

THE THEOSOPHICAL PATH

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“IN the very depths of yourself dig a grave. Let it be like some forgotten spot to which no path leads: and there, in eternal silence, bury the wrongs you have suffered. Your heart will feel as if a weight had fallen from it, and a divine peace will come to abide with you.”

— CHARLES WAGNER: *The Better Way*

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NEW SCIENTIFIC VIEWS ON EVOLUTION

T. HENRY, M. A.

N the article which we are here quoting from, a distinguished scientific writer on evolution says that the universe is composed of *something which is neither mind nor matter, but antecedent to both.*

Science studies physical phenomena. The qualification *physical* is often absent from the definition; but we insert it because we wish to restrict the phenomena in question to those which are related to the physical senses of the observer, and to allow for the possible existence of other senses in man, whose use would give rise to a different set of phenomena. Science collects these phenomena, analyses and classifies them, infers general principles, traces out laws; and thus is enabled to extend its discoveries and applications. But science falls short when it ventures

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to construct a cosmic philosophy, a world-view; and this because it neglects necessary philosophical considerations and the laws of thought and of logic. This defect has often been pointed out; in particular with respect to evolutionary theories. It has been shown that the process of evolution must involve several distinct factors: as, the substance which is evolving, the forms produced by the evolution, the plan or idea which directs the evolution, and the force which carries it out. If science recognises only physical matter, and defines the other factors as merely functions thereof, we have not a sufficient basis for reasoning.

But times are changing, and the men of science of today are becoming aware of the defect and seeking to remedy it. An article on 'The Darwinian Theory,' by Julian Huxley, in the *Manchester Guardian Weekly* for August 28, illustrates this.

One thing the writer says is that —

"Our most economical hypothesis is to assume that living matter was itself originally evolved from not-living matter."

But is not this creating an unnecessary difficulty and then trying to solve it? For what is 'not-living matter'? Why make a distinction into living and not-living? It is true that, for purposes of convenience in classification, a line might be drawn between the vegetable and mineral kingdoms; but for purposes of reasoning on the general nature of evolution, the distinction may be unwarrantable and misleading. The mineral kingdom is not static, but subject to continual, if slow, change. It is endowed with a great variety of properties. If it lacks certain functions found in the vegetable kingdom, so does the vegetable kingdom lack certain functions found in the animal kingdom. It will be found better to regard, for our present purposes at least, the mineral kingdom — so-called not-living matter — as also being alive in its own peculiar way and degree.

As regards mind and its relation to matter, he says that

"the manifestations of mind have evolved *pari passu* with those of matter; and we can draw no hard-and-fast line and say, Here mind begins; below this life must be mindless."

Here is a distinction whose meaning we may find it difficult precisely to discern — the distinction between the manifestations of mind and the manifestations of matter. Many would prefer to say that the properties of matter are a manifestation of mind. But the expression used here seems to imply, either that mind and matter are two parallel or alternative agents, each producing manifestations; or that some third agent produces two kinds of manifestations, mental and material. We do not know whether the 'of' implies apposition or possession. But perhaps a further reading will throw light on the point.

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“The principle of continuity again demands that in all organisms, from the highest to the lowest, there shall inhere something which is of an essentially similar nature to mind in ourselves.”

This is in accordance with what Theosophists generally believe, and with what is stated in *The Secret Doctrine*. That the writer's remark applies even to the so-called inorganic world is shown by what follows; for he adds:

“The same conclusion, if we accept the view of the genesis of life from not-life, applies to matter that is not living.”

So that, apparently, we get organisms which are not living and yet are endowed with a species of mind; a curious result indeed.

“Thus evolution is the link between psychology and the physico-chemical sciences . . .”

— which we take to mean that, by studying evolution, we are learning to bridge the gap between, or to reconcile, the views of two other schools of thought, denoted by the names given. But observe the perilously loose use of words. This quotation continues:

“. . . and drives us towards the conclusion that the substance of which the universe is composed is not matter any more than it is mind, but a 'world-stuff,' an *x*, for which we have as yet no name, but which must always have both mental and material properties.”

What an advance on earlier scientific views! In place of the one substance, 'matter,' we have now three, a duality of mind and matter, proceeding from a unity, a true trinity, such as is to be found at the head of all cosmic philosophies and in the battle-front of militant religions. It is to be hoped that there will be no internecine struggles between scientists as to whether these three persons of the scientific trinity are of one substance or merely of similar substance; whether they constitute, one, two, or three gods. However, the study of evolution seems to have 'driven' this man of science to a 'conclusion' which is usually predicated as a starting-point for cosmologies; and it is so revolutionary, from the ordinary scientific point of view, as to deserve very special attention.

Philosophy has to recognise a radical duality, called mind and matter, spirit and matter, force and matter, and so forth; and to postulate a precedent unity from which these two emanate. Elaboration of this primary postulate shows us the presence of this trinity everywhere throughout the universe. Without it we cannot conceive of any evolution; for we must have the Producer, the material, and the thing produced; the potter, his clay, and his vase. It is indeed well that this has been at last recognised; for we were growing tired of poking fun at the idea of clay evolving itself into vases by its own inherent virtue. But what will

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other scientists say? What will they do with a universe composed of a *something* which is neither mind nor matter but antecedent to both?

The idea that there can be any dead matter must be given up. Apart from the philosophical impropriety of such a notion, physical investigation shows us that all matter is very much alive. Instead of inventing new names for this kind of mineral life, it were simpler to recognise it as a modification of that life which animates the other kingdoms of nature. The distinction into 'organic' and 'inorganic' also fades away under investigation; for surely the behavior of the electrons within the atom is very highly organised. So long as science is faithful to the method of honest observation, it must eventually confirm the truth; and so we may expect to see a continuance of what we already see — progressive admissions and yieldings of ground in favor of the archaic teachings.

JAPANESE "HOKKU"*

S.

THE "HOKKU"

BRIEF as a wild bird's cry
It yet may be
A loophole to Infinity.

A LINK

CRADLED on lotus-leaf
Yon shining drop ----
Heart of the Sun!

BLUEBELLS

SOFTLY your elfin chime
Calls to our hearts
A welcome home.

THE HIDDEN WAY

AGAIN the maple-leaves
Are beckoning
With wistful, tiny hands.

CHERRY-BLOSSOMS

THAT rosy cloud!
A myriad smiles proclaim
The Soul of Dai Nippon.

*International Theosophical Headquarters,
Point Loma, California*

*Shortest and most popular of Japanese poetic forms.

THE MYSTIC QUEST

R. MACHELL

IN all the legends of the Quest that I have read, the goal or object of the pilgrims seemed to me strangely inadequate to account for the enthusiasm expended in its pursuit. This was most notably so in the case of the 'Holy Grail,' described as a radiant cup or chalice, the which when seen filled all men's hearts with holy calm, and for the consolation of those who saw it not caused every variety of goodly meat to fill the banquet-table.

The Sleeping Beauty in the legend of the briar-rose, could gratify only the one aspirant who was ordained by fate to be her mate. But in the stories of the adventures that befell the various knights who ventured on the quest, the all-sufficiency of the reward was never questioned except by those who failed. In the same way the delights of heaven as described in the hymns of the churches seemed to me strangely unsatisfactory. Yet there can be no question as to the reality of the enthusiasm displayed in all ages by the pilgrims who pursue a mystic quest.

It is to be observed that the legends dealing with the dangers and difficulties of the pilgrimage usually assume the adequacy of the promised reward and spend all the wealth of the narrator's imagination on the obstacles to be encountered and the heroism to be displayed. Of course, experience familiarizes us more or less with the disappointment that attends the attainment of any longed-for object, but it does not explain the constant resurrection of our hope. Yet experience alone might teach us that the origin of hope is not in justified expectancy. Hope has in it an element of immortality because it is itself but a reflexion of the eternal source of light and life. It has been said that Faith is the intuitive perception of a spiritual reality; and it may be said that Hope is the reflexion in the mind of that which Faith reveals.

So too the mystic quest is the pursuit of an ideal, which is beyond attainment because it is a state of consciousness and not an object; it is a spiritual unfoldment, an awakening to realities beyond the grasp of the brain-mind of man. So that in such a quest attainment means translation, or the passage of the triumphant pilgrim from the plane of earthly life to that of spiritual reality, which is as sheer annihilation to the *brain-mind* and *senses* of the mortal man.

In general the bards and the narrators of romantic legends were not mystics and concerned themselves entirely with the romantic aspect of the legends they transmitted. And thus the esoteric character of the old allegories was hidden deep beneath a mass of pure romance, and the myth

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itself was almost lost, even as a ray of light is lost eventually in darkness, and yet not lost although unseen.

The mystic quest is the eternal search for spiritual light or that interior illumination which gives wisdom to the mind. To appreciate that wisdom or to proclaim its virtue is beyond the power of the mere narrator of romance; but the source of light however deeply veiled is indestructible; and any one, at any time, in any place, may come within its influence; and then the heart of the romance reveals itself, whether that romance be a legend or a life. That flash of spiritual light is revelation. And revelation is the crown of victory in the mystic quest. The mystery of life revealed must be an individual experience and so must be for each unspeakable except in allegory or fable. Such is the speech of art when art is the expression of genius. For genius is inspiration, and life itself is allegorical. The meaning of the allegory is the message of all true Teachers of Religion, for religion in its pure state is but the recognition of the fact that life is allegorical; that is to say that matter is the manifestation of spirit.

The unreligious mind sees nothing but the appearances of things, their material manifestation, and denying the possibility of any higher state of consciousness than that of mere sensation, cuts itself off from any revelation of the truth. To the mystic the Great Quest was, and must ever be, a religious experience: but in different countries and in different ages religion has held a different position.

There was a time in India when the daily life of every class was regulated by religious ordinances which were accepted by the people as authoritative and were scrupulously obeyed. To them the mystic quest was a familiar and most sacred obligation that must at some time be undertaken whether in the present or a future incarnation. For such a people no explanation of the nature of the quest nor of the goal was necessary perhaps. But with the European races it was different. It is doubtful if at any time religion held at all the same position and authority as with the peoples of the Asiatic continent. The Heaven of the Christians was a cold and colorless perversion of its Oriental original, and there is little doubt that to the vast majority the mystic quest appeared a crazy enterprise, and the reward seemed totally inadequate.

But songs of chivalry and tales of heroism were always popular. They were intelligible to the audience even if they contained reference to magicians and to mysteries, for magic has always had a charm for the ignorant; but *that* magic is a most material kind of magic, and the mysteries all centered in delusion of the senses.

Sensuality and superstition have in all ages gone hand in hand and have degraded great religions which at their inception were purely spiritual.

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But in some cases the high ideals of the original founders of a true religion have survived the general decay of popular morality; while in some other instances, if not in all, even the ideals perished in the flood of superstition and crass materialism.

In our own age these dead ideals of religious life have been inshrined in intellectual formulas as creeds and dogmas highly honored by their devotees, but impotent and dark as shuttered window-frames on a dead wall, where windows once let in the light of day. The legend of the light remains; but into those shrines no ray of sunlight penetrates. And yet those light-less shrines are fitting emblems of the minds of men in the dark age through which we pass.

Yet even in this age of dead materialism there are still some who secretly pursue the mystic quest, following the old and narrow path that leads to knowledge of the self, and whose first step across the barrier that hems men in is called renunciation.

But most of those who openly proclaim themselves as seekers after truth are self-deceived, pursuing fairy-fires, or the lure of knowledge, fame, or power; or they are seeking peace in pleasure, where no peace is ever found. The mystic quest is not for such as these. Of this mystic path it has been said: 'no man can tread that path until he has himself become the path.' Which may appear a hard saying; yet it contains the key to a great mystery, the mystery of Duty. A man must find the path in the performance of his daily duty. Therein lies the whole secret of the mystic quest.

This path has well been called the path of self-directed evolution. To find it man must find the Self. And, paradoxical as it may seem, the entrance to that path is barred to all who have not freed themselves from bondage to the self of personality. To explain as far as may be this apparent contradiction, and to reveal the entrance to the secret way, which has been also called the path of Renunciation, our first Teacher, H. P. Blavatsky, gave us her translation of some fragments of the ancient teachings extracted from 'the Book of the Golden Precepts,' entitled *The Voice of the Silence*. And more recently has her successor Katherine Tingley elucidated this, the message of Theosophy, in her book *Theosophy: the Path of the Mystic*, and in her latest work *The Wine of Life*. Theosophy indeed today lies open to all who wish to know the truth about the meaning of their lives. But let no one hope to find in it a short cut to the acquisition of abnormal powers; that is but one of the pitfalls that await the pilgrim who forsakes the path in order to follow 'wandering fires.'

The Mystic Quest lies open and the path is plain to those who find and follow the golden thread of Duty, and know the password 'Brotherhood.'

THE SEVEN PRINCIPLES OF MAN

H. T. EDGE, M. A.

FOR an understanding of human nature, especially for one which shall be of practical use, it is necessary to have in mind some scheme of classification of the different parts of our make-up. And the average ordinary notions on this subject are extremely vague and inadequate. As a rule we recognise that man has a body, and also that he has a mind; but beyond this we can only speak vaguely of a soul or a spirit, without having at all a clear idea of how this is to be distinguished from the mind. Further, there is an uncertainty as to whether the soul or spirit is something which pertains to man while on earth, or whether it is something that appears or functions only after death.

But the sevenfold division of human nature, given by H. P. Blavatsky, as one of the cardinal teachings of Theosophy, affords an invaluable clue to many mysteries of our life; for it is found, on trial, to be consistent with the facts which the student observes in the course of his study of himself and others. And it is not merely consistent but explanatory of those facts.

It first divides man into two parts, three higher principles and four lower, called respectively the Higher Triad and the lower quaternary. But it is evident that, if this were all, it would make man two separate beings; and so the matter is further elucidated by pointing out that the principle called Manas stands midway and intermediary between the Higher and lower natures of man, taking part in both; and further that Manas is the man himself, the Individual. The enumeration is as follows:

THE HIGHER TRIAD

7. Spirit, or *Âtmâ*
6. Spiritual Soul, or *Buddhi*
5. Human Soul, or *Manas*

THE LOWER QUATERNARY

4. Animal Soul, or *Kâma-rûpa*
3. Vitality, or *Prâna*
2. Astral Body, or *Linga-śarîra*
1. Physical Body, or *Sthûla-śarîra*

Perhaps the most vital part of this classification is the fact that the soul in man is seen to be tripartite; for Manas, the principle in which

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lies the power of choice, may attach itself either to Buddhi or to Kâma; and in the average man of the present stage of evolution, does both of these things to some extent; so that man in fact hovers between two influences, one benign and spiritual, the other somber and material. That such is really the condition of our mind is only too well known. The problem of good and evil receives considerable light, when we realize that man is in a state of evolution, and is subject to continual strife between his aspirations and his desires. For him, evil is whatever tends to drag him down towards bestiality or indifference; and good is whatever conduces to his elevation from these depths towards light and liberation.

It is the function of Theosophical manuals to enter into particulars concerning the Seven Principles of Man; so that in this place our remarks must be general. We find that a wonderful light is shed on the daily problems of life; and that a want of the clues given by this teaching causes much confusion in ordinary attempts to interpret these problems. Modern psychologists (if we may use that term in its most recent sense) are exploring a vast mysterious region of hidden and subtil influences in our nature; but they do not realize the mixed nature of these, and how the higher and the lower nature are both taking part in them. Thus the term 'subconscious' is used to designate a large and indefinite region, and this region includes both malign influences from the lower nature and benign ones from the higher.

It is believed by many that any power which is latent, and which is called into action by certain practices of 'concentration' and 'self-development,' must be benign. This is because they do not know that the *Kâma*-principle is a great storehouse of passional and instinctual energy, largely latent, which may be aroused and called into action by the heedless dabbler in such practices. Hence more harm than good may be done, especially in the long run. But there are beneficent influences that can be called into play; but not by sitting for 'concentration'; it is by healthy self-forgetfulness, useful work, and a serene contented frame of mind that the "fruits of the Spirit," as the Bible calls them, are gathered.

Current philosophies fail to give us a clear idea of what the Individual is; and there have been philosophers who, analysing the contents of the lower nature, and discovering in it nothing real or permanent, have been driven to confess a skepticism and a negation which yet their intuition rebels against. But the teaching as to the Seven Principles shows that behind the personality there is the Individuality. We cannot define the Individuality of man as merely the assemblage or totality of his changing states of consciousness; these are merely the accidents or accompaniments. When these states of consciousness cease, our sense of identity may

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lapse into something which cannot be registered in the memory; so that, when we return to normal consciousness, we seem to come from a void of nothingness. But this does not imply that we *were* reduced to nothingness; it only means that we cannot carry the one state of consciousness into the other -- cannot remember where or what we were during that other state. So the practical question is, Can there be a nexus or connecting-link between the two states? If so, then we should become conscious of the state of the Ego when it is freed from the conditions of ordinary waking consciousness.

Theosophy definitely teaches (what is of course a very ancient tenet) that there is a permanent Individuality in man, which persists after the decease of his mortal part, just as it existed before the latter was born. The *personality* is a kind of temporary self built up during one earth-life, and consists of the ego, surrounded by its apparatus of experiences and ideas and memories. When these accompaniments disappear, as in deep sleep or at death, self-consciousness still remains, but in another form.

It will be found on studying H. P. Blavatsky's exposition of the septenary constitution of man (in *The Key to Theosophy* for instance), that she makes use of the well-known Platonic distinction between *Nous* and *Psuche*, dividing the mind in this respect into noetic and psychic. Noetic means all that proceeds from the higher, spiritual, and immortal part of man's nature; while psychic appertains to the lower part. She compares the human organism to a lute with two sets of strings, one of finest silver and the other of coarse catgut. For the most part, we play only upon the catgut strings, which vibrate to coarse influences proceeding from the passions. But the strings of silver respond only to the gentle airs that play over them from the higher nature, as in an Aeolian harp. Were these to become predominant, man would be raised to the level of a seer.

Elsewhere H. P. Blavatsky describes man as the eternal pilgrim on his way to regain that which he has lost. The evolution of man's physical organism thus becomes of minor importance by contrast with the fact that man is primarily and originally a spiritual being. Man, as we know him now, is passing through a cycle when the external and material life is greatly emphasized and there is a corresponding blindness as to the spiritual nature. But there have been times in the past, and will be times again, when the reverse is the case and man knows himself to be a divine being. The allegory of Paradise lost and regained, under its numerous forms in various symbologies, gives a true picture of human evolution. Man contains divine potentialities, even in his physical organism; and the teachings about the Seven Principles bring back to us the ancient but often overlooked truth of man's *twofold* nature.

LI PO VISITS THE RUINS OF THE KING OF WU'S PALACE

KENNETH MORRIS

HERE fell that world-condemned, ill-starred last Lord of Wu,
As fall they must, ashamed, who from well-doing stray;
Here stood his pleasure-house, all jade and porcelain-blue,
By the blue waterside. These willow catkins sway
Where Hsishih danced his life and fame and realm away:
An amorous weakling prince — a childish-tender queen —
Pardon or pity, in truth, is none for such as they.
(*Spring tips the willow twigs here strangely jewel-green!*)

What nightlong feasts they held! Fools, fools, they little knew
How fate drew on! That last sun, setting, went his way,
Kindling the dreamy lake to an eerie and silken hue,
Most mournful, marvelous — most subtly and sadly gay—
As that dim-shining rainbow array and disarray
Of satins swooned and slid and glistened through the gloom
Where swaying Hsishih outshone the waters. Welladay!
(*What colors springs wear, here, now the pond-lilies bloom! . . .*)

The night came on: the soft night, floated through and through
With scent of jasmine bloom, and spring mists pearly gray;
And, rich as night-bird's song, and soft as pigeon's coo,—
Clear-toned as bell-notes blown from hidden realms of fay,
Faery Hsishih sang,— if fear were, fear to allay;
If wrong, with poppy-fumed oblivion covering wrong.
And then — we know what fell; — and then — well, who's to say?
(*How sweet spring sings here, still, through the calthrop-gatherers' song!*)

L'Envoi:

No doubt they had earned their doom! — The hosts broke in and slew:
Yueh broke in: came death and ruin, swift and soon —
Ruin, and death and shame; and none left, none, to rue. . . .
(*How sadly tender, here, shines the young springtime moon! . . .*)

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WHAT IS MAN?

H. TRAVERS, M. A.

“Between man and the animal — whose Monads (or Jivas) are fundamentally identical — there is the impassable abyss of Mentality and Self-consciousness. What is human mind in its higher aspect, whence comes it, if it is not a portion of the essence — and, in some rare cases of incarnation, the *very essence* — of a higher Being: one from a higher and divine plane? Can man — a god in the animal form — be the product of Material Nature by evolution alone, even as is the animal, which differs from man in external shape, but by no means in the materials of its physical fabric, and is informed by the same, though undeveloped, Monad — seeing that the intellectual potencies of the two differ as the Sun does from the Glow-worm? And what is it that creates such difference, unless man is an animal *plus a living god* within his physical shell?” — *The Secret Doctrine*, II, 81



ME. H. P. BLAVATSKY, who wrote the above, believed that religion and science could be reconciled — but only on condition that both of them put their houses in order. Recent controversies between those who speak in the names of religion and science respectively, controversies that may probably be regarded as typical of many to come, bring out our point very clearly. For, in the light of the above quotation, we see that neither party takes an adequate view of human nature. Each takes a partial view, and imagines that its own view excludes the other. One says that God made man; the other declares that man came from the animals. No common definition has been agreed upon as to what man is. The teachings of Theosophy settle this question at once by declaring that man is a divine soul within an animal-like body. And this is in truth the most ancient and universal of all teachings on the subject; to be found in the Hebraic scriptures, under the figure of man, after being endowed with knowledge, like unto the gods, being clothed in “coats of skin.” In all the ancient scriptures the same teaching is to be found. It agrees with our own experience of our own nature.

Theosophy, while insisting with the utmost emphasis on the divine origin of Man the Thinker, by no means denies evolution; but, on the contrary, offers a vastly more comprehensive view of evolution than science has ever ventured upon. It neither accepts nor rejects, as a whole, scientific ideas of evolution; for, as is only natural, some of these ideas are right, some wrong, and some half right and half wrong. Scientific men themselves would be ready to admit as much.

As to the physical resemblances between man and the higher apes, *The Secret Doctrine*, after protesting that these have been exaggerated, points out that they might equally be used in support of the thesis that these apes sprang from man. Indeed, evidence is brought forward to

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show that the latter view is the more probable. It is more likely that these apes are (in part) degenerated humans, than that man is an evolved ape. We have read the views of some scientific men who have said the same.

And now turn to page 1 of the second volume of *The Secret Doctrine*, where we find it stated as among the propositions of the Secret Doctrine that —

“Man, in this Round, preceded every mammalian — the anthropoids included — in the animal kingdom.”

The qualification, “in this Round,” refers to a period whose duration, while not exactly given, is suggested (p. 564); hence it need not trouble us. It is a cardinal teaching of Theosophy, that, while there is evolution in the lower kingdoms of nature, yet that evolution alone does not suffice to produce Man. “Nature unaided fails,” says H. P. Blavatsky, in explaining this teaching. To make physical Man, the self-conscious, thinking principle had to be incarnated. But Man existed, as a Thinker, before he became incarnate. There is much to be learned by a study of *The Secret Doctrine*, as to how and when the physical vehicle was prepared for Man; and how this was inspired with the divine immortal entity which makes Man what he is. It is this endowment which entitles — nay, compels — us to call mankind a distinct kingdom, higher than the animal kingdom. For surely that ‘abyss’ of self-consciousness and self-reflective ratiocination constitutes a greater difference than any which we find between the lower kingdoms.

Only one species of Man is known; for we can hardly regard as specific the differences between sundry specimens of ancient human remains that have been found. This fact has led one scientist, de Quatrefages, to say that Man is the original and perfect species. In the theory of evolution there are two phases that should be distinguished: the origin of species and the origin of Man. As to the former, we know that science has encountered many difficulties in the attempt to find actual proof for its theories of the derivation of one species from another. These difficulties are mainly due to considering the problem on the plane of physical matter alone. For even an animal, not to mention a plant or a stone, though not endowed with Man’s self-conscious mind, is not entirely physical. Within that physical organism there dwells a Monad, as it is called. This Monad is behind evolution, passing through various forms; though, as we see, the physical forms visible on earth are discrete, and remain true to their respective types for long periods. This explains why science fails to discover any one form melting into another.

As to the origin of Man, it is hopeless to try to represent his self-

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conscious creative Mind as having evolved from animal consciousness. Even though it were possible to establish a *physical* evolution of his organism from the lower kingdoms, the question of the origin of Man himself, the thinking Mind, would still remain unsolved. If that self-reflective Mind is to be conceived as evolving at some stage of the evolution of the man-animal, then we must suppose it to have been present from the first -- as existing hidden in the first germ, ready to unfold into activity at the proper opportunity. In short, we are compelled to *begin* with self-consciousness; Mind must have come before body.

In this larger view of life, Man ceases to figure as the helpless sport of unknown powers, and becomes a king, endowed with limitless possibilities. Knowledge lies before him; he has an infinite power of self-development. But instead of studying his bones, let him search within his own soul. The key to progress for Man is to liberate his Will from all forces that enslave it. These are the sensual attractions and emotional disturbances of various kinds, which keep us revolving in a narrow circle. Self-conquest is the key to knowledge and power.

We cannot pick up a paper today without finding how earnestly people are striving to synthesize their religious and their scientific views. Some try one plan, some another; but the real key is to regard the Truth as very much larger than the field of science or that of religion; as able to comprehend both science and religion, and very much more besides.

THE PATH OF KNOWLEDGE

E. A. NERESHEIMER

“The whole Universe of Action is comprehended in Spiritual Knowledge. . . . As blazing fire reduces fuel to ashes, so the fire of knowledge turns all action into ashes.”

— *Bhagavad-Gītā*, ch. iv, verses 33, 37



WHAT a wonderful being is Man! Himself a pure spiritual essence, the Eternal and Changeless Law causes him to enter the stream of conditioned existence — for the sake of experience to sink into ignorance in the realms of Matter, — thus abandoning his original purity.

It has taken conscious effort on his part, along countless different lines, through untold ages, to establish an adequate physical vehicle; wherein he at last finds himself in possession of a moderately useful instrument for his further progress. The evolving soul has gathered the while a fair amount of information with respect to the material world, and its own

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physical tabernacle, which houses in an interminable sequence of birth and rebirth, life after life, his unfolding consciousness.

But of the soul itself man has, with the exception of what knowledge reaches him through the ancient religious philosophies of the world, but little concrete understanding, though there are great multitudes of people who are hungry for enlightenment such as might help them to regulate their actions, and give them an understanding of the strong urge within themselves that comes from their innately religious nature.

The physical body alone may, to a degree, be called a veritable epitome of the past history of man. We have but to hear his voice, which emits sounds, and formulated speech that comes out from the silent depths of his past conscious existence; suggesting for those who can 'see,' a connected succession of events and of the various stages of progress that are simply the sequel of vast amounts of experience gained in former lives.

The evolving soul or 'self' of man cannot as yet absorb knowledge very quickly, for the conscious impulse, by means of which this might take place, is not strong enough. Possessed of individual will, in a sea of Nature's fascinating attractions, man sometimes does, but still more often does not, extract knowledge from his experiences and other opportunities; as may be seen by observing two or more people subject to the same circumstances. Certainly these do not all equally profit by their opportunities, for it requires the exercise of reason, concentration, and discrimination combined, to determine the relation of things to each other, and not many are by any means prepared to put these into practice.

We are not faced by a single proposition or event in life that is not at the same time related to many others; the most important to be considered being those connected with the conscious personal self, which is after all the greatest factor concerned. It is when the conjunction of a proposition and our consciousness takes place, blending these into one, that we draw conclusions as to real values; but we all too often negatively allow a subject or an occurrence to pass us by without fixing our attention upon it, and so no subsequent assimilation can take place, and we miss the opportunity of acquiring knowledge that these offer us.

A mere accumulation of memorized information or facts does not constitute knowledge until we have digested these and made them part and parcel of our being, in the same way that food must be assimilated into the blood and tissues of the body before we can say that we have gotten the benefit and nourishment from them that we should. It is a qualitative assimilation of the essence of observed facts and acquired information, rather than a quantitative accumulation of the same, that is needed, and this can be done only when we concentrate the mind and seek to penetrate deeply into the soul of things. The attitude of mind must be alert, recep-

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tive, and flexible, ever ready to change with respect to a new aspect of a subject under consideration; for with every forward step our judgment continually changes. A conclusion that we have accepted as true, must finally be verifiable also by other thoughtful minds capable and willing to consider it seriously and without prejudice.

Real knowledge is certainly not obtainable from the study and contemplation of either material objects or personal experience alone. For this richest of all treasures every one must seek within himself, and he will find that finally it 'is alike' in every man, and can be acquired only through the divine discriminative faculty, by means of which synthetic deductions are made, and the unvarnished truth, which needs no argument, is directly perceived without any external assistance. Toward this final reality all things converge, there to become one and the same thing to all. Hence no one can claim especial knowledge of anything of which others must forever remain ignorant. Universal applicability alone is an unailing proof of the truth of any postulate, and that which is not thus verifiable can neither stand the test of logic, nor be in accord with fact at every point. The perception of the truth is the highest good obtainable to man; such truth as can under no circumstances be controverted.

It is being generally more and more recognised that all men are religious by nature, even those who go to great lengths in order to deny that this is a fact as far as they themselves are concerned. It is undeniable also that a strong ethical trend pervades the whole human race, and not a single mortal draws breath who does not feel the 'moral spark' that illumines his conscience.

We find, broadly speaking, four different types of human beings, each of which in their search to realize their inner yearning for the realities of life, is influenced by one of these four characteristic trends of mind. First there are those whose aim it is to find happiness in and through work and in the performance of duty, while others have leanings towards metaphysical speculation and contemplation; some again are especially inclined to analyse and to reason; while a fourth class of people incline to pure devotion, unquestioning faith, and mysticism. These divisions are all strongly sustained by enthusiasm, and as ideals, each represents a different stage of natural mental and moral unfoldment. Each of these paths, when pursued to its utmost limit, naturally merges and expands into the next one, until, for the Illuminated Sage, the four paths appear but as aspects of the One Path, encompassing the perfect moral characteristics of them all; Right Action, Right Contemplation, Right Knowledge, and Pure Devotion.

In order to realize that to which man aspires, he must have faith that the truth he seeks exists, and then in addition to enthusiasm he must have

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the courage to some extent to delve into the Unknown, which no one can explore for him, which he can realize only by his own efforts. Those who have already passed the 'Gates of Gold' have left us many a hint to illumine our darkness, and sufficient suggestions to kindle our faith, so that, with the aid of our latent possibilities, it may eventually burst forth into a blaze of radiant illuminating light.

FAITH

In the garden of our ideals a plant grows which, when well tended, by means of practical ethics, bears rich fruit. Consciously or unconsciously we are urged on to new effort in order that we may realize something of that beauty which is, as yet, but barely formulated in our consciousness. Faith is the precursor of progress and success even in the smallest thing that we may initiate, and when we cultivate our garden rightly, the seeds we sow will come to harvest, and we shall in time reap the truth.

Ideals differ widely among men, but all have one aim alone, *i. e.*, the realization of the object our soul aims for. Everything that is initiated has first to be conceived in faith, and much of its ultimate success depends upon the strength and constancy of trust by means of which all vague aspirations in time become more or less concrete realities. What at one time may appear a far-off vision, thus becomes an actuality; even some of the most perplexing circumstances that baffle all ordinary attempts at solution, they also finally yield to persistent faith, and automatically become changed by its magic spell. The words "thy faith shall make thee whole" is a real truism, and not mere sentimental vagary. To one who is wise, it signifies deep religious feeling founded on the highest concept of the ultimate harmony of the universal order of things, and it is worthy of the most scrutinizing discrimination, aided by intuitional and reasoned circumspection. All peoples have at one time based their faith upon the God depicted by one or another of the great world-religions, instituted for the benefit of those who have not yet found the Divinity within themselves. Faith is implanted in the heart of every man; it is a form of innate trust in the Divine Law, which results in an urge to seek knowledge of the same, and a persistent endurance in the endeavor to achieve this end.

Quite often emotionalism and sentimentality are mistaken for faith, and when not balanced by discrimination these are apt to lead to unbalance. Remembering that every thought and act is subjected to a mass of contradictory impressions, we find that, if the mind is not restrained from going off on flights of fancy, and is allowed to dwell on side issues, the full exercise of our faculties is impeded and our energy and judgment are dissipated. But if the mind is checked up by the reasoning faculty and by discrimination, on every occasion, then the dreamy notions that

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result from unreasoning faith will be dispelled; in which case not only will there be no fear of entanglements, resulting from flight of fancy, but a positive confidence will be established, and a deposit of valuable knowledge will remain in the mind forever.

KNOWLEDGE, REAL AND UNREAL

The object of knowledge is, in the first place, to remove ignorance, which throws a veil over verifiable facts and conditions, and their relations to Nature and to man himself. Outside of Nature there are no actual facts and conditions, and even these only exist for us inasmuch as we have cognisance of them. We cannot say that we, at the present time, know very much more than the outer shell of her hidden principles, and when it comes to a consideration of our own relation to these, then the mystery deepens still more. We here find ourselves confronted with an infinity of complexities of cause and effect produced by our attitude towards them, such as attention, receptivity, and our own conduct. The knowledge of the relation of facts to the self determines their intrinsic value; that is to say, their fitness depends upon their conformity to the standard of ethics and ideals of our *highest self*, whereby the degree of their permanency and reality may be determined.

Relatively permanent knowledge is realized by enlightened comprehension, and stored away automatically in the consciousness, as an accessible asset, to be drawn upon whenever needed. All that man really *possesses*, that is to say, all that which no power whatsoever can take away from him, is knowledge which he has assimilated and made a very part of his soul. It must, however, be remembered that all possible standards continually change, until at last the unmanifested Source of All Consciousness and Life itself is reached, when Truth is no longer perceived — but IS. However, all knowledge is true to the perceiver so long as he remains in, and is limited by, a state of consciousness wherein he cannot go beyond a certain standard of recognition. It can be called real to the extent that all knowledge that is once assimilated is self-perpetuating; that is to say, the soul, when it once accepts a new and higher standard, adjusts all previous knowledge to that standard, and so on for ever. Hence the things which at one time seemed true are no longer considered so at a later time; the measure of truth perceived increases, and is merged into an expanded state of consciousness,— in the self of man.

‘Unreal knowledge’ is the unassimilated information that comes and goes in a continuously moving stream of changing emotions, deductions, notions, scholarship, and experiences. It becomes a valuable asset only if translated into character, when we have made it a part of ourselves for the present life, or for many lives to come, according to the degree of its

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harmony with the laws of life, and then also with our own higher nature. Every accession of real knowledge, be it ever so little, contributes in a degree to the building up of ever finer vehicles. We are not precisely conscious where it inheres, or exactly when and how it prompts us to further conquest, but it acts as a self-perpetuating seed. Nothing is more conducive to success of any kind than real love for knowledge, an open mind, strenuous effort supported by an unwavering perseverance, that resolutely rejects the fatal influences of indolence, arrogance, pride, vanity, and selfishness. To this end we must have enthusiasm and faith in our quest. These are the weapons with which we can conquer the arch-enemy ignorance, that bars the realization of our ideals.

Treading the path of knowledge does not lead to a *sudden* solution of ultimate problems, but rather to an early possibility for reaching a position where we can help ourselves, by rational inquiry, and the pursuance of that which recommends itself to us as the best means for gradual development and progression, — not after death but right here and now, in this workaday world of ours.

Knowledge, in the ordinarily accepted sense, is the accumulation of information acquired by means of experience, inquiry, and the study of external facts; but *real Knowledge*, assimilated knowledge, is a self-reproductive and rejuvenating power, that relates all information to the self, the consciously evolving entity, which is the representative of the Ego or Inner Man on this earth-plane. Such knowledge eventually must become manifest in the ‘evolving’ personal self, for Real Knowledge and Right Ethics are inseparable; that is to say, moral conduct that conforms with our highest standard of noble living. Of this standard only our own conscience can be the arbiter. That standard has no written code of laws; it is based on the Universal Law, uncreate and eternal, which is the Law of the Inner God of every man; to be known by each through identification with his own Divine Ego, in the ‘Kingdom of Heaven within.’



“PEOPLE imagine that the course of their life is in time — in the past or in the future. But this is a delusion: the true life of men is not in time, but always *is* in that timeless spot where the past and the future meet and which we inexactly call the present time. . . . In this timeless point of the present, and *therein alone, man is free*, and therefore *the true life of man is in the present, and in the present alone.*” — *Count Tolstoy*

ARCHAEOLOGY A VITAL STUDY

T. HENRY, M. A.

IN regard to the relation between Theosophy and science it has often been stated that Theosophy is a sympathetic champion of science so long as the latter remains true to its own principles and contributes to the cause of truth. It is only when science, receding from its principles, dogmatizes on a basis of prejudice, that Theosophists, like other critics, find themselves at variance with some scientific pronouncements. All this is well stated and amplified by H. P. Blavatsky in *The Secret Doctrine*; in which work, published in 1888, we also find many statements of fact which, at that date denied or unknown, have since been recognised and admitted by science.

And in no branch of scientific inquiry is there a closer and more sympathetic connexion between Theosophy and science than in archaeology; for that science, by revealing what man has been before, foreshows what he will become in the future. And it can but continue to confirm, as hitherto it has on the whole unflinchingly done, the Theosophical teachings as to the true nature and evolution of the cosmos and of man.

We select as a suitable occasion for these remarks the words of a writer attached to an expedition which is exploring the site of ancient Carthage and Utica, together with adjacent regions in the north of Africa, where lie entombed in sand the relics of great civilizations, Phoenician, Greek, and Roman. Allusion is to Count Byron Kuhn de Prorok, who writes in the *New York Times Magazine Section*, March 8, as follows:

"The field of archaeology today offers thrilling possibilities as never before. . . . Any belief that it is a dead dry subject simply because it happens to deal with ages that are gone is an absolute fallacy; archaeology is a living and vital study. There is as much creation in piecing together a page out of the past as there is in interpreting the lives of the nations which dot the world today."

The same fallacy, which is here exposed, has of course been met with in connexion with the study of ancient history and ancient languages and literature. They are dead, it is said; *therefore*, we reply, they live. Man's desire to know about his ancestry will always urge him, despite wrong notions of utility, to pursue such studies, and should induce him to give his children the opportunity of pursuing them in school.

It has long been admitted that history is greatly corrected and expanded when to the annals and romances of ancient historians is added evidence of coins, sculptures, inscriptions, and other such archaeological


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data, which may be trusted to speak in the language of unprejudiced veracity. We know what an expansion in our ideas was produced by the evidences of fossils and rocks. Facts, carefully examined, and duly weighed without prejudice, must conduce to the discovery of truth. The testimony of facts is always discounted by prejudice in favor of some theory to be confirmed; but the facts will win; especially as science is in the hands of ever-renewed generations who do not inherit all the preconceptions of their forerunners.

The trend of archaeology so far has been to confirm the Theosophical teachings as to the history of man and of civilization; not to confirm those narrower views which were held before; and it is certain that discoveries to come will tend more and more in the same direction. Instead of finding primitive origins for civilizations, we find the evidences of other and greater civilizations extending indefinitely back into the past. This goes to show that man is very old, and that his history has been one of grandeur and knowledge in the far past, and of successive waves of greatness and of retrocession sweeping over different areas at different epochs.

RELIGIOUS EVOLUTION

MAGISTER ARTIUM

E observe that, in discussions on religion, it sometimes seems to be feared that 'evolution' will sweep away everything which has been deemed permanent and will leave the world with nothing fixed whereto it can anchor. But evolution itself implies something that is fixed as well as things that change. To regard only the changing aspect of evolution is to try and imagine an ever-shifting chaos without design or purpose, beginning or end. A tree may go through all the changes from when it was a seed to when it is a giant with leaves and fruits, but it is still the same tree. What is the permanent factor in religion?

We shall find an answer to this question in some of the essential teachings of Theosophy: that man is essentially divine; that man is intimately co-ordinated with the universe; that religion is the law of his duty to himself and to the universe. We may surely call the universe permanent; for it does not behoove us, for any practical purpose, to go too much into ultimates and absolutes. And, as to human nature, the constitution of man has always been the same, with very minor variations, so far as we can trace. Hence there will always be permanent and unchanging laws and principles defining man's duty and conduct and de-

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scribable as being the essence of religion — however greatly creeds and dogmas may vary. Thus beliefs may be subject to evolution, and yet what is vital remains unimpaired. This does not seem difficult to understand.

But what is difficult, what engenders endless complicated arguments, is the attempt to reconcile the above view with the supposed necessity of making out a special case for Christianity. All arguments, historical and otherwise, seem doomed to failure. Christianity is neither the oldest nor the latest great religion; it does not number the most numerous adherents. We can make out no case for it which the adherents of other religions might not claim for their own religions. The essential divinity of man, his capability of rising to a realization of it, were exemplified in the case of one particular man; but how was this man unique and different from the Teachers and Saviors in other religions? We may favor our own religion — it may be quite natural for us to do so; but how can we expect all peoples to favour our religion beyond theirs?

All religions are related, and no one specially so, to eternal and universal Religion. The rapid evolution which conceptions of Christianity have been undergoing indicates an ever-growing trend away from dogmatism and sectarianism towards the universals and *true* fundamentals of religion. In search of the essential and permanent in Christianity, people have looked both forward and backward: forward, to see how Christianity may adapt itself better to present and coming conditions; backward, to find the real seed of Christianity. The general effect upon one's mind, of reading many articles on Christianity and its origins, is that the religion in its familiar form was largely manufactured after the death of the Founder. This is not necessarily what we say here, but the impression we have received from our reading. Who and what that Founder was, and what he taught, seem to be matters of grave dispute. The commentators are analysing the gospels through a hair-sieve, and finding that each author had some particular case of his own to make out; in support of which he has put things in and left other things out.

Studying history, in order to find what Christianity has done, we find both sides appealing to history for evidence in their favor. Some say the history of Christendom has demonstrated its worth and efficacy; others see in it nothing but a stumbling-block in the way of progress. It would seem likely that this branch of the Wisdom-Religion was promulgated by some Teacher about the time assigned to Jesus, and that his work was largely undone by those who worked upon his teachings after he was gone and converted them into something else. So that Christianity, while doing much good, has not done nearly so much as it might have done; and has been responsible for a good deal of harm that might have been avoided.

Absolute religion — if we may use that term — must depend on facts

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in human nature. Man has an organism in common, but that is not enough to found a common religion on; it may be a basis for common habits and rules of health. For the common basis of religion we must regard man's spiritual unity. All mankind is modeled on one type — that of the Heavenly Man, or the Divine Prototype of humanity. It is on the common essential divinity of man's nature that universal religion is grounded. Universal religion might be defined to some extent as the laws relating to that divine nature, the conditions under which it exists and acts. These laws, revealed by Seers and Teachers, as well as by the intuition of men, are always coming to the world in waves of spiritual energy and enlightenment. This spirit, falling into matter, creates forms that vary according to time and place — the various religious faiths and systems. These change, but the spirit remains ever the same and is reborn from age to age, whatever may happen to the forms in which it expresses itself.

The essentials of religion are ever the same: that man is essentially divine, hence perfectible through the realization of his inmost divinity; that the universal brotherhood of man rests on man's common essential divinity, and is the more closely realized the more closely men approximate to a realization of their essential divinity; that the practice of the Golden Rule is the only true standard of conduct for man, the only path to knowledge and freedom; that man enjoys or suffers the consequences of his own actions in accordance with a just law. Thus the root of Religion, resting as it does upon facts, must remain, whatever changes may come over the outward forms in which this spirit expresses itself.

THE CHIEF LAMAS OF TIBET

CAROLUS



WHILE it seems true that the Tashi Lama of Tibet, the spiritual head of the Buddhist world, has recently taken refuge in China, the reason of his flight has not been made clear. Though his great authority is mainly religious, he has certain temporal power — subordinate to the Dalai Lama — and it must be that political intrigues are responsible for this unexpected turn of affairs.

The Dalai Lama, the actual 'priest-king' of Tibet, fled from Lhasa to Urga, the capital of Mongolia, in 1904, when the British Young-husband Expedition invaded Tibet, and later, when friendly relations were established with the British, he took refuge in India to escape the Chinese aggression, but until now the Tashi Lama has never been com-

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pelled to flee. In 1905 the Tashi Lama with the rulers of Sikkhim and Bhûtân visited India, and visited the sacred places of Buddhism.

Great mystery has always surrounded Tíbet and its people, partly owing to its extreme inaccessibility and partly to the desire of the Tibetans to keep out all foreigners. Though the country is not even now open to travelers, the veil has been considerably drawn and authentic information is available about its rulers and its customs. Dr. Sven Hedin gave a most favorable impression of the Tashi Lama, and now comes the distinguished diplomatist, Sir Charles Bell, who gives in his highly interesting book, *Tibet, Past and Present*, a very sympathetic account of the Dalai and Tashi Lamas and many other representative Tibetans. Sir Charles had unusually favorable opportunities of knowing both rulers intimately. He not only enjoyed the society of the Dalai Lama during his exile in India but spent nearly a year in Lhasa and neighborhood as head of a diplomatic mission (1920-21) as the invited guest and trusted friend of the Government. His account of the state of the country, its history, people, and customs is convincing.

Though Sir Charles Bell saw more of the Dalai Lama than the Tashi because the conduct of foreign affairs is chiefly in the hands of the former, he was hospitably entertained by the Tashi Lama at the great monastery of Tashi-hlünpo near Shigatse, the second city in Tíbet. He writes:

"Truly the Tashi Lama has a wonderful personality. Somewhat short in stature, with a fair and healthy complexion, the smile with which he regards you is touched with the quiet saintliness of one who prays and works for all mankind. . . . It is not surprising that he should be loved by his people. It is good that there is such a man in Tíbet; it is good that there are such men in the world.

"It would not, however, be correct to assume that, while the Dalai Lama takes a large share in politics, His Holiness of Tashi-hlunpo is entirely engrossed in things spiritual. For he too has worldly dominion, though it is far smaller than that of the Dalai and is under the Dalai's overlordship. . . . When the occasion seemed to demand it, the Tashi Lama has made diplomatic moves, unknown even to his Chief Minister, by acting through an aide-de-camp or other personal attendant. . . . The Tashi Lama, with his lesser worldly interests, is able to devote himself almost entirely to his spiritual duties. . . . And the Tashi Lama reaps his reward in the reverence with which his people regard him. When he came back from India, men as well as women literally wept with joy at his safe return, though the Tibetan does not weep easily."

The jealousy alleged by some to exist between the two rulers is, according to Sir Charles Bell, mainly among the subordinates; he thinks the Chief Lamas are unaffected by such feelings to any serious degree.

The present Dalai Lama, Nga-wang Lopsang Tup-den Gyatso, the thirteenth of the line, was born of humble parentage in 1876 and has occupied the throne for thirty-two years. His four immediate predecessors all died before their twenty-first year; but he avoided the death by witchcraft (or poison) by which some say he also was threatened.

He is a man of strong character and great natural dignity, a wide

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reader, well acquainted with events in the world (for a Tibetan), and an immensely hard worker, cheerful, and possessing a keen sense of humor. Sir Charles says he is very fond of animals:

“And flowers are an abiding joy to him, as I could not but realize when he showed me round the Forbidden Enclosure in Nor-pu Ling-ka. The grounds of this enclosure, surrounded by a high wall within which not even the highest in the land may enter, contain a small lake and masses of flowers tended with loving care. Here too is a large Bengal tiger in a somewhat fragile cage, who seems to quiet down when the Dalai Lama speaks to him.”

Everyone knows that both Lamas are believed by the Buddhists to be incarnations of divine personages or principles, and Sir Charles Bell has given very interesting details of the exoteric traditions told him on this subject. The incarnation of the ‘Mind of Buddha,’ Cha-na Dor-je, is usually held to be in the Tashi Lama, but the Dalai Lama’s party do not accept this. Their version runs, according to Sir Charles’s informants, that this mystical Cha-na Dor-je is brooding over the mysterious and so-called mythical country north of Kashmir, Chang ‘Sham-ba-la’ (Sambhala), in which he will reincarnate in three hundred years and do great deeds. They say that outsiders cannot find either ‘Sham-ba-la’ or the spiritual ruler. Possibly there is more in this legend of Sambhala than appears, and even Sir Charles Bell, extremely well-informed as he is, might find some unexpected clues if he studied H. P. Blavatsky’s *Secret Doctrine* with an open mind to certain thinly-veiled hints given by one who knew more of such things than the most learned western scholars.

Sir Charles Bell gives a full account of the method of finding the new incarnation of a deceased Dalai Lama. In some cases the Dalai Lama, before passing out, indicates the locality in which he will reincarnate, and when the infant who is supposed for various reasons to be the favored individual is found, he is examined to see if he bears the marks which distinguish the rightful heir. Sir Charles says the present Dalai Lama has three of the physical signs, and that an unearthly light is said to issue from his countenance when he blesses pilgrims so that even his ministers find it hard to look him in the face.

“The late Prime Minister, a man of exceptional intelligence and strong common sense,” according to the British diplomat, gave him a full description of the discovery of the reigning Dalai Lama by oracular and other methods which sound strange in Western ears. The statesman said a high lama saw the baby in a dream and recognised him when he was found, and that:

“A deputation of priests and officials waited on the boy, who picked out property of the late Dalai Lama from among a large number of articles. And in spite of his tender years he was able to indicate occurrences that had happened in the lifetimes of previous Dalai Lamas. Among other cases he indicated that of a Chief of Li-tang, a town in eastern Tibet, to whom a former Dalai Lama had given an image of Buddha. For fear of losing this, the Chief had

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enclosed it in a golden urn, and hidden it in a beam in his house, unknown to anybody. The young Dalai Lama told people that the Chief of Li-tang had done this.

“‘Dalai Lamas cease identifying property and telling of such occurrences when they grow older.’”

Sir Charles Bell closes his description of the Dalai Lama by expressing his high appreciation of ‘this outstanding personality,’ and says:

“Of his courtesy and consideration I need say no more. From the vanity and bombast which has infected many rulers, Oriental and other, he is entirely free. Finally, I cannot fail to recognise his strength of character, as well as the courage and efficiency with which he combats the difficulties that attach to his unique position.”

Sir Charles Bell writes as a friend of the Tibetans, and every line of his interesting and authoritative book shows an admirable freedom from Western prejudices and limitations. To the surprise and delight of the Tibetans, high and low, he distinguished himself by his courtesy to all and by his respect for their national customs, qualities which unfortunately are not universal among travelers in the Orient. It was generally believed that he was the reincarnation of a high lama who had prayed to be reborn in a powerful country in order to be able to help Tibet!

NIGHT-FALL BY THE RIVER

KENNETH MORRIS

After Li Po

HEAVEN and my coat rose petal-strewn;
Wine-flushed the solemn evening air,—
Beauty that hides from thought how soon
Life and time and the world forth-fare!

And then I, star by drifting star,
(All hurrying westward) climb to the moon
For refuge; — and from heaven afar
Down with the dreamy moonlight swoon

And shine along the stream,— where now
No bird 's at song — no laughters swell —
No voices wake — no lover's vow —
But far off whisperings of farewell. . . .

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STUDIES IN EVOLUTION

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(*Lectures delivered in 1916*)

I

EVOLUTION is a subject which has been frequently treated in Theosophical writings, but which cannot be treated too often, since it is a topic of perpetual public interest, and the occasion is made for us by those scientific writers who make so much of it and who hang so many things upon it. Mixed with facts and correct inferences there are many assumptions and speculations; and the public do not always distinguish between what is reliable and what is not. Since an acceptance of fiction for fact constitutes a new dogmatism, and the tendency of this dogmatism is materialistic and opposed to progress, we shall be rendering a service to science by a critical examination of the situation.

The subject being a large one, it is necessary to adopt some convenient scheme under which to treat it; and on the present occasion it has been thought well to take the three main headings of:

- (1) The meaning of the word 'evolution.'
- (2) Modern theories of organic evolution.
- (3) The evolution of man.

These headings, however, will not be allowed to become unduly restrictive and to exclude any remarks that may seem timely even if digressive. They are intended as a skeleton to the argument. Moreover it is of the greatest importance to make known the existence of those wonderful ancient teachings which H. P. Blavatsky has explained in her book, *The Secret Doctrine*, as these are the best antidote to the speculations of theorists. From a study of these teachings, it will become at once apparent that the *real* doctrine of evolution, when contrasted with these speculations, is like the noonday sun contrasted with a flickering torch; and that, while most researchers are toying with a few fragments, ancient knowledge has elaborated and preserved the whole vast fabric. To one accustomed to studying in these fields, an examination of the writings of some of the modern evolutionists seems like sitting in a close room amid the unreal phantasms of the midnight oil — so far do the speculations carry one from the realities of life. We find man spoken of as though he were a mere conception or a quantity in an algebraic formula; and the animals too are little more than so

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many lifeless pawns in some chess problem. Truly, after a period of enforced contemplation of physical humanity as being nothing more than one of several branches from the root of organic life, it is a relief to return once more to teachings which explain the evolution of *mind* and *soul*, which bid us regard the mighty works of long past human races and see in man's past greatness the sure promise of his future greatness — of his present greatness if he will but recognise it.

It will be our aim, then, in these papers, to present the ancient teachings in vivid contrast with the modern speculations, and to contrast what may well be dubbed 'evolutionism' with the sublime and far-reaching doctrine of evolution itself.

Claiming an unprejudiced attitude towards the whole field of doctrines, ancient and modern, we appeal to a like attitude on the part of readers. If anyone should be disposed to champion the orthodox scientific view, we may well ask, What is that view? For, while there are many popular summaries, which represent the evolutionary theories as being firmly established, we find that the leaders themselves are not so confident. And why? Is it not because the latter are working at the front, among the facts, where their speculations receive wholesome check at the hands of Nature? These workers are the first to realize that the theories have been too narrow, and that, as Professor Bateson says, *the time for speculation is not yet*. This remark and many others, some of which we shall quote, justify us in regarding the matter as quite open, whatever the popular summaries and school-books may assert.

THE MEANING OF THE WORD

The word 'evolution' is used in several senses, which must be kept distinct if confusion is to be avoided. For illustration we may take the following sentence, in which the word is used in three senses:

"Evolution is the theory that evolution is brought about by evolution."

Here we see that the word can have the following meanings:

(1) An effect or state of affairs that has been produced, we say not how. Everywhere we see evolution, but whether brought about by some natural process or by God, we do not say.

(2) A process by which the said effect is presumed to have been caused. For example: "Beings attain to perfection by means of evolution."

(3) A theory held by thinkers with regard to the above causes and effects; the doctrine of evolution.

Huxley uses the word in sense number three in his article in the ninth edition of the *Encyclopaedia Britannica*, where he says:

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"Evolution, or development, is, in fact, at present employed in biology as a general name for the history of the steps by which any living being has acquired the morphological and the physiological characters which distinguish it."

He says nothing here about any agency, which may have caused this evolution, and he uses the word 'development' as a synonym; probably one might also thus use the word 'growth.'

Considering evolution as an effect, without regard to its cause or method, we find that the doctrine is as old as human thought. We see multifarious forms, and we see growth and change; the inference is natural that forms pass and change one into another. Considering evolution as the name for a method or process, we find ourselves concerned with modern biological theories, connected chiefly with the names of Lamarck, Darwin, Weismann, etc.

But it will be advisable at this point to say something from a philosophical point of view about the meaning of the word. Evolution, growth, and development alike mean the coming into visible form of something which has been invisible, or the coming into manifestation of that which was latent. Taking the illustration of a house that is being built, we see that three principal factors are necessary to the fulfilment of the work: the plan, the materials, and the builders. Each of these is essential. Now we hold that this illustration is applicable to the case of evolution in general, and that no evolution can take place, or even be imagined as taking place, without there being a pre-existent plan, materials with which to build, and agencies by which the building is wrought in accordance with the plan. The thing which is produced by evolution is an organism or structure, and the thing from which this originates is a plan, or in other words, an idea. Thus, an acorn produces an oak, but it is essential that the idea of an oak should have been present beforehand somewhere. Science of course admits this, and, as we shall see later, there are various theories as to whether that plan or idea or potency exists within the atoms of the acorn, or whether it comes from some external source; whether the power is intrinsic or extrinsic.

In all evolution, then, there is a double process: a form is expanding, and something invisible and intangible is incarnating (as it were) in that form, and expressing itself physically therein. It is essential to keep this fact of the duality of evolution in mind in order to avoid the logical confusion which comes from trying to ignore one half of the question and to imagine that forms can evolve themselves into shapes which have never existed until they become visible. But we find that most biological writers on evolution are so engrossed with their study of the visible effects of evolution that they virtually disregard the cause, and

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that they seem to be of the opinion that the cause can safely be disregarded on the ground that it is not within their province. Unfortunately, however, they are not consistent in this, for they seem desirous of 'having it both ways,' and, while asserting at one time that the question of causes does not concern them, at another time they will proceed to dogmatize on that very question and to dictate to other people who *do* consider the question of causes.

To speak plainly, we cannot get along unless we make the customary distinction between spirit and matter, or mind and matter, or force and form. Nor can we reason logically about the matter unless we predicate *mind* as being the fundamental fact in the universe. All argument must necessarily start with our own mind, and it would be folly for a reasoning mind to expect to construct a philosophy of the universe in which matter would be the fundamental fact, and mind would be regarded as a product of matter. This, however, accounts for the confusion of the theorists.

In *Science History of the Universe: Biology*, by Caroline E. Stackpole, we find the following:

"It will clarify some later considerations if it is emphasized that there is a great distinction to be drawn between the fact of evolution and the manner of it, or between the evidence of evolution as having taken place somehow, and the evidence of the causes which have been concerned in the process."

In the same work, the late Professor Cope of Philadelphia is quoted as defining evolution broadly to be the teaching which holds —

"That creation has been and is accomplished by the agency of the energies which are intrinsic in the evolving matter, and without the interference of agencies which are external to it."

The value of this definition depends upon the meaning to be assigned to the word 'intrinsic'; but evidently the definition is intended to exclude the direct action of a divine Creator and thus to distinguish the evolutionary hypothesis from that of special creation — the older theological idea. We do not feel disposed to split hairs over the meaning of intrinsic and extrinsic, but prefer to deal with the causes of evolution regardless of the question as to which of these words is applicable to them; we may, however, remark that the definition becomes tautological if we define extrinsic forces as those which do not affect evolution, and intrinsic forces as those which do. This writer then states that, in accordance with his definition, these intrinsic energies are a "property of the physical basis of tridimensional matter," a remark which does not err on the side of lucidity and which involves more than one dogma, as, for instance, that tridimensional matter has a physical basis. As to the

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respective meaning of the words 'physical' and 'tridimensional,' and the distinctions they imply, and as to the difference between a property of matter and a property of the physical basis of matter, we cannot stop to argue; we only mention the matter to show that there is plenty of metaphysics in science. He then says that these energies accomplish evolution whether they be —

"Forms of radiant or other energy only, acting inversely as the square of the distance, and without consciousness, or whether they be energies whose direction is affected by the presence of consciousness."

So that we are confronted with other undefined distinctions, like that between conscious and unconscious action; and with the highly abstract terms, 'energy' and 'consciousness'; and we are left wondering whether either or both of these are intrinsic or extrinsic.

Professor Jordan, in *Footnotes to Evolution*, is quoted in *Science History* as saying that evolution is simply orderly change. This at all events is safe, and is no basis for dogmatizing; we wish the theorists would always remember their own definitions.

"We have one thing in common with the Darwinian school: it is the law of gradual and extremely slow evolution, embracing many million years."— *The Secret Doctrine*, II, 669

This is from the pen of the great Theosophist, H. P. Blavatsky.

Now for some more definitions of evolution. James Sully, in the ninth edition of the *Encyclopaedia Britannica*, writing on evolution in philosophy, gives the following as the most general meaning:

"Evolution includes all theories respecting the origin and order of the world which regard the higher or more complex forms of existence as following and depending on the lower and simple forms, which represent the course of the world as a gradual transition from the indeterminate to the determinate, from the uniform to the varied, and which assume the cause of this process to be immanent in the world itself that is thus transformed."

This is too long for a definition, and it involves a definition of the words simple, complex, lower, higher, etc. If we consider the word 'simple' to apply to the physical structure of a form of existence, then the atom and the one-celled organism are simple, and the crystal and the mammal are complex; and evolution in this case applies only to the history of the outward form. But if we regard the simple form as containing the total potentiality of that which is afterwards unfolded, then it may be a mistake to apply the word 'simple' to it. The same writer continues, with reference to a point we have touched on above:

"Evolution has no doubt often been conceived as an unfolding of something already contained in the original, and this view is still commonly applied to organic evolution. . . . Certain metaphysical systems of evolution imply this idea of an unfolding of something existing in germ or at least potentially in the antecedent. On the other hand, the modern doctrine of evolution, with its ideas of elements which combine, and of causation as transformation of energy, does not necessarily imply this notion. It may be remarked that some of the arguments brought against the modern doctrine rest on the fallacious assumption that the word

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is still used in its etymological sense, and that consequently that which evolves must contain in some shape what is evolved (*e. g.*, inorganic matter must contain life and consciousness)."

It is best to say here that we do intend to accept evolution in this etymological sense. We are debarred by the definitions quoted from assuming that the cause of evolution is extraneous, and are indeed expressly told that it is intrinsic. This last writer seems to offer us still another alternative: the cause of evolution, though intrinsic, is not necessarily the potentiality of all that subsequently unfolds. Science, it seems, has given us a new explanation, hinted at in the words, 'elements which combine' and 'causation as transformation of energy.' It seems to us that this is the notion that something can evolve without having previously existed in potentiality, that there can be a creation without any pre-existing idea, that the world is evolving towards an unknown goal, feeling its way in the dark; that the rungs of the ladder up which we climb are building themselves up before our advancing feet. This notion we reject as being much too highly metaphysical and speculative for satisfactory treatment here.

We could go on quoting definitions, but it would be tedious. The general effect is that evolution is defined as an effect, the question of its causes being left open. This parries our objections, but does not prevent some men of science from dogmatizing about those causes. We thus find ourselves playing a game of dodging. At any rate the question is sufficiently open and unsettled to entitle us to our own opinion.

Many able thinkers have pointed out the weakness of certain scientific writers in logic, one of them being the late Judge Stallo, whose *Concepts of Modern Physics* is quoted by H. P. Blavatsky in her section on modern science in Volume I of *The Secret Doctrine*. He points out how these writers fail to perceive the distinction between entities and concepts, or between the concrete and the abstract. Many of their terms, used by them to denote realities, are concepts. For illustration take a red cow: the cow is the reality, and redness is a concept. Many of the scientific terms, such as 'motion,' 'force,' 'energy,' are found, on examination by Stallo, to be concepts in the same sense as redness is a concept. They stand for no realities. Force and inertia, regarded as components of matter, are really abstractions from matter, as incapable of independent existence as are the two ends of a stick. The same error pervades many of the speculations on evolution.

Thus we are offered by the author last quoted, 'the combinations of elements' and the 'transformation of energy' as substitutes for a living intelligent being within the form. To our thinking, energy, force, affinity, tendency, etc. are nothing unless they are attributes of some being, and the only reality in the universe (in the last analysis) is *Self*.

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We therefore propose herein to regard evolution as the process by which the Universal Life manifests itself in organized forms, and to view its cause as the *Monads* or souls which inform all the forms in nature, from the smallest atom up to the most elaborate animal. No one will expect that we should put down as a formula on paper the whole purpose and plan of existence or even a faint epitome of it; but we can state general principles. Mind and consciousness are the most final facts which our analysis can reach, and the universe itself (so far as any science or philosophy is concerned) is comprised in the Knower and the Thing Known. It is essential, therefore, to study the Knower as well as the Thing Known; and our study of evolution must be primarily a study of mind and consciousness in their various forms and degrees, and secondarily a study of the gradations of forms wherein mind expresses itself.

MODERN BIOLOGICAL THEORIES OF EVOLUTION

In this study we have to consider modern evolutionary theories as applied to animals and plants, leaving the case of Man for a future occasion; and side by side with these theories to place the teachings of the Secret Doctrine. These latter are not offered as dogmas, but as explanations submitted to the judgment of the inquirer. The principle of evolution itself being true, and the study of organic life having revealed such marvelous facts, the theories of evolutionists have gained a credit which belongs to the truth only. Thus far they have met with no competent opponents; a denial of evolution will not do; nor have theologians anything better to offer in place of the theories. The real way of meeting the speculations is to show that evolution is something much greater and that modern science has only gotten hold of a small fragment of it, and is dogmatizing unduly on the basis of this fragment.

Modern science at best gives us a mechanical world; for, even if its theories be true, they leave us in the dark as to ends and purposes. They purport to describe the activities of universal life, but give us no idea of what that life is. The observations of science reveal the universe as full of indefinite design and power; and all these wonders are loaded upon the atom or the nucleus within the cell.

To us the drama of evolution must be the drama of a universal Mind seeking self-expression in countless forms of life, the aim being the production of perfected Man, the highest manifestation of universal Mind that we know. The animals are living souls engaged in learning the lessons of life in their own sphere; while in the plants, and even in the mineral kingdom, the vital spark is ever striving to manifest its latent powers in forms of greater and greater perfection.

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Is it possible to confine the study of nature to a study of the outward effects only, and to say that nought beyond this concerns the student? This is what we shall find said in many books on science. Yes, doubtless it is possible, provided the student will keep faithful to his own prescribed limitation. Thus he would be a naturalist, engaged in the observation and recording of natural phenomena. But the evolutionists go further; they speculate freely; and one is bound to confess, as the result of reading many of their writings, that a double game is played, by which at one time all concern with causes is denied, while at another time dogmatic statements inconsistent with this denial are made. Again, when we are asked to accept any teachings, we must needs know what it is we are asked to accept; and here comes confusion, for the authorities are not agreed. One says that the theories are now so far confirmed as to have received general acceptance; another says that we must scrap most of our ideas and start again in all humility on a basis of patient observation.

The doctrine of special creation (if such a doctrine there be) may be said to state that all species, genera, and orders were originally created as such, and have remained the same ever since. The doctrine of evolution holds that multiplicity has sprung from unity, many forms from few, complex types from simple; but does not necessarily deny that the divine creator may have been responsible for the original act of creation, and that, after stamping on the universe his will and thought, he has since left it to run on along the lines marked out and without further interference.

Darwin is held responsible for the doctrine that 'natural selection' is the method by which evolution is effected in the animal and plant worlds. He inherited from Lamarck and others the idea that species were modified by response to their environment; and by 'natural selection' he meant that, of the varieties thus produced, some died out and others were perpetuated. Those that were perpetuated were said to be the 'fittest,' and this part of the doctrine is known as the 'survival of the fittest.' Further, it was held that the variations produced by these means were propagated by heredity, and that the small variations gradually accumulated until large variations were produced. In this way it was hoped to prove that all varieties, even the most widely sundered, have diverged by the gradual accumulation of small modifications throughout long ages, from a few simple original forms.

Darwin is remarkable for his diligence in accumulating facts from observation. In the light of some facts he devised provisional hypotheses, and then sought confirmation in further study. It is a rich subject for debate whether his further studies confirmed, disproved, or amplified his

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theories, or to what extent they may have done each of these things. He has been saddled with many views which he did not hold, and to some extent discredited by followers. He was much more modest and broad than is often thought.

Science has given up the idea of representing the scale of evolution as a single line proceeding from the simple to the complex forms, and now pictures it as a tree with many branches. A dog will never become a cat, nor a horse an ox, but to find the common root we must go far back down the branches to the remote main trunk. According to this idea it would seem rather difficult to explain development at all, for the scheme represents continual divergence and diversification, and the loss rather than the gain of new qualities (as Professor Bateson points out).

Heredity is of course a crucial feature in our considerations; for this is the only link recognised by biologists as possible between one organism and another. And, as we shall see, a faithful study of actual facts about heredity has not confirmed pre-existing theories but merely opened up new grounds for speculation.

HEREDITY — WEISMANNISM

As to heredity, the name of Weismann at once occurs to the mind. He considered the one-cell organisms, such as the amoeba. These propagate themselves by a splitting of the one cell into two, and then each of the two splits into other two, and so on indefinitely. Weismann held that there was no succession of generations here, for the original cell never dies, but passes on its individuality indefinitely; it is immortal, in fact. But in many-cell organisms, most of the cells die without reproducing themselves in this way. They are concerned with nutrition and other vital functions. It is only the reproductive cells that perpetuate themselves; and Weismann held that the reproductive function had become monopolized by these few cells in the many-celled organisms, the other cells of the body having given up that function in order to fulfil their own special functions. He asks, therefore, how characteristics acquired by these other cells can be transmitted by heredity, since these cells die, and it is only the reproductive cells (which have not acquired the new characteristics) that are perpetuated. And he challenges the other biologists to prove that acquired characters *are* transmitted; he says they are not transmitted.*

*Prince Kropotkin has recently announced his conviction that acquired characters *are* transmitted. Like Weismann, he bases his conviction (1) on the evidence from experiments, (2) on theoretical considerations. Whereas Weismann cannot see how the germ-cells can be affected by the behavior of the other cells in the organism, Kropotkin cannot see how the germ-cells can *escape* such influence. Thus two men have come to contradictory conclusions, each claiming both inductive and deductive evidence.

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And so we have this curious position: while some evolutionists are trying to find out the method by which acquired characters are hereditarily transmitted, another evolutionist challenges them to prove that they *are* transmitted. It would seem from this that the former theorists had theorized too far ahead of the facts. The question therefore became one to be settled by further study of nature. Other men have gone elaborately into this question of heredity, notably Mendel and de Vries, whose names are proverbial. Weismann, as we see, rejected environment, but he did not reject natural selection. Only variations in the germ-plasm itself are inherited, he says, and it is upon these variations that natural selection operates. Variations are not due to the influence of environment nor yet to the disuse of organs, but to sexual conjugation; and the differences thus produced increase in geometrical ratio.

It is not our present purpose to go into the studies and conclusions of Mendel and de Vries. The many interesting and important facts they have discovered have, as is the wont of facts, not clinched the preformed theories, but have opened out new vistas, so that those who are qualified to review the situation find themselves rejecting old theories rather than making new ones, and insisting on a greater devotion to research and on a postponement of speculation. This is well illustrated in Professor Bateson's British Association address, from which we shall have occasion to quote.

CAN SMALL VARIATIONS ACCUMULATE? --- MUTATION THEORY

The salient point is whether it can be shown that small variations accumulate in such a way as to cause transformations from one form to another across the dividing lines between species, genera, and larger divisions. On this Bateson said in his Presidential address in 1914:

"We have done with the notion that Darwin came latterly to favor, that large differences can arise from the accumulation of small differences."

This is definite and authoritative enough at any rate. He continues:

"Such small differences are often mere ephemeral effects of conditions of life, and as such are not transmissible; but small differences, even when truly genetic, are factorial like the larger ones, and there is not the smallest reason for supposing that they are capable of summation."

This seems to destroy the theory as stated by the earlier evolutionists. But, granted that there is a sequence of forms, we have still the alternative theory that the major changes may have come about suddenly. And this latter hypothesis would also have the advantage of lessening the enormous amount of time required for the whole process of evolution. De Vries was led by his experiments in plant heredity to the conclusion that changes might in fact take place much more suddenly than had

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been supposed. This is known as the 'Mutation Theory.' To quote from another authority:

"The immediate followers of Darwin had generally thought of the variations between individuals of a species as being very slight in degree, so that the cumulative effect of many slight variations, extending over multitudes of generations, would be necessary to produce a radically new type of animal or plant. . . . A possible solution of the controversy has recently been found in a modification of the Darwinian theory suggested by Professor Hugo de Vries, of Amsterdam. The studies of this far-sighted experimental botanist convinced him that the 'spontaneous variations' on which evolution works are often much more pronounced deviations from 'type' than had usually been assumed. From seed-pods of the same plant may come individual plants that differ among themselves not only slightly, but sometimes very radically. In exceptional cases . . . the deviation may be so marked that one of the plants may fairly be regarded as constituting a new race or 'elementary' species. Such a departure from type, developed suddenly in a single generation, Professor de Vries spoke of as a 'mutation.' . . .

"Thus the necessity for assuming that evolution has proceeded only through the natural selection of *minute* variations was done away with. It was made clear that Nature might supply by mutation widely divergent types through which natural selection could operate to produce new species. . . . Although the evening primrose is the only plant in which such marked mutations have been observed, it is reasonable to suppose that other plants, and animals as well, may show similar tendency to marked variations under exceptional circumstances (for example through changed environment)."

— *Miracles of Science*, H. S. Williams, 1913

We might perhaps suggest an alternative to his last argument as follows: "Because the evening primrose is the only plant in which such marked mutations have been observed, it is reasonable to suppose that it may be an exception." Further study of the facts must decide.

II

A MONGREL IS NOT A CONNECTING LINK: THAT CAPABLE JUNGLE-HEN

It is intended to show that certain intermediate forms between different species are not connecting-links marking the transition from the one species to the other, as had been supposed, and as the theories of evolution seemed to require; but that they are in fact merely mongrels produced by the interbreeding of the two species, and that consequently there is no transition by their means from the one species to the other. Professor Bateson, whose masterly address to the British Association in 1914 we again quote, says this in connexion with two allied species of plants known as *Lychnis diurna* and *Lychnis vespertina*. His words are:

"Examine any two thoroughly distinct species which meet each other in their distribution, as for instance *Lychnis diurna* and *vespertina* do. In areas of overlap are many intermediate forms. These used to be taken to be transitional steps, and the specific distinctness of *vespertina* and *diurna* was on that account questioned. Once it is known that these supposed inter-

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grades are merely mongrels between the two species, the transition from one to the other is practically beyond our powers of imagination to conceive."

And again:

"Knowledge of heredity has so reacted on our conceptions of variation that very competent men are even denying that variation in the old sense is a genuine occurrence at all. Variation is postulated as the basis of all evolutionary change. Do we then as a matter of fact find in the world about us variations occurring of such a kind as to warrant faith in a contemporary progressive evolution? Till lately, most of us would have said 'Yes' without misgiving."

We should have pointed, he says, to the great variability seen in Nature; but this variability has proved quite illusive under close examination. It is observable where a large number of different varieties of the same species are found together, crossing freely. A study of heredity has shown us that the differences between these varieties are 'factorial'—that is, that the various individuals possess in various relative proportions certain constituents of the original breed from which all have diverged. This is the same result as is produced by artificial and experimental breeding. But the point is that *the differences are not brought about by the addition of new factors but by the loss of factors*. Somewhere there exists a parent moth from which all these other moths sprang, and whose germinal cells contained all the factors which have since become separated and distributed in varying proportions in the germinal cells of the descendants. Or perhaps that parent animal no longer exists. In either case, the evidence from a study of heredity points to the conclusion that the differentiation is rather on the downgrade than the upgrade.

Instead of all the domestic fowls being improvements on the old jungle-fowl—improvements achieved presumably with an ultimate view to Nature's or God's great scheme of producing man—they are merely shattered fragments of that efficient old bird. She it was—that gaudily striped wild hen—whose germinal cells contained a complete set of the genetic elements; and so things must have continued until one day she chanced to meet another jungle-bird. Calling these two—the Adam and Eve of fowls—'A' and 'B,' we can easily see how, by the theory, their first batch of eggs would be AAAB, AABB, AB³B, etc., and how the chicks from these eggs, growing up, would then produce Mr. A²B and Mrs. AB², etc. Thus we have now in our barnyards fowls of the most fantastic complexity; but, says the theory, they are by no means improvements on their original parents; they are mere factors, simulacrum, hopeless digressions. All they can do in the way of breeding is to go on producing more fowls, opening up still further vistas of the latent possibilities contained in that original hen—*until (or unless) some sudden event occurs and produces a 'mutation' and evolution proceeds per saltum*, as speculation demands. Following are more quotations from the address:

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"We have no longer the smallest doubt that in all these examples [domestic animals and various wild animals and plants] the varieties stand in a regular descending order, and that they are simple terms in a series of combinations of factors separately transmitted, of which each may be present or absent. . . .

"The new breeds of domestic animals made in recent times are the carefully selected products of recombination of pre-existing breeds. Most of the new varieties of plants are the result of deliberate crossing. . . .

"Formerly *single* origins were generally presumed, but at the present time numbers of the chief product of domestication . . . have in turn been accepted as polyphyletic, or, in other words, derived from *several distinct* forms. The reason that has led to these judgments is that the distinctions between the chief varieties can be traced as far back as the evidence reaches, and that these distinctions are so great, so far transcending anything that we actually know variation capable of effecting, that it seems pleasanter to postpone the difficulty."

IS EVOLUTION UPWARDS OR DOWNWARDS?

Without multiplying references at present, we may sum up the effect of what has already been cited. The theory of a derivative origin for species is still held, but great difficulties have been found in trying to discover the method. What is found to be going on now is not of a kind to produce the required results in any length of time. The drama of evolution seems like a tree, whose stem has produced branches, its branches twigs, and its twigs shoots; and this process of subdivision seems to go on indefinitely. At this rate, we should look for more dogs, more cats, more monkeys, and more men, the varieties increasing all the time; but many of the varieties disappear.

"Distinct types once arisen, no doubt a profusion of the forms called species have been derived from them by simple crossing and subsequent recombination. New species may now be in process of creation by this means, but the limits of the process are obviously narrow. On the other hand we see no changes in progress around us in the contemporary world which we can imagine likely to culminate in the evolution of forms distinct in the larger sense. By intercrossing dogs, jackals, and wolves new forms of these types can be made, some of which may be species, but I see no reason to think that from such material a fox could be bred in indefinite time, or that dogs could be bred from foxes."

So we see that the evolutionists, though firmly believing in the derivative origin of organic forms in a succession, are unable to supply the connecting links.

There is another point that should be mentioned before we pass on to consider the ancient teachings, and that is whether evolution has been from simple to complex, or from complex to simple. On this Bateson says:

"As we have got to recognise that there has been an evolution, that somehow or other the forms of life have arisen from fewer forms, we may as well see whether we are limited to the old view that evolutionary progress is from the simple to the complex, and whether after all it is conceivable that the process was the other way about."

This may be thought revolutionary, and it does not bear out the confident assertions of the popular writers on evolution. It seems clear,

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however, that there is ample room in Nature for both processes, and they are undoubtedly both going on at the same time. Types of animal and plant have reached their maximum of development in bygone geological ages and have since become reduced to very degenerate copies or have become totally extinct. Other forms however are as evidently on their ascending arc. Moreover, if we keep in mind the idea of a *double* evolution — that of spirit descending into matter and that of matter ascending towards spirit — we shall see that it is possible, indeed inevitable, to represent evolution as at once from the simple to the complex and from the complex to simple. For, when the universal life descends into matter, it does so as an atom of life (a 'Jīva' or 'Monad'), with all its powers latent, and this may be described as a descent from complexity to simplicity; yet the subsequent history of that Monad is one of gradual unfoldment from potentiality to full manifestation.

THE ANCIENT TEACHINGS — ASTRAL PROTOTYPES

MISSING LINKS

Since biologists cannot trace the connecting links, it is reasonable to assume that the principal (or causal) acts in the drama of evolution are carried on behind the scenes. And indeed logic demands that there should be a 'behind the scenes'; for behind the visible effects in Nature must ever stand the invisible causes — a necessity of reasoning, however far we may analyse. Physicists find it necessary to assume a non-physical matter as a basis for physical matter, and one supposes that biology and physics run hand in hand. But we need not make the mistake of limiting ourselves to only one kind of ultra-physical matter, for it is much more likely that there are many grades of matter, one beyond the other. It is stated in *The Secret Doctrine* that —

"There *can be no objective* form on Earth (nor in the Universe either), without its astral prototype being first formed in Space. From Phidias down to the humblest workman in the ceramic art, a sculptor has had to create first of all a model in his mind, then sketch it in one and two dimensional lines, and then only can he reproduce it in a three dimensional or objective figure. And if human mind is a living demonstration of such successive stages in the process of evolution, how can it be otherwise when NATURE'S MIND and creative powers are concerned?" —II, 660, note

This sounds like common sense. For another illustration we might take the human body; it is obviously built on a model. A mole on the skin or a white lock in the hair are reproduced in precisely the same region throughout life. Without cessation the body wastes and is rebuilt, the physical atoms always fitting into the same places. But for further light on this point we must be content to refer to writings on the astral

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body and the astral plane (by which, of course, we mean those written by H. P. Blavatsky and her pupils, the members of the Universal Brotherhood and Theosophical Society). It must suffice here to premiss that all beings are capable of existing in a non-physical condition, and it would take us too far afield to discuss the nature of that condition. There are, as may be supposed, various states of objectivity in the universe, and the physical state is but one of these. A thought, for instance, is an objective reality, and our mind possesses faculties which enable it to perceive thoughts and to handle them as we do when we think. But thoughts are not objective to our five physical senses and they do not occupy that which we call 'space' (or they are not qualified by the condition we call 'space'). In short, they are not on the same plane as physical objects. The claim is that the *causes* of evolution are found in one or more of these hyperphysical planes of objectivity.

Another analogy, used by W. Q. Judge, may help us here. The course of evolution resembles the progress of a man up a spiral staircase, and the scientist may be compared to a spectator standing outside the tower within which the staircase is built. Looking through a window, he sees the man every time the man comes to his side, but loses sight of him betweenwhiles. So we see the typical forms appearing ready-made, and with analogies suggesting that one proceeds from the other; but the transition stages we do not see. Or, taking the illustration of the electric light bulbs, the main current does not run through them all in a string, but runs in a large wire, each of the bulbs being a switch or side-path leading out of the main wire and back into it again. So the stream of evolution runs invisibly behind the scenes, while from the main circuit there run side-branches into the visible world.

Theorists err in trying to represent Nature's plan in too small a compass. Various hypotheses are offered as alternatives, when there is room in Nature for all the hypotheses to be true, without even then exhausting the probabilities. Thus, some types may be fixed and unchanging for long ages, while others may be undergoing rapid change; there is no need to suppose a uniform rate for all. The facts show that some plants which have been experimented on are in an unstable and changing state; and we know that most of the types of animal life have remained the same for a very long time.

WHAT IS AN ANIMAL?

An animal is a conscious being, having a physical organism. This much we can see. In accordance with the Theosophical teachings, there must also be a subtle body within the physical body; a vital principle which builds the physical body upon the subtle body, as a shuttle carries

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the thread through the warp; and an animal soul, the center of instincts. It is impossible for a student who purposes to study evolution in the intelligent way which Theosophy advocates, to shut up his eyes to the fact that an animal is a living conscious soul, and to study the physical organism and its functions as though there were nothing else to study. To understand evolution, we must understand the history of that animal soul. Indeed it is essential even for the materialistic biologist, however he may try to avoid the issue; for how can the animal respond to environment unless he is alive and sentient? Two factors are necessary for this response to environment — the environment itself and the living thing that responds to it.

It is surely reasonable to suppose that the animal himself is the proximate cause of his own evolution. He is engaged in learning the lessons of life in his own small way. Constantly he gleans experience, though at a much slower rate than man. If it be asked why in this case the animal remains the same for such long periods, we may answer (just pausing a moment to remark that we have ourselves used this argument of the fixity of animal types in our criticism of the evolutionists) that the animal body is not the same thing as the animal itself. The latter may progress, while the physical type remains nearly the same. Men are not born with gray beards and thought-laden brows, nor is the progress of the immortal human Soul held back by the fact that the human type remains nearly unchanged throughout long ages. In short, the ancient teaching is that the Monad journeys through all the kingdoms of life, beginning with the lowest — the mineral — and after aeons spent in that kingdom, passing to the vegetable kingdom, and so on. Thus the animal monad may pass through a gradually ascending series of forms, and yet the standard types remain nearly unchanged for ages.

H. P. Blavatsky quotes more than once the Kabalistic aphorism:

“A stone becomes a plant; a plant, a beast; the beast, a man; a man, a spirit; and the spirit, a god.”

This shows that she is in accord with the general principle of evolution, though not with all the modern speculations as to the details. Modern science, under its own appointed conditions, cannot expect to see what goes on behind the scenes; and, since there must be a ‘behind the scenes,’ science will naturally miss much that is indispensable. The Monad, or Life-Atom, exists on a plane that is not physical, in a space that is not our ordinary space (to speak in common parlance); and, though having an objective existence, is not perceptible to our physical senses. Yet it must be accepted as a fact, for it is the mysterious entity that enters into organic forms and causes their visible growth. And however long the standard types of organisms may persist nearly un-

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changed, the Monad which tenants them can achieve its evolution by incarnating successively in higher and higher forms. In connexion with Man there was another line of descent, when the Monad from the lower kingdoms was united with the Divine Monad, and when Man, from being a 'living soul,' became a 'God,' endowed with the knowledge of good and evil.

'EVIDENCES' OF EVOLUTION: WHAT DO THEY PROVE?

A writer on modern evolution begins by stating that it is quite clear there are only two hypotheses in the field to explain the origin of species - Special Creation, and Natural Evolution. "There is no third hypothesis possible; for no one can rationally suggest that species have been eternal." As to hypotheses, we beg to suggest that there may be an indefinite number of hypotheses which nobody has yet thought of. Finally, the argument, if valid, merely proves that species are due to *some kind* of natural evolution, but not necessarily (indeed very improbably) the particular kind advocated by the writer. This may serve as a specimen of logic.

The same writer states that the theory of evolution starts from *life* as a datum already granted, the question of the origin of life not falling within the scope of the theory. But this preliminary assumption has handicapped the theorists greatly; for it is only too evident that they have in the back of their minds a nebulous idea of what life is and what its capabilities are. It is legitimate to assume a premiss when all are agreed as to its import; but is 'life' a word which conveys to every mind a clear and definite meaning? Why may not I, on the same grounds, assume God as a datum, or any other abstraction I choose? The writer should have given a clear definition of life, seeing that so much rests upon it. The failure to do so is responsible for much of the general haziness and shiftiness of the theorizing.

The presence of rudimentary organs, such as the rudimentary tail in man, has been advanced as an evidence for the evolutionary theories. On this a writer on evolution asks:

" 'Why is it not just as probably a true hypothesis to suppose that Man was *created with the rudimentary sketches in his organization, and that they became useful appendages in the lower animals into which man degenerated*, as to suppose that these parts existed in full development in the lower animals out of which man was generated?' '*

—*Creation or Evolution?*, George T. Curtis; quoted in *The Secret Doctrine*, II, 683

In other words, the presence of such rudimentary organs supports the theory that animals have descended from man. And this is indeed the teaching of the Secret Doctrine, though of course we are not to suppose that it is taught that man *procreated* the animals.

*Does not Plato in the *Timaeus* say that nails are rudimentary claws for the animals into which the depraved soul may enter? But Theosophy does not teach "transmigration".

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“The human type is the repertory of all potential organic forms, and the central point from which these latter radiate. In this postulate we find a true ‘*Evolution*’ or ‘*unfolding*’—a sense which cannot be said to belong to the mechanical theory of natural selection.”

— *The Secret Doctrine*, II, 683

This also explains the fact of the ‘recapitulation’ — that the foetal development of an animal recapitulates the prior stages in the animal kingdom. On this Le Conte says: “Surely this fact is wholly inexplicable except by the theory of derivation or evolution?” And we ask: Which way did evolution go? According to the biological view, there would seem to be a lack of purpose in this preservation of useless organs, but the purpose is obvious according to the ancient teaching.

THE POSITION SUMMED UP

It is now time to recapitulate the above remarks. We see that the general theory of evolution is tenaciously clung to, but that there is great doubt as to the details. Popular writers assert with much confidence the validity of views which able biologists now question or reject. Professor Bateson, whom we have quoted, takes a very broad and unbiased view, admits the too hasty nature of bygone conclusions, and rests his hopes on careful and patient investigation. The existing outfit of animal and vegetable types, and the palaeontological record, show us certain results, but we fail to detect the means by which they have been produced. Experiment and observation prove that existing causes, such as come within the scrutiny of science, do not tend to produce the changes which the general theory demands, but tend merely to produce indefinite subdivisions of already-existing types. And even if we knew all the steps of the process, we should still, if confined to scientific reasoning, be in the dark as to the most essential points; for we should have to accept as a primary postulate that mysterious but all-powerful entity called ‘life,’ and should thus have a picture of the universe as a sort of machine. The worst of regarding the universe as a machine is that we cannot live up to that idea, and so our science becomes academic and detached from life, while our life becomes detached from science and is left to the mercies of influences that are not understood.

THE ‘PURPOSE’ IN EVOLUTION

Professor Bateson waxes sarcastic over what he dubs “Victorian teleological fustian.” For the benefit of the uninformed, it may be explained that Victorian is the name of a period in recent history, teleology is the science of ends and purposes in the universe, and fustian is a bad kind of cloth. So the Professor means that the Victorian philosophers assumed that either the orthodox God, or that other God called ‘Nature,’

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had some wise and beneficent end in view; whereas it is possible (in his opinion) that there is no such beneficent being and no such wise purpose at work at all. Other writers take the same ground. Professor Jordan, in *Footnotes of Evolution*, seems much occupied in combating various notions of what the doctrine of evolution is, and showing what it isn't:

"There is nothing 'occult' in the science of evolution. It is not the product of philosophic meditation or of speculative philosophy. It is based on hard facts, and with hard facts it must deal. It seems to me that it is not true that 'Evolution is a new religion, the religion of the future.' There are many definitions of religion, but evolution does not fit any of them. It is no more a religion than gravitation is."

But it is probable that people will go on believing that there are purposes in the universe, that facts are not necessarily hard and may be based on meditation, and that religion is whatever belief influences a man's life. But then we are not pinned down to a choice between hard-and-fast theological views and hard-and-fast scientific views. If we place a single God in the universe, we must surely also place a Devil, or else suppose that the God is continually frustrating his own purposes by exposing his creatures to all kinds of dangers and then beneficently providing them with means of protection. All this is got rid of by the simple theory that every creature is a more or less conscious being, endowed with a mind that may be greatly individualized or else not --- in which latter case we call it 'instinct.' The nearest approach we can make to a comprehension of universal purposes is by studying our own; and we find that we are all trying to express in action something that is latent in us. We are all trying to fulfil our destiny and realize our possibilities. A mind is striving within us for self-realization and fuller consciousness. According to the ancient teachings, *the end to which evolution is striving is the production of Man*, whose destiny it is to be the most perfect manifestation of the inscrutable Divine Purpose (or atomic purpose, if the biologists prefer --- it makes no difference to us).

It will be evident that the exponents of what is called the new doctrine of heredity make plentiful assumptions, crowding all potentialities upon their chromosomes and ids; and that to suppose the existence of a material substance in the egg, handed down for untold ages with all the potentialities of future development within it, is to beg the greater part of the question at issue. Beyond this, after this assumption has been made, there remains the question of a minute study of facts and processes. This has shown that certain phenomena in heredity actually do take place; but these phenomena cannot be accounted for, nor do they tend in the direction required in order to establish the doctrine of descent which the theories of evolution entail. In fact it is frankly admitted by biologists that the scheme of organic forms resembles a tree with many

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branches and twigs, which is the illustration we used a little above. Hence they do not hold the theory that evolution is represented by a continuous chain of gradually progressing forms. All this goes to confirm the ancient teaching that the main line of evolution is ultra-physical, and that the forms which appear in the physical world are like switches from the main current or bunches hanging from a vine.

The ancient teachings say that there are three distinct lines of evolution all going on at the same time, all contributing to the production of that ideal manifestation of universal mind — Man. But biology recognises only one — the physical. The other two are the Monadic (or spiritual), and the intellectual. A Monad is not easily defined, for the lack of suitable words to convey unfamiliar ideas; but it may roughly be described as an atom of consciousness. It is the vital spark which must exist in everything in Nature as the source of all energy, quality, and growth. Science is obliged to condense its effects under vague words like 'energy' and 'tendency.' Materialism does not get beyond the physical rudiment, and therefore has to endow this with intelligence and vital force. It is not easy to see just what materialism is aiming at after all; but perhaps one might say that it is endeavoring to represent the universe as a mechanical process. In that case, mind and consciousness would be a sort of by-product, not necessary to the process; and we may well leave these philosophers in happy contemplation of their universe.

There is an *evolution* or descent of the Monads, and an *involution* or ascent of forms; for the universal Mind passes into a state of latency when it enters the lowest forms of life — that is, the atoms of physical matter. In the physical atom most of the powers are latent, and only such are developed as are necessary to enable the lowly organism to fulfil its functions. In the vegetable kingdom, the form having become more elastic and adaptable, we see that the monad is now able to manifest more of its potentialities. In the animal kingdom, the consciousness has unfolded to a point where it resembles part of our own consciousness. But nature unaided is not able to produce a form which will manifest the full potentialities of the monad. Thus Man cannot be evolved by this process alone. To make Man, it is necessary that Mind (the self-conscious Mind) shall be imparted; and it was the bestowal of this faculty, by Beings who already possessed it, as they themselves were the humanity of a previous cycle of evolution, that formed the connecting link between the Divine and the natural, and created the perfect flower — Man. But of this we must speak in the next lecture.

(*To be concluded*)

SACRED BUDDHIST PLACES IN INDIA

ARVID DAHLGREN

II

THE BUDDHIST RUINS AT SARNÂTH

WHEN, after six years of penance and self-mortification at Buddha-Gayâ, the Prince Gautama or Sâkya-Muni had made himself but a shadow of his former self through his zeal to gain insight, he came to the wise conclusion that such a path could not carry him to the golden goal — spiritual enlightenment and freedom from rebirth. Asceticism alone did not stand the test, and it never will. He therefore suddenly gave it up, went to the river close by and had a bath and then took some food, which was offered him by a young girl, Sujâtâ. The whole day he sat on the river's bank and meditated, and when the evening came he went up to a mighty Nigrodha tree (*ficus religiosa*) and remained under it for seven days, thinking and meditating. On the seventh day the full spiritual light within him broke forth and united itself with his intellect; he became a Buddha — a wholly enlightened man.

Then came the important question: should he go into that blessed Nirvâna which he had won, or should he remain outside as a Samyak-sambuddha? Mâra, the tempter, was afraid that the new Buddha would choose the latter, and he therefore tempted him to go into eternal peace, Nirvâna. But the Buddha refused, and said he would remain in the world until his teachings had been firmly rooted in his followers. He would not enter Nirvâna and leave his fellow-men in spiritual darkness. He had come at a time when the spiritual light in India was on the way of being extinguished, and he would remain in the world, because he had come to kindle the divine light in all who cared to open the mind and listen to him.

After having remained at Buddha-Gayâ for several weeks more, thinking over his newly won spiritual emancipation and working out in details the teachings he intended to give to the world, the new Buddha decided to go out in the world and 'turn the Wheel of the good Law,' *i. e.*, to start his work of salvation among men. He thus left the wonderful place which had seen him fight for and win the greatest of all battles — perfect self-conquest — and went away to Benâres in the hope of finding his five former disciples, who had deserted him just before he had become a Buddha. A few miles north of Benâres, at a place now called Sarnâth,

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he happened to meet all five. At first they would not receive him as their master or follow his teachings, because he had renounced his vows and left the orthodox brotherhood of the ascetics. But Gautama's whole bearing and his peaceful appearance changed their minds, and they became again his disciples.

We have now arrived at Sarnâth, the birthplace of the Buddhist doctrine. Coming up the road from Benâres, we notice on our left hand, about half a mile before we reach the Deer-Park, a large stûpa, the Chaukhandi monument, which is regarded as a memorial erected on the spot where Gautama met his former disciples. It must have been quite an imposing structure, 200 feet or more in height, but it is now merely a ruined pile of bricks. The octagonal tower on the top of the stûpa is of much later date and was put up by the Emperor Akbar in 1588 A. D. The total height of the stûpa is at present about 84 feet. It is of solid structure, the core being made of bricks and clay mortar.

If we continue up the road northwards, we pass on our right hand the Archaeological Museum — which contains many fine sculptures of Gautama-Buddha and of Bôdhisattvas, discovered at Sarnâth — before we reach the place which in the Buddha's time was called the Deer-Park and where the ruins of the old temples and monasteries are to be seen. The present excavations cover an area of about 800 feet north to south and about 950 feet east to west. We then notice on our right a modern temple surrounded by a stone wall. This is a Jain temple. It was erected in 1824 and dedicated to the eleventh Jain patriarch Sri Amsanâtha. It is of little interest. At the west side and in front of the Jain temple stands a shed containing Brâhmanical and Jain sculptures which do not originate from Sarnâth. A little further to the west we notice the ruin of a monastery with a well in the middle of the courtyard. The well is still in use and its sweet water is much appreciated by the Buddhist pilgrims who come here to visit Sarnâth. There is not much left of the excavated ruin, but there remain under the road some foundations of the monastery. It was found that the excavated ruin stands upon the foundation of an older monastery which seems to have been quite large.

Continuing our way northwards we come to the ruin of the Dharmarâjika-Stûpa, which was demolished in 1794 by Jagat Singh of Benâres, in order to obtain materials for a market-place in Benâres. During this destruction a green marble casket was found in the relic-chamber of the stûpa. The casket contained a few bones, decayed pearls, and some other things. The bones might have been some of Gautama's corporeal remains, but definite proofs thereof have not been found. On a sculpture found at the same time and now in the Archaeological Museum at Sarnâth is an inscription saying that in the year 1026 Aśoka's Stûpa and the whole

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establishment in the Deer-Park was restored. It is assumed that the stûpa mentioned here is the same as the Dharmarâjika-Stûpa, in which case it must have been erected about 250 B. C. It has been rebuilt several times, and so also has been the case with other stûpas close by. At present very little of them remains above ground.

Going further to the north we arrive at the ruin of the Main Shrine which stands nearly in the center of the Deer-Park and which is also supposed to stand on the spot where Gautama delivered his first sermon. The temple itself might have been quite high, judging from the remaining walls, which have a thickness of 10 feet, but the single hall which the temple contained was only about 45 feet square. It is supposed to have been originally erected during the Gupta period (about 350 to 600 A. D.), 'the Golden Age of Indian history.' The builder is not known. The temple has an open court running east to west with a length of about 270 feet, and a maximum width of about 112 feet. There have been a great number of stûpas of different sizes erected in the courtyard. A well-built drain three feet deep, for carrying away the rain-water from the court, is still to be seen.

At the west side of the Main Shrine stands the Aśoka-Pillar, now protected by a pavilion. The pillar is supposed to have been about 50 feet high originally, but having been damaged probably by the Mohammedan invaders there remains only the lower part, standing to a height of about 17 feet with a diameter of about $2\frac{1}{2}$ feet. A part of the pillar is lying close to the Main Shrine. Another part of it, the capital, is a beautiful piece, seven feet high, with four lions standing back to back. This part is now in the Archaeological Museum at Sarnâth; a copy in plaster-of-paris may be seen in the Indian Museum at Calcutta. The whole pillar was cut from a single piece of red sandstone, and the polish it had received is simply wonderful. The standing portion of the pillar has an inscription incised on the west side; the beginning of the inscription having been damaged. It is an edict by Aśoka warning the monks and nuns that the Church must not be broken up. There are two other inscriptions on this part of the pillar but they are of much later date.

At the north-west corner of the area lies the ruin of a monastery with an underground passage 160 feet in length and 6 feet in height, leading to a small shrine. The passage is still in a very good state of preservation. At about half its length is a small chamber with a separate entrance from above. The purpose of the little shrine at the end of the passage seems to have been to provide certain monks with a quiet and solitary place for meditation or, more probably, for initiation into the esoteric or secret teachings of Gautama-Buddha.

To the east side of the above-mentioned monastery are the ruins of

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three other monasteries. The ruin of one of these is the best preserved of all the monastery-ruins at Sarnâth. Two of them occupy a very low level.

If we continue our way to the south over the field of ruins we come to a large stûpa, the Dhamekh-Stûpa, which is in quite a good state of preservation. The name Dhamekh is derived from a Sanskrit word *dharmekshâ*, which means 'the pondering of the Law.' The height of the stûpa is 104 feet above ground-level, but the underground portion of it is not less than 39 feet deep. The stûpa is solid. The lower part of the structure over the ground is faced with sandstone, and so was probably also the case with the upper part. The lower portion has a diameter of 93 feet and has eight projecting faces, each with a niche for an image. There are no images in the niches now, but two statues of the Buddha were found around the stûpa, and these have probably belonged to the niches. The stûpa is supposed to have been erected by Aśoka, the great Buddhist Emperor of India.

To the west of the Dhamekh-Stûpa we notice another ruin of a monastery dating from the eighth or ninth century and resting upon the foundation of an earlier building.

The ruins of the shrines and monasteries at Sarnâth were discovered accidentally in 1794 by workmen belonging to Jagat-Singh of Benâres, when they were dismantling some monument in order to obtain building materials. The earliest excavations were made in 1815 by Colonel Mackenzie. As a monastic settlement, the Deer-Park has been in use from the Buddha's time up to the final destruction of the place by the Mohammedans. During this period the place had been ransacked by invaders more than once, but the buildings had been renewed again. Since the Mohammedans ruined the place at the end of the twelfth century, the buildings were not restored again, and the remains disappeared more and more when the Buddhists were persecuted and slain or driven out.

IS SPIRIT HERE?

F. M. P.

WAS it the plumaged body of the bird
Which made the melody the morning heard?
Or of the substance-dust of flower-forms
That spring the fragrant beauty of their charms?
Or are there elements of Spirit here —
Of love, which all doth beautify and cheer?

*International Theosophical Headquarters
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THE LATEST NEWS FROM EASTER ISLAND

C. J. RYAN

PROFESSOR J. Macmillan Brown, Chancellor of New Zealand University, a leading authority on the islands and inhabitants of the Pacific, has lately spent five months in Easter Island, that tiny islet of mystery lost in a vast waste of uninhabited waters two thousand miles west of Chile in South America. In his new book, *The Riddle of the Pacific*, he sets forth a possible explanation of the wonders of Easter Island — its extraordinary giant-statues and immense platforms of cyclopean masonry — which is a nearer approach to the statements of H. P. Blavatsky in *The Secret Doctrine* than anything hitherto offered by a competent scholar. But, while he agrees that there must once have been a real civilization there and that some sudden catastrophe overtook the artificers and caused them to stop their work abruptly, the time-element in his theory seems unduly foreshortened, for he believes the disaster happened only a few centuries ago.

In brief, Professor Brown considers that Easter Island was “the sacred burial islet of a great submerged archipelagic Empire, devoted solely to the honor of its heroes who have passed,” and that the last inhabited island of the surrounding archipelago disappeared beneath the waters between the years 1687 and 1722.

He offers the suggestion that the giant-statues and the astonishing cyclopean platforms (*ahus*) were made during a comparatively few hundred years preceding the seventeenth century by a powerful and well-organized people inhabiting the vanished archipelago, which itself was a relic of a great Pacific Continent which began to break up and sink towards the end of the Secondary Period of geology.

According to this hypothesis, the sudden disappearance of the archipelago left thousands of artificers of the monuments in progress on Easter Island without the supplies they were dependent upon, for Easter Island is, and always seems to have been, so barren that it could not have supported the great population of workers indicated by the cyclopean remains. Tradition says that a great chief with a band of followers once came from a distance with various useful plants and established some kind of a government among the people he found on the island. Professor Brown thinks these were refugees from the catastrophe that submerged the archipelago, and that the chief, Hotu Matua, found everything in confusion owing to the stoppage of food-supplies. There is, however, nothing but conjecture to establish any date for this event, and the native tradi-

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tions do not give any serious explanation of the sudden stopping of the work on the statues. There may be very different reasons for the Hotu Matua story, and the sculptors may have dropped their tools ages before the recent date suggested by Professor Brown's theory. Hotu Matua is credited with having built some defensive works to protect himself and his small following. This would look rather more like a warlike invasion than the arrival of a kind of savior.

In support of his theory, the professor offers many very interesting facts, and the reader who studies his book in connexion with Mrs. Scoresby Routledge's *Mystery of Easter Island* will possess pretty well all the information available about this extraordinary spot.

In regard to the reality of a recent archipelago, there are not only the very vague and possibly mythological traditions of the natives of Easter Island, but some recorded observations of European mariners in the sixteenth and seventeenth centuries, which cannot be altogether ignored. Juan Fernández, who gave his name to the famous 'Robinson Crusoe Island' off Chile, claims to have seen 'coasts with large rivers' in the Southern Pacific, but he died before he accomplished his projected voyage of exploration. There is a report by Lieutenant Wafer of *The Bachelor's Delight*, an English buccaneering vessel, that two islands at least were distinctly seen about fifteen hundred miles from Copiapo in Chile in 1687. According to his description they were not in the least like Easter Island. When the Dutch Admiral Roggeveen searched for these islands in 1722 he found no traces, but he discovered Easter Island on Easter Day, April 6. There are still a few reefs showing above water within a few hundred miles of Easter Island.

Professor Macmillan Brown attaches great importance to the fact that the present condition of the island and the character of the inhabitants cannot explain the existence of the statues and the platforms, and in this he is surely right. The people are shiftless, lacking in power of application, and formerly all their limited physical and mental energy not spent in slaughtering each other had to be concentrated on the laborious task of getting something to eat on this inhospitable islet where neither land nor sea produced more than the meanest harvest, and where cannibalism was looked upon as practically a necessity when anything like a good dinner was to be provided. Although nominally converted by the missionaries, they retain many of their former beliefs, especially some very gruesome ideas about the state after death. The soul was supposed to persist for a while as an *akuaku*, a malignant ghost, disease-and-death-dealing and very dangerous to the survivors if not suppressed by sorcery or magic.

Prof. Brown tells a pathetic story of an Easter Islander he knows who

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“speaks of his dead father not infrequently with a quiver on his lip; and his still living, though aged, mother he constantly quotes with admiration and affection. After he had repeated again and again his doctrine of the malignity of the *akuaku* to the friends who lived, I pressed home on him the question whether, when his mother died, who evidently returned all the affection he had for her, her *akuaku* would haunt his house and his footsteps to do him injury, to kill him if it could; the answer came unhesitatingly in the affirmative.”

Fortunately, these noxious, fluttering specters are not immortal, but quickly dissolve. According to Professor Brown, the Easter Islanders had no belief in the immortality of the soul, yet he quotes with surprise statements of some of his informants that are not in accord with the early annihilation of the human soul, nor with its malignancy in all cases. In trance or in dream the *akuakus* will sometimes appear and give good advice or commend generous deeds.

It may be that if Professor Brown studied the Theosophical teachings about the duality of man and the separation of the lower and higher principles that takes place after death he would find a clue to the puzzle. It would seem as if the Easter Islanders, degraded as they are, possess traces of the Ancient Wisdom of their remote ancestors.

Of late years sheep-farming has been introduced, and has flourished, owing to the protection given at first by European guardians, and the natives have become shepherds, so that conditions of living have improved and the population has increased to about three hundred. Yet all accounts speak of a curiously gloomy atmosphere that seems to hang about; perhaps the former cannibalism and infanticide and other horrible customs have tainted the air, or perhaps the cause is deeper-seated and goes back to primeval ages. In *Atolls of the Sun*, F. O'Brien quotes a trader who knew the island well:

“It is a place to go mad in. It isn't so much that it is the last bit of land between here and South America, and is bare and dry, without trees or streams, and filled with beetles that gnaw you in your sleep, but there is something terrible about it. It has an air of mystery and murder.”

The natives have gained a little energy in late years through the admixture of some white blood, but they are little different from what they were when first discovered; their physique is poor --- very unlike that of the splendid Samoans or most of the other Polynesians — and their lack of enterprise, industry, or organizing ability is marked. Such an inept and helpless race could never have built the great platforms, or carved and moved the giant statues, even if they possessed enough intelligence to conceive such grandiose ideas, which is not credible.

As Professor Brown argues with reason, the builders and sculptors must have been a numerous and powerful race, of creative ability, and possessing considerable mechanical skill, large resources, and great organizing capacity. This miserable little scrap of land could never have sus-

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tained such a people. Professor Brown says, speaking of the faces of the statues:

"Taken as a whole, they express haughty scorn and imperious will; it is the expression of victorious warriors and empire-makers. . . . Though the arrogant and resolute look is given to the faces of all the statues, it is never the same on two faces; every one looks as if it had been intended to be an individual portrait."

The *ahus*, or platforms, to the number of 230, extend in an almost unbroken line round the 34 miles of sea-coast, and hundreds of statues once stood on most of them with their faces turned away from the ocean. About 30 more *ahus* are found some distance inland. The *ahus* are well built, most of them of very hard basalt rock, and thousands of the stones are tooled and fitted together with great care and skill. A great number of the stones are large, many being ten feet, by two-and-a-half by two. The weight of the larger stones is between four and twenty tons. Professor Brown says:

"Into some of the largest [*ahus*] must have gone the labor of tens of thousands of men for many years. It is not merely the piecing together of the large and small stones into platforms, some of which are four to five hundred feet long; that would, indeed, take vast masses of organized labor. It is the individual labor expended . . . they are most of them of a vesicular basalt that European masons would find it hard to work even with tools toughened by admixture of the rare metals. There must be tens of thousands of tons of these adamantine and titanic stones worked into shape on the coasts of the island. . . . No one can realize the amount of human muscle and the concentration of it that would be needed to fit out this islet as a place of sculpture till he has ridden slowly round all the coasts, and that is a task of days."

In some of the *ahus* the irregularities in shape of the faces of the colossal polygonal stones that meet one another are so cut that the surfaces exactly fit together, like those at Cuzco in Peru, and Cosa in Etruria.

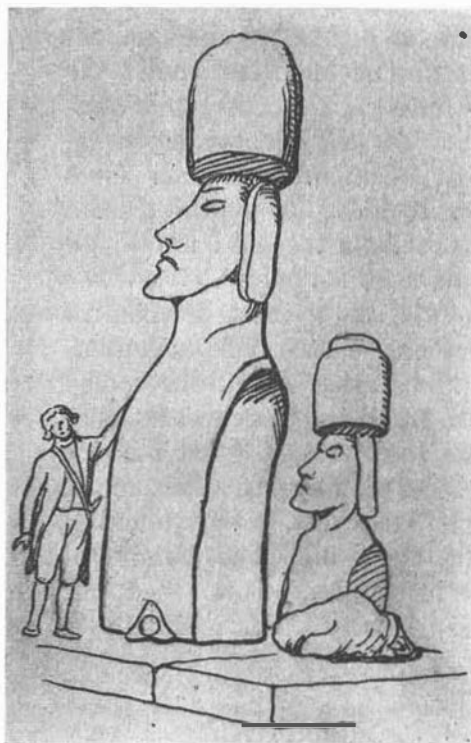


ONE OF THE LESSER STATUES BROUGHT FROM EASTER ISLAND. THIS STATUE (NOW IN THE BRITISH MUSEUM) HAS BEEN CALLED 'HOA-HAKA-NANA-IA'

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There was no mortar to fill gaps, and the extremely hard stones must have been cut and toolled to exact measurement with great precision in order to fit so well. In fact, the *ahus* are more astonishing than the statues, if possible, and it is not quite clear for what they were intended originally. When first seen by Europeans many of them served as pedestals or supports for statues which have comparatively recently been thrown down from them, but Professor Brown thinks they were probably designed for some other purpose, such as foundations for 'palaces' for visiting chiefs. Underneath some of them there are small chambers containing quantities of human bones, with skulls said to be possessed of strong jaws and chins like the statues; but these chambers show no special relation to the statues. In regard to the placing of the statues he says:

"The statues do not seem to have had their natural and permanent place where they stood on the highest part of the *ahus*; their height, especially with their huge red hats on and the two-to-three foot thick pedestal-stones on which they were perched, made it quite certain that they would fall sooner or later, as they have all done, by either human or natural means. Why sculptors should carve these titanic figures and architects should have them conveyed safely to their platforms only to set them up as gigantic ninepins for the tempests of the air or the human mind to bowl over is perhaps one of the deepest mysteries of Easter Island."



EASTER ISLAND STATUES. DRAWN BY THE ARTIST OF THE EXPEDITION OF LA PÉROUSE IN 1776

The immense red hats or crowns are shown in position. They are now all thrown down. Some of the larger crowns are 10 ft. in diameter.

Outside the quarry-crater of Rano Raraku - from which the huge statues were mostly carved - there are a large number still standing. These had not been carried to their destined positions when the mysterious catastrophe took place which put an end to the work, and they remain upright because they are partly buried in the ground. One unfinished statue is 66 feet from end to end!

Another unsolved mystery is the method by which the monstrous figures were lifted out of the crater, over the rim, and hauled for ten

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or fifteen miles across very rough country littered with great angular stones. We must remember that some of them *weighed 60 tons or more*, and that most of them were very fragile. Professor Macmillan Brown says:

"The material is puddingstone or conglomerate; the original dust has been perhaps laid in shallow water and sprayed with angular fragments of shattered rock, some volcanic, others that look like altered slate or fire-hardened clay, and others that may be granite. . . . Where the rock-raisons in the pudding were few, the statue soon went to pieces: where they were too many or too large the carving of the statue had to be abandoned. . . . Why they chose such soft and friable material to represent and immortalize their great dead is a *question difficult to answer*. It may have been the clumsiness and bluntness of their tools; and *yet they were able to shape and chisel the adamantine basalt of the foundation stones*. . . ." (Italics ours)

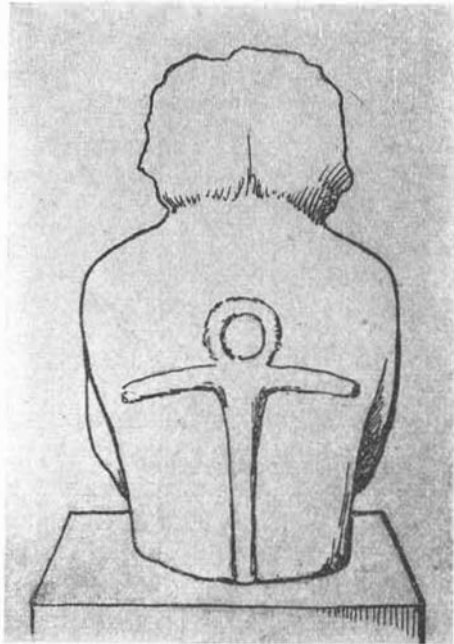
This adamantine basalt is so hard as to turn the edge of our best steel tools! There is certainly some mystery here.

All the statues, however, are not made of the friable conglomerate; *about a dozen are carved from very hard volcanic material*, an important point to be considered when we try to estimate the age of the statues. It may be that the hard ones are immensely older than those chipped out of the soft breccia, or there may be problems of disintegration of the softer ones not yet solved.

The transportation of the statues is certainly an unsolved problem, for to lift these tremendous weights of fragile material safely out of the crater and carry them to the coast-platforms would require strongly built sledges of wood and powerful tackle, and this small, infertile island had no resources capable of

providing such things. It shows no signs of ever having had any forests, and the natives had great difficulty in providing themselves with a small amount of rope for fishing; the plant that provided fiber, such as it was, had to be protected from tempestuous winds and sun by high stone walls.

The Easter Islanders attribute the moving of the statues to supernatural power, but Professor Brown claims that his theory obviates the necessity of falling back upon this explanation! The large and



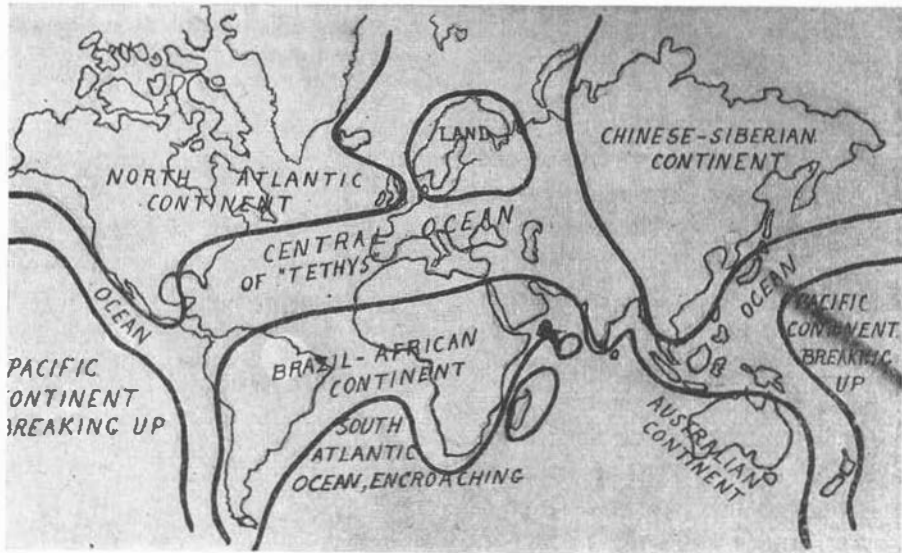
BACK VIEW OF THE SMALLER STATUE
FROM EASTER ISLAND

In the British Museum, London, showing the symbolic carving, identical with the Egyptian Sacred Tau.

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populous surrounding archipelago of which he speaks would provide every needful appliance and also the mechanical skill.

But, while he advocates the high probability of such an archipelago and its disappearance in recent times, he looks favorably upon the idea now held by many geologists, as he says, that the Pacific Ocean was previously the site of an immense continent which began to break up



APPROXIMATE DISTRIBUTION OF LAND AND SEA AT THE BEGINNING OF THE TERTIARY PERIOD, ACCORDING TO PERRIER

about the beginning of the Tertiary Period, when the new lands in the Atlantic region began to rise, as well as the mountainous regions of the western Americas. This continent is shown in the outline map herewith which shows the French geologist, Perrier's, conception of the world at that age.

It is interesting to see that modern science has confirmed the teachings of H. P. Blavatsky on the existence of a great Pacific continent which gradually broke up in the earlier Tertiary, for this has been strenuously denied for many years. Geologists, when not inclined to Sir George Darwin's suggestion that the Pacific depths were "the scar made when the Moon was whirled off from the molten earth" — a theory now quietly dropped by science — were almost sure that the great oceans had always been pretty much as they are now.

But times change, and the great outlines of terrestrial and human progress as given in *The Secret Doctrine* are slowly being confirmed by new discovery and by the recognition of facts which were either suppressed

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by the force of prejudice or ignored because they could not be made to fit the accepted theories. Daily it becomes plain to more and more unprejudiced students that the teachings of the ancient Wisdom-Religion, Theosophy as H. P. Blavatsky called it, are founded upon accurate records which have come down from an enormous antiquity. It will not be long before it will be fully recognised that both the Atlantic and Pacific lands, now submerged, were inhabited by civilized man before the Stone-Age or Cave-men, or even the River-Gravel savages of Europe, nay, even before the supposed 'ground-apes' of the Indian Pliocene, our suggested ancestors!

To return to Easter Island: Professor Macmillan Brown discusses with a wealth of illustration the religious ideas, customs, language, and social conditions of the islanders in relation to the other inhabitants of the Pacific islands, all of which goes far in support of the theory of submerged lands.

There is no valid objection to the submergence-theory *per se*, especially as we know the Pacific area is highly volcanic and many parts of it even now are subject to great disturbances; and it is quite possible that many of the statues and other structures on Easter Island (and there are other curious remains, such as towers) are not extremely ancient, especially those made of comparatively soft material. But we feel, in view of the marked limitations of the Easter Islanders - presumably descendants of the great builders of a few centuries ago, according to Professor Brown - and even of the modern Polynesians in general, who know nothing of stoneworking, that there may be some other and more remarkable explanation for at least the intensely hard (adamantine is the word he uses) and beautifully tooled and fitted basalt stones of so many of the *ahus* and even of a certain number of the statues.

In *The Secret Doctrine*, H. P. Blavatsky states her belief that Easter Island was part of the old Pacific Continent, and has been submerged for a long time, having come up again during the Champlain epoch, and she speaks of cyclopean relics on the island as being witnesses to the handiwork of a race unknown to science, that lived on the Pacific continent.

The fact that some of the statues are exceedingly hard, proves that there is no reason to assume, without further cause, that they are only a few centuries old. They would not decompose easily or be quickly affected by the weather. And in regard to the soft breccia statues, it would be interesting to know if the material of which they are made may have been much harder once, and if they are disintegrating through lapse of a *very long period of time*. If Easter Island itself sank beneath the waters at some very remote time - this being the catastrophe which stopped the work - and remained submerged until the Champlain epoch (which is

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not very distant, geologically speaking) the friable statues would not have been subject to weathering or violence, and therefore might be far older than the few hundred years offered by Professor Macmillan Brown's theory.

His contribution to our knowledge of Easter Island is valuable and welcome, and his hypothesis ought to receive respectful and careful consideration, but, in the light of the teachings of Theosophy, it is clear that there is a far more profound secret hidden in the silence of the arrogant and scornful statues than has been revealed in *The Riddle of the Pacific*.

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BORIS DE ZIRKOFF

"We commenced research where modern conjecture closes its faithless wings. And with us, those were the common elements of science which the sages of today disdain as wild chimeras, or despair of as unfathomable mysteries."—BULWER LYTTON: *Zanoni*

PURSUING her investigation into the inmost structure of matter, modern science has achieved many a wonderful success. In perfect harmony with astronomy — the science of immensely large units, trying to reach out to greater and still greater distances beyond the limits of our Galaxies,— physics and chemistry have endeavored to enter more and more deeply into that other infinite realm of Nature, the infinitely small — the world of the atom. In fact, there is no fundamental difference between these two infinitudes. If a 'thousand years are but a day' in the mind of the Supreme Deity, then the eternal depths of space with all its nebulae, systems, and constellations, are but an atom in the shoreless ocean of Being, and the atom of chemistry is in its turn a world, a system, a Universe.

Since the days when Röntgen, Becquerel, Curie, and others, were investigating the first flashes of some new knowledge, dawning upon them at the very close of a dying century, much water has passed under the bridge. Modern science after a series of amazing researches and bewildering experiments, showing the acuteness of human faculty bent on a purely intellectual pursuit, has come to the conclusion that the atom, known to her a few years ago as the ultimate limit of divisibility in matter, could be actually divided and proved to form a solar system with a central group of elementary positive electrical charges, or *protons*, with a smaller number of negative charges, or *electrons*, constituting the so-called *nucleus*, the sun of the system, as it were, and an outer group of negative electrons revolving in definite orbital paths around that central body, and varying

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in number from one to ninety-two. Science claims to have proved these statements by a series of authentic experiments, aided, as always, by a certain amount of hypothetical suppositions. Going farther on, she has shown that by different methods, such as the application of heat, the impact of ions, the exposure to ultra-violet and X-rays, and others, man is able to disturb the inner harmony and stable equilibrium of the atomic world and to expel at will one or several of the above-mentioned electrons from their respective systems as well as to change thereby the physical and chemical properties of the atom under consideration.

The old and time-honored Periodical Table of Elements devised by the veteran chemist Mendeleeyeff, although still recognised by modern scientists, had to be reconsidered and receive several additional meanings which were not mentioned by the great Russian chemist, even if they had flashed through his mind. Science has discovered (and the fact was pretty well demonstrated by Barkla in 1911, during his experiments on the scattering of X-rays), that the number of electrons in an atom was approximately *half the atomic weight* of the element. The work of Moseley has verified that conclusion.

A new notion was then introduced into the Periodical Table of Mendeleeyeff -- that of the *atomic number*, which designation means the *ordinal number* corresponding to the place occupied by each element in the Table. Moseley showed furthermore that there are 92 species of elements and therefore 92 atomic numbers. In the Periodical Table there are but five missing elements with atomic numbers 43, 61, 75, 85, and 87. The atomic number has helped in classifying the radioactive substances in the Table of Mendeleeyeff clearing up thereby one of the greatest difficulties of modern chemistry.

The study of radioactive substances has demonstrated in an entirely plausible way and with tangible facts as proofs, to support the theories, that the atom of spontaneously radioactive bodies was subject to steady disintegration; and transformed itself into other substances, radioactive or not. Rutherford and Geiger have even succeeded in counting the number of *helium atoms* that are ejected in one second from a gram of radium.¹ There is no need of multiplying the instances and going through the whole series of experiments with the products of disintegration of radium, thorium, and actinium (as emanation, Mesothorium, Actinium A, B, C, etc.) to see that the transmutation of one element into another has been not only accepted as a possible reality on the abstract ground of some philosophical doctrine, but proved *de facto* by exact science, since all of the products of disintegration, not to mention *helium*, possess

1. And shown it to be thirty-four thousand million of atoms.

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either different atomic weights or different chemical properties and physical characteristics.

It is well known to any one who is even superficially acquainted with modern researches on radioactive substances, that the latter emit three different kinds of particles: *alpha* — being atoms of helium; *beta* — being negatively charged electrons; and *gamma* — presenting mixed characteristics. Soddy has shown that when an *alpha*-particle is ejected from the atom of a given element, the position of that element (or rather of the new transmutation which results after that ejection has taken place) in the Periodical Table is shifted by two numbers to the left (towards smaller atomic or ordinal numbers); while when a *beta*-particle is emitted, the atomic number increases by one unit and therefore the place is shifted by one to the right. Knowing that an *alpha*-particle is an atom of helium with a positive charge of 2 units and a mass of 4, and that a *beta*-particle is a negative electron with no appreciable mass, it is evident that when an *alpha*-particle is emitted, the *atomic weight* will diminish by four, but will not have changed in case of the ejection of a *beta* corpuscle.

Therefore the conclusion is evident that if a substance (an element), a radioactive body for instance, has successively emitted one *alpha*- and two *beta*-particles, the new element resulting from these two consecutive changes will *move back again* into the position in the Periodic Table that the original element had held before. Thus the *atomic number* has remained the same; the *atomic weight* has been diminished by 4 units. It follows that modern chemistry or physics (for both are merging into one on this ground) allows *two or more elements* to have the same atomic number (place in the Table) and at the same time differ in their atomic weights. *Such elements are termed isotopes.*²

Further work of J. J. Thomson and of Aston, by the method of 'positive ray analysis,' consisting in measuring the ratio of charge to mass in the atom, led to the conclusion now adopted by exact science, that *the elements whose atomic weights are whole numbers, with oxygen assumed as 16.00, are pure elements.*³ As to the others, with fractional atomic weights, they are mere *mixtures of isotopes*, each of the constituting *isotopes*, however, having a whole number for its atomic weight.⁴

2. *Isotopes* are indistinguishable from each other by any chemical tests, or by any spectroscopic tests since the spectra are identical. Radium (atom. weight 226), *Th X* (at. wt. 224) and *Ac. X* (at. wt. 222) are examples of isotopes, each possessing a nuclear charge or an atomic number of 88. *Isobars* are elements which possess identical atomic weights but different atomic numbers, and differ in chemical and radioactive properties, as demonstrated by Stewart.

3. Such are He, C, N, O, F, Na, P, S.

4. For instance, *B* with an atomic weight of 10.9, is a mixture of two isotopes of masses 11 and 10; *Ne* of atomic weight 20.2 consisting of two isotopes, masses 20 and 22; *Mg* (at. wt. 24.32) is a mixture of three, of masses 24, 25 and 26; *Cl* (at. wt. 35.46) consists of two, of masses 35 and 37; while *Xe* and *Hg* are supposed to be made up of no less than 6 isotopes.

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Summing up the results of investigations into the structure of matter, and the general views which prevail nowadays on the subject of its constitution and properties, we may state that the nuclei of all atoms are considered as being composed of multiples of *hydrogen* nuclei, each endowed with a unit positive electrical charge, in fact being that charge itself, as modern science regards mass as an electro-magnetic manifestation; that the combination is held together by the external electrons; that the atom as a whole is considered as a solar system in harmony with the structures of astronomical systems; that the disintegration of this system is possible by laboratory methods; and that finally the transmutation of one element into another through emission of 'rays'— particles of infinitesimal dimensions — is a *fact*.

We will also add, in order to make the picture clearer and broader, that since nuclei and electrons are supposed to be identical for all the elements (the distribution of those electrons in the outer zones of the atom being alone the cause of different chemical and physical properties), the idea of a universal single substance, of which all the different atoms are built, and which lies at the foundation of all matter, is near at hand and seems to be neither posterous nor absurd.

TAKEN as they are, the achievements of 'exact' science are wonderful, indeed. They show how far the human mind can go on the path of analytical investigation, and would remain in the memory of future generations as the greatest monument of the twentieth century, were it not for the ancient thinkers, the great sages of the East, the Hermetic philosophers of the Middle Ages, the Alchemists of old, and all those who down the current of innumerable ages have asserted the same ideas, promulgated the same teachings, and proclaimed the same truths, only in a more philosophical way and with a background of philosophical learning in comparison with which the knowledge of our modern 'lights' is but an uncertain groping in darkness, and a stumbling at every step.

Is it not clear to our *Gelehrte* of present times, to the *savants* bent on their perfected alembics and bottles, tubes and curved machinery, is it not evident to them that they are coming slowly but surely and with a baffling logic — the ironical logic of history and cyclic evolution — back to the ideas that inspired the ancient *Alchemy*? Don't they see, hear, feel, and sense all around them, in the very atmosphere of their laboratories, the spirit of Paracelsus, of Van Helmont, of Geber, of Philalethes, Vogelius, and the host of learned men, who long ago taught the transmutation of elements and the existence of a *universal medium*, substratum of all manifested matter? If not, *we do!* The assertions, the teachings, the half-proved hypotheses of modern chemistry and physics *are* the first

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flashes of the doctrine of Alchemy. The scientists of our days are walking on the sacred ground of ancient wisdom, and unable to deny any more, face to face with evidence and facts, try to ignore the time when so-called 'visionaries,' and 'lunatics' and 'quacks,' yet great and learned scholars, lived on earth.

Alchemy is as old as tradition itself. Its cradle has to be sought in the most distant past, beyond the limited circle of recorded history; its origin has to be found in the secret knowledge of the Universal Wisdom-Religion, the Esoteric Doctrine of all times and ages; and its prophets and practitioners have to be looked for among all nations and epochs of civilization. The secret of the transmutation of the elements, the teaching of the one universal substance, and of the magic *ens* that resolves all bodies into their *ens genitale*, were all known to the alchemists, although they hid their profound knowledge of Nature's mysteries under fanciful names and deliberate misnomers, as they were, and still are now, too sacred for the 'cultured' but profane and sneering man of our twentieth century, who grimaces at the sole idea of some hid wisdom yet to be unveiled.

The time is over when the student of occultism, if he wished to be credited or understood, had to *prove* to the world that the 'theories' and 'assertions' of the alchemists, as well as all the supposed 'superstitions' of the Hermetic philosophers, were true and founded on facts. Science has come herself to teach the transmutation of the elements, the presence of a universal substance; and in her bosom lie now the same 'superstitions,' transformed, it is true, into *exact knowledge*, raised in rank, as it were. Now, instead of trying to *prove* something that could not be understood by the ever-doubting scientist unless he happened to stumble himself upon that stone, we have but to *state* the learning of the ancient philosophers, *expose* their doctrines, put forward before the world of science *the facts*, those "*pitchforks*," as H. P. Blavatsky said, and let the skeptic and all-denying section of the thinking world study for itself, compare its own deductions and latest 'discoveries' and, if it is not altogether blind, or deliberately willing to avoid the truth, recognise that the ultimate secret of matter, its evolution, its magic potencies and undreamed of powers, were all in the hands of the Alchemists of old, ages before the first scientist with his batteries of electrons and whirlwinds of ether had appeared in the ranks of our modern 'civilized' brothers.

It is true that modern science has not yet 'discovered' the *universal solvent*, the much-ridiculed and ever-doubted *alkahest*, to resolve the elements into their primitive *something*, the primordial substance of the alchemists. But it is on the eve of doing so; and who knows if it will not be sooner than many prejudiced people may think? Already science has demonstrated the enormous energies which lie latent in the atomic struc-

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tures of the elements. It has applied this force in a very limited amount, it is true, in order to disintegrate the equilibrium of stable systems and has changed thereby one element into another. Who can tell if it will not be that very electron, as yet invisible and intangible, but still existing, which will prove to be the *universal solvent* or the road that leads to it, the one mighty power that will be able to form anew and refashion the atoms under the potent will of Man? That *alkahest*, the powerful agent of Nature, Paracelsus and Van Helmont maintained to be a kind of fluid which existed in the depths of the great universal workshop, "capable of reducing all sublunary bodies, as well homogeneous as mixed, into their *ens primum*, or the original matter of which they are composed."

Truly, as said Wendell Phillips in his *The Lost Arts*: "The chemistry of the most ancient periods had reached a point which *we have never even approached.*"

If the assertions and 'superstitions of alchemy' had been put forward by one or two men of learning, who had appeared here and there in history and who were little known, we could understand the *doubt* that is felt by scientists. But that is hardly the fact. Neither science nor the ignorant and prejudiced public can throw overboard or ignore altogether the learning and wide fame of the ancient and later-age men who taught the doctrine of alchemy. What shall we do with such names as Robertus de Fluctibus (Robert Fludd), Paracelsus, Van Helmont, Thomas Vaughan (Eugenius Philalethes), Geber the 'Arabian father of European Alchemy,' Battista Porta, Rubeus, and all the Hermetic philosophers the name of whom is legion? Shall we relegate them to the archives of history under the rubric of 'quacks'? Or shall we try to fathom their teaching and learn what they said about the universal substance, the elixir of life, the alkahest, and all the ridiculed conceptions which at present revolve as if in a whirlwind in the atmosphere of contemporary science? It were better to listen to them, study their works, enter into the wisdom latent in them, as it might be of use for edification.

Last year brought the news of an actual fabrication of artificial gold. The achievement is said to have been accomplished both in Germany and America by very distinguished men of science, who hardly could be classed in the category of 'quacks.' The world has told the story over and over again, the public has wondered, then become accustomed to the idea, and finally . . . forgot altogether the startling 'discovery.' This is always so. The public applauds. Science gets the benefit of the performance.

And yet do those esteemed scientists know that hundreds of people down the ages have made gold without any of the modern laboratory-implements? The medieval men of learning whom we have mentioned,

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all certified to the fact that gold could be made, and many of them, as Vaughan for instance, made it. Is it not suggestive in connexion with modern investigations and endeavors to make gold out of *mercury* to remind the world of an alchemist who, using his peculiar symbolical phraseology, said that 'the secret' of gold-making lies in "an amalgamation of the salt, sulphur, and *mercury* combined three times in Azoth, by a triple sublimation and a triple fixation"? It seems as if science were really on the way to truth, having tried mercury in order to accomplish the feat of transmuting metals.

We have not to go very far in order to find that gold has actually been made even by our modern men of learning. Peisse in his *La Médecine et les Médecins*, vol. I, pp. 59, 283, speaks of a scientist who in 1853 discovered the alchemical method (or one of them) of producing artificial gold, and made it. This man was Theodore Tiffereau, ex-preparator of chemistry in the *Ecole Professionnelle et Supérieure* of Nantes. Cardinal de Rohan asserted also that he *saw* Count Saint-Germain, another 'quack,' make gold and diamonds in his presence.

The instances are so numerous that they cannot be quoted in the limited space at our command; the important fact is to keep in mind that the work of modern science is going on along the lines of old alchemy, and the feats and 'miracles' it seems to attain were known to the Hermetic philosophers and ancient Sages, ages ago.

If there is anything astounding in contemporary *materialistic* science, if there is anything baffling and bewildering for the mind of man, it is not her achievements and results, but it is her lack of insight and her amazing, unbelievable blindness to the fact that great men trod the path long before she made her first step towards it. She could only benefit by their wisdom, which until now she has so absurdly denied.

Shall we take just one instance in order to show how near science has come to the great truths of Alchemy? In a work on the subject of transmutation it is said that:

"The Hermetic gold is the outflow of the sunbeam, or of light suffused invisibly and magically into the body of the world. *Light is sublimated gold*, rescued magically by the invisible *stellar attraction*, out of material depths. *Gold is then the deposit of light*, which of itself generates."

How ridiculously absurd!! And yet if we take into consideration that the modern transmutation of metals, the modern fabrication of gold out of *mercury*, has been accomplished with the help of *electrons*, which are supposed to be electrical charges, that light is considered as being of electro-magnetic nature, and that the whole of matter (and gold *is* matter, we suppose), as explained by our modern alchemists, is but condensed *ether* which in its turn is said to be the medium of light-waves; after due thinking on the subject, it begins to look as if it were not altogether pre-

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posterous and absurd to speak of gold as being 'the deposit of light' and of light as being 'sublimated gold'!

Every atom is a system of electrons; every electron is a vortex of ether; matter being formed out of that all-pervading substance, the origin and end of cosmic evolutions, the substratum of all that lives. Elements disintegrate; they pass through innumerable transitory stages and return into that prima materia wherefrom they sprang and in whose unfathomable depths they are bound again to be engulfed. That is the teaching of science! And that is also the teaching of *Occultism*, of the ancient Secret Doctrine. What is then that *ether* of science? Is it not that ultimate essence, that fluid which fills the Universe and pervades the Kosmos? Is it not the lower, physical form of that omnipresent Proteus, the hid *anima mundi*, in whose workshop Nature's phenomena are displayed? Yes, it is! It is the *primordial substance* of the Alchemists; it contains the essence of all that makes up Nature, not only the elements of physical life. *Science is on the threshold of Occultism.* Unconsciously it teaches the existence of a

“. . . universal, magical agent, the astral light, which in the correlations of its forces furnishes the alkahest, the philosopher's stone, and the elixir of life. Hermetic philosophy names it Azoth, the soul of the world, the celestial virgin, the great Magnes. . . .”

— *Isis Unveiled*, vol. I, 507-508

Known from the beginning of sentient life, revered in every race and civilization, in every age and under every clime, recognised under hundreds of different names according to its aspects and manifestations on the different planes of materiality, it appears to modern science as heat, electricity, light, magnetism, and all the various forms of ethereal waves and intangible vibrations which lure its curiosity and evade its grasp.

Study ancient philosophy! Try to fathom its depths of knowledge, and feel the mighty Spirit that animates and pervades it! Can't you see that your ether, so dear to your mind, without which you are unable to explain half of Nature's phenomena, can't you see that it is the modern appellation of that old *Archaeus* of ancient Greece? The mysterious and all-pervading cause, primordial substance lurking in the latent state in every atom and particle of the Universe! Its aspects are many; its degrees are innumerable and its shape ever-changing like the waves of the sea; its names are numberless; but still it is the same substance which underlies all things. The ancients knew it in its spiritual form as *Chaos*; Plato and Pythagoras call it the *Soul of the World*; with the old Zoroastrians it was the sacred fire, the *Antusbyrum* of the Pârsis; with the Hindûs it was *Akâsa*; and the *Elmos-fire* with old Germanic races; in Greece it was the fire of Hermes, the lightning of Cybele, the burning torch of Apollo; the sparks on the Gorgon's head, the staff of Mercury, and the vapors of oracular Delphi were as many of its ancient manifesta-


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tions and allegories; down the ages it came as the *Astral Light* of Hermetic philosophers, the *Sidereal Light* of Paracelsus and Van Helmont, the double serpent of the *caduceus*; and from the 'burning lamp' of Abram, the 'eternal fire of the bottomless pit,' and the thunder and lightning of the Scandinavian Thor, it gradually became the fluid of the magnetists, the *od* of Reichenbach, the *Psychod* of Professor Thury, the *vril* of Bulwer Lytton, and ended its career in the electro-magnetic manifestations and whirlwinds of our modern thundering Thors of scientific fame. Whatever its names and appellations, it was always the same principle of Nature, for ever known, revered, adored, or dreaded.

Some day, and very soon perhaps, science will recognise the wisdom of ancient 'superstitions,' will drink at the source of eternal youth which springs forth from the depths of being, and confess that in the light effulgent of Universal Knowledge her own achievements have a grander and deeper meaning for those who *see*.

NEWS FROM THE ARCHAEOLOGICAL FIELD

OBSERVER

 EPORTS of new discoveries proving the advancement of certain prehistoric civilizations in ancient America are increasing in number, and the efforts to unveil the mysterious past of man on this continent are becoming as fascinating as the more familiar explorations in the Old World; it seems quite undeniable that many of the American Indian nations are the weakened remains of former powerful and even brilliant civilizations.

The new discovery of the ruined Maya city of Lubaantun, in British Honduras, by Dr. T. Gann, Lady Brown, and Mr. Mitchell Hodges, has created world-wide interest. This British scientific expedition reports the clearing of the citadel, an immense elevation covered with pyramids, plazas, etc., and, above all, containing a great amphitheater faced with cut stone and cement and large enough to hold nearly 10,000 persons! Dr. Gann says:

"This vast and imposing structure had been hidden beneath a veil of almost impenetrable virgin bush for unknown centuries. . . . We made the remarkable discovery that beneath the present city of Lubaantun lie the ruins of an older city, which dates back to the dim and mysterious past of the great Maya civilization. The amphitheater, the seating accommodation of which is arranged as scientifically as that of a modern theater, for it is equipped with the equivalent of boxes, stalls, pit, dress-circle, and gallery, from which to view the central arena, was probably the scene of those musical and dramatic entertainments in which the performers were masked, which still survive among their degenerate descendants, who live in the neighborhood, as the 'devil dance' and the 'monkey dance.'

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"We found three periods of occupancy of the ruins. The last, which commenced some three or four centuries ago, is represented by many graves containing objects and weapons such as modern Indians bury with their dead; the next by the citadel and surrounding ruins; and the earliest by the subterranean ruins beneath the present city. . . . Next year we hope to return with a good working force of Belize creoles."



Connexion between ancient Egypt and America is now considered as almost a proved fact in view of certain close resemblances in decorative forms, etc. While we cannot deny such a possibility (though there are reasons to believe it must have been at some extremely early period if at all), it is more likely, according to Theosophical records, that *a lost Atlantean culture was the common parent of Egyptian and Mexican art*. This would explain the curious blending of Egyptian characteristic forms, such as the winged globe, with a much larger number of quite alien type.

Quite lately numerous 'idols' have been unearthed near Lake Patzcuaro, Michoacan, Mexico, from a buried city, some of which resemble Egyptian deities. One has a 'jackal's' (coyote?) head on a man's body, quite like the Egyptian Anubis so familiar in the Judgment-Scene in the *Book of the Dead*. Another represents a woman standing on a frog. Elaborate vessels supposed to have been used for medical purposes were found, and it is suggested that they indicate considerable knowledge of the healing art. Further excavations are being made.



Mr. E. H. Thompson, former U. S. Consul in Mérida, in a recent interview, gives the story of his remarkable feat in exploring the bottom of the Sacred Well (Cenote) 80 feet below the surface of the water, at Chichen-Itza, Yucatan. He says the Indians confided to him their legend that in ancient times maidens and objects of gold and jade were thrown into the well as sacrifices. After dredging 40 feet of mud from the bottom he began diving and salvaged many skeletons and the wonderful collection of jade and golden images now in the Peabody Museum. He says:

"No one knows exactly where the Mayas came from originally. . . . My opinion is that they were a branch of the race which once inhabited most of Central America and even lived as far north as New Mexico and Arizona. . . . One fact which complicates the origin of the Mayas is the finding of jade. There is no jade in any part of Mexico and yet the Mayas seem to have had a great supply of it. This has led some scientists to believe that the Mayas first came from China where jade abounds.* . . . We have found one stone which gives the date of 286 A. D. That is definite. But at that time the Maya civilization was at its peak, so that it must have existed long before that. I do know that the Maya calendar was functioning 3600 years ago. That calendar, by the way, is the best proof of Maya culture. Our own calendar must be corrected every four years — leap year. But the Maya calendar was so perfect that it was corrected only once every 108 years."

*The Maya jade is not exactly the same as the Chinese, and therefore probably did not come from China. Why can it not have been brought from the surviving islands of Atlantis?

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Last January, Col. P. H. Fawcett, a British explorer with a distinguished record, sailed for Brazil with two companions on a hazardous journey into the unknown wilds south of the Amazon in search of a lost city claimed by the Indians to be the remains of an ancient and highly advanced civilization. Almost impenetrable jungles surround the alleged site, the local Indians are extremely ferocious, and there are numerous dangerous animals and fearsome insects. One of the objectives is the solution of the mystery of the Indian belief that the inhabitants of the lost city possess a means of lighting their houses and public buildings *without combustion*, "a light that never goes out," as many Indians have told Col. Fawcett. In April he left Cuyaba in Matto Grosso for the jungle, saying:

"For more than a year we shall be beyond communication with the civilized world. We have but one object, to bare the secrets which the fastnesses of the jungle have concealed for so many centuries. Several incidents here have encouraged our hope of finding the ruins of an ancient white civilization and the degenerate offspring of a once cultivated race. . . . We have found numerous stones, bearing inscriptions and pictures, which obviously were made with metal tools. Their resemblance to ancient Egyptian hieroglyphics is striking."

This is Col. Fawcett's fourth expedition into the unknown Brazilian wilds; he is said to know the native tribes better than any other explorer, and to fear no ill-treatment from them. We shall look forward to the results of his labors with the greatest interest.

FUNCTION OF EDUCATION

H. TRAVERS, M. A.



HE Sophist in Modern Education," is an article by Margaret E. J. Taylor, Senior Staff Lecturer in Classics at Royal Holloway College, England, who writes in the *Hibbert Journal* for July 1925, and it gives occasion for the following observations.

Education is to prepare the child for life. But what is life? If we define it as 'getting on in the world,' the path of self-seeking, the struggle to get more than one's share, we have a conception of life which would justify many existing false ideas of education, but would not square with a worthy idea of education. To justify the definition of education as a preparation for life, we must have a better definition of what life is. Life is not the cultivation of the spirit of self-seeking, but the getting away from that spirit. The personality is a limitation, a prison; and the purpose of life is far greater and nobler than the cultivation of personality. It means a bursting of personal bonds so that we may attain

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the impersonal. For this reason Plato recommended the inculcation of reverence and of admiration for all that is great and beautiful and sublime. By these means the affections are weaned from petty personal engrossments and set upon broad impersonal objects.

It is necessary, of course, that the young person should be enabled to get his living and find his place in the world. But is this education, or is it rather a separate matter? At all events we cannot identify education with it exclusively, without altogether degrading the idea of education. The great difficulty in our day is to adapt ideals to circumstances and to provide for the *true* education of the young person while at the same time fitting him to exist in the midst of our competitive civilization. Thus, whatever question we consider, we come back to the whole large question of our civilization, and find ourselves obliged to admit that the competitive spirit enters so largely into it as perhaps to be the actual main-spring and pattern.

Such are some of the ideas we have gleaned from the above article. As its title shows, it consists mainly of a comparison between Greece when Plato was opposing the Sophists, and modern civilization with its numerous sophistical ideals of education. The Sophists were 'educational free-lances,' who undertook to fit young people for life. Each had his own particular method, but all were pretty much agreed in setting up a low ideal of the purpose of life. This purpose was summed up in the word *πλεονεξία*, for which the dictionary gives the following translation: "a disposition to take more than one's share, a grasping temper, greediness, covetousness, a claiming more than one's share; advantage, superiority." They appealed to self-interest of the pupil; they had no large impersonal motive and it was their interest to cultivate popularity in competition with each other. But they were not knaves or hypocrites, as the modern degraded use of the word 'sophist' might lead some to think. "There is no doubt," says the writer, "that most of them took their profession very seriously," and would have been flattered by Plato's mocking description of them as "purveyors of soul-food." Thus they correspond to our modern doctrinaires; and the writer specifies, as examples of these, the newspapers in general and certain well-known and voluminous writers in particular. It is needless to mention these names; and the reader will have no difficulty in supplying them from his recollections.

"The Sophists professed to teach virtue, that is, to fit men to live their lives well; but they had no real knowledge of human nature, or of the meaning of life, and therefore their teaching was not true to life. They had no consistent theory of their own, but merely followed current opinion. They thought of life conventionally in the terms of the ordinary activities of the city-state as they knew it — the little world in which men strive and struggle for mean prizes, for place and power, for wealth and pleasure — where each is seeking his own profit, and every man's hand is against his neighbor. . . . They accepted the ordinary conventional notion of good as something to be *got* — something you grab for yourself at the expense of someone else."

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But Plato thought of good, not as a private gain, but as the spirit of the whole to which we belong; not as something on which we have a claim, but as something which claims us.

“As you respond, and give yourself in answer to the claim, it gives itself to you in return; and the more you possess it, the more others are enriched by your possession.”

Plato disposes of hedonism by showing that the soul's birthright is the freedom of the universe, not imprisonment in the fortress of self. This should be the principle at the root of our ideas of education. It is true, however, that in seeking to apply it, we must take into account the altered condition of the times.

In referring to Plato's recommendation of reverence and admiration for the good and beautiful, the writer alludes to certain modern fads which are in quite an opposite spirit: that the child must 'follow its own bent and be natural.' In saying this, there is, of course, no intention to disregard the child's natural aptitudes or to advocate a deadly uniformity and compression into a mold; but merely to criticize the 'go as you please' school, in which absurd notions of 'freedom' and 'self-realization,' and 'self-expression' are carried to excess. The promulgation of the theory of self-pleasing comes ill at a time when there is so much need for unity and devotion to the common good, thinks the writer.

“A child's capacity for reverence is almost unlimited; and it deserves to be cherished as one of his most precious possessions; for it is the root of disinterestedness, and disinterestedness is the secret of true living.”

“It is more important that the child at school, or the young person at college, should learn to admire and reverence what is beautiful and great and good than that he should give expression to his own capricious and undeveloped little self.”

“The path of educational development that leads to fullness of life must be a path not of self-seeking but of self-surrender.”

Self-surrender, as the writer explains, to the spirit of the whole, so as to be possessed by it and to become the means of its expression.

It is clear that the evil at the root of some of our educational ideals is an evil which is shared with civilization in general. Whatever institution we study we find this evil. Hence we are inevitably driven to consider the larger question of our civilization itself. In the great moral stirring and questioning that is going on today, it may well be said that we “feel our heart new opened,” and are reviewing our whole past, as far back as we can see, and finding it to have been full of mistakes; just as an individual sometimes comes to a realization of the error of his past life.

It has often been said that modern civilization is based on personalism and competition; this has even been erected into a philosophy. But it will not work, and every day we see that more clearly. The same fallacy has permeated our ideas on education. We hear it in such remarks as,

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“What use is this going to be to me?” made by a pupil; or “I want my son taught something that will be useful to him in his business,” made by a parent. As said before, proper provision can be made for these requirements, but they do not represent education in the true sense.

The study of dead languages, ancient literatures, pure mathematics, or history, takes the mind away from personal concerns and eliminates the notion of personal advantage. It satisfies a craving of human nature, and will often be pursued as a hobby when not taught in school. Nor do we propose to be bluffed into making weak excuses for such studies by striving to represent them as ‘useful’ or ‘practical.’ If an accountant should say: “I find my university education quite an asset in my business,” he would seem to be making such an excuse and to be quite mistaking the real value of his privilege. Nor is there any need for the student in scientific research to try and persuade himself or other people that his research is really quite practical, and that all great inventions have originated in pure research. It may be true, but let us hope there will still be people to pursue knowledge for the love of knowledge rather than for what it may bring, and who will scorn to throw sops to their detractors.

Let us have all the technical and training schools that may be necessary, to fit people to take their place and earn their livelihood in this civilization. But would it not be excellent if at the same time we had institutions whose declared object was to provide food and comfort for those yearning for cultivation, for expansion of the mind, for impersonal interests?

All actual teachers know that, whatever may be the system, yet when one finds oneself in charge of the actual child, the simple necessities and laws of nature assert themselves. It is the case with all actual work: however easy and simple it may sound on paper, you will in practice find yourself up against realities. The real child is not the standard official child, and declines to be treated on that basis. Thus the poor teacher finds himself in a difficult position, between his official instructions and his actual problems; like the man on the scene of action who is hampered by regulations from the desk.

An all-round education is the best preparation for any line of work that may be taken up in after life; and too close attention to a definite objective, at this early stage, not only deprives the pupil of the all-round education, but defeats its own object. Such an all-round education consists in establishing the character on a sound basis and in affording the opportunity for developing the mind on broad and impersonal lines. With such a foundation it is always found that special acquirements that may be needed can easily be gained when the proper time comes.

THE TREASURE

RALF LANESDALE

HAFIZ the fruit-vendor was discontented with his lot, for he felt that he was born to fill a bigger place in the world than the one that he had fallen into. He fell into the position of fruit-vendor more by chance than by design of his own; it was a distinct fall in his eyes, though it was a fall from most profitless ambitions to a practical subsistence for himself and family. So, on the whole, it might be considered a soft fall from the clouds, such as some soaring aviators of other lands and other times might envy. Still he was distinctly dissatisfied, and his family took note of the fact; they could hardly do otherwise, for he never spoke of anything else when he was at home.

This habit of complaining caused his wife to think that he would be better for a change of occupation; and, for herself, she was prepared to submit to parting from her lord for a space of time, feeling herself quite competent to provide for the family, if only her husband were out of the way. So she had a dream. It happened so; and she accepted it as an answer to an unspoken prayer. The dream was simple, and she hastened to tell it to her husband. It was a promise of wealth to be had by making the journey from Jerusalem, where they were then established, to Cairo. No more; but then it was a definite promise, no vague allegory, that might be read in several ways; it was quite plain; and she made it clear to Hafiz that no difficulty would be put in the way of his leaving home provided that he returned wealthy. Nothing was said to indicate any desire on her part that he should return with undue haste, or that he should return at all, unless he acquired the promised wealth and brought it with him.

So Hafiz set out on his journey and in due course arrived in Cairo. It was natural that, as he was about to become a man of wealth, he should treat himself with proper respect, and he did so. The result was that his money was soon spent, and, though he made many inquiries as to the most likely means of securing wealth with ease and celerity, he was not able to see that his chances were any better in Cairo than they had been in Jerusalem.

Naturally he drifted again into the business of a fruit-vendor, and in that capacity he met many men like himself, men who felt that they were destined to some great career but were temporarily compelled to adopt a humble mode of life.

To one of these he confided with some preciseness the nature of his

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hopes, and was laughed at more scornfully than he thought necessary or becoming. The other explained his laughter by saying that he himself had dreamed a similar dream last night, but he set so little store by dreams that he would make his new friend Hafiz a present of the wealth he had seen. Then he proceeded to details, and carefully described the treasure that he saw concealed beneath the floor of a poor house, which he also described minutely.

Hafiz listened in amazement; for the description of the house and its surroundings exactly fitted the one he had occupied in Jerusalem and in which he had left his family. It was hard for him to restrain his astonishment and delight. He was just as sure of the truth of this dream as he had been of the truth of his wife's: and he lost no time in making arrangements for the return journey. He managed to borrow enough money at enormous interest to enable him to travel quickly; and he lost no time in going home, only stopping on the way to buy a pickaxe and a shovel, with which he triumphantly entered the poor house he called his home. It belonged to his wife, but he was the lord and master, and he came with such an air of triumph that all the family waited open-eyed and open-mouthed to see the vast wealth he had brought.

But Hafiz sent them all out of the house, even his wife, and went to work with the pickaxe, so that the noise of the blows he struck could be heard outside.

Whereupon his wife and children set up a great lamentation, for they thought he was gone mad and was wrecking the house. They called to him to open the door, they implored him to stop demolishing their home, they wept and lamented so that all the neighbors came to know what had happened. But one old man, who knew the former fruit-vendor and thought him not such a fool as most men, asked all about the matter. Now when he heard of the dream and of the journey to Cairo and of the sudden return, he said:

“Wait and see! Wait and see! There may be great treasures in a man's own house, which he never knows of till he has gone abroad, and learned in some distant land of the wealth that lies waiting for him in his own home. Wait, my daughter, and do not call thy husband mad because he believed in thy dream.”

So the woman was comforted, and called her children to her, and told them their father was preparing a surprise for them. With that the children were soothed, and though they had little hopes of any very pleasant surprise they did their best to be cheerful, only hoping the house would be open in time for supper.

At last the noise ceased inside and the sun set, yet the door remained

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shut, and the woman waited outside. The neighbors went home for supper and left them alone.

When all was quiet in the street, Hafiz gently opened the door and put out his head calling his wife in a whisper. She rose at once and quieted the children; then Hafiz let them in one at a time, as if he were afraid a stranger might slip in with them. When they were all inside he bolted the door and embraced his wife and all the children. The floor was dug up and a great hole was gaping in one corner, but it was dark. He lit a lamp and closed the windows more securely. Then he uncovered a copper vessel, such as they had never seen in the house before, and displayed to their astonished eyes the hoard of gold that the fruit-vendor of Cairo had so minutely described.

Then the rejoicing began, and after that the supper; such a supper as none of them had ever eaten before; though the food was precisely the same as that they were accustomed to eat: but the sight of the gold gave it such a savor that it might have been the most sumptuous repast. And the plans they made for the future were so glorious, that the family already had forgotten their past poverty, and were enjoying the greatest of all joys, that of anticipation.

Then the wife told Hafiz of the words of the old man in the street. "A man may have a great treasure in his own home, and not know it till he has gone abroad to learn of its existence and how to get it."

Then Hafiz looked at his faithful wife and his children, and he was ashamed to think that he had made them all miserable with his complaints, when he had the treasure of their love waiting for him to learn its value. When he thought of this he looked at the gold with other eyes, it had less interest for him, and yet more; for he saw it in a new light. "Look!" he said. "In that copper pot is education for the children. There in that vessel is help for our neighbor, who lost her husband and can scarcely keep her children from starvation. Look! how bright it shines, the gold that will save their lives and help so many. Look! it shines with all the noble deeds you children will do when you have learned all that the schools can teach you; but it does not shine as brightly as your eyes; and it is not as precious as your love. No, the treasure I have found was here before my eyes, but I did not know it till I found that copper kettle. So we will keep it as the most precious treasure, to remind us that our real wealth is in our own home waiting for us to find it out."



"It is the inner life that man must bring forth. He must become a conscious part of Universal Law."— *Katherine Tingley*