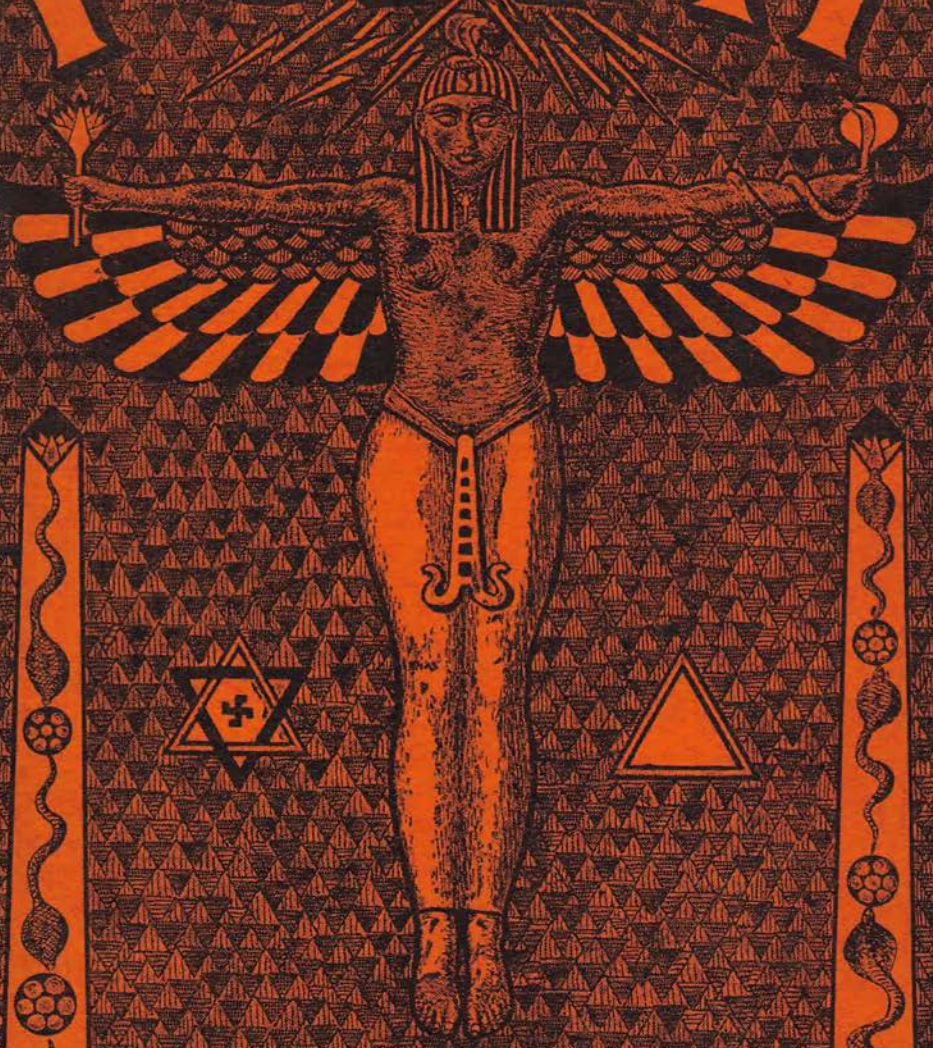


FOHAT



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Fohat Incense

The history of incense is as ancient as the record of man himself. All nations have offered up incense throughout the ages as graven images witness showing the suppliant offering up a censer of burning incense to the presiding god. The Egyptians were among the first to make great use of it and burned it in honor of the rising sun, when the sun reached its meridian and also at sunset. It represented to them the "Eye of Horus" or the Sun. Horus was the greatest of the gods of heaven and the sun was symbolical of his eye. The Sun was the source of heat and light, therefore of all life.

While the Jews are older than the Egyptians, there are no records of their having made extensive use of incense until after their return from Egypt. With them as with the Egyptians it was symbolical of a religious act, an emblem of purifying the soul by prayer, as smoke rises upwards, so prayer wafts heavenward to God. It was also a benediction. The Persians and other nations offered incense to the kings; and houses and persons as well were censured, it being utilitarian as well as symbolical. Plutarch says there are mystic virtues arising from the magical combinations of incense, also a benign physiological effect on those who offer it.

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HELENA PETROVNA BLAVATSKY

Biographical Sketch of H. P. B.

Helena Petrovna Blavatsky, daughter of Colonel Hahn, and grand-daughter of General Hahn von Rottenstern Hahn, was born in southern Russia in 1831. Her mother was Helene Fadeef, the daughter of Privy Councillor Andrew Fadeef and Princess Helene Golgourky. Mme. H. P. Blavatsky was the widow of the Councillor of State, Nicephore Blavatsky, once Vice-Governor of the Province of Erivan, Caucasus.

Madam Blavatsky died May 8, 1891, the commemoration of which date is called White Lotus Day, and as a tribute to her memory FOHAT takes pleasure in presenting her photograph in its first issue, the magazine being dedicated to the author of the Secret Doctrine.

Mme. Blavatsky wrote a number of invaluable books, but the Secret Doctrine stands out perhaps with the greatest magnitude of them all. This work was commenced in 1884 or thereabouts, and was finally completed and published in 1888. Of this book she herself said at the time of undertaking it, that it would give to the world as much of the esoteric doctrine as was possible at the present stage of evolution. It would, of course, be very fragmentary, and of necessity great gaps would be left, but it would make men THINK (caps ours) and as soon as they were ready, more would be given out, but that would not be until the next century when men would begin to understand and discuss the book intelligently.

It has been succinctly said: "When studied thoroughly but not treated as a revelation, when understood and assimilated but not made a text for dogma, the Secret Doctrine will be found of incalculable value, and threads of guidance, for the study of Nature and Man, such as no other existing work can supply."

More detailed information concerning the Secret Doctrine and its author will be found in the article contained in the current issue of FOHAT, the Secret Doctrine—Its Source and Nature.

Fohat in its various manifestations is the mysterious link between Mind and Matter, the animating principle electrifying every atom into life.—S. D. Vol. 1-44.



An international monthly magazine of practical idealism, devoted to the dissemination of truth and the correlation of the latest scientific facts with occult science.

MIRIAM MILNER FRENCH - - - - - *Editor*
M. WITTER - - - - - *Associate Editor*

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Editorial Announcement

FOHAT is non-sectarian. It is unidentified with any organization or society, but stands alone upon its merits, preferring to be a concatenation of ideas rather than organized form. It appreciates the usefulness of such structures of society and the ideals that most of them embody, but believes it is the lack of understanding that keeps men from men, countries from countries, and defeats true brotherhood. There must come a realization that each individual is but a single point of consciousness condensed in the universal Sea of Consciousness, and that all are parts of the whole. When *that* realization comes, all thoughts of separateness will disappear, as more and more it is recognized that each form of life, from lowly to the high, is but a variation of that universal Sea.

Humanity and the whole universe must become as one. Such perception and understanding cannot but transform any individual that accepts this knowledge, for he will then look to the spirit and not the garb of those other individual points of consciousness outside himself. Right and wrong are not mere chance, and humankind will not then be measured with customs' unjust rules by men whose eyes are only used to see the clay beneath, for saint and sinner share alike the breath of Life. Then man will know, what he had thought untrue before,—that there

may be Faiths that wont betray; that Tolerance is almost what it *seems*, and Charity is not an empty word, nor Mercy but a myth.

FOHAT hopes to help correct misconceptions of and correlate the latest scientific facts with occult science, for as H. P. Blavatsky said, ". . . there is a close relationship between materialistic science and occultism, which is the complement and missing soul of the former." FOHAT will neither soothe nor yet hurl denunciations, but will try to take the middle path of balance, unprejudiced as the wind and waves. Subjects which it does not care to treat of will be conspicuous by their absence and silence regarding same. The magazine will not be responsible for opinions expressed in signed articles, nor will it enter into arguments or discussions arising from open letters that are only intended to cause wounds and unkindly criticisms of one another. The only apparent destructive work FOHAT purposes to do is to raze precarious foundations, never taking away hope without substituting more than is destroyed. FOHAT hopes to make men *think*—not *quarrel*. It therefore competes with none in trying to create dissensions and inharmony, but leaves the field open wide for those who are. Already the ranks would seem too full.

There is no ulterior motive of any sort in the publication of FOHAT other than an effort to serve humanity, striving ever to remember that the distress of another is also the burden of FOHAT. There is no personal self-aggrandizement in its purpose, but it aspires to be a mid-night lamp for all who seek to find the road to Truth that they may catch the gleam afar and stumble not in Ignorance's crooked paths. Humanity unprepared, is sometimes blinded by the brightly shining Light of Truth for, though Light itself can never lose its nature, its radiance cannot be borne by every vision. Man's right and power to think has been dwarfed too long in darkness,—shackled—tortured—imprisoned—while circumstances have turned to doubts, beliefs and trusts, and left his future but a mocking false mirage. The whole world seeks today for something Real on which to build its hopes.

AIM.—The promotion of Brotherhood in very truth.

PURPOSE.—To spread Truth as contained in the Secret Doctrine.

IDEAL.—Realization of the life of the Higher Self.

SERVICE.—FOHAT'S motto.

It is only after the overflowing of the Nile that the surrounding valley becomes fertile. Similarly, the fertility and rich harvest of FOHAT will largely depend upon this inundation from the Nile. In other words, the overflowing must come through the united co-operation of all interested and earnest friends, so that the magazine will be able to spread truth as widely as possible. In order to do this, it is obviously necessary for FOHAT to become self-supporting.

The sole purpose of FOHAT is altruistic service. It therefore feels perfectly free to ask for all the support possible, and to this end *you* can assist in helping spread truth by sending in the names and addresses of people who are interested and who might become subscribers. A child is

not expected to walk at birth, much less fly, but it grows in strength day by day. Similarly, FOHAT is determined that each issue will show an increasingly healthy growth and that greater power will be added to each number.

FOHAT has the utmost faith and confidence that all will join in this opportunity to serve and so it presses courageously forward remembering: "I of myself am nothing but the Force that uses me is All in All."

FOHAT takes this opportunity to thank all who have assisted in its first issue, and is grateful for the encouraging letters telling of the need for such a magazine, one enthusiastically exclaiming: "Don't tell me dreams do not come true!"

What Fohat Means

FOHAT, having such an infinite variety of meanings, could perhaps be described with less difficulty by stating what Fohat is *not*, rather than what Fohat *is*. The word is a Tibetan one and is found in Buddhist literature. The Secret Doctrine, however, devotes considerable space in describing this all-inclusive word and the definitions of Fohat that follow are taken from the Secret Doctrine. They by no means cover all that is given in this work, but space unfortunately forbids more at this time. In this connection, it might be stated that the cover design was not drawn to depict Fohat, but represents the Divine Androgyne—male-female—an aspect of Fohat.

FOHAT.—It has often been asked what was the exact definition of Fohat and his powers and functions, as he seems to exercise those of a Personal God as understood in the popular religions. . . . As well said in the *Bhagavadgita Lectures*, "the whole Kosmos must necessarily exist in the One Source of energy from which this light (Fohat) emanates." Whether we count the principles in Kosmos and man as seven or only as four, the forces of, and in, physical Nature are Seven; and it is stated by the same authority that "Pragna, or the capacity of perception, exists in seven different aspects corresponding to the seven conditions of matter" (Personal and Impersonal God). For, "just as a human being is composed of seven principles, differentiated matter in the Solar System exists in seven different conditions." So does Fohat, He is One and Seven, and on the Cosmic plane is behind all such manifestations as light, heat, sound, adhesion, etc., and is the "spirit" of ELECTRICITY, which is the LIFE of the UNIVERSE. As an abstraction, we call it the ONE LIFE; as an objective and evident Reality, we speak of a septenary scale of manifestation, which begins at the upper rung with the One Unknowable CAUSALITY, and ends as Omnipresent Mind and Life immanent in every atom of Matter.

FOHAT.—Thus, while science speaks of its evolution through brute matter, blind force, and senseless motion, the Occultists point to *intelligent* LAW and *sentient* LIFE, and add that Fohat is the guiding Spirit of all this. Yet he is no personal god at all, but the emanation of those other Powers behind him whom the Christians call the "Messengers" of

their God (who is in reality only the Elohim, or rather one of the Seven Creators called Elohim), and we, the "Messengers of the primordial Sons of Life and Light."

FOHAT— . . . the constructive Force of Cosmic Electricity, is said, metaphorically, to have sprung like Rudra from Brahma "from the brain of the Father and the bosom of the Mother," and then to have metamorphosed himself in to a male and a female, i. e., polarity, into positive and negative electricity. He has *seven sons* who are *his brothers* and Fohat is forced to be born time after time whenever any two of his son-brothers indulge in too close contact—whether an embrace or a fight. To avoid this, he binds together and unites those of unlike nature and separates those of similar temperaments. This, of course, relates, as any one can see, to electricity generated by friction and to the law of involving attraction between two objects of unlike, and repulsion between those of like polarity.

FOHAT—It is Fohat who guides the transfer of the principles from one planet to the other, from one star to another-child-star. When a planet dies, its informing principles are transferred to a laya or sleeping centre, with potential but latent energy in it, which is thus awakened into life and begins to form itself into a new sidereal body.

FOHAT.—He is called the "Builder of the Builders," the Force that he personifies having formed our Septenary chain.

FOHAT.—Just as the opposite poles of Subject and Object, Spirit and Matter, are but aspects of the One Unity in which they are synthesised, so, in the Manifested Universe, there is "that" which links Spirit to Matter, Subject to Object. This something, at present unknown to western speculation, is called by Occultists, Fohat. It is the "bridge" by which the Ideas existing in the Divine Thought are impressed on Cosmic Substance as the Laws of Nature. Fohat is thus dynamic energy of Cosmic Ideation; or, regarded from the other side it is the intelligent medium, the guiding power of all manifestation, the Thought Divine transmitted and made manifest through Dhyān Chohans, the architects of the visible world. Thus from Spirit, or Cosmic Ideation, comes our Consciousness, from Cosmic Substance the several Vehicles in which that Consciousness is individualized and attains to Self—or reflective—consciousness; while Fohat, in its various manifestations, is the mysterious link between Mind and Matter, the animating principle electrifying every atom into life.

FOHAT.—Each world has its Fohat, who is omnipresent in his own sphere of action. But there are as many Fohats as there are worlds, each varying in power and degree of manifestations. The individual Fohats make one Universal, Collective Fohat—the aspect—Entity of the one absolute Non-Entity, which is absolute Be-Ness, 'Sat'. "Millions and billions of worlds are produced at every Manvantara"—it is said. Therefore there must be many Fohats, whom we consider as conscious and intelligent Forces. This, no doubt, to the disgust of scientific minds. Nevertheless the Occultists, who have good reasons for it, consider all the forces of Nature as veritable, though supersensuous, states of Matter; and as possible objects of perception to Beings endowed with the requisite senses.

The Secret Doctrine Its Source and Nature

By A GOVERNMENT ENGINEER.

HUMAN knowledge is of the nature of a small luminous island bordered entirely by the dark unknown. During the ascendancy of nineteenth century materialism, it was believed for a time by some, that this tenebrous sea was enclosed somewhere, by shores upon which the scientific ship would sooner or later come to rest.

Further discovery has enforced the rather obvious conclusion that as the island area is added to, so does the length of the black shore line increase; and if, as begins to be suspected, other shores do not exist for the mind as now constituted, the most to be hoped for is indefinite expansion, not final solution of anything.

Therefore, all pretended final solutions having shown themselves to be fallacious, whether in religion or science, the aim of science has become merely the formulation of such laws as are necessary to bind into a coherent and consistent whole, such unrelated facts as may be known at the time. The criterion of a theory or system of thought is thus simply its value as a fact-binder.

The true scientific attitude should then involve a careful examination of each system, which shows upon inspection the possibility of being a more complete synthesis than any before formulated in respect to the same field; and so long as facts are tied together in a logical chain, strangeness, incompatibility with present habits of thought and emotion, should be rigidly barred from affecting conclusions.

To any true seeker for laws, the discovery of a series of periodically recurring and similar phenomena, is most welcome indeed; such a series is always the manifestation of an invisible operative force working under law; and the fact that the similarity is observable, gives rise to a hope of formulating the governing law and thereby arriving at the nature of the active force.

A most remarkable one of such series, while known in a general way to most, has had little rational consideration; probably because it has been associated so much with religion and superstition, that it has not occurred to the majority of investigators to see it as a phenomenon of nature and not of human aberration.

As far back as history reaches, may be noted the periodical appearance of men, who, while little appreciated during life, become in after ages to their respective races, or combination of races, the synonyms for everything high and noble. The course of their incursions is always the same: first, a general excitement aroused by their unusual personalities, and by displays of knowledge far in advance of their times; second, an attempt to replace the prevailing religions by a higher, more altruistic code of life, this followed at once by a falling away of the majority of the crowd, and the gain of a few earnest followers; third, a determined effort on the part of the small group to live up to, and to spread, the philosophy found good; fourth, persecution, ranging from mild censure

to massacre and torture, usually centered on the teacher; fifth, the passing of the teacher, followed by a period of intense propaganda; sixth, the ascendancy of the philosophy, going *pari passu* with corruption into superstition, deification of the vanished leader, and finally a resort to force for the purpose of regaining the power lost by spiritual corruption.

Such were Osiris of Egypt; Zoroaster of Persia; Krishna (Jasi-Christna) of India; Tsong-kha-pa of Thibet; Lao-tze of China; Joshua Ben Pandira (Jesus Christ) of Judea and the West; Manco-Capac, Quetzalcoatl, and Hiawatha of the Americas.

And few indeed are the savage or barbarian races who do not preserve in their customs and doctrines the faint but unmistakable reminiscence of a great Coming experienced in the past and expected again in the future.

A series of this kind is not sporadic; and when upon investigation it develops that each coming was at a corresponding period of the rising and falling social cycles; that the ethical rules promulgated were identical, even to phraseology (the Golden Rule in the same words being found on Aztec ruins as well as in China and the Occident); and that from all available evidence the same was taught as to the constitution of man and his relationship with nature: when, we say, all this appears, as it will to any thorough student, a refusal to see Law here is less than sane. The indication of a definite succession, having a fixed purpose, origin, and source of knowledge, is unmistakable; and the universal traditions of miracles come to represent perversions of misunderstood incidents of scientific knowledge.

It is obvious that such a tenacious purpose and doctrine, such a series of similar and unusual individuals, could only manifest from the basis of some secret, powerful and far advanced society or association. The appearances granted as a series, the origin of this series must be sought for; such an one as we have described being conceded as a possibility, its purpose and nature are also to be sought for.

May we not discern in the words of Krishna, something of its purpose?

“I produce myself among creatures, O son of Bharata, whenever there is decline of virtue and an insurrection of vice and injustice in the world; and thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness.”

In regard to its nature, universal tradition, now becoming recognized by science as an indicator of general truths, speaks of certain perfected men known in varying tongues as the Rishis, the Kabiri, the Divine Dynasties, the Arhata, the Masters of Wisdom; not superhuman beings, but men who have by terrible effort and exertion, with elimination of all personal selfishness, become as the whole race will be in future ages.

Secret societies exist and have existed throughout history in all races; these may well have all been more or less feeble imitations of a dimly sensed reality.

A confession of belief in spiritual supermen may to some minds dispose of all claim to scientific knowledge on the part of a writer; nevertheless the fact is that to many more men than are suspected, in all ranks

THE SECRET DOCTRINE

of society, the existence of such a group is as certain a reality as is the existence of Mars; and this not through any emotional "faith," but through critical examination of evidence in the case during many years. To this group of those who believe as the result of things seen and studied, the writer is proud to belong.

Argument aside, if this group happens to be a concrete reality, then a member of it was born in 1831, and lived and taught in the Western World between 1875 and 1891. All evidence, all history, all analogy tells the same tale as to the nature and mission of Helena Petrovna Blavatsky, the Russian noblewoman who indisputably gave her *all* in furtherance of her mission.

What have we to show in defense of this apparently preposterous claim, advanced under the guise of *scientific* study?

It is obvious that certain points must be met: the life of the messenger must be shown to have been in accord with her doctrines; those doctrines must be shown to have an appeal to the highest instincts of man; they must be consistent with those of the immortal succession; and equally consistent within themselves; they must contain no contradictions of *proven facts* (in contradistinction to *theories*); they must give a logical explanation of the origin and nature of the great Fraternity itself; they must synthesize and bind together more *facts* than any other system; and they must be shown to have contained predictions of scientific discoveries—as well as others—since verified.

This is a very large claim; but no one is required to accept it. Also, those who are not inclined to undertake the necessarily large amount of study required to intellectually prove or disprove it, have no right to speak in the matter. There is, it is true, a simpler way than study by itself, for such proof or disproof; but as it requires severe self-discipline from the ethical and altruistic viewpoint, there are few who will undertake it without at least a smattering of scientific evidence. It is the purpose of "FOHAT" to give as much of such evidence as circumstances will permit.

Obviously, many of the above lines of proof were inoperative in those days; but it is not so now, and it is becoming less so day by day; hence "FOHAT."

As to the character of H. P. Blavatsky, fortunately for all concerned, every slander ever circulated was covered, directly or indirectly, in the famous "New York Sun" suit. This suit being automatically terminated by her death, the publishers were no longer legally responsible; but they had been so converted by the evidence brought to bear that in the "Sun" for September 26, 1892, appears a full editorial retraction, supplemented by the history of her life written by William Q. Judge, her close friend and colleague.

It would be well for interested students to bear this in mind, especially as the old slanders are repeated now and then to this day by the ignorant or worse; such as the "Metropolitan Magazine" and Margot Asquith respectively.

The plain facts of the case are, that H. P. Blavatsky renounced her title and all the emoluments accompanying, for the dubious privilege of killing herself, not figuratively, but as a matter of medical fact, by the overwork necessitated through a long period of years in establishing the ancient philosophy anew; and this without making any claims for herself other than that of being a minor messenger and collector of data; her true character having but slowly emerged from the smoke of battle now clearing away. From all this she gained nothing but a few friends and a host of enemies.

A mere collector of data she claimed to be, and a transmitter of old teachings; but no *savant* has ever displayed such powers of collecting. She was said to have "a good-natured contempt for humanity"; but what despiser of humanity, for instance, ever changed places with a sick steerage passenger, while herself ill, and moreover, on a ship of the olden days? (One of countless instances). If we are accused of delusion in believing this individual to have been of a superior race, it is at least a delusion which we are more than willing to measure against the prevailing "sanity" of the present age of murder and insensate self-interest.

But no one knew better than she, that the ethical doctrine which it was her object in life to promulgate, could never, under the rule of the prevailing *zeit-geist*, be generally adopted without rigid scientific proof; and this she gave without stint, as Jesus showed his knowledge by the misunderstood "miracles."

In laying down general principles governing every branch of science, she, although accepting and using only *facts*, found herself in opposition to the majority of the theorists of the day. But the forty-seven years elapsed since the importation of her system, has unrolled an unceasing scroll of vindication, sometimes in regions where students had never hoped to see proof during the century.

Why has not this attracted more attention? Perhaps the chief reason is that a host of exploiters of her name and philosophy, has, in successfully accomplishing in less than a half century as much perversion as has taken the churches two milleniums of hard work in the case of Jesus, not left itself the time to study either science or Blavatsky; and the true students, exploiting nothing and barred by their philosophy from display and bluff, have had few outlets.

To furnish an additional outlet, the founding of "FOHAT" (with which the writer had nothing to do) was undertaken; and it was made possible by some who had through long years seen the philosophy of H. P. B. give hope where hope was unthinkable before, make immortality a fact of knowledge where before only speculation and emotional hope existed; make a life of selflessness desired by those to whom the rule of tooth and claw had been the whole creed of life.

Such is the ideal followed by "FOHAT"; his ship might not get far from shore, but may it, if its destiny is to sink, go down with the Double Triangle nailed to the stump, no quarter accepted from the powers of Ignorance and Superstition, or to them given.

"MORITURUS TE SALUTAT!"

Cosmic Electrical Thoughts

By EDGAR LUCIEN LARKIN,

Director of the Lowe Astronomical Observatory, Mount Lowe California, U. S. A.

Series I.

NOTHING EXISTS BUT ELECTRONS, has been my incessantly repeated and published statement in many parts of the world for lo! these seventeen years. I then wrote these words and went to a mail-box. I hesitated a full minute before dropping the letter directed to the managing editor of the largest newspaper syndicate in the world. Then I went through with what by some is called "author's panic," fearing that the editor would send it back or drop it into the wastebasket. But it was published, and soon copied in other great newspapers. This had little effect on me as often before I had had many articles copied. Then the assertion was quoted in a foreign country. At once I became so immersed in an aura of vanity that the folks up here could scarcely get along with me. Then a flood of letters followed, asking over a thousand questions about the strange thing in the papers. I waited six months and then dropped in another article saying: "They were created by mind." Two thousand questions have been received since, almost as many upon my answering psychic researches on radium.

Just what the term "second nature" is I have not discovered, but the four words, *nothing exists but electrons*, have been printed in so many million newspapers, journals, pamphlets, monographs and books in these, to me, fateful and fascinating seventeen years—a new era in my literary career of almost fifty-three years—my first article having been published June 7, 1869; that *nothing exists but electrons* has become my second nature for sure. A deluded creature came up here to see Saturn, and said unto me: "That is your fourth nature." Sparing the one who said this, I state it is only my second nature.

Of course my readers may desire to know why I print this during every twenty-four hours in some part of the world. Because, all chemical elements known from the lightest atomic weight—hydrogen—to the heaviest—uranium—can be resolved back into primordial electrons. These are pure electricity. Some call them "centres of force." If so, they have a very wonderful "radius of influence." And two radii make a diameter. This has been measured by electronical researchers, with results of the same general order. I adopted the measurement of one of the world's leading physicists, Robert Andrews Millikan, now a blessing to all California in his permanent laboratory given by Norman Bridge to the Institute of Technology, the newly dedicated modern temple of science, of the California Institute of Technology in Pasadena. And I see the roof now as I write, from my south window. It is bathed in the rays of that glorious object, the sun of California. The area of a space cut out of Paradise, surrounding the classic buildings of the great Insti-

tute is filled with thousands of orange trees, many blooming now as I pen these words on April 21, 1922. I went down to see the impressive ceremonies of dedication. Physicists Lorentz and Epstein came from Holland to present the complex laboratory to Dr. Millikan, the president, a historic event in the advance of man in civilization. Millikan's determinations, the most refined ever made, were fully described by me in the syndicate at the time. They are such, that a row of electrons side by side in contact, one inch long, would contain 6,350,000,000,000. Every elemental atom known to the most advanced chemist is composed of these electrons, and every molecule of that atom. Science has to be *truth absolute*. No "reasonable doubts" as in courts; "no doubt" is the rigid rule of science.

Now none can prove beyond a trace of doubt that nothing exists but electrons. For there may yet be unknown labyrinths opened by the intense research now on. The spectroscope—the most important instrument so far invented by the high genius of man, the telespectroscope, camera and telecamera, celestial spectrum analysis and rapid photography, and the astounding discoveries now made hourly in the new modern electro-chemical laboratories, these and the highest mathematics, and more, may find a substance hitherto unknown, even heavier than uranium. An element named nebulum has projected its lines in the spectra of vastly remote nebulae, not discovered here on our earth yet. Now unless some element is discovered, not composed of electrons, I shall write until the pen drops finally, these four words: *Nothing exists but electrons*. In a rigid mathematical article, I steer clear of telling my ideas of their origin, but in this good new kind of magazine, FOHAT, I write my theory: They were created by Mind. I do so, for I am sure the Editor will print this: The entire universe rests in a mental base. See this fact, since I began writing these four grand basic words of nature, I have received letters from every direction asking the relation of Primordial Electrons to Primordial Mind. I may allude to this fascinating subject in forthcoming issues of FOHAT. Electrons cannot be placed in contact by man, as they are electricity and repel.

Now the Occultists who trace every atom in the universe, whether an aggregate or single, to One Unity, or Universal *Life*; who do not recognize that anything in Nature can be *inorganic*; who know no such thing as *dead* matter—the Occultists are inconsistent with their doctrine of Spirit and Soul when speaking of *memory* in every atom, of *will and sensation*.—*Secret Doctrine*.

Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance.—*Voice of the Silence*.

Science and Occultism

By NORRIS W. RAKESTRAW, Ph. D.

Series I.

THOUGH we live in what may properly be called the age of science there are few of us who know what science really is, how it works, what it believes itself capable of doing, and what it knows it cannot do. We are surrounded by a vast array of the *results* of science—our very civilization is founded upon them: mechanical machinery, steam and electrical transportation, artificially produced necessities and luxuries, moving pictures, radio-telephones, and a thousand wonders and comforts. And all these things upon which we have now become so dependent are the products of a certain kind of mental procedure, a particular way of looking at things and thinking about them, which we call the scientific method.

Science is the orderly arrangement of facts and phenomena in such a way as to classify, simplify, and unify them, and to emphasize similarities and relations which exist between them. The scientific method is the method by which this analytical result is accomplished.

It is the philosophy of science and of the scientific method which is less often understood than the outward results.

The logician knows that there are two types of reasoning, the deductive and the inductive. The former is, loosely, reasoning from cause to effect, and the latter from effect to cause. Deductively, we may start from a general principle and by its application to particular cases obtain knowledge of its particular effects. Inductively, on the other hand, from observation of as many particular and related facts as possible we may reason to a general principle underlying. Although science sometimes makes use of the former type, it is the latter, the inductive, which is the fundamental basis of the scientific method of pursuing knowledge.

We are surrounded by innumerable facts, actions, and phenomena, apparently unrelated to each other. These are the scientist's only starting points in his search for further knowledge. It is the function of science to sort out these chaotic sense impressions, arrange them in related categories and to bring similar and analogous facts into single statements of general principles which are applicable to a number of different cases instead of to isolated instances only.

And after we have thus collected facts and drawn generalizations from similarities and relations observed, what have we? An insight into Universal Truth? Not at all; only a simplifying statement which *we* have made for our own convenience, perhaps a mere description of unknown facts in terms of others with which we are more familiar.

Science is pragmatic, it is much less interested in the fundamental "how" and "why" of things than it is in the "what," the "where," the

“when,” and the “how much.” The relative importance of the latter to science and the unimportance of the former is well put by John Mills in his little book, “Within the Atom”:

“Science today is quantitative rather than qualitative. It expresses the relationship of the intensities of two phenomena, as for example the intensities of the electric current and of the illumination of an incandescent lamp, and compensates for its inability to answer the question ‘how’ by its wealth of data as to ‘how much’. . . . and rarely ventures far into the speculative hinterland where ‘how’ must precede ‘how much.’”

The occultist on the other hand—if I understand his position correctly—is essentially the mystic. He believes that he can in some way discover the general cause itself without resorting to the hit or miss method of reasoning from the outer facts. For there is always the possibility that one’s facts are not complete and the general principle induced from them of no real value. Having ascertained the cause underlying (by what means the occultist must say for himself), the application can easily be made to particular cases. His is the harder task, however, for he must approach the problem from within and not from without, as does the scientist, who thus may use as stepping stones the outer facts, even though these be all too incomplete. The occultist’s statement that this is accomplished by means of processes transcending the reason must be taken for what it is worth. It is possible that we go too far in worshiping Reason to the exclusion of Intuition. Certainly reasonableness is no sure criterion of truth.

In no way, perhaps, is the difference between the scientist and the occultist better illustrated than in their respective conceptions of “natural laws.” To the scientist a “law of nature” is simply an expression of *what happens* and not a fundamental *reason why* it happens. “All playing cards are either red or black and in any deck of fifty-two cards there is an equal number of each color,” would be as much a law of nature to the scientist as: “A positive electrical charge is repelled by another positive charge and attracted by a negative charge.” Either statement is simply a man-made generalization of observed facts within a certain range of experience and in no way a divine behest according to which it is ordained things must behave.

For convenience a natural law is often stated in mathematical form, such as the “law of falling bodies”: $s = \frac{1}{2}gt^2$, where s is the distance fallen, t the time, and g the acceleration constant of gravity. The scientist does not suppose that there is any “cosmic urge” causing things to fall in this pre-determined fashion, but this simple numerical rule sums up his experience with all kinds of falling bodies and makes it unnecessary to have separate “laws” for apples, brick-bats, and tea-spoons.

In fact many scientists would maintain that there are really *no* fundamental orderly regularities in nature, no “cosmic principles” guiding the behavior of material things. Indeed, such an attitude may be taken as typical of science and as the most definite point of departure between the scientist and the occultist.

The scientist is the typical skeptic, even the agnostic. When he does not know that a thing *is* he starts his whole train of reason on the assumption that it *is not*. He believes it to be safer, in the absence of any proof or evidence, to answer a question in the negative rather than the affirmative. If he finds later that the true answer was affirmative then he must go back and reconstruct his whole train of reason. He is the typical conservative. His native soil is a certain state closely bordering the Mississippi River. He does not know, for example, whether mind may function independently of matter, and since he does not know that it *does* he assumes it *does not*.

But do not think that he is so arrogant as to say: "Nothing can exist but what I know; therefore, what I do not know cannot exist." Although he insists he must build his mental superstructure upon the foundation of facts which he knows, he is always open to conviction, always ready to investigate new facts, and, if they prove sound, to fill in his foundation with more bricks. I speak, of course, of the *true* scientist, whose self-important philosophy is tempered by the one saving grace of an open-minded readiness to *be shown*—notwithstanding his native state.

With all his skepticism, however, he must have imagination, for it is essential to reason, his guide. But he is likely to shun speculation when indulged in purely for its own sake. He would consider it unprofessional. He does not consider it safe to drift on the sea of fancy far from his solid shore of fact.

In a series of articles to follow this an effort will be made to outline the modern scientific conception of the constitution of matter, and it should not be difficult to follow the characteristic, careful steps marking the progress in this field. Material evidence from different sources has been collected and closely scrutinized and tentative hypotheses and theories made to account for the evidence—no effort to grasp Nature's secret by a single illuminating intuition. One after another these tentative theories have had to be revised, modified, perhaps discarded, as new, irreconcilable evidence has been hailed into court. The gradually growing pictured model of conditions must always answer the test: "Will it work?" (The question is never: "Is it true?" The only possible test of truth to the scientist is workableness.) Until, gradually, the present stage has been reached. It is not the last word, the final verdict, to be sure. Tomorrow a new fact may be discovered which will necessitate tearing down half the model if it cannot stand the strain of new knowledge. What yesterday we held for true may tomorrow be only ridiculous. In reality we cannot say that matter *is* constructed in accordance with our mental model but only that it behaves *as though it were* thus constructed.

However, there are certain parts of the model which have stood so long intact that we confidently believe them to represent actual conditions—such as the notion that matter is made up of atoms and molecules. In fact, we have now practically first hand, visible evidence of this, which was for so long purely theoretical.

But to return now to the occultist. In presenting the attitude of the scientist that of the occultist has been continually intimated by contrast.

The latter is perhaps the extreme optimist where the former might be considered the agnostic pessimist; the radical where the former is the unregenerate conservative. Fundamentally, he differs from the scientist in believing that nature has a Plan, a set of orderly principles according to which material phenomena are working out. Moreover, he believes that in some way he can get "in on the know," as the saying goes, that he can take a short cut to knowledge, if he can find the path, instead of going the roundabout way of slow, methodical reason. Once he has stormed the citadel of Wisdom and won entrance (we might modernize the simile and say landed inside by aeroplane) the rest is easy. He then sees everything from inside the walls instead of from without.

The very word "occult," meaning hidden, distinguishes this attitude from the scientific method. The scientist approaches the unknown and mysterious with the words: "There *may* be something there which I cannot see and do not know, but as long as I *don't* know and *can't* see just so long shall I act as though it were not there." But the occultist says: "I believe in hidden things. The fact that I *don't* know is good evidence that there is something *to* know, and I shall find out, not by creeping slowly around the fence, but by jumping over."

The latter believes that when there is no evidence on a question it is as safe to answer it in the affirmative as in the negative and that his reasoning, based upon that answer, is just as sound as that of the scientist based upon negation.

The question is of course pertinent whether or not these two attitudes of mind—that of the scientist and of the occultist—can be reconciled. Will the two ever get together? Can we build a philosophy upon the two, or at least upon some compromise?

If the two are to get along together amicably each must appreciate the position of the other. The two *methods*—the scientific and the occult—are in certain particulars diametrically opposed, but it would not seem that one must necessarily work to the exclusion of the other. In order to meet each other on common ground the scientist must be ready to admit the possibility of phenomena and forces beyond the present range of his own experience (must, in other words, be a true scientist), and the occultist must be less gullible, less ready to swallow the word of anybody and everybody in his effort to reach absolute truth. He must be less anxious than he has been in the past to avoid a direct answer to the frequent question: "Is it, or isn't it?"

The real scientist and the real occultist, if I understand the position of the latter correctly, should be able to work in harmony. The trouble is that there are too many of the pseudo variety of each.

Biology and the Electron Theory of Matter

By MAYNARD SHIPLEY.

JUST a quarter of a century ago, Professor J. J. (now Sir Joseph) Thomson startled the scientific world with the announcement that he had discovered, isolated, and, in a sense, *weighed* the erstwhile purely hypothetical electric "corpuscle" of mathematical physicists, the *electron*, of which the "atom" of the chemist is now known to be composed. Upon reading of this epochal discovery (the honor of which Thomson shares with Weichert), Edgar Lucien Larkin, the director of Mt. Lowe Observatory, tells us he exclaimed, "Nothing exists but electrons!"

During this eventful twenty-five-year period, all physical phenomena have been described and interpreted in terms of electrons, and the electron theory of matter is now accepted not merely as a theory, but as a fact of nature; for all things tangible and many phenomena of which we have as yet only an inferential knowledge are now studied from the point of view of the physicist, on the basis of the electrical constitution of matter, with electrons, positive and negative, as the building-stones of the universe.

It has been firmly established that matter is made up of molecules of one or more of the eighty-six known and six yet-to-be-discovered elements; that molecules are composed of atoms of one or more of these ninety-two elements; and that the so-called "atom" (the uncut) is itself composed of from one to ninety-two electrons, vibrating near, or revolving around, a central charge (nucleus) of positive electrification.

These infinitesimal negatively charged electrons, with a diameter of the order of one five-thousand-billionth ($1/5,000,000,000,000$) of an inch, and weighing (having a *mass* of) one eleven-octillionth of an ounce, are all alike, in every particular: the differences in the various kinds of atoms (comprising the ninety-two elements) are due to increasing mass and greater complexity of the nuclear charge, plus a progressive augmentation in the number of the surrounding electrons, the positive central charge determining the spatial arrangement of the revolving or vibrating electrons. The weight (mass) of the hydrogen atom is 1,845 times greater than the mass of the electron. This is the simplest and lightest atom known, atomic weight = 1, with one planetary electron revolving around the central nucleus. Each succeeding heavier species of atom, constituting another element, contains an additional electron, ending with ninety-two in the atom of uranium, the heaviest known.

The actual size of each kind of atom is not known; but it is assumed that the atoms increase in size with increasing atomic weight, the additional electrons, however, adding little to the total mass of the atom: this increase is due almost entirely to the nuclear charge, or positive ions

—often designated *magnetons* in contradistinction to the planetary negative electrons; though the term *electron* may properly be applied to either corpuscle. The diameter of the orbit described by the single electron of the hydrogen atom is known to be less than one hundred-millionth of an inch, and the diameter of the nucleus is very close to one two-thousand-billionth ($1/2,000,000,000,000$) of an inch.

Two atoms of any of the common gaseous elements constitute a "molecule" of that gas, and in a cubic inch of air there are about forty-three billion billion ($43,000,000,000,000,000,000$) molecules, hence twice this number of atoms. Each cell of the human body contains millions of atoms, and there are $22,500,000,000,000$ red cells in the blood alone—more than 10,000 times the population of the entire earth!—each red corpuscle being a flattened circular disk one three-thousand-two-hundredths of an inch in diameter. Ten million of these cells will lie on a space an inch square. There are only about two or three white blood cells* for every thousand red blood cells in a specimen of blood; each about $1/3000$ inch in diameter (though of irregular shape).

Until quite recently, biology and pathology were based upon study of the cells of the body (histology). Gradually, during the past fifteen years, the microscope has been largely superseded by the methods of the chemist—especially of the physical chemist. Biologists and pathologists are now discussing the life processes,—metabolism, circulation of body fluids, reproduction, growth, repair, rejuvenation, hereditary transmission of qualities, structures, aptitudes, adaptability, specificity of cells and individuality,—more and more in terms of molecules, atoms, ions, electrons, polarity, electric charge, electrolytes, etc. For example, Sir William Bragg, K. B. E., F. R. S., says: "As knowledge grows, the importance of the part played by the electron in the mechanics of the world becomes ever clearer. There are all the right signs that progress is being made along a road that really leads somewhere; we are continually finding that, through some electron action, phenomena are linked together between which we had hitherto seen no connection." Professor Lawrence J. Henderson puts the issue very plainly: "Meanwhile, for most men, physiology has become merely biophysics and biochemistry, and mechanism is undoubtedly firmly established throughout every department of science." And Professor Henry Fairfield Osborne, Sc. D., Ph. D., L. L. D., research professor of zoology at Columbia University, curator of the New York Natural History Museum, and famous writer on palaeontology and biology, goes so far as to state: "We find in our search for causes of the origin and evolution of life that we have reached an entirely new point of departure, namely, that of the physicist and chemist rather than the old point of departure of the naturalist."

*See next issue regarding office of white blood cells both physiologically and occultly by another contributor.

(To Be Continued.)

Our Unseen Vital Forces

By M. W. KAPP, M. D.

Series I.

SCIENCE is just learning of the important part that the unseen or the infinitesimal forces play in the economy of man's functioning. Man loves and his being is thrilled and exalted and the life forces flow abundantly. Man fears or hates and his life forces become inhibited, his very physical body shrivels and he loses the power of correct expression. Why does the heart quicken with power under love and joy and the brain become clearer, while under the other or opposite force of fear and hate the heart and brain become dulled and benumbed? Why is one man filled with the fire and force of life and aggressive, and another man that looks physically endowed the same as the other, so lacking in the forces that make him aggressive and capable? Why this intense desire in the one man and so woefully lacking in the other? Wherefrom comes "Desire"? Why does "Fohat" fill one life so powerfully and one so poorly?

Here we have action and reaction, for we know there is a cause for every effect that is ever produced. We know that there is natural law in the action of the one man and the non-action of the other.

Let us reason together from an effect back to its cause. A man strikes a blow injuring a less well endowed man, or as we often say, "a weaker brother." The blow was delivered by the fist and arm of the vigorous man. The intense action was the result of an impulse that suddenly contracted the cells of the muscles of the arm. An impulse that was carried to the cells of the arm by nerve centers and nerve tissue. The impulse is supposed to have come from the thinking brain of the man. It comes from still farther back than that, which it is hoped to make clear soon. The cells were able to act because they were supplied with food from the circulation of the blood. The blood received the food from the stomach and intestines after it had been prepared for the circulation by the liver, and also by some other glands. The real contracting force was, however, supplied by a substance called adrenoxidase, which is a combination of oxygen, that we inhaled through the lungs and adrin, which is a substance formed in the adrenal glands which lie over the kidneys.

Every cell in the body must be bathed every moment in adrenoxidase or the cell dies. The activating force of the adrenal gland is iodine or iron, which is supplied or produced by the thyroid gland. The thyroid gland receives its impelling force from the pituitary secretion which is a product of the pituitary gland. The pituitary gland lies near the center of the brain structure and is about as big as a grain of wheat. The pituitary gland is the somatic brain or the subconscious brain. The pituitary gland is the brain that keeps the life forces active when the thinking brain is asleep. At least that is about as far as physical science

has gone in its findings. Science, however, connects some of the chromatic granules of the brain with the impelling forces that act upon and through the ductless glands like the pituitary, thyroid and adrenal glands.

Science is rather quiet as to the action and functioning of the pineal gland. My own findings and conclusions make me believe that the pineal gland is the bridge between the physical or visible and the unseen or spiritual.

It was not the muscle or bone cells alone that struck the blow nor the adrenoxidase nor the thyroid secretion nor the pituitary secretion nor the granules in the cells of the brain. All these we can see and study and we know that they act. But what is the impelling force back of all that?

Science tells us that the single cell is immortal. That is, it never dies unless it is destroyed by accident or by design. It has the intelligence to keep itself perpetually alive as long as it is not associated with other cells in doing work or forming organs. The primitive cell seems to be nearer universal intelligence than I am. It knows "Fohat" as I do not for it can assimilate food and rebuild itself and can multiply itself indefinitely and still be perfect as long as it does not "run with the pack." The cells of the ductless glands seem to have more of the primitive sense than the so-called higher cells. There is more of the "First Cause" in them.

We know that a drop or two of pituitary extract will cause violent emptying of the uterus and the bowels when properly injected in the circulation. We know that injecting or giving thyroid extract in correct doses will cause development of retarded or cretinous children. We know that injecting adrenal secretion into the circulation will contract the blood vessels and give them tone and make the heart beat rapidly. We know that a person with no sex development lacks force and power to do vigorous physical or mental work.

Desire and force within man is the result of the normal development of the primitive cells within man, and the highest expression of the primitive cell is found in the ductless glands. Here lie the subconscious forces that impel man to do the things that he is doing every day. I love or hate or fear as my thinking mind reacts upon the ductless glands or as the mould of these ductless glands and unseen forces is made by environment and countless ages of action and reaction. I desire intensely if these cells have built within themselves the essence of the ages past and built well from the spiritual plane down through the mental, emotional and physical planes.

Physical and metaphysical sciences both postulate the *one substance*. If that is so, then the spiritual, mental, emotional or subconscious and physical planes are only different states of vibration of the one substance, or different actions of the one substance. In essence they are the same. The one substance is FORCE or "Fohat" and the cells are carriers of this force and some carry much force and desire and others have not yet learned the lesson of assimilating or acquiring much force.

The primitive cell knows its Creator better than I do for it more readily uses the Creative Force. Very slowly man is evolving into that super or spiritual consciousness where he will again be *at one* with *Universal intelligence*.

Love is the impelling force that quickens man's evolvment, for under love the cells expand and allow an inrush of the higher forces. Under hate and fear the cells die or become inhibited and can only vibrate to very physical stimuli.

Under the stimulation of love the pituitary, thyroid, adrenals and sex and other glands and organs of the body develop and function gloriously. Under fear and hate the opposite occurs. Hate and fear cause a blow to a brother. Love impells a caress. Hate, fear and love are unseen forces but they are most impelling forces. Their actions and reactions are immutable.

A famous French physician and scientist has said: "The physician, when he pushes his knowledge to its limit, finds it melting away into metaphysics."

*Key-Board of the Human Body**

Every human organ and each cell in the latter has a key-board of its own, like that of a piano, only that it registers and emits sensations instead of sounds. Every key contains the potentiality of good or bad, of producing harmony or disharmony. This depends on the impulse given and the combinations produced; on the force of the touch of the artist at work. . . . The body is an Æolian harp, chorded with two sets of strings, one made of pure silver, the other of catgut. When the breath from the divine Fiat brushes softly over the former, man becomes like unto *his* God—but the other self feels it not. It needs the breeze of a strong terrestrial wind, impregnated with animal effluvia, to set its animal chords vibrating. It is the function of the physical, lower mind to act upon the physical organs and their cells; but it is the higher mind *alone* which can influence the atoms interacting in those cells, which interaction is alone capable of exciting the brain, *via the spinal "centre" cord*, to a mental representation of spiritual ideas far beyond any objects on this material plane. Occultism teaches that the liver and the spleen-cells are the most subservient to the action of our "personal" mind, the heart being the organ *par excellence* through which the "Higher" Ego acts—through the Lower Self. . . . —H. P. Blavatsky in *Lucifer*.

**Title ours.*

The Chemistry and Wonders of the Human Body

By DR. GEORGE W. CAREY.

". . . I am fearfully and wonderfully made; . . .
Wonderful are thy works."—139th Ps., 13-15 vs.

THE human race has been asleep, and has dreamed that property and money are the true wealth of a nation, sacrificing men, women and children to the chimerical idea that danced in visionary splendor through their brains. The result of this is to be seen in the uneasiness that prevails everywhere. But humanity is waking up, slowly but surely, and beginning to realize that it, itself, is the most precious thing on earth.

The old-established statement that the individuals that make up the race are imperfect is no more true than that a pile of lumber is imperfect, that is to be afterward re-formed, or built into a house. As it is the carpenter's business to take the lumber, which is perfect as material, and build the house, so it is the legitimate work of spiritual man to take the perfect material everywhere present and build, by the perfect law of chemistry and mathematics, the perfected harmonious human being, and, with this material employ the same law to build up society collectively.

It is a well known physiological fact that the blood is the basic material of which the human body is continually built. As is the blood, so is the body; as is the body, so is the brain; as is the brain, so is the quality of thought. As a man is built, so thinks he.

According to the views of students of modern alchemy, the Bible—both the Old and the New Testaments—are symbolical writings, based primarily upon this very process of body building. The word alchemy really means fleshology. It is derived from *chem*, an ancient Egyptian word, meaning flesh. The word Egypt also means flesh, or anatomy.

Alchemy, however, in its broader scope, means the science of solar rays. Gold may be traced to the sun's rays. The word gold means solar essence. The transmutation of gold does not mean the process of making gold, but does mean the process of changing gold—solar rays—into all manner of materialized forms, vegetable, mineral, etc. The ancient alchemist studied the process of Nature in her operations from the volatile to the fixed, the fluid to the solid, the essence to the substance, or the abstract to the concrete, all of which may be summed up in the changing of spirit into matter. In reality, the alchemist did not try to do anything. He simply tried to search out nature's processes in order that he might comprehend her marvelous operations.

To be sure, language was used that to us seems symbolical and often contradictory, but it was not so intended, nor true at all in actuality. We speak in symbols. Again, it has been believed by most people that the words "transmutation of base metals into gold," used by alchemists, referred to making gold. But a careful study of the Hebrew Cosmogony and the Kabala will reveal the fact that the alchemist always referred to

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solar rays when he used the word gold. By "base metals," they simply meant matter, or basic material. The dissolving or disintegration of matter, the combustion of wood or coal, seemed as wonderful to these philosophers as the growth of wood or the formation of coal or stone.

The human body is composed of perfect principles, gases, minerals, molecules, or atoms; but these builders of flesh and bone are not always properly adjusted. Solomon's temple is an allegory of man's temple—the human organism. Small wonder that the seers and alchemists of old declared that "Your bodies are the temple of the living God," and "The Kingdom of Heaven is within you."

There can be but one law of chemical operation in vegetable or animal organisms. When man understands and co-operates with that life chemistry, he will have solved the problem of physical existence. Biologists and physiologists have searched long and patiently for a solution of the differentiation of material forms. No ordinary test can detect any difference in the ovum of fish, reptile, animal, bird, or man. The same mineral salts, the same kind of oil, albumen, fibrin, or sugar, or carbon is found, not only in the egg or germ of all forms of life, but in the substance or tissue of the bodies of all the varied expressions of materiality.

(To Be Continued.)

Chemistry and Physiology are the two great magicians of the future which are destined to open the eyes of mankind to great physical truths.—*S. D.*, vol. 1.

*Nature's Musical Tone**

The Northern Buddhists and all Chinamen, in fact, find in the deep roar of some of the great and sacred rivers the keynote of Nature. It is a well known fact in Physical Science as well as in Occultism, that the aggregate sound of Nature—such as is heard in the roar of great rivers, the noise produced by the waving tops of trees in large forests, or that of a city heard at a distance—is a definite single tone of quite an appreciable pitch. This is shown by physicists and musicians. Thus Prof. Rice (*Chinese Music*) shows that the Chinese recognized the fact thousands of years ago by saying that "the waters of the Hoang-ho rushing by intoned the *kung*," called "the great tone" in Chinese music; and he shows this tone corresponding with the F, "considered by modern physicists to be the actual tonic of Nature." Professor B. Silliman mentions it, too, in his *Principles of Physics*, saying that "this tone is held to be the middle F of the piano; which may, therefore, be considered the keynote of Nature."—*H. P. Blavatsky*.

*Title ours.

The Evolution of the Navajos

By MARY J. COULTER*

The Navajos (Diné, in the Navajo tongue, meaning "A Nation of Men") are an interesting people. They believe that this is the fifth world in which they have dwelt, having gone through various degrees of evolution before arriving here. The old Navajo legend of their origin is full of meaning for one interested in esoteric studies.

In the middle of the First World, White arose in the East. This was regarded as Day there. Blue arose in the South, but it was still day, for all living things moved about. Yellow arose in the West and showed that evening had come, and when Dark arose in the North they lay down and slept.

In the beginning there were twelve winged tribes or people in the center of the First World. Besides these winged tribes there were those who lived on the ground like dragon flies, beetles, ants and other creatures. This world was surrounded by oceans. The winged people sinned and then quarreled among themselves. The Chief said: "What shall we do with them? They like not the land in which they dwell." To the guilty ones he continued: "No longer shall you dwell among us. Go elsewhere—depart." But these winged people heeded not the command and again sinned and quarreled until they were ignored by even the lower creatures of the ground.

After the fourth offense they sought reconciliation in every quarter of their universe but were driven out. The Chief of the East said: "You heed not my words. In all things you disobey me. Depart!" Thus he spake to them. The winged women talked the matter over for four nights and on the morning after the fourth night when they were rising, something white appeared in the East. It then appeared in the South, the West and the North, resembling an endless chain of mountains in the distance. As it approached nearer they discovered it was water that surrounded them. Water impassable, waters unfathomable flowed all about and a great fear overcame the winged people. They commenced flying in circles upward until the sky was reached. This sky was smooth. Looking down they saw again the rising waters and knew there was naught but water everywhere.

During this flight a Being with a blue head thrust his head out from the sky, calling to them: "In here to the eastward is a hole." Passing through this entrance they approached the surface of the Second World. The Blue Being was one of the Swallow people who dwelt in the Second World. Their houses tapered toward the top where there was an opening for entrance and many of the houses, rough and lumpy, lay scattered all around. Numbers of the Swallow people approached and curiously gathered about the strangers, but no words were spoken.

*The author wishes to express her indebtedness to Translations from the Navajos by Dr. Washington Matthews.

EVOLUTION OF THE NAVAJOS

The First World had been red in color. The Second World into which the winged people had now entered was blue. The winged people sent out their couriers, the Locust and White Locust, to the East, the South, the West and the North. These explorers were gone on their journey two days. When they returned they told how they had reached the end of the world but discovered nothing except uninhabited waste. Thus, the strangers found themselves in the center of a vast barren plain without food or kindred people.

The Swallow people visited the newcomers and inquired why they had sent out couriers. They replied: "To see if there are any people like ourselves here." The Swallow people answered: "We could have told you that and saved you all your trouble. Until you came no one has ever dwelt in this land but ourselves." The winged people then said to the Swallows: "You understand our language and are very like us. You have legs, feet, bodies, heads and wings as we have. Why can not your people and our people become friends?" "Let it be as you wish," replied the Swallows, and both tribes immediately began to treat each other as members of one family. They mingled together, addressing each other in terms of relationship as "My brother," "My sister," or "My father," etc.

Thus the two tribes lived in harmony for twenty-three days. On the twenty-fourth day, however, the sin was again committed by the winged people. Then the Swallow Chief said to them: "We have treated you as friends, and thus do you return our kindness. We doubt not, that for such crimes were you driven from the lower world, and now you must leave this! This is our land and we will have you here no longer."

Upon being driven forth, the Locusts, as before, flew on ahead. They soared upwards and circled until they reached the sky. They found it like the sky of the First World, smooth and hard with no opening. But while they were circling underneath it, they saw a white face peering out at them. It was the face of Niltsi, the Wind. He called to them that if they would fly to the South, they would find an opening through which they could pass. So off they flew as bidden, and soon discovered a slit in the sky. Toward the South it slanted upward. Through this opening they flew and soon entered the Third World in the South. The color of the Third World was Yellow.

(To Be Continued.)

We all should, when inclined to pride or undue vanity, refer often to that photograph of ourselves at the age of eight weeks, found in any text book on embryology.

Old Hebrew Translation of Bible Names

IN a translation of Hebrew names in the Bible published in the reign of Elizabeth, a note appended reads: "These Bible names are left in our English version of the Bible to appear as names of human beings, and are read by the letter readers as names of human beings. The same sort of reading may be applied to the sacred writings of the Hindoos and the names of their avatars, and the same mistake be made; while we know that these avatars, though called successive incarnations of God in man, were in spirit and science large astronomical periods of time, presenting various conditions of the earth's surface, and various physical and moral effects on human nature. Such I take to be the meaning of the Sacred Scripture names from Adam to Jesus Christ; it is physically an astronomical genealogy, morally a mental one.

BAPTISM—In the name of the Father, and of the Son, and of the Holy Ghost—Is, first, to dip into Nature, or God the Father, for physical science, of which water is the symbol. The second is to dip into Jesus Christ, as the Fountain of moral science, of which water is still the symbol. And the third is to dip into the Holy Ghost for intellectual, oratorical, prophetic and poetic inspiration, of which fire is the symbol. Hence *baptism by water* is symbolical of infant and adult education, and *baptism by fire* signifies inspiration, or the highest intellectual attainment of the Holy Ghost belonging not to the many called, for all are called; but to the well organized few that are chosen.

JERUSALEM—The City of Peace that is hoped for by wise and good men, to arise out of the improvement toward perfection of the human race by scientific education. Its more secret meaning is that it is the peaceful bosom of a spiritual and scientific man.

JUDEA—The Land of Knowledge, the same as India, applies to the whole continent of Asia; or Land of Fire and Happiness, as first enlightened with intellectual fire. Its application to Syria and Palestine has been but an abuse of the word within the last 2000 years. Its more secret or sacred meaning is, that it is the cultivated human body, the body of a real spiritual man.

MEBUNNAI—A Building by Understanding, as the Temple of Solomon or of the Holy Ghost must be built in the human body.

PISPAH—Shutting the Mouth for Silence.

SABAOOTH—Armies, Hosts; in the intellectual sense, Arguments, Angles, Omniscience; in the astronomical sense, the planetary system of countless suns and stars.

OLD HEBREW TRANSLATIONS

SACRAMENT—A Secret or Mystery to the mind that needs revelation. Revelation reduces all mysteries to plain, intelligible and practical science.

MAGDALEN—Of Magnificent Intellect; Tower of Intellect; Lofty Forehead; Name of the Lamb written there; Proof of Ancient Knowledge of Phrenology. Greatly misused when applied to the signification of a once-lewd woman.

SHEBA—Human Ignorance.

SHEBANIAH—The Law or Power of mind that Converts a People and Restores them from Captivity, Want, and Degradation.

SHADDAI—Almighty Creator, Preserver, Destroyer, God the Father, or Law of Nature and Necessity; God as a Consuming Fire; the Holy Spirit as a Consuming Intellectual Fire.

SHEREBIAH—The Waste of Physical Energy that drieth up the fountain of the Lord or of Intellect.

URIAH—The Light of the Lord or Science.

ZAREPHATH—The Crucible of Criticism, that Purifies Language and Ideas.

ZION—The Human Head Cultivated, to become the foundation of the Temple of the Lord, or the Foundation of Knowledge; the dwelling place of God.

The business of the man of Science is to observe, each in his chosen department, the phenomena of nature; to record, tabulate, compare and classify the facts, down to the smallest minutiae which *are* presented to the observation of the senses with the help of all the exquisite mechanism that modern invention supplies, not by the aid of metaphysical flights of *fancy*.

. . . . A "theory" is simply a hypothesis, a speculation, *and no law*. To say otherwise is only one of the many liberties taken nowadays by scientists. They enunciate an absurdity, and then hide it behind the shield of Science. Any deduction from theoretical speculation is no better than *a speculation on a speculation*.—*Secret Doctrine*.

What is it that God says to the ear of earth, that it attends thereto and rests steadfast?—*Rumi*.

Will the Free be also Generous?

"All that we know who lie in gaol
Is that the wall is strong;
And that each day is like a year,
A year whose days are long."—*Ballad of Reading Gaol.*

FOHAT has started a fund so that the magazine may be placed upon the library tables of all prisons in the country. The idea originated through a letter received from the secretary of a study class in the Folsom prison at Represa, California.

This appealing message stated that at their regular general meetings attended by those interested in scientific and metaphysical subjects, about 150 were usually present, and that 50 out of this number met weekly to seriously "dig and study." He added the class would like to read and study FOHAT but were without funds, being entirely dependent upon their outside brothers for literature.

FOHAT at once determined to ask each person interested in this altruistic work to send in at least an additional subscription that one more library prison table might be supplied with the magazine. Already there has been a generous response from the few personal letters sent out. Let us not be thoughtlessly unmindful of our brothers behind the grey stones.

* * * * *

Let thy Soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun.

Let not the fierce Sun dry one tear of pain before thyself hast wiped it from the sufferer's eye.

But let each burning human tear drop on thy heart and there remain; nor ever brush it off until the pain that caused it is removed. . . . Compassion speaks and saith: "Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?"—*Voice of the Silence.*

The "will to live" which craves physical gratification, sumptuous dinners and great wealth and personal power, must be granted no empire in the aspiring soul, but a "will to live" which demands the salvation of the world, homes for the people, happiness in every heart—that is what allies man to God himself.—From *The Legends of Parsifal.*

Read Twice—Think Thrice

This department will be given over to choice excerpts culled from all sources pertaining to philosophy, brotherhood, etc., and will from time to time use full reprints of certain articles and stories pertinent to FOHAT'S purpose.*

The Pupil must regain *the child-state he has lost* 'ere the first sound can fall upon his ear.—*Voice of the Silence.*

The truest end of life is to know the Life that never ends.—*Selected.*

It is good to have enemies, if it is only to hear of our faults.—*Selected.*

Errors are good examples.—*Selected.*

There is always something *great* in that man against whom the world exclaims, at whom every one throws a stone, and on whose character all attempt to fix a thousand crimes without being able to prove one.—*Selected.*

Spiders might make silk if they could be persuaded to live in peace together.—*Selected.*

Having two things in our composition, intimately united—a body in common with the brutes, and reason and sentiment in common with the gods—many incline to the unhappy and mortal kindred, and only some few to the divine and happy one.—*Epictetus.*

They who the faults of others bring to you, be sure they'll bear to others your faults too.—*Saadi.*

I said to my father: "Not one of these lifts up his head to perform a prayer. They are so profoundly asleep that you would say they were dead." He replied: "Life of thy father! It were better if thou, too, wert asleep, rather than thou shouldst be backbiting people."—*Saadi.*

"Loth am I higher secrets to unfold.
In solitude, where reigns nor space nor time,
Are goddesses enthroned from early ages—
'Tis hard to speak of beings so sublime—
The Mothers are they."—*Mephisto to Faust.*

*Other departments will be added gradually as FOHAT grows.

Even a worm an inch long has a soul half an inch long.—*Japanese Proverb.*

Genius is without exception a talent or aptitude brought from another birth.—*H. P. B.*

The more thou dost advance, the more thy feet pitfalls will meet. The Path that leadeth on is lighted by one fire—the light of daring burning in the heart. The more one dares, the more he shall obtain. The more he fears, the more that light shall pale—and that alone can guide.—*Voice of the Silence.*

Prepare, and be forewarned in time. If thou hast tried and failed, O dauntless fighter, yet lost not courage: fight on, and to the charge return again and yet again. . . . Remember, thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward, in time. The holy germs that sprout and grow unseen in the disciple's soul, their stalks wax strong at each new trial, they bend like reeds but never break, nor can they e'er be lost. But when the hour has struck they blossom forth.—*Voice of the Silence.*

“Kacha rising once upon a time from trance. . . . spoke to himself ‘what should I do, where should I go, what should I take and what give up;—Self fills the whole universe, even like the waters of the cyclic deluge. Within, without, below, above, everywhere, all is Self, here and there;—there is no not-self anywhere. There is nothing which I can fix upon as my abode, there is nothing which is not in me, what should I desire when the whole world is one web of universal Consciousness! The mountains fabled to hold up the globe of this earth are but the foam over the waters of this pure ocean of all prevading Brahman, the great lump of luminosity—the Sun—is but the light of this Consciousness, the wealth and riches of the world are only a mirage (in the plane of Brahman’.”—From the *Jivamukti-Viveka.*

Books have more influence on the happiness of mankind than all the governments on earth.—*Selected.*

The power of the pen is great. Aristophanes overwhelmed Socrates by the force of his ridicule. States have fallen by ink and more revolutions may be expected from the same cause. There is not at present a government that a philosophic citizen would contribute to the speedy destruction of.—*Selected.*

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The first issue of FOHAT is in commemoration of White Lotus Day and contains a photograph of H. P. Blavatsky, suitable for framing

FOHAT kindly asks all writing for sample copies to thoughtfully send 25 cents for same, as hundreds making this request create a large loss a new magazine cannot well afford.—Ed.
