

THE THEOSOPHICAL PATH

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“Genius gives immortality in another sense than in the vulgar one of being praised by others after death; it gives elasticity, unwearied sympathy, and that sense of some essence stronger than death, of some spirit higher than the tomb, which nothing can destroy. It is in this sense that genius walks with the immortals.”— Ouida in *Moths*

THEOSOPHY AND MODERN SCIENCE

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(Stenographic report of the sixth of a series of Lectures on the above subject. These were delivered at the request of Katherine Tingley the Theosophical Leader and Teacher, in the Temple of Peace, International Theosophical Headquarters, Point Loma, California, at the regular Sunday afternoon services. Others will be printed in THE THEOSOPHICAL PATH in due course. The following Lecture was delivered July 31, 1927, and broadcast, by remote control, through station KFSD San Diego—440.9-680)

FRIENDS: Both you who are here present this afternoon in this our Temple of Peace, and the many hundreds or perhaps thousands who are listening-in at a distance, as this our study is broadcast through this marvelous new invention, the radio:

Theosophists today all over the world are commemorating the birthday-anniversary of the great Foundress of the Theosophical Society in this our age, H. P. Blavatsky; and it seems fitting that we should pay tribute in words, however inadequate they may seem, to the great mind and the still greater heart of her who, as the mouth-piece, as the voice, of the great Masters of Wisdom, whose Messenger she was, brought again to the world in our age, for the common benefit of mankind, the age-old, world-wide universal system of truth as formulated in the majestic Theosophical philosophy.

Our subject, as has been announced, is 'Theosophy and Modern Science.' But we would like to point out, before beginning our actual study this afternoon, that while this is the present subject of discussion, it must be remembered that there are two other aspects of study equally necessary for a complete understanding of essentials, of principles; and they are, or could be called, the study of 'Theosophy and Religion,' and the study of 'Theosophy and Philosophy,' because these three, while usually classed as distinctly separate branches of human thinking, in the Theosophical philosophy are shown to be essentially one, and must be studied together as a unity if we are to obtain a complete outline of the workings of the Universe, that is the Cosmos around us, and of the same natural operations and functions as manifest in the human understanding, in man, the child of that Nature, who therefore finds reflected in himself, in his internal constitution, all those operations, all those same functions, that work in the Universe around us.

Evolution is today a subject of great interest. Men are dividing

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themselves into groups or parties pro and con, and there is some danger, in fact an imminent danger, that the same phenomenon may manifest itself again in our age that came into such unfortunate prominence with the works of Charles Darwin. The psychology of the times following the publication of Darwin's works, was so strong, that most thinking men, normally sane, could not then be brought to admit that there were any alternative explanations of the phenomena of progressive development in life — human life, beast-life, plant-life, to the scheme of transformism which Darwin's works set forth; and this psychological phenomenon was brought about mainly by the efforts of two men, men of large culture, it is true, but vociferously enthusiastic, and more or less dogmatic in the presentation of their views; and they ended by convincing the world that the evolutionism, in reality the transformism, that they taught, was the actual procedure of manifested life in producing development in all creatures.

These two men were, first, Thomas Henry Huxley, an Englishman; and secondly, Ernst Heinrich Haeckel, a German; both fervent Darwinists, with modifications, both vociferously enthusiastic transformists. We repeat these terms, because it barely describes what they were. Their influence, on the whole, has not been good upon the mentality of the human race.

We do not question the *bona fides* of either of these men, but we have the right to question, and we do question, their influence for good upon thinking and unthinking minds. They taught things that in many important essentials were not true, and taught them in such fashion that their hearers were led to believe that they were true. This influence was brought to bear upon the minds of the men of those days by means of the great literary and scientific standing which these two men in particular had. We do not accuse these two gentlemen of deliberation in misstatement and in divergence from the facts of nature in order to support their theories; we merely state what we believe to be a fact from an unbiased and impartial consideration of results.

These two men were able men, exceedingly able; but they spoke with the voice of authority on subjects which they themselves, in many particulars, were merely guessing at. Mind you, friends, these conclusions are not mine alone. They are also the conclusions of many of the scientific researchers and thinkers of today — greater scientists of their own class, later men with wider knowledge and deeper insights into Nature's workings.

Take, as an instance, the German, Haeckel. In our sense he was the more dangerous of the two, for the reason that he had a vein of mys-

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ticism running through him; and when a peculiar type of mysticism is combined with blind, crass materialism, it inevitably produces certain doctrines which actually degrade psychologically those who hear them and follow them.

A man who will say that there is nothing but intrinsically lifeless matter in the Universe, striving chance-like, fortuitously, towards better things; and who in the same breath will talk of 'plastidular souls'—the 'souls' of cells—these 'souls' being explained apparently as the fortuitous offspring of lifeless matter; and who will, in order to complete his schemes of genealogical trees as regards man's developmental past, invent, suggest, and print imaginary stages of development in his books without calling attention to the fact that they were his own inventions, is not, we submit, truly scientific. Is it in any sense a proper attitude to be taken and a proper action to be performed by the so-called guardians of one of the most holy (as it should be, at least) of the functions of the intellect, intelligence, and spiritual mind of man—Science?

One of these inventions occurs to me now. It is to be found in Haeckel's last book, *The Last Link*, published in 1898. In it Haeckel divides the evolutionary history of mankind into 26 stages. His 20th stage he gives as that of the 'Lemuravidae' (who were placental mammals), which might be translated from its hybrid Latin form as 'the grandfathers of the lemurs'—the lemurs being a very primitive type of mammal, supposed to antedate the monkeys in evolutionary time, and often called *Prosimiae*. Now, no one ever heard of these particular 'lemuravidae' before; and they have never been found since; and, as Dr. Frederick Wood-Jones, Professor of Anatomy in London University, in a most interesting pamphlet published by him a few years ago said, Haeckel simply "invented them in order to fill a gap."

Huxley was a man of very similar scientific type of mind, but with another psychological bent to his genius. He was psychologized with the idea that there was an 'end-on' or continuous or uniserial evolution in the developmental history of animate beings, *as known to him*; that is, that one type led to another type—the highest of the lower order or family or group passed by degrees into the lowest of the next following or higher group; and his whole life-work was based on this theory; and all his teachings—backed by much biological research and anatomical knowledge, fair social standing, and other things that go to make for influence among men and to make a man's words carry weight when he speaks—had immense vogue for these reasons.

Please note that we refer to 'end-on' or continuous or uniserial evolution in the above paragraph only in so far as Huxley thought it

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existed in the sub-human beings and their geological progenitors that he knew, or thought must exist in order to conform with his theory. As a matter of fact, 'end-on,' continuous, or uniserial evolution *per se*, is also fully taught by Theosophy, but not that particular line or course which Huxley took for granted. He took this for granted without adequate proof that the beings now below man or in geological times of the past then below the human stock, formed or provided the road of the evolutionary course of the pre-human stock eventuating in modern man.

This the Theosophist emphatically and wholly denies; for the reason, as we shall set it forth more in detail later, that the ancestors of the Simian and of other mammalian entities now existing, were themselves stocks following their own line of development, even as the human stock now does and then did. In other words again, instead of there being one single line representing the ascending scale of evolutionary development passing through the geological progenitors of present-day mammals, towards and into man, there are several, and, indeed, perhaps, many such genealogical trees.

The Theosophical teaching in brief is this: The human stock represents one genealogical tree; the Simiadae another stock; each following its own line of evolution; yet the latter, the Simian stock, originally sprang from the human strain in far past geologic times; and also, indeed, the other genealogical trees of the still lower mammalia; while the Classes of the *Aves* or birds, of the *Reptilia* or reptiles, of the *Amphibia* or amphibians, and of the *Pisces* or fishes, may likewise truly be said to have been in geologic times still more remote, very primitive offsprings from the same pre-human (or man) stock.

Huxley took for granted, because there are undisputed and indisputable likenesses between the anthropoid or man-like ape and the monkeys still lower than the ape, and man, that therefore man sprang at some remote period in the geologic past from some remote (but totally unknown) ancestor of monkey and ape. He had never seen such a missing progenitor; no such missing progenitor has ever yet been discovered. But he deemed that there must be one because it was necessary for his theory; and he so taught it, and taught it with emphasis and with enthusiastic vociferation. His voice rang out over the entire English-speaking world, and his ideas were accepted as established facts in organized knowledge — Science.

Unfortunate enthusiasm! — culminating in the things that we have seen in the past few years, originating in the teaching to modern man that his ancestry was bestial, beasts whose ancestry again was that of some still lower creature, perhaps a quadruped, whose remote ancestor

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in its turn still farther back was perhaps a fish, whose still remoter ancestor was a protozoon — some one-celled entity.

Now, Huxley's would be a truly lovely scheme, if it were true; but is it true? It has never been proved true; some of the most brilliant minds in biological research have sought to prove it true; yet the result of their researches has been, as is abundantly shown by the latest scientific writings, entirely contradictory of it.

There has been no 'end-on' evolution *of that kind or in the manner outlined*; that is to say that Man did evolve through and in the creatures of all degrees and of all Classes and Orders and Families and Genera existent on the earth today, or rather as regards their more remote and most remote ancestors. And for this reason: that research has shown that instead of it being the highest of any subphylum passing into the lowest of any higher subphylum, it is almost invariably the lowest representatives in each phylum (or stem or branch), which are most alike in primitive features — a most significant fact, and one which is entirely Theosophical, when properly understood. The simple reason is that the farther we go back in time the nearer we approach to the junction-point or starting-point of the various mammalian and pre-mammalian genealogical strains; and for the further reason that, springing from one common source, they naturally approximate both in type and character the farther back we can trace them.

We have been teaching against this Darwinian or so-called transformist evolution for the last forty or fifty years; and now we are beginning to see the fruits of our good work in the fact that courageous men of science, no longer afraid to voice their honest convictions for fear of offending the majority, who have adopted formerly popular transformist theories or hypotheses, are with us.

What, then, is the real truth of the facts as regards the evolutionary development of the different phyla or stems or strains of animate beings on earth today? It is this, generally speaking: Instead of there being one tree of life, as we have just stated, spreading from its trunk into branches and smaller branches, and these smaller branches giving forth branchlets, in turn giving forth twigs and leaves, we now know that there is a *large number of separate genealogical trees*. In other words, there is not, as regards the beings existent today, or rather as regards their progenitors in geological eras of the past, an 'end-on' evolution or uniserial evolution up to and including Man, the supposed crown of that biologic series, *in the manner that we have been taught*; but instead, a number of stocks, each passing through various stages as marked out by their different orders and families and genera and species.

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I shall illustrate this and prove it before we finish this course of studies.

But I want to point out a moral consequence derived from these unfortunate transformist teachings. We Theosophists who are evolutionists through and through, but not transformists, have always taught that there is in Nature and therefore in fact, a progressive development from the imperfect to the more perfect, and that this progressive development or evolution is continuous both in time and in race, and have applied this fact of progressive development or rather have seen it operative everywhere, not merely in the human stem, in mankind, or in the simian stem, or among the quadrupeds, or the fishes, but even in the so-called inanimate lines or stocks of the universe.

Everything for us is alive or living, but not necessarily animately organized; but being living things they must either progress, retrogress, or stand still — all three of which may at some time take place, though the general movement is progressive and forward for all.

We make the same distinction that the ancients did as regards this question of 'animate' entities. Those entities, human or sub-human, which possess an 'anima,' a vital-astral soul, we call *animate* organisms. In the old Sanskrit they were called *jangama*, that is, 'goers' or 'movers,' as contrasted with those which did not possess an anima, or at least in whom the anima existed merely in germ. In the old Sanskrit these latter were referred to as 'fixtures,' and called *sthâvara*, meaning 'unmoving'; the 'fixtures' therefore are the minerals and the plant-world; while, on the other hand, the 'goers' or the 'movers' are the beasts and men.

Now we Theosophists teach that evolution extends over far wider fields, and reaches to far greater heights, and we see it operative in Nature in a far more complex manner, than does the relatively simple teaching of modern scientific transformism.

When the Theosophical Teacher and Leader, Katherine Tingley, inaugurated this series of lectures, and asked me to speak to you on the subject of 'Theosophy and Modern Science,' she asked me to avoid technical details as far as possible, to speak in generally understood terms, because, after all, relatively few are the men and women who are technically trained in these subjects; also to avoid as far as possible purely technical Theosophical teachings, in order to avoid unnecessary confusion; because the aim of this particular series of lectures — 'Theosophy and Modern Science,' — was to show as regards two of these sciences in particular, Chemistry and Biology, how closely the latest teachings of the greatest scientific minds of modern time are voicing in these two branches of modern knowledge, discoveries proving the doctrines of our own Theosophical teachings, the age-old Ancient Wisdom. This we have

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done as far as possible, but today, in order to make our meaning clear, we are obliged to use a certain amount of technical verbiage, which I will endeavor to make as comprehensible as possible.

First, however, I wish, as said before, to refer to an unfortunate moral effect which these transformist teachings have had upon the world.

When men believe that they have a common spiritual ancestry, and spring from a common vital-spiritual root, and are journeying on together through vastly long periods of evolutionary development; when they realize that the blood which beats in the veins of each man is similar to, or perhaps almost identical with, the blood which beats in the veins of all men, no matter how great be the differences between the various races; then men have a spiritual conception of life, which functions as a strong anchor by which, if necessary, they can hold the ship of life in times of stress or danger; believing this, following this, inwardly knowing this, they are not swept from their moral moorings by false biologic teachings.

I repeat, false biologic teachings, born of physiologic and psychological fallacies and psychoses of various kinds, and eventuating in the conscious or unconscious belief, which is even taught to our little children, that life is a desperate struggle for superiority, in which each man must succeed through selfishness or 'go to the wall,' and that, among the religious minded, the devil gets the hindmost — if there be a devil!

Now what has this biologic bogey of the past sixty years eventuated in? It has eventuated in the idea that man, being nothing but a transformed beast, without a directing soul or an over-shadowing spirit, is a creature of haphazard chance, without hope of a spiritual future, and ungoverned by any innately moral sanctions found in the operations of Nature itself, and that the only restraining forces are those of social conventions or an intangible kind of moral code arising out of opportunism, and the fear of being caught if his innate aberrant selfishness wandered too far from the straight road; or again in the idea that if indeed man has a soul, that soul is only some kind of effluvium arising out of chemico-physiologic action in and on the brain — or some similar nonsense.

These nightmares of the imagination — for they are truly that — were largely responsible for the terrible struggle for material supremacy and power which the world has lately passed through. I say it again, that more than anything else was the influence of these false biological teachings to blame for the great international catastrophe.

Even Professor Frederick Soddy, professor of Chemistry in the

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Universities of Oxford and Aberdeen, has lately been driven by the logic of facts to voice in no uncertain terms the same conclusions. Knowledge was misused from lack of a restraining moral and spiritual influence.

The restraining influence of morals has been almost lost during the last sixty or seventy years; and while it is perfectly true that in the past, when moral teachings had strong influence over and wide vogue among men, wars did come about, they then were smaller in scope and less bloody and far less fiercely vindictive than was the fearful struggle which we have recently passed through.

Does it do any good to our little children to go into museums and see brutish creatures painted on the walls, or in picture-books, or to gaze at plaster-of-paris casts or statues of absolutely imaginary ape-like ancestors of man? I repeat it, they are imaginary! They never existed except in the imagination of enthusiastic proponents of Darwinian and neo-Darwinian theories. There is no true biological foundation for these fanciful productions. They are imaginary, the offspring of the moribund Darwinism, as it even today is still voiced by some of the die-hards, as by Dr. William King Gregory of Columbia University (nor do I question his honesty of opinion), whose dictum I have seen recently repeated in the newspapers, to the effect that man indeed has evolved along neo-Darwinian lines from ape-like or monkey-ancestors!

Let me read to you what a thoughtful English biologist, Professor Wood-Jones, whom I have already mentioned, recently wrote on this subject. He says:

“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.”

I have never used words as strong as these; yet this scientific man is one of the most eminent anatomists of today. His words carry weight whenever he speaks, and this quotation is taken from a pamphlet published by him, *The Problem of Man's Ancestry*. And the following is how he concludes his pamphlet. He says:

“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. Were man to regard himself as being an extremely ancient type, distinguished now, and differentiated in the past, purely by the qualities of his mind, and were he to regard existing Primates as misguided and degenerated failures of his ancient stock, I think it would be something

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gained for the ethical outlook of humanity . . . and it would be a belief consistent with present knowledge.”

Verily so. This is the teaching of Theosophy, minus a few phrases of no great importance, and we have been teaching it since the Theosophical Society was founded in New York in 1875. Professor Wood-Jones is not the only voice to be raised in protest. A great American biologist, anthropologist, thinker, writer, Professor Henry Fairfield Osborn, has recently spoken even more strongly than did Wood-Jones. I shall read to you extracts from an address delivered by Dr. Osborn at Philadelphia recently, at the convention of the American Philosophical Society. Professor Osborn is President of the American Museum of Natural History. He says:

“The Ape-man theory should be banished from our speculations and from our literature, not on sentimental grounds, but on purely scientific grounds, and we should now resolutely set our faces toward the discovery of our actual prehuman ancestors. Those ancestors were neither human nor ape, but a distinct family, enacting the prolog and opening acts of the human drama 16,000,000 years ago. The scene of their activities must be found in the region embraced by Chinese Turkestan, Tibet, and Mongolia.”

I interrupt a moment. While this is largely Theosophical in its trend and in its teaching, our Ancient Wisdom teaches that the ancestors, as remote as you will, of man, were *man himself*, in the early geological ages. You may call him pre-human if we limit the term ‘human’ to man as he now is. But the strain from which humans come, from which men are derived, was human to its source on this earth, and its origin was in godlike creatures, who came to our earth in the earliest days of the planet’s life; and, as it were, casting the seeds of their lives into the developing germs, originated the human stock, these very developing germs or ‘life-atoms,’ as we call them, being those with which these godlike creatures were spiritually, psychically, and therefore magnetically connected in a former period of evolution in times so vastly far-distant that we call it another manvantara.

Please remember, as said before, that the Theosophical teaching of evolution is so vast in its scope and in its reaches that it would take me three months, talking six hours a day, merely to give an adequate outline of the general principles of that teaching.

Let us continue with Professor Osborn’s remarks. I would like first, however, to make an observation upon something which is extraordinarily interesting to us Theosophists. We claim that physical man — as contrasted with astral man or ethereal man, who was the first man on this earth — we claim, I say, that the first physical men existed eighteen million years ago, and that these first physical men and the astral-ethereal men who preceded them on earth, were the predecessors,

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and in a most extraordinary and mysterious manner the progenitors, of all the mammalian stocks existent on earth today. Professor Osborn, through his scientific researches, as you have just seen, has very nearly hit upon the same figure. Osborn continues:

“It is our recent studies of behaviorism of the anthropoid ape as contrasted with the behaviorism of the progenitors of man, which compel us to separate the entire ape-stock very widely from the human stock.”

So do the Theosophical teachings separate the two stocks very widely; and we have been teaching it since 1880. Only, what Professor Osborn means by the ‘behaviorism of the progenitors of man’ I cannot undertake to say. I do not understand it. I do not understand what he means by the ‘behaviorism’ of the progenitors of man, because to study ‘behaviorism’ you must know the living creature, and I do not know any living creatures who are the progenitors of man.

Dr. Osborn further places the age of man *in his present stage*, at one million years. Now is it not very remarkable that our Theosophical teachings, which we have been spreading over the world for forty or fifty years past, tell us that man, *as he now is in his present stage, or evolutionary cycle*, has been so for one million years, more or less? This is extraordinary. The sums are nearly identical in the first case, and identical in the second case. Is this an instance of ‘mere coincidence’ so-called, or has this great scientific man been studying Theosophical teachings, H. P. Blavatsky’s *The Secret Doctrine*, in particular, in the silence and in the privacy of his own chamber? It is indeed interesting that there should be such numerical identities.

I continue quoting from Dr. Osborn:

“The term ape-man has been forced into our language along a number of lines, and even the term anthropoid has come to lose its significance. Ape-man has gained its prestige through early explorers and travelers who represented the anthropoid apes as walking on their hind feet. We have since discovered that no anthropoid ape walks erect; the gibbon balances himself awkwardly when he comes down from the trees, but all other apes are practically quadrupedal in motion, except, possibly, in self-defense, when they rear as a horse would rear.

“Of all incomprehensible things in the universe, man stands in the front rank; and of all the incomprehensible things in man, the supreme difficulty centers in the human brain, intelligence, memory, aspirations, powers of discovery, research, and the conquest of obstacles.”

This is the language of a Theosophical seer; but let me ask: Why does this most remarkable scientific thinker speak of man as being so entirely ‘incomprehensible’? Let me tell you why, as I see it. It is because, great as he is in his line of scientific work, honest and courageous as he obviously is, he nevertheless is still more or less, unknown to himself, under the psychological influence of the old materialistic teaching

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that there is nothing in man that can be known except his physical body and its 'psychologic' activities!

Now, friends, our time for today is ended, and yet we have barely opened our subject. We have not touched upon things that we had hoped to touch upon this afternoon, before we parted. But we shall take this interesting subject up again next Sunday, I hope.

Yet before closing this afternoon, let me generalize one fundamental distinction between the Theosophical position and that of modern Science, and it is this: the main difference between the Theosophical doctrines, and the teachings of evolutionism or transformism, as taught by our modern researchers and thinkers, is as follows: the Theosophist says that back of man, back of the animate entities on earth today, back of the many various stems of animate organisms, there is in each case the vital drive of a living monad. We do not use the word 'soul' on account of the implications that will necessarily go with it in your minds, and the inferences that you will on that account necessarily draw. We prefer our own Theosophical terms 'monads' and 'life-atoms'; it is through these latter, the life-atoms of many grades or degrees along the scale or ladder of life, that the vital-intelligent spiritual monad works.

These monads are not soiled by the matter with which they work, and in which they work, and through which they work -- not more so than the rays from the glorious sun are soiled or spoiled or lose their innate brilliancy by the water and scum and ooze and mud in the fetid swamp through which they may penetrate to some degree, cleansing and purifying all they touch. It is the inner ray or spark of light in beings, which furnishes the urge, the driving force, the innate impulse, to higher things.

Today our modern thinkers are slowly beginning to see and to admit this wonderful truth; or at any rate are beginning to have some dreamy adumbration of it as a basic fact of Nature, as the evolutionary impulse. By slow degrees they are moving more and more towards our position in this respect, as they have moved towards us in other respects; and we say, with gratitude to courageous and broad-minded scientific thinkers, and with the hope that their ranks may soon grow more numerous than they are: Heaven speed the day, for the benefit of our common humanity, of the coming of a still fuller recognition of this basic verity of life.




“OUR duty is to keep alive in man his spiritual intuitions.”

— *H. P. Blavatsky*

GRAVITATION AND UNITY

H. T. EDGE, M. A.

HE Einstein theory of gravitation is said to be difficult to explain because it involves considerations unfamiliar to the ordinary mind; just as it would be difficult to explain the calculus to one unfamiliar with algebra. But Professor T. E. Whittaker is quoted as saying that, in this theory, gravitation “simply represents a continual effort of the universe to straighten itself out.”

On reading this, one was reminded of Poe in *Eureka*, where he conceives the universe as having proceeded from an original unity to great diversity, and as continually striving to attain again its original unity. This of course is not an idea peculiar to him, but his way of putting it is characteristic. The gravitating atoms, he says, tend to the center of the universe, not because it is a center, but because by doing so they can best attain to unity.

“It is not to any *point* that the atoms are allied. It is not any *locality*, either in the concrete or in the abstract, to which I suppose them bound. Nothing like *location* was conceived of their origin. Their source lies in the principle, *Unity*. *This* is their lost parent. *This* they seek always -- immediately -- in all directions -- wherever it is even partially to be found; thus appeasing, in some measure, the ineradicable tendency, while on the way to its absolute satisfaction in the end. . . . The tendency to the general center is not to a center as such, but because of its being a point in tending towards which each atom tends most directly to its real and essential center, *Unity* — the absolute and final *Union* of all.”

Thus the poet arrives at the same result as the mathematician. A striving towards unity glows in every breast, whatever the line of endeavor; perhaps there is no more fundamental law of life than this same yearning for unity. It is in line with the tremendous systems of ancient Aryan cosmogony, which show the universe as proceeding from an original Unit, expressing itself in a manifested cosmos of infinite variety, and, by continuing the same path as that by which it reaches complexity, returning once more to Unity and Silence.

The modern atomo-mechanists of science have felt themselves constrained to picture a final running down of energy, resulting in complete stagnation; and this necessarily implies a corresponding evolution of energy from an original source. Of late, scientists have been surmising that the universe has power to rewind itself.

Unity, Rest, the surcease of duality and conflict: in these words we try to represent our innate yearning towards the goal to which our

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eyes are turned. As atoms of the cosmic whole, we ourselves obey the universal law. The twin impulses to expansion and to concentration, or to multiplicity and to return to unity, are ever present side by side within us. The law is symbolized by a triangle of three dots, of which the apex represents unity, and the base duality; while the contrast between the one and the two represents again duality — a fertile symbol indeed.

Practically, one aspect of life's problem is how to maintain the unity while exercising the duality; how to be in motion and at rest at one and the same time. Some misguided ascetics have strived to achieve rest alone, by forcibly suppressing all action; but this cannot be done; complete suppression of action would mean death. All the wisest practical teachings say that, while living in a world of action, we must act; but not be swallowed up in action. The idea is finely expressed in *The Voice of the Silence*:

“Both action and inaction may find room in thee; thy body agitated, thy mind tranquil, thy Soul as limpid as a mountain lake.”

The contrast between the many and the one is also exemplified in the contrast between the many personalities and the one life of which they are manifestations. I may reduce the manifoldness of my character to the unit of my personality, but that personality must itself be a part of a greater unit, including other personalities.

It has been said that he is wise who can discern the Many in the One, the One in the Many. It has been said that Man is a copy of the universe — he is the Microcosm within the Macrocosm. Life and evolution are seen to be made of the twin processes of expansion and contraction, of proceeding outwards towards the circumference, and returning back towards the center. The former implies differentiation, multiplication; the latter implies reuniting, unifying. In man, then, as a copy of the universe, these twin processes must be found. And, since man is privileged to perform his evolution consciously (in less or greater degree, according to the stage of development he may have reached), the observance of these two processes of expansion and contraction becomes an act of will and intelligence.

Perhaps if we understood better the science of life, we should not make such a tragedy out of life. What seems an awful conflict might then seem a natural process.

What would happen if either one of the two forces should become predominant over the other? We see what happens, whether to the individual or society, when the forces of expansion and multiplication get the upper hand of the centralizing force. The organism becomes

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topheavy; it tends to be rent to pieces. Men have developed the activities of their life to the full, in a round of business, pleasure, indulgence of appetite — and then suddenly in the heyday of their career gone mad or committed inexplicable suicide. There had perhaps come over them a moment when the outer veil was for a moment lifted, the hollowness of the complicated structure revealed; and then, not having learnt to stand still in the silence, no resource was found but in the fruits of despair.

It is said that our common life has thus become too variegated; that its force has fled to the circumference and become dissipated; that the links binding us to the center have grown weak; and that we need to develop the power of *gravitation* to keep us from going to pieces.

Thus gravitation may stand for the force binding us to our origin and center or goal. Why not connect it with 'gravity' (as a moral quality) and the old Roman *gravitas*, dignity, seriousness? And what about the French *aplomb*, connecting the ideas of perpendicularity (uprightness), equilibrium, and stability?

It would seem that, where two forces are balanced, if one is checked, the other will gain. So, if I lean back, close my eyes, and fold my arms, my faculties may gravitate towards unity. But here we must remember that, in the science of *yoga* or concentration, *sleep* is numbered among the obstacles to be overcome; so my relaxing must not be a mere yielding to the forces of physical degeneration. With this necessary reservation, however, we may understand the value of silence and true meditation.

What has just been said reminds us that 'gravitate' is sometimes used in just this inferior sense — of letting oneself slip back into inertia. Increasing age may make people 'gravitate,' for example; or a glutton may gravitate towards the pigs. But here we are proposing to use it in a better sense; and this better sense is agreeable to the better scientific definition of gravitation — that it is not a falling down but an effort to regain unity.

Of course it is recognised that it is gravitation which keeps the heavenly orbs in their cycles and prevents them from going off indefinitely into the illimitable expanse of Nowhither. The notion of weight is here disconnected from that of gravitation. Again, it is gravitation which makes the balloon soar and the ship float.

Gravitation has been generalized as a force which attracts every body to every other body, each atom to its brother atom. Or, if you do not like such vague words as 'force' and 'attraction,' let us say that gravitation is an expression of the *fact* that such interrelations exist. And here, according to Poe, it is not each other that the atoms primarily

seek, but they seek that Unity which is quickest won by seeking each other.


Here we may gain an insight into the meaning of altruism. Why do we, or should we, be concerned for each other? Because in that direction lies the road to Unity. Personality is an element of multiplicity; by living in it, we are conscious of being sundered from our root; hence the ceaseless yearning for a return. But this must mean that there is a part of us which never was thus separated; the essence of unity is in us, along with our diversity. We have been *stretched*; and, the wider we are stretched, the stronger becomes the elastic pull back again.

And perhaps it is thus with cosmic gravitation: the atoms, the stones, the worlds, are actually united in one sense, though in another sense separated. Gravitation is the unifying power, and tends to produce physically a condition corresponding to the underlying unity. In view of this we may truly say Einstein was appropriately named!

HYPNOTISM, AUTO-SUGGESTION, AND MESMERISM

HYPNOTISM, AUTO-SUGGESTION, AND MESMERISM

E. A. NERESHEIMER

 HE meaning of the above terms is but vaguely apprehended by the public mind, largely owing to the regrettable fact that even the intellectual high-lights of Science and Religion, who so confidently profess to instruct the people on these subjects, have themselves no definite knowledge of the powers that become operative by reason of these practices. Hence also the deplorably confusing and misleading observations with regard to these phenomena which appear so frequently in our eagerly chattering press.

Great forces that may be wielded by man, for good, but more often for ill, are called forth by the practice of hypnotism, auto-suggestion, and mesmerism. The public should therefore take heed of warnings against the dangers that inevitably ensue from dabbling with them. Such warnings have been given time and again by those who know the workings of the occult potencies of Nature, and the corresponding human faculties, both of which gradually and naturally unfold side by side in the course of evolution.

HYPNOTISM, briefly speaking, is an influence exercised upon the mind of one person by the will of another, by way of suggestion, pro-

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ducing a state of trance, which obscures the natural consciousness necessary for the cognisance of outward circumstances and objects. This state is brought about by the unison established between the will of the operator and the weaker will of the subject (or victim), limiting, if not injuring or destroying, the weaker will of the latter. It is an act of so-called 'Black Magic' or Sorcery.

A graphic example showing how pernicious the influence of hypnotism may be even physically is shown by a report of experiments made on animals by Flammarion, the noted French scientist. He writes:

"Six fowls were subjected to hypnotization. In about three weeks one fowl began to limp, soon after it became attacked by paralysis of one side of the body, and died. Each of the others were struck with paralysis at different periods of the experiments, and in three months all the hens were dead."

He concludes:

"This experiment should make us very careful in the application of hypnotism."

In the face of such facts, what must our conclusion be with respect to the risks run in yielding to the persuasive influence of one possessed of hypnotic powers, but whose very atmosphere may be charged with moral and physical poison? Shall we permit such a one to take possession of our minds? For, be it remembered, even after having only once submitted our will to that of another in this way, we have opened the door to a power from which it will be difficult to free ourselves again; and in the case of an immoral or unscrupulous hypnotist, the victim may be inoculated with the taint of the operator's mind, so that he will never again be the same as he was before.

Whether hypnotism is practised, as in the case of AUTO-SUGGESTION, upon oneself, or upon the mind of another, the result cannot be of permanent benefit. If not based upon sound ethics, the result cannot be beneficial in the end. It is good to have ideals, and to strive to realize them, but this cannot be achieved by extraneous or by passive means, such as by giving ourselves up to the domination of the strong will of a hypnotizer, or by mere self-hypnotization (auto-suggestion), the latter so often prompted by blind sentimental notions rather than by self-initiated purposeful and sustained effort.

The curing of bad habits, and the re-establishment of physical health, when sought to be achieved through hypnotic treatments, or by auto-suggestion, cannot lead to permanent cure, for no benefit can be abiding that is not based upon, and afterwards sustained by, right conduct. All effects are inevitably controlled by the universal laws of Cause and Effect, and are therefore dependent upon action based on knowledge of

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these laws, guided by right motive, in order that perfectly harmonious results may ensue.

It is true that temporary relief of physical ailments may sometimes be obtained by such means, but serious and prolonged harm always lurks at the end of such bypaths, which arouse and set in motion, in the mind of one who is uninformed or weak, injurious currents that cannot afterwards be checked.

Mental equipoise is the greatest asset of a normal human being. This balance, however, is all too easily disturbed and thrown out of equilibrium owing to the sensitive emotional nature of man at this present stage of his evolution. Therefore it is wise to be cautious, and not to yield to suggestion. The finer forces roused by dabbling with mind-powers are too subtil for the uninformed average man to cope with, for they interfere with the harmonizing functions of faculties higher than those of the physical body, and result in shifting the center of normal consciousness out of balance.

There are cults for healing that have a large following by reason of claims made by them to cure all kinds of physical ills, and they offer obligingly easy methods of application, based on illogical affirmations and denials. Instead of considering what may be the source of suffering, they merely deny its existence, whereas, in reality, pain is but a psycho-physiological effect — a reaction from one or more causes engendered at some time in the past, and returning to him who at first gave rise to its cause. The advocates of these cults altogether ignore the moral aspect of the subject, which cannot so easily be disposed of.

The linking together of cause and effect, *i. e.*, Karma, which is an inexorably just and therefore truly merciful law of the universe, affects alike all and each 'will-possessing' creature, acting by the most natural method, namely that of least resistance, regardless of space and time. It is through this universal law alone that a knowledge of the moral basis which underlies all existence, whether known or unknown to us, is finally forced upon us. By reason of our own innate love of self-preservation we shall be compelled sooner or later to realize this law of action and reaction by reason of the very circumstances in which we find ourselves. Is it not clear that all the 'good' and 'bad' that we have done in thought and act must work themselves out in effects, which are ever focused on us until they have been equalized and balanced up by the appropriate reactions?

We see men and women who are strong, healthy, joyous — some even wise; we see others who are experiencing these advantages in less

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degree; and again others, indeed the majority, who struggle with the very opposite characteristics. Not all the causes set in motion during one lifetime can come to fruition in the course of one physical existence. Their effects still hang over until future conditions have converged to the point where they can react and be neutralized once and for ever. If these causes are not atoned for in the present life, then they may spread over many incarnations, unless in the interim some of the causes are modified, in whole or in part, or neutralized or expiated by requisite counterbalancing changes.

So we see that 'Mother Nature,' though exacting, is both just and kind. Learn at some time we must, or Nature will 'spew us out of her mouth'; and our overshadowing divine 'Spark' will have to begin anew to rise through the same wearisome climb, for 'ages without number,' descending into the darkness of matter to reascend through the worlds of the pairs of opposites.

MESMERISM, called by Anton Mesmer *Animal Magnetism*, is the ancient theurgic secret of direct transmission from subject to object of a certain vital force or fluid. Its application is usually performed by the laying-on of hands, or by the making of 'passes,' which do not, however, usually induce sleep or a suspension of the waking consciousness. The exercise of this art, which implies no suggestions made to influence the mind of another, is supposed to aim at benefiting the sick and the suffering. The operator serves as a passive transmitter, either consciously or unconsciously, of a vital magnetic fluid directed to the patient from the universal fount of life-force that is the sustainer of all life throughout the Cosmos. This is accessible, though in greatly varying degree, to every human being; but more abundantly and definitely so to some individuals (Nature's Human Magnets) who, by some affinity peculiar to themselves, quite naturally assimilate the magnetism of the Earth, and in part also more recondite properties that pervade the whole of the universe.

The source of all these forces is Cosmic Magnetism or Electricity, whose co-operative and active progeny are, among other energies, Electricity, Magnetism, Sound, Light, Heat, Cohesion, etc. Electricity and Magnetism are akin to radio-active emanations, whose effect, however, is enhanced when directed by conscious effort, and quickened by human sympathy. Hence we may see that the art of Mesmerism, practised with an unselfish motive, and purely for the relief of sickness and pain, is not so deeply injurious as is the case when the mind of another is tampered with as in the practice of hypnotism.

However, it is very inadvisable indiscriminately to experiment with Mesmerism, for that power is as yet so little understood that the

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necessity is not recognised for dissociating it entirely from personal motives and desires, such as those inspired by vanity and selfishness, by which the transmitter is liable to poison the pure nature-forces that flow through him.

Many interesting and illuminating passages occur in the works of H. P. Blavatsky in connexion with this subject; especially with regard to the source of such forces, operative throughout the Cosmos, and likewise in man. The hints given show that these forces are electric, and governed by intelligence, and constructive on all planes, being the connecting links between the spiritual and the material worlds, down to the very smallest object known to our perception.

The author of *The Secret Doctrine* says:

“The all informing, ever-present moving-power and life-principle, the vital soul of the Suns, Moons, Planets, and even our Earth, is the link between universal Mind and Matter. . . .

“Fohat, then, is the personified electric vital power, the transcendental binding Unity of all Cosmic Energies, on the unseen as on the manifested planes, the action of which resembles — on an immense scale — that of a living Force created by WILL, in those phenomena where the seemingly subjective acts on the seemingly objective and propels it to action. Fohat is not only the living Symbol and Container of that Force, but is looked upon by Occultists as an Entity — the forces he acts upon being cosmic, human and terrestrial, and exercising their influence on all those planes respectively. On the earthly plane his influence is felt in the magnetic and active force generated by the strong desire of the magnetizer. On the Cosmic, it is present in the constructive power that carries out, in the formation of things — from the planetary system down to the glow-worm and simple daisy — the plan in the mind of Nature, or in the Divine Thought, with regard to the development and growth of that special thing. He is, metaphysically, the objectivized thought of the gods; the ‘Word made flesh,’ on a lower scale, and the messenger of Cosmic and human ideations: the active force in Universal Life. In his secondary aspect, Fohat is the Solar Energy, the electric vital fluid, and the preserving fourth principle, the animal Soul of Nature, so to say, or — Electricity.”— *The Secret Doctrine*, Volume I, pages 111-2



“LEARN to distinguish between Self and Truth. Self is the cause of selfishness and the source of sin; truth cleaves to no self; it is universal and leads to justice and righteousness.

“Self, that which seems to those who love their self as their being, is not the eternal, the everlasting, the imperishable. Seek not self, but seek the truth.

“If we liberate our hearts from petty selfishness, wish no ill to others, and become as clear as crystal diamond reflecting the light of truth, what a radiant picture will appear in us mirroring things as they are, without the admixture of burning desires, without the distortion of erroneous illusion, without the agitation of sinful unrest.”— CARUS: *The Gospel of Buddha*

TU FU VISITS CHANG, A TAOIST ADEPT, IN THE MOUNTAINS

KENNETH MORRIS

From the Chinese

I SOUGHT your cell: since daylight wandering on
Past hidden glens where always, now it is Spring,
With thud and crash the woodmen's axes ring;
And over streams where not yet all foregone

Is Winter's ice, though Summer comes so soon;
And through blue pine-tuft shadows half the day,
And past huge mountain gates, and far away
Dim forests fringed with the glow of afternoon.

And I found you: — One who so holds in scorn
All wealth, no night could hide from you the gold
Forgotten kings hoarded and buried deep;

One to whose door the deer at break of morn
Come fearless, as to a friend loved from of old.
Here the world's waned away, time fallen asleep.

*International Theosophical Headquarters,
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WHAT IS A HABIT?

R. MACHELL



WHAT is that strange compelling force that we call habit, that plays so great a part in life? How easy does it make the doing of all things familiar and unnecessary, and how hard the breaking of new ground for the formation of new habits of thought or action! It is not merely the recurrence of opportunity, nor is it the desire to repeat a pleasant experience, though these count heavily in the forming of a habit. It seems to be a force that gathers

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power as it grows, until a new kind of impulse is developed with energy of its own.

A habit seems to be almost an entity, once established, that insists upon the indulgence of its own particular desire, or compels obedience to its will in that particular matter, its insistence increasing with each new concession and not diminishing with the deadening of curiosity as to the experience, which was so powerful a factor in the original establishment of the habit. In some ways it resembles a kind of cancer in the mind which gathers strength as that on which it lives grows weaker.

Desire may weaken with satiety, but a habit will live on unless it is expelled by the superior power of the higher will, or dies of inanition as result of a revolt of the soul against the tyranny of the obsession, and the consequent refusal of the mind to tolerate the further indulgence of the habit. In either case it is the higher mind that must be invoked to liberate the soul, and that can be accomplished only by one who understands the duality of mind, and knows the power of the spiritual will.

We all have habits that are unnecessary and some that are injurious: some one or other of these pernicious habits may not infrequently have been condemned, but with suspended execution postponed to some indefinite future. Then has begun a serio-comic struggle, which may remind one of a drunken man's attempt to close with his hands a door that he holds open with his feet. . . . It can't be done; but the struggle affords an interesting spectacle.

The determination to uproot an evil habit is in itself a stay of execution, for it is placed in an undefined future; and it stays where it was put — in the indefinite future. The future eternally remains future, and the only time for action is Now.

A friend of mine was an inveterate smoker, and the time came when he was forced to admit that the habit was injurious; so he determined to abandon it (in the future) and in the meantime all went as usual with the addition of constantly renewed determination to abandon the pernicious habit. At last a crisis came and he was forced to meet it with a new determination, and lighting a cigar he sat down to think the matter out; but first he threw away the cigar which he had just lighted. Then his wife took notice and inquired, adding with a sneer: "I suppose it is the smoking; well, are you going to give it up?" Suddenly he saw the weak point in his former determinations and answered firmly: "No. I have. And that's that!" The thing was done.

THE PLACE OF MATTER IN MIND

H. T. EDGE, M. A.

WLD pupils of H. P. Blavatsky have long been familiar with the views which she supported against strong opposition, in her conversations with visitors at her evening receptions, in the pages of her magazine *Lucifer*, and in her books. It is forty years since she was proclaiming these ideas, and they have been contended for by her pupils ever since.

And today after these forty years it is our daily experience, in reading the current reviews and magazines, to find these views obtaining the support of leading thinkers, so that it seems like an echo or the voice of one speaking from the Beyond. To explain the phenomenon, one must at least suppose that H. P. Blavatsky was a wonderful prophet; but we do not hesitate to go farther and declare that what we are witnessing is the growth of the seeds she planted.

One prominent scientist holds that it is only the lower part of the mind which is mixed up with the body, while the higher part of the mind is independent of the body: a view which, it is scarcely necessary to point out, has frequently been championed by H. P. Blavatsky and her disciples in the teeth of materialistic views which made matter paramount and denied the independence of mind. Another prominent thinker says that, for him, the problem is, not what place mind holds in matter, but what place matter holds in mind.

Thus it comes to be recognised that it is necessary first to postulate mind as a starting-point, and then to derive matter from it; not the reverse, as had been attempted before with such absurd results.

To make the mind, or a part of it, independent of matter, and prior to matter, implies that mind can exist without matter—even though we should say that mind cannot manifest itself in this physical world without the use of a physical instrument. This suggests all sorts of hopeful possibilities—nay, probabilities—as to the continuance of man's individual life after death.

And if scientists should deem it incumbent on them to find a mechanism by which to explain things, they are faced by the fact that recent discovery has provided them with ultraphysical means of a most ample description. This circumstance may suffice to satisfy their minds, though in truth it is pertinent to bear in thought that we never have had a real explanation of the simplest phenomena. When the mechanistic

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theories have reduced the world to a system of disconnected particles in a sea of space, they have solved nothing so far as real explanation goes; and the attempt to represent the senses of hearing and sight as fully explained by a knowledge of the anatomy of their physical organs, is ludicrously inadequate.

It is as well to caution people against being bluffed into a disadvantageous position by the voice of the learned speaking with authority. In this way people have been led to assume that the questions being examined by men of science with regard to human origins and development are much more important than they really are.

For these researches leave almost untouched the vital question — the origin and nature of Man himself, the Thinker. Indeed, we find quite a number of people who recognise this point, and who declare their opinion that the question of what is the Soul, or what is man's duty, are left unaffected by anything which men of science may say about their evolutionary theories. Religion has been needlessly alarmed; but the more clearheaded take the wider view, that these scientific findings can but serve to broaden religion by removing from it certain narrow prejudices.

Our own experience shows us what Mind is, what the human faculties are, what man may become; and mind itself and its origin are just as mysterious whether we think it has come from the amoeba or direct from Deity. But we can never go anywhere by regarding the human mind as all of a piece; it is essential to recognise its dual character.

H. P. Blavatsky, in an article entitled 'The Dual Aspect of Wisdom,' in her magazine *Lucifer* for September 1890, recalls the teachings of James in the Bible, where he teaches two kinds of wisdom:

"This wisdom descendeth not from above, but is earthly, sensual, devilish. . . . But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

— *James*, iii, 15, 17

(The words of the ordinary version of the Bible may perhaps be somewhat misleading: that translated 'sensual' means 'pertaining to the emotional and sense nature'; that translated 'devilish' means 'pertaining to the *daimonia*,' an inferior order of gods.)

Farther on she says:

"Divine Wisdom being diffused throughout the infinite Universe, and our impersonal HIGHER SELF being an integral part of it, the *âtmic* light of the latter can be centered only in that which though eternal is still individualized — that is, the noetic Principle, the manifested God within each rational being, or our Higher *Manas* at one with *Buddhi*. It is this collective light which is the 'Wisdom that is from above,' and which whenever it descends upon the personal Ego, is found 'pure, peaceable, gentle.' . . .

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“No ‘wisdom from above’ descends on anyone save on the *sine qua non* condition of leaving at the threshold of the occult every atom of selfishness or desire for personal ends or benefit. . . . Nature gives up her innermost secrets and imparts *true wisdom* only to him who seeks truth for its own sake, and who craves knowledge in order to confer benefits upon others, not on his own unimportant personality.”

The last sentence shows us Nature in another light. She is the bountiful mother, ready to bestow whatever is asked of her, but unable to bestow except in response to a request. To those who do not strike the chords of their own higher nature, there is no response from the corresponding realms of Nature: it is not her inmost secrets, but her outer veils, that she discloses. Under this aspect we may regard Nature as cold, cruel, indifferent, mechanical; but that is only because such is the only aspect of her which we have evoked. To those who have the key, she is ready to disclose her mysteries. Thus it is open to us to create a new universe, very different from the mechanical universe of blind forces and brute matter which has been imagined — a universe answering to the finer faculties of our own nature, instead of being constructed around the physical senses and passions.

How much more might we not learn about the plants and animals and their relation to man, could we learn to regard them with this more penetrating and sympathetic eye! Would evolution then seem a dull purposeless mechanical process; or would it not rather be revealed as the majestic drama of an infinite Cosmic Soul, expressing itself in a myriad forms; a Soul of which our own souls are an integral part?

THE AWAKENED WILL

GERTRUDE W. VAN PELT, M. D.



HE will generally active in men today is not the real Will, which, for the most part, lies sleeping in the heart of mankind: the Will which ‘cuts like a sword’; which can move forward to its goal with unerring precision and with the swiftness of lightning. The other will is indeed but its shadow, and might be compared to the little chop-waves that ride over the sea of life, working always at cross purposes, driving the mariner to and fro, sapping his life-force while he longs for the steady, clear wind of power which shall carry him to his destiny.

Even the knowledge of the Higher Will — the Spiritual Will — is rare in the west. The religions tell of it, to be sure, but not clearly.

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The fact is, true knowledge has been lost to the people of this era, and, as a result, they have mistaken the counterfeit for the reality, and cultivated as virtues in their children the destructive forces which should have been transmuted to noble ends.

We say that the Dark Ages have passed; but relatively speaking, our own Age is still dark. How could it be otherwise when there is nearly universal ignorance as to the best way of dealing with the vital problems of life? Rifts in the clouds show here and there, but the clouds still hide the glories of the sunshine.

But a discovery of Truth has been made in our Age in certain quarters. H. P. Blavatsky came with the Message of Truth over fifty years ago, and those who have taken it into their hearts have found the sunshine of life. H. P. Blavatsky came also to *teach* the truth which she heralded, in other words, to restate in modern terms the laws of life which have been known by Great Souls from the beginning of human time. Though these laws have been forgotten by the masses in certain cycles of world-history, yet it is stated on high authority that there have always been living witnesses to the grandeur of a true philosophy of Being.

The enshrouding mist which surrounds the subject of the human will H. P. Blavatsky cleared away completely, by expounding philosophically and scientifically the mystery of the duality of human nature; by showing its origin and its goal; its philosophical necessity; its dangers and the path to freedom; explaining in unequivocal terms the one way along which a soul should go, through the age-long labyrinth of contradictions, to its glorious destiny.

To one able to look over the earth from a high peak of thought, human life in this age must present a picture of mad confusion, with its clashing opinions, and conflicting desires; where there is no certain understanding of life's purpose, and little concern, indeed, as to any purpose or goal in the majority, beyond the fierce struggle for personal supremacy. The minority, with clear or clearer vision, are thwarted in their efforts, and often see their best work weakened or destroyed.

Even earnest reformers cannot come to agreements. Witness the peace-workers and their disappointments. But if the Spiritual Will were awakened in the hearts of the people, or even in their leaders, the Peace-Movement would move forward on wings. For the real will is a part of the Real Man, who knows his essential unity with all, and therefore works impartially for all. This will, in the process of time, as evolution proceeds, must in the nature of things become triumphant.

The trouble is that the Higher Will is constantly opposed by the

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lower will, working through personal selfish desires. The Higher Will cannot easily come through to the surface of human life, just as sunlight carries no clear ray through crumbled glass, but is broken up and reflected back at a multitude of different angles. This trouble must continue to darken life and retard true progress until man learns that he is a divine being in his essence, and until the belief that human nature is essentially and ineradicably selfish is wiped out. The common saying that 'one cannot change human nature' must be proved to be a fallacy.

The wholesome philosophical teachings of Theosophy are the great hope, satisfying as they do, the reason as well as the heart; and these teachings, in time to come, will surely bring a change surprising to the pessimists.

Even a little of the pure thing works wonders. How quickly the masses respond to kindness; to justice; to honest, fair dealing. What might happen if the Spiritual Will broke through the barriers and came to the front? For example, imagine that in the peace-parleys, the governments represented would stand back of their delegates in a policy of unqualified, unreserved, absolutely sincere desire for exact justice to all: in a pure seeking for the real good of all nations, no one desiring to tip the scales even a fraction on his own side. Suppose these ambassadors to be imbued with the knowledge of the unity of all life; with the absolute conviction that the good of one is the good of all; that the suffering or belittling of one would mar the perfection of all the others: what difficulties would then stand in the way of the nations coming to an outright understanding? The Spiritual Will would sweep over the nations triumphantly, and quickly heal their wounds.

Who would not rejoice if this were possible, and who will assert that it is impossible? Not that it would be reasonable to expect all the people to rise at once to such heights. The world has not yet grown to it. But a clear picture to oneself of the disease points out the real nature of the true remedy, and indicates the only direction in which it is worth while to work.

No doubt the high-minded representatives of nations would individually approach more nearly to truth were they not more or less limited by the prevailing conditions. But would they not be still higher-minded and more successful if they sought to satisfy, evidently and energetically, the nobler qualities of their constituents; if they trusted to the hearts of their people, and spent less force in argument and more in recourse to justice? Justice is what all men want, even if it seems to work against them temporarily. They know that in the long run it never does.

What then is the way to progress? First, surely, there must be

MAN AS EVOLVER

an understanding of the real nature of man. Not a vague, dreamy belief that somehow, sometime, in some future state, man is to be redeemed, but an actual, practical, working knowledge that man by his *own* efforts not only can but *must* (sometime at least, then why not now?) put an end to his selfishness; that it has to come about by facing ourselves honestly, critically, analytically, and with a firm hand sifting out the threads of selfishness even in the acts which were meant to be generous, and when these threads have been discarded, by calling to the mind the contrary feeling of generous justice over and over again, until the act becomes a habit. This is self-discipline, a necessity in real evolution.

Theosophy teaches the basis on which the laws of life rest. It goes in and in to the essence of things, and by its wonderful vitality and virility has the power to regenerate humanity. Therefore one is justified in calling it the hope of the world.

If men honestly took hold of and followed these truths, the Spiritual Will in them would soon show its power. It is a nobly contagious force, and it is latent in all men, waiting for the day of real awakening.

MAN AS EVOLVER

T. HENRY, M. A.

EVOLUTION means growth, and growth means the expansion and elaboration of a form or organism under the influence of a spirit which is expressing itself through that form or organism. Things do not evolve of themselves; they stay as they are, or more likely they decay and degenerate. The forces which cause evolution are invisible, and do not come under the scrutiny of physical science, which can discern only the results of their operation.

There does, however, seem to be one visible cause of evolution, and that is — Man. His influence upon animals causes them to evolve to a certain extent, as we see in the case of domestic animals, especially those which can be tamed and become man's friends. Yet, if these animals are turned loose, away from man, they speedily revert to their original wild state.

Again, we see many races of people who have lived for ages in the same condition, and are at best stagnating, and more likely retrogressing; but under the influence of civilized man they can take a great step forward in evolution. Man has the light of intelligence, and can pass it on.

All this goes to show that intelligence, of the order of man's intelligence, or of a higher order, is needed for evolution; and that there can

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be no evolution without it. In view of this, it seems of secondary importance to inquire whether or not some species of ape or other animal is connected in some way with the past history of mankind; for, whatever may be the case in this respect, it is still essential to begin with intelligence as a prime cause and to account for the intelligence of man as we know it today.

Adherents of scientific evolutionary theories have lately received a boost from the address of the President of the British Association, who has championed Darwin, while admitting, however, that the process of human evolution has been far longer and more elaborate than Darwin had conceived. On the other hand we find notable thinkers averring that the real wonder to them is *not how man got a mind, but how the human intelligence ever came to have a body*. In fact they recognise that mind has to come first; the attempt to put body first results in the futile endeavor to explain mechanism by mechanism. These latter class of thinkers also see that function has to come before structure, and not structure before function. In other words, man did not get his intelligence because his brain expanded, but his brain expanded because he got his intelligence.

It is likely enough -- indeed it seems almost certain -- that we could trace an infinite number of lines connecting man with everything in the universe, and joining everything with everything else. And, by taking a narrow view, we could select one particular line out of all this complicated network, and say that that particular line represented man's evolution. In this way we might derive man from almost any animal, plant, or stone, with which we could succeed in tracing a connexion or showing an affinity. But we could not presume, on such evidence, to dogmatise as to the actual past history of human races; nor should we learn anything in this way alone about the marvelous history of the human self-conscious mind and independent volition, which is the crucial point.

Professor Keith allows that the ancestry of man includes a great variety and diversity of human races -- greater variety even than we see today, he says. We expect to see the views of scientific men go on expanding in this way until they arrive at a position similar to that of Theosophy. This position, in a nutshell, is that man is, from origin, spiritually an intelligent being, and has had a long drama of evolution behind him before ever he had a physical organism at all. And there are to be found, in H. P. Blavatsky's *Secret Doctrine*, many hints as to how that physical organism was obtained. But we prefer to leave that question to the enterprise of the curious student.

TU FU DREAMS OF THE DEAD LI PO

But to sum up, and come to the practical point, how does this affect us? We see everywhere that men are insisting on the superiority of spirit to matter, and of mind to mechanism. It is so in science, in religion, in the consideration of social and industrial relationships, in philosophy, everywhere. This means that our students of anthropology and biology will more or less rapidly arrive at conclusions conformable with these new popular views. Scientific investigation, rightly conducted, must eventually lead to the truth.

As for our individual selves, these questions always boil down to the question of self-knowledge and conduct: how to handle ourselves and the lives we must lead. And evolution, for man as he is today, is a conscious process. He can never for long remain satisfied with the idea that he is a mechanism, or that he is at the sole mercy of circumstances, or that a brutish heredity inevitably constrains his actions. He must perforce recognise that he is an independent spirit, gifted with the power of modifying his own circumstances; and only by taking action on that belief can he fulfil his duty and destiny as one of the creators of the universe.

TU FU DREAMS OF THE DEAD LI PO

KENNETH MORRIS

From the Chinese

LAST night I half awoke: the broad moon setting
With yellow-silver aura filled my room;
And my heart leaped: that light thrilled through the gloom
From one there then,— a face there's no forgetting —
I deemed; — then, waking, sighed. In Changan town,
Crowding the streets the high officials go
With their full retinues. . . . But I would know
Where wanders one, all lonely, whose renown
Shall traverse time; whose lordly following
Shall be the Autumns of ten thousand years,
With the long clouds that seaward shed their tears,
And mountain dawns, and blue night-mists of Spring.
Aye, I would know! For what has death to do,
My Lord the Dragon --- my heart's friend — with you?

*International Theosophical Headquarters,
Point Loma, California*

A SCIENTIFIC CRITIC OF EUGENICS

H. TRAVERS, M. A.

THE popular idea of eugenics is that we can and should breed a better race by encouraging propagation from superior persons and discouraging it from inferior ones. But, from an article in the *American Mercury* for November 1927, we judge that this idea is at least open to grave question. The article is by Raymond Pearl, director of the Institute for Biological Research at Johns Hopkins. As a result of his examination of the results of scientific inquiry, and his own special investigations, he declares that no such definite claim can be made as regards the breeding of humanity; and believes that the erroneous idea has gained ground through what he designates the 'propaganda-phase' of science.

This point is of importance, not only in connexion with eugenics, but in relation to science in general; and we have had occasion to notice it in connexion with evolution. Generally speaking, there does exist this species of spurious or popular science, side by side with the genuine article; and it is with the false view that religious and other combatants usually find themselves in conflict. The writer is rather bitter against those scientific men whom he represents as being responsible for this propaganda, their object being, according to him, to promote their own interests.

"The concern of the scientific geneticist in eugenics propaganda arises from the fact that it is carried out *in his name*. The public is told that the eugenic *pabulum* it is fed is the last and considered word from the science of genetics. Let us see."

To quote adequately from the evidence which the writer adduces would be at once too technical and too extensive, and we must content ourselves chiefly with summarizing his conclusions. Admitting the desirability of 'breeding better men,' he poses the practical question: How are such men to be produced?

"The answer of current orthodox eugenics is: By getting the existing superior people to breed more and the inferior people to breed less, on the ground that superior persons will have superior offspring. But, as we have seen, the exact science of genetics does not support this doctrine."

So the only way by which we can find out how to breed superior people is to start a fresh inquiry. The writer took all the people in the *Encyclopaedia Britannica* who had a page or more of biographical notice, and then asked himself whether their parents or their children were of sufficient distinction to get a notice of any length whatever in the *Encyclopaedia*. The results entirely negative the theory that great men in

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general produce, or are produced by, great men. The eminent anthropologist, Francis Galton, reached the same results: in his investigation of English judges, he found that only 9.1 per cent. had fathers of any degree of eminence whatever, the other 89.1 per cent. being produced by entirely mediocre people.

This is a good place at which to call attention to an important point made by the writer. *What is a superior person?* Why, dear reader, I am a superior person, and so are you; and so is everybody belonging to our set, and all others are inferior persons. This is putting the matter too bluntly perhaps, yet is there not much truth in it? Who is to decide the question of superiority? On this hangs much of the trouble about eugenics. 'Nature' or 'God' (call him what you will) may have views and plans other than yours or mine on this subject.

It really seems pertinent to ask whether we propose to breed a race of people in tall hats and collars, or a race of healthy and horny-handed sons of toil, or a race of bishops, or scientific professors, or movie-actors, or what. Also which race, white, black, yellow, Nordic, or what, is superior and which inferior.

The writer summarizes as follows:

"The status of eugenics at the moment is that critical studies of human inheritance have, in the first place, firmly established the fact that certain human characteristics are inherited strictly in accordance with those genetical laws which have been found to govern inheritance in lower animals and in plants; and, in the second place, have made it probable that other and more complex human characteristics also follow established genetic principles. . . . Certainly modern genetics gives no support to the view that the somatic characteristics of the offspring can be predicted from a knowledge of the somatic characters of the parents. In preaching, as they do, that like produces like, and that therefore superior people will have superior children, and inferior people inferior children, the orthodox eugenists are going contrary to the best established facts of genetical science, and are, in the long run, doing their cause harm."

A misuse of the principle of analogy is responsible for many of the absurdities found in connexion with this subject. Granted that man can breed better kinds of plants and animals — that is, kinds better suited to his purposes — should we infer that he can, or that he cannot, do the same with human beings? The middle term of the syllogism would seem to run, "but a human being is different from a plant or an animal"; and the conclusion would be, "therefore we either can or cannot breed superior human beings by similar methods."

Nothing follows from the argument unless we can affirm either that a human being is totally different from a plant or animal, or that he is exactly the same. There would be ground for inferring that, in proportion as a man approximates to an animal, he will follow the same laws of heredity; but that, in proportion as he differs from an animal,

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those laws will not obtain. And this is what experience seems to confirm. If it were desired to breed a race of ignorant slaves, or of standardized and unthinking athletes, some success might be expected; but we should need carefully to exclude anything resembling a human soul.

Again, let us imagine a body of people undertaking to legislate on the question of race-improvement: whom could we trust? Is anybody qualified?

As usual, the whole question has been muddled through the attempt to treat heredity as a purely physical process, and through neglecting to consider that other and more important heredity which defines the history of the incarnate Soul. Biological heredity can furnish a receptacle for the incoming Soul; but this latter will begin almost at once to act upon its environment, and, to a greater or less degree, according to its strength, to create a character of its own, in more or less defiance of its biological heredity. This is sufficient explanation of the appearance of strong characters and great abilities from a poor parentage; this is sufficient explanation of why the same pair of parents can produce offspring of such diverse characters.

Whatever biology may find out about the combination of various small elements in the germinal processes, it cannot explain *why* the particular combinations occur; it can only say that they do occur; and, for the rest has to fall back upon 'chance' in lieu of an explanation. Of course the real explanation is that the indwelling human Monad is the determining agent.

In short, each entering Soul comes with a character already formed from past experience of earthlife; and the bearings of this cannot be regulated by the ideas of popular eugenics. Common sense tells us this, yet a rational explanation is not always forthcoming.

The policy then would seem to be to provide favorable conditions for the entry of human Souls, and this is seen to be part of a greater and more general question — the whole question of how to order our lives individually and collectively. But in truth it seems presumptuous and futile for anyone to take on himself to plan an order of society or a type of individual; and one feels that these matters are determined by a larger wisdom than that found in any individual or corporate body with which we are acquainted.

What can we do but follow out the dictates of wisdom and duty in our daily lives, seeking to tread the path that leads to self knowledge and self-mastery? What can we do better than diffuse to the extent of our ability the sublime teachings of the ancient Wisdom-Religion, that its

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influence may gradually permeate the realms of directive thought and endeavor?

The conditions of our civilization deprive many of the opportunity to do much for the amelioration of their lives; they are too fully occupied with the task of finding a living at all. All the more incumbent is it upon those more favored in circumstance to lead the way and set the example. Rightly does Katherine Tingley concentrate attention upon marriage, the home, and the upbringing of children, as crucial points for the application of reform.

In a word, it is better to work directly upon the human race as we meet it contemporaneously, and especially in our own person; than to attempt hasty and ill-considered tinkering with problems beyond our scope. Meanwhile it is well to know, on the authority of a scientist, that science itself lends no support to the crude theories that prompt this tinkering.

SKILL IN THE PERFORMANCE OF ACTION

T. W. WILLANS



TRUE skill in the performance of action not only requires an act to be well done, but it must be well timed, and done from the right place. When we go to the origin of right action we shall find that it has a spiritual base: so true skill in the performance of action is an attribute or inherent power of our Divine or Spiritual Self. To have a deed of the highest value, it will have an effect on all planes of consciousness, or an inner and outer effect on Man and the Earth. That this is possible, is because the Earth and its humanity have a common spiritual base: then a single perfected act of a human being by operating from that base does have a world-wide effect.

This is possible only for right action because the energy of wrong action has not its source in the spiritual self. The ultimate victory of right over wrong is certain when a base in the world of men is prepared to receive the spiritual self, for pristine energy has its source there. All it requires is to gain a footing in the world or hell of men, and then the beginning of the end of wrong is assured.

Single individuals have used this enormous power; or perhaps it is more accurate to say that the individual in the world on Earth operated backed by all freed Souls and the Universal Self, for a positive Divine Act means all that, making it so immensely powerful.

But the difficulty for many ages has been to have a sustained and permanent base in the world or hell of men. Otherwise, as soon as the

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individual's body dies who has achieved this highly skilful action, the base is gone and the muddy waters of wrong flow over the world again; not the *Earth* -- for the Earth has always had its protected spots far from the hell of men, where right could be maintained and stored for future use.

Yet wrong has not been able entirely to obliterate the memory and partial good effects of highly skilful action of an individual: hence the records of Saviors and Spiritual Teachers and their followers who endeavored to emulate their example. Some of whom, down through the ages, have succeeded well enough to keep the light burning in the human heart.


But the real victory over wrong can come only when a sustained base is permanently fixed in the world of men. Then hopes can run high and there is joy in heaven and on earth, for the long war, the only legitimate one, is as good as over, and we sail along gradually into true human life, which can be commenced only when the turmoil is ended. How is it done? By a practical application of Love and Trust.

“Love Divine! Oh, take us, make us,
In thy service swift and free,
Thou wilt use us, not refuse us,
Glad thy messengers to be.
To that service sweet and lowly,
All our time and strength be given,
Till that service high and holy,
Make the waiting earth a heaven.”

Do you think this is baby-talk? Sir, *it is the song of the Masters of men.*

NEWS FROM THE ARCHAEOLOGICAL FIELD

●BSERVER

 HE enthusiasm aroused by recent changes in Italy has caused a great revival in archaeology as a demonstration of the cultural standing of that country. Excavations at Pompeii are being continued with renewed energy, and the more difficult work in the neighboring Herculaneum has been started on a more elaborate basis than ever before.

It is only about two years since the wonderful statue of a youth, the bronze *ephebus*, was found in the famous ‘Street of Abundance’ in Pompeii, and quite recently more art-treasures have come to light in the same neighborhood, within the precincts of some of the richest man-

NEWS FROM THE ARCHAEOLOGICAL FIELD

sions. In the house of the bronze youth many highly interesting wall-paintings have been revealed, the most remarkable being a series of Egyptian landscapes, showing the Nile, with boats, bridges, Hellenistic temples, shrines, summer-houses, and other buildings.

The house belonged to a wealthy Pompeian named Publius Cornelius Tages, and is unusually irregular in plan. This was caused by the amalgamation of several smaller houses which Tages purchased from his neighbors from time to time. It contains two *Triclinia*, or dining-rooms, one for family and winter use, the other, which is in the open air and has a vine-trellis, for outdoor entertainments and parties in summer.

In another elegantly decorated house, the home of a priest called Amandus, the *triclinium* was filled with very fine wall-paintings, one of which, the Flight of Daedalus and Icarus, is particularly striking. In view of the recent developments of aviation in Italy, the discovery of this aerial subject has greatly delighted the Neapolitans. Three incidents in the Cretan story are shown in one combination. The successful flight of Daedalus is the central feature; above this Icarus is seen falling in consequence of his too-near approach to the sun, which melted the wax of his artificial wings; in the lower part of the picture a passer-by is finding the body of the unlucky victim of the first recorded air-crash. Other figures are seen in the picture, and in the middle distance there is a walled town, whose battlemented turrets give it a quite medieval appearance.

Another most remarkably interesting picture represents the *cochlea* or water-pump, invented by Archimedes in Egypt in the third century and described by Vitruvius. No previous representation of this scientific water-lifter has ever been found till now. The principal part of the machine consisted of a cylinder containing a screw spiraling round an iron axis. This arrangement somewhat resembled the interior of a shell (*cochlea*). One end of the cylinder was higher than the other, and it was turned by a slave in the old 'treadmill' fashion. These newly-discovered pictures will not be removed, but are to be preserved in their original places.

The new excavations in Herculaneum have revealed houses with two stories, as in Pompeii. (Until lately Pompeian houses were supposed to have only one story, but that has been found to be a complete mistake.) It seems that robbers have been busy for centuries in tunneling through the hard rock which covers Herculaneum, and it is likely that many of the finest art-works have been carried off, but already some fine mosaics and pavements have been found. The archaeologists hoped to find Herculaneum almost a virgin field for exploration, and are natural-

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ly disappointed to find that they have had enterprising predecessors — robbers so-called.

Reports from Hadrian's Villa, at the foot of the Tiburtine Hills, near Rome, tell of many fine Greek statues recently excavated. This Villa covers an immense area of ground, much of which has been explored, but the former excavations are being thoroughly re-sifted by the most modern methods. At the same time new ones are being made. Insignificant fragments, unnoticed by earlier searchers, have been laboriously collected and pieced together with the result that new masterpieces have been obtained.

One very interesting discovery is a great hall used for sun- and air-baths; these bath-houses are mentioned in Roman literature under the name of *Heliocamini* but no vestiges of any have been found till now.

The supposed Library and Astronomical Observatory of Hadrian, a very peculiar building, is to be thoroughly excavated, and the discovery of a large number of statues is anticipated.



FOR many years it has been of interest to students of Theosophy to observe the great increase in public appreciation of Oriental literature and art, and, above all, in the teachings of the East about the nature and destiny of man and the Way to Enlightenment. All this has practically come about since the Theosophical Society was established by H. P. Blavatsky in 1875, one object of which was to draw attention to the importance of the ancient Aryan philosophy and the teachings of the great philosophers of the East. Considering the enormous work in all quarters of the globe that the Theosophical Society has been doing since 1875, it is no great strain of the imagination to see the action of the law of cause and effect in the present changed attitude of the intelligent public toward the Orient.

Another and more recent activity of this Organization has also begun to bring forth obvious results in far-distant places. Ever since Katherine Tingley, the present Leader of the Theosophical Movement, built the open-air Greek Theater on the picturesque hillside of Point Loma, California, nearly thirty years ago, and began to present the classical drama under conditions very like those of the ancient Hellenic world, a strong revival of interest in the Greek drama has been growing, both in America and abroad.

The open-air Greek Theater at Point Loma was the first in America, but it has been the parent of many at various American seats of learning. Abroad, the revival has chiefly taken the form of the utilization of the best-preserved of the ancient playhouses of Italy, Greece, and Northern

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Africa. First-class French and Italian theatrical companies perform upon the ancient stages at Delphi, Pompeii, Carthage, Timgad, Djemila, and elsewhere.

Last June a Sicilian dramatic society, the "Istituto Nazionale del Dramma Antica" gave a magnificent series of revivals of Greek masterpieces in the great theater built by Hiero in the fifth century B. C., which overlooks the city and bay of Syracuse and commands a superb Sicilian landscape. Aeschylus produced *The Persians* and *Aeneas* in this very theater, and no doubt sat to direct the rehearsals in one of the seats that still remain. Very little is absolutely known about the life of Aeschylus and opinions differ about many points, but there is no doubt about the work that he did at Syracuse.

A writer who recently saw some of the Greek plays at Syracuse says that the ordinary modern proscenium-stage affords no room for the necessary movements of the chorus or for proper co-operation between the chorus and the principal actors:

"At Syracuse, however, we saw the real thing — the performers, as a whole, perfectly blended to their work by the translator and producer of the play, Signor Ettore Romagnoli, who had based many of his ideas for pose and movement upon a personal study of the vases and other Greek remains in the local museum. The result of this happy combination was that we had at last a chorus attaining, individually and corporately, something like perfection in interpreting the spirit and intention of the play, and in showing to us moderns how great and grand a thing, given the breadth, the largeness, and the shimmering beauty of southern climate and of Hellenic conditions, this antique drama can still be."

It would be interesting for this enthusiastic critic to see one of the Greek dramas as presented by Katherine Tingley at Point Loma, where there are perhaps even greater opportunities of achieving the best side of Hellenic conditions and where Nature provides an equally superb 'breadth, largeness, and shimmering beauty' in climate and scenery.

THE COUNTRY OF THE FLYING ARROWS

PERCY LEONARD

[Reprinted from the *Universal Brotherhood Path*, 1901]



HERE were many pilgrims passing through the Country of the Flying Arrows on their way to the Golden City, and I was one of the journeying throng.

Every traveler carried a bow, and on his back he bore a quiver full of arrows, and the air above us was thick with arrows and sometimes one of them would fall heavily and wound one of the pilgrims. Some of the wounded would fall to the ground, and as they lay they

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would shake their fists at the blue sky because they thought that a powerful archer lived up there who shot at them for his sport.

But later on I came to understand that no one was hit except by his own arrow, for when I helped to pull the barbs out of the wounds of my friends, I always found their own names plainly written on the shafts. Sometimes indeed another's arrow would brush by one's cheek, or even knock one's hat off, but the arrows never buried their heads save in the quivering flesh of those who had shot them thoughtlessly into the air.

Many in their wanton folly aimed their arrows up into the air, thinking they would never see them again, but though they flew and floated overhead for a long time, they always fell at last and buried their heads in the backs of the foolish bowmen who had shot them.

I made friends with one of my fellow-travelers named Sheelah who seemed to be very near the Golden Gates, and I noticed that he never spent an arrow except to shoot at one of the fierce animals that lurked by the wayside. He was always very happy even when he was struck by one of the fast diminishing cloud of arrows that sailed over his head. He used to say that he was glad when an arrow descended upon him with its quick rush and heavy final thud, because there was then one less overhead to fall. And one day when the last remaining arrow struck him he became radiant with exultant joy, and I saw him no more.

Here and there among the bushes that bordered the path, and always more or less concealed from view, were Mighty Bowmen pacing to and fro. They had reached the Golden City, had learned the final secrets of their craft and had returned to help their younger brothers on the way. Watchful, alert, serene, and confident, they never spent an arrow without a purpose, but with unerring marksmanship they hit without fail the dragons and ravenous beasts that prowled among the bushes by the way.

They would often help a stricken pilgrim to his feet again and show him his own name upon the arrow, but for the most part those they helped seemed not to hear their voices, but stormed with impotent rage against the blue sky above them.

There were a few who heeded their advice and soon these wise pilgrims saw that the cloud of arrows overhead began to lessen day by day as they fell, and they took great care never again to aim their shafts thoughtlessly into the air.

Much did I learn in the country of the Flying Arrows, but the greatest lesson was this:

Every arrow that strikes us is shot from our own bow.

ECHOES AND VINDICATIONS

GRACE KNOCHE

THEY are everywhere, echoes of ideas first given out by H. P. Blavatsky, or by her Successor William Quan Judge, or (more often now) by their Successor, Katherine Tingley; vindications on all sides of the principles they laid down, the strange truths they brought back, their prophecies. But the following is of especial moment at the present time because of the widespread interest in prison-reform.

More than fifteen years ago, Katherine Tingley, in a public lecture in her own theater (Isis Theater, San Diego) said — we quote verbatim:

“Let us look ahead ten or fifteen years and picture some of our hills and valleys presenting a new feature in twentieth century civilization — something that is splendidly remedial; and that is, hospitals for the weaklings, the more unfortunate, whose unbridled passions have carried them so far beyond the pale of society that prison walls close upon them. . . .

“There would be gardens and fields, and there would be houses and homes. I dare conceive a plan by which these prisoners should not be separated from their families. They should be . . . cared for in such a way that they would understand quite well that they were under a certain restraint — but no more, perhaps, if we were very thoughtful, than we give to certain invalids. They would feel that they were in a hospital, in a school, with everything so helpful about them there would be no inducement to rebel. . . .

“I have had many years’ experience in prison work, and I know that many of these unfortunates, possibly most of them, if properly encouraged and helped, would arouse the strength of their higher nature and in the course of time become valuable citizens, some of them, ultimately, law-makers, teachers or reformers. How dare we say this could not be? How dare we stultify the possibilities of the soul of man? Can we not let the imagination soar as far as this into the broad arena of spiritual life?”

— Quoted here from *Theosophy: The Path of the Mystic*, pp. 112-3

From the *San Diego Evening Tribune* of date December 28, 1927, the following is taken:

BARS VANISHING FOR WOMEN AT PRISON

By Esto Broughton — Pacific Coast News Service

SACRAMENTO, Dec. 28. — BARRED bars are fading out of style in feminine prison circles, it appears today. Literally ‘prison bars do not a prison make’ for women felons any more, for in eastern penitentiaries conducted along the lines of new scientific penology, which aims at reformation rather

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than punishment, there are no iron gratings. Self-government, teaching self-control and self-respect, has been substituted successfully for stone walls and barred cells in ten reformatories in ten different states, according to Mrs. Ernest Wallace, chairman of the State Commission to select a new site for a woman's prison in California.

Upon her return from an inspection trip to all these institutions which constitute the principal women's reformatories in the United States, Mrs. Wallace reports that none of these penitentiaries has walls or barred cells and only a few strong rooms.

PLAN PRACTICABLE, CLAIM

The substitution of prison farms for women for the jail type of incarceration has proven practicable in other states, the woman chairman declares after personally visiting these novel prisons.

All ten reformatories studied by Mrs. Wallace, while making a survey of women's prisons elsewhere in the United States in order to better judge what type would be adaptable to this state, were located on farms of from 200 to 100 acres in area.

"The 'cottage plan' has been substituted for the old cell block system in these institutions," she describes, "and this allows for classification of the women and segregation into groups of thirty or more. It also permits expansion in an economical way when necessary," she points out, "by simply adding another cottage."

Discipline is maintained in these reformatories largely by a method of partial self-government, the prison commissioner asserts.

DISCIPLINE STRICT

All the institutions have some form of self-government, usually one based on their own local self-government. Participation in the 'town meeting' is a highly valued privilege among the convicts, she observed. The discipline she found strict but based on a plan of rewards and restricted privileges, the inmates soon realizing that they must 'earn' by good conduct and hard work community rights.

"All of the women's prisons I visited have some industries besides the farm and dairy work," Mrs. Wallace observes, "and at least to some extent are self-supporting. The most satisfactory industry apparently is factory sewing. In these clothing factories all sorts of garments are made for other institutions.

"Women are trained as well in all branches of household work," she says. "They are taught to cook, to do laundry work, to mend and to sew and to keep house neatly."

After such training, in Mrs. Wallace's opinion, the woman felon goes back to society rehabilitated physically, mentally, and morally, and better equipped to earn an honest living."

EIGHT REASONS WHY CAPITAL PUNISHMENT SHOULD BE ABOLISHED

E. ROY CALVERT

[Reprint from a circular published by the National Council for the Abolition of the Death Penalty, 23 Charing Cross, Whitehall, London, S.W.1. President: The Rt. Hon. Lord Buckmaster, P.C.]

1. BECAUSE it is not necessary as a deterrent. If it were, murder would have increased in the many countries which have already abolished the Death Penalty. *This has not happened.* In many of these countries murders have actually decreased; in none has there been an increase.

2. Because it is irrevocable. There have been proved cases of the conviction of innocent men.

3. Because it is so horrible that juries are encouraged to bring in verdicts contrary to the facts, and thereby endanger society by allowing guilty men to go free. In countries where Capital Punishment has been abolished, there is a greater percentage of convictions.

4. Because it inflicts untold suffering on the prison officials upon whom rests the responsibility of carrying out the death sentence. Witness the suicide of Lazell, the former chief warden at Wandsworth, worried by the memories of the executions he had witnessed.

5. Because Capital Punishment is an advertisement of murder. The sight of a man or woman fighting for his or her life creates a dramatic interest which encourages newspapers to give the widest publicity to the morbid details of murder trials with most demoralizing effects upon many of those who read them.

6. Because it inflicts awful suffering on the innocent relatives of the condemned person without alleviating the sufferings of the murdered person's friends. A second death cannot undo the first.

7. Because our very belief in the sanctity of human life, which gives us a horror of murder as one of the greatest of all crimes, equally forbids us to take the life of the murderer. "The business of a Christian Community is to redeem the offender."

8. Because we do not want to be the last country to do the right thing. Many countries, including among others Norway, Sweden, Denmark, Holland, Belgium, Austria, Portugal, Queensland and eight States in the American Union have already found that they can do quite well without Capital Punishment. If we do not hurry we shall find we are the last country to make the discovery.