) to the American continents. Only thus, Mr. Spence believes, can we account for the sudden appearance of the mysterious Maya civilization. . . .

“The American continents had already been peopled from Asiatic or Polynesian sources, but here was a new and unheralded strain, more advanced by thousands of years than these existing tribes, a people with a written language and an architecture comparable with that of Egypt. . . . Mr. Spence has performed a valuable service in bringing together all the evidence from pre-Columbian America tending to prove his contention — that the Aurignacian, Egyptian, and Mayan-Toltec civilizations sprang from a common source in the lost Atlantis. . . .

“He devotes many chapters to the similarities of the popular myths on both sides of the Atlantic, similarities so numerous and striking that nothing but a common source can explain them. The deluge-legend is found in some form in almost every tribe and race on both sides of the Atlantic, and the author's years of study in such lore have convinced him that they all spring from racial memories of the catastrophe that overtook Atlantis. . . . It is strongly in his favor that he writes always as a scientist in quest of the truth, making no extravagant assertions, but trying to justify the faith that is in him by a calm marshaling of reasonable proofs. It is difficult to see how any one can read him in the same spirit without conceding that he has made a very strong case.”

Science has not penetrated farther than the Cro-Magnon race of Western Europe in its search for the ancestors of modern man; confusion

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and mystery lie beyond, because Atlantis has been ignored. Yet it does not seem difficult to solve the problem in the manner indicated by Mr. Lewis Spence today, but for which credit must be given to the teachings of Theosophy as published long ago in H. P. Blavatsky's *Secret Doctrine; i. e.*, that the Cro-Magnons and other high-grade Stone-Age races were the direct offshoots *in decadence* of the former Atlantean civilization.

STUDIES IN EVOLUTION

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(A Lecture delivered in 1916)

Concluded

III - THE EVOLUTION OF MAN

IN this third lecture of the series it will be helpful if I begin by outlining its plan. The literature of this subject is of course very voluminous, and its full treatment would involve an enormous elaboration of details and side-issues that would weary both you and me without at all accomplishing our present purpose which is rather that of information than of argument. It will be more to the purpose, therefore, to put forward briefly and clearly the salient points as regards modern ideas on the one hand and the ancient teachings on the other.

It is necessary for modern scientific evolutionists, in order to establish their theory, to demonstrate that humanity has undergone a progressive development from cruder types in the earlier times up to finer types in the later. This, which we also teach, has not yet however been by any means fully established. The crucial point of disagreement between the scientific view and the one taken here lies in the difference in the way of interpreting the natural facts which we know. Science admits no methods implying conscious self-direction. We do. This is the main difference.

One of our writers recently, in one of his archaeological lectures, drew our attention to the fact that the so-called Stone, Bronze and Iron Ages do not represent stages in the history of the world, but stages in the histories of various races; so that we may have races living in the Stone Age contemporaneously with other races living in the Iron Age - a state of affairs which indeed actually exists today, and which must surely have existed in the same way in past ages. All of which goes to illustrate the point that the history of humanity has always

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been a succession of waves, each wave including both an ebb and a flow; and that the different ages succeed each other over and over again.

According to the ancient teachings, Man was already a relatively complete being when he first appeared in physical form on this earth, *in this Round*; not, however, prior to this. At first sight this statement might seem to imply the doctrine of special creation; but indeed we do not admit that there was a special creation for man in the old theological sense. On this point we find H. P. Blavatsky saying:

“Man is certainly *no* special creation, and he is the product of Nature’s gradual perfective work, like any other living unit on this Earth. But this is only with regard to the human tabernacle. That which lives and thinks in man and survives that frame, the masterpiece of evolution, is the ‘Eternal Pilgrim.’”— *The Secret Doctrine*, II, 728

In these statements we find the truth. The meaning is that, while man’s body is the crown of evolution, the immortal spark in him was never so evolved, but is a spark or flame from the eternal divine intelligence. And furthermore — mark this carefully — while teaching that the body of man is evolved, the teacher is careful to add that it was not evolved precisely according to the method imagined by scientific theorists. The teaching, then, is that there was a certain epoch when there existed on earth a relatively perfected form, ready for the accommodation of the inner (or real) man, but not yet informed with that spark or flame of divine intelligence. This flame of high intelligence was in due course of ages communicated to that so-called ‘mindless’ man, and this resulted in Man such as we now know him.

We will next take a few typical quotations from H. P. Blavatsky’s great work, *The Secret Doctrine*, as texts on which to base subsequent remarks.

“From the beginning of the Round, all in Nature tends to become Man. All the impulses of the dual, centripetal and centrifugal Force are directed towards one point — MAN.”

— H. P. BLAVATSKY, in *The Secret Doctrine*, II, 170

“Archaic Science allows the human physical frame to have passed through every form, from the lowest to the very highest, its present one, or from the simple to the complex. . . . But it claims that in this cycle (the fourth), the frame having already existed among the types and models of nature from the preceding Rounds, it was quite ready for man from the beginning of *this Round*.— *Ibid.*, II, 660

“Owing to the very type of his development man *cannot descend* from either an ape or an ancestor common to both, but shows his origin from a type far superior to himself. And this type is the ‘Heavenly Man’— the Dhyân-Chohans, or the *Pitris*, so-called. . . . On the other hand, the pithecoïds, the orang-outang, the gorilla, and the chimpanzee, *can*, and, as the Occult Sciences teach, *do* descend from the animalized Fourth human Root-Race.”

— *Ibid.*, II, 683

It is of the greatest importance that the divine nature of Man should be emphasized in every possible way, because upon our recognition of

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our higher nature depends our power to carry out the ideal of human progress which we so ardently desire. It is regrettable, therefore, that our science should be making such efforts to stamp upon the world's mind the picture of an animalized humanity — for this is the effect of the doctrines, whatever the motive may be. The *tendency* of these doctrines is to represent man as an improved animal, and to palliate or justify those weaknesses which he owes to his unredeemed animal propensities. The force of suggestion is great, as all advertisers know; and the effect of pictures and statues of bestial monsters, labeled as the ancestors of Man, is to stamp upon our imagination the animal side of our nature. On the contrary, what we most need is to have our mind constantly impressed with pictures of Man's higher nature, such as might be imparted if, instead of these emblems of animality, we were offered pictures of all that has been great, sublime and beautiful in human life.

The syllogism that, because evolution is true, therefore the theories of contemporary evolutionists are true, is one which, despite its obvious fallaciousness, is largely accepted, in fact if not in word; but the time will surely not be long ere it will seem like a nightmare of our early struggles toward ratiocination. It is interesting to imagine what would happen if science did actually succeed in showing an unbroken line of physical heredity between man and some form in the animal kingdom; what would it profit us? We would still remain as much as ever in the dark as to the nature of the power which had effected this wonderful evolution, or, in other words, as to the origin of the human mind; in short, the whole question would really have been begged, for, in order to demonstrate their theory of the evolution of the human mind, the theorists would have been obliged to assume the existence of that mind at the outset. For is it not clear that they have gotten the matter wrong-end-up, and are seeking to derive mind from matter instead of matter from mind? And what is matter? All we can find out as to its ulterior nature is that it consists of an innumerable multitude of living points or centers of creative energy, endowed with a force that is apparently inherent, and acting under laws that end in perfect results. In short, we find in matter the manifestation of will and intelligence, and are forced to admit, unless we are to forsake all logic and sense, that mind stands behind matter. A reasonable theory of evolution, therefore, assumes mind as the primal fact, and then proceeds to study the evolution of the successive organisms that are developed out of matter by the working therein of mind.

We have seen, in considering evolution in general (see articles I and II of this series), that the process is necessarily dual, because, while the form or organism *evolves*, there must also be a conscious soul *involved*.

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Reverting to the old allegory, we may speak of the universal Spirit fecundating the primordial Matter and causing therein to grow all the various orders of animate life, including those called inorganic. It is the Universal Spirit which, as Monads, informs every animate form, from the smallest atom of mineral upwards, and is the energetic and the plastic form behind all evolution. The Monad performs successive cycles of evolution, passing for long ages through the mineral kingdom and perfecting the forms therein, and afterwards evolving the higher kingdoms. But Man (the inner being) does not form a link in this chain; for, as the ancient teachings state, Nature unaided is not able to produce Man, but can only evolve a perfected animal organism for the future Man to inhabit or use.

“Physical nature, when left to herself in the creation of animal and man, is shown to have failed. She can produce the first two and the lower animal kingdoms, but when it comes to the turn of man, spiritual, independent and intelligent powers are required for his creation, besides the ‘coats of skin’ and the ‘Breath of animal Life.’”—*The Secret Doctrine*, II, 56

The modern evolutionists, therefore, have made their theory too narrow, as is likely to be the case in the early stages of speculation. The plan of evolution is far ampler and more diversified. We have to consider in the main three distinct lines of evolution—that of the spiritual monad, the mental evolution, and the organic evolution—all of which go on independently at the same time, and whose combined result is Man, the perfect expression of the Divine Mind. Nature furnishes the perfected organism, and, as the organisms thus evolved grow more and more complex in character, they are fitted to manifest more and more of the latent powers of the monad. In the lowest forms—the mere atoms and unicellular organisms—the monad has most of its powers locked up, dormant, in potency, so that the consciousness of these organisms is in a very elementary stage, being nothing like what we know as consciousness, and sufficing but to direct the simple lives of these lowly creatures. In the vegetable and animal kingdoms, the monad unfolds more of its powers, until we reach the summit of possibilities in that direction in the highest animal types.

But there is no way by which the consciousness of the animal can become the self-consciousness of the Man, or the fixity of the animal mind turn into the infinite expansiveness and creativeness of the human mind. The special human faculty is an incarnation from elsewhere. It is a primordial power, passed on from one cycle to another, and the teaching is that the men of our cycle received it from the perfected mankind of an earlier cycle. A study of history will convince the thoughtful mind that this is really the way in which man gains his knowledge; for those races which progress receive their impetus from other races, while

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there are many races on the earth which are not progressing but are on the downgrade. They possess no inherent power to evolve, so they decline. This shows that races pass through cycles similar to those through which individuals pass — youth, maturity and decline; and that the young races receive knowledge from their predecessors, as a son from his father, while the old races can no longer learn anything new. It is evident that the degenerate human bones dug up are those of declining races and do not form links in a chain of ascending evolution; and on the other hand it is admitted that some of the exhumed remains show skull capacities and other features indicative of high culture.

It may truly be said that the evidence is not of such a kind as can by the utmost forcing be made to support the case, and that it all points to the opposite conclusion. Man (the inner being) was already a relatively finished product when he first appeared physically on this earth *in this Round*. (See third quotation in this article. It continues: "The Monad had but to step into the astral body of the progenitors, in order that the work of physical solidification should begin around the shadowy prototype.")

Here, by the way, is a point which science has not considered — the evolution of matter from finer and more fluidic states to grosser and more rigid states. Was matter always the same, or has it too undergone an evolution? It exists even now in non-physical states in interstellar space, many believe; and this may have been the case on this globe in past ages. Science regards animal bodies as having always been physical; but why so? This is at least an assumption. Man, and the animals also, were 'astral' before they were physical; or, in other words, their bodies were of a kind of matter less gross than physical matter.

Science speaks of stone-ages, as though these represented definite stages in the upward evolution of man; yet admits that some races now on earth are in their stone-age. But *these* races will never evolve into metal ages, for they are, as said, on the downgrade. Similarly, the bygone stone-ages were simply times when certain peoples in certain spots lived that kind of life; as when a race of such people overspread Britain and dwelt there a while. But this does not mean that there were not highly civilized races living elsewhere at the same time; and all the facts which archaeology brings forth point to the fact that civilization and high culture are of the greatest possible antiquity. The following quotation, from a book review in the *London Times* (October 14, 1915) is appropriate:

"Not ethics alone, but any kind of progress and development, seems to depend on powers outside the visible world of nature and natural law. Out of any chain of natural causation it will always remain impossible to get, at the end, more of power, of virtue, more of anything in quality or quantity, than one has put in at the beginning.

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“No juggling with principles of association or heredity can ever lift self-interest and the lust for pleasure into love, self-sacrifice and duty, as these motives are felt and obeyed, not merely by heroes and martyrs, but by countless men and women of healthy moral instincts. Somehow, in some mysterious way, the tides of a life beyond our life come welling into the world, transforming and guiding its activities.”

The attempt to represent moral principles as a canny adjustment of conflicting self-interests is one of the most deplorable symptoms of materialism in science. Those whose virtues are of this kind must have very shoddy virtues, and have much to learn. A *real* man of science, regarding no branch of culture as alien to his province, has enough knowledge of the world to be aware that a mere social compact is the most unstable and explosive of all possible compounds; as also that such a compact spells tyranny, since lusts are held in place by force.

The analogies in structure between Man and the animals, especially the higher mammals, show that Nature works on a uniform plan.

“The economy of Nature does not sanction the co-existence of several utterly opposed ‘ground-plans’ of organic evolution on one planet.”— *The Secret Doctrine*, II, 683

As regards some of the apes, we read:

“The pithecoïds . . . *can* and, as the Occult Sciences teach, *do* descend from the animalized Fourth human Root-Race, being the product of man and an extinct species of mammal — whose *remote* ancestors were themselves the product of Lemurian bestiality — which lived in the Miocene age. The ancestry of this semi-human monster is explained in the Stanzas as originating in the sin of the ‘Mind-less’ races of the middle Third-Race period.”— *Ibid.*

De Quatrefages says: “It is rather the apes that can claim descent from Man than *vice versa*.” The young ape degenerates as it grows, which, in accordance with a principle recognised by science, indicates that its race is also (in large part) degenerate. Man on the contrary develops as he grows older, his brain growing larger and his intelligence greater. We have no reason to be proud of the ape, whom so many scientists recognise as a cousin, while some even hail him as a sire.

We now direct attention to the following quotations from *The Secret Doctrine*:

“When it is borne in mind that all forms which now people the earth are so many variations on *basic types* originally thrown off by the MAN of the Third and Fourth Round, such an evolutionist argument as that insisting on the ‘unity of structural plan’ characterizing all vertebrates, loses its edge. The basic types referred to were very few in number in comparison with the multitude of organisms to which they ultimately gave rise; but a general unity of type, has nevertheless, been preserved throughout the ages. . . .

“Similarly with the important question of the ‘rudimentary’ organs discovered by anatomists in the human organism. . . .

“The human type is the repertory of all potential organic forms, and the central point from which these latter radiate. In this postulate we find a true ‘Evolution’ or ‘unfolding.’”— II, 683

“So far as the present *Fourth Round* terrestrial period is concerned, the mammalian fauna

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are alone to be regarded as traceable to prototypes shed by Man. The amphibia, birds, reptiles, fishes, etc., are the resultants of the Third Round. . . . II, 684

This states the doctrine that man precedes the mammals, and, in another sense, all the animals. Yet there is of course no suggestion that man physically propagated them. Analogy will help us to understand here. Man's dead body furnishes material for the soil and the plants that grow therein. What then of the other remnants which man leaves when he dies? Science recognises the principle of the 'conservation of energy,' in accordance with which a quantity of energy whose manifestation in one form is checked reappears in another form; as when an arrested blow produces heat. The psychic nature of man is a vast fund of energy; and at death its ordinary manifestations are abruptly suppressed, especially in a sudden death. What becomes of this energy? No longer held together in a human form, it must become dissipated, and the psychic nature of man is resolved into simpler components. Besides this, the astral model of the human body must undergo a similar disintegration. Thus would be provided materials for the manufacture of animals in Nature's workshop.

Instead of regarding man as sprung from the tiger, the pig or the monkey, we are asked to regard these beings as the manifestation of certain human qualities that have lost their coherence. If man's desire to eat were to become dissociated from the rest of the man, it might well go to the making-up of a mouse; and his destructive energy, no longer balanced by other forces, would find fit expression in the tiger. The activities of the spider and the magpie are especially suggestive of human propensity. The parrot, who, without the usual apparatus of speech, has somehow acquired the power of speech, must be a puzzle for evolutionists; but, considering the proclivities of humankind, the only wonder is that there are so few parrots. Enough people have died to stock a large planet with them. It seems likely that the persistent belief in metempsychosis has a connexion with this teaching; though it would be as untrue to say that a human soul *incarnated* into an animal as that a man incarnates in the worm that is bred of his mortal corruption.

Our next point is the evolution of matter: how much attention has science paid to this? We find people *assuming* that the constitution of matter, and the laws affecting it, have been the same since the beginning; but this is only an assumption, and an unlikely one. If everything evolves, would not matter itself also evolve? When we pass from one chemical element to another, as in that marvelous chain of transformations recently discovered in connexion with radioactivity, we do so by way of a subtler form of matter which underlies all the grosser forms, like a thread running through beads. One element does not directly breed the

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next; but it first changes into this subtler form, and the next element in the series emerges again from the subtler matter. This may serve as an illustration of the method of evolution. The causative changes take place, not in the physical, but in the astral nature of the animal or plant.

“The mammalia, whose first traces are discovered in the marsupials of the Triassic rocks of the Secondary period, were evolved from *purely* astral progenitors contemporary with the Second Race [of mankind]. They are thus *post-Human*, and, consequently, it is easy to account for the general resemblance between their embryonic stages and those of Man, who necessarily embraces in himself and epitomizes in his development the features of the group he originated. This explanation disposes of a portion of the Darwinist brief.”— *Ibid.*, II, 684

This refers to the fact that organisms, including that of Man, were astral before they were physical; or, if preferred, consisted of a kind of matter having different properties from physical matter, being more plastic and less rigid. Thus the evolution of matter itself is provided for — a point that has been strangely overlooked by science.

Biology, in its anxiety to dispense with extraneous agencies (such as a deific power), postulates that all the potency of evolution is contained *within* the germ. But this only leaves us more awed and bewildered than ever in face of the tremendous powers thus attributed to the said germ; and the attempt to derive human intelligence from chemical affinity is indeed a nightmare of the scientific imagination. If we could watch a house being built, without being able to see the builders or anything but the bricks, we should be in much the same position as modern biology. If theologically inclined, we should probably postulate a deity as the unseen architect, and leave the matter there. If we felt ourselves constrained to dismiss deity from our conjectures, we should have to consider the bricks as (1) moved by some invisible external force of nature, or (2) actuated by their own internal energy — as automata, in fact. This latter view is the biological one; the cells or the nuclei or the nucleoli or the molecules — some unit or other — are the bricks; and these bricks, in their ceaseless effort to find the most comfortable positions, gradually assume the form, first of a wall, then of a hovel, and finally of a Chamber of Commerce.

It is all very well for biology to assume so much; it may justifiably shelve these questions and leave them to other people; but to assert that there is no such ultra-world at all to be studied is sheer dogmatism. It is not a *practical* attitude of mind, such as should distinguish science. The only way to gain knowledge is to study our own nature interiorly, otherwise we can never get beyond the veil of the bodily senses and the fancies of the imagination. But it is not necessary that every individual person should be left entirely unaided to pursue the quest anew for himself, without availing himself of the work of others before him. And

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so we have the Teachers and their teachings for a help. So long as we can trust our own judgment, we need not fear being misled by these teachings, since they are not offered as dogmas to be believed. Nor, so long as a teaching helps and informs us, is it absolutely necessary to know its source; rather should we infer the competence of its source from the serviceability of the teaching itself.

Biology has been described by H. P. Blavatsky as one of the magicians of the future, destined to reveal many things. This shows that Theosophy is not opposed to biology, but only to dogmatism in biology, as in everything else. A study of biology shows that an old man may preserve and bring back any memory of his life, although every cell and atom in his body has changed many times; and hence that memory does not inhere in the physical matter of the body. Likewise, moles and scars continue throughout life unaltered, notwithstanding continual and utter changes in the physical particles. From this we infer the existence of an inner body — at least *one* such, though the evidence points not less to the existence of more than one — and it becomes the province of biology to study this inner substratum and its relation to the outer. It is, as it were, the mother of the body: the physical body is the offspring of this inner body and the vital energy. This inner body is the link between mind and body; it is the soul of the body, and at the same time it is the body of the mind. It is possible for the mind to be embodied in this inner body without the presence of a physical body. The key to biology is to recognise that the mind acts on the plastic body, and the plastic body acts on the physical body; while there is also a reaction the other way.

If man is developed from an animal lower than the ape, the ape and man being divergent branches of the same ancestral tree, then the necessity for postulating enormous antiquity is even more marked. And this necessity increases every time new bones are discovered and found to show brain-capacity and other characteristics not less than are to be found at any later epoch. All goes to confirm the teaching that man was already a complete (inner) being when he first appeared on earth in *this Round*, and that the lower human types are (in most cases, but not in all) retrogressive, not progressive.

It was stated in one of the quotations which I gave that man shows his origin from a type far superior to himself. But surely it is obvious, on *any* theory of evolution, that that which is unfolding itself in man must be greater than man is at present. If man is ever tending towards greater perfection, then that perfect type towards which he is aspiring must have pre-existed. There is much said in *The Secret Doctrine* about man's divine progenitors. They are variously designated the Solar Pitris, the Mânasaputras, and the Sons of Mind. They are the perfected

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humanity of a previous cycle of evolution. In the same way the perfected humanity of this present Round will have a similar function to perform towards the rising evolutionary products of the following Round. Thus it is seen that the law of evolution is much greater than science had thought. What humanity has to do is to keep in mind its divine prototype, instead of dwelling so much on his analogies in the animal kingdom. In connexion with the endowing of man with the divine mind, whereby he became an intelligent self-conscious being, there is much to be said that must be left for a future occasion; as also about the event known as the Fall of Man. But it may briefly be stated that at a certain epoch in his history, man misused his newly-given powers and fell. His physical life thus became more gross and he lost many of his powers. In this state we find him today, and he is striving to rescue himself from it, and to regain his lost powers.

It is now fitting that these remarks should be brought to a close. My greatest difficulty has been to select from an enormous mass of material a few salient points. Did the occasion permit of a course of extended studies, I can assure you that the subject would be found to become more engrossing and the light to become clearer the further those studies were pursued. The purpose of these lectures given under the auspices of the School of Antiquity, is to turn men's minds back to the contemplation of the noble and sublime in every human concern; and the object of the particular addresses on evolution has been to counteract the animalizing tendency of certain modern doctrines by presenting, however imperfectly, a view of the ancient teachings as to man's divine and immortal Self. Thankful as we may be for the crumb which science offers us, let us remember that it is but a crumb, and be still more thankful if we can see our way towards the bread of which it is a fragment. Theosophy comes not to confute evolution; it comes to vindicate it.



“SOMEONE has dug up the records of the Lancaster, Ohio, school board back in 1828. In these there is an account of a proposed debate as to whether railroads were practical. Permission was asked to hold the debate in the schoolhouse, and the minutes of the School Board meeting read as follows:

“ ‘ You are welcome to use the schoolhouse to debate all the proper questions in, but such things as railroads and telegraphs are impossibilities and rank infidelity. There is nothing in the word of God about them. If God had designed that His intelligent creatures should travel at the frightful speed of fifteen miles an hour by steam He would have clearly foretold it thru His old Prophets. It is a device of Satan to lead immortal souls down to Hell.’ ”

— *Physico-Clinical Medicine*


PREHISTORIC MAN AND DARWINISM

A Study in Some Recent Scientific Discoveries and Conclusions in the Light of Theosophy

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I

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

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

“It is in this outer nature, usually physically dominated, that arises the common feeling of ‘I,’ and it is to the blending of this with the real ‘I’ within that evolution tends.”

Taken in a purely material sense the word evolution is misleading, for it feeds the selfish and animalistic side of our dual nature. Owing to the efforts of popularizers of science, when the word is uttered a fairly coherent picture presents itself of a succession of material forms, increasing in complexity of function and intelligence as time passes; of an end-on, orderly sequence in which stand out prominently specks of protoplasm, molluscs, fishes, reptiles, quadrupeds, monkeys, gorillas, ape-men, stone-age savages, early Babylonians or Egyptians, Romans and Greeks, and, to crown all — our noble selves! In this scheme, of which the above is only the crudest outline, the so-called ‘scientific’ but really shortsighted aspect stands out, which regards man as a piece of highly-organized matter, producing for some unexplained reason the phenomena of life and thought, perishing at death, and non-existent before birth. For half a century the purely animalistic hypothesis of human origin and development has powerfully affected intelligent thought, and has descended into the general consciousness of the less-informed by means of such catch phrases as ‘the missing link,’ ‘our ape-ancestors,’ ‘survival of the fittest’ and ‘natural

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selection.' Men are always interested in any form of sport, and the loudly-heralded search for the 'missing link' between man and monkey naturally aroused the sporting interest.

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

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

"If we ask ourselves the question, Has humanity benefited by the knowledge scattered broadcast throughout the world in 1859? I think we must certainly answer that it has not. . . . For the masses the new teaching proved that, by a transit marked by catch phrases,

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

Dr. Wood-Jones rightly denounces the harsh and false aspect of evolution, which has always aroused opposition in spiritual minds, even though cold reason and hard facts seemed to conspire against an intuition that real progress in the world of life cannot be made by retrogressive and brutal methods. His aim is to show that man did not survive by a bloody and brutal struggle for existence, but *quickly* evolved into the human state in which he has since been predominant. Dr. Wood-Jones is quite as severe as any student of Theosophy upon the evil psychological impression that is being made upon people by the widespread pictures and highly colored accounts of our mythical 'ape-ancestors.'

"Our hypothesis also demands that any so-called missing link would be very unlike the popular picture of a brutish, slouching creature made more horrible than any gorilla by a dawning touch of humanity. This missing-link picture must be deleted from our minds, and I find no occupation less worthy of the science of anthropology than the not unfashionable business of modeling, painting, or drawing these nightmare products of imagination, and lending them, in the process, an utterly false value of apparent reality. . . .

"Man is no new-begot child of the ape, born of a chance variation, bred of a bloody struggle for existence upon pure brutish lines. Such an idea must be dismissed by humanity, and such an idea must cease to exert any influence upon conduct. We did not reach our present level by these means; certainly we shall never attain a higher one by intensifying them."—*Ibid*, pp. 39,48

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

The reason so many who are engaged in scientific research wander in a maze of confusing evidences and find so many links 'missing' is that they are hypnotized by the purely physical aspect of life; their attention is concentrated on the outer, temporary vehicles of consciousness. The solution of the mystery lies in what may be summed up as the Dual Nature of Man. Man is essentially an immortal soul, of divine origin, incarnating from time to time in matter, in order to gain experience in bodies suitable to the terrestrial conditions prevailing at different periods. The vehicles of the soul were not necessarily, in early times, of the same kind of matter as that in which we now find ourselves, but were more ethereal. Before we can begin to reason on constructive lines we must recognise the existence of the Divine Ego in man, moving on from age to age in successive

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incarnations in physical bodies and resting at intervals in a state that is subjective to us when viewed from our material phase. Study of the possibilities involved in the principle of reincarnation reveals and enlightens vast and unexplored territories.

The teaching of Theosophy is, therefore, that man is not a creature which has simply developed a mind and intelligence a little ahead of the 'other animals,' by the survival of the fittest, natural selection, the possession of a free pair of hands with an opposable thumb, and so forth, but is a spiritual being, a Monad or Ego, who has been through many experiences in other conditions before taking up bodily incarnation here. It is the Inner, Spiritual Man who molds and fashions matter to his needs, not blind physical laws which dominate him. Theosophy and the common materialistic theories of the age are diametrically opposed in fundamentals, but have, of course, many points of agreement whenever demonstrated facts are not departed from.

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

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

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

Strong light is thrown upon the evolution of man by the study of cyclic or periodic law. Science is becoming convinced that this law reigns in the material processes of the stellar and planetary worlds, and in the atomic structure of matter, but in human affairs its existence, if recognised at all, is limited to the few thousands of years we call historic time. Theosophy traverses far greater vistas of human experience, enormous cycles of time whose records are almost (but not quite) lost, and in which the face of the globe was revolutionized, in which races of men arose from simple beginnings to heights of civilization to sink again and yet again to rise. H. P. Blavatsky, in her earliest work *Isis Unveiled* said, speaking of prehistoric savage races:

"Such are the glimpses which anthropology affords us of men, either arrived at the bottom of a cycle or starting in a new one."— I, 295

"Mankind, when the end of the lower cyclic arc was reached, was replunged into barbarism as at the start."— I, 294

This does not mean that the lessons of those civilizations have been lost;

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they are imbedded in the core of our being, for what is immortal in us today was the same spiritual essence that inspired our far-off ancestors. Successive civilizations represent humanity as a unit working through different parts of its nature. We gained knowledge through experiences impossible to repeat today, and the results are stored to help build up the superb future of the race.

The Stone-Age races were not the earliest, the 'primitive' men; they were degraded descendants of high civilizations who were arrested in development until the natural time came for the next rising cycle. Before they appeared, civilization existed in the continent of Atlantis, now mainly submerged under the Atlantic Ocean, and before the Atlanteans there were other cycles of culture. It is not possible in this brief survey to consider the first appearance of man on earth; it is enough for our present purpose to say that it was a complex process, the main principle being that the true spirit of man, the reincarnating Ego — not the personal Mr. Smith or Mrs. Jones which we mistakenly think we are, but which really veils the immortal self — has 'descended,' to use an inadequate term, from a higher plane, an inner source, and that even the physical body has a far more recondite method of origin than is dreamed of by the ape-ancestry theorists. H. P. Blavatsky discusses the first appearance of man in a physical body in *The Secret Doctrine*, and utilizes the late Professor Sir W. Crookes' researches in psychic phenomena in explanation of factors unfamiliar to those whose attention is concentrated entirely on the physical plane. (See Vol. II, p. 737.)

II

THE mechanistic view of Evolution has largely depended upon the principles of the Survival of the Fittest, the brutal Struggle for Existence, and Natural Selection, so-called. These are not intelligent, purposive forces leading to some goal; Natural Selection simply acts like a strainer which sifts out all that will not pass through its meshes. Its work is restrictive. Minute variations of innumerable kinds in species being assumed (a large and inadequately supported claim), food and other kinds of competition, geographical and climatic changes, disease, and other 'natural' causes, acting 'blindly,' permit only those animals or plants to survive which are 'fittest' to meet the prevailing conditions. According to the skeptical philosophers the fittest are not necessarily the best as we should think, *i. e.*, the most intelligent or morally deserving or spiritually endowed in the case of man, or the most highly organized or intelligent among lower creatures. The 'fittest' are only those which happen to be able to thrive under the physical conditions in which they

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find themselves. The present state of the world has just 'happened,' as it were, and there is no future for us but gradual freezing of the earth and general annihilation.¹

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

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

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

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

The ancestry of the horse is a favorite illustration of development, and the facts seem well established. The *Hyracotherium* (*Eohippus*), the earliest ancestor of the horse, was a mammal about the size of a fox; fossil remains show several stages in its journey of change into the true horse. We can trace its increase in size and some of the minor changes, such as the modification of the separate toes into the single hoof, and of the proportions of the body which tended to greater speed and endurance. Now, according to the claim that natural selection by the

1. Astronomy, however, is now seriously entertaining the conclusion that the sun is not cooling and that the earth's temperature will not change, at least for causes at present known for enormous ages to come. (See *The Theosophical Path* for September, 1919, page 263.)

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survival of the fittest of innumerable accidental and minute variations explains such remarkable happenings as the evolution of the horse from the *Hyracotherium*, we may justly ask why we do not find the petrified remains of such varieties which, by the theory of accidental variation, ought to have been thrown off all along the line until the fully-evolved, stable form of horse appeared? This question has often been asked, but without satisfactory response. As a matter of fact, the fossil remains of the evolving horse family present strong evidence that there was an object in view from the moment when *Hyracotherium* started on its journey to the perfected horse, and that the steps we have discovered were not merely the results of the 'sifting process' of natural selection and survival by which presumed myriads of accidental varieties were sifted out, but were the means by which the horse 'idea' or 'astral model' in the Divine Archetypal Mind was gradually approached and finally incarnated.

We do not suggest that the laws of Survival of the Fittest and Natural Selection are myths; they have a definite though minor part to play in the great procession of life on our planet. But Theosophy points out that their importance has been greatly exaggerated, and that it is preposterous to imagine that such 'negative forces,' if the expression may be allowed, could be creative factors in the progressive unfolding or evolution of life and intelligence. In certain districts shapeless pillars of rock roughly hewn by rain, frost, wind, etc., are found. They are survivals of larger masses, and are representatives of what the blind forces of Nature can do by themselves. A comparison of these meaningless forms with statues carved by man illustrates the very different possibilities of evolution controlled by blind forces and those guided by intelligence.

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

The extraordinary habit of the Cuckoo of laying its eggs in other

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

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

J. Henri Fabre, the great and most original French entomologist, whose extraordinarily careful and extensive observations are a mine of materials for those who attack the whole system of evolutionary science based upon the mechanistic principles, brings forward a conclusive argument against the application of them to the acquirement of fixed instincts. He declares that scientific theorizers "have a mania for explaining what might well be incapable of explanation" in the limited state of our knowledge. "There are some who settle the stupendous question of evolution with magnificent audacity." Fabre studied Nature at first hand in the open and looked upon the laboratory scientist with limited respect.

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

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

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result, how many combinations would be required to bring it about, how much time to exhaust all the possible cases?"

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

"The argument is erroneous; instinct developed by degrees is flagrantly impossible in this case. The art of preparing the larva's provisions allows of none but masters and suffers no apprentices; the Wasp must excel in it from the outset or leave the thing alone. Two conditions, in fact, are absolutely essential: that the insect should be able to drag home and store a quarry which greatly surpasses it in size and strength; and that the newly-hatched grub should be able to gnaw peacefully, in its narrow cell, a live and comparatively enormous prey. The suppression of all movements in the victim is the only means of realizing these conditions; and this suppression, to be complete, requires sundry dagger-thrusts, one in each motor center. . . . There is no *via media*, no half-success. . . . If, on her side, the Wasp excels in her art, it is because she is born to follow it, because she is endowed not only with tools but also with the knack of using them. And this gift is original, perfect from the outset: the past has added nothing to it, the future will add nothing to it. As it was, so it will be. If you see in it naught but an acquired habit, which heredity hands down and improves, at least explain to us why man, who represents the highest stage in the evolution of your primitive plasma, is deprived of a like privilege. A paltry insect bequeathes its skill to its offspring; and man cannot. What an immense advantage it would be to humanity if we were less liable to see the worker succeeded by the idler, the man of talent by the idiot! Ah, why has not protoplasm, evolving by its own energy from one being into another, reserved until it came to us a little of that wonderful power which it has bestowed so lavishly upon the insects! The answer is that apparently, in this world, cellular evolution is not everything.

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

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

Let us return to the Bat for a moment. Science tells us that the earliest bats appeared quite suddenly in the Eocene, the early Tertiary period of geology, which succeeded the Age of Reptiles after a singular and unexplained gap. The first bats resembled those of today, and there is no

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trace of intermediate types leading back to a walking or creeping progenitor. According to the testimony of the rocks, the bat had its powers of flight complete from its first appearance upon the physical plane. Biology does not explain why we have not found specimens of the innumerable types and offshoots between the supposed ancestral insectivorous quadruped and the perfected winged creature, which are called for by the idea that natural selection from a multitude of variations, accidentally appearing, explains everything. Theosophy, however, looks to a source on a more subtil plane of existence than the physical for the origin of well-marked types. We must follow this point into more detail.

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

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

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

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

The successive *forms* in which life has incarnated, such as in the vertebrate reptilian, the mammalian, the human, were precipitated into physical conditions in regulated cycles, not by blind chance. A subtil

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'astral' evolution precedes the physical, as H. P. Blavatsky says in *The Secret Doctrine*:

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

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

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

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

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

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

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

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III

BEFORE proceeding to consider the difficulties in the way of accepting the biological interpretation of the evidences offered by the remains of man in the Stone Ages, the Theosophical view of man's pilgrimage on earth must be briefly outlined.

The fundamental principle in Evolution is that everything, even the mineral kingdom, is moving towards a more intense, universal consciousness: above all, immortal Man, a spiritual Ray of Divinity, a Spark of the One Flame, is learning the lessons of life by pleasurable and painful experiences in numerous incarnations in physical bodies, in many different conditions and races. Various types of humanity, high and low, have existed on earth for enormously long periods, periods greatly exceeding the million years or so allowed by modern anthropologists. In the course of ages mankind will become fit to ascend to states of spiritual and intellectual glory more advanced than our present conditions permit.

Without going into detail, for which H. P. Blavatsky's works should be consulted, we must refer to the teaching that the descent of Spirit into Matter and its ultimate return, enriched by experience, is the basic principle of evolution. Life and consciousness are not confined to physical conditions, but exist independently of such conditions. The immortal Ego in man, the higher consciousness, is a pilgrim passing through many states. Before the earth was fitted for physical human life, man existed in less material conditions — spiritual or semi-spiritual. In our present state such an existence is not easily realized except by the few who have been trained to understand it. While in those conditions — called the earlier 'Rounds and Races' — developing spiritual man 'threw off' a number of definite types into the formative thought-atmosphere of the earth, as it might be called. These became the fundamental root-types from which branched innumerable species and sub-species, for which Natural Selection and the Survival of the Fittest have been offered as explanations, which however are partial and often quite inadequate. Biology now speaks of the "explosive suddenness" with which many new species appear in the geological record, and the surprising changes in the rate of evolution at various times. As we noticed at the end of the last chapter, the tendency of life to change its character at intervals (for instance, the successive preponderance of primitive mailed fishes, of the reptiles, of the mammals, and of man) is beginning to be regarded as valid testimony to some conscious evolving intelligence with a plan, much as the idea is scouted by the materialistic school.

Man — as a material being, not necessarily just as he is today, 'consolidated,' so to speak, from the astral state — and the first really human

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racés appeared on lands that have mainly perished millions of years ago. The whole surface of the earth has been changed many times since the first sedimentary rocks were deposited; even its axis has been tilted, as some modern astronomers are suspecting.

Geologists arrange the sedimentary rocks into great divisions according to the fossilized plants and animals found in them. Notable differences of opinion prevail as to the total length of these periods, as well as of the smaller divisions, but the estimates are becoming more liberal of late. It is not many years since geology and astronomy were afraid to draw heavily upon the bank-account of Time, but, owing to the discovery of radio-activity, and for other reasons, the probability of five hundred million or even a billion years having elapsed since the beginning of life on earth is now being favorably considered. According to the records of Theosophy, the Primordial Age was not less than 320,000,000 years ago, and man in some kind of material form, intelligent enough to be called man, appeared about 18,000,000 years since. (In connexion with this matter the reader should consult 'The Age of the Earth,' by Professor F. J. Dick and William Scott, in *The Theosophical Path* for April, 1919.)

Geologists have not yet found any remains of man in the Secondary Period, though a few more daring scientists have said that his presence at that remote age is not unthinkable, however unlikely according to the Darwinian Theory. Anthropologists declare that the progenitors of the human race began to branch off from the animal kingdom toward the middle of the Tertiary period, gradually becoming really human in the later Tertiary, certainly half a million years ago, probably far more. Theosophy, however, tells us that man had developed a civilization towards the latter part of the Secondary, when the human race lived on lands now mostly submerged under the Pacific Ocean. Those who survived its destruction occupied new continental areas which gradually appeared in the Atlantic region where they slowly developed into many nations and attained a high degree of culture. Tradition has brought down a few records of lost civilizations, and ethnology gives us information about strange survivals of isolated tribes and languages and customs which are not explained without the aid of the hypothesis of a lost Atlantis. Many of the leading geologists are convinced of the existence of such a region, though not yet, of course, of the existence of mankind thereon, although this revolutionary idea is being seriously debated.

As the Atlantean regions broke up and disappeared under the ocean, a limited number of the inhabitants took refuge in Central Asia, part of which was then habitable, though now barren and desolate. This took place at about the time when Darwinian evolution conceived that primi-

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tive man was beginning to creep out of the animal stage and to gain a glimmering of human intelligence. There were certainly savage and brutal men at that time as there are today, and also large anthropoid apes, ancestors of the existing gorillas, chimpanzees, etc.; not only Theosophy however, but modern biology rejects the suggestion that any anthropoid creatures whose relics we have discovered were our progenitors, though they may have been offshoots from the family tree.

In the earliest human relics discovered in Europe science has found remains of inferior tribes which lived in outlying regions removed from the small nucleus of enlightenment which jealously guarded for long ages the traditions of Atlantean culture until the cyclic moment arrived for its extension. These 'primitive' tribes were not descendants from anthropoid apes, removed from arboreal life by a few thousand years; they were the degraded representatives of a higher culture. At one time very 'primitive' men who built hearths for fires and made the earliest flint implements known — the 'eoliths' and 'eagle-beak' hammers, axes, etc., — lived upon an English land-surface that had been exposed long before the Glacial Period, at the very time when civilization was flourishing in Atlantis, or at least in some of its remaining islands, only a thousand miles or so away. This state of affairs is perfectly comprehensible when we recollect that degraded savages are found today within shorter distances from highly civilized regions; witness the island of Tiburón in the Gulf of California, which is not many hundred miles from Point Loma where these lines are being written.

H. P. Blavatsky says that the weight of the heavy karma generated by the evil-doing of the later Atlanteans oppressed their descendants (really, of course, themselves in other bodies, as we understand by a study of Reincarnation) for an immense period and kept them at the level of Stone-Age culture for nearly a million years, in spite of their possession of all our faculties and of brains as large as ours, even at the earliest period of which we have tangible records. This enormous period of little or no progress in European races has proved an incomprehensible puzzle to scientists. Occasionally an atavistic flash of Atlantean culture illuminates the prospect, and we find such things as the wonderful cave-pictures at Altamira in Spain, which show great artistic feeling and keen observation; but this astonishing renaissance soon died out, according to the most conservative scientific estimates, and did not revive until the dawn of the historical period.

The existence of the anthropoid apes, those strange creatures which look so like "blurred copies" of man, has, as H. P. Blavatsky says "overwhelmed modern scientists with confusion," and it is not unreasonable that those who look only at the external aspect and ignore the spiritual

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should see in them or their progenitors a probable ancestor for man. Theosophy explains their human resemblance and connexion without admitting their ancestral position; they are "a bastard branch" grafted on to the human stem by unnatural cross-breeding on the part of some degraded Atlantean tribes, and they have some human qualities mingled with their animal nature. No living or fossil anthropoid is an older type than man, but they are all offshoots shamefully produced in the later Atlantean period — towards the middle of the Tertiary age. We shall see, later, that at least one high authority, Dr. Wood-Jones, considers that it is entirely impossible, for anatomical reasons, that man can have descended from any kind of anthropoid known to us, but that his origin, as an independent species, must be placed far back in the earliest days of the Tertiary, and that we have not discovered any animal form which can be certainly pointed to as ancestral. The Theosophical explanation of the human relationship with the anthropoids explains one biological puzzle; *i. e.*, the curious fact that the higher apes combine human and animal bodily characteristics in various proportions according to their species: one will have a certain human quality not found in another, and so forth.

The greatest difficulty Science has in proving that man evolved from the ape lies in the necessity for an immense period of time for the supposed earliest and most bestial man to have slowly climbed out of the animal state. The farther back we find human skulls (or evidences of intelligent human beings by the testimony of flint implements), the more impossible it becomes that man can have evolved from ape-like animals which did not exist (according to the testimony of the strata) much or perhaps any earlier than himself. We shall see the great significance of this when we consider some remarkable admissions about the enormous age of "modern man" made by Professor Sir Arthur Keith, F. R. S., in his recent *Antiquity of Man*.

The scientific hypothesis at the present moment is that mammalian ancestors of man and those of the anthropoids branched off in two separate lines from a common mammalian stem in the earlier half of the Tertiary. No *known form* of anthropoid is claimed as being ancestral to man, and the long series of links necessary to represent the chain of progress on the human branch is not known. The differences between the first anthropoids and those of today are not very great, and we need not consider them in this argument. The very few relics of the earlier anthropoids and men are not accepted by science as actually belonging to the direct ancestral line of modern man, but are considered to be side branches, thrown off after the supposed separation of the simian and human branches. Most of them came to nothing, but died out long ago.

(To be concluded)

SCIENTIFIC BREVITIES

BY THE BUSY BEE

SOUL AND CELL



ARE Our Bodies Immortal?" asks that inquisitive periodical, the *Literary Digest*, in reviewing a scientific article. This seems to indicate that science, having cut off our hope of immortality at one end, is introducing it at the other; and that we are to be consoled for the death of our souls by a promise of the deathlessness of our bodies. The subject has been treated before in THE THEOSOPHICAL PATH, Vol. XXI, No. 2, p. 163; and Vol. XXV, No. 6, p. 571. In the former number we find, quoted from Professor Raymond Pearl in the *Scientific Monthly*:

"Life itself is a continuum. A break or continuity in its progression has never occurred since its first appearance. Discontinuity of existence appertains not to life, but only to one part of the make-up of a portion of one large class of living things. . . . The discontinuity of death is not a necessary or inherent adjunct or consequence of life, but is a relatively new phenomenon, which appeared only when and because differentiation of structure and function appeared in the course of evolution."

And in both numbers we say, in reference to the remarks of scientists:

"Organisms higher in the scale of life consist of two sorts of cells, called germ-cells and somatic cells. The germ-cells are passed on by reproduction from one generation to another; except that some of them, which are not so passed on, die along with the somatic cells. Thus in all complex organisms there are somatic cells which, with some of the germ-cells, die; those germ-cells which are passed on from generation to generation thus being immortal."

Organisms very low in the scale, having no somatic cells, are actually immortal. Such an organism consists but of a single cell, which splits into two, each of the two splitting again, and so indefinitely. We now find, in the article in the *Literary Digest*, reviewing a review by Lucien Chassaigne in *Le Journal*, of a work by Dr. Metalnikov, that the immortality of such cells has been further investigated. An infusorium, found in an aquarium, was watched for thirteen years, during which time 5,000 successive generations were obtained. Thus it seems that the cell is really indestructible, except by starvation, poisoning, or some accidental interference. To quote:

"Death is a permanent and tangible phenomenon only in the case of man and the higher animals. It is not so for plants and for the simple animals or protozoans."

Death appears therefore as a casting off of worn-out garments or a leaving behind of baggage; and man dies the most of all creatures because he has the most of these impediments to shed. This helps us to

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understand why the teachings of those who come to preach life and immortality are characterized by exhortations to simplicity: we must forsake our riches and enter the kingdom in simplicity and poverty. But after all, what does this about the immortality of the cell amount to? Is not the atom equally immortal? Then what boots it, for the consolation of despairing skeptics, to know that the dust of the earth is immortal? Or does he care to know that certain cells in his own body will not die, but will be passed on? What he wants to know is, Will those cells be Me or somebody else?

Yet there is much in the idea. Infinitude lies at both ends of the scale --- in the infinitely great and the infinitely small. Is it improbable then that infinitude and immortality can be found at either of any two extremes, by plumbing either spirit or matter to its depths? We may reach up in thought to the ultimate spiritual essence in man, or sink our imagination to the ultimate atom of matter; and in either direction we approach the infinite and the deathless. The Atom, a name which by its etymology means the indivisible, is the One, the primal source of an evolutionary scale. That living organism which consists of but a single cell is in one sense the lowliest of creatures; but in another sense it is the simplest, most undivided, and most immortal.

For man the essential problem of immortality is whether his Individuality survives; for no one doubts that humanity survives or that matter survives. The Individuality of man does survive, but has to be distinguished from fictitious and temporary personal masks which are engendered during earth-life. It is possible for man, even during earth-life, so to purify his consciousness from all personal and impermanent elements as to become conscious of his own immortality. Such has ever been the gospel of the great Teachers and Saviors.

ORGANIC AND INORGANIC

“I think it is certain that the apparent difference between inorganic and organic phenomena is going to disappear.”— Professor J. S. HALDANE in a recent utterance

“Occultism does not accept anything inorganic in the Kosmos. The expression employed by Science, ‘inorganic substance,’ means simply that the latent life slumbering in the molecules of so-called ‘inert matter’ is incognisable. ALL IS LIFE, and every atom even of mineral dust is a LIFE.”— H. P. BLAVATSKY: *The Secret Doctrine*, I, 248

“The same infinitesimal *invisible lives* compose the atoms of the bodies of the mountain and the daisy, of man and the ant, of the elephant, and of the tree which shelters him from the sun. Each particle — whether you call it organic or inorganic — *is a life.*” *Ibid.*, I, 261

A FACULTY for discovering the obvious, for adding to the learning of the wise and prudent sundry items of the wisdom that is given to babes and sucklings, is among the ornaments of science. We never saw any

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reason for the distinction of organic and inorganic, save only as a convenient boundary, like the boundary between animals and vegetables for instance. In the mineral kingdom, as in the others, we see the manifestation of a mysterious life and the expression of a hidden plan. Corresponding to genera and species in the higher kingdoms, we have the various crystalline forms and other structures in the minerals; in the minerals also we have properties, which we call chemical and physical; but which seem to be strictly analogous to those properties which in plants and animals we call instinct and behavior. Either all three kingdoms are alive, or all three are dead.

It would seem that we have here a dogma that is common to both modern Occidental religion and modern Occidental science — the doctrine that there is a dead or inert portion of the universe. For the religious dogmatist this inert mass was created by the Deity, and by him is ruled. Science has investigated it and found that it is full of life and intelligence; but, unable at first to get rid of the old idea of deadness, science has had to invent other deities in order to account for the activity of the material universe. But we are now coming to the idea that the material universe is not dead at all and never was — the idea of the ancients and of many moderns not included in our civilization. We have accused them of peopling the universe with nature-spirits and minor gods; for we supposed that they, like us, had begun by imagining a dead world. But perhaps the truth is that they never supposed nature to be dead at all.

The universe is an assemblage of living beings, each with intelligence of its own peculiar grade or order; and our so-called dead matter is now found to be composed of centers of darting fire or life or electricity — take your choice of names. We have our 'ether,' which looks very like the Waters of Space; and over the face thereof broods the living Spirit which was cast into it. Sir Oliver Lodge has recently said:

"Electrons and protons are the building stones of which matter is made. . . . Electrons are evidently composed of ether . . . they are electric charges and nothing else. . . . Matter and energy are equivalent to each other. I do not say they are identical; they are different forms of energy."

This reduces matter to ether and electricity — to the waters of space and the spirit of life, as we have said. A living being, and a place for it to move in: that is as far as we can go.



"ALL living creatures are separated one from another in their bodies, but that which gives them life is one and the same in all of them."— *Count Tolstoy*