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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY
THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY
AND ARYAN LITERATURE

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THEOSOPHY is an independent Journal, devoted to the interests of the Theosophical Movement, and is not the organ of any Theosophical Society. It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and is therefore interested in all men and in all efforts to ameliorate the conditions of mankind. It is devoted to the dissemination and the application of the fundamental principles of the philosophy of Theosophy. It is loyal to the great Founders of the Theosophical Movement, to their Messenger, H. P. Blavatsky, and to her Colleague, William Q. Judge.

THEOSOPHY does not concern itself with dissensions or differences of individual opinion. Its treatment of men, things and methods "is meant to do even justice, and to speak the truth alike without malice or prejudice. But it shows neither mercy for enthroned error, nor reverence for usurped authority. It demands for a spoliated past, that credit for its achievements which has been too long withheld. It calls for a restitution of borrowed robes, and the vindication of calumniated but glorious reputations. Toward no form of worship, no religious faith, no scientific hypothesis is its criticism directed in any other spirit."

THEOSOPHY, believing to the full that "There is no Religion higher than Truth," is consistently devoted to the Three Objects of the Parent Theosophical Society which was founded at New York City, U.S.A., in 1875, by H. P. Blavatsky, William Q. Judge, Henry S. Olcott, and others. Those Three Objects are:

I. To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

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Vol. XI.—No. 1 **November, 1922**

Anthropomorphism in religion is the direct generator of and stimulus to the exercise of black, left-hand magic. —*H. P. B.*

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THE PARENT THEOSOPHICAL SOCIETY was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

The defined Objects of the Society were as follows:

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II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.

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This man, I say, is most perfect who shall have understood everything for himself, after having devised what may be best afterward and unto the end. —HESIOD.

THEOSOPHY

Vol. XI NOVEMBER, 1922 No. 1

No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

THE ELEVENTH YEAR

TEN volumes of this magazine have been issued. During those ten years the many articles written by H. P. Blavatsky and Wm. Q. Judge in exemplification and application of the teachings of Theosophy have been restored to free and vital circulation in the minds and hearts of sincere and inquiring students everywhere; the original Teachings of Theosophy have been made available and have been diligently promulgated; a verifiable and therefore an authoritative History of the Theosophical Movement and of the Theosophical Society has been placed of permanent and accessible record.

But there are other fruits. Theosophical students the world over are more and more coming to see that the original teachings of Theosophy are enduring because unchanging; that its principles, its laws, its processes, are universal and particular, not subject to the order, the will, the whim of any person or body of persons. The hold of mere authority, of mere belief and opinion, of established habit and custom, has everywhere been weakened—in the world at large as among Theosophists. Mankind is testing out the validity, spiritual and practical, of the old wine and the old bottles; selfishness, spiritual, national, and personal, has lost and is losing caste and sanction.

Ten years of world history, ten years of Theosophical efforts, have taught and demonstrated that the lines laid down at the beginning are practical lines—the only practical lines—for individual progress as for racial amelioration. That which was prophecy is history. That which was philosophy is fact. That which was Teaching bids fair to become *practice* among all who would call themselves Theosophists.

THEOSOPHY enters the new cycle with the faith, the hope, the charity born of ten years of sowing and reaping the principles and the practice of the ancient, constant and eternal doctrines of the Wisdom-Religion.

EDITORIALS

ANCIENT THOUGHT IN MODERN DRESS

It was predicted by H. P. B. a few years before her death that *The Secret Doctrine* would one day become the text-book of science. In this connection the formal proof that the atomic theory of the ancients is correct is another verification of *Secret Doctrine* teachings. Laboratory experiments by Max von Laue, a brilliant German Physicist, have proved the reality of the atom beyond cavil. Today writes Prof. Friedrich Rinne, in the *Illustrierte Zeitung,* all doubters are convinced. The atomic theory of the ancients is the foundation of all physico-chemical conceptions of matter, although the theory has been modified in details that do not affect its general validity. Commenting upon the foregoing a writer in a recent issue of *Current Opinion* remarks:

> "More than two thousand years ago, Democritus and Leucippus formulated a theory of the inner structure of all things. Everything in the nature of matter, said these sages, is built up out of an infinitely great number of tiny points, moving in and out and about—the atoms. This idea of the structure of the universe could not possibly have been based upon actual observation. In fact, for hundreds and hundreds of years this idea that the world consisted only of a lot of cunningly arranged dots did not appeal to scientists as anything more than a poetical assumption, possibly forever unverifiable. . . . A simple and in its results unassailable procedure established the formal proof of this ancient proposition. . . ."

H. P. B. makes some significant statements regarding "these sages." In *The Secret Doctrine* (Vol. I, p. 117) she writes:

> "This law of vortical movement in primordial matter is one of the oldest conceptions of Greek philosophy, whose first historical Sages were nearly all Initiates of the Mysteries. The Greeks had it from the Egyptians, and the latter from the Chaldeans, who had been the pupils of Brahmins of the esoteric school. Leucippus, and Democritus of Abdera—the pupil of the Magi—taught that this gyratory movement of the atoms and spheres existed from eternity."

Many other statements regarding Democritus are made which the student will want to look up for himself. This one is selected because it points directly to an ancient body of wisdom—definite, unchanging, *unprogressive* because Truth itself never varies though its applications are many—the accumulated wisdom of the ages. Every *verified* pronunciamento of the scientists of our day is either clearly set forth, or unavoidably to be inferred from what *is* definitely stated, in *The Secret Doctrine.* Is it not inevitable that scientists will at last become aware of this startling fact as discovery after discovery further establishes it, and turn with grateful acknowledgment to Theosophy, and to H. P. B. *who knew it?* But will they realize the necessity for practising the ethics!

ARE OUR INSTITUTIONS CHRISTIAN?

In commenting upon the report of the Council at Kansas City above mentioned the Dayton *News* betrays a singular lack of familiarity with the fundamental ethical concepts upon which our United States was founded and still exists. These were assuredly not dictated by any Church and are very evidently no child of Western Christianity. Says the *News:*

> ". . . taking the country as a whole, 7 out of every 10 children and youth of the United States under 25 years of age are not being touched in any way by the educational program of any church. This calls up a vital question—How long may a nation endure, 7 out of 10 of whose children and youth receive no systematic instruction in the religious and moral sanctions upon which its democratic institutions rest?"

One would think from reading the above that the Declaration of Independence and the Constitution of the United States rest upon the teachings of Western Christianity. They do not—quite the contrary. We suggest that the *News'* writer make a study of these documents; he will find them interesting. Dogmatic theology has no foundation in any part of either of them for the structure which it fain would raise, and has so often since tried to erect, within and upon the government. In vain did the supporters of the iron church attempt to lay the needed corner stone, and to-day America rejoices at it, and has thereby found it possible to grow with the marvelous growth that has been the wonder of Europe. In the Declaration, from which freedom sprang, *"nature and nature's god"* are referred to. In the 2nd. and 3rd. paragraphs the *natural rights of man* are specified, such as *life, liberty and the pursuit of happiness.* The king is spoken of as being unworthy to be "the head of a *civilized* nation," nothing being said as to whether he was the head, or worthy to be, of a *Christian* one. In appealing to their British brethren, the Declaration says the appeal is "made to their *native* justice and magnanimity." All reference to religion and Christianity or God's commands are left out. This was for the very good reason that for 1700 years religion had battled against progress, against justice, against magnanimity, against the rights of man. And in the concluding sentence the signers mutually pledge each other to its support, ignoring all appeals to God.

In the Constitution of 1787 the preamble declares that the instrument was made for union, for justice, for tranquillity and defence, the general good and liberty. Article VI says no religious test as a qualification for office shall ever be required, and the First Amendment prohibits an establishment of religion or restraint of its free exercise.

Our "democratic institutions," as the *News* calls them, do not rest upon any "religious and moral sanctions" that our children would learn by going to church or Sunday school—that is certain.

But where will they get the true foundations for a true civilization? Theosophists are responsible for the answer to this question. Those of old, at the foundation of this Republic, nobly did *their* part!

CHINA AND WESTERN CHRISTIANITY

Recent estimates place the number of Chinese converts to Protestant Christianity at some 400,000—this after more than a century of persistent missionary work. Roman Catholic Chinese are said to number nearly 2,000,000. These figures appear in a recent issue of *The Literary Digest* in an article summarizing reports and comments in various religious publications upon the National Christian Conference held at Shanghai, in which meeting the churchmen appear to find great significance. Immediately following the article, the *Digest* prints another, under the caption, "Some Startling Figures," to the effect that "Four-fifths of the young manhood of the country (the United States) has little or no vital connection with the Church." This deduction is based upon the reports of the International Sunday School Council of Religious Education, which recently met in Kansas City. To quote:

> "Again, the report discloses that there are more than 27,000,000 American children, nominally Protestant, not enrolled in any Sunday school or cradle roll department and who receive no formal or systematic religious instruction, and we are told that there are 8,000,000 American children, less than ten years old, growing up in non-church homes."

This means that seven out of every ten children and youth of the United States are not being touched in any way by the educational program of any Church, a fact of much greater significance to Western Christianity, one would think, than the feeble results of a century of proselyting effort in the Orient. Indeed, it would appear to the non-Christian that "Church Christianity"—with its sham and hypocrisy, its materialism, its appeal to the ignorant, the superstitious and the self-righteous—had at last worn itself out as a vitalizing influence in the lives of a considerable majority of American fathers and mothers, who are determined that their children shall not grow up under the blighting intellectual and spiritual restrictions to which the parents were in their own youth subjected. It implies that there are large numbers of people who really *think,* a deduction, however, not warranted by the facts of observation and experience. The truth probably is that since there are so many more pleasant things to do nowadays than go to church of a Sunday, most people do one or some of them. And the children follow the line of least resistance. The failure of the churches and church Christianity provides a great opportunity for Theosophists. Never were the times so ripe for the vigorous promulgation and practical exemplification of a true and *living* Theosophy.

PHYSICAL LIGHT AND SPIRITUAL DARKNESS

The metal selenium has a well-known, but strange and (by physical science) unexplained, property—that of becoming a conductor of electricity when a ray of light falls upon it. This has to do with the new theories, of Einstein and others, that light and electricity are linked; in which they were anticipated by Theosophy as early as 1877, when H.P.B. first publicly made known the doctrine that "light is life, and both are electricity." Certainly this strange causal relationship, with the structure of the selenium atom as mediator, leaves little loophole for denial.

For a good many years attempts have been made to make practical use of this fact; minor successes have been obtained, and several devices are now in use. But it is only recently that modern society has succeeded in fitting the selenium atom into the true spirit of the times, with an invention which promises to be really of great use. How? Why, by using the burglar's flash-light to turn on the alarm which catches him.

Having by example, precept, training, and environment given full scope to the burgeoning of the latent predaciousness of the gentleman, society makes use of its control of cosmic forces, not to prove to him the error of his ways on a scientific basis, not to so rectify social and living conditions as to reduce temptation to a minimum, but to catch him and put him where he can take all the post-graduate courses in crime that there are. True, he is a menace, and has to be dealt with; but education is better than punishment; karma takes care of *that,* if we happen to be interested in the "eye for an eye" rule. And in the meantime, why does the victimized householder suffer? If an effect always has a cognate cause, then the householder suffers loss because he has, in this life or another, made someone else undergo the same sensation. Karma has nothing to do with mere legality; its eye sees through that cloak of the law which "covers many sins." If we are burgled, let us, before being vindictive with the burglar, think what we have done to be burgled; think what we are doing to deserve *not being burgled.*

EXPLANATION WANTED

It is a fundamental principle of Theosophy that the end never, under any circumstances, justifies the means. The argument has aroused great opposition in the matter of vivisection. We claim that whatever material results may be gained, these are only proximate; those which are ultimate, and affect everyone concerned or benefiting consciously, may be of a very different character. One of those is an insidious loss of proportion, until it is merely an easy step to the vivisection of human beings. And in fact, logic is with that; for if it is just to make an animal suffer for men, why not a

few men for the rest, or an inferior man for his betters? If the principle is admitted at all, why draw the line?

Researches on caries in teeth, conducted by the University of Leipzig, were carried out on "*sound* teeth taken from individuals between the ages of 18 and 55." If the teeth were sound, were they removed solely for the purpose of experiment? If so, were they obtained from their owners by fraud, force, or sacrificial consent? If one or both of the two former, the public should know it; if the latter, credit should be given to those who sacrificed something not replaceable in this life, perhaps to the benefit of man, certainly to the glory of the medicos. We accuse the experimenters of nothing, in the absence of facts; but we want to know. And as an illustration of the loss above mentioned, how many of those who advocate vivisection on high moral ground will themselves raise the above questions?

TOO GOOD TO KEEP

In a popular newspaper of radiant saffron hue, we find a headline: "How We Know What Our Cave-Man Ancestors Really Looked Like."

For Theosophists, who have waged war for nearly fifty years against this "cave-man" fairy tale, the article contains some information which is interesting—very. Captain Grant Williams is the chief exponent of the modern method of facial "restoration" from the skulls of unknown dead. His methods have been proven too effective to be questioned, insofar as applied to Caucasians. What we object to is, first, the too rigid application of the method to skulls belonging to other and unknown races and periods; second, the unwarranted deduction that every "cave-man" skull was necessarily that of any ancestor of modern humanity.

Therefore, it is interesting to learn that when this method was first developed, Professor Von Froriep picked out a certain skull as that of the poet Schiller, from a collection of twenty-three. This embroiled him with the anatomist Welcker, who from evidence of death-masks, denied the authenticity of the skull, and a long controversy followed. We now learn that Prof. Von Froriep has "perfected" his method, and thereby picked out another skull! His method was then *modified* for the production of the Neanderthal cave-lady at whom the crowds gape credulously in most museums.

In regard to the restoration of the "Pithecanthropus Erectus," deified by "science" as the "missing links," the matter was simple—infantile, we might say.

> "Fortunately for science, the bones which were found were the most important possible as indicating the character of the animal and pointing toward its reconstruction. These two bones were the top of the skull pan, just enough to show its capacity, or brain size, as being greater than any

known species of ape, and yet less than that of any living type of man, and the thigh bone, the only other bone in the body which would and did show by the formation of its ends and its general shape that the animal to which it belonged habitually walked erect. Starting with the skull pan, the reconstructors compared it with the skulls of apes and man, and it was *no very difficult task to fix the facial angle as just between the two and thus to finish out the bones of the head.* Then these were overlaid with muscles, *approximately those between apes and man, and the features were built up, supplying cartilage to the nose and ears and making the Pithecanthropus look much like an ape, yet not unlike the lowest type of man."* (Italics ours.)

Well, we fail to see how the result could have been otherwise, whatever the origin of the skull. This may be lack of scientific training on our part, or plain mental density. Our critics may decide for themselves.

"But the best is yet to be." In the same article, a phrase is quoted from Captain Williams: "The crooked face, or one in which the sides do not quite match, is often seen in the defective or criminal class."

Now, we had thought this asymmetry to be normal; in fact, we suspect that in certain sources of *scientific knowledge withheld from scientists,* good reasons for it may be given.

Turning to the "Literary Digest" for May 20, 1922, we find photographic demonstration of six cases of remarkable asymmetry —very remarkable. The names of the cases are: Warren G. Harding, John Pershing, William H. Taft, William Jennings Bryan, Marshal Joffre, and Mr. McAdoo.

True, we have no great veneration for the eminent characters of topsy-turvy Kali Yuga, as a rule; but we ourselves would hardly have cared to go so far. However, Williams is a police captain, and he ought to know. But stay; seeing that Mr. Bryan is at one and the same time a bitter opponent of evolution, and the most criminally asymmetrical of all those pictured, can this be a deep laid plot on the part of the Darwinists?

Seriously, how much longer are we going to permit ourselves to be bulldozed by "scientific" pretense into accepting apes for ancestors instead of spiritual beings, into believing ourselves controlled by the blind powers of glandular action and what not, instead of being immortal and unchangeable spiritual entities whose whole destiny and fate of today are the result of *our own ancient choices,* whose destiny and fate of tomorrow are in daily forging on the anvil of the actions which pass moment by moment?

A Theosophical Sermon

The 47th triennial convention of the Episcopal Church in the United States was held at Portland, Oregon, in September. Utterances, no less than its actions, were more than the proceedings of a

sect, for its dignitaries are men of influence—as churchmen, it is true, in the first instance, but secondarily as leaders of a great body of people, therefore moulders of opinion and not merely mouthpieces. The proceedings were opened with a sermon by Bishop Edwin S. Lines, of Newark, N. J. In the course of his remarks he said:

> "The Church is suffering for its silence when horrible abuses thrived in English mills and mines in the first half of the last century. We have not measured, yet, the meaning of our Lord's compassion on the great multitude. The Master's heart went out to those who had the least in the way of possessions or opportunity in life, and so must the heart of the Church. I wonder not that the world is in revolt against the old and existing order, whether it be in society or industry, or in customs and manner of living. It is largely a revolt against suppression and worn-out customs and traditions, and it had to come. It is as true of the Church as of the individual, that it must lose its life if it is to find it; that it must save the world if it would save itself."

Let Theosophists compare these brave and—we doubt not—sincere words with those of the Great Master's Letter: he will note the same perception of facts. The "church" has had nineteen centuries to "make good"; it has failed, but Bishop Lines does not yet perceive the inverted logic of his opening sentence in the above quotation. The suffering of the *multitude,* not that of the Church, is the fact to be grieved over, to which suffering the silence of the Church stands in the relation of cause to effect on the good Bishop's own showing. His humanity and his courage are the true Theosophical spirit. As he fights for the "multitude" within the Church he will be forced to see that he cannot serve in the Church; he only serves the Church. Theosophists who are still wasting their courage and energies in large part trying to reform Theosophical "societies" so that those societies will be true to their professions, might well emulate the Bishop's humanity, and set him an example of placing the "multitude" *first.*

THE VALIDITY OF "ORDERS"

There is great rejoicing among clergy and laity of the Anglican Communion over the fact that the Holy Synod of the Greek Catholic Church has just acknowledged the "validity of the Anglican episcopate and priesthood." When it is remembered that the Greek Catholic is, historically and "apostolically," unquestionably the elder of the Roman Catholic See, the occasion for this rejoicing can be readily understood by those who attach importance to the doctrine of "apostolic succession." Tweedledee and Tweedledum each takes itself seriously, but Tweedledee has hitherto treated Tweedledum as an alien and an outcast. Now the family genealogy is recognized by both, and Tweedledum is legitimatized. The Protestant sects

recognize each other now, though once they did not. They were forced into mutual recognition by the necessity for common defense against the Papal claims and power. Some day, not so far away, if the "revolt" spoken of by Bishop Lines continues to grow, all the sects, Catholic and Protestant, will solemnly recognize the "validity" of each other's "orders"; self-defense will compel it. But when that time comes, what will the validity of all their orders amount to, if the *multitude* has meantime learned that "actions speak louder than words," even in religion, apostolic or otherwise? But, at least, the Episcopal and Anglican churches have for many years been steadily tending toward the abolition of sectarianism, and in them, as in many other Christian Churches, there are hundreds and thousands who, while still in the intellectual chains of "worn-out customs and traditions"—to quote Bishop Lines once again—are, in heart and feeling of humanitarianism, true Theosophists. The impact of their conscience upon their creedal loyalty will drive them out of the Church, if they cannot reform it. Theosophists in name, who still adhere to their own particular brand of "apostolic succession," may find room for both hope and self-correction in weighing the present situation in the Anglican and Episcopal communions.

The Drift of Modern Science

The popular mind is doubtless more familiar with the fact of the great upheaval regarding Professor Einstein's "Theory of Relativity," than it is with the theory itself. Not merely is the world political, social, economic and religious in the flux of transition, but the world of scientific hypotheses as well—and it is the theories, not the "facts" of modern science, which sway and govern the mass mind, and which people refer to when they remark that "Science says" so-and-so. Truth is, the "scientific" mind is more adrift today than theology or statecraft. Interesting indeed to students of the *Secret Doctrine* are a few sentences from an address by Professor B. R. Baumgardt, as reported in the Los Angeles *Times* of October 10:

> "Einstein's new theory, even when only a brief intellectual glimpse of it is possible, shows that the universe is only a material symbol of the great and inscrutable reality behind it; that beyond (within) our universe is another and another and still another."

When men still garbed in the robes of sectarianism begin to feel irresistibly the urge of boundless humanitarianism for the oppressed; when statesmen begin to vision a common humanity beyond as within selfish national boundaries; when scientists begin to take a metaphysical view of the physical universe and see worlds within worlds; when the "multitude" is in revolt everywhere against the "established order"—there is the unmistakable drift of Human-

ity toward a new Religion, a new interpretation of Socialism, a new understanding of Nature, from which all things are possible. The barriers are breaking; it is a period for Theosophists everywhere to study and promulgate the great truths of the Wisdom-Religion.

THE "NEW CIVILIZATION"

Foxboro, Norfolk County, Massachusetts, has entered the hall of fame. Edgar H. Bristol, a local manufacturer who does not believe in a "plugged conscience," has put his theory into practice; thus it is a religion—a religion that his fellow-townsmen not only take kindly to, but emulate. "*Be* the kind of a person you would like to have for your best friend," is his principle. He runs his business "on honor," and the town bus-line is marked, not P.A.Y.E., but "pay what you think fair." Two plugged nickels and no "deadbeats" seem to show that an *honest* appeal to natural honesty works both ways. The Boston *Globe* gives wide publicity to the venture. Henry Ford's autobiography shows a similar strain in the fundamental belief that right relations can be maintained by any man with his fellows, without destruction of the one or the other. It is curious that the age-long history of mankind shows that men will recognize and discharge a "debt of honor" at utmost sacrifice—and this among men whom the "unco guid" would affirm upon Holy Writ were devoid of honor. It all shows that men do not have to be coerced into true morality; they need only to be taught.

PRESS FORWARD

> Let us then press forward together in the great work of the real Theosophical Movement which is aided by working organizations, but is above them all. Together we can devise more and better ways for spreading the light of truth through all the earth. Mutually assisting and encouraging one another we may learn how to put Theosophy into practice so as to be able to teach and enforce it by example before others. We will then each and all be members of the Universal Lodge of Free and Independent Theosophists which embrace every friend of the human race. WM. Q. JUDGE.

We repeat this trumpet call. We invite all earnest students and servers to unite in one Universal Lodge of Free and Independent Theosophists.

In various organizations with their names or purpose or both designated Theosophical, members often encounter—a great number are doing so now—certain difficulties in prosecuting their studies, in doing their work, in attempting to give expression to the members' will in their respective organizations, in evolving suitable constitutions and by-laws for their spiritual societies. In this age of personalities and of working for and therefore with effects, we are apt to overlook certain very important ideas which are the fundamentals of all Theosophical duties. The Great Masters of Wisdom did not send H. P. Blavatsky to establish a Society but to help

form a nucleus of Universal Brotherhood; not to establish a Church but to help the prosecution of the study of religions, philosophies and sciences; not to establish a factory producing psychics whose *dicta* can pass for final explanations, but to help investigate the unexplained Laws of Nature. Her work was to help the humanity to which she came, to energise the mind of the race, so that a certain number of mankind may turn their faces Homeward—the World of the Spirit, from which we are exiles who have forgotten our heritage.

The achievement of this sublime task necessitated the employment of ways and means, weapons and instruments, modes and methods of the civilization to which she came; but these were not primaries, they were only a means to an end. Our duty is to carry on her work of helping our fellow-men, along the three-fold path which was hers to follow—ancient, immemorial, original. Her might was used in pointing to the Ancient Highway; great as she was, and resourceful too, she did not carve a new tunnel out of the hardness of 19th century materialism, leading thither to its darkness the people of her era; she but pointed out in serene humility and in sure confidence the trail on the mountain-side which men of yore had walked with their bare feet, fearless and courageous and strong, till they reached the top to breathe the radiance of that heavenly height.

Our loyalty to her sometimes takes mistaken expression: it is not loyalty to her ways and means, but to the end which she always had in view; not even to her personality but to that which she represented. It is a false notion which often costs us precious much to try to be loyal to her organizations, her modes of work, her instruments of achievement. It is not loyalty to the pair of spectacles she wore but to the Vision she beheld and upheld for our beholding; it is not loyalty to the pen with which she wrote, but to the Wisdom she chronicled and recorded;—let us remember that. Our duty to Theosophy and our loyalty to the Messenger should be synonymous. The Message and the Messenger—not the printed word in the English tongue and the Russian woman, but the Ancient Doctrine of the Wisdom-Religion and H. P. B.∴ Living in the world of personalities and effects our very affections bind us to forms and it is but natural that our esteem and reverence and devotion rush to the visible and the tangible; we are so identified with our personalities that it is very easy to become attached to the personality of the Spiritual Benefactor. Mysterious are the trials and tests of the earnest neophyte; one of these entangles him in his own love and devotion to the personality of his teacher and enlightener, thus making him forget the Teaching and the Enlightenment and ultimately leading him to the old world of ignorance and darkness.

What shall we do? Remain true and loyal to the Message which H. P. B. brought. Carry on her work—investigate the hidden world of ghosts and goblins, of angels and devas, *within ourselves;* study all religions, philosophies, sciences, arts, with the faculty of comparison, so that we know the true from the false, the Ancient Record which is ever new from the ever-growing knowledge whose nature is ephemeral; form a nucleus of Universal Brotherhood of Souls however small in number but profound and deep in their uniting quality, which nucleus growing into a cell will with surety reproduce itself—ever and ever.

Let us not busy ourselves doing some*thing* to some*body*—we are souls, living in a world of souls endeavoring to come into unison with the Host to which we belong. Our difficulties, our perplexities, our strifes are perpetuated when the personality usurps the place of the Ego, for it has only ignorance at command—the ignorance which confounds. The Ego born of Light dispels the darkness of division. Let us, therefore, turn within where is the Power Divine to grasp the Message of the Masters; let us also seek without—in the Message, constant and consistent, which vibrates throughout the ages and which has found a focal point in the words of H. P. B.

To those brother-Theosophists who are facing the obstacle of matter—form, body, organization, society; who are struck by the hand of personality—great and strong or revered and loved; who are standing in the hour of darkness—harassed, worried, cogitating; be they in the East or West, near us or at the antipodes; we earnestly say this:—

H. P. B. is not dead—but is living in her books. The Masters have not deserted us, for Their Message is there in the work of Their Messenger. Invoke the aid and the blessing of the Message and the Messenger, the Light of the one, the Voice of the Second abides with us. Endeavor to read by the Power of the Inner Ruler that Message of Light and rise up to save it from being engulfed by the turbid waters of pseudo-Theosophy and extinguished by the venomous strength of the ancient enemy of the Message. Having saved, hold high the Torch of that Message in this world darkened by the sins of cruelty and hatred; relight these torches put out by the hand of ignorance and jealousy in the years that lie behind—the torches which were lighted at the Original Torch of H. P. B., whose hearers were calumniated and disgraced. Throw off the glamour of make-belief, gain the inner illumination that the Message of the SECRET DOCTRINE offers, and thus enlightened go forward enlightening your fellow-men.

Wherever is H. P. B. ∴ the Illuminator; wherever is the Valiant soldier-student, with the bow of Compassion and the arrows of Knowledge, assured are there fortune, victory, wealth and wise action. This is our Belief.

THEOSOPHICAL WORK AND DUTY

ONCE that a man has become vitally attracted by the great ideas of Theosophy he is, by the contact, driven in on himself in some measure. He becomes aware of the demands of duty upon him: Duty in a sense hitherto unknown and which, if he is to perform it intelligently as well as conscientiously, he must define to and for himself. There is nothing in his prior experience or working philosophy of life which can give him clear and clean conceptions, for hitherto Duty has spelled but two things: the irksome but unavoidable performance of a disagreeable task, or the doing of this, that and the other thing because others think he ought to do them. A longing for self-reliance awakens in him, the longing to decide for himself his own course of conduct, the longing for such a development of his intuition as shall enable him not only to choose and act sincerely but wisely in all contingencies of thought and deed.

This is true not only in all the personal relations of ordinary every-day life, but more especially is it the case in respect of Theosophical relations. What is the path of duty toward the Theosophical Movement, the Theosophical Society to which one may belong, and toward one's fellow-Theosophists?

At the very outset, then, the thoughtful student finds himself confronted by four questions which he will have to answer for himself before he can even approach the problem of Theosophical work and duty. What is Theosophy? What is the Theosophical Movement? What is a Theosophist? What is a Theosophical Society?

Having no sufficient information of his own, the student must turn to outside sources. He will have no difficulty in obtaining abstract replies to the first two questions, and they will all be in accord, no matter to what theosophical quarter he may apply. He will be told that Theosophy is an old and forgotten word restored to use by H. P. Blavatsky to designate the Wisdom-Religion of the Adepts or Masters; that she claimed this Wisdom-Religion or Theosophy to be the real Source of every system of thought, ancient or modern, in the great divisions called Religion, Philosophy, and Science. He will be told that the Theosophical Movement is the name given to the continuous effort of the Lodge of Masters to aid the evolutionary progress of mankind spiritually, intellectually, and physically, in various ways and by various means, some private, some public; that the succession of great religions and great philosophies at different periods and among different races is a notable example of the Theosophical Movement, and has been due to the appearance among men of great Adepts in human guise, to correct old errors of mankind in the interpretation and application of former Messages, by restating the old unchanging truths, as well as to make such further impartation of the Wisdom-Religion as the evolutionary progression of the race requires.

If the student is naturally reflective or well-advised, he will not take these replies on hearsay or authority. He will at once set to work to investigate, so that he may be able to verify or disprove them for himself. He may, for example, study *Isis Unveiled* and the *Secret Doctrine,* in which Madame Blavatsky has piled up the mountains of evidence which buttress her statements in regard to Adepts, to the Wisdom-Religion, to the source and origin

of religions, to the course of the Theosophical Movement. These evidences are not arcane, occult, mysterious, one-sided, inaccessible, unverifiable. They are drawn from the myths and traditions of every people, from all religions themselves, from hundreds of sacred and profane histories and historians.

Now the student is prepared to ask, and to find the answer within himself for the other two problems precedent: What is a Theosophist? What is a Theosophical Society? He will see that the Adepts are the only *true Theosophists* in a complete sense; *Their Lodge* the only true Theosophical Society; Their Wisdom and example the only true Method of Theosophical work and duty. His mind has been made ready; the pulse of the Spiritual Will beats with a steady throb within him; he knows that a *Theosophist* in a human sense must test, must "prove all things" for himself. He has proved two of the steps of the Path of Adeptship; what is the third? To determine what is and what is not Theosophy and Theosophical; in himself first and foremost, in all else presented or contacted in men, things, methods and ideas. For himself the whole Path consists in acquiring a Theosophical education; in his relations with others it consists in *applying* that education step by step. The two are one; they are the internal and external aspects of the same problem—the Mysteries.

Once more the student will derive results of an enormous unanticipated value. He will know for himself that the devotees of all sects and religions are unable to separate the true from the false and erroneous in their own system; he will see for himself why this is the case: they have not made and they do not make open-minded investigation to verify the truth or the falsity of that which has been told them and which they have *believed.* The student has not merely gained the knowledge of the Adepts regarding the fact of Theosophy and the Theosophical Movement, the fact of the corruption of all religions and philosophies, but he will see as They see, why and how it is that corruptions come about. In other words, he has taken, safely, soundly, unshakably, the first two steps on the road to Adeptship on his own account—taken them in the only way they can ever be taken, by self-induced and self-devised exertions of his own. As Krishna predicates to Arjuna in the second chapter of the Gita, the student must become immune from the by-paths which still, as of old, seduce and spoil the efforts of humanity to find and follow the Wisdom-Religion—he must become "indifferent to those doctrines which have been already taught or which are yet to be taught."

Our student will once more proceed to ask outside for an answer to this great question. The replies he will get will be neither abstract nor in accord. If he applies to priest or devotee of any of the great religions he will be told, "Mine is the only true, unadulterated and unchanged; all other religions are either totally false or erroneous." The investigative Will already developed will now lead the student to take these claims up for impartial study and comparison. This is that natural pursuit of the Second Object of the Parent theosophical society which will prove to him, first, that the fundamental propositions of the Wisdom-Religion are inherently reasonable; second, that those eternal verities are, in very fact, contained in every religion and philosophy, not just in some one of them; third, and most highly important, he will see for himself that though present in all sects and systems, these fundamentals are therein contained in a *misleading guise*—so misleading

that the devotees of those faiths are not aware of them, nor that they are fundamental.

As he probes the tendencies springing to life within himself; as he contacts them in manifestation in others, he experiences the real and fruitful source of all the errors and falsities in human nature which, concentrated and crystallized, pass current for religion, philosophy, science, and morality. He his already found out for himself that this is the case with humanity at large. He is now to find out that this is the case with himself and all his fellow-Theosophists. He finds divergences and differences, conflict and contradiction, between the two poles of his own nature; he finds the same in writings purporting to be Theosophical teachings, in associations purporting to be Theosophical societies; in practices purporting to be Theosophical work and duty. He is astonished—disgusted, perhaps—to find that his fellow-Theosophists are just as human, just as prone to sectarianism, just as apt to succumb to the lure of belief, just as liable to depend upon some authority, as are any of the devotees of this or that sect or party in religion. He finds the same lack of perception of fundamentals; the same lack of knowledge—the ability to apply those fundamentals. Everywhere he finds men falling into—already engulfed in—one or another of the channels of error, channels worn deep and narrow by the labors of countless *sincere* men and women.

To particularize: He finds countless "Theosophists" who believe but who do not *know* what they are talking about; who are totally unaware of the contradictions in their own beliefs; who *believe* in "H.P.B." and in "apostolic succession"; who believe in "Karma" and constantly find fault with a multitude of things and persons; who believe in "self-induced and self-devised exertions" and at the same time depend on the study, the thinking, the "authority" of this or that; who believe in "Theosophy" but cling to some "Church"; who believe in "Masters," and swallow in child-like innocence anything and everything some one may tell them comes "from the Master"; who believe in "law" and in "miracles."

He finds countless others who are fully persuaded that "psychic development" is the one sure, speedy, efficacious and easy "road to Masters" and adeptship, and to whom it signifies nothing that those very Masters have refused to give out any information, instruction, or directions for "acquiring occult powers," but have insistently warned against all such tendencies; that They have abundantly given out information, instruction, directions, "orders" to all seekers and inquirers to study Their Philosophy, to practice Their Ethics, to apply Their Method in all Theosophical work and duty.

He finds numberless writers, leaders, guides, ready and hungry to give out their own interpretations, their own visions, dreams, and beliefs, "in the name of" Masters, Theosophy, H.P.B., what not and who not, and numberless others equally avid to listen to them, follow them, rely upon them.

He finds substitution of the spurious for the genuine, the erroneous for the undefiled, the personal for the impersonal, as rampant, as undetected and uncorrected, among Theosophists as among Christians, Brahmins and Buddhists. He sees sectarianism mistaken for religion, partisanship for loyalty; indifference mistaken for tolerance; enthusiasm for devotion. Moreover, he perceives that any attempt to point out contradictions is mistaken for intolerance; any presentation of disagreeable facts in order that their cause and course may be scientifically determined mistaken for attacks; any straight-

forward comparison of one thing with another mistaken for prejudice and unbrotherliness.

This is a part, a great and a sad part, but a most necessary part of the student's Theosophical education in work and duty. Its unanticipated resultant to himself is to increase his perception that "to live to benefit mankind" *is* the "first step" of Occultism; is to convince him that "to *practice* the six glorious virtues is the second." For the one concerns his motives, the other his relations.

His Theosophical education so far progressed, his conception of Theosophical work and duty so far clean and clear, the fourth step on the Path is open within him: all that he has hitherto seen outside, in others, his fellow-Theosophists, he now realizes is active, fiercely active, in himself. A new meaning, a new validity, in such words as Brotherhood, Duty, Discrimination, *Chelaship*, appears as written in letters of fire within him.

From these brief considerations on Theosophical work and duty, the reader is invited to turn to two articles, written many years ago, on this very subject—a subject of supreme and therefore of enduring interest to every student.

"What Are The Theosophists" was written by H. P. Blavatsky and appeared in Volume I, Number 1, of *The Theosophist,* October, 1879. It appeared at an important juncture—for the information and help of the Theosophists of India in particular; for all students in general.

"Theosophy: A Letter From A Friend" was published by Wm. Q. Judge in *The Path,* Volume I, Number 2, May, 1886. It also appeared at an important point—the renaissance of Theosophical work and duty in America. Who the "Friend" from whom the "Letter" came has never been disclosed, but its content may afford an indication to the intuitional-minded. The concluding "Note" was written by Mr. Judge.

We commend the thoughtful and repeated study of these two articles to all students everywhere who may be confused or inquiring as to their basis and method for Theosophical work and Duty.

WHAT ARE THE THEOSOPHISTS?

ARE they what they claim to be—students of natural law, of ancient and modern philosophy, and even of exact science? Are they Deists, Atheists, Socialists, Materialists, or Idealists; or are they but a schism of modern Spiritualism—mere visionaries? Are they entitled to any consideration, as capable of discussing philosophy and promoting real science; or should they be treated with the compassionate toleration which one gives to "harmless enthusiasts"? The Theosophical Society has been variously charged with a belief in "miracles," and "miracle-working"; with a secret political object—like the Carbonari; with being spies of an autocratic Czar; with preaching socialistic and nihilistic doctrines; and, *mirabile dictu,* with having a covert understanding with the French Jesuits, to disrupt modern Spiritualism for a pecuniary consideration! With equal violence they have been denounced as dreamers, by the American Positivists; as fetish-worshippers, by some of the New York press; as revivalists of "mouldy superstitions," by the Spiritualists; as infidel emissaries of Satan, by the Christian

Church; as the very types of *"gobe-mouche,"* by Professor W. B. Carpenter, F. R. S.; and, finally, and most absurdly, some Hindu opponents, with a view to lessening their influence, have flatly charged them with the employment of *demons* to perform certain phenomena. Out of all this pother of opinions, one fact stands conspicuous—the Society, its members, and their views, are deemed of enough importance to be discussed and denounced: *Men slander only those whom they hate—or fear.*

But, if the Society has had its enemies and traducers, it has also had its friends and advocates. For every word of censure, there has been a word of praise. Beginning with a party of about a dozen earnest men and women, a month later its numbers had so increased as to necessitate the hiring of a public hall for its meetings; within two years, it had working branches in European countries. Still later, it found itself in alliance with the Indian Arya Samaj, headed by the learned Pandit Dayánand Saraswati Swámi, and the Ceylonese Buddhists, under the erudite H. Sumangala, High Priest of Adam's Peak and President of the Widyodaya College, Colombo.

He who would seriously attempt to fathom the psychological sciences must come to the sacred land of ancient Aryâvarta. None is older than she in esoteric wisdom and civilization, however fallen may be her poor shadow—modern India. Holding this country, as we do, for the fruitful hot-bed whence proceeded all subsequent philosophical systems, to this source of all psychology and philosophy a portion of our Society has come to learn its ancient wisdom and ask for the impartation of its weird secrets. Philology has made too much progress to require at this late day a demonstration of this fact of the primogenitive nationality of Aryâvart. The unproved and prejudiced hypothesis of modern Chronology is not worthy of a moment's thought, and it will vanish in time like so many other unproved hypotheses. The line of philosophical heredity, from Kapila through Epicurus to James Mill; from Patánjali through Plotinus to Jacob Böhme, can be traced like the course of a river through a landscape. One of the objects of the Society's organization was to examine the too transcendent views of the Spiritualists in regard to the powers of disembodied spirits; and, having told them what, in our opinion at least, a portion of their phenomena are *not,* it will become incumbent upon us now to show what they are. So apparent is it that it is in the East, and especially in India, that the key to the alleged "supernatural" phenomena of the Spiritualists must be sought, that it has recently been conceded in the Allahabad *Pioneer* (Aug. 11th, 1879), an Anglo-Indian daily journal which has not the reputation of saying what it does not mean. Blaming the men of science who "intent upon physical discovery, for some generations have been too prone to neglect super-physical investigation," it mentions "the new wave of doubt" (spiritualism) which has "latterly disturbed this conviction." To a large number of persons, including many of high culture and intelligence, it adds, "the supernatural has again asserted itself as a fit subject of inquiry and research. And there are plausible hypotheses in favour of the idea that among the 'sages' of the East . . . there may be found in a higher degree than among the more modernised inhabitants of the West traces of those personal peculiarities, whatever they may be, which are required as a condition precedent to the occurrence of supernatural phenomena." And then, unaware that the cause he pleads is one of the chief aims and objects of our Society, the editorial writer remarks

that it is "the only direction in which, it seems to us, the efforts of the Theosophist in India might possibly be useful. The leading members of the Theosophical Society in India are known to be very advanced students of occult phenomena, already, and we cannot but hope that their professions of interest in Oriental philosophy . . . may cover a reserved intention of carrying out explorations of the kind we indicate."

While, as observed, one of our objects, it yet is but one of many; the most important of which is to revive the work of Ammonius Saccas, and make various nations remember that they are the children "of one mother." As to the transcendental side of the ancient Theosophy, it is also high time that the Theosophical Society should explain. With how much, then, of this nature-searching, God-seeking science of the ancient Aryan and Greek mystics, and of the powers of modern spiritual mediumship, does the Society agree? Our answer is:—with it all. But if asked what it believes in, the reply will be:—"*as a body*—Nothing." The Society, as a body, has no creed, as creeds are but the shells around spiritual knowledge; and Theosophy in its fruition is spiritual knowledge itself—the very essence of philosophical and theistic enquiry. Visible representative of Universal Theosophy, it can be no more sectarian than a Geographical Society, which represents universal geographical exploration without caring whether the explorers be of one creed or another. The religion of the Society is an algebraical equation, in which so long as the sign = of equality is not omitted, each member is allowed to substitute quantities of his own, which better accord with climatic and other exigencies of his native land, with the idiosyncrasies of his people, or even with his own. Having no accepted creed, our Society is very ready to give and take, to learn and teach, by practical experimentation, as opposed to mere passive and credulous acceptance of enforced dogma. It is willing to accept every result claimed by any of the foregoing schools or systems, that can be logically and experimentally demonstrated. Conversely, it can take nothing on mere faith, no matter by whom the demand may be made.

But, when we come to consider ourselves individually, it is quite another thing. The Society's members represent the most varied nationalities and races, and were born and educated in the most dissimilar creeds and social conditions. Some of them believe in one thing, others in another. Some incline toward the ancient *magic,* or secret wisdom that was taught in the sanctuaries, which was the very opposite of supernaturalism or diabolism; others in modern spiritualism, or intercourse with the spirits of the dead; still others in mesmerism or animal magnetism, or only an occult dynamic force in nature. A certain number have scarcely yet acquired any definite belief, but are in a state of attentive expectancy; and there are even those who call themselves materialists, in a certain sense. Of atheists and bigoted sectarians of any religion, there are none in the Society; for the very fact of a man's joining it proves that he is in search of the final truth as to the ultimate essence of things. If there be such a thing as a speculative atheist, which philosophers may deny, he would have to reject both cause and effect, whether in this world of matter, or in that of spirit. There may be members who, like the poet Shelley, have let their imagination soar from cause to prior cause *ad infinitum,* as each in its turn became logically transformed into a result necessitating a prior cause, until they have

thinned the Eternal into a mere mist. But even they are not atheist in the speculative sense, whether they identify the material forces of the universe with the functions with which the theists endow their God, or otherwise; for once that they cannot free themselves from the conception of the abstract ideal of power, cause, necessity, and effect, they can be considered as atheists only in respect to a personal God, and not to the Universal Soul of the Pantheist. On the other hand the bigoted sectarian, fenced in, as he is, with a creed upon every paling of which is written the warning "No Thoroughfare," can neither come out of his enclosure to join the Theosophical Society, nor, if he could, has it room for one whose very religion forbids examination. The very root idea of the Society is free and fearless investigation.

As a body, the Theosophical Society holds that all original thinkers and investigators of the hidden side of nature, whether materialists—those who find matter "the promise and potency of all terrestrial life," or spiritualists—that is, those who discover in spirit the source of all energy and of matter as well, were and are, properly, Theosophists. For to be one, one need not necessarily recognize the existence of any special God or a deity. One need but worship the spirit of living nature, and try to identify oneself with it. To revere that *Presence* the invisible Cause, which is yet ever manifesting itself in its incessant results; the intangible, omnipotent, and omnipresent Proteus: indivisible in its Essence, and eluding form, yet appearing under all and every form; who is here and there, and everywhere and nowhere; is ALL, and NOTHING; ubiquitous yet one; the Essence filling, binding, bounding, containing everything; contained in all. It will, we think, be seen now, that whether classed as Theists, Pantheists or Atheists, such men are near kinsmen to the rest. Be what he may, once that a student abandons the old and trodden highway of routine, and enters upon the solitary path of independent thought—Godward—he is a Theosophist; an original thinker, a seeker after the eternal truth with "an inspiration of his own" to solve the universal problems.

With every man that is earnestly searching in his own way after a knowledge of the Divine Principle, of man's relations to it, and nature's manifestations of it, Theosophy is allied. It is likewise the ally of honest science, as distinguished from much that passes for *exact,* physical science, so long as the latter does not poach on the domains of psychology and metaphysics.

And it is also the ally of every honest religion—towit: a religion willing to be judged by the same tests as it applies to the others. Those books, which contain the most self-evident truth, are to it inspired (not revealed). But all books it regards, on account of the human element contained in them, as inferior to the Book of Nature; to read which and comprehend it correctly, the innate powers of the soul must be highly developed. Ideal laws can be perceived by the intuitive faculty alone; they are beyond the domain of argument and dialectics, and no one can understand or rightly appreciate them through the explanations of another mind, though even this mind be claiming a direct revelation. And, as this Society which allows the widest sweep in the realms of the pure ideal, is no less firm in the sphere of facts, its deference to modern science and its just representatives is sincere. Despite all their lack of a higher spiritual intuition, the world's

debt to the representatives of modern physical science is immense; hence, the Society endorses heartily the noble and indignant protest of that gifted and eloquent preacher, the Rev. O. B. Frothingham, against those who try to undervalue the services of our great naturalists. "Talk of Science as being irreligious, atheistic," he exclaimed in a recent lecture, delivered at New York, "Science is creating a new idea of God. It is due to Science that we have any conception at all of a *living* God. If we do not become atheists one of these days under the maddening effect of Protestantism, it will be due to Science, because it is disabusing us of hideous illusions that tease and embarrass us, and putting us in the way of knowing how to reason about the things we see. . . ."

And it is also due to the unremitting labors of such Orientalists as Sir W. Jones, Max Müller, Burnouf, Colebrooke, Haug, St. Hilaire, and so many others, that the Society, as a body, feels equal respect and veneration for Vedic, Buddhist, Zoroastrian, and other old religions of the world; and, a like brotherly feeling toward its Hindu, Sinhalese, Parsi, Jain, Hebrew, and Christian members as individual students of "self," of nature, and of the divine in nature.

Born in the United States of America, the Society was constituted on the model of its Mother Land. The latter, omitting the name of God from its constitution lest it should afford a pretext one day to make a state religion, gives absolute equality to all religions in its laws. All support and each is in turn protected by the State. The Society, modelled upon this constitution, may fairly be termed a "Republic of Conscience."

We have now, we think, made clear why our members, as individuals, are free to stay outside or inside any creed they please, provided they do not pretend that none but themselves shall enjoy the privilege of conscience, and try to force their opinions upon the others. In this respect the Rules of the Society are very strict. It tries to act upon the wisdom of the old Buddhistic axiom, "Honour thine own faith, and do not slander that of others;" echoed back in our present century, in the "Declaration of Principles" of the Brahmo Samaj, which so nobly states that: "no sect shall be vilified, ridiculed, or hated." In Section VI. of the Revised Rules of the Theosophical Society, recently adopted in General Council, at Bombay, is this mandate: "It is not lawful for any officer of the parent Society to express, by word or act, any hostility to, or preference for, any one section (sectarian division, or group within the Society) more than another. All must be regarded and treated as equally the objects of the Society's solicitude and exertions. All have an equal right to have the essential features of their religious belief laid before the tribunal of an impartial world." In their individual capacity, members may, when attacked, occasionally break this Rule, but, nevertheless, as officers they are restrained, and the Rule is strictly enforced during the meetings. For, above all human sects stands Theosophy in its abstract sense; Theosophy which is too wide for any of them to contain but which easily contains them.

In conclusion, we may state that, broader and far more universal in its views than any existing mere scientific Society, it has *plus* science its belief in every possibility, and determined will to penetrate into those unknown spiritual regions which exact science pretends that its votaries have no business to explore. And, it has one quality more than any religion in that it

makes no difference between Gentile, Jew, or Christian. It is in this spirit that the Society has been established upon the footing of a Universal Brotherhood.

Unconcerned about politics; hostile to the insane dreams of Socialism and of Communism, which it abhors—as both are but disguised conspiracies of brutal force and sluggishness against honest labor; the Society cares but little about the outward human management of the material world. The whole of its aspirations are directed toward the occult truths of the visible and invisible worlds. Whether the physical man be under the rule of an empire or a republic, concerns only the man of matter. His body may be enslaved; as to his Soul, he has the right to give to his rulers the proud answer of Socrates to his Judges. They have no sway over the *inner* man.

Such is, then, the Theosophical Society, and such its principles, its multifarious aims, and its objects. Need we wonder at the past misconceptions of the general public, and the easy hold the enemy has been able to find to lower it in the public estimation. The true student has ever been a recluse, a man of silence and meditation. With the busy world his habits and tastes are so little in common that, while he is studying, his enemies and slanderers have undisturbed opportunities. But time cures all and lies are but ephemera. Truth alone is eternal.

About a few of the Fellows of the Society who have made great scientific discoveries, and some others to whom the psychologist and the biologist are indebted for the new light thrown upon the darker problems of the inner man, we will speak later on. Our object now was but to prove to the reader that Theosophy is neither "a new-fangled doctrine," a political cabal, nor one of those societies of enthusiasts which are born to-day but to die to-morrow. That not all its members can think alike, is proved by the Society having organized into two great Divisions—the Eastern and the Western—and the latter being divided into numerous sections, according to races and religious views. One man's thought, infinitely various as are its manifestations, is not all-embracing. Denied ubiquity, it must necessarily speculate but in one direction; and once transcending the boundaries of exact human knowledge, it has to err and wander, for the ramifications of the one Central and absolute Truth are infinite. Hence, we occasionally find even the greater philosophers losing themselves in the labyrinths of speculations, thereby provoking the criticism of posterity. But as all work for one and the same object, namely, the disenthralment of human thought, the elimination of superstitions, and the discovery of truth, all are equally welcome. The attainment of these objects, all agree, can best be secured by convincing the reason and warming the enthusiasm of the generation of fresh young minds, that are just ripening into maturity, and making ready to take the place of their prejudiced and conservative fathers. And, as each—the great ones as well as small—have trodden the royal road to knowledge, we listen to all, and take both small and great into our fellowship. For no honest searcher comes back empty-handed, and even he who has enjoyed the least share of popular favor can lay at least his mite upon the one altar of Truth.

THEOSOPHY

[*A Letter From a Friend.*]

DEAR BROTHER:

"It rejoices us all here more than I can tell you, to know that you have made such a start in America with Theosophy. We have had so many things to pull us back, that it has been quite as much as we could manage to keep our heads above water, and this not so much from the action of our enemies as from the apathy of our friends. It is strange to me to see how little faith there is in the power of truth, even among those who ought to realize this most strongly. Why should we fear and fold our hands when men speak evil of us or of the cause, why should we imagine that any attack on individual members can affect the position we take as a group or that theosophy can be endangered thereby? How few understand what theosophy is; they look upon it as solely an intellectual movement that can be damned by the folly of its adherents; they little dream of the strength that underlies the apparently inconsistent workings of this manifestation of truth which we call the Theosophical Society. And there is one thing which I believe establishes more than any other the fact that the Society as a whole has true vitality within it, and that is the visible action of Karma in its developments.

"See how the mistaken value given to phenomena in the early history of the Society, brought immediately its Karmic development in the troubles then, and whenever any undue importance has been given either to individualities or any particular line of practice, it is always on that particular point that the next attack comes. So that while fully realizing that as an organization, the T. S. is defective in some things, I yet believe that there is a power within it that will purge it from its defects and carry it on in spite of the attacks of its enemies and what is worse still, the follies of its friends. What I do feel more and more is the necessity that we should remember and constantly keep before us what it is we are working for and not think we accomplish our end when we number our converts in the world of fashion, and gather around us men and women who vainly hope for psychic powers and the arts of fortune telling and reading the future. I do not fear black magic in our midst, but I do feel very strongly that there are many who will sink to the level of mere wonder-seekers and that they will become the prey of elemental influences.

"What can be done to make men realize, as you say, a sense of universal brotherhood and the true meaning of Theosophy? Well, let us join you in America and the few here who do realize that psychism is not spirituality, and let us try to stir the hearts of men with the living truths of Theosophy.

"I am most anxious, and have been for a long time, that we should address ourselves to another stratum of society than that (the intellectual and the fashionable) which we have sought. It is not that I would depreciate intellect; if I err in that matter it is in putting too much stress on intellectual development. But I am beginning to realize that the lower intellect can only deal with physical facts and that it can never develop ideas; these can only be apprehended by the higher intellectual faculties, and the ethical and emotional nature of man has also its higher and lower aspects.

"I wish very much that we had a literature calculated to appeal to the general masses, and I think that we should resolutely turn our attention to

this object. I think the little book that Dr. Buck has just published very useful and I should be glad to see many more such little works treating of the various points of doctrine such as Reincarnation, Karma, etc. It is also encouraging to see such efforts as that contained in the small book lately out —*What Is Theosophy?* Doubtless, in connection with that, for it seems to have been written for the author's children, you will call to mind what was written by one of the adepts, not so long ago: 'there is a great likelihood that the sons of theosophists will become theosophists,' and will quite agree with me in the idea that we need a literature, not solely for highly intellectual persons, but of a more simple character, which attempts to appeal to ordinary common sense minds, who are really fainting for such mental and moral assistance, which is not reached by the more pretentious works. Indeed, we all need this. It is fortunate that we have been able to live through the tide of mere psychism and bare intellectuality which threatened nearly to swamp us. And you know to whom we owe our escape, and now, that there are ten or twelve members left who are prepared to work on independently of perturbation, I think it a clear gain. What does it matter to us whether H. P. Blavatsky has or has not fulfilled all of her duties, or whether investigation has cast doubt into the minds of some. In so far as she has done her duty, her work will remain, and if perchance she has come to the end of her capabilities—which I do not admit—it is for us to carry on what she has thus far done.

"In America I hope you will not fall into running after wonders and psychic gifts to the detriment of true philosophical and moral progress.

"Believe me to be, fraternally yours,

A."

NOTE.—The whole of this letter should be carefully studied, and in particular the point that Karma brings its attacks just on the point or persons where or by whom stress has been laid on phenomena. It may be accepted as almost axiomatic by our members, that if any group or single person has paid too undue attention to phenomena, to astralism, psychism, or whatever it is called, there will develop the next trouble or attack upon the Society. It has been authoritatively stated by one of the great Beings who are behind this movement, that *it must prosper by moral worth and philosophy, and not by phenomena.* Let us well beware then. Phenomena, powers—or *siddhis,* as the Hindu say—are only incidental. Our real object is to spread Universal Brotherhood, in which task we necessarily explain phenomena, but the Society is not a *Hall for Occultism,* and that has also been asserted by an adept in India in reply to letters written him by certain well-known Englishmen who desired to establish a Branch then which should control all literature and phenomena. There are no secrets to be given out to any select persons, for no one receives a secret inaccessible to the rest, *until he has acquired the right to it,* and the proper sense to know when and to whom it is to be given out. —[ED.]

AMONG FRIENDS

"BUT why New York?" asked Doctor earnestly. "Why not San Francisco, Chicago or Cincinnati—or any other major American city for that matter?" A slanting sunshine sifting down through the pine boughs touched his spectacles and danced to the vigorous nods of the speaker as he continued, half jesting, "I suppose there is some special 'occult' reason for that."

"Well, perhaps there is," remarked Mother quietly.

"And a lot of good physical plane reasons, too," added Pilgrim, as he reached over and gave Doctor a reassuring pat. "I've been wandering with a purpose for the last two years, and if ever a city needed and was ready for a vigorous living Theosophy in place of a diluted, distorted or moribund one, it is the great American metropolis," and Pilgrim's eyes gleamed with a martial spirit.

It was assuredly a gathering of the Clans. Work was planning for the coming season. The Family was seated under the singing pines where the pungent needles laid a soft brown carpet and the fresh sweet breeze and mellow sunshine merged to distill a harmonizing incense from the cleansing fragrance.

And not alone the immediate Family—for in the conclave were relatives, "in-laws," friends and friends' friends. There was Mrs. Crystal, for instance, and Mrs. Crystal's brother—"Sister Laura is a psychic of no mean ability," he is wont to tell you *sotto voce* after Mrs. C. has said her cryptic say. There was the Judge, sage adviser in many a theosophic crisis; Mr. Browser, who can give you the exact quotation, and give it *right*. Present also was Mr. Quester, silent but relentless joiner of every "cave," lodge, order and society that Karma brings his way; Mr. Prism, who sees the good in everything, and is so concentrated as to vision that he cannot see the bad; Mrs. Prism, a Christian wife—and others. Curled up in the lap of ample Mrs. Crystal was Bobby, angel child.

"Now, Pilgrim, how can you speak so intolerantly," protested Mr. Quester. "Why, the last time I was in New York I met a man who took me into a certain Grotto, and"—Mr. Quester gulped nervously—"well, anyway, the teachings are most theosophical, or almost so."

"Yes, indeed," affirmed Mr. Prism benignly, "I've seen some of their literature myself—beautiful sentiments, if you can just take them in."

"They took you in, all right, Hiram," remarked Mrs. Prism crisply, "and you know you had promised that hundred dollars to my missionary fund."

"H. P. B. started in New York," hastily interposed Mr. Browser; for the Prisms, especially Mrs. P., are a bit wordy, if once they get the lead. "The first meeting was November 17th., 1875. H. P. B., Mr. Judge and the Colonel—the three Founders—were all there. And, you know, Mr. Judge worked for years at 144 Madison Avenue."

"But 'where are the snows of yester year'?" quiered Mrs. Crystal, in her high, clear voice. "I was told to inform you," she continued, with a far-off look in her rather prominent eyes, "that you must go on, go on, go on with the work. All signs favor and"—Bobby's sudden twistings in her lap almost upset the good lady—"the astral path is already clear," she added hastily—"Lie still, can't you, darling child."

"Astral fiddlesticks!" snorted Doctor. And then, with a laugh so hearty and withal so friendly that it took all the sting out of his words, "You'll be telling us next that the Manu, or the Great Manitou, or the Third Logos—or some other innocent by-stander—has a nest all built for us on the inner planes in the great city."

"Sister Laura is a psychic of no mean ability," said Mrs. Crystal's brother warmly, in the Judge's ear.

"Certainly, Algernon," agreed the Judge gravely. "She surely sees and hears some remarkable things. Now if she'd only brush that ant off Bobby's nose——"

"But why New York?" insisted the aggressive Doctor.

"Why *not* New York?" returned Pilgrim spiritedly. "The greatest city in the United States; millions of people; almost every nationality under the sun; under an economic pressure so great that human existence is nearly at the breaking point, and more thoughtful minds are casting about in every direction for an explanation—and a way out." Pilgrim paused for a moment and looked at the Judge expectantly.

"Point one, for New York," said the latter, with a decided nod. "Anything more, Pilgrim?"

"You know as well as I do, friends," continued Pilgrim, with an earnest glance that seemed to include every member of the little group, "what an influence New York has on all the rest of the country. For instance, 'a New York success' in dramatics is usually a national success; what is done by New York society is copied all over the country; New York styles set the fashions for men's and women's dress; New York's business ways, alas, strike the keynote for the nation's business. It is the literary centre, the art centre, the music centre—I almost said: the religious centre. But of course, there isn't much religion in New York.

"The point I want to make is this," he continued, driving his words home with a long, slender fore-finger, "the establishment of a centre of living Theosophy, pure and simple and impersonal, in New York City and the building up a strong lodge of *real* Theosophists—free from psychism, astral gossip, and other mediumistic taints—students who will not dilute the true effort and teaching to pander to current Christian prejudices; who are no 'psychic researchers'; who don't want a 'miracle club'; who don't want 'powers' for themselves, and who are not working for themselves——"

"Why, what *would* they want, Pilgrim dear?" interrupted Mrs. Crystal.

"To study and learn Theosophy, so that they can *live* it," was the stern answer. "To fit themselves to be the better able to help and teach others. Most students won't study the real teachings; they want to *read* psychic twaddle, pseudo-science and the thousands of pages of the 'sweetness and light' variety issued in the name of 'Theosophy,' with the author's personality very much in the lime-light. But if an earnest band of real students and workers can be developed in New York City, their influence and example will radiate throughout the entire Eastern United States, and thence roll Westward to meet the similar waves from our California work."

"'Philosophy and conduct'—that was what H. P. B. said students needed," said Mr. Browser, as Pilgrim finished and relaxed once more upon the soft pine needles. "That's just another way of saying exactly what Pilgrim has pointed out."

"Point two," said the Judge, checking off his fingers. "Anything more, Pilgrim?"

"Well, I've thought a lot about this," answered the latter, straightening up again. "She said—H. P. B. said—that the real work was to make a change in the *Buddhi-Manas* of the *race*. Surely if any city is a melting-pot for the production of the new race said to be forming in the Americas, it is polyglot New York. Where better can an extension of our present efforts be located; where better build a centre for spreading the Truth?"

"Point three, and enough," declared the Judge. "New York it is, Pilgrim, so far as my judgment is concerned."

"Me, too," affirmed Doctor earnestly. "But you suggested there was an occult reason, too, Mother—what have *you* got to say for yourself?" and Doctor tilted his head on one side rather jauntily—a way he has when he thinks he is teasing a certain Doctor's wife.

"The vibrations, the vibrations!" exclaimed Mrs. Crystal dramatically, before Mother had a chance to answer. "The cosmic vibrations! Ah, I can feel them right here!" clasping her hands over her solar plexus—a bit sooner than she had expected to, no doubt, as Bobby the squirmer, roused by her declamation, planted one stoutly shod foot amidships and began to push.

Everybody laughed—how could they help it? Everybody but Mrs. Crystal's brother, who moved nervously and began, "Sister Laura is a——"

"We know, Algernon," interrupted Doctor. "Now you keep quiet and let's hear what Mother has to say."

"Well, dear folks, do you love your Country?" Mother flushed a little but went on steadily. "I mean, do you love what your Country was established for—and, alas, has strayed from—to stand as a real example of practical brotherhood for all the world to see and to follow?

"If you do so love it, you will fight for it—and thus for all the world. That's what our New York centre will mean, including all of Pilgrim's well-considered reasons," she added, turning to her old friend with a brooding smile.

"A change is coming; it will almost break the nation. The pressures, social and economic, are too great; religion in the sense of any holding power has vanished; materialism is so seated that we hardly recognize it any more—in science, in religion, in education—it's all 'business,' which has its rightful place in a true civilization, of course, but that place is not *the whole place*. There will be a breaking-up, a revolution—how terrible who can say. Europe is now on the brink; we cannot expect to remain exempt. This very New York work of ours, if we do all we can and the best we know how to do, can under Masters' beneficence serve as an amelioration; for the truths set forth and ramifying in the thought of the day will give men's minds ideas to work on when 'ways out' of the general difficulties and distresses are being sought. What is it Mr. Judge wrote, Mr. Browser?"

"You mean that prophecy, Mother? Well, let me see—it's on the left-hand page of the first volume of *The Path*, about May, 1886. Oh, yes, and he reprinted the same thing in October, 1892, in an article, 'The Signs of this Cycle.' The part I think you want goes something like this:

"'. . . No matter about dates; they are not to be given; but the facts may be. This glorious country, free as it is, will not long be calm: *Unrest* is the word for this cycle. The people will rise. For what, who

can tell? The statesman who can see *for what* the uprising will be might take measures to counteract. But all your measures can not turn back the iron will of fate. And even the City of New York will not be able to point its finger at Cincinnati and St. Louis. Let those whose ears can hear the whispers, and the noise of the gathering clouds, of the future, take notice; let them read, if they know how, the physiognomy of the United States, whereon the mighty hand of nature has traced the furrows to indicate the character of the moral storms that will pursue their course no matter what the legislation may be. But enough. Theosophists can go on unmoved, for they know that as Krishna said to Arjuna, these bodies are not real man, and that "no one has ever been non-existent nor shall any of us ever cease to exist." ' "

"Thank you, Mr. Browser," said Mother quietly. And then turning to Doctor, who nodded his understanding, and with a glance that included all the rest, she added, "And now we all ought to think of these things, and in thinking *try*. 'To live to benefit mankind is the first step.' We aren't trying to get anything for ourselves—no false psychic powers, Laura," looking at Mrs. Crystal, "nor to build up an organization as such, nor to be 'leaders' or become 'initiates.' We are just trying to do Masters' work—H. P. B.'s work, Mr. Judge's work; and to point to Them and Their teachings. If we can do just that, simply, steadily—and most of all, impersonally—all the rest will take care of itself."

There was a silence, and not an empty silence. Even the breeze vanished and in the fragance of the sun-warmed pine needles could be sensed a subtler fragrance—that came—and was gone.

"I want my dinner," came a childish treble from Mrs. Crystal's lap.

"On to New York!" shouted Doctor, springing up and grabbing Bobby, who swarmed up shoulder-high, riding gleefully through the pines to the great brown house just beyond them.

"I believe it will be a *good* thing," said Mr. Prism chattily, as the little group started houseward at the sound of the distant luncheon bell.

"No doubt you do, Hiram," snapped Mrs. P. *"We'll* spend the winter in Los Angeles."

THE HIGHER SOCIALISM

Man is himself his own saviour as his own destroyer. He need not accuse Heaven and the gods, Fates and Providence, of the apparent injustice that reigns in the midst of humanity. But let him rather remember and repeat this bit of Grecian wisdom, which warns man to forbear accusing *That* which—

. . . . . .

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

—which are now the ways and the high road on which move onward the great European nations. *Secret Doctrine*, I, 644.

IT IS acknowledged on all hands that our civilization is on its trial. Breakdown and reconstruction of that civilization is on everybody's lips. As our civilization and age are supposed to express the spirit of Democracy in all fields of activity, it might rightly be surmised that Democracy is on its trial and that for the purposes of right reconstruction the true inwardness of democratic principles should be understood and fearlessly applied. There is a tendency abroad, in the world which has seen the downfall of the Autocracy of the Kaiser and the Czar, to forget the lessons of the catastrophe of the last few years; even there are some who sitting in the seats of the mighty give expression to the conviction which may well be put in the words of Ibsen—"the damned compact majority is always in the wrong." In the expression of this tendency and of this conviction of influential leaders of thought lies the test of Democracy and the civilization of the day.

One panacea is offered to us on the other hand—the rule of the proletariat: Democracy applied with vengeance to men of matter living in a world of senses. Marxian theories elaborated to suit the blood-brown fields of Europe, have brought into existence a species of socialism in which those who talk of dreams without dreaming, and even some intelligent thinkers, see the redemption of our Civilization.

To the intelligent Theosophical student the emergence of socialism in the future is not only a hope but a certitude. Just as at the birth of the age of Democracy, misunderstanding of Ideals and Principles brought about a subversion of Democracy, so also the misconstruction of the fundamentals of true Socialism will endanger the future Civilization in all its branches. That Socialism is bound to prevail in the future is not a matter of doubt with any intelligent student of historical evolution or of Theosophy, but ours is the task as Theosophists to strike the note of warning against the wrong type of socialism and to indicate the principles of the right kind. The study of Theosophy enables us to come to a realization of a higher type of Socialism than that which modern politicians, economists and socialists know of. To the temperament of that Socialism, blood-shed and warfare are foreign. That Socialism is based not so much on economic and political laws, as on moral and spiritual ones. It is the Socialism which gives and does not grab, which loves and does not hate. It is the Socialism that does not desire to push itself into a position of power where it will be a ruler over socialists and non-socialists, but it is a Socialism which brings peace and enlightenment to all alike. It is the Socialism that does not bring the proletariat to power but brings all unto the Kingdom of true Fraternity—the *Common* welfare. It does not endeavor to level all by the process of pulling down those who stand at the upper rungs of the ladder of progress, but it seriously endeavors to raise all to as high a level of society as the highest among us have reached.

This Higher Socialism is based on the law of Universal Brotherhood. The Socialistic ideas prevailing to-day in the West also speak of the doctrine of Brotherhood, but that Brotherhood is a Brotherhood of bodies, a Brotherhood of feelings, a Brotherhood of mind, in short a Brotherhood of matter; the Higher Socialism does not believe that it is possible to defy the laws of nature and produce a brotherhood of matter and forms, but it does believe in the possibility, nay in the certainty, of fashioning a Brotherhood of Spirit and Soul. We cannot make all people equal in mind and in bodies, but we can make all people equal by giving them an equality of opportunity to make progress as souls. This equality of opportunity is to be given to the Brotherhood of Souls, who in manifestation differ in intellectual and moral capacity, in faculty of expression and in efficiency of labour.

We therefore believe in a kind of spiritual Socialism, that observes the fundamental law of love against hate, that works not according to the principles of the rights of man, but on the basis of the Duties of man. The Socialism that we want to support is the Socialism that is based on the true international principle and does not express itself in a one-sided love for one's own country without regard to its being in the right or in the wrong, but a love that will set our own country right if it is in the wrong. We believe in the internationalism that will bring peace and harmony to the various classes in all the countries of the world. That Higher Socialism affirms that there are no small countries and no big countries, but that that country is really big which is living according to the principles of Brotherhood, according to the law of love, that is providing opportunity for all, nationally and internationally.

Socialism ordinarily talked about deals with those who are poor in the riches of the world and therefore is regarded as the science of economics. Higher Socialism deals with poverty of many types. It stands for the removal of poverty not only of money but also of mind and of morals. The Higher Socialism taxes not only silver and gold, but also taxes the silvery qualities of the Heart and the golden faculties of the Head. It supplies the need not only of the economically poor and the dweller in the slums, but also of the mentally and morally poor and of those who dwell in the slums of the spirit and the soul. From every one according to his capacity and to every one according to his needs, is applied not only to those who work by hands, but also to those who work by heads and hearts. The Higher Socialism does not deal with the labour market but deals with intelligent aspiring human Souls who cannot live by bread alone.

The Brotherhood of Souls implies therefore the understanding of differences in manifested nature from a new point of view. In the materialistic world Brotherhood is often understood as equality of all men. In the world of differentiation this is not so; our vision of the world of differentiation is partial and not complete. For instance, in the economic world all men can never be equal; there will always be some who are rich and others poor; some wise and others less so; some good and others bad; some who are born creative geniuses and others born congenital idiots. But when we take a complete view of the world of manifestation in which a myriad differences leap to the eye, and when we see these differences in the light of Spiritual Wisdom, we find that there *is* an equality, for all men are rich and poor at the same time; that some are rich in one portion of their universe while they are poor in others. The Higher Socialism tries to manifest the power of this Spiritual

Brotherhood in which each man is apparently different from the other and yet both are identically the same with all.

The Higher Socialism not only shows the equality of all men who are bound together in Spiritual Brotherhood but also shows the Brotherhood of all nations along the same line of reasoning. There are no small and great nations, there are no big powers and minor principalities, but each kingdom and nation is a Spiritual Entity capable of discharging its own duties to itself and to others, fulfilling its mission for the good of all. Each nation has a message to give to the world for the edification, inspiration and illumination of other nations, and in giving that message it earns for itself the privilege of learning from the messages of other nations.

The above may be regarded by some as a mere vision of an impractical idealist, but it is the dreamers of dreams who in the realm of higher politics become *practical* mystics, the saviours of nations and peoples. H. P. Blavatsky was such a practical mystic though she never engaged herself in the petty struggles of party politics; and her wonderful message to her students and followers brings its Great lessons even after the lapse of over 30 years. In her stirring message to the American Convention of 1891 she pleaded for the *"Practical realization of Theosophy"* and added:

> *"Practical* realization alone can save the Western world from that selfish and unbrotherly feeling that now divides race from race, one nation from the other; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy alone can save it from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as civilizations have done. In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility."

Are we as Theosophists to sit idly by in face of this great tragedy of the world, or are we to take our legitimate share and burden in reconstruction on the above Spiritual basis of our Civilization and thus usher in an era of Peace and Prosperity coupled with advancing Knowledge and growing Wisdom?

Such reconstruction is possible, for History repeats itself ever on a higher spiral and what has been in ancient *Ayodhya,* can once more be made to appear in our own day and generation. What was that? Let us quote a few verses from the *Ramayana:*

"Peaceful lived the righteous people, rich in wealth, in merit high,
Envy dwelt not in their bosoms and their accents shaped no lie.

"Fathers with their happy households owned their cattle, corn and gold,
Galling penury and famine in Ayodhya had no hold.

"Neighbours lived in mutual kindness helpful with their ample wealth,
None who begged the wasted refuse, none who lived by fraud and stealth!

"And they wore the gem and earring, wreath and fragrant sandal paste,
And their arms were decked with bracelets, and their necks with *nishkas* graced.

"Cheat and braggart and deceiver lived not in the ancient town,
Proud despiser of the lowly wore not insults in their frown,

"Poorer fed not on the richer, hireling friend upon the great,
None with low and lying accents did upon the proud man wait!"

STUDIES IN THE SECRET DOCTRINE

THE WRITER OF THE SECRET DOCTRINE

1. "Theosophy is the sub-stratum and basis of all the world-religions and philosophies taught and practised by a few elect ever since man became a thinking being."

Theosophical Glossary (Original Edition, 328).

2. "Wisdom-Religion was ever one, and being the last word of possible human knowledge, was, therefore, carefully preserved. It preceded by long ages the Alexandrian Theosophists, reached the modern, and will survive every other religion and philosophy."

Key to Theosophy (O. E., 6).

3. "Proofs of its diffusion, authentic records of its history, a complete chain of documents, showing its character and presence in every land, together with the teaching of all its great Adepts exists to this day in the secret crypts of libraries belonging to the Occult Fraternity."

The Secret Doctrine (O. E., I, XXXIV).

4. "The members of several esoteric schools . . . claim to have in their possession the *sum total* of sacred and philosophical works in MSS. and type: all the works, in fact, that have ever been written, in whatever language or character, since the art of writing began; from the ideographic hieroglyphs down to the alphabet of Cadmus and Devanagari."

The Secret Doctrine (O. E., I, XXIII).

5. "The work now submitted to public judgment is the fruit of a somewhat intimate acquaintance with Eastern Adepts and study of their Science."

Isis Unveiled (O. E., I, V).

6. "The writer (H.P.B.) loves them (Ancients) and therefore believes in the ancients, and the modern heirs to their Wisdom. And believing in both, she now transmits that which she has received and learnt herself to all those who will accept it."

The Secret Doctrine (O. E., I, XXXVI).

7. "What I do believe in is: (1) the unbroken oral teachings revealed by living divine men during the infancy of mankind to the elect among men; (2) that it *has reached us unaltered;* and (3) that the Masters are thoroughly versed in the science based on such uninterrupted teaching."

Lucifer (Oct. 1889, p. 157).

8. "The Secret Doctrine is not a treatise, or a series of vague theories, but contains all that can be given out to the world in this century."

The Secret Doctrine (O. E., I, XXXVIII).

9. "No Master of Wisdom from the East will himself appear or send anyone to Europe or America . . . until the year 1975."

Preliminary Memorandum; Quoted in THEOSOPHY, Vol. I, p. 455.

THESE nine statements are from the pen of a Russian woman who earned for herself the title of "The greatest impostor of the 19th century" and made "scientific researchers" declare that "The foundation of her whole Theosophical teaching is a mere lie."

That was over a quarter of a century ago. More than ever her philosophy and teachings, for which she disclaimed all proprietary rights, crediting her eastern Masters with their merit and wisdom, are in a greater demand.

That Russian woman bore the name of Helena Petrovna Blavatsky. There is hardly any other name round which such storms raged from 1875 to this day. Not mere criticisms, not only attacks, but death-blows were levelled at her character, teachings and work, yet these have survived to inspire

and illumine the hearts and minds of men, though she herself has become invisible to the eyes of flesh.

H. P. Blavatsky has written two large works each in two volumes comprising thousands of pages—*Isis Unveiled* and *The Secret Doctrine.* They discuss out-worn theology and modern science; they treat of philosophy, speculative and practical; of symbols, emblems, myths; of every branch of advancing "exact" science; of the birth and evolution of solar systems; of the origin and genesis of collective humanity; of races of mankind, ethnological and psychological; of man, physical and psychical and spiritual; of matter and mind and soul; of languages and crafts unknown or little known or wrongly known; of ancient traditions and modern culture; of gods and atoms; of solar physics and occult chemistry; of chronology and calendars, old and new; of the science of numbers; of Indian *Puranas* and Egyptian Pyramids; of lost continents and legends of surviving ones; of—glance at the *Contents* of these four Volumes and at the *Index* to each of the two works.

But something more: H. P. Blavatsky was a prodigious writer of magazine and newspaper articles in French and English besides in her own mother-tongue of Russian. Not only on spiritualism and mysticism, on occultism and occult arts, but also on magic and masonry; on *yoga* and *yogis,* on dying tribes of *Todas* and *Mulakarambhas* and modern movements like *Arya* and *Brahmo Samaj;* on Indian metaphysics and European hierophants; on dreams and facts, on phenomena, physical and psychical, on Jews and Gentiles and Heathens and Christians. Read by her, *A Modern Panarion, The Caves and Jungles of Hindustan,* turn over the numerous volumes of *The Theosophist, Lucifer, The Path,* and several other periodicals and make note of the variety of subjects handled; their masterly treatment.

If you desire a connected, sequential, lucid presentation of her system of thought read *The Key to Theosophy.* Do not stop there. Procure a copy of *The Voice of the Silence.* This pocket book contains wisdom of priceless value. If it is too deep in its philosophy, ponder over its ethics. If these too are impossible or difficult of practical realization, read it as a literary production and be charmed by its rhythmic cadence and beauty of language. The poet's heart, the philosopher's mind, the prophet's power reveal their beauty and acumen and energy.

"The greatest fraud of the 19th century!"—Oh! that we had more of them.

But those nine statements? How can an intelligent 20th century person accept them? A system "which is as old as thinking man;" which is "the last word of possible human knowledge;" which has "reached us unaltered;" all *via* this Russian woman? "Impossible"—exclaims the modern man. How egotistic and ludicrous that a book of two volumes "contains all that can be given out to the world in this century," and what a playing the prophet—"No Master of Wisdom from the East Himself will appear or send anyone to Europe or America . . . until the year 1975."

And yet—she talks of "proofs," and "authentic records," and "a complete chain of documents," and the existence of "the teachings of all its great adepts." Shall we not seek for all these? Shall we not demand the proofs and the records and the documents and the teachings which "exist to this day in the secret crypts of libraries belonging to the occult fraternity?"

H. P. Blavatsky would have us reject the view that her teachings are of

the nature of revelations. She says: "These truths are in no sense put forward as a *revelation;* nor does the author claim the position of a revealer of mystic lore, now made public for the first time in the world's history." (S. D. Vol. I, Original Edition p. vii.) In the *Key to Theosophy* it is further stated:—

> "Are we to regard Theosophy in any way as a revelation?
>
> "In no way whatever—not even in the sense of a new and direct disclosure from some higher, supernatural, or, at least, *superhuman beings;* but only in the sense of an 'unveiling' of old, very old, truths to minds hitherto ignorant of them, ignorant even of the existence and preservation of any such archaic knowledge."

Thus H. P. Blavatsky's system of thought, to quote her own words applied to spiritualism, "gives us facts that we may investigate, not assertions that we must believe without proof."[1] With a clarity and an emphasis which are unmistakable she says in her *Key to Theosophy:* "As all theosophists have to be judged by their deeds and not by what they write or say, so *all* Theosophical books must be accepted on their merits, and not according to any claim to authority which they may put forward."[2] And the S. D. itself says: "It is above everything important to keep in mind that no theosophical book acquires the least additional value from pretended authority."[3]

Here is a somewhat novel position: we are offered proofs, are implored to examine and judge, to investigate and ascertain; not to believe in any revelations but to test and check and verify teachings on their own merit. If that is not a scientific attitude, what is?

Believers and sceptics become blind believers and unreasonable sceptics when they fall prey to fanaticism. Our task here is to study, to examine, to judge; to investigate relentlessly but honestly; to believe nothing unless the proof is found, but also not to reject anything when that proof is obtained. Not by the way of phenomena but by that of philosophy; not swayed by the personality but by adhering to principles; not by blind faith but by illumined reasoning; not by argumentation but by meditation; not by foolish credulity but by intelligent cooperation; not proceeding from the teacher to the teachings but examining the consistency, the logic, the inherent truth, the reasonableness and the completeness of the teachings themselves. Throw the light of all available knowledge on the teachings; throw the light of these teachings on all available knowledge; by mutual comparison and keen criticism judge the teachings of H. P. Blavatsky.

Truth is sacred and can therefore stand the attack, sacrilegious and severe. H. P. Blavatsky invites this searching examination. Blind believers do her a disservice when by example or precept they discourage the attitude of critical questioning. Ours the mission to examine and cross-examine this witness from the Occult World of Ancient Adepts; ours the task to endeavor to break her evidence and to encourage others to do so. If such statements as the nine quoted above are unprovable then as honest men and women we must reject this "messenger" and consign to consuming fire her falsehoods and frauds; for if these teachings are unprovable then on her own testimony, by her own standard, according to her own dicta she and her "synthesis of science, religion and philosophy" are worse than nonsense. As she herself wrote: "But this is the personal view of the writer; and her orthodoxy cannot be

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[1] *Isis Unveiled,* Vol. I, p. xi.
[2] *The Key to Theosophy,* p. 300.
[3] S. D. Vol. I, p. xix.

expected to have any more weight than any other 'doxy,' in the eyes of those to whom every fresh theory is heterodox until otherwise proved." (S. D. Vol. II, Original Edition p. 438.)

Knowledge and not belief is what H. P. Blavatsky offered. If today the world of knowledge does not to a greater extent examine her teachings it is because her many followers are denizens of the world of belief; alas! even a greater number, adopting the appelation of her system of thought, display crass ignorance of it.

An impartial and critical study of her system of thought, not with a desire either to prove that she is right or to prove that she is wrong, but to find out what her teachings are: that is what is wanted. Do they solve the intricate problems which confront us? Do they illuminate our intelligence? Do they satisfy the yearnings of the human heart? Do they inspire us to a noble life-struggle, to a greater altruism, to a grander selflessness? Above all are they in harmony with the established facts of ancient science, proven laws of ancient ethics, profound truths of ancient philosophy? Do they illumine the obscure and make known that which is unknown today but which has been fully known in the past? While performing such a miracle, do these teachings clearly convey through their innate and inherent nature that they have escaped the fault, and the degeneration it brings, of their teacher's *ahankara,* egotism, which incarnates in the teachings? Richter the German thinker once wrote:—"I have heard that some philosophers in seeking for Truth, to pay homage to her, have seen their own image in the water and adored it instead." Has Mme. Blavatsky done this? These are the tests. Along such lines the proofs must be sought.

The method of such testing is shown to us by Mme. Blavatsky. In *Lucifer* Vol. I, p. 431 she says:—

> "Theosophy is divine knowledge, and knowledge is truth; every *true* fact, every sincere word are thus part and parcel of Theosophy. One who is skilled in divine alchemy, or even approximately blessed with the gift of the perception of truth, will find and extract it from an erroneous as much as from a correct statement. However small the particle of gold lost in a ton of rubbish, it is the noble metal still, and worthy of being dug out even at the price of some extra trouble. As has been said, it is often as useful to know what a thing *is not,* as to learn what it *is.*"

Is she "the greatest impostor of the 19th century"?

Is she The Messenger of the Ancient Fraternity to the century which dawned in 1875?

The answer to these questions must not be sought in the incidents of her life, in the criticisms of her opponents or the praises of her followers, nor even in the opinions of the reviewers of her books, favorable or adverse, but in her teachings themselves.

If the answer is to be sought for, then listen to these words:—

> "To the mentally lazy or obtuse, Theosophy must remain a riddle; for in the world mental as in the world spiritual each man must progress by his own efforts. The writer cannot do the reader's thinking for him, nor would the latter be any the better off if such vicarious thought were possible."
>
> Key to Theosophy, *Preface.*

AN HONEST UNIVERSE

THERE is that in us which is uncreate and undying, that which always has been living, always has been acting, always has been sowing, and always by consequence has been reaping the harvest of that sowing. Too often, alas, the reaping reveals more tares than wheat, more thistles and thorns than figs and grapes, yet, though recognizing the prick of circumstances only too well, we do not recognize that we ourselves are the eternal authors of the cruel conditions in which we find ourselves.

We are here, environed of circumstances physical, mental, moral, psychic, intellectual and spiritual. What one of us is there whose environment is as he would have it? None; yet either that environment came about justly or it came about unjustly. If it came about justly, it is the reaping of what we ourselves sowed in the past. If it came about unjustly, it came about by trick, or by bribery, or by miracle of some superior power—some god who, without any semblance of equity, having full power, chose to use that power to make us all prisoners of what we call circumstances.

From the Theosophical point of view, birth is a reaping, but whatever the nature of the circumstances into which we were born, physical, moral, intellectual or otherwise, let us understand that it is a reaping of the mistaken, erroneous and ignorant actions in the past, and arises from limited, from finite, from transitory ideas and conceptions of the Deity, of Law, and of ourselves.

We are always seeking to dodge results that we have earned but that are disagreeable, seeking always to seize the good results of another's action, moved only by the fear of punishment or for the desire of reward. We act in ignorance—ignorance in the spiritual sense. Spiritual ignorance is to think that is eternal which is non-eternal; it is to act as if that which is impure is pure; as if that which is not soul, is soul; as if that which is evil, were good.

No man was ever made better by alms, but millions of men have been made worse. No man was ever helped by someone else doing his thinking for him; no man was ever helped by someone else doing good for him. No man cuts off his head because it aches; no man cuts off his nose to spite his face, yet in a metaphysical and moral sense, everyone of us is doing that. We cut off cognition of the world of unselfishness just so long as we make selfishness the basis of our action; we cut off cognition of the world of divine truth just so long as we make chicanery and falsehood the basis of our action; we cut off our perception of what lies in space just so long as we look on space as a void, while in truth space is more crowded than the streets of a great city.

What is, then, the barrier to the progress of mankind? It is none other than that of pride, prejudice and selfishness. When will man come to a sense of his responsibility for the conditions in which he finds himself and when will he come to a realization that no outside force—no God—made him what he is and does not prevent him from becoming what he wishes to be? Not until he has been so buffeted by circumstances that promises of rewards or threats of punishments in some future state or life after the death of the physical body no longer mean anything to him; not until a man assesses in their true relation the things and actions and circumstances of this life here on earth, is it possible to arouse in him any faintest shadow of a true idea of life. But when that time has come, when a man has become literally an agnostic in

regard to all of the things experienced in this life, when he is deaf, dumb and blind to explanations which do not explain, to measures of justice which are fundamentally unjust, measures of truth which are fundamentally erroneous because exclusive, then there is hope for him.

When a man has awakened from the lethargy of the merely familiar and is no longer content to say, "Why is this?" and to start his quest in earnest towards unknown shores, steering by the principles of eternal, unvarying, everlasting justice, the principles of immutable, unbreakable, ever-active law, the principle of one source for everything that is, seeing himself and all other forms of life as the embodiment of the one Deity, then there is hope for him. But not all the gods in the universe can make a lazy man an industrious man; the cruel kind; can make a coward brave; a dishonest man, honest. Any dishonest man can make *himself* honest, and sooner or later he will.

Those who make a study of criminals soon come to the conclusion that they are all insane; thievishness, for example, being only a kind of insanity. One may talk with hundreds of thieves of every description and never find one who knows what is the matter with him. They are all inordinately vain. Ask them how it happened that they are here in jail or in the penitentiary. "Well," they say, "if I hadn't left my finger-print on the safe;" "if the skeleton key hadn't squeaked in the lock;" "if I had waited a half minute longer the fellow would have been sound asleep." That is their explanation for getting caught. They never realize that this is an honest universe, and that there is no power in it that can keep a man from getting what belongs to him; that dishonesty—trying to get what belonged to another—was what caught them.

Now, looking at things from this standpoint, every man who believes in vicarious atonement is dishonest; he wants to go to heaven, not because he deserves it, not because he has earned it, but because he thinks he can put up a petition that will get him there. Get, then, the idea of the sterling honesty of the universe; of our limitless power to become; and you have the riddle of all the past and of all the present and of all the future, and of all the vast varieties of life.

INITIATES AND INITIATION*

"THE work now submitted to public judgment is the fruit of a somewhat intimate acquaintance with Eastern Adepts and study of their science. It is offered to such as are willing to accept truth, wherever it may be found, and to defend it, even looking popular prejudice straight in the face.

"When, years ago, we first traveled over the East, exploring the penetralia of its deserted sanctuaries, . . . we came into contact with certain men endowed with such mysterious powers and such profound knowledge that we may truly designate them as the Sages of the Orient. To their instructions we lent a ready ear. In our studies mysteries were shown to be no mysteries. Names and fables that to the Western mind have only a significance derived from Eastern fable were shown to be realities. Reverently we stepped in spirit within the temple of Isis; to lift aside the veil of 'the one that is and was and shall be' at Sais; to look through the rent curtain of the Sanctum Sanctorum at Jerusalem; and even to interrogate within the crypts which once existed beneath the sacred edifice, the mysterious Bath-Kol. The *Filia Vocis*—the daughter of the divine voice—responded from the mercy-seat behind the veil, and science, theology, every human hypothesis and conception born of imperfect knowledge lost forever their authoritative character in our sight. The one-living God had spoken through his oracle—man, and we were satisfied. Such knowledge is priceless; and it has been hidden only from those who overlooked it, derided it, or denied its existence." (From the Author's Preface to Isis Unveiled.)

. . . . . .

In our days of deary soul-killing materialism, the ancient Priest-Initiates have become, in the opinion of our learned generations, the synonyms of clever impostors, kindling the fires of superstition in order to obtain an easier sway over the minds of men. This is an unfounded calumny, generated by skepticism and uncharitable thoughts. No one believed more than they did in Gods—or, may we call them the spiritual and now invisible Powers, or Spirits, the Noumena of the phenomena; and they believed simply because *they knew.* And though after being initiated into the Mysteries of Nature they were forced to withhold their knowledge from the profane, who would surely have abused it, such secrecy was undeniably less dangerous than the policy of their usurpers and successors. The former taught only that which they well knew. The latter, teaching what *they do not know,* have invented, as a secure haven for their ignorance, a jealous and cruel Deity, who forbids man to pry into his mysteries under the penalty of damnation; as well they may, for *his* mysteries can at best be only hinted at in polite ears, never described.

It is not the key of St. Peter, or the Church dogma, but the Narthex—the Wand of the Candidate for Initiation—that has to be wrenched from the grasp of the long-silent Sphinx of the ages. Alone the Initiate, rich with the lore acquired by numberless generations of his predecessors, directs the "Eye of Dangma" toward the essence of things on which no Maya can have any influence.

That there must have been "fragments of a primeval revelation, granted to the ancestors of the whole race of mankind . . . preserved in the

*Collated from *Isis Unveiled* and *The Secret Doctrine.*

temples of Greece and Italy" . . . is what all the Eastern Initiates and Pandits have been proclaiming to the world from time to time. "What crossed the Kalapani (the black waters of the ocean) from India to Europe were only the *bits of rejected copies of some passages from the sacred books.*" There *was* a "primeval revelation," and it still exists; nor will it ever be lost to the world, but will reappear.

The "wisdom" of the archaic ages or the "secret doctrine" embodied in the *Oriental Kabala,* of which the Rabbinical is but an abridgment, did not die out with the Philalethians of the last eclectic school. The *Gnosis* lingers still on earth, and its votaries are many, albeit unknown. Such secret brotherhoods have been mentioned before Mackenzie's time by more than one great author. If they have been regarded as mere fictions of the novelist that fact has only helped the "brothers-adepts" to keep their incognito the more easily. We have personally known several of them who, to their great merriment, had had the story of their lodges, the communities in which they lived, and the wondrous powers which they had exercised for many long years laughed at and denied by unsuspecting skeptics to their faces. Some of these "brothers" belong to the small group of "travelers." Until the close of the happy Louis-Philippian reign they were pompously termed by the Parisian garçon and trader the *nobles étrangers,* and as innocently believed to be "Boyards," Valachian "Gospodars," Indian "Nabobs," and Hungarian "Margraves" who had gathered at the capital of the civilized world to admire its monuments, and partake of its dissipations. There are, however, some *insane* enough to connect the presence of certain of these mysterious guests in Paris with the great political events that subsequently took place. Such recall at least as very remarkable coincidences, the breaking out of the Revolution of '93 and the earlier explosion of the South Sea Bubble, soon after the appearance of "noble foreigners" who had convulsed all Paris for shorter or longer periods by either their mystical doctrines or "supernatural gifts." The St. Germains and the Cagliostros of this century, having learned bitter lessons from the vilifications and persecutions of the past, pursue different tactics now-a-days. But there are numbers of these mystic brotherhoods which have naught to do with "civilized" countries; and it is in their unknown communities that are concealed the skeletons of the past. These "adepts" could, if they chose, lay claim to strange ancestry, and exhibit verifiable documents that would explain many a mysterious page in both sacred and profane history.

Very few Christians understand, if indeed they know anything at all, of the Jewish Theology. The *Talmud* is the darkest of enigmas even for most Jews, while those Hebrew scholars who do comprehend it do not boast of their knowledge. Their kabalistic books are still less understood by them; for in our days more Christian than Jewish students are engrossed in the elucidation of their great truths. How much less is definitely known of the Oriental, or the universal Kabala! Its adepts are few; but those heirs elect of the sages who first discovered "the starry truths which shone on the great Shemaia of the Chaldean lore" (Bulwer's Zanoni) have solved the "absolute" and are now resting from their grand labor. They cannot go on beyond that which is given to mortals of this earth to know; and no one, not even these elect, can trespass beyond the line drawn by the finger of the Divinity itself. Travelers have met these adepts on the shores of the sacred Ganges—brushed against them in the silent ruins of Thebes, and in the mysterious deserted

chambers of Luxor. Within the halls upon whose blue and golden vaults the weird signs attract attention, but whose secret meaning is never penetrated by the idle gazers, they have been seen but seldom recognized. Historical memoirs have recorded their presence in the brilliantly illuminated *salons* of European aristocracy. They have been encountered again on the arid and desolate plains of the great Sahara, as in the caves of Elephanta. They may be found everywhere, but make themselves known only to those who have devoted their lives to unselfish study, and are not likely to turn back.

Thoroughly acquainted with all the resources of the vegetable, animal, and mineral kingdoms, experts in occult chemistry and physics, psychologists as well as physiologists, why wonder that the graduates or adepts instructed in the mysterious sanctuaries of the temples could perform wonders which even in our days of enlightenment would appear supernatural? The mystery of the triad is in the hands of the adepts, and must remain a mystery to the world so long as the materialistic savant regards it as an undemonstrated fallacy, an insane hallucination—and the dogmatic theologian a snare of the Evil One.

One need not go very deep into the literature of the Orientalists to become convinced that in most cases the modern psychologists and philosophers do not even suspect that in the arcane philosophy of India there are depths which they have not sounded, and *cannot* sound, for they pass on without perceiving them. There is a pervading tone of conscious superiority, a ring of contempt in the treatment of Hindu metaphysics, as though the European mind were alone enlightened enough to polish the rough diamond of the old Sanskrit writers, and separate right from wrong for the benefit of their descendants. We see them disputing over the external forms of expression without a conception of the great vital truths these hide from the profane view.

"As a rule the Brahmans," says Jacolliot, "rarely go beyond the class of *grihastha* (priests of the vulgar castes) and *purohita* (exorcisers, divines, prophets, and evocators of spirits). And yet we shall see . . . once that we have touched upon the question and study of manifestations and phenomena, that these initiates of the *first* degree (the lowest) attribute to themselves, and in appearance possess, faculties developed to a degree which has never been equalled in Europe. As to the initiate of the second and especially of the third category, they pretend to be enabled to ignore time and space, and to command life and death."

Such initiates as these M. Jacolliot *did not meet;* for, as he says himself, they only appear on the most solemn occasions, and when the faith of the multitudes has to be strengthened by phenomena of a superior order. "They are never seen, either in the neighborhood of, or even inside, the temples, except at the grand quinquennial festival of the fire.

"On that occasion they appear about the middle of the night on a platform erected in the centre of the sacred lake, like so many phantoms, and by their conjurations they illumine the space.

"A fiery column of light ascends from around them, rushing from earth to heaven. Unfamiliar sounds vibrate through the air, and five or six hundred thousand Hindus, gathered from every part of India to contemplate these demi-gods, throw themselves with their faces buried in the dust, invoking the souls of their ancestors."

Already some time before our era, the adepts, except in India, had ceased to congregate in large communities; but whether among the Essenes, or the

Neo-Platonists, or, again, among the innumerable struggling sects born but to die, the same doctrines, identical in substance and spirit, if not always in form, are encountered. Thibet, Japan, and China teach in the present age that which was taught by the oldest Chaldeans. The clergy of these respective countries prove, moreover, what they teach, namely; that the practice of moral and physical purity, and of certain austerities, develops the vital soul-power of self-illumination. Affording to man the control over his own immortal spirit, it gives him truly magical powers over the elementary spirits inferior to himself.

In the West we find magic of as high an antiquity as in the East. The Druids of Great Britain practiced it in the silent crypts of their deep caves; and Pliny devotes many a chapter to the "wisdom" of the leaders of the Celts. The Semothees—the Druids of the Gauls—expounded the physical as well as the spiritual sciences. They taught the secrets of the universe, the harmonious progress of the heavenly bodies, the formation of the earth, and above all—the immortality of the soul. Into their sacred groves—natural academies built by the hand of the Invisible.Architect—the initiates assembled at the still hour of midnight to learn about what man once was and what he will be. They needed no artificial illumination, nor life-drawing gas, to light up their temples, for the chaste goddess of night beamed her most silvery rays on their oak-crowned heads; and their white-robed sacred bards knew how to converse with the solitary queen of the starry vault.

On the dead soil of the long by-gone past stand their sacred oaks, now dried up and stripped of their spiritual meaning by the venomous breath of materialism. But for the student of occult learning their vegetation is still as verdant and luxuriant, and as full of deep and sacred truths as at that hour when the arch-druid performed his magical cures, and waving the branch of mistletoe severed with his golden sickle the green bough from its mother oak-tree. *Magic is as old as man.*

A condition of the strictest virtue and purity is required from the *Vatu,* or candidate, in India before he can become an initiate, whether he aims to be a simple fakir, a *Purihota* (public priest) or a *Sannyasi,* a saint of the second degree of initiation, the most holy, as the most revered of them all. After having conquered in the terrible trials preliminary to admittance to the inner temple in the subterranean crypts of his pagoda, the Sannyasi passes the rest of his life in the temple, practising the eighty-four rules and ten virtues prescribed to the Yogis.

"No one who has not practised, during his whole life, the ten virtues which the divine Manu makes incumbent as a duty, can be initiated into the Mysteries of the council," say the Hindu books of initiation.

These virtues are: "Resignation; the act of rendering good for evil; temperance; probity; purity; chastity; repression of the physical senses; the knowledge of the holy scriptures; that of the *Superior* soul (spirit); worship of truth; abstinence from anger." These virtues must alone direct the life of a true Yogi. "No unworthy adept ought to defile the ranks of the holy initiates by his presence for twenty-four hours." The adept becomes guilty after having once broken any one of these vows. Surely the exercise of such virtue is inconsistent with the idea one has of *devil*-worship and lasciviousness of purpose!

The Upasakas and Upasakis, or male and female semi-monastics and semi-laymen, have equally with the dama monks themselves to strictly abstain from

violating any of Buddha's rules, and must study *Meipo* and every psychological phenomenon as much. Those who become guilty of any of the "five sins" lose all right to congregate with the pious community. The most important of these is *not to curse upon any consideration, for the curse returns upon the one that utters it, and often upon his innocent relatives who breathe the same atmosphere with him.* To love each other, and even our bitterest enemies; to offer our lives even for animals, to the extent of abstaining from defensive arms; to gain the greatest of victories by conquering one's self; to avoid all vices; to practice all virtues, especially humility and mildness; to be obedient to superiors; to cherish and respect parents, old age, learning, virtuous and holy men; to provide food, shelter and comfort for men and animals; to plant trees on the road, and to dig wells for the comfort of travelers; such are the moral duties of Buddhists. Every *Ani* or *Bikshuni* (nun) is subjected to these laws.

Many of the lamasaries contain schools of magic, but the most celebrated is the collegiate monastery of the Shu-tuki, to which there are attached over 30,000 monks, the lamasery forming quite a little city. Some of the female nuns possess marvelous psychological powers. We have met some of these women on their way from Lha-Sea to Candi, the Rome of Buddhism, with its miraculous shrines and Gautama's relics. To avoid encounters with Musselmans and other sects they travel by night alone, unarmed, and without the least fear of wild animals, *for these will not touch them.* At the first glimpses of dawn they take refuge in caves and viharas prepared for them by their co-religionists at calculated distances; for notwithstanding the fact that Buddhism has taken refuge in Ceylon, and nominally there are but few of the denomination in British India, yet the secret Byauds (Brotherhoods) and Buddhist viharas are numerous, and every Jain feels himself obliged to help indiscriminately, Buddhist or Lamaist.

(To Be Continued)

GRADES OF PERCEPTION

Question: If every human being has a common origin and is of the same nature, what is the purpose of creating different races? And what was the Ego before it started incarnating?

Answer: In the first place, you must understand that there is no *creation* of different races. Different races are growths and attractions by affinity of different grades of growth.

As for the Ego, there is no Ego until there is a perception; it is a part of the great ocean of Life. Then, there is the beginning of perception. Let us take a simple physical illustration—the grain of sand, for instance, which has in it the power of attraction and repulsion. It attracts certain things to it and repels those that are not in sympathy with it. Here we see only one sense—the sense of contact by attrition, or rubbing. Now that sense arouses another sense, and then a desire to express. So there is the "creation" of the sand into a rock; then, comes the lichen on the rock, and so on to greater and greater range of expression. Thus the first step is made in individuality—the first step of the ladder of being.—R.C.

MIRROR OF THE MOVEMENT

MESSAGES FROM H. P. BLAVATSKY

"Five Messages from H. P. Blavatsky to the American Theosophists." Written in the years 1888-1891, these Letters from H. P. B. to the Conventions of American Theosophists are of timeless value: philosophically, because the lessons there discussed are still, for the most part, unlearned lessons; practically, because the problems of the Theosophical student to-day are the same problems that have to be faced and solved by every seeker after wisdom and its universal application. The Messages are now available in a pamphlet, handsome typographically and authentic textually. There is not a theosophical student anywhere but needs help in a practical sense, and these Messages, long out of print, could not be more vitally useful if written at the present hour to each individual Theosophist. As the *Foreword* of the pamphlet truly states, these Messages "burn with the light and warmth of a fragrant flame in benediction for all who may hear and heed. The passing of the years has verified the worth of these Messages—messages which proclaim the Master Theosophist of the Nineteenth Century." The pamphlet may be obtained, postage free, for 25 cents, from the Publishers of THEOSOPHY.

"HUMORESQUE"

THEOSOPHY has received from some unknown friend a copy of another pamphlet entitled simply "Humoresque," evidently very recently issued. It is anonymous, both as to writer and publisher, and is seemingly intended for private circulation amongst the members of Mrs. Besant's Theosophical Society. It deals in facetious and rather irreverent fashion with some of the eruptive tendencies in that society which the author evidently considers to be merely skin deep, and so essays to treat by pricking them. As "psychics" are the present powers behind the throne of Mrs. Besant, it is but natural that the writer of "Humoresque" should use a mild solution of lunar caustic along with his (or is it her?) pins and needles. In many respects the present situation in "the theosophical society" but repeats the afflictions of earlier days of the Movement. Older students will recall Dr. Franz Hartmann's "Talking Image of Urur," which H. P. B. published serially in *Lucifer,* to the amusement of many, the scandalization of some, and the edification of a few. "Dr. Swallow the Hook," "Most Excellent Einna," "Mr. Gloster Failey," the "disciple named Nartim," the "Lords of Amrak," the "Lords of the Ecaf Krad," the "Order of the Rats in the Yeast," are all easily—too easily—recognizable, as are "Zincwhacker" and his "Sin Twister," not to mention over-clairaudiently Mr. C. A. Jinrickey, or "Roarington the Silent." "A Study in Unconsciousness" is held out as the great work which the members are to ponder; "Thought travels four times faster" is given as "the great occult axiom," but the members are forbidden to ask questions. To think is "the one unpardonable sin." Brilliantly lettered placards are prepared for the forthcoming Convention of the Faithful, the opening and closing slogans of which are supposed to be: "First Aid to Clairvoyant Research: We carry a full stock of Dime Novels"—and, "Why Evolve? Let Zincwhacker do it for you." Doubtless the pamphlet will serve a purpose—destructive of symptomatic evils, but not curative of their cause, which is the neglect by Theosophists to study and apply the teachings of H. P. B. Theosophical education is what is needed.

To Every Open-Minded Theosophist

A pamphlet reprint of the leading articles in THEOSOPHY for the months of August, September, and October, 1922. Price, 10 cents, postage free, from The Theosophy Company, Los Angeles, 504 Metropolitan Building.

It is very often the case that an adjective is the most graphic expression of "the pair of opposites." To call a man a "theosophist" implies, or should imply, that he is of necessity or virtue "open-minded." But the facts, *i. e.,* the life we live, but too frequently belie our philosophy; that is to say, our profession of faith. There are all too many thoroughly sincere theosophists whose minds are as absolutely closed to the temperate, the impartial, the *open-minded* consideration of conflicting ideas, views and practices on the great subjects of Theosophical interest as any member of the various religious sects. Yet, just as a seed or a tender plant may rive the granite walls of a tomb, so no mind is absolutely impervious to whatever it may think to exclude. Harsh experience is a great opener of the mental prison-gates with many; with others it happens from time to time that the doctrine of "sweet reasonableness" comes like a visitor to a mind immured. So with this pamphlet: its contents are, as one of its pages recites, "for those who *would,* but cannot see a way"—to work for *Theosophy* and true Fraternity. The three articles may very well help all such to see. That which should ever be borne in mind by all Theosophists in all differences, is that such differences should not afford occasion for discord but for full discussion in all good-will. We can all be clear without being heated; frank and direct without becoming obnoxious; positive without arrogance; friendly without compromise, *i. e.,* without compromising either the views we hold or ourselves. One can be "tolerant" without making himself an accessory; "neutral" without sacrificing of principle or application. Theosophists, in their disputations, might well act up to H. P. B.'s definition, both of "good-will" and of a "theosophist": "He who teaches Theosophy preaches the gospel of good-will; and the converse of this is true also—he who preaches the gospel of good-will, teaches Theosophy."

The Canadian Theosophist

We have before had occasion to speak in appreciative terms of *The Canadian Theosophist,* which is the exponent, officially and otherwise, of the work of the Canadian Section of Mrs. Besant's Society. The September number contains a notable article, signed with the initials of Mr. A. E. S. Smythe, on the recent Statement of Mr. B. P. Wadia in withdrawing from Mrs. Besant's Society. The article consists chiefly of extracts from Mr. Wadia's Statement reciting the existing Theosophical evils in that Society. Mr. Smythe quotes Mr. Wadia's remarks on the subject of "Apostolic Succession" and the "senseless pleas on behalf of 'successors' of H. P. B." which "are put forward as serious arguments to bolster up false doctrines and crude teachings," and then comments:

> "That is the gravest part of the charge, *and those who do not know it to be true only substantiate it.* Yet we cannot see in all this any reason for deserting the Society. These are the tests which we expected to meet, and if some fail to meet them and are led away, there is no reason why others should not continue to preserve the ancient, eternal and constant doctrine of Theosophy for those who desire it. The Society does not *prohibit* it, nor do its officers. . . . Every member is guaranteed perfect liberty to uphold any doctrine or system he prefers. If he

does not like H.P.B.'s teachings he can choose one of the numerous other systems that are being expounded. It is a true test of the survival of the fittest! Let us be *thankful* for our liberty and stand loyal to the breadth and tolerance of the *Society* as long as we are *permitted.*"

We have italicised certain words above quoted, not to carp or cavil at what we esteem to be the sincere and able expression of a view which is not new among Theosophists in other Societies as well as Mrs. Besant's, but to bring that view into still sharper relief. Elsewhere is this issue of THEOSOPHY we have endeavored to treat of the opposed, and therefore opposing, views of the true work and duty of Theosophists and Theosophical Societies.

THEOSOPHY IN NEW YORK CITY

Those students of Theosophy in the world at large, in the United States generally speaking, and more particularly in New York City, who esteem the real work of a Theosophical Society to be the promulgation and practice of the "ancient, constant and eternal doctrines" of the Wisdom-Religion, will rejoice to learn that fit, convenient and ample quarters have been secured by the United Lodge of Theosophists of New York City at Number 1, West 67th Street. The Lecture-room will seat 500; the Reading-room will be open every day and will be fully equipped, both in literature and service, to care for the needs and the comfort of Associates, inquirers and visitors. An active and sustained effort will be made to provide not only for local requirements, but to care for correspondents and others who may live at a distance, and who may wish not only to receive help themselves in their own studies, but to spread the message of Theosophy in their own communities. As the activities of the New York Lodge will doubtless be emulated in many quarters, it would be well for all students to bear clearly in mind that the Declaration provides for the entire independence of each group of students. All possible help will be extended, but each Lodge stands and must stand on its own feet; no authority or supervision of any kind is claimed or will be accepted by any Lodge over any other.

THE THEOSOPHY SCHOOL

What began originally, in a practical sense, as a dream of a bereft mother desirous of aiding children to a primary perception of the Eternal Verities in response to the egoic "Why?" of the incoming Soul seeking orientation in this land of confusion, became the book, "Because—For the children who ask Why." The next stage was the establishment of the "Children's School of Theosophy." This was followed by the volume, "The Eternal Verities." Meantime the School, as well as the children, was growing: adults, first parents, then friends, then other "grown-ups," began to attend. From these simple beginnings in the United Lodge of Theosophists at Los Angeles, the work has spread, the two books have been increasingly called for. Now, better to serve Parents everywhere, and make the name more truly a proper name, the erstwhile Children's School is called "The Theosophy School," and its sponsors are prepared to assist by correspondence and practical suggestion Parents and other adults who may wish to "go to school" in order, by a better Theosophical education, to fit themselves for all the duties of life, and to aid others to do the same.

ON THE LOOKOUT

"SIMPLISSIMUS"

Simplissimus, the Munich comic publication, carries a lesson, a moral and a warning in a recent cartoon. On a denuded wreck of what was once a tree is seated an anthropoid ape, brooding over the corpses of two men, each of whose weapons has been "victorious." This is the anthropoid's reflection: "The last men have slain each other. Now we have to start from the beginning again."

THE PASSING OF THE SHAKERS

For more than a century and a half Shaker communities have existed in the United States. Celibacy, a tendency rather than a requirement, has been largely prevalent amongst Shakers, so that growth was by conversions rather than by increase of Shakers by birth. Communism has been the rule, each adherent surrendering all his worldly "gear" to the community. The thirst for riches and what riches bring to its possessor has overcome the lure of sacrifice, and now, according to the New York *World* the Shakers have dwindled to seven small communities which are in the expiring stage. Shakerism was an attempt to practice in a sectarian sense and upon a sectarian basis a kind of religious socialism. The spirit of true brotherhood was there, but in a dwarfed and rigid mental shell. Shakers are but one of many attempts to found and maintain a Brotherhood upon a basis less tolerant and universal than the Three Objects of the Theosophical Movement. Ann Lee, the Founder, taught the "Second Coming," and the sect of Shakers aspired to prepare *themselves* for that coming. Founded upon a personal basis, it must perish as the shadow of the Founder recedes and merges with the darkness of the traditional. *Religion* is impersonal as the Christos. Its *practice* is personal, not its philosophy; hence the impersonal Christ is but a glory and a dream till the personal life conforms to the universal purpose.

"THE WHEEL OF FORTUNE"

Certainly "Mahatma" Gandhi is well entitled by experience and by sincerity to write of the "wheel of fortune" if any man of our generation is thus attested. His recent book with this title treats of the problem of India from the standpoint of industrial humanitarianism. He knows too much—this Indian patriot—ever to wish to see his native land become "civilized"; he abhors war and bloodshed as much as his own heart bleeds for the ceaseless misery of the starving millions of peasants whose bones are scarce less in evidence living than when death has given them the only surcease they know. Those who know of the "homespun" forbears who made this American Republic possible may well sympathize with Mahatma Gandhi's efforts to spread the use of the spinning wheel to every wretched home in India. His ideals are spiritual; his ideas practical, but it needs more than one Gandhi to make head against the dumb fatalism of the populace, the deaf theology of the sects, the blind selfishness of native and foreign rulers—and India has but one Gandhi; and he in prison. Had Theosophists in India been even measurably true to the precepts and example of H. P. Blavatsky while amongst them, the return toward the new cycle would have been immeasurably hastened. Yet it may be that India's day is not so far off as some may

think, and Gandhi's devotion will not have been in vain. Mahatma Gandhi could find only an Indian publisher for his book—Ganesh & Co., Madras.

"CREATIVE UNITY"

Rabindranath Tagore, well known in the West as in the East for his writings and because of his lecturing tours in England and America, has, on the other hand, no lack of means to make himself heard, whether at home or abroad. *Creative Unity,* his most recent work, is from the press of Macmillan & Co., London and New York. Like Maeterlinck, but the latter's superior, his writings are flowers of speech perfumed with some faint attar of philosophy. Those writers whose personal lives are of position and influence, whose intelligence is extractive from every field of thought and fancy, who write of beauty in an ugly world, and whose philosophy is a mere seasoning, a relish, are not so far removed from Marie Antoinette who could not understand why the wretched mothers of Paris, lacking bread, did not give their children cake. That beauty, whether in art, or music, or literature, is but an artificial beauty which does not inspire its creator and its enjoyer alike to mighty efforts to make beautiful this sordid world. Better, to our mind, the homespun work and writings of Mahatma Gandhi than all the purple and fine linen of prose or poetry. Mr. Tagore is not only a writer of beautiful essays and verse, but as a man is a member of an ancient and distinguished Indian family, versed in the philosophy of Aryavarta, able, well-educated, of irreproachable character, and of great and far-reaching influence, not only among Indians, but among the English. But his writings pertain to the regions of idealism. We would not have him less abstract, but more practical. We do not understand Mr. Gandhi to be hostile to Englishmen or English government, any more than is Mr. Tagore. What is needed is constructive co-operation of all men, English and native alike, to rearouse that very *creative* unity which produced not only the ancient philosophy, but the ancient civilization of India. The world suffers not less than India from this dearth of the creative fire in the India of today. Beautiful writings, beautiful personal lives of individuals will not arouse it; but the fire of self-sacrifice will—as Mr. Gandhi has shown. Other oblations are needed in the same spirit.

"THE GATELESS BARRIER"

The present popular interest in things "psychic" has caused Dodd, Mead & Co. to issue a new edition of "The Gateless Barrier," by Lucas Malet, a pseudonym well known amongst fiction readers a quarter century ago when this novel was first published. As a story the book is no worse than hundreds of others, and in treatment of the psychical phases involved is distinctly no better. The story hinges on the spectre of a beautiful young woman in whom the hero recognizes the beloved of a former incarnation, and whom he tries to "materialize" into flesh and blood—failing which, he returns to a dutiful attitude of patient living with his existing wife, and to serve his fellow-men. Actually, the plot is a very slight variation of the "spirit-bride" and "spirit-husband" notions of some mediums. We can only conclude that both author and publisher have merely endeavored to profit by the tendencies of the times. They may, but the readers cannot.

"THE GRAY MAHATMA"

In *Adventure* of Nov. 10, is printed a novel by Talbot Mundy, dealing with the "occult." The writer has evidently studied the writings of H. P. Blavatsky. He has appropriated for one of his characters the identical name used by H.P.B. in "Caves and Jungles of Hindustan"; he has put into the mouth of his "Gray Mahatma" many of the teachings of Theosophy; often in the very words of H.P.B. So far, so good. But his "Mahatma" is part stone, part flesh, and very much Sir Oracle. He is neither divine nor human, but wholly a creature of melodrama. The "tests," and other stage tricks and properties are in keeping. As to both fiction and philosophy, the story at least excels the output of the "greatest living initiate" in a certain theosophical society—and it is presented as fiction, not as either fact or philosophy. It would be interesting to know to what extent "the gray Mahatma" represents Mr. Mundy's understanding of Occultism and Adepts. Perhaps it is a faithful reflex. Even so, it is no more distorted or grotesque than much that passes in all seriousness as Theosophical teaching and practice. "The Gateless Barrier" and "The Gray Mahatma," and other fictions like them, whether presented as fictions or not, are in large part the source of much of the popular "information" on the tremendous subjects involved. We wonder if either writers, publishers, or readers ever pause to weigh the possible consequences of such irresponsible writing and reading. We can conceive that novels such as "Uncle Tom's Cabin," "Very Hard Cash," "Little Dorritt," serve a useful purpose in arousing the popular conscience to existing evils, much as Upton Sinclair has done in our own day. But all such novels are written with a ***purpose*** that is truly altruistic, and deal with the facts and conditions of every-day life, verifiable or not as the case may be. But the mass of "occult" fiction has no such high motive, and its influence must be deteriorative and dangerous. They are mere merchandising, not to say pandering, to curiosity and appetite in directions that but the slightest investigation would show to be unwholesome—how unwholesome writers and readers little realize.

"PSYCHICAL RESEARCH"

The same unguarded and unguided venturesomeness in the domain of the admittedly occult is shown by great numbers of men and women of note in other fields—a responsibility of still vaster scope, for such "investigators" command attention and emulation because of their reputations. Who can measure the far-reaching influence for evil—if the teachings of Theosophy be correct—of the spiritualistic writings and practices of Sir Oliver Lodge, of A. Conan Doyle, of Elsa Barker, of many who present such writings and practices as Theosophy and Theosophical? Recently the New York *Herald* devoted two entire pages to the "phenomena" of "materializations" obtained by a Paris sculptress through a "sensitive," and to "scientific" dissertations thereon. All these "experiments" admittedly involve grave damage and danger to the "medium," nervously and physically. How grave the *moral* hazard of both medium and operator, not to speak of the consequences to those who may be influenced to follow the example set—who asks? who cares? Yet every action of every kind, let alone of this particular kind, involves more than the mere body; it involves the mind and the moral nature of the participants. All "psychic investigations" of the kind current require a sensitive or medium. Would any of the experimenters willingly exchange places and rôles with his subject? If not, why not?

"THE THEOSOPHICAL MOVEMENT"

A CORRECTION

THE concluding instalment of "The Theosophical Movement," published in THEOSOPHY for October, 1922, contains on page 397 the following statements:

> "Speeches were made by Mr. Fullerton, by Mr. A. E. S. Smythe, a member of the Toronto (Canada) Lodge, and by Dr. J. W. B. LaPierre, President of the Minneapolis Lodge—all strongly opposing the adoption of the resolutions; in Mr. Smythe's case because he desired to see the Society remain one international organization."

The facts in detail are, as shown on pp. 30-31 of the official *Report* of the Convention of the American Section, T. S., held at Boston, April 28, 1895, that a week before the Convention the Toronto Branch held a meeting at which four resolutions were adopted in reference to the matters expected to be taken up at the forthcoming Convention. The fourth of the Toronto Branch resolutions was as follows:

> "4. That we are opposed to any disruption of the Theosophical Society. It should ever remain an International organization."

Mr. Smythe, as Delegate of the Toronto Branch, laid these resolutions of that Branch before the Convention, but when the time for voting came he cast the 3 votes of the Toronto Branch in the Convention *for,* not *against* the Convention resolutions declaring the independence of the American Section, changing its name to The Theosophical Society in America, and electing Mr. Judge its Life-President.

Manifestly, the writers of "The Theosophical Movement" were referring to the position taken by the Toronto Branch as shown in its fourth resolution above given. Unfortunately, Mr. Smythe's name, as Delegate, was used in place of saying "The Toronto Branch," and he was thus coupled with Mr. Fullerton and Dr. LaPierre, both of whom were personally as well as officially entirely in opposition both to the proposed change in the constitution and name of the American Section and to Mr. Judge as its Life-President. It was very well known to the writers of "The Theosophical Movement" that Mr. Smythe was, personally, entirely in sympathy with Mr. Judge, and favorable to the contemplated changes.

Under date of October 10, 1922, Mr. Smythe writes an interesting letter to the Editors of THEOSOPHY, taking vigorous exception to the quoted statements in the October instalment given above, saying that they "totally misrepresent" him. "I shall be obliged," he writes, "if you can bring yourselves not to hand me down to posterity as untrue to William Q. Judge, whom I first met in 1884."

THEOSOPHY is very glad to "oblige" Mr. Smythe, its readers, and itself by correcting any possible misapprehension. Neither the authors of "The Theosophical Movement" nor the Editors of THEOSOPHY have any desire to misrepresent anyone, totally or otherwise, let alone a sincere and earnest Theosophist and loyal friend of William Q. Judge, such as A. E. S. Smythe.

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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XI.—No. 2 **December, 1922**

The gradual assimilation by mankind of great spiritual truths will alone revolutionize the face of civilization, and ultimately result in a far more effective panacea for evil than the mere tinkering of superficial misery.—H. P. B.

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THE PARENT THEOSOPHICAL SOCIETY was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

The defined Objects of the Society were as follows:

I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.

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Virtue could see to do what virtue would
By her own radiant light, though sun and moon
Were in the flat sea sunk.—MILTON.

THEOSOPHY

Vol. XI DECEMBER, 1922 No. 2

No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

RESTITUTION

TWO ARTICLES in Mrs. Besant's Magazine, *The Theosophist,* for October, 1922, can only be construed, by those who know the facts of Theosophical history, as Mrs. Besant's confession and first step in atonement of the great wrong perpetrated by her and others upon WILLIAM Q. JUDGE—and not upon him only, but upon the world, upon the Theosophical Movement, upon all those who trusted her, her knowledge and judgment. Terrible indeed have been the consequences of Mrs. Besant's colossal blunder in 1893-5—the most colossal single blunder, we opine, in religious history, already full and over-full of similar blunders. In all this we mean in nowise to impugn either the character, the courage, or the sincerity of Mrs. Besant. We speak of it at all, only that other men and women of character, courage and sincerity may not go on repeating and perpetuating the same or similar mistakes.

In the articles mentioned, Mrs. Besant *tells the truth* about Mr. Judge, and as Mr. Judge died in 1896, what she now says was just as true in the fateful years following the death of H.P.B. as it is true to-day. We quote from the articles the following statements which we italicize:—

"William Quan Judge, a much-loved friend and pupil of H. P. B.'s, and long the channel of life to the American Branch of the T. S. A highly evolved man, with a profound realisation of the deeper truths of life, he built up the Society in America from small and discouraging beginnings. No difficulties daunted him, and no apparent failures quenched his fiery devotion. When he left the Theosophical Society, nearly all its American Lodges followed him, faithful to the one through whom the Light of Theosophy had dawned on their lives. . . .

"She (H.P.B.) regarded him as her one hope in America, declaring that, if the American members rejected him, she would break off all relations with them, and know them no more. . . .

"Spiritual and intuitional, he was also extraordinarily capable as an organiser and leader. . . .

"Then came the revelation of what was hidden under the reserved demeanour of the young lawyer: an unquenchable energy, a profound devotion, an indomitable will. And these were held together by a single aim—the spreading of the truths of Theosophy, the building of an organisation which should scatter the seed over the land. . . .

"His real work, the spread of Theosophy in America, was splendidly performed, and his memory remains as a lasting inspiration."

To appreciate the full force of Mrs. Besant's confession of the real nature and work of Mr. Judge, one has but to turn to her "Case Against W. Q. Judge," published broadcast by her in April, 1895, as the culmination of two years' impeachment by her, in public and in private, of the name, the fame, the reputation and character of Mr. Judge. The havoc wrought by her false charges —and false they must have been, by her own statements as above— that havoc must be repaired. Every true Theosophist will rejoice that Mrs. Besant has so far freed herself from the dreadful incubus that has so long clouded her; will hope that she may go on straightforwardly to repair the mischief done so long ago; will aid her and all others who have shared in and suffer from the consequences of her great folly, to return to the pure teachings and the pure inspiration of H. P. Blavatsky and William Q. Judge.

WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP

Such is the name of an organization of members of numerous denominations which has concluded a conference at Copenhagen, Denmark, called to devise Christian means, rather than political, to bring about permanent international amity. Ministers and other delegates from all, or nearly all, the recently warring countries attended and discussed world international problems as brethren, putting aside for the time being distinctions of race, creed, and national patriotism. German and French delegates joined in offering a resolution that

> "The churches of the world should strive together for the attainment of universal peace, which cannot be successfully realized without both mental and spiritual disarmament."

The ideal proclaimed is a noble one; the essential conditions precedent to peace—*mental* and *spiritual* disarmament—have been justly set forth. To *realize* them, the thoughtful participants will more and more come to see that *action* on the basis of the First Object of the Parent T. S.—the brotherhood of peace and good-will amongst nations—is impossible from religious sectarians;

national rivalries and hatreds proceed from the same source as sectarian discords and quarrels. It is possible to *talk* of "tolerance" in a sectarian camp, as it is possible to *talk* of international unselfishness. Nobility of profession is one thing; its *practice* quite another. The world is slowly staggering toward international honesty, as it is slowly groping toward non-sectarian religion. But honest priests, as honest statesmen, will have to find and stand upon universal principles. Sects cannot afford—or permit—such a basis for universal peace, any more than can patriotism proclaim, "my country; may she be always in the right, but my country, right or wrong."

ORGANIZE FOR PEACE TIMES

We must not overlook that war and peace like Manvantara and Pralaya are not only consecutive but also over-lap each other, and smaller cycles are within the larger ones, as days and nights make up the year. Thus nature continues to act, following her peaceful pursuit, though men war and nations fight; and such is the compelling power of moral forces and natural laws, that even warring men embody some of their rhythmic swing of the mood of peace. Thus in the great war effectiveness showed itself in various nations as it had never shown itself in times of peace. Nations as units were organized for purposes of war, and men are asking today why they could not be equally organized for purposes of peace. Mr. Norman Angell whose remarkable books of the pre-war days, especially *The Great Illusion,* have proved him to be a true prophet, writing in the English *Labour Leader* of August 3rd, makes this suggestion:

> Indeed the last war did something which we have not been able to do by Peace: produced for the time being, and for the vile purposes of war, a social solidarity, and energy, and sacrifices on the part of individuals, which performed economic miracles. If we could be as economically effective for Peace, as we were for war, four-fifths of our problems would be solved. Such energy and solidarity as we saw from 1914 to 1918 could soon repair the material damage of war.

Greed and selfishness have got the better of human feelings, when the danger is averted. In the face of an enemy the spirit of co-operation manifested itself—rich and poor, employers and employees, men and women, illiterate and cultured, sank their differences, and the spirit of Brotherhood produced the beneficent results referred to in the above extract. If that same spirit of Brotherhood and co-operation could be understood and applied by the state and the citizens for the common weal and human advancement, war itself would end and a harmonious development take place. But mankind has to learn the lesson of Brotherhood; not brotherhood as imposed from without, born of the fear of the existence of an enemy, but that which is born within the human heart. The principle of Brotherhood must energise human intelligence from within,

thus setting the latter free from the bondage of *Karma*, the animal passions. This alone will enable men to work in co-operation.

RELIGIOUS EVOLUTION

The religious advertisements in the great metropolitan dailies show week by week how great the Babel and the Babylon—as it must seem to the orthodox sectarians—where once, but a little time ago, nothing but the hallowed Church announcements was permitted. In all the welter and the chaos the Theosophist sees the breaking of the molds that for so long fettered the minds and hearts of men in their search for Truth; sees the slow but sure infiltration of some part of the Objects of the Parent theosophical association. Of all the nominally Christian sects the Unitarians have always embodied some measure of perception of the Second Object: that the truths of "Christianity" are not an unique revelation. In the Los Angeles *Times* of October 28, 1922, appears in large type this advertisement of the First Unitarian Church;

> "UNITARIANS BELIEVE that the great stream of religious truth is not confined to the Christian channel, but that it flows also in the other historic faiths, such as Buddhism, Hinduism, Mohammedanism, Judaism. The sermon Sunday will set forth the conclusions of the science of comparative religion concerning 'The Place of Christianity among the Religions of the World.'"

Here is bold proclamation of that "Fatherhood of God, the Brotherhood of Man, the Rule of Reason, and the large-minded acceptance of the results of the comparative study of all religions," that must tend toward the disintegration of sectarianism in all religions, and thus pave the way for recognition of the Saviours of all time. Such recognition must infallibly lead to the comparative study of the nature of these Saviours, and bring about the recognition of MASTERS as living, perfected *Men*.. Pure Deism, or Theism, the preachment of Thomas Paine and, no less of Channing and Emerson, must lead to the recognition and study of the Wisdom-Religion of the *Mahatmas*.

"THE CHURCH PAGAN"

The newspapers of October 26th contained an Associated Press dispatch sent out from New York that the Rev. Samuel Davis McConnell, "once rector of Holy Trinity Church, Brooklyn, and for half a century a widely known clergyman of the Protestant Episcopal Church, renounces the faith upon which the Christian Churches are founded, dismisses as incredible the miracles recounted in the New Testament, and denies the divinity of Jesus Christ":

> "I have been for fifty years a minister in the church. I entered the ministry with enthusiasm, believing as I did, that the church was the one organization in the world of divine institution, that it owes its origin to Jesus Christ, and that he was the unique Son of God. I have been reluctantly led to the conclusion that none of these things is true. . . .

"The educated and practical world are both alike steadily drawing away from the Church. I have watched this movement for fifty years. Can anything be done to reverse it? First of all, the Church must open her eyes and look. . . . She should no longer rest in a fool's paradise. . . . So far I have been silent.

"I wanted to be sure before speaking. Fifty years is surely long enough for consideration. Now I openly avow my convictions and leave it to the Church to do with me as it sees fit. But I confess I do so with the hope that after I have to say the Church may decide that I and such as I have a place in its ministry."

Dr. McConnell has but openly voiced what thousands of equally intelligent, but less courageous ministers in all the Christian churches feel every day more and more keenly. Life-habit, life-training, a genuine humanitarianism, bid them labor for the souls of their fellows, while the stern voice of conscience urges them ceaselessly to disavow the narrow dogmas of their sect, and stand upon a basis broad enough and strong enough to unite the mind and the heart. These men will either reform the sects or leave them altogether; in either case the result will be the same: some such an Unitarian faith as shall give mankind contact with the Wisdom-Religion, through the healing influence of fraternity in the deepest instincts and intuitions of the human heart.

"THE DIVINE ANIMALS"

The Los Angeles Daily *Record* is an afternoon paper of wide circulation, with strong labor leanings. Last month we republished a "Letter" originally published in "The Path" for May, 1886, in which occurred these words: "I wish very much that we had a literature calculated to appeal to the general masses, and I think that we should resolutely turn our attention to this object." This was written nearly forty years ago. Something of the effect of the dissemination of the principles of Theosophy in this most desirable direction can be witnessed in the following extracts from the leading editorial in the *Record* of October 23, 1922, entitled "The Divine Animals":

Whenever science knows enough to discover truth as big as a barn it will proudly announce that the brains and minds, aye and the spirits and thought processes of the higher animals, some of the lower, are in no whit different from the brains, minds, spirits and processes of . . . man.

Science is tottering near the edge of this discovery now, but it hates to let go all precedent and jump at an obvious truth.

It will be found again, as it was once universally acknowledged, that all created things are sentient alike, and that they differ in degree ONLY.

We are going to realize finally that from the restless rock (and the rock is restless in its finest particle) to the gryrating insect, fluttering around the lamp. . . . called man, we are all from a parent stock, and our brain development, our mental evolution, our moral—if any—feelings are all built up in the slow processes of evolution, and no species nor order, aye no kingdom of creation's division, can lay claim to any attributes or facilities possessed by it, and not possessed in embryo by all other kingdoms, orders and species.

Once we get that idea to working in the human cosmos and we will begin to live with nature, and get results without spending most of our energy trying to "conquer" nature and forcing her to educate us by wiping us out.

PREVAILING TENDENCIES

THE MASTERS have written that this is an "age of transition," when established embodiments, religious, social, ethical, political, scientific, are approaching dissolution. Disintegration in all of them is going on before our eyes. Hence the chaos, the bewilderment, the running to and fro on every hand, the seeking remedies to cure "existing evils" in the body politic of humanity, by those who still believe such evils to be merely transitory or, at worst, something chronic which can somehow be made tolerable. Those whose voyage on the sea of knowledge has left them without leeway in the doldrums of pessimism rock back and forth on the waves of depression, fast fixed in the delusion that the disease of our modern civilization is stronger than the patient, and prophesy gloomily "the end of the world."

Theosophy was brought into the world for the very reason that the Masters of Wisdom knew that the time was ripe for the New Order of the Ages to begin, and They sent the materials for the structure of a change in the motives, the ideals, the thought and application of the energies of mankind. Ours the task, as students of Their philosophy of life and action, to make those materials accessible and workable by the Race Mind. Being ourselves human, having in ourselves all the characteristics of our fellows, it follows that Theosophists but too often are deceived internally and externally in their vision of things, and are thus drawn, all unknowing to themselves, into the currents of one and another of the prevailing tendencies. Many of them are as unable as the rest of mankind to distinguish between disintegrating and formative processes. This is because they have studied the phenomena of life, objective and subjective, as manifested in others, instead of observing with utmost care those phenomena as manifested at first hand in themselves, in the workings of their own consciousness. It is because they have studied and applied Theosophy in the light of their own prevailing tendencies, instead of checking, guiding, controlling those tendencies in the light of the teachings of the Wisdom-Religion. Let us endeavor to illustrate the two processes, the one destructive, the other regenerative, which are going on side by side in every Theosophist, even far more intensively than in the world at large; for the Theosophist, of all men, is the one in whom this process of transition is most fiercely active, and upon his individual clear-seeing depends whether the disintegrative or the formative forces shall prevail.

The Third Object of the Parent theosophical society has ever been the most popular with students: Point One; the prevailing race tendency to "seek a sign" instead of an explanation has dominated all such students as actually as it has the "spiritualists" and the "psychic researchers." That Third Object, as definitely worded was: "The investigation of the unexplained *laws* of nature and the psychical *powers latent* in man." Almost without exception students have laid their stress upon the *phenomena* to which those laws and latent powers give rise, not upon the investigation and understanding of those laws and powers. Hence they have been sucked into innumerable astral tangents, and have become so enamored, not to say intoxicated, with the phenomena witnessed and experienced, that they are totally unaware, as insane persons are unaware, of the true nature of their delusions, and as impossible to restore to balanced reason as any insane person. Point Two: all such are in the process of mental and moral disintegration, not regeneration. This natural mistake

and misdirection was and is due to the neglect of fundamental philosophical and moral principles from which to conduct the experiment of living. Every religious sect, off-shoot, and bizarre cult of every kind has its origin in some misunderstood phenomenon, "some personal experience in psychology," which compelled the deluded victim henceforth to view Nature in the light of his "experience." Already this tendency has produced a score of sects and cults calling themselves theosophical, a hundred corruptions of teachings presented as Theosophy.

The Second Object of the original theosophical association was the study of ancient and modern religions, philosophies and systems of thought, in order to detect the common vital principles underlying them all; not to resurrect or revivify those moribund and decayed faiths, but to hasten the dissolution and final disintegration of them all. Theosophy, being the veritable *elixir vitae* of the spiritual man, but slight contact with its principles, but a modicum of study of comparative religion, would rouse to a factitious warmth the old religious tendencies, whatever they might be, in the student and, unless he were well upon his guard, would infallibly drift him back once more into the vicious circle of the hereditary faith. The new wine of life would be turned back into the old sectarian bottles. Hence we have Christian Theosophists, Brahmin Theosophists, Buddhist Theosophists, and so on. Point Three: this is spiritual Atavism, recurrence to type; disintegration, not progression.

Thus we have two great classes of theosophical students: those swept away by the lure of phenomena and those carried into the eddies of sectarianism, no matter how named. *Pseudo*-Science and *pseudo*-Religion, two of the most powerful prevailing race tendencies, have turned them backward upon the descending arc. Empirical philosophy, empirical religion, have replaced THEOSOPHY with them, though they know it not. Anyone can see the inherent grotesque paradox of the very phrases, *Experimental* Philosophy, *Experimental* religion, for the terms Religion, Philosophy, Science, imply that which is *not* phenomenal, but that which is by its very nature stable and unchanging. To go further: Not only Theosophists, but religious devotees of all persuasions, spiritualists, psychical researchers, numberless scientific students, now all admit and allege the reality of a vast range of natural phenomena hitherto denied or looked upon with doubt and suspicion. So far, there is genuine fraternity, because genuine unity; the fraternity of a common *knowledge*. But this is as to the "facts," *i. e.*, perceived phenomena.

But the moment one essays to step from the field of fact to the area of causation—behold the discords! Why is this? Is it not because there is as yet among them all no real *knowledge* of Law—of Philosophy, Science, Religion, Ethics? Yet the same process that produced unity and fraternity of knowledge in regard to the facts must infallibly yield the same common knowledge of their Causes. Sensible men do not form parties over facts:—they investigate, experiment, confer, compare the results obtained and are thus able, each and all, to separate the wheat from the chaff, the spurious from the genuine in phenomena. Would not the same Method, the same assiduity in the field of Causes, yield a unitary philosophy, a solid ethic, a religion undefiled?

H. P. B. knew our prevailing tendencies. Hence her article, "Is Theosophy a Religion," which we reprint herewith. Its practical value in personal application has yet to be realized by students of Theosophy. The article was first published in *Lucifer* for November, 1888.

IS THEOSOPHY A RELIGION?

"Religion is the best armour that man can have, but it is the worst cloak."
—*Bunyan.*

IT is no exaggeration to say that there never was—during the present century, at any rate—a movement, social or religious, so terribly, nay, so absurdly misunderstood or more blundered about than THEOSOPHY—whether regarded theoretically as a code of ethics, or practically, in its objective expression, *i. e.,* the Society known by that name.

Year after year, and day after day had our officers and members to interrupt people speaking of the theosophical movement by putting in more or less emphatic protests against theosophy being referred to as a "religion," and the Theosophical Society as a kind of church or religious body. Still worse, it is as often spoken of as a "new sect"! Is it a stubborn prejudice, an error, or both? The latter, most likely. The most narrow-minded and even notoriously unfair people are still in need of a plausible pretext, of a peg on which to hang their little uncharitable remarks and innocently uttered slanders. And what peg is more solid for that purpose, more convenient than an "ism" or a "sect." The great majority would be very sorry to be disabused and finally forced to accept the fact that theosophy is neither. The name suits them, and they pretend to be unaware of its falseness. But there are others, also, many more or less friendly people, who labor sincerely under the same delusion. To these, we say: Surely the world has been hitherto sufficiently cursed with the intellectual extinguishers known as dogmatic creeds, without having inflicted upon it a new form of faith! Too many already wear their faith, truly, as Shakespeare puts it, "but as the fashion of his hat," ever changing "with the next block." Moreover, the very *raison d'être* of the Theosophical Society was, from its beginning, to utter a loud protest and lead an open warfare against dogma or any belief based upon blind faith.

It may sound odd and paradoxical, but it is true to say that, hitherto, the most apt workers in practical theosophy, its most devoted members were those recruited from the ranks of agnostics and even of materialists. No genuine, no sincere seacher after truth can ever be found among the *blind* believers in the "Divine Word," let the latter be claimed to come from Allâh, Brahmâ or Jehovah, or their respective Kurân, Purâna and Bible. For:

"Faith is not *reason's* labour, but repose."

He who believes his own religion on faith, will regard that of every other man as a lie , and hate it on that same faith. Moreover, unless it fetters reason and entirely blinds our perceptions of anything outside our own particular faith, the latter is no faith at all, but a temporary belief, the delusion we labour under, at some particular time of life. Moreover, "faith without principles is but a flattering phrase for wilful positiveness or fanatical bodily sensations," in Coleridge's clever definition.

What, then, is Theosophy, and how may it be defined in its latest presentation in this closing portion of the XIXth century?

Theosophy, we say, is not *a* Religion.

Yet there are, as every one knows, certain beliefs, philosophical, religious and scientific, which have become so closely associated in recent years with the word "Theosophy" that they have come to be taken by the general public for

theosophy itself. Moreover, we shall be told these beliefs have been put forward, explained and defended by those very Founders who have declared that Theosophy is *not* a Religion. What is then the explanation of this *apparent* contradiction? How can a certain body of beliefs and teachings, an elaborate doctrine, in fact, be labelled "Theosophy" and be tacitly accepted as "Theosophical" by nine-tenths of the members of the T. S., if Theosophy is not a Religion?—we are asked.

To explain this is the purpose of the present protest.

It is perhaps necessary, first of all, to say that the assertion that "Theosophy is not *a* Religion" by no means excludes the fact that "Theosophy *is* Religion" itself. A Religion in the true and only correct sense is a bond uniting men together—not a particular set of dogmas and beliefs. Now Religion, *per se,* in its widest meaning is that which binds not only *all* MEN, but also *all* BEINGS and all *things* in the entire Universe into one grand whole. This is our theosophical definition of religion; but the same definition changes again with every creed and country, and no two Christians even regard it alike. We find this in more than one eminent author. Thus Carlyle defined the Protestant Religion in his day, with a remarkable prophetic eye to this ever-growing feeling in our present day, as:

> "For the most part a wise, prudential feeling, grounded on mere calculation; a matter, as all others now are, of expediency and utility; whereby some smaller *quantum* of earthly enjoyment may be exchanged for a far larger *quantum* of celestial enjoyment. Thus religion, too, is profit, a working for wages; not reverence, but vulgar hope or fear."

In her turn Mrs. Stowe, whether consciously or otherwise, seemed to have had Roman Catholicism rather than Protestantism in her mind, when saying of her heroine that:

> "Religion she looked upon in the light of a ticket (with the correct number of indulgences bought and paid for), which, being once purchased and snugly laid away in a pocket-book, is to be produced at the celestial gate, and thus secure admission to heaven. . . ."

But to Theosophists (the genuine Theosophists are here meant) who accept no mediation by proxy, no salvation through innocent bloodshed, nor would they think of "working for wages" in the *One Universal* religion, the only definition they could subscribe to and accept in full is one given by Miller. How truly and theosophically he describes it, by showing that

> ". . . true Religion
> Is always mild, propitious and humble;
> Plays not *the tyrant,* plants *no faith in blood,*
> Nor bears destruction on her chariot wheels;
> But stoops to polish, succour and redress,
> And *builds her grandeur on the public good.*"

The above is a correct definition of what true theosophy *is,* or ought to be. (Among the creeds Buddhism alone is such a true heart-binding and men-binding philosophy, because it is not a dogmatic religion.) In this respect, as it is the duty and task of every genuine theosophist to accept and carry out these principles, Theosophy *is* RELIGION, and the Society its one Universal Church; the temple of Solomon's wisdom,* in building which "there was

*Whose 700 wives and 300 concubines, by the bye, are merely the personations of man's attributes, feelings, passions and his various occult powers: the Kabalistic numbers 7 and 3 showing it plainly. Solomon himself, morover, being, simply, the emblem of SOL—the "Solar Initiate" or the Christ-Sun, is a variant of the Indian

neither hammer, nor axe, *nor* any tool of iron heard in the house while it was building" (I. Kings, vi.); for this "temple" is made by no human hand, nor built in any locality on earth—but, verily, is raised only in the inner sanctuary of man's heart wherein reigns alone the awakened soul.

Thus Theosophy is not *a* Religion, we say, but RELIGION itself, the one bond of unity, which is so universal and all-embracing that no man, as no speck —from gods and mortals down to animals, the blade of grass and atom—can be outside of its light. Therefore, any organization or body of that name must necessarily be a UNIVERSAL BROTHERHOOD.

Were it otherwise, Theosophy would be but a word added to hundreds other such words as high sounding as they are pretentious and empty. Viewed as a philosophy, Theosophy in its practical work is the alembic of the Mediæval alchemist. It transmutes the apparently base metal of every ritualistic and dogmatic creed (Christianity included) into the gold of fact and truth, and thus truly produces a universal panacea for the ills of mankind. This is why, when applying for admission into the Theosophical Society, no one is asked what religion he belongs to, nor what his deistic views may be. These views are his own personal property and have nought to do with the Society. Because Theosophy can be practised by Christian or Heathen, Jew or Gentile, by Agnostic or Materialist, or even an Atheist, provided that none of these is a bigoted fanatic, who refuses to recognise as his brother any man or woman outside his own special creed or belief. Count Leo N. Tolstoy does not believe in the Bible, the Church, or the divinity of Christ; and yet no Christian surpasses him in the practical bearing out of the principles alleged to have been preached on the Mount. And these principles are those of Theosophy; not because they were uttered by the Christian Christ, but because they are universal ethics, and were preached by Buddha and Confucius, Krishna, and all the great Sages, thousands of years before the Sermon on the Mount was written. Hence, once that we live up to such theosophy, it becomes a universal *panacea* indeed, for it heals the wounds inflicted by the gross asperities of the Church "isms" on the sensitive soul of every naturally religious man. How many of these, forcibly thrust out by the reactive impulse of disappointment from the narrow area of blind belief into the ranks of arid disbelief, have been brought back to hopeful aspiration by simply joining our Brotherhood—yea, imperfect as it is.

If, as an offset to this, we are reminded that several prominent members have left the Society disappointed in theosophy as they had been in other associations, this cannot dismay us in the least. For with a very, *very few* exceptions, in the early stage of the T. S.'s activities when some left because they did not find mysticism practised in the General Body as *they* understood it, or because "the leaders lacked Spirituality," were "untheosophical, hence, untrue to the rules," you see, the majority left because most of them were either half-hearted or too self-opinionated—a church and infallible dogma in themselves. Some broke away, again, under very shallow pretexts indeed, such, for instance, as "because Christianity (to say Churchianity, or *sham* Christianity, would be more just) was too roughly handled in our magazines"—

"Vikarttana" (the Sun) shorn of his beams by Viswakarma, his Hierophant-Initiator, who thus shears the *Chrestos*-candidate for initiation of his golden radiance and crowns him with a dark, blackened auréole—the "crown of thorns." (See the "Secret Doctrine" for full explanation.) Solomon was never a living man. As described in *Kings*, his life and works are an allegory on the trials and glory of Initiation.

just as if other fanatical religions were ever treated any better or upheld! Thus, all those who left have done well to leave, and have never been regretted.

Furthermore, there is this also to be added: the number of those who left can hardly be compared with the number of those who found everything they had hoped for in Theosophy. Its doctrines, if seriously studied, call forth, by stimulating one's reasoning powers and awakening the *inner* in the animal man, every hitherto dormant power for good in us, and also the perception of the true and the real, as opposed to the false and the unreal. Tearing off with no uncertain hand the thick veil of dead-letter with which every old religious scriptures were cloaked, scientific Theosophy, learned in the cunning symbolism of the ages, reveals to the scoffer at old wisdom the origin of the world's faiths and sciences. It opens new vistas beyond the old horizons of crystallized, motionless and despotic faiths; and turning blind belief into a reasoned knowledge founded on mathematical laws—the only *exact* science—it demonstrates to him under profounder and more philosophical aspects the existence of that which, repelled by the grossness of its dead-letter form, he had long since abandoned as a nursery tale. It gives a clear and well-defined object, an ideal to live for, to every sincere man or woman belonging to whatever station in Society and of whatever culture and degree of intellect. Practical Theosophy is not *one* Science, but embraces every science in life, moral and physical. It may, in short, be justly regarded as the universal "coach," a tutor of world-wide knowledge and experience, and of an erudition which not only assists and guides his pupils toward a successful examination for every scientific or moral service in earthly life, but fits them for *the lives* to come, if those pupils will only study the universe and its mysteries *within themselves,* instead of studying them through the spectacles of orthodox science and religions.

And let no reader misunderstand these statements. It is Theosophy *per se,* not any individual member of the Society or even Theosophist, on whose behalf such a universal omniscience is claimed. The two—Theosophy and the Theosophical Society—as a vessel and the *olla podrida* it contains, must not be confounded. One is, as an ideal, *divine* Wisdom, perfection itself; the other a poor, imperfect thing, trying to run *under* if not *within,* its shadow on Earth. No man is perfect; why, then, should any member of the T. S. be expected to be a paragon of every human virtue? And why should the whole organization be criticized and blamed for the faults, whether real or imaginary, of some of its "Fellows," or even its Leaders? Never was the Society, as a concrete body, free from blame or sin—*errare humanum est*—nor were any of its members. Hence, it is rather those members—most of whom will not be led by theosophy, that ought to be blamed. Theosophy is the soul of its Society; the latter the gross imperfect body of the former. Hence, those modern Solomons who *will* sit in the Judgment Seat and talk of that they know nothing about, are invited before they slander theosophy or any theosophists to first get acquainted with both, instead of ignorantly calling one a "farrago of insane beliefs" and the other a "sect of imposters and lunatics."

Regardless of this, Theosophy is spoken of by friends and foes as a religion when not a *sect.* Let us see how the special beliefs which have become associated with the word have come to stand in that position, and how it is that they have so good a right to it that none of the leaders of the Society have ever thought of disavowing their doctrines.

We have said that we believed in the absolute unity of nature. Unity implies the possibility for a unit on one plane, to come into contact with another unit on or from another plane. We believe in it.

The just published "Secret Doctrine" will show what were the ideas of all antiquity with regard to the *primeval instructors* of primitive man and his three earlier races. The genesis of that WISDOM-RELIGION, in which all theosophists believe, dates from that period. So-called "Occultism," or rather Esoteric Science, has to be traced in its origin to those Beings who, led by Karma, have incarnated in our humanity, and thus struck the keynote of that secret Science which countless generations of subsequent adepts have expanded since then in every age, while they checked its doctrines by personal observation and experience. The bulk of this knowledge—which no man is able to possess in its fullness—constitutes that which we now call Theosophy or "divine knowledge." Beings from other and higher worlds may have it entire; we can have it only approximately.

Thus, unity of everything in the universe implies and justifies our belief in the existence of a knowledge at once scientific, philosophical and religious, showing the necessity and actuality of the connection of man and all things in the universe with each other; which knowledge, therefore, becomes essentially RELIGION, and must be called in its integrity and universality by the distinctive name of WISDOM-RELIGION.

It is from this WISDOM-RELIGION that all the various individual "Religions" (erroneously so called) have sprung, forming in their turn offshoots and branches, and also all the minor creeds, based upon and always originated through some personal experience in psychology. Every such religion, or religious offshoot, be it considered orthodox or heretical, wise or foolish, started originally as a clear and unadulterated stream from the Mother-Source. The fact that each become in time polluted with purely human speculations and even inventions, due to interested motives, does not prevent any from having been pure in its early beginnings. There are those creeds—we shall not call them religions—which have now been overlaid with the human element out of all recognition; others just showing signs of early decay; not one that escaped the hand of time. But each and all are of divine, because natural and true, origin; aye—Mazdeism, Brahmanism, Buddhism as much as Christianity. It is the dogmas and human element in the latter which led directly to modern Spiritualism.

Of course, there will be an outcry from both sides, if we say that modern Spiritualism *per se,* cleansed of the unhealthy speculations which were based on the dicta of two little girls and their very unreliable "Spirits"—is, nevertheless, far more true and philosophical than any church dogma. *Carnalized* Spiritualism is now reaping its Karma. Its primitive *innovators,* the said "two little girls" from Rochester, the Mecca of modern Spiritualism, have grown up and turned into old women since the first raps produced by them have opened wide ajar the gates between this and the other world. It is on their "innocent" testimony that the elaborate scheme of a sidereal Summer-land, with its active astral population of "Spirits," ever on the wing between their "Silent Land" and our very loud-mouthed, gossiping earth—has been started and worked out. And now the two female Mahommeds of Modern Spiritualism have turned self-apostates and play false to the "philosophy" they have created, and have

gone over to the enemy. They expose and denounce *practical* Spiritualism as the humbug of the ages. Spiritualists—(save a handful of fair exceptions)—have rejoiced and sided with *our* enemies and slanderers, when these, *who had never been Theosophists,* played us false and showed the cloven foot denouncing the Founders of the Theosophical Society as frauds and imposters. Shall the Theosophists laugh in their turn now that the original "revealers" of Spiritualism have become its "revilers"? Never! for the phenomena of Spiritualism are facts, and the treachery of the "Fox girls" only makes us feel new pity for all mediums, and confirms, before the whole world, our constant declaration that no medium can be relied upon. No true theosophist will ever laugh, or far less rejoice, at the discomfiture even of an opponent. The reason for it is simple:—

Because we know that beings from other, higher worlds do confabulate with some elect mortals now as ever; though *now* far more rarely than in the days of old, as mankind becomes with every civilized generation worse in every respect.

Theosophy—owing, in truth, to the *levée in arms* of all the Spiritualists of Europe and America at the first words uttered against the idea that every communicating *intelligence* is necessarily the spirit of some ex-mortal from this earth—has not said its last word about Spiritualism and "Spirits." It may one day. Meanwhile, an humble servant of theosophy, the Editor, declares once more her belief in Beings, grander, wiser, nobler than any *personal* God, who are beyond any "Spirits of the dead," Saints, or winged Angels, who, nevertheless, *do* condescend in all and every age to occasionally overshadow rare sensitives—often entirely unconnected with Church, Spiritualism or even Theosophy. And believing in high and holy Spiritual Beings, she must also believe in the existence of their opposites—lower "spirits," good, bad and indifferent. Therefore does she believe in spiritualism and its phenomena, some of which are so repugnant to her.

This, as a casual remark and a digression, just to show that Theosophy includes Spiritualism—as it should be, not as it is—among its sciences, based on knowledge and the experience of countless ages. There is not a religion worthy of the name which has been started otherwise than in consequence of such *visits* from Beings on the higher planes.

Thus were born all prehistoric, as well as all the historic religions, Mazdeism and Brahmanism, Buddhism and Christianity, Judaism, Gnosticism and Mahomedanism; in short, every more or less successful "ism." All are true at the bottom, and all are false on their surface. The Revealer, the artist who impressed a portion of the Truth on the brain of the Seer, was in every instance a true artist, who gave out genuine truths; but the instrument proved also, in every instance, to be *only a man.* Invite Rubinstein and ask him to play a sonata of Beethoven on a piano left to *self-tuning,* one half of the keys of which are in chronic paralysis, while the wires hang loose; then see whether, the genius of the artist notwithstanding, you will be able to recognize the sonata. The moral of the *fabula* is that a man—let him be the greatest of mediums or natural Seers—is but a man; and man left to his own devices and speculations *must* be out of tune with absolute truth, while even picking up some of its crumbs. For Man is but a *fallen* Angel, a god within, but having an animal brain in his head, more subject to cold and wine fumes while in

company with other men on Earth, than to the faultless reception of divine revelations.

Hence the multi-colored dogmas of the churches. Hence also the thousand and one "philosophies" so-called, (some contradictory, theosophical theories included); and the variegated "Sciences" and schemes, Spiritual, Mental, Christian and Secular; Sectarianism and bigotry, and especially the personal vanity and self-opinionatedness of almost every "Innovator" since the mediæval ages. These have all darkened and hidden the very existence of TRUTH—the common root of all. Will our critics imagine that we exclude the theosophical teachings from this nomenclature? Not at all. And though the esoteric doctrines which our Society has been and is expounding, are not *mental* or *spiritual* impressions from some "unknown, *from above,*" but the fruit of teachings given to us by living men, still, except that which was dictated and written out by those Masters of Wisdom themselves, these doctrines may be in many cases as incomplete and faulty as any of our foes would desire it. The "Secret Doctrine"—a work which gives out all that can be given out during this century, is an attempt to lay bare *in part* the common foundation and inheritance of all—great and small religious and philosophical schemes. It was found indispensable to tear away all this mass of concreted misconceptions and prejudice which now hides the parent trunk of (*a*) all the great world-religions; (*b*) of the smaller sects; and (*c*) of Theosophy as it stands now—however veiled the great Truth, by ourselves and our limited knowledge. The crust of error is thick, laid on by whatever hand; and because we *personally* have tried to remove some of it, the effort became the standing reproach against all theosophical writers and even the Society. Few among our friends and readers have failed to characterize our attempt to expose error in the *Theosophist* and *Lucifer* as "very uncharitable attacks on Christianity," "untheosophical assaults," &c., &c. Yet these are necessary, nay, indispensable, if we wish to plough up at least *approximate* truths. We have to lay things bare, and are ready to suffer for it—as usual. It is vain to promise to *give* truth, and then leave it mingled with error out of mere faint-heartedness. That the result of such policy could only muddy the stream of facts is shown plainly. After twelve years of incessant labor and struggle with enemies from the four quarters of the globe, notwithstanding our four theosophical monthly journals—the *Theosophist, Path, Lucifer,* and the French *Lotus*—our wish-washy, tame protests in them, our timid declarations, our "masterly policy of inactivity," and playing at hide-and-seek in the shadow of dreary metaphysics, have only led to Theosophy being seriously regarded as a religious SECT. For the hundredth time we are told—"What good is Theosophy doing!" and "See what good the Churches are doing!"

Nevertheless, it is an averred fact that mankind is not a whit better in morality, and in some respects ten times worse now, than it ever was in the days of Paganism. Moreover, for the last half century, from that period when Freethought and Science got the best of the Churches—Christianity is yearly losing far more adherents among the cultured classes than it gains proselytes in the lower *strata,* the scum of Heathendom. On the other hand, Theosophy has brought back from Materialism and blank despair to belief (based on logic and evidence) in man's *divine* Self and the immortality of the latter, more than one of those whom the Church has lost through dogma, exaction of faith and tyranny. And, if it is proven that Theosophy saves one

man only in a thousand of these the Church has lost, is not the former a far higher factor for good than all the missionaries put together?

Theosophy, as repeatedly declared in print and *viva voce* by its members and officers, proceeds on diametrically opposite lines to those which are trodden by the Church; and Theosophy rejects the methods of Science, since her inductive methods can only lead to crass materialism. Yet *de facto,* Theosophy claims to be both "RELIGION" and "SCIENCE," for theosophy is the essence of both. It is for the sake and love of the two divine abstractions—*i. e.,* theosophical religion and science, that its Society has become the volunteer *scavenger* of both orthodox religion and modern science; as also the relentless Nemesis of those who have degraded the two noble truths to their own ends and purposes, and then divorced each violently from the other, though the two are and *must be one.* To prove this is also one of our objects in the present paper.

The modern Materialist insists on an impassable chasm between the two, pointing out that the "Conflict between Religion and Science" has ended in the triumph of the latter and the defeat of the first. The modern Theosophist refuses to see, on the contrary, any such chasm at all. If it is claimed by both Church and Science that each of them pursues the truth and *nothing but the truth,* then either one of them is mistaken, and accepts falsehood for truth, or both. Any other impediment to their reconciliation must be set down as purely *fictitious.* Truth is one, even if sought for or pursued at two different ends. Therefore, Theosophy claims to reconcile the two foes. It premises by saying that the *true* spiritual and primitive Christian religion is, as much as the other great and still older philosophies that preceded it—*the light of Truth* —"the life and the light of men."

But so is the *true* light of Science. Therefore, darkened as the former is now by dogmas examined through glasses smoked with the superstitions artificially produced by the Churches, this light can hardly penetrate and meet its sister ray in a science, equally as cobwebbed by paradoxes and the materialistic sophistries of the age. The teachings of the two are incompatible, and cannot agree so long as both Religious philosophy and the Science of physical and external (in philosophy, *false*) nature, insist upon the infallibility of their respective "will-o'-the-wisps." The two lights, having their beams of equal length in the matter of false deductions, can but extinguish each other and produce still worse darkness. Yet, they can be reconciled on the condition that both shall clean their houses, one from the human dross of the ages, the other from the hideous excrescence of modern materialism and atheism. And as both decline, the most meritorious and best thing to do is precisely what Theosophy alone can and *will* do: *i. e.,* point out to the innocents caught by the glue of the two waylayers—verily two dragons of old, one devouring the intellects, the other the souls of men—that their supposed chasm is but an optical delusion; that, far from being one, it is but an immense garbage mound respectively erected by the two foes, as a fortification against mutual attacks.

Thus, if theosophy does no more than point out and seriously draw the attention of the world to the fact that the *supposed* disagreement between religion and science is conditioned, on the one hand by the intelligent materialists rightly kicking against absurd human dogmas, and on the other by blind fanatics and interested churchmen who, instead of defending the souls of mankind, fight simply tooth and nail for their personal bread and butter and

authority—why, even then, theosophy will prove itself the saviour of mankind.

And now we have shown, it is hoped, what real Theosophy is, and what are its adherents. One is divine Science and a code of Ethics so sublime that no theosophist is capable of doing it justice; the others weak but sincere men. Why, then, should Theosophy ever be judged by the personal shortcomings of any leader or member of our 150 branches? One may work for it to the best of his ability, yet never raise himself to the height of his call and aspiration. This is his or her misfortune, never the fault of Theosophy, or even of the body at large. Its Founders claim no other merit than that of having set the first theosophical wheel rolling. If judged at all they must be judged by the work they have done, not by what friends may think or enemies may say of them. There is no room for *personalities* in a work like ours; and all must be ready, as the Founders are, if needs be, for the car of Jaggennâth to crush them *individually* for *the good of all*. It is only in the days of the dim Future, when death will have laid his cold hand on the luckless Founders and stop thereby their activity that their respective merits and demerits, their good and bad acts and deeds, and their theosophical work will have to be weighed on the Balance of Posterity. Then only, after the two scales with their contrasted loads have been brought to an equipoise, and the character of the net result left over has become evident to all in its full and intrinsic value, then only shall the nature of the verdict passed be determined with anything like justice. At present, except in India, those results are too scattered over the face of the earth, too much limited to a handful of individuals to be easily judged. Now, these results can hardly be perceived, much less heard of amid the din and clamor made by our teeming enemies, and their ready imitators—the indifferent. Yet however small, if once proved good, even now every man who has at heart the moral progress of humanity, owes his thankfulness to Theosophy for those results. And as Theosophy was revived and brought before the world, *viâ* its unworthy servants, the "Founders," if their work was useful, it alone must be their vindicator, regardless of the present state of their balance in the petty cash accounts of Karma, wherein social "respectabilities" are entered up.

THE WILL

There is no such thing as the "human will." There is that energy of consciousness—of the Spirit—that is set in motion along the line of human desire. As our desires are low and restricted—of our bodies and our environment—so the force flows. The power that we call the Will has no qualities whatever; it is neither good nor bad; it is, in fact, force—energy—the energy, or force, of consciousness in action. We must not think that the will is something different from us, separate from us; it is, in fact, inherent in every being. It is the thought—the motive behind the action—that makes whatever flows from it good or bad. The highest will—the greatest—the most powerful that there is—is the Spiritual Will. Our ordinary modes of thought and desires cannot arouse it. It can only be aroused by a recognition and realization of our own spiritual nature. Then the Spiritual Will flies like light and cuts all obstacles like a sharp sword.—*R. C.*

NATIONALISM—FALSE AND TRUE

HJALMAR BRANTING, the socialist prime minister of Sweden, delivered an address at the Christiana University, under the auspices of the Nobel Prize Committee, in the course of which he is reported to have denounced that internationalism which disputes the rights of nations within their own sphere and aims at leveling them all into one cosmopolitan mass. "This Internationalism," he declared, "is a caricature of real internationalism, and it had nowhere taken root among the peoples. The deep-rooted feeling of the importance of nationalism became in time the foundation of and starting point for genuine internationalism, for a humanity built, not upon atoms devoid of patriotism, but on a free union of self-governing nations."

Mr. Branting is a socialist of repute who has rendered yeoman service toward establishing international solidarity among the working classes and for the cause of socialism in general. He is one of those rare men in the socialistic and labour world who has risen to power and shown sober moderation in handling affairs of state. Mr. Branting is an advanced Socialist, therefore it will come as a surprise to many that he should be an advocate of nationalism.

The species of nationalism, however, to which he makes reference is very different from that which is founded on and works by competition and rivalry—a nationalism that fosters and exploits a patriotism engendering class struggle at home and wars abroad. Mr. Branting was awarded the Nobel Prize and therefore must be regarded as one who has worked for "a Brotherhood amongst the nations for abandonment or reduction of the standing armies and for the holding of peace congresses." We might, therefore, interpret his nationalism as the reverse of the nationalism above referred to. As students of Theosophy we should try to understand the right and the wrong kind of nationalism, for thereby we shall be able to enter into the sphere of causes and take note of the forces which have produced the international havoc of the last few years, and also find remedies and the necessary inspiration for reconstruction which will bring into existence the international state of the correct type.

As in the sphere of religion so in the sphere of politics, Theosophy has a service to render to Humanity. By the heroic efforts of Madame Blavatsky we are able to impress the mind of the race with the fact that the origins of ancient religions are not to be traced to the ignorance, superstition and fear of child humanity, but that the underlying truths of all religions were rooted in the grand system of philosophy and ethics which was understood and embodied by Great Souls, Divine Kings and Spiritual Teachers who were the guides and inspirers of earlier races of mankind. Underlying this whole concept is the supreme fact and the fundamental tenet of theosophical thought, that men are not dying bodies but immortal souls ever unfolding their inherent powers and thus passing on from the kingdom of the humans to that of Supermen. The same view of men as immortal souls evolving politically brings to us the conception of a race, a sub-race and a nation which is different from one commonly held by anthropologists and ethnologists. This teaching is clearly given by Madame Blavatsky in her

Secret Doctrine, Vol. II. The evolution of the races is not only a thing of the past, but verily a palpable reality in the present. However abhorrent the evil effects of nationalism might be to us, we must not overlook the fact that there is a species of nationalism which belongs to the spiritual world and which it becomes our duty to precipitate in this world of matter and men. We must realize that what is wrong is not nationalism, which is a fact in nature, but the misunderstanding and mis-application of the spiritual verities by uninformed individuals of our civilization.

What makes nationalism? Ordinarily understood geographical boundaries within which a common language is spoken and on which men and women live, loving that area called their country, and who evolve their own peculiar and particular culture, constitutes nationalism. For a theosophical student nationalism stands for something different. Just as man is not a material body in which intelligence takes birth and culture manifests itself *sui generis* but is an immortal soul unfolding his powers, contacting the material vehicle and thus expressing forces of culture, so also is the case with nations. There is a national soul which tries to contact the national body, first brooding over it and then incarnating in it. The mind of the race is as palpable a reality as the mind in man. The decay and death of nations and races is analogous to the decay and death of human bodies and what is true of man as a reincarnating ego is also true of the souls of nations and races. The life of a nation corresponds to the life of a human body and the law of cycles applies to and works out in both. Just as types of human souls are different, so also are types of national souls. Thus can be understood the rise and fall of civilizations, the growth and decay of nations and races, each of which manifests a different aspect, all of which put together make the complete whole. Just as all the personality incarnations of an ego from savagery to Masterhood express all the forces and powers inherent in the ego bringing them into potency from a condition of latency, so also all the civilizations belonging to a particular country or continent in their totality form the inherent forces of the national soul made patent. Therefore the true politician begins to work with the soul of nations and thus for the higher nationalism. The way of the soul is the way of peace, concord, unity, and the nationalism that proceeds from the soul aspect of the nation is bound to produce harmony instead of discord.

When we begin to apply the principles involved in the above for the purposes of reconstructing our shattered world, we immediately see the vision of a world transformed into a garden in which humanity grows many kinds of trees and plants, shrubs and creepers, which yield beautiful flowers or useful fruits.

Hence the internationalism which is bound to come, if it were to precipitate in a rhythmic swing, would require of us who are working in a state of nationalism to establish within that state the necessary solidarity and harmony. International rhythm depends on the harmony of the many nations of the world. Hence what Mr. Branting has said would inspire us to work for spiritualising our respective nationalism in various countries of the world. The duty of the theosophist is to spiritualise his own national environment so that peace comes to prevail where there is strife to-day. Therefore when we speak of national culture, national progress, national civilization, we speak of a reality provided that culture, progress and civiliza-

tion are aspects of the national soul. In proportion as we disregard the soul aspect of the nation we work for discord. When the national soul-forces are taken into account our patriotism assumes the virtue of reverent humility, and race pride and national arrogance are banished; this virtue enables us to learn from other nations as well as giving confidence to us to teach them. Thus ultimately must arise the brotherhood of cultures and nations. "In the parliament of men and the federation of the world" messengers from the various nations will come, not actuated by race pride and false patriotism but inspired by the inherent force of their respective national soul whose messengers they will be. In such an assembly envoys of East and West will foregather, not in a spirit of competition and rivalry to get the most and yield the least in reference to their own land, but for the purposes of a higher altruism that looks at humanity as a unit of which the many nations are but component parts. For this consummation theosophists must work as true patriots, becoming channels for the Life Forces of their own National Soul, and thus contribute their share in all lands toward erecting the temple of Humanity which the Architects of the Race have so well planned.

THE SURE CHART

TO SUCH an extent has the personality been accentuated in this age that the acceptance of Law as an actual work-a-day matter of fact—the one and only sane view-point on personal existence—seems almost impossible. If this stable fact were a stable conviction in the mind of each, there would be no question of accepting *whatever comes* in the same spirit as we accept the universal laws of Nature in their familiar aspects. The changing seasons, day and night, and even cataclysms and calamities such as earthquakes, fires, floods are all "accepted," however we may feel about it, because they are known to be inevitable, coming as they do under what we recognize as universal action or Law.

So materialistic have we become as a nation—result of the materialistic religion upon which our ideals have been placed—that we seek to see no deeper than the outer rind of the Law. To see beneath the purely physical is to see wrapped up in the outer the physical and mental *cause* of Nature's action; to see in the expression of Nature which affects us the exhibition or display of *the use we have made of Nature.* Universal Law completes the circle back to man.

It is an ignorance almost inherent in little man that refuses to accept the Will of Great Nature as his own come back to him. The root of it is almost ineradicable ideas of a false God and a haphazard justice, the escape from which is dependent upon a vicarious atonement. The true student finds out, by repeated failures to accept whatever comes as his own, that it is *in himself*—in the very sphere of his own ideas—the battle must be fought with these deadly foes of enlightenment and progress *in the race.*

That these foes are still there, deeply entrenched in his mind and heart, is shown by the treatment he accords his fellow men, students or disciples.

AMONG FRIENDS

"WELL, the Christmas orgy is now at its height," remarked Doctor, coming back into the room from answering a telephone call. "That was the conscientious Jones, my chief assistant, with his report on cases. By tomorrow both he and Doctor Ella, my other helper, will be running night and day—to the distempered children, the over-wrought women and the over-fed men—victims of 'Christmas cheer.' Then I will have to rush back to town and to work again," he added with a tired sigh.

It was Christmas morning. Outside the scurrying snowflakes of a "white Christmas" fell in wind-borne whirls, and ticked now and then at the windows of the snug, tree-protected country-house, so warm and comfortable within. The "Christmas party" was a gathering of adults, save for the inevitable Bobbie, who played busily on the hearth-rug, putting together, with Mother's occasional aid, some delightfully intricate new toys that Santa Claus had brought him.

"Aren't you rather pessimistic, Doctor?" inquired the Judge from his armchair next the fire. "You don't sound much like the spirit of Christmas."

"Oh, he looks on from behind the scenes," laughed Pilgrim, catching Bobbie's whirring railway train as it passed him and turning it to go whizzing back to its enthusiastic owner. "It's very trying at times to stand backstage—makes cynics of some folks."

"Guess you're right, Pilgrim," agreed Doctor, with a wry smile. "But there must be something *real* about this Christmas celebration," he added thoughtfully. "However it expresses itself in outward doings, there seems to be an inner urge that wakes up and energizes everybody."

"Cyclic law, return of impression—really a phase of karma, I should think," remarked Mother, looking up from her play with Bobbie.

"More than that," said the Judge. "It's the return of the Sun; and I should think that the twenty-first of December is the *real* Christmas day—what do you say to that, Browser?"

"I say 'yes', Judge," Mr. Browser turned from the book-cases across the room where he had been 'sampling' comfortably for the last half hour and joined the circle at the fireplace. "The general idea of the origin of Christmas," he continued musingly, "is that the twenty-fifth of December was made notable by the birth of Jesus of Nazareth; and in commemoration of that Being, so divine as to be called the Savior of mankind, the ***Christ Mass*** is a season for the giving of gifts."

"Also for the expectation of receiving them," broke in Doctor, with a chuckle.

"But the date of the Birth of Christ isn't known at all as an historical fact, is it, Browser?" queried the Judge.

"We know nothing whatever of the birth of Christ," was the answer. "Yet the choosing of this season for the birth of a Divine Being is really based on fact—a fact that belongs to the ancients. The Christmas idea is really borrowed from the so-called *pagans,* as indeed are practically all our theological ceremonies, rituals and ideas. Ages before the time of Jesus, the

Christ, among all ancient peoples, were ceremonies at this season of the year, similar in kind to our own. But the ancients had reference to a certain occurrence in time; for it is on the twenty-first of December that the Sun itself returns from its journey southward to the north again—and this coming of the Sun was understood to be the *birth* of the Sun."

"Do our preachers and theologians know that?" exclaimed Doctor, warmly. "Then their Christmas services must surely be a mummery."

"Not necessarily," remarked Pilgrim. "Undoubtedly the better educated men know the truth, but they have adapted the old knowledge to their new beliefs and, according to their lights, many of them are quite sincere.

"But the Christmas season has its own occult reference," resumed Mr. Browser thoughtfully. "It is the season of the birth of the Sun—the coming back and bringing into fructification those seeds and plants needing Sun energy for their growth and expression. It is more than that, because behind the Sun, H.P.B. indicates, as behind every body, there is spirit, life and *intelligence*. So, there comes with the return of the Sun a spiritual mental and moral growth and uplifting—an incursion of energy, so to speak an impulse of a spiritual kind."

"We could take advantage of the season then, couldn't we?" said Mother. "That's what one phase of 'the Christmas spirit' must really mean."

"Yes, just think of H. P.B.'s statement," agreed Mr. Browser. "She said that between Christmas Day and the day called 'Easter'—which also has its own significance—the astral life of the earth is young and strong. Thus the inner life of man must have its periodical rejuvenescence and growth, and ideas then taken hold of and carried into expression would have many fold the power they would have at another time. Christmas is a season of birth and growth; it is the season of the rebirth of the spiritual nature—and the birth of Jesus was made to accord with this old knowledge of past and ancient observances."

"That old phrase, 'There is a tide in the affairs of men which, taken at its flood, leads on to fortune,' must be merely an expression and recognition of this law of recurrent impression," remarked the Judge musingly.

"Why not?" returned Pilgrim, with a vigorous nod. "The opportunities of each life come from the past; each life as it is has been produced by the life or lives preceding, and aspirations are recurrent ideas of the past. Whenever there is a spiritual idea in the heart or in the mind," he continued, "then is the rising time of the tide for that individual; then is the time for him to take advantage of the cycle—to make every possible effort in the direction of his purpose. For the time is ripe, and the time will pass again, just as surely as the Sun moves northward and then south again. In the time of the rising tide we must acquire the stamina, the power of the concentrated effort, which will hold us through the receding tide and give us a better and firmer standing place when the tide again arises."

"The *real* Christmas should be *heart*-warming, confidence-inspiring, then" —Doctor rose from his chair and began walking up and down the long living-room as he spoke.

"Yes," agreed the Judge, "it can come to us in our hearts alone—*does* come to people, although most are quite unaware of it. That's the cause of this general feeling of good-will, this spontaneous outburst of the brotherly

feeling and loving charity at this season. And then, alas, the reaction comes," he added dryly.

"But it *needn't* come," said Mother quickly, "not if we acquire some of the stamina Pilgrim was speaking about."

"No, we need feel no reaction," agreed Pilgrim, "or at least we need *give way* to none, even if we do feel the pull of a receding current in the ocean of our inner nature. Suppose we take our own case as we are right now," he continued earnestly. "We can realize that there has come once more the season we can rise with. If we make up our minds to do it, we can follow the Path of our great Predecessors—the Saviors of the world, the great Saviors of all times, for They come from the same body, whether we call Them 'Buddha,' 'Jesus,' 'H.P.B.,' or any other name. They are all beings of the same nature who come among us—'become in all things like unto us'—that They may impart to us something of Their great knowledge and point us to the Path They followed. Jesus for whom the Christian nations celebrate Christmas was one of a Body of perfected men. There were many others before Him; there have been others since; there will be yet others. All taught the same knowledge; all had the same divine compassion, the essence of the Spirit of Christmas, in their hearts—only with Them that spirit went through every day in the year, and through all the years."

"But how about our Western observance of Christmas?" queried Doctor, after the little silence that had followed Pilgrim's words. "This making a business of gift giving, the feeling of duty in regard to it, the extravagances, the actual economic strain that so many people put themselves to in order to give—and perhaps to outvie some other person—this doesn't seem to be right, nor to have the right spirit behind it."

"Chapter seventeen of *The Bhagavad-Gita* ought to give us a true line on that," answered Mr. Browser, pulling the little book from his pocket. "Krishna says:

" 'Those gifts which are bestowed at the proper time to the proper person, and by men who are not desirous of a return, are of the *sattva* quality, good and of the nature of truth.

" 'But that gift which is given with the expectation of a return from the beneficiary, or with a view to spiritual benefit flowing therefrom, or with reluctance, is of the *rajas* quality, bad, and partaketh of untruth.

" 'Gifts given out of place and season and to unworthy persons, without proper attention and scornfully, are of the *tamas* quality, wholly bad and of the nature of darkness.' "

"Something worth remembering there in the season of holiday giving," said the Judge. "Yes, and at any other time for that matter," he added reminiscently. "In my court work I have seen so much inattentive, misunderstanding, misapplied charity—for charity is gift giving and must be included when applying Krishna's admonitions.

"It's the materialism of the day that makes this Christmas exhibition Doctor speaks of so widespread, I believe," remarked Mother thoughtfully. "People think the value of a gift lies in its money cost, whereas its true value, if Krishna's words mean anything at all, lies entirely in the attitude of mind that accompanies the gift. The sweetest gift I myself received this year was

from a little girl in the hospital I have been visiting: it was a bow of pink twine tied up into a little knot to wear on my dress—you may be very sure I pinned it on at once," she added, with a little smile—"but if you could only have glimpsed her eyes when she gave it to me!"

"That gift was a symbol, Mother," said Pilgrim softly. "For there is a giving that is not of things: there is a giving of the heart itself. We could apply it if we would, in our larger work, in our dealings with mankind as a whole: there is the giving of service, of love, of brotherhood, of every thought that makes for good—a giving open to all, however poor our personal possessions may be. It is the *feeling* and the thought in our hearts which reach people and stir *their* hearts to a better feeling, a better perception, a wider and stronger action. For all our hearts pulse in the same One Life, from which the powers and forces of all beings are drawn."

"What *is* the greatest gift, the greatest charity Theosophists can bestow?" asked Mr. Browser, slipping his book back in his pocket. "We all ought to know it in a general way, but can we express it in words; will you try to phrase it for us, Judge?"

The latter was silent for a few moments, and then answered, "I'll try —how would this do: No greater charity can be bestowed upon suffering humanity than right knowledge that leads to right action. The possessor of this knowledge will be filled with divine sympathy for all sufferers; he will relieve only such distresses as should be relieved in each and every case, while at the same time he will impart as much of his greater knowledge as the sufferer can receive and apply. But he will not let his left hand know what his right hand does; he will have no thought of reward nor even of the return gratitude; he will simply do all that he can and the best he knows how to do to raise the sufferer to a higher plane of thought and action, while he affords sufficient relief to give a foothold."

"Great!" said Doctor enthusiastically. "The exact words!"

"Yes, that is a wonderful *quotation,*" remarked the Judge quietly. "The man who wrote that knew what he was saying by the only Path to knowledge that there is for any of us—observation and experience."

PRESENT, PAST AND FUTURE

The three periods—the Present, the Past and the Future—are in the esoteric philosophy a compound time; for the three are a composite number only in relation to the phenomenal plane, but in the realm of noumena have no abstract validity. As said in the Scriptures: "The Past time is the Present time, as also the Future, which, though it has not come into existence, still is"; . . . Our ideas, in short, on duration and time are all derived from our sensations according to the laws of Association. Inextricably bound up with the relativity of human knowledge, they nevertheless can have no existence except in the experience of the individual ego, and perish when its evolutionary march dispels the Maya of phenomenal existence. What is Time, for instance, but the panoramic succession of our states of consciousness? In the words of a Master, "I feel irritated at having to use these three clumsy words—Past, Present and Future—miserable concepts of the objective phases of the subjective whole, they are about as ill-adapted for the purpose as an axe for fine carving."

STUDIES IN THE SECRET DOCTRINE

II

SCOPE, STRUCTURE AND METHOD

THE writings of H. P. Blavatsky constitute the latest incarnation of the Ageless Wisdom. The ever recurring Impulse of Theosophy brings into expression one or more aspects of the Wisdom of the world of men. Re-embodiment of that Wisdom is like unto recincarnation of the human soul. Never fully and completely can the Fire of the Soul install itself in the temple of flesh, lest the latter be consumed; thus too only in part can the Wisdom of the Immemorial Fire descend from on high to this globe of earth.

The recurring Impulse of Theosophy produces the manifestation of Its Mind on the one hand and its vehicle of matter on the other; that Impulse expresses a certain quantity of knowledge, and secondly manifests a body, an organization, a polity, an order, which in course of time invariably usurps and corrupts the first, producing a sect, a caste, a creed, a dogma.

Of all her writings the *Secret Doctrine* was regarded by H.P.B. as her best work. But to understand it to any appreciable extent we must bear in mind certain important factors.

The book is not written; it is recorded, as the dedication points out. In the *Proem* the recorder takes note that her volumes may be regarded (1) as a fairy-tale; or (2) "at best as one of the yet unproven speculations of dreamers;" or (3) "at the worst, as an additional hypothesis to the many scientific hypotheses, past, present and future, some exploded, others still lingering." But, it is added, "it is not in any sense worse than are many of the so-called Scientific theories; and it is in every case more philosophical and probable." (I:23-24.)

But to enjoy a fairy-tale one requires power of imagination; to appreciate a dreamer's speculation one should be a philosopher to some extent; to understand a scientific hypothesis one should possess adequate knowledge. Next, it is said:

> "The reader can never be too often reminded that . . . the present work is a simple attempt to render, in modern language and in a phraseology with which the scientific and educated student is familiar, archaic Genesis and History as taught in certain Asiatic centres of esoteric learning. They must be accepted or rejected on their own merits, fully or partially; but not before they have been carefully compared with the corresponding theological dogmas and the modern scientific theories and speculations." (II:449.)

So far so good; but the reader's enthusiasm does not find great encouragement as he keeps on perusing:

> "One feels a serious doubt whether, with all its intellectual acuteness, our age is destined to discover in each western nation even one solitary *uninitiated* scholar or philosopher capable of fully comprehending the spirit of archaic philosophy." (II:449.)

Can he himself ever hope to be that "one solitary uninitiated" individual?

The study of this book and the grasping of the teachings it contains, like those of any other volume, naturally depends on the capacity of the reader;

but, just as the nature of the capacity differs according to the subject matter of study and investigation and the musical faculty is necessary for the appreciation of music, and the mathematical faculty for grasping mathematics, so also for the study of the *Secret Doctrine* a definite type of capacity and a particular faculty are essential.

Thus we are warned beforehand in the Introductory itself:

> Every reader will inevitably judge the statements made from the stand-point of his own knowledge, experience, and consciousness, based on what he has already learnt. This fact the writer is constantly obliged to bear in mind: hence, also the frequent references in this first Book to matters which, properly speaking, belong to a later part of the work, but which could not be passed by in silence, lest the reader should look down on this work as a fairy tale indeed—a fiction of some modern brain." (I:xlvi.)

The Secret Doctrine is the name of a book and yet what book can express, if not fully even adequately, the truths of a system of thought which is not centuries but milleniums old? As the *Preface* to the first volume says, "It is needless to explain that this book is not the Secret Doctrine in its entirety."

The complete system of thought, the Ageless Wisdom, the Secret Doctrine is very different in bulk and profundity from the two volumes, bulky and profound as they are. The latter, "though giving out many fundamental tenets *from the Secret Doctrine of the East,* raise but a small corner of the dark veil. For no one, not even the greatest living adept, would be permitted to, or could—even if he would—give out promiscuously, to a mocking, unbelieving world, that which has been so effectually concealed from it for long aeons and ages." (I:xviii.)

In pursuing our study, then, we should remember that we are contacting but a part of the mighty whole; that part deemed suited and worthy to be given out to this day and generation. In the process of giving out that which was esoteric and hidden and secret, it had to be clothed in the vestures of exotericism and publicity, and though a "silence of centuries is broken" it is broken along similar lines and in a similar way as in previous occasions, however far past. That is, the language of symbol and allegory has been often used, personification of principles has been resorted to for purposes of explanation, and names and forms are given as indicators of the nameless and formless. Suited to our civilization is the limited presentation in *The Secret Doctrine* of THE SECRET DOCTRINE—Imperishable, Eternal, Ancient, Constant and Consistent.

The part of the mighty whole held forth to the vision of the age has its horizon. In mid-ocean, on board a ship, an observer sees water bounded by sky on all sides; sandy shores and mountain ranges, rocky solitude and populated islands, emerge in the midst of ever-extending waters, but a radius imposes its circumscribing limit always. So also a student-voyager on the mighty waters of the Wisdom finds himself surrounded by his self-created horizon, the result of his own limitations, and is able to perceive the evergreen, luxurious Elysian foliage in the distance, now here, now there, as it comes within his field of vision— and no more; he catches glimpse of a distant peak of metaphysics or an inspiring but lonely island of foregone days that tells the tale of culture now forgotten.

The student of the *Secret Doctrine* should remember that the part of the

whole is a part which had intimate relation to his own Aryan culture, his own racial mind, with their attendent defects of materialism in science, bigotry in religion and commercialism in all things. The book may be said to symbolize the mind of the incarnation of Immortal and Immemorial Theosophy—the latest link in the ever lengthening chain of the Life of Truth.

The book is related to time and space, to our civilization, and contains within its covers facts which reveal to us our limitations, individual and racial, but also bring to the daring and the persistent the power to remove those limitations. To understand its contents, to discover its hidden powers and to utilize them we must endeavor to realize the scope of the book, its structure, and method of imparting knowledge.

First then, its title page indicates its scope: "The Synthesis of Science, Religion and Philosophy." It is neither "*a* synthesis," nor "the synthesis of a particular science, a particular religion and a particular philosophy." It is the unification of knowledge obtained by the use of senses physical and superphysical and their power of observation; by the experiences of soul-consciousness in its capacity of a perceiver of phenomena, a silent-witness of the panorama of manifestation; and by the deductions and inferences which mental processes of reason and intuition imply. The result of this three-fold work throughout the ages has brought forth many sciences, innumerable religions, and numerous philosophies. The knowledge of all these, galvanized into a living and consistent whole, may rightly be regarded, from one point of view, as the synthesis referred to on the title-page of the *Secret Doctrine*. This is implied in the statement in the *Preface*: "What is now attempted is to gather the oldest tenets together and to make of them one harmonious and unbroken whole." Such a process, however, implies elimination of innumerable factors belonging to particular schools and creeds, as also acceptance of certain definite principles and facts which constitute that synthesis. H. P. Blavatsky's "Synthesis of Science, Religion and Philosophy" is very different from Herbert Spencer's *Synthetic Philosophy* which also is defined as "Unification of Knowledge."* The nature of the synthesis of H. P. Blavatsky can be understood by what is contained in the following extracts:

> "But it is perhaps desirable to state unequivocally that the teachings, however fragmentary and incomplete, contained in these volumes, belong neither to the Hindu, the Zoroastrian, the Chaldean, nor the Egyptian religion, neither to Buddhism, Islam, Judaism nor Christianity exclusively. The Secret Doctrine is the essence of all these. Sprung from it in their origins, the various religious schemes are now made to merge back into their original element, out of which every mystery and dogma has grown, developed, and become materialized.'" (I:viii.)

> "If coming events are said to cast their shadows before, past events cannot fail to leave their impress behind them. It is, then, by those shadows of the hoary Past and their fantastic silhouettes on the external screen of every religion and philosophy, that we can by checking them as we go along, and comparing them, trace out finally the body that produced them. There must be truth and fact in that which every people of antiquity accepted and made the foundation of its religions and of faith." (II:794.)

Here we come across a view about synthesis and unification of knowledge which is different from the one ordinarily held in the modern world. Mme. Blavatsky's synthesis has this advantage that the propositions of science, religion and philosophy brought together in her system do not clash with each other, but on the other hand blend together in a harmonious whole.

*Cf. "The Synthesis of Occult Science" by Mr. Judge; reprinted in *Theosophy* October and November, 1913.

This synthesis is arrived at not by the method of putting details together, but, unlike so many modern syntheses, it proceeds from Universals to particulars. Parts do not lead to the whole; the whole reveals the parts. Thus the risks of the Inductive method are avoided and from Principles and Fundamentals, applications are made and details are derived. From within without, Unity multiplying into diversity according to the Heremetic axiom of "As Above so Below,"—the synthesis of the *Secret Doctrine* is like a burgeoning blossom, every petal of the bud stands revealed in its proper station and signifies its place, utility and value in the whole scheme of the flower.

From Universals to particulars has always been the process of teaching and exposition in the schools of esoteric science. We may mention in passing that care should be taken not to identify this old system with that of the Realists, the opponents of Nominalists who fought over a passage in a translation of Porphyry by Boethius. Nor should this procedure be mistaken for deductive or syllogistic inference in the science of Logic; for the prevailing use of deduction is practically identical with Aristotelian propositions which themselves have assumed different forms since they were brought before Western thought by Bacon. True Induction and Deduction are like spirit and matter—they exist and evolve together and are never separate. Pythagoras learnt to use them both correctly in connection with his Decad, and the intelligent student, if he is in earnest, will soon learn the art in the task that awaits him in the *Secret Doctrine.*

To comprehend this way of expounding teachings which are at once metaphysical and scientific, and to apply the two-fold process of deduction-induction to them for the purposes of a thorough understanding, is to grasp the real synthesis of the *Secret Doctrine.*

If synthesis and the processes of deduction and induction have undergone change for the worse, the law of analogy has met with a still sadder fate. Analogy which with the Ancients meant Correspondence on the side of life and principles, has, with the modern, become resemblance on the side of forms and appearances. The Law of Analogy used to provide indisputable facts; now one has to beware of "false analogy" all the time. In the *Secret Doctrine,* on the authority of a Master's letter we are advised "to hold to the doctrine of analogy and correspondence."* In fact, without a clear understanding of what the Law of Analogy is in the conception of the Ancients, the study of the *Secret Doctrine* becomes very difficult indeed. *"Analogy* is the law in Nature, the only true Ariadne's thread that can lead us, through the inextricable paths of her domain, toward her primal and final mysteries."† One more quotation and we will pass on:

> "From *Gods* to *men,* from Worlds to atoms, from a star to a rush-light, from the Sun to the vital heat of the meanest organic being—the world of Form and Existence is an immense chain, whose links are all connected. The law of Analogy is the first key to the world-problem, and these links have to be studied co-ordinately in their occult relations to each other." (I:604.)

The Law of Analogy of the *Secret Doctrine* speaks of manifestation proceeding from within without, refers to the Hermetic axiom of "as Above so Below," and in full measure co-relates Cosmos to atom, and clearly shows the interdependence of Noumena to phenomena, archetypes to types.

In taking into consideration the scope of the *Secret Doctrine* we have

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*S. D. Vol. I, Old Edition p. 187.
†S. D. Vol. II, Old Edition p. 153.

dealt with its synthesis which is held forth for our study, and the laws employed to make clear to the reader abstruse doctrines and teachings. Why have we done this under the heading of scope? The Law of Analogy and Correspondence, the application of the Hermetic axiom, the correct use of induction-deduction, unmistakably bring the reader the opportunity of co-relating knowledge in all its branches and aspects. By and under this treatment Astronomy and Embryology can be studied together; atoms and solar systems move by identical processes; human body and cosmos are closely knit; physics and physiology do not war against biology and psychology; theology, mysticism, ethics, become sane, practical and inspiring; mathematics and Metaphysics, astrology and alchemy, blend in true harmony; science, religion, philosophy, reveal themselves as languages sprung from a common root stock—the synthesis called the *Wisdom-Religion*—Theosophy.

Let the reader bear in mind that if he is desirous of making his study fruitful he must not be appalled by this prospect. The interdependence of subjects treated in the book is a feature which has its advantages. The *Secret Doctrine,* in its scope, is a whole in which several parts, most of them of fundamental importance, are so treated that it relieves the tension it causes. A man of ordinary intelligence would find it utterly impossible to tackle the problems of science, religion, and philosophy; it would be simply inconceivable that he can manage many sciences and religions and philosophies. Like the great Newton himself he would expect to find himself worsted on the ever extending sands of knowledge when he could hold only a palm-ful. However, when he encounters these innumerable branches of science and schools of philosophy treated in the pages of the *Secret Doctrine;* their varying doctrines co-related, their faults shown and removed, their merits assigned proper places in the scheme of things universal—he gains confidence in his own power of intelligent perception.

It is the scope of the book that is the salvation of the reader. That salvation is the reward of the faithful student. If the *Secret Doctrine* was fragmentary, instead of complete in its very incompleteness; if principles were sacrificed to details or minor facts to fundamentals; if the all-roundness of the volumes had been disturbed, resulting in one-sideness; then it would have become a mighty encyclopedia of ideas—a great and interesting book like the Dictionary, withal somewhat disconnected. We are not unaware that this very charge *is* laid at the door of the *Secret Doctrine.* Many years of earnest study has brought us the revelation that the synthesis is all-round and complete and can be so found if the laws by which the subjects are treated in the book are understood and used in the prosecution of its study.

Let us turn next to the structure. The synthesis may be compared to an Ancient Temple whose foundations are the tenets of *Gupta Vidya,* the Secret Knowledge, Esoteric Science. The edifice which raises its stately head thereon has its four sides built out of the material brought together from the four quarters of the globe: the matter of the Polar Region gives evidence of its strange existence in the north-east corner of the Temple; its eastern side, from low extending to high ceiling, tells the fascinating tale of Asia, modern and ancient; Europe and the Americas are there in the west; and the Lemurian wisdom of the southern seas is given its place. These walls are full of symbols and emblems, carved and painted, strange and even grotesque, with explanations accompanying each. The roof is a dome of mathematical

exactitude, a perfect work of art, which covers in exoteric protection the secrets of the esoteric foundation.

The Foundations of the book are the *Stanzas of Dzyan*. What they are, whence they emanate, how Mme. Blavatsky came across them and how she used them make a fascinating tale—but that, as Kipling would say, is another story. These *Stanzas* are the Seed from which grows the Tree of the *Secret Doctrine*. They are not of the earth but are rooted high in the plane of the spirit—verily the *Bij* of the *Ashwattha*. Sweeter than music is their lucid meter. The ideas entombed in their language are of Fire-like mystery—they glow as they grow, they flare up as they subside; they are profound, of ocean depth, whence rise the clouds, which become harbingers of promised wind—beautiful to gaze upon, in their white purity on the arching blue, and useful and inspiring withal, for they bring the breeze and the gale which free the mind from the oppressive sultriness of petty and concrete thinking. Like the mighty ocean is their sweeping grandeur, the "glorious mirror where the Almighty's form glasses itself . . . the image of eternity—the throne of the invisible." How apt do the words of Byron fit, applied to this Ocean of Primeval Wisdom compared to the passing panorama of knowledge which pertains to the domain of the senses and the intellect:—

> Thy shores are empires, changed in all save thee—
> Assyria, Greece, Rome, Carthage, what are they?
> Thy waters washed them power while they were free.
> And many a tyrant since; their shores obey
> The stranger, slave, or savage; their decay
> Has dried up realms to deserts: not so thou—
> Unchangeable save to thy wild waves' play—
> Time writes no wrinkle on thine azure brow—
> Such as creation's dawn beheld, thou rollest now.

According to Mme. Blavatsky the *Stanzas* "form the basis of the present work."[1] They "give an abstract formula which can be applied, *mutatis mutandis,* to all evolution: to that of our tiny earth, to that of the chain of planets of which that earth forms one, to the solar Universe to which that chain belongs, and so on, in an ascending scale, till the mind reels and is exhausted in the effort. The seven Stanzas given in this volume represent the seven terms of the abstract formula."[2] In the two volumes of the *Secret Doctrine* are given "their modern translated version"[3] and it is added that this is being done "for the first time into a European language."[4] Further:—

> "It is almost unnecessary to state that only portions of the seven Stanzas are here given. Were they published complete they would remain incomprehensible to all save the few higher occultists. Nor is there any need to assure the reader that, no more than most of the profane does the writer, or rather the humble recorder, understand those forbidden passages." (I 23.)

The basis of the book then is the *Stanzas*. These are followed by their recorder's commentaries which form the first part in each volume. As these stanzas are formulae, abstract and algebraic, their signs or glyphs are special and strange. The second or middle portion of each volume deals with the symbolic language of ideas, pictures and myths and their influences in past civilizations and cultures. To connect the ancient to the modern and to enable the intelligent student to transform his beliefs into knowledge

[1] S. D. Vol. I, Old Edition p. 13.
[2] S. D. Vol. I, Old Edition pp. 20-21.
[3] S. D. Vol. I, Old Edition p. 22.
[4] S. D. Vol. I, Old Edition p. 23.

by the use of modern scientific theories, hypotheses and facts, the third part is devoted to comparison and criticism along the lines of science; let it not be understood, however, that it is devoid of teaching and instruction, information and inspiration.

It is important to recognize the fact, fundamental and palpable, that the book establishes interdependence of the various branches of knowledge. Therefore ancient and modern science and theology, philosophy and mythology elbow each other all the time and move in close embrace most of the time. Hence also scathing denunciation of the false is followed by just and generous appreciation of the true. Therefore in all its parts everything *seems* to be thrown in together, "helter-skelter," but careful and prolonged study reveals to the reader the unmistakable rhythmic swing of the mind of the recorder; order emerges out of chaos, and "a land of promise spreads beneath his eye."

A word about terms and terminology. There is a vagueness and confusion caused by the absence of precise definitions. Let it not be forgotten that Mme. Blavatsky undertook to expound to the Western world of the 19th century abstruse truths, not only strange and novel but of a nature diametrically opposed and entirely foreign to prevailing notions and views, and that on all subjects. Where they believed in history she put forward myths; when they were accepting lifeless matter she thundered forth the teaching of the Unity of life; when they said atoms she said gods, when they spoke of molecules she responded with monads. *She was fighting a battle of ideas and did not wage a war of words.* Hence it is essential that the earnest students take note that in reference to terms and terminology they must endeavour to grasp her ideas and not memorize her words, to repeat her thoughts and not her language, to understand her propositions and fundamentals and not be bothered by her un-methodic method and her planless plan.

And that brings us to her method of imparting knowledge. Note what she says—"Indeed it must be remembered that all these Stanzas appeal to the inner faculties rather than to the ordinary comprehension of the physical brain."* It is evident that as an Occultist taught by Occultists her way of teaching is closely related to the manner in and by which she herself learnt. The deeper layer of the human mind has to be brought into use if the *Secret Doctrine* is to be comprehended to any appreciable extent. To enable her readers to understand her ideas she brings them a gift—she presents the key to unlock the door of the higher mind. In this she proves herself a real educator: She draws forth from the hidden recesses of our being the instrument of intellection and in proportion that that is allowed to be done, comes the understanding of the profound teachings. With this purpose in view Mme. Blavatsky resorts to and makes peculiar use of typographical display. Foot-notes come in as a handy device, and words, expressions, sentences and paragraphs are printed in italics or capitals to indicate their relative value and importance, and put the student on the track of how certain things unfold his faculties and enable him to grasp the rest of the writings. We evolve as we learn, not only knowing what is taught but gaining the faculty to know more, that which is not written or expressed—that which lies "between the lines and within the words."

In the grasping of ideas put forward and of those which underlie, the first care should be taken not to mistake personifications for personalities or

*S. D. Vol. I, p. 21.

to materialize abstractions because the latter have already assumed a little of concreteness. Planes of consciousness are not spheres of matter; hierarchies of beings are not always individualized intelligences; *Karma* is an abstract force and not a personal devil, any more than Universal Self-consciousness is a personal God; the Absolute, the Logos and Logoi, and the Secret Doctrine Pantheon are concretized; and we may give several more instances. Suffice to say that the student is expected to read the book intelligently, bearing in mind what has been written earlier in this paper, to which one more important fact may be now added. There is a tendency to go into details, to shift the ground of study, which make us lose ourselves in the bewildering maze of facts, some of which are simply put while others are presented in pictorial or allegorical form. It is necessary to proceed from fundamental principles; the mastering of postulates and axioms should precede the attempt at solving problems and theorems.

Having thus given somewhat roughly a sketch of the task before the would-be student of this monumental work, let us invite him to his courageous enterprise. In one of the striking and inspiring passages of the *Secret Doctrine* comes to us the graphic and grand description of the spiritual realm as it opens to the trained vision of a true Seer. What is said there is true for us humble folk whose enthusiasm and aspiration brings us the vision splendid as we delve within the pages of the inspiring Volumes:—

> "Standing on an open plain, on a m ountain summit especially, and gazing into the vast vault above and the spacial infinitudes around, the whole atmosphere seems ablaze with them, the air soaked through with these dazzling coruscations. At times the intensity of their motion produces flashes like the Northern lights during the *Aurora Borealis*. The sight is so marvelous, that, as the Seer gazes into this inner world, and feels the scintillating points shoot past him, he is filled with awe at the thought of other, still greater mysteries, that lie beyond, and within, this radiant ocean." (I:633-634.)

IN THE BEGINNING

In the "Bhagavad-Gita" these words are put into the mouth of Supreme Diety—"In ME are all existences contained, not I in them." In the first verse of "Genesis" the same Truth appears in these words (transposed to make their meaning more obvious) "God created the heaven and earth *in* the beginning"—in That which necessarily and logically antedated earth, heaven, God and action of any kind. It can be postulated only as the causeless cause of all things—the Alpha and Omega. In the language of the Secret Doctrine it is the Omnipotent, Eternal, Boundless PRINCIPLE, on which all speculation is impossible, since it transcends the power of human conception.

INITIATES AND INITIATION*

II

EASTERN Initiates maintain that they have preserved records of racial development and of events of universal import ever since the beginning of the Fourth Race—their knowledge of events preceding that epoch being traditional.

The Secret Doctrine is the accumulated Wisdom of the Ages, and its cosmogony alone is the most stupendous and elaborate of all the systems, even as veiled in the exotericism of the *Puranas*. But such is the mysterious power of Occult symbolism, that the facts which have actually occupied countless generations of initiated seers and prophets to marshal, set down and explain, in the bewildering series of evolutionary progress, are all recorded on a few pages of geometrical signs and glyphs. The flashing gaze of those seers has penetrated into the very kernel of matter, and recorded the soul of things there, where an ordinary profane observer, however learned, would have perceived but the external work of form. The system in question is no fancy of one or several isolated individuals; it is an uninterrupted record, covering thousands of generations of seers, whose respective experiences were made to test and verify the traditions, passed on orally by one early race to another, of the teachings of higher and exalted Beings, who watch over the childhood of Humanity; for long ages the "Wise Men" of the Fifth Race, of the stock saved and rescued from the last cataclysm and the shifting of the continents, passed their lives *in learning, not teaching.* How did they do so? It is answered: by checking, testing, and verifying, in every department of Nature, the traditions of old, by the independent visions of great Adepts; that is to say, men who have developed and perfected their physical, mental, psychic, and spiritual organizations, to the utmost possible degree. No vision of one Adept was accepted till it was checked and confirmed by the visions—so obtained as to stand as independent evidence—of other Adepts, and by centuries of experience.

One feels serious doubt whether, with all its intellectual acuteness, our age is destined to discover in each Western nation even one solitary *uninitiated* Scholar or Philosopher capable of fully comprehending the Spirit of Archaic Philosophy. The Ancient Adepts have solved the great problems of Science, however unwilling modern Materialism may be to admit the fact. The mysteries of Life and Death *were* fathomed by the great master-minds of antiquity; and if they have preserved them in secrecy and silence it is because these problems formed part of the Sacred Mysteries, which must have remained incomprehensible to the vast majority of men then, as they do now.

As remarked by the wise Cicero: "Time destroys the speculations of man, but it confirms the judgment of nature." And as Theology and Materialism have combined together to destroy the old Gods of antiquity and seek to disfigure every old philosophical conception, it is but just that the lovers of the Old Wisdom should defend their position, by proving that the whole arsenal of the two is, at best, formed of new weapons made out of very old material.

The first law in nature is uniformity in diversity, and the second is analogy. "As above, so below." The time is gone by forever when our

*Collated from *Isis Unveiled* and *The Secret Doctrine*.

pious ancestors believed that our Earth was in the centre of the Universe, and the Church and her arrogant servants could insist that the supposition that any other planet could be inhabited should be regarded as blasphemy. Adam and Eve, the Serpent and Original Sin, followed by Atonement through Blood have been too long in the way of progress, and universal truth has thus been sacrificed to the insane conceit of us little men. Still the fact remains that most of the Planets, like the Stars beyond our System, are inhabited, a fact which has been admitted by the men of Science themselves. The old Initiates knew of no "miraculous creation," but taught the evolution of the Atoms, on our physical plane, and their first differentiation from Laya into Protyle, as Mr. Crookes has suggestively named Matter, or primordial substance, *beyond* the zero-line—there where we place Mulaprakiti, the Root-Principle of the World Stuff and of all in the World.

All Esoteric truths were given out to the public by the Initiates of the temples *under the guise of allegories.* The whole essence of truth *cannot be transmitted from mouth to ear.* Nor can any pen describe it, not even that of the Recording Angel, unless man finds the answer in the sanctuary of his own heart, in the innermost depths of his divine intuition. It is the great *Seventh Mystery* of Creation, the first and the last; and those who read St. John's *Apocalypse* may find its shadow lurking under the *seventh seal.* It can be represented only in its apparent, objective form, like the eternal riddle of the Sphinx. If the Sphinx threw herself into the sea and perished, it is not because Œdipus *had* unriddled the secret of the ages, but because, by anthropomorphizing the ever-spiritual and subjective, he had dishonored the great truth forever. Therefore, we can give it only from its philosophical and intellectual planes, unlocked with three keys respectively—for the last four of the seven that throw wide open the portals to the Mysteries of Nature are in the hands of the highest Initiates, and cannot be divulged to the masses at large—not in this century, at any rate.

The religious and esoteric history of every nation was imbedded in symbols; it was never expressed literally in so many words. All the thoughts and emotions, all the learning and knowledge, revealed and acquired, of the early Races, found their pictorial expression in allegory and parable. Why? Because *the spoken word has a potency not only unknown to, but even unsuspected and naturally disbelieved in,* by the modern "sages." Because sound and rhythm are closely related to the four Elements of the Ancients; and because such or another vibration in the air is sure to awaken the corresponding Powers, union with which produces good or bad results, as the case may be. No student was ever allowed to recite historical, religious, or real events of any kind, in so many unmistakable words, lest the Powers connected with the event should once more be attracted. Such events were narrated only during Initiation, and every student had to record them in corresponding symbols, drawn out of his own mind and examined later by his Master, before they were finally accepted.

The many-sided facets of the Mystery Language have led to the adoption of widely varied dogmas and rites in the exotericism of the Church rituals. It is these, again, which are at the origin of most of the dogmas of the Christian Church; for instance, the seven Sacraments, the Trinity, the Resurrection, the seven Capital Sins, and the seven Virtues. The seven keys to the Mystery Tongue, however, having always been in the keeping of the highest

among the initiated Hierophants of antiquity; it is only the partial use of a few out of the seven which passed, through the treason of some of the early Church Fathers—ex-Initiates of the Temples—into the hands of the new sect of the Nazarenes. Some of the early Popes were Initiates, but the last fragments of their knowledge have now fallen into the power of the Jesuits, who have turned them into a system of sorcery.

It is maintained that *India,* not confined to its present limits—but including its ancient boundaries—is the only country in the world which still has among her sons Adepts, who have the knowledge of all the seven subsystems and the key to the entire system.

The mystery veiling the origin and religion of the Druids is as great as that of their supposed fanes to the modern Symbologist, but not to the initiated Occultists. Their priests were the descendants of the last Atlanteans, and what is known of them is sufficient to allow the inference that they were Eastern priests, akin to the Chaldeans and Indians, though little more. It may be inferred that they symbolized their deity as the Hindus do their Vishnu, as the Egyptians did their Mystery God, and as the builders of the Ohio great Serpent Mound worshipped theirs—namely, under the form of the "Mighty Serpent," the emblem of the eternal deity Time—the Hindu Kala. Pliny called them the "Magi of the Gauls and Britons." But they were more than that. The author of *Indian Antiquities* finds much affinity between the Druids and the Brahmans of India. Dr. Borlase points to a close analogy between them and the Magi of Persia; others will see an identity between them and the Orphic priesthood of Thrace—simply because they were connected in their Esoteric Teachings, with the Universal Religion, and thus presented affinities with the exoteric worship of all.

But the Magi of Persia were never Persians—not even Chaldeans. They came from a far-off land, the Orientalists being of opinion that the said land was Media. This may be so, but from what part of Media? To this we receive no answer. Like the Hindus, the Greeks and Romans—we speak of Initiates—the Chaldees and the Egyptians, the Druids believed in the doctrine of a succession of "worlds," as also in that of seven "creations" (of new continents) and the transformations of the face of the Earth, and in a seven-fold night and day for each Earth or Globe. Wherever the serpent with the egg is found, there this tenet was surely present.

Now all the gods of Olympus, as well as those of the Hindu Pantheon and the Rishis, were the septiform personations (1) of the Noumena of the Intelligent Powers of Nature; (2) of Cosmic Forces; (3) of Celestial Bodies; (4) of Gods or Dhyan Chohans; (5) of Psychic and Spiritual Powers; (6) of Divine Kings on Earth, or the incarnations of the Gods; and (7) of Terrestrial Heroes or Men. The knowledge how to discern among these seven forms the one that is intended, belonged at all times to the Initiates, whose earliest predecessors had created this symbolical and allegorical system.

Bear in mind that almost every ancient king and priest was an Initiate; that from toward the close of the Fourth Race there had been a feud between the Initiates of the Right and those of the Left Path; finally that the Garden of Eden is referred to by other personages than the Jews of the Adamic Race, since even Pharaoh is compared to the fairest tree of Eden by this same Ezekiel, who shows: "All the trees of Eden, the choice and best of Lebanon, . . . comforted in the nether parts of the earth. (For) they also went

down into hell with him (Pharaoh)" unto the nether parts, which are in fact the bottom of the ocean, whose floor gaped wide to devour the lands of the Atlanteans and themselves. (The only Pharaoh whom the *Bible* shows going down into the Red Sea was the king who pursued the Israelites, and who remained unnamed, for very good reasons, perhaps. The story was surely made up from the Atlantean legend.) If one bears all this in mind and compares the various accounts, then one will find out that chapters xxviii and xxxi of *Ezekiel* do not relate to Babylon, Assyria, nor yet to Egypt, since none of these have been so destroyed, having simply fallen into ruins on the *surface,* not *beneath* the earth—but indeed to Atlantis and most of its nations. And he will see that the "Garden of Eden" of the Initiates was no myth, but a locality now submerged. Light will dawn upon him, and he will appreciate such sentences as these at their true value: "Thou hast been in Eden; . . . thou wast upon the holy mountain of God"—for every nation had and many still have *holy* mountains; some Himalayan Peaks, others Parnassus and Sinai. They were all places of Initiation and the abodes of Chiefs of the communities of ancient and even modern Adepts.

Throughout all Asia Minor the Initiates were called the "Trees of Righteousness," and the Cedars of Lebanon, as also were some kings of Israel. So were the great Adepts in India, but only the Adepts of the Left Hand. The symbol of the "Tree" standing for various Initiates was almost universal. Jesus is called the "Tree of Life," as are also all the Adepts of the Good Law, while those of the Left Path are referred to as "withering trees."

For the better comprehension of the apocalyptic allegories and of the Esoteric epochs we ask the reader to turn to *Revelation,* and to read chapter xii, from verse 1 to verse 7. This has several meanings, and much has been found out with regard to the astronomical and numerical keys of this universal myth. That which may now be given is a fragment, a few hints as to its secret meaning, as embodying the record of a real war, the struggle between the Initiates of the two schools. Many and various are the still-existing allegories built on this same foundation stone.

Shall one, for fear of incurring the penalty of being called a superstitious fool, and even a liar, abstain from furnishing proofs—as good as any existent—only because that day, when all the Seven Keys shall be delivered unto Science, or rather the men of learning and research in the department of symbology, has not yet dawned? Not so, so long as it is known that the Secret Records hold the said Seven Keys to the mystery of the genesis of man. Faulty, materialistic, and biased as the scientific theories may be, they are a thousand times nearer the truth than the vagaries of Theology. The latter are in their death agony for every one but the most uncompromising bigot and fanatic. Or rather, some of its defenders must have lost their reason.

One of the most unconquerable obstacles to initiation, with the Egyptians as with the Greeks, was any degree of murder. The Egyptian Mysteries, so imperfectly known by the world, and only through the few brief allusions to them in the *Metamorphosis of Apuleius,* taught the greatest virtues. They unveiled to the aspirant in the "higher" mysteries of initiation that which many of our modern Hermetic students vainly search for in the kabalistic books, and which no obscure teachings of the Church, under the guidance of the Order of the Jesuits, will ever be able to unveil.

It is the Esoteric Teachings, and the Initiates of the Future, whose mission it is, and will be, to redeem and ennoble once more the primitive conception, so sadly profaned by its crude and gross application to exoteric dogmas and personations, by theological and ecclesiastical religionists. The silent worship of abstract or noumenal Nature, the only divine manifestation, is the one ennobling religion of Humanity.

The Cycles of Matter will be succeeded by Cycles of Spirituality and a fully developed mind. On the law of parallel history and races, the majority of the future mankind will be composed of glorious Adepts. Humanity is the child of Cyclic Destiny, and not one of its Units can escape its unconscious mission, or get rid of the burden of its cooperative work with Nature. Thus will mankind, race after race, perform its appointed Cyclic Pilgrimage. Climates will, and have already begun to, change, each Tropical year after the other dropping one sub-race, only to beget another higher race on the ascending cycle; while a series of other less favored groups—the failures of Nature—will, like some individual men, vanish from the human family without even leaving a trace behind.

Such is the course of Nature under the sway of Karmic Law; of Ever-present and Ever-becoming Nature. For, in the words of a Sage, known only to a few Occultists:

"The Present is the child of the Past: the Future, the begotten of the Present. And yet, O present moment! knowest thou not that thou hast no parent, nor canst thou have a child; that thou art ever begetting but thyself? Before thou hast even begun to say, 'I am the progeny of the departed moment, the child of the past,' thou hast become that past itself. Before thou utterest the last syllable, behold! thou art no more the Present, but verily that Future. Thus are the Past, the Present, and the Future the Ever-living Trinity in One—the Mahamaya of the Absolute 'IS'."

(To Be Continued)

THE MYSTERY OF LIGHT*

"Darkness is Father-Mother; light their son," says an old Eastern proverb. Light is inconceivable except as coming from some source which is the cause of it; and as, in the instance of primordial light, that source is unknown, though as strongly demanded by reason and logic, therefore it is called "Darkness" by us, from an intellectual point of view. As to borrowed or secondary light, whatever its source, it can be but of a temporary mayavic character. Darkness, then, is the eternal matrix in which the sources of light appear and disappear. Nothing is added to darkness to make of it light, or to light to make it darkness, on this our plane. They are interchangeable, and scientifically light is but a mode of darkness and *vice versâ*. Yet both are phenomena of the same noumenon—which is absolute darkness to the scientific mind, and but a gray twilight to the perception of the average mystic, though to that of the spiritual eye of the Initiate it is absolute light. How far we discern the light that shines in darkness depends upon our powers of vision.

*From the Original Edition, *Secret Doctrine*, Vol. I, p.p. 40-41.

THE ONE REALITY*

IF Consciousness is the only Reality, the Knower, Sustainer and Experiencer, then every condition or state is more or less a temporary *appearance.* All classifications refer only to actions of Consciousness—the universe being "embodied consciousness," a creation of form through forms, a building up of the great from combinations of the small, so to speak. You will remember that H. P. B. says "It stands to reason that life and death, good and evil, past and future, are all empty words, or, at best figures of speech . . . they are changes of state, in fact, and no more. Real life is in the spiritual consciousness of that life, *in a conscious existence in Spirit*—not matter." She also said that she had in vain endeavored to impart this idea to Theosophists at large, and that with this basic idea all the rest becomes easy; yet thousands of Theosophists reading the statement and like statements, time and again, get no meaning from them.

Consciousness is the cause and basis of all states, whether the fact is realized or not. It alone *is* whether there are universes or none. If we take the idea that Sight which sees all things cannot see itself, and apply it to Consciousness, it would seem we must concede that Consciousness cannot know itself, although knowing all things. Is not Consciousness *Knowledge itself* as an abstraction? It is wisdom itself, the object of wisdom, and that which is to be obtained by wisdom; in the hearts of all it ever presideth. It is ever-present, ever perceiving the changing panorama of existence. "I establish this whole universe with a single portion of myself and remain separate."

Our form of consciousness is made up of various and differing contacts with other forms of consciousness. We base our modes of action upon these partial expressions, and get the reaction from them in constant repetitions. As the Self is all and in all things, and all things are in the Self, the Self is the Witness of all. The seeming separate view in us is not a separate Self, but the One and Same as appears separate in all creatures.

Self-knowledge comprises both Self and Knowledge; without Self there could be no knowledge; without being, there could be no knowledge of Self. "The Highest see through the eyes of the lowest." All are partial expressions of the One, seen by the One, known by the One. Individualization of being does not tend to separateness, but to universality of ideation and consequent action. What does it? Thought does it. All experience is by and in Consciousness; Ideation becomes more and more universal.

"And when unreality ceases to exist in the individual self, it is clear that it returns towards the universal; hence there is to be a rejection of the self-assertion and other characteristics of the individual self."

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*From notes of a talk by Robert Crosbie. Here published for the first time.—EDITORS.

THE DIVINE BIRTH

WE ARE ALL familiar with the words birth, life, death; yet what man of all those who speak of birth can say why and whence he came? Birth is a familiar fact for us all, but although a familiar fact, it is a unique experience to each one of us. And so too, as an experience, death is unique to each individual; as is, moreover, that which lies between, our life.

When we read of great characters in human life who from time to time have shed an illumination which the smoke of centuries could not extinguish, such ones as Krishna, as Buddha, Jesus, Pythagoras, Plato or countless others, do we realize that something else took birth besides bodies when those beings were born? Do we realize that behind these beings there were heredities other than physical? What man is foolish enough to think that the first known ancestor of any physical line sprang out of nothingness into being? We trace our physical ancestry back for two, three, five or, mayhap, for ten generations and there the receding dimness of the past envelops the line; but we know perfectly well that the continuity goes back still farther. Why should we not realize that man has a moral heredity, a mental heredity, an intellectual, a psychical heredity, and, more potent far than all these, every man has a spiritual heredity.

There have been men at all times come into the world who speak to us in human terms of divine life. In the limited phraseology of the mortal being, they speak to us of a fleshless existence, of things and beings, states and conditions immortal. And we try to interpret things uninterpretable—uninterpretable, because we try to imagine God as a grotesque and gigantic shadow, because we try to compass the mystery of life eternal in the terms of mortal existence in this perishable body; we try to figure out what a divine birth is from the standpoint of an immaculate physical conception. We have materialized the holiest things that can be brought before the mind of man.

Birth spiritual is birth into that knowledge which knows for itself that it has always been; the fact that it is undying; that it only passes from form to form; that it only changes bodies, changes energies, changes ideas. Every one is ready to throw away a poorer idea and adopt a better, if he can only see which is the better. The spiritual man sees *causes,* sees that we take a mortal view of life. He awakens to the fact that life is immortal. He sees that the law of life is internal to the being, and that what we call law is merely, everywhere and all the time, the reaction of the mass to the action set up by the individual.

Divine birth is not birth into a body, into a system of faith, into any form of action, into any intellectual sphere, however brilliant or profound; it is birth into *the principles of things.* Birth into spiritual *Knowledge* is the spiritual birth—birth into the perception of our own limitless divinity, birth into the perception of our own limitless powers. A man may be the worst man that ever has been. But what power he must have used to bring himself to that pitch! A man may have lost all power but the power to suffer. Think of the gigantic prodigaility of mental, moral and spiritual force which that man hurled broadcast throughout space for countless ages before he could reach that pitch! But the ocean of life is just as exhaustless as it ever was, and that man, when decomposition has taken place to the last degree, is what? Just Spirit—what he was at the beginning.

So that the worst man in the world, the weakest man in the world, the stupidest man in the world, can take sure hope and sure faith. He has but to begin to act, not upon the basis that he is a sinner, but upon the basis that he has the power to do either good or evil. If he choose to do good, none can restrain him; if he choose to do evil, none can restrain him, but it is by ignorance and evil doing that he has reached his present state.

Take, then, such a being as Christ, who to us for the most part stands as the unique example of a divine birth. Up through all the stages that we have passed, He passed; as we now are, He once was; whatever knowledge He had, He had to gain from the universal ocean of knowledge; whatever power He had, He gained from the exhaustless reservoir of infinite force; whatever philanthrophy, whatever altruism, whatever beneficence, whatever kindliness and sectlessness in His heart, He drew from that exhaustless ocean of Compassion which is Spirit itself. *We have the same power.* The *moment* we recognize that fact, we will begin to act as spiritual beings. Whenever we no longer believe we are mortal, but see that we must be immortal, we will begin to act that way. When we see that we are not separate from our fellow-beings above or below, that we are bound together by a thousand chords, physical and metaphysical, we will begin to act as we see members of the body act toward each other; coherently, concordantly, fraternally, toward all men, regardless of how they act.

We each one of us speak of the past. The past is with us right now—all our past, in a *postmortem* state. We speak of our future; our future for a billion eternities is here with us right now in an ante-natal state. But when a man has achieved the spiritual birth, there is no past, there is no present, there is no future. What is there? There is the timeless, actionless presence of the one Spirit; in that he lives and moves and has his being.

Great beings come among us in our guise; but they are divine beings who have taken a divine birth into human form. What is, then, from that point of view, a divine birth? They come knowing *why* They come. They choose Their time, Their place, Their circumstances, Their epoch and Their work. And They come for the sake of the younger brothers, yourself and myself; not to emancipate us—no man can emancipate another from the bonds of ignorance—but to point to us the road of emancipation. That road is so simple that the wayfaring man, though a fool, need not err. It begins in simple altruism, in the simple practice in thought and speech and act of the Golden Rule. It is the life of doing service, spoken of in the Gita; but the moment a man endeavors to live a life of service to his fellow men, then, and not until then, does he discover his spiritual ignorance. The hardest thing in this world is to do good, but when a man starts out to practise the Golden Rule, he gets his reward by finding out how ignorant he is in the attempt to do good. He makes as his modulus through life to think good, do good, say good; then he begins to ask questions of those who have shown down the ages that They know *how* to do good, and behold, he finds that practically the only good They could do for humanity was by precept and by example.

When a man begins to ask questions, then he sees that the greatest service a man can render a fellow-man, is to point the path of freedom from bondage. There be many who can aid a man sick in body to recover his health; there are multitudes who can help a man whose mind is empty to fill

it; but who can help to fill the empty heart? Who can help the desolate soul? Who can help to bring peace and calm and courage to the lost spirit—so lost that it no longer believes in the reality of its own existence, the nature of its own identity?

That is the real help which comes from first doing service and next from asking questions. After that, the way grows clearer and clearer until, in no long time, the man is able to hear the voice of spirit as apart from the voice of matter; the man is able to contact the life that is endless in the midst of the life that is mortal. To reach that point, where comes the first faint auroral glimpse—the herald of the dawning moment when he finds the real God in himself—is the divine birth for that man. It waits for us all; it presses unceasingly upon us all, demanding that we do service, that we ask questions not in regard to the road to physical birth or physical death, but to the road of knowledge of our essential being and immortal powers.

A LETTER

DEAR COMPANIONS—

Your letter of Wednesday is here; a good, brave letter, and true all through, covering the ground. Yes, if we were quite certain that They were on hand always to pull us out of holes we walk into carelessly, or have made possible by past neglect, we would never become as They are. All the same we are helped, and in the *right* way, the way our nature needs, not necessarily according to the way we assume would be the proper way. If helped at all, it must be so. "Ingratitude is not one of our vices," is Their written statement, and it is lived up to; the very best that can be done for us is done, and being done all the time. At times we may doubt, but this arises from the personal uncertainty, fear of some or another kind of consequence. We should take it that whatever arises is a necessary position for us to be in, in order for us to do further and greater work for Them. This must be if we are true to Them; so, while doing all we can to make the way sure and clear according to our light, we step forward with strength and boldness because the Path is ours and Theirs. We lay both our strength and our weaknesses on the altar of sacrifice. Does not the Gita say lay *all* thy deeds, good and bad alike, on me? The fact that some are recognized as bad means their relinquishment sooner or later. The reason for this seems plain; if we waited till we were saints, would we ever begin? We would not. So, recognizing this interiorly—if not in words—we go on and keep going. This is the gist of your letter, and it warms me up to have you write it.

This is a school and everything that comes for us to do contains a lesson *for us;* we should not forget that—ever. What comes at any time contains in it the thing we need; so whether it seems hard, troublesome or pleasant, there is someting in it for us. Also it is well to bear in mind what W.Q.J. says in the "SpiritualWill," that the essence of eradicating the personal element lies in doing the things we dislike to do. Fortunately for us, we don't have to hunt them up. They come to us right along. If we had to hunt them, we *might* let a lot of them go by—as not the right kind, or for some other reason; being Arjunas, we have the battles ready to our hand.

There comes a time in the development when work seems useless and irksome, but W.Q.J. says, "the disciple must work" notwithstanding. I think that in the irksome work is the clearing up of Karma, and clarification of the sheaths. We are doing it all, bearing it all for the Self; it is by the giving up of self that the White Adept becomes. That which galls, that which hurts, is the personal desire unattained, or feared to be unattainable. We know it very well, but find the pressure hard many times. We also know that "realization comes from dwelling on the thing to be realized;" so we have to keep on, and "dwell" as much as we possibly can. Every effort brings the time of realization nearer.

I was amused at the remark of the lady that "If we could see on the astral plane, we would find that H.P.B. made mistakes there." I would say, "Perhaps if we could understand English—our mother tongue—and could understand the simplest information in regard to a thing we had never heard before, and knew the very first laws of Occultism, we would keep silence, try to learn and refrain from showing our ignorance." This "parrot-talk" has a tendency to make me "tired." I have heard it before, and I am not gentle with it as I am with other things—it is so unspeakably silly; I often quietly say things that tend to startle such people out of their goose-like assurance. (You have seen geese and heard them!)

These people should be told to stop taking as a fact what other people *tell* them, and if they want to *know* anything, go study the history of the Movement from every point of view. We have done it, and are giving out the result, which they can verify if they choose. What we are giving cannot be refuted in any way but by that history, assimilated and understood; we stand on the whole record, without omissions or interpolations. Of course, the study needs a modicum of power to understand the meaning of words and their application; if they have it not, then they would better follow some "leader" or another until they have acquired it. This is not their class.

When the lady asked if —— never lectures on "what Theosophy is," it would have been a great opportunity to have her tell him what it is; I imagine she would have exposed her ignorance. Such people—many of them —think that talk about Lemuria and Atlantis, Parabrahm, the Logoi, Pitris and what not, is Theosophy; none of the understands even what they talk about. No very explicit information was given out by H.P.B., and there is none other to be had. The races are simply sketched so as to give a general comprehension of the history and nature of the preceding races; if we knew every detail about them it would not help us any. True knowledge does not lie in the direction of book-study, as we know, and as doubtless you have told them.

It would be an easy matter for you to draw diagrams and lecture on the differentiation of species, on the various Logoi, Dhyanis and classes of beings, Rounds and Races and so on; but you know and anyone can see, that if one had all these particulars at his tongue's end, he would not be one whit better in character, nor would he possess any real knowledge—the knowledge that leads to the wisdom and power of the Adepts. Intellectual acquaintance is well enough for those who are entertained by that sort of thing, but those who seek self-knowledge, who will not be satisfied with anything else, go not by that road. Self-knowledge is the first desideratum, the other is incidental, and useless without the first. The first requires whole-heartedness,

self-discipline, constant service, unflagging determination; it is only undertaken by heroic souls and continued by increased heroism; of such are the immortal heroes of the ages. The second can be followed by any schoolboy; it is necessary to some extent as an acquirement for the sake of others, but unless subservient to the first, is useless as a means of growth. The general tendency is "intellectualism," and it is easy to follow that line of acquisition. The effort should therefore be to present and practice the study that leads to growth, using the processes only to assist the understanding. There are Theosophists in name and Theosophists by nature; they are different.

The —— were asking last night in respect to the "Declaration." I had said at one time that the very words were Mr. Judge's; they evidently got the idea that he had "communicated" the declaration directly to me. I told them that I had been looking for the right thing to put out as a Declaration of Principles and that while on that hunt, you had sent me the very thing I wanted, further explaining that the Messengers had left all that was necessary for us, and that it was for us to *apply* the right things at the right time and places. —— thought that was rather discouraging, evidently thinking we should have direction in ways and means. I tried to show we could not do any good, if *directed* in everything; we would not grow in discrimination, power and judgment; we would be but automata, and would never fill the necessary place. No doubt we would be helped by readjustment rather than direction, so we should not look for the latter, but using our best Theosophical judgment, move forward, feeling sure that if our understanding of the nature of the task is good, and our motive pure, the right way will appear to us. Such would be guidance of the right sort—one that leads to growth. Should it be *necessary* to have "direction" at any time, we may be sure it, also, will come. In the meantime we live and learn; and we should not forget that They and we are working for the future, and for the same end.

Well, dear Companions, keep on with good courage. It is a "bumpy" road that we are traveling because the Karma of our race has constructed that kind of a road, and there is no other way to get the help to them, than by traveling it as best we can.

Love to you and best of success in every way, as ever,

R. C.

FRAGMENTS*

ATTRIBUTED TO EPICTETUS

"He who knows not who he is, and for what purpose he exists, and what is this world, and with whom he is associated, and what things are the good and the bad, and the beautiful and the ugly; and who neither understands discourse nor demonstration, nor what is true nor what is false, and who is not able to distinguish them, will neither desire according to nature, nor suspend his judgment: to say all in a few words: he will go about dumb and blind, thinking that he is somebody, but being nobody.

"Is this so for the first time? Is it not the fact that ever since the human race existed, all errors and misfortunes have arisen through this ignorance?"

* * *

"Men, whither are you hurrying; what are you doing, wretches? Like blind people you are wandering up and down; you are going by another road, and have left the true road; you seek for prosperity and happiness where they are not; and if another shows you where they are, you do not believe him. Why do you seek it without? In the body? It is not there. If you doubt, look at Myro, look at Ophellius. In possessions? It is not there. But if you do not believe me, look at Croesus: look at those who are now rich, with what lamentations their life is filled! In power? It is not there. If it is, those must be happy who have been twice consuls; but they are not. Whom shall we believe in these matters? You who from without see their affairs and are dazzled by an appearance, or the men themselves? What do they say? Hear them when they groan, when they grieve; when on account of these very consulships and glory and splendor they think that they are more wretched and in greater danger. Is it in royal power? It is not: if it were, Nero would have been happy, and Sardanapalus. But neither was Agamemnon happy, though he was a better man than Sardanapalus and Nero. * * * Seek not the good in things external; seek it in yourselves: if you do not, you will not find it. For this purpose It leads me at one time hither; at another time sends me thither; shows me to men as poor, without authority, and sick; sends me to Gyara, leads me into prison, not because It hates me—far from It be such a meaning, for who hates the best of his servants? Nor yet because it cares not for me, for It does not neglect any, even of the smallest things; but It does this for the purpose of exercising me and making use of me as a witness to others. Being appointed to such a service, do I still care about the place in which I am, or with whom I am, or what men say about me? and do I not entirely direct my thoughts to God and to Its instructions and commands?"

* * *

"When shall I see Athens again and the Acropolis?"

Wretch, are you not content with what you see daily? Have you anything better or greater to see than the sun, the moon, the stars, the whole earth, the sea? But if indeed you comprehend Him who administers the whole, and carry Him about in yourself, do you still desire small stones and a beautiful rock?

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*From the George Long Translation.

NEW LODGE ACTIVITIES

THEOSOPHY IN CLEVELAND

The fetish of "the" Theosophical Society seems to be losing its hold in many quarters, to judge by the great volume of correspondence and inquiry daily arriving in front of the *Mirror*. Advices from Cleveland, Ohio, report the formation of a group of students into an United Lodge of Theosophists which has engaged quarters at 9810 Euclid Avenue in the Art Colony Building. Regular study classes will be held, weekly meetings for inquirers and the public, and a reading room well stocked with the standard Theosophical books. The Associates of the lodge includes members of several of the existing theosophical organizations, as well as old time students who belong to no organization, and a fair sprinkling of newcomers interested in learning the practical applications of Theosophy. "All of us," one of the letters says, "realize that we are *students,* not teachers, with much to learn as well as a good deal to unlearn." In such a spirit, the work of this group of earnest men and women, bound by a common tie of interest in acquiring a Theosophical education, can but be productive of enormous good.

THEOSOPHY IN NEW YORK CITY

A preliminary meeting was held on the evening of October 30 at the headquarters of the United Lodge of Theosophists of New York City, I, West 67th Street. Although the meeting was held at short notice and in the midst of the confusion incident to opening up the extensive work planned for this winter, 70 per cent of those receiving invitations attended the session. Short talks were given by the Field workers from the Mother Lodge at Los Angeles, explanatory of the nature and genius of the work to be undertaken. Without a solitary exception those present pledged themselves to give freely in time, money and work to the task in hand. The first public meeting of the Lodge was held on November 17th, and although the quarters are not yet fully equipped, a very large attendance and deep interest shown augurs well for the future of the work in the capital of the world. The New York Lodge has a complete stock of all the standard Theosophical books, magazines, pamphlets, including the original literature of the Movement, available for reference, for lending and for sale. The Reading Room will be opened every day, with every convenience and with attendants able to assist students in their studies. There are classes and meetings nearly every day in the week and public talks and lectures three times a week. A Theosophy school will care for children, and the Office is equipped to attend to correspondence promptly. Doubtless much of the correspondence from the Eastern part of the United States and from abroad which hitherto has come to THEOSOPHY at Los Angeles will now naturally go to New York, where some of the most active workers will reside.

It is most interesting to note that the first public meeting of the New York Lodge was held on the evening of November 17, the very date at which the Parent theosophical society gave its first public meeting in 1875. Other Meetings were held November 19th, with the lecture subject of "The Masters of Wisdom," and on November 26, with the title "The Brotherhood to Be."

ON THE LOOKOUT

THE HAIR OF THE DOG

E. Tappan Tannatt, writing in the "Seattle *Union Record*," believes that certain interests are trying, in the name of Holy Profits, to create a religious war in the Near East. This may or may not be the case; but Mr. Tannatt, in pleading for his own special interests (whatever they may be) makes remarks worthy of notice. He says:

> "Some time since the press of the country reported that Lloyd George of England had announced to the world that the British Government was powerless to prevent another world war and appealed to the churches to use their power to prevent such a catastrophe. In the light of the present indications, and with the bloody history of the Christian churches his appeal appears in the guise of a call to arouse the religious fanaticism of the people."

This indictment of the churches is accurate, and what we have been promulgating for many years. It is hopeless to ask help from creeds and sects which have themselves throughout history been shedders of blood.

His fear of "religious (Christian) fanaticism" being aroused in the Occident is groundless. The blood of "Christian" fervor runs black and sluggish through shriveled veins in these days.

PLANT PULSATION

Professor J. C. Bose, the Hindu scientist, who has done much to prove by scientific methods the similarity of the nature of life in plants, animals, and metals, has approached a solution of the rise of sap in plants; a problem which has held the scientific world (unconfessedly) baffled for one hundred years.

He has discovered, by means too long to be described here, but given in *Literary Digest* for Sept. 2, 1922, that the rise is due to a heart-like pulsation of the individual cells. Dr. Bose but repeats in scientific terminology the teaching of the 15th Chapter of *Bhagavad-Gita*.

Theosophy has taught since 1875, in the West, and for ages in the East, twin laws: the Unity of all life, and the law of Analogy: "as above, so below."

Spreading and ramifying through all the divisions and subdivisions of mineral, plant, and animal, creating its encasing forms by slow process of evolution, guided and checked by Divine Wisdom, achieving self-consciousness by an orderly and homogeneous process from crystal to plant to man, up to Master and Dhyan Chohan; from electron to atom to molecule, up to solar system and universe, the One Impersonal Life proceeds through Its vehicles from age to age.

All nature goes by expansion and contraction, diastole and systole; in our solar system, from the eleven year solar pulsation which gives life to the whole planetary system, down to the heart of man and animal, and as science has now admitted, to the individual plant cell.

As the same Power is the origin and producer of all physical forms and actions, so it is also the origin of all mental forms and processes; the groupings of the cells, and their individual actions, are as much the product of Consciousness, as the groupings and actions of men; they are of the *same* indwelling and all-including Consciousness.

Science by slow steps is seeing little by little the unity and continuity of life; but that unity and continuity can be *realized,* known at first hand, only by him who acts, thinks, and lives from the basis of that fundamental truth—*the Unity of Consciousness.*

PRACTICAL RESULTS

Vivisectionists have long stigmatized the opposition of Theosophists and others as "sentimental gush," pointing proudly to certain "practical results" in physical health alleged to have been obtained—although authorities have never been in agreement even on this.

Theosophists, on the other hand, know, whatever temporary appearances might indicate, that under Karmic Law, cruelty *could not possibly* result in any ultimate good to the race in whose name it was committed.

Practical results of another kind are rapidly emerging. We have had for some time experiments in vivisection carried on successfully, with the object of "improving" methods of gas warfare and of making practical germ warfare. Inasmuch as the lengthening of mere physical life is the supreme goal of the vivisector, beyond which is no greater good to him perceptible, an embarrassing question may well be asked: if these experiments result in reducing the population of the earth by half, as may well be the case, and as is outspokenly foreshadowed by the reports and hopes of these madmen—on which side of the ledger, on *their own showing,* will be the vivisectionist debit?

Thus, in orderly sequence, vivisection has resulted in the deaths of untold thousands through the vaccination delusion, in regard to which the statistics are unmistakable; it has led to a more materialistic view of life and mind on the part of scientists; it has destroyed the humanity and sense of the value of life in many of the medical profession, leading thereby to experiments in chemical and germ warfare, the possible horror of whose consequences are unimaginable.

STAR GAZING

Prof. Bigourdau, reporting to the French Academy of Sciences on prehistoric drawings showing the Pleiades, states that all the drawings show ten stars, whereas ten can be seen today only by telescope or from the top of a high mountain.

This raises, says the article, the question: Did primitive man know that more stars could be seen from a mountain than from a plain? did they have keener eyesight than we have? or have the stars diminished in brightness?

The first might be so; animals, in general, with the exception of the birds, have poorer eyesight than man, and as primitive man is supposed by "science" to be more closely related to them than we are, the second question is not reasonable. If the stars have diminished in brightness, for how long a geological period has man been man? Somewhat longer, we believe, than the Darwinists will admit.

We offer another solution: the cave men, especially of the picture-drawing tribes, were the last degenerate descendants of Atlantis; their art was a throwback to that ancient civilization. Inasmuch as Atlantis produced the greatest astronomer of all time, Asuramaya the "sorcerer," who calculated the *true* periods of earth evolution (his calculations surviving not only with the Great

Lodge, but also with the Brahmins), why should not cave-man astronomy have been likewise an atavistic survival?

Judge asked of doubters: "why not admit that there may be truth in these doctrines, and enjoy the light coming from the East?" If scientists will admit that there may be truth in these doctrines, *and conform to the moral requirements thereof,* they might find an immediate reward in multitudinous solved problems just beyond that effort—as others have done through all history.

JOHN LILLIE

John Lillie is a Vermont carpenter, mason, and plumber. Previous to a certain summer, he had never seen an oil painting. After watching some summer painters for a a few weeks, he painted with a shaving brush on the smooth side of a board, a picture (see *Literary Digest* for Oct. 7, 1922), a picture which roused, and deserves, a sensation; especially among those who know something of the laborious years normally required to master the mere technic of oil painting.

A comment says: "Like John Keats, like Walt Whitman, John Lillie has been singled out for a mysterious, unprepared visitation, and all who know him are the more thoughtful and reverent for the experience."

Probably Lillie has not the glimpse of the Reality Beyond, which Keats, Whitman, and Shelley had; but to the Theosophist he adds himself to these, and to Bach, Mozart, Fabre, Napoleon, Blind Tom, Boris Sidis, the child chess players, and hosts of others nameable, as proofs of reincarnation which no materialistic argument has ever attacked from grounds of fact or reason.

"SUPERSTITION"

So far as the scientist is concerned, when widely separated people of different characteristics and without historical or geological connection are discovered to have the same "superstitions," no theory is too fantastic to explain away the fact, so long as no concession is made to the possibility of truth in the "superstition" or to an anti-Darwinian antiquity for the race.

The Seminole and Apache Indians have a series of fairy stories identical with those of Europe, and especially of Celtic Europe; such as "Cinderella," "Red Riding Hood," and the "little people." In the case of the Seminoles, some very practical use seems to be made of the "little people."

Science speaks of the "sporadic growth" of such beliefs, calmly disregarding the fact that the aborigine of all countries is and has always been the most unimaginative type of human; clinging tenaciously to his beliefs, but quite without the initiative or imagination to fabricate romances himself; as H. P. B. said, science would have the primitive man a "very fool of fancy" at the identical time when the harshest and most formidable natural conditions and dangers were grinding their bitter realism into his very marrow, and constant and practical material vigilance was necessary to his survival.

Theosophy can explain these matters on two grounds, either or both of which may apply in any special case: (*a*) America and Europe were connected in the days of Atlantis, hundreds of thousands of years previous to the earliest date allowed by science to the human race, but which was then as now fully developed physically; (*b*) the ether teems with half-intelligences of every kind and description, which under certain conditions come into mental relation with

some types of people, and produce internal manifestations which seem externalized to the subject; their exact shape and size being, like beauty, "in the eye of the beholder." An acceptance of the former would clear up a multitude of archaeological and ethnological puzzles; of the latter, an equal number of psychological ones.

HOLY TOOTH AND SAINTLY CLAW

Cardinal Dougherty, defending vivisection, says: "The brute animal and all other inferior things are for the good of man, who was made directly for the glory of God." Man, then, may use all inferior things for his own benefit."

According to the same authority from which the Cardinal draws his argument—and which is *not* the teachings of Jesus—the Jews being the rightful inheritors of Earth, all Christians are usurpers living only upon sufferance. Does the Cardinal accept this conclusion also?

We fear the vivisectionists will have to look farther for adequate support. But the whole thing is a striking illustration of the manner in which Christianity, while accepting and exploiting the great figure of Jesus, entirely overlooked His teachings in favor of the frightful tooth and claw ethics of the barbarian cult which He came to supplant; ethics which the Catholic Church has gloriously exemplified through centuries of blood, murder, and torture. But undoubtedly Cardinal Dougherty regards the millions of Asiatics who will not even kill insects unnecessarily, as very degraded heathen, indeed. It is noticeable that this "heathen" squeamishness disappears very rapidly, however, in the case of converts to Christianity.

CONNECTIONS AND DECORATIONS

Poor De Rougemont, branded as a fraud and dying of a broken heart, now vindicated after many years, brought to light the aboriginal Australian system of tribal markings; these markings are made by cutting long slits in the skin and rubbing dirt therein; the result is a long, raised scar, the patterns varying according to tribe and family.

In Central Africa identical methods are found, as to the use and production of these scars. Whether there is a connection between the symbology of the markings, would be a good point for investigation. But how did an identical custom appear in Africa and Australia? Was it a sporadic manifestation, or, as Theosophy teaches, were Australia and Africa once in connection, within the life of the human race?

E. E. Schneider, in the "American Anthropologist," shows that the practices of tooth decoration in the Philippines, in the way of insertion of metal plugs and discs, are identical with those of prehistoric Ecuador. This is not a very usual method of decoration. How did it arise in South America and the Philippines simultaneously, unless the two regions were once connected during the lifetime of the race, as Theosophy states?

Science can explain these correlations only by accepting the probability of gigantic racial migrations and transformations taking place in past geological periods; and to accept this postulates an immensely greater antiquity for the race than is dreamed of at present; an antiquity, in short, approaching the Theosophical age of 18 million years given to humanity.

Theosophical antiquities once accepted, may follow consideration of the truth of the Theosophical antiquity of the soul and spirit of individual man.

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A MAGAZINE DEVOTED TO

THE PATH

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XI.—No. 3 January, 1923

Occultism is not seeing beautiful sights nor hearing angelic sounds on the Astral Plane, but the seeing things as they are on this one.

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THE PARENT THEOSOPHICAL SOCIETY was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

The defined Objects of the Society were as follows:

I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.

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Time destroys the speculations of man, but it confirms the judgment of nature.
—CICERO.

THEOSOPHY

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Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

THE RETURN OF THE SUN

O Thou who givest sustenance to the universe and to ourselves, Thou from whom all proceeds and unto whom all must at last return, unveil that face of the true spiritual Sun which is now hidden by a vase of golden light, that we may see the Truth and do our whole duty on our journey to Thy sacred seat.—*Gayatri.*

COMETH the day when the recurrent cycle of the seasons brings us nearer to the Sun; he seems to return to the earth, when in truth it is our own inclination brings us more directly under his influence. Then the dead earth and the sleeping life are quickened and all things reproduce after their kind. Without the Sun they are, and yet are not.

It is the same with the life spiritual within us. Fed upon the things of sense and thought, which seem to be the whole universe of man, comes a day when these wither and decay, so that the soul sleeps the sleep of stupefaction or freezes in the drear winter of its discontent. Life ceases to be the burden bearer and itself becomes a burden hardly to be borne. The consolations of religion fall like dead leaves and the stripped heart beats with an icy pulse.

In this hour of its isolation, with no more any outward thing to lean upon, let the soul incline toward the Spiritual Sun of all, and It will seem to draw near and yet nearer till the vernal impulsion quickens the whole nature from within without, as the physical sun warms and woos the life from without within. For every solar system its sun, so that the teeming planets are never in an unredeemable winter.

From Christmas until Easter is the seed-time of the Soul. Let a man sow the seed whose harvest shall feed the hungry, till the Hyperborean time shall come again and the souls of all men dwell in perpetual Spring. To live to benefit mankind *is* the first step. Not by the things of the body, not by the affairs of the mind—seasonal harvests both—but by the crop of the Virtues, shall this thing come to pass. Who listens to the voice of Compassion shall unveil the face of the true Spiritual Sun, where else it shall be hidden by a vase of golden light.

"THE PRINCE OF PEACE"

The press dispatches and the Church notices of the daily papers have been used abundantly to give publicity to what appears a concerted effort on the part of the powers that be in the Christian sects to force the United States into war with Turkey. Sermons, church meetings, inspired articles, and a flood of appeals and demands by mail and telegraph to the President and the Secretary of State, seem to have been cumulatively employed, almost overnight, to "arouse the Christian conscience" of Government and people to the horrible atrocities perpetrated by the Turks upon the Armenians, the native converts to the missionary sects, the dangers imminent of still greater and more wide-spread visitations. Shortly before "Thanksgiving day," President Harding found it necessary, so great had the pressure become, to cause it to be announced that he had neither the right nor the disposition to "send an army of 100,000 men" and a war-fleet to batter the Turks into humanitarian treatment of the innocent non-muslim inhabitants of their Asiatic dominions. Moreover, the President expressed surprise—as well he might—that those who prayed for peace, shouted for war: "Pacifists" suddenly grown bellicose with a truly "inspired" unanimity. Other information given out semi-officially set forth that the earliest and greatest atrocities committed were those by the retreating Greeks, suddenly put to rout by the Turkish Nationalists. Any actual student of affairs, past as well as present, knows that to say the least, the "Christians" of Southeastern Europe and in Asia Minor have shown themselves as bloodthirsty, whether as examples or imitators, as the despised Turks. When one reflects that the "capitulations," as they are euphemistically expressed, grant to missionaries and other foreigners on Turkish soil the "extra-territorial rights" which Western Christian nations reserve exclusively to Ambassadors and other Envoys of foreign governments, while one and all they impose *restrictions* on resident aliens—when one reflects on this, and remembers the unvarying tendency of sectarians to arrogate to themselves liberties and license they as unvaryingly deny to others, the root of the "atrocities" is not hard to find. For more than fifty years, foreigners, governments and private citizens have encroached upon and exploited Turkey and the Turks—their domains, their "resources," their social and domestic, no less than their political freedom—and it would be strange indeed if a patriotic, religious and self-respecting people should not resent, to the point of the Old Testament "eye for an eye and a tooth for a tooth," the exactions and degradations forced upon them by the "civilized" Christian nations of Europe. Europe—Russia, England and France in particular—have held and exercised the *power,* while holding the Turks responsible, which has produced

the existing lamentable state of affairs. Turkey has been used as a pawn by all the Great Powers in their own political games. It is part of the inescapable logic of *Karma* that those who live by the sword shall perish by the sword—without distinction of Koran or Christian Bible. "Ye suffer from yourselves" is true, not only of the Turks, but of Western Christian nations as well.

"ANTI-CHRIST"

In the First Epistle of JOHN, chapter II, verses 18-22, *Anti-Christ* is specifically mentioned and discussed. This is, we believe, the only place in the Christian bible where the reference is direct and by name. What does it signify? Christians, learned and lay, have indulged in polemics over the subject ever since Patristic days. By some the anti-Christ is considered to be all and sundry who reject Christ—meaning, thereby, Christ as interpreted by the particular theologian or sect; to others the anti-Christ is some dreadful being who is to fill the world with wickedness, but who is to be destroyed once and for all at the "second coming." Various biblical texts have been hurled as weapons by the protagonists, each to sustain his own views and demolish those of his adversaries. The sects, protestant and catholic, have freely denominated each other *Anti-Christ* and, by the Mohammedans, all Christians of whatever denomination are considered anti-Christ, inasmuch as their practice, individually and nationally, has in all times, with rare exceptions been the direct opposite of the teachings and example of Jesus.

In connection with the article, "The Woes of Turkey," we reprint this month a letter by a "Turkish Effendi" on the relations between Christianity and Islam. Although this letter was written over forty years ago, its statements of fact have been but augmented in the intervening years, while as to its logical and ethical considerations drawn from the facts, they have been true for nineteen centuries. *Anti-Christ,* in the opinion of the "Effendi," is, and has been continuously, none other than popular and theological "christianity," which, throughout his letter he calls "*anti*-Christendom." Is he an *ex-parte* reasoner, a false philosopher, delivering an "attack" on Christians and Christian nations merely from the standpoint of an "unspeakable Turk"?

H.P.B. thought enough of this Letter to reprint it in *The Theosophist.* Moreover, who can doubt that the views of the "Effendi" were her views also—and those of her MASTERS? The Mohammedans, and particularly the Turks, have been uniformly held out to the people of Europe and America as barbarous and bloodthirsty zealots whose main business in life has been and is to offer the rest of the world, particularly the Christian world, the choice of "the Koran or the sword." Beginning with the Cru-

sades, followed by the conquest and destruction of the savage and barbarous inhabitants of the Americas, African pillage and enslavement, and continued in Asia and the islands of the seven seas, the record of "anti-Christendom" has consistently witnessed Christian peoples engaged in war and rapine conducted against the "uncivilized" and "pagan" tribes of the earth, when not too busily occupied in internecine destruction. And our ferocity in war has only been exceeded by our rapacity in peace.

What is *Anti-Christ?* He who, whatever his sect or creed or "civilized" status, has committed the "unpardonable sin"—*the denial of the God within.* Verse 22 above referred to recites:

"Who is a liar but he that denieth that Jesus is the Christ?
He is anti-christ, that denieth the Father and the Son."

Christians have anthropomorphized this wondrous symbol, as they have materialized every other spiritual conception clothed in allegory or personification. Who is a liar but he that denieth the presence of the Divine Man (the *Christos*) in the man of flesh (Jesus)? He is anti-christ, that denieth the Spirit and the Soul in himself or any other. Blind to the Inner Ruler, Western men worship an outer God, and seek to rule and enslave their weaker neighbor, as they themselves are ruled and enslaved by the demon of *Anti-Christ.*

ETHICS OF OCCULTISM IN BUSINESS

Few consider that gossip is essentially a bearing of false witness, or pause to estimate the harvest of the crop of slander daily sown in familiar converse, let alone that larger gossip which more often than not is the precipitant cause of national and racial animosities and wars. The October *Monthly Letter* of the American Exchange National Bank of New York City preaches a sermon that all of us might heed, inset in prosaic discussion of the play of currents in the business and economic life of the human family. We quote:

"Gossips, talebearers, the unthinking passers-on of rumor, report and scandal, are the mediums through which the malicious or self-interested get publicity and thus give effect to their malice and intents. In modern life, a man's or an institution's reputation is his or its basic asset, the foundation upon which all social and business relationships rest. A good reputation is not easily won; it is the reward of fair dealing, of conformity. But it is easily destroyed—too easily; it may be blown out with a breath, a word. The power to destroy a thing so fragile, yet so precious, by right belongs to considered judgment and not to the caprice. The Greeks, who employed ostracism, banishment, in punishment of major offences against their society, exercised this power sparingly, made

its use a subject of popular vote after days and even weeks of deliberation. Yet, today the scandal-monger, with the help of the talebearer and the gossip, easily employs this power toward the practical banishment of all and any who excite his envy or passion, or whose destruction serves his interest. Men have tolerated the gossip and the talebearer for ages, have regarded them as nuisances rather than enemies of society. In low stages of culture, man derives pleasure from gossip, just as he derives pleasure when he sees a fellow man slip on a banana peel. When a man gossips he worships at the shrine of his own ego, in unconscious and indirect praise of his own probity. He is eager to bear witness to his fellows that he is not as others, he is a Pharisee. Or, he seeks the excitement and interest which centers around the bearer of news; and news, he has discovered, is mostly bad news, something that affords his hearers an opportunity to compare their own security or probity to that of the unfortunate subjects of the news. The non-conformists, the men who deride standards—measures by which man judges man—care nothing for reputations or for institutions which form character and establish a basis for confident intercourse between men. Conformity is not always desirable, men have different ideas about the form that should be given to many things, but there can be no difference on fundamental morality, nor can non-conformists successfully ignore custom and method in the operation of the established order. . . . No man should repeat idle gossip or malicious rumor until he is sure of the facts, and even then he should exercise with the greatest caution and with due regard for the consequences the power for the punishment of individuals or institutions which is placed in his hands."

The Church's One Salvation

In the New York *Nation* Mr. J. D. Bush says that people either ridicule the Church or pity it or are indifferent toward it. And yet, he adds: "People do feel the need of religion—witness the popularity of any new sect that seems to promise something for the hungry." It rightly points out that intelligent people have no use for "dead ritualism" and their soul-hunger is not satisfied by wordy repetitions of creeds or by hymns often crude in philosophy as in music. The religion preached by the Church is "one of the less interesting branches of archæology," does not court an influence over the people, and has ceased to inspire. The writer traces this fallen position of the church to its foolish assertions about the Bible being "God's Word," "that came down from Heaven—neatly printed and bound by the Oxford press." Next he finds fault with the Conception of Christ preached by the Church. "If Christ was God, he doesn't interest us so much; if he was one

of a long line of men who, from the beginning to the present, earnestly, blunderingly, have sought for God, he is a figure of infinite inspiration, a figure worth believing in. The Christ of orthodox religion is a combination of an Oriental conjurer and the Prince Consort. While Christianity was perhaps never in such disfavor as it is today, there certainly never was a time when Christ, the man, commanded more universal reverence, particularly among enemies of His church."

The writer pointedly closes his article thus: "If I were God I should appreciate it if mankind would stop fastening its orthodoxies upon me."

And yet, we might tell Mr. Bush that there *is* truth underlying the ideas that Christ was God and the Bible His unmistakable word—if God and Bible are correctly interpreted. Theosophy does explain the Nature of Deity in its relation to men and makes Jesus Christ "one of a long line of men, who from the beginning to the present" have not only sought but have found. It also teaches how the Word of God, the Volume of the Sacred Knowledge exists as an imperishable and immemorial Record of Knowledge of which the Christian Bible, the Muslim Quran, the Brahamanical Vedas and other scriptures are emblematic representations in spite of their distortions. Thus to the mind of Mr. Bush "the Church's One Salvation," as understood now, must experience a radical change lest it may prove the church's deathknell.

NEW CHURCHES FOR OLD

In the same issue of the *Nation,* Mr. Harry F. Ward reviews a book with the above title written by Mr. John Haynes Holmes, whose work at the Community Church in New York is well known. The book is "a plea for Community religion," denounces Protestant Churches and suggests "the church of Democracy." We have not been favored with a copy of the book for review, and we pen these lines only to draw our readers' attention to the valuable advice contained in the following words of the critic who writes in the *Nation:*

> "The reason that the Protestant Reformation went wrong finally was that it was more a change in form than in life. If the emphasis be now put on churches, the same thing will happen again. Jesus did not bother about churches; He had a bigger job. He proclaimed a new way of life, knowing that it would make its own forms."

Herein is contained a solution to the central problem of all Christendom. Churches with their Creeds, with their idea of Christ being God, of God being a Person, of the Church being the only spiritual interpreter of God's will to men, do not relate themselves to life and our daily experiences and actions. The

churches have no answer for enquirers after the Laws of God, but only formal pictures for those who want to believe in Him. The problems of struggle, economic and social, the meaning of suffering, emotional or mental, the anguish of soul or body of the individual as of the Nation are vital issues of life. People do not want dead doctrines; they long for living truths, which enlighten them, energize them, help them to find themselves. They do not desire to hear somebody preach unless it enables them to express what is within themselves in "the common round and the daily task." Let the churches understand and preach that within every human heart lives the power of Christ; that each individual can seek and find as Jesus sought and found; that within each also is a devil of ignorance to be removed by self-exertion; that man is free and master of his fate; that he is his own redeemer; that brotherly love and kindness to the neighbor and mercy to the offender are not sentiments to be merely felt but facts to be practiced; that cruelty and gossip are not only to be denounced in others but to be removed from our own natures; that simplicity of life, with its goodness, and high thinking in life which yields truth, and creative labor in life which brings beauty, are fundamentals to be applied in hourly existence. Let the priest and the preacher cease talking about what Christ did and what his congregation ought not to do, and endeavor to live the law of Christ and thus let their lives speak, rather than their lips. Whether the churches can so change their very being and become vital centers to feed the mind and the soul of man is a matter of doubt. A few progressive ones, where priestcraft and superstition are not rampant, may succeed in that achievement, but the majority of them with their popes and preachers will continue their baneful influence of making men and women spiritual slaves.

The Mother of Invention

Apparently well-authenticated reports declare that a Munich pharmacist named Prueckner has achieved a notable addition to the already long list of modern miracles due to German chemists by perfecting a process for the manufacture of synthetic coal, which measures up to the qualities of the best natural anthracite, for heat, for coke, for gas. It is declared to be the resultant of pulverizing two different kinds of stone, plus an admixture of "certain chemicals." Germany, minus her coal mines of the most satisfactory grades, would seem to have benefited herself and the world in a wholly unexpected way. "Reparations" of this kind would be financially as satisfactory, economically more useful, and morally an adjustment of *Karma* that all the astringent statesmen of both sides of the great controversy could not compass. Such

an alchemy as this might once more balance the scales of justice in our civilization and give an epochal trend and safety toward the internationalism of "raw materials," upon which all other internationalism depends. And certainly the minds of men once turned to creative, instead of destructive discoveries and inventions, would indeed "help Nature," as well as Human nature. Man, able by reason of his reason to form combinations out of otherwise alien natural elements and thus promote and forward the general concert of Nature, has in great part hitherto used his divine endowment to incur the hostility of all nature. By reaction, man has a harder struggle to "keep body and soul together" than even the beasts of the field.

"LE DIEU QUI RIT"

The reflections of *The Nation and The Athenaeum* of the 26th of September on the nature of God under the above heading should not be allowed to pass unnoticed by students of Theosophy. The journal refers to "our boldest and wittiest Dean since Swift" —Dean Inge, who has recently said some striking things and, among them, that "God must possess a sense of humor." The Dean of St. Paul's complains that the Bible has not done Him justice. The only laughter imputed to Him in the Old Testament is that of scorn and the only delicate irony in the New is in "the ninety and nine just persons who need no repentance." We quote:

> "No one with any true sense of the significance of humor will feel shocked at the suggestion that God is a humorist. For, confined as man must be to realization of the divine life in terms of human perfection, we are bound to assign to Him 'an interest in life.' Now the accepted theology fails in this provision. Can we really conceive God as making man 'to glorify Him for ever and ever?' It is not merely an unworthy, but a self-contradictory proposition when coupled with omniscience. It can afford Him no interest in life. But once admit the view that He may have made man in order to watch his 'goings on' and see 'what he makes of it,' and an intelligible theology begins to emerge. First of all, it puts 'Free Will' in its proper place. For the primary demand of humor is the cancelment of omniscience and the introduction of an element of instability and indetermination into the life of man. Every form of humor rests upon the unexpected. No omniscient being could be a humorist. We thus conceive God as throwing man on his own resources, 'letting him loose' within some limits, in order to see him make a saint, a hero, or a fool of himself. Plenty of theologians have felt obliged to hedge upon omniscience as fatal to the divine interest in the efforts of humanity, but they have not realized that Free Will carries with it this divine play of humor. God must be the supreme humorist because He alone can see unfold before Him the whole of the Human Comedy, the greatness and the smallness of man, the abrupt contrasts between the high conceits man has of himself and his achievements."

Here is one more attempt at explaining the complexities of Fate and Free Will. The testing God becomes a jesting God—whether that improves the dignity his long beard and golden throne invest Him with is a problem for learned theologians and praying priests to solve. Apart from that problem, to which Theosophy adequately and satisfactorily gives an intelligent and convincing

answer, it is of interest for our readers to note that gods of the Pagan World of old—it did not indulge in the belief of the Personal God, tester, jester or tyrant—are full of wit and humor. Even Shri Krishna, representative of the Universal Spirit, embodied in deathless matter of manifestation, plays, jokes, teases, is full of humor. Who does not know his pranks as a boy—the "thief who stole" buttermilk and curds to teach his mother? Who, but the unclean mind, is unaware of the profound message of His dance with the Gopis, who left their kitchens and their duties and ran to the call of His Flute? The wonderful story of Radha left stranded in the middle of streaming waters was looked upon as a cruel practical joke by Christian Padres, which, they said, "our God would never practice." Well, perhaps if they take the advice of their comrade of St. Paul's they may begin to pray to a God with some sense of humor and then the meaning of "the practical joke" will dawn on them. We agree with *The Nation and The Athenaeum:*

> "In all soberness we would put to those who lament that religion is losing its hold upon the peoples the need for brightening religion by enabling it to appeal to human nature as a whole. Solemnity and reverence will not suffer; they will gain by the presence of a watchful humor which shall forbid their passing into boredom or routine. It is sometimes said that with the downfall of religion humor itself would disappear, and our Dean assents to the opinion that the finer modern humor is in large measure a product of Christianity, which signifies, we take it, that the higher spiritual seriousness of life carries with it its own relief element. But it makes a great difference whether the relief element stands outside religion or is incorporated in its very spiritual substance. And the plea for a God who laughs is a plea for the full humanization of religion, its release from the separatism and sabbatical solemnity which have made it antipathetic to the ordinary man and woman of today. This will not be remedied by putting 'good stories' into sermons, or finding pulpits for chartered jesters like Billy Sunday, or by direct attempts to compete with the Pictures or the Halls. What is wanted is a literal revolution in theology, the conception of a God who will do the spiritual work of healing that is necessary."

The "conception of a God who will do the spiritual work of healing" is fully known to the world outside Christendom. Christians and followers of other so-called monotheistic religions must learn to discard theology and take to the study of philosophy, especially in its aspect of the science of unfolding life from subconsciousness through consciousness to complete self-consciousness. To *The Nation and The Athenaeum* we might respectfully suggest that the new conception it wants exists in the philosophy and mysticism of Asia—in Shintoism of old Japan, in Confucianism and Maha-yana Buddhism of ancient China, in the Vedanta doctrines of Brahamanism and elsewhere. In the modern world the instructed and intelligent Theosophist understands it, thanks to *Isis Unveiled* and *The Secret Doctrine,* and books written on the basis they provide.

THE WOES OF TURKEY

SOME forty-two years ago there appeared a strange letter containing strange ideas on the subject of Turkey in Europe and Christian influence on Islam.

That was in January, 1880, in *Blackwood's Magazine*, published at Edinburgh. The letter was written to a prospective English Member of Parliament and was subscribed:

"Yours very sincerely,
"A Turkish Effendi."

It is a great document.

Its philosophic calm is superb. Its searching analysis of the historic evolution of the country and people which, more than any other tried to stretch Asia into Europe, is, to say the least, novel and striking. Its judgment of Christian influence on Asia and Islam is straight and scathing. It sweeps like a wind that clears the roads of dust, and explains, in a masterly fashion, why the Turk and the Christian did not assimilate each other in psychic and moral consanguinity. Much is said and more is implied. Not he who runs may read the true message contained in the letter (which is reprinted in this issue), but he whose measured pace is the outer symbol of an observant and co-ordinating mind, within the hollow of the brain.

Forty-two years have made a great change. The events which are taking place today in Turkey have a more than economic and political significance. To the careful student of world politics, they unveil racial and religious forces which cause them. In this short note we can only indicate briefly the meaning of recent happenings from three points of view: (1) that of the Muslim; (2) that of the Christian; and (3) that of the humanitarian and altruist who works for spiritual verities. The political and economic aspects which loom so large in the public eye are apt to cloud the vision and aggravate the future difficulties into a greater complexity. We further maintain that the politico-economic problems of the situation will never be adequately or finally solved until the real, though hidden, springs of race culture and religious sentiment are noted and their subtle influence acknowledged.

The point of view of the Muslim cannot be better presented than by applying the spirit of the words of the "Turkish Effendi," written in 1880, to the Treaty of Sevres of 1920. The treatment meted out to Albania some 40 years ago by what are called in the letter "*anti*-Christian nations" can be well compared to that which the Supreme Council doled out to Turkey and the Muslim World —for the two are one, as Turkey has been the symbol of Islamic glory. The Peace Conference of Paris (January to May, 1919), which forged the Treaty in August of that year, was guilty of

"sitting in solemn congress" for "a prostitution of the most sacred principles in the name of morality, and [to] construct an international code of ethics to be applicable to Turkey alone, and which they would one and all refuse to admit or be controlled by, themselves," as the "Effendi" wrote. The Muslim world perforce refused to be party to "this most transparent humbug" and said that, "We neither admit their pretensions, covet their civilization, believe in their good faith, nor respect their morality."

We must, however, briefly write about some developments in the Islamic world, not largely known to Christendom. The "Effendi" referred to the Turks "paying the penalty for that lust of dominion and power, which tempted them in the first instance to cross the Bosphorus"; and this penalty can best be described in his own words as the "gradual assimilation" of "all the vices of Anti-Christendom" and "the attractions of a civilization based upon enlightened selfishness."

The western world knows naught of the silent labors of Muslim religious fraternities. The Zawias headed by Mokkadem are like Masonic lodges headed by R. W. Masters who exercise great power over the brethren—only, these "Masters" have greater religious knowledge, and the influence and authority they wield is substantial and yields tangible results. Since the middle of the last century their mystic knowledge and religious zeal have been systematically directed in the propaganda of Pan-Islamism. To the mind of the European politician, the revolution of Pan-Islamism takes place round the sun of the Constantinople-Khaliphate. While the latter *is* a very important factor, since 1880 a new force has been at work.

How many Europeans know the full details of the strange and fascinating tale of the origin and growth of the White Monastery in the mountains near Derna, in the vicinity of Tripoli? How many are aware of the new turn given to the Sennusi Order by the wisdom and piety of El-Mahadi, which brought into being a kind of an occult government which several colonial authorities prefer not to know the existence of? The above-mentioned Zawias are more than ritualistic Lodges or debating societies. Their influence and power manifests in the freedom of action of the Fraternity which at one time would not recognize even Sultan Abdul Hamid at the height of his power. The aim of this and similar fraternities (among which are schools whose inheritance of knowledge and influence is similar to that of the Neo-Platonists in an earlier era) is to use the arms of teaching and discipline in the service of the cause which is sacred and holy in their eyes—the revival and establishment of Imamat of the early days of Islam. These bodies are convinced that Islam's conquest of Anti-Christendom must proceed on strict spiritual lines. They are not averse to the true doctrines of Christ, for He and His mother and disciples are acknowledged characters in

the gospel of Al Quran. These secret and semi-secret organizations were strengthened in their view and belief by the action of the French in Algeria, the behavior of the Russians in Trans-Caucasia, by the joint activity of the Russians and British in Persia, and of the British for a long term of years before the war, in Afghanistan. These religious fraternities engaged on a spiritual and cultural vocation were repeatedly awakened to the serious danger which the noble Effendi's frank letter refers to. With remarkable patience, however, these fraternities held themselves to their religious labors and dreamt more of spiritual than temporal Pan-Islamism, and therefore kept themselves aloof from the courts of the Sultan of Turkey, the Shah of Persia and the Amir of Afghanistan.

While this was going on, European powers and their short-sighted spokesmen were earnestly and seriously endeavoring to bring the blessings of scientific civilization in the way the Effendi letter speaks of. It was Lord Cromer, if we are not mistaken, who said, also in the eighties of the last century, in reference to the backwardness of Islamic countries—"Islam cannot be reformed; that is to say, reformed Islam is Islam no longer; it is something else." This Britisher and his like had neither the knowledge, nor the faculty to obtain it, that the progress, nay, the very safety of the world, lay in a steady infusion of Asiatic culture into Europe and her "Anti-Christendom." To the fire of unrest among Muslims, caused by forces which the Effendi examines and reveals, the "Christian statesmen" added the fuel of the glittering greatness of the modern West. This combination produced the flare in the person of Djemal-ed-din-el-Afghani. This man, neither devout nor religious, was a fanatic all the same. He pictured the futility and the ultimate failure of spiritual Idealism of the Fraternities, which he mistook for theological dogmatism and priestcraft. He embodied the forces of the militant Islam of the sword, disregarding the teaching of the Prophet that the pen was a mightier weapon. The career of this warrior in a more manly age would have been the subject of an epic. After the failure of the movement of Arabi Pasha, in which he figured prominently, when the British became masters of Egypt they expelled him from Cairo and he went to Constantinople.

In earnest enthusiasm began the new phase of Pan-Islamism, the political and war-like one; the political doctors of Europe have now to deal with some of its aspects. Sultan Abdul Hamid, who was given a cold shoulder by the religious fraternities, opened his arms of welcome to Djemal. The latter, with the help of the Bureau of the Sultan, indulged in showing to Asia the greed of Europe and to Islam the hatred of Christianity.

If Europe failed to understand the movement of spiritual Pan-Islamism, the Islamic world was unable to see the underlying danger of political and militant Pan-Islamism. If the latter had cared to

study the similar currents which manifested in the activities of Arya and Brahmo Samajis in India, to which once again our Effendi makes a passing reference, they would have perceived the dangers ahead. Who would accept as correct the verdict that in establishing his Bureau of Militant Pan-Islamism Abdul Hamid erected the gallows on which the Young Turks hung the temporal majesty of the Sultan himself in 1908? Djemal's movement was part of a wider one which extended from Tokyo to Teheran and from Constantinople to Cordova. The victory of Asiatic Japan over the Czar of all the Russias strengthened the militancy. The Persian Revolution followed the Young Turk Revolution and Italy's barefaced raid on Tripoli fed further that militant spirit.

The European world failed even to take note of the strange phenomenon of Islam appealing to Asia against Christian Europe. Muhammad the Prophet revered the Old and the New Testaments and spoke of his predecessors Musa (Moses) and Isu (Jesus). His early followers attacked not the followers of the Nazarene, but those infidels who worshipped the Fire in Iran or the Idols in Hindustan. And now in the early years of this century his followers were appealing to Japan, to China, to Hindus in India to join hands with Muslims for the protection of Hoary Asia and Her Priceless Culture. During the Balkan War, Mussalmans in India appealed to their Hindu "brethren." We have not the exact text of this appeal as we pen these lines, but our Theosophic memory did not fail to register the reference which Muslims made to the Spiritual Powers and Personages of the snow-clad Himalayas, and the Hindus were requested to pray to their myriad gods to destroy their common foe. Turn from India to China; the Muslims aided the Buddhists and the Confucianists during the Revolution, which evoked thanks and gratitude from no less a person than Sun-Yat-Sen. What happened during the War? The public press did not tell the tale—though they wrote up many stories. Riots and risings in Algiers, Arabia, Egypt, Lybia, Malabar (India), Tripoli, ought to have opened the eyes of the civilized men who conducted war and made "peace."

Militant Pan-Islamism made it its business to absorb the spirit of Anti-Christendom and fought the "Christian" soldiers and statesmen with their own weapons, and now the agnostic leaders of Soviet Russia and militant leaders of triumphant France aid them with their counsel, and more.

Let us turn to look at the situation from the Christian point of view. The only factor which troubles Christianity is the massacre of Christian minorities by successful Muslims. It does not occur to these Christians that for centuries they have been at each other's throats in every part of Christendom; it does not occur to them that Greeks have massacred Turks; it does not occur to them that per-

haps "Churchianity" is meeting with its just compensation. The frenzy of the churches would make "America, Go Forward" in this "real war of the world, a war at last between Occident and Orient" —to quote from the *Christian Register* of the 21st of September. Fortunately the churches are divided and the powerful Romish organization indicates a greater desire to destroy the Greek Church and injure the Protestant Sects than fight the Turks, which is in consonance with her policy of many decades.

Racial prejudice and religious bias color the atmosphere through which the newspaper-reading Christians visualize the events that are taking place in distant Turkey. Asiatics are not unaware that from old times those who fought in the name of the Prince of Peace committed strange atrocities. They have not forgotten, for instance, the massacre of thousands of Jews and Muhammedans at the time the army of Godfrey of Bouillion entered Jerusalem to inaugurate the "Kingdom of God." Nor are they ignorant of the tragedy at Jaffa where Richard the "Lion-hearted," King of England, killed some 500 hostages in his care. Against that, Muslim history is not devoid of the considerate and even generous attitude of the followers of the Prophet of Arabia, similar to that evinced by Saladin, who protected the Christian population.

Let Christians not forget that, of all the fighting nations in the war, Turks were the only people who refused to make use of poison gas against their enemies.

When we take into consideration the views, not of vested interests, political or religious, but of disinterested witnesses like the great French author, Pierre Loti, who has written on Turkey since the Armistice, we get a different point of view. What have soldiers and nurses and non-interfering visitors said about the Turks? The shrewd insight of British Tommy Atkins brought to the Turk the honor of being called the "only gentleman in the war."

Thus if church-goers would consult the doctrines of Jesus Christ and contrast them with the teachings of the many churches who quarrel in His name, they would better understand the situation and help in the solution of the problems for the benefit of all countries and all creeds and usher in Peace, instead of favoring some countries and creeds against others, and perpetuating war.

This brings us to our third and last point of view—how does the Theosophist look at the woes of Turkey and what solution does he offer?

Europe suffers from the disease of "Anti-Christianity" and Turkey from that of "Anti-Islam"—if we may be permitted to copy the Effendi. Turkey and Islam can help Europe and Christendom if the former's militant aspects make room for its cultural phases. Islam of the pen is mightier than Islam of the sword. If Muslims recognize that conversion of the world to its soul-culture is more

important than the proselytism of men and women in its mosques, they will succeed in the real Holy War which fights the Kingdom of Ibliss and his Darkness. The swing of the Cycle brings the opportunity to Asiatic nations to help the western world, materialistic and agnostic on the one hand, while on the other it has fallen an unconscious prey to the subtle forces of priestcraft and superstition; but Muslims or Brahamanas, Buddhists or Confucianists will not be able to embrace this great opportunity unless they themselves wash themselves clean of the absorption of these very forces of materialism and superstition. The glamour of modern civilization is upon Asia too, and the fight threatens to perpetuate itself, ranging Asia against Europe.

The creeds of the Crescent and the Cross and their hateful wars hide the Nur of Allah, the Light of Christ—the Radiance which can guide Kings and Empires, Leaders and Republics. Modern men strive for That which is hidden, Kafir fights Infidel, and so the True Believer has nowhere to rest his head. When the Crescent and the Cross unite in fraternity because the Light of Allah and the Love of Christ are recognized to be the same; when cathedral and mosque are not for the Bishop and Moulvi but become the Symbol of the Living Temple of the Human Soul; when Asia and Europe are no more two continents but adjoining territories, where the way of knowledge is the path of love, and action is service;—then only will strife cease and peace come to East and West alike.

Of this the noble Effendi spoke—to help, to guide, to instruct the Europe of 1880. In their prosperity and in their pride they heard him not, and now the laws of retribution have run their course. In their adversity and their despair his wisdom and his warning may help some to throw off the yoke of slavery to scientific civilization; it may inspire them to turn their faces to the Eternal East and set their feet on the Path of Simplicity.

HOMELY HINTS

The sincere desire to help others acts as a great inlet from our supersensuous consciousness. More reliance on our inner nature, and the Power that is conjoined with it, will bring forth fruit. Always the inner is the more perfect, and this makes the apparent imperfections and inabilities of the outer more obvious; but this very perception arouses the necessary effort to bring the inner and outer into accord. We could not *think* we were perfect or imperfect, were we not actually above and beyond both. H.P.B. says, "The progress of the Ego is a series of progressive awakenings." Not being sticks or stones, but human beings, we must "feel" success or failure. The wisdom is shown in not being "swelled-up" by the one or cast down by the other; we should make a steady, unvarying pursuit of that which is seen to be right. —R. C.

A TURKISH EFFENDI ON CHRISTENDOM AND ISLAM.

IN the suburb of one of the most romantically situated towns in Asia Minor there lives the most remarkable oriental whom it has ever been my fortune to meet. Traveling through that interesting country a few months ago, with the view of assisting the British Government to introduce some much-needed reforms, I arrived at ————. I purposely abstain from mentioning the name of the place, as my Eastern friend, to whom I am indebted for the following paper, desires his *incognito* to be observed, for reasons which the reader will easily understand on its perusal. I remained there some weeks examining the state of the surrounding country, at that time a good deal disturbed, and giving the local authorities the benefit of a little wholesome counsel and advice, which, I need scarcely say, they wholly disregarded. My officious interference in their affairs not unnaturally procured me some notoriety; and I received, in consequence, numerous visits from members of all classes of the community detailing their grievances, and anxious to know what chance there might be of a forcible intervention on the part of England by which these should be redressed. In my intercourse with them, I was struck by their constant allusion to an apparently mysterious individual, who evidently enjoyed a reputation for an almost supernatural sagacity, and whose name they never mentioned except in terms of the greatest reverence, and indeed, I might almost say, of awe. My curiosity at last became excited, and I made special inquiries in regard to this unknown sage. I found that he lived about a mile and a half out of the town, on a farm which he had purchased about five years ago; that no one knew from whence he had come; that he spoke both Turkish and Arabic as his native tongues; but that some supposed him to be a Frank, owing to his entire neglect of all the ceremonial observances of a good Moslem, and to a certain foreign mode of thought; while others maintained that no man who had not been born an oriental could adapt himself so naturally to the domestic life of the East, and acquire its social habits with such ease and perfection. His erudition was said to be extraordinary, and his life seemed passed in studying the literature of many languages—his agent, for the purchase and forwarding of such books and papers as he needed, being a foreign merchant at the nearest sea-port. He seemed possessed of considerable wealth, but his mode of life was simple in the extreme; and he employed large sums in relieving the distress by which he was surrounded, and in protecting by the necessary bribes those who were unable to protect themselves from oppression. The result was, that he was adored by the country people for

miles round, while he was rather respected and feared than disliked by the Turkish officials—for he was extremely tolerant of their financial necessities, and quite understood that they were compelled to squeeze money out of the peasantry, because, as they received no pay, they would starve themselves unless they did.

To this gentleman I sent my card, with a note in French, stating that I was a travelling Englishman, with a seat in the House of Commons in immediate prospect at the coming election, consumed with a desire to reform Asia Minor, or, at all events, to enlighten my countrymen as to how it should be done. Perhaps I am wrong in saying that I actually put all this in my note, but it was couched in the usual tone of members of Parliament, who are cramming political questions abroad which are likely to come up next session. I know the style, because I have been in the House myself. The note I received in reply was in English, and ran as follows:

DEAR SIR—If you are not otherwise engaged, it will give me great pleasure if you will do me the honour of dining with me to-morrow evening at seven. I trust you will excuse the preliminary formality of a visit, but I have an appointment at some distance in the country, which will detain me until too late an hour to call. Believe me, yours very truly, EFFENDI.

"P. S.—As you may have some difficulty in finding your way, my servant will be with you at half-past six to serve as a guide."

"Dear me," I thought, as I read this civilised epistle with amazement, "I wonder whether he expects me to dress;" for I need scarcely say I had come utterly unprovided for any such contingency, my wearing apparel, out of regard for my baggage-mule, having been limited to the smallest allowance consistent with cleanliness. Punctually at the hour named, my dragoman informed me that————Effendi's servant was in attendance; and, arrayed in the shooting-coat, knee-breeches, and riding-boots, which formed my only costume, I followed him on foot through the narrow winding streets of the town, until we emerged into its gardens, and following a charming path between orchards of fruit-trees, gradually reached its extreme outskirts, when it turned into a narrow glen, down which foamed a brawling torrent. A steep ascent for about ten minutes brought us to a large gate in a wall. This was immediately opened by a porter who lived in a lodge outside, and I found myself in grounds that were half park, half flower-garden, in the centre of which, on a terrace commanding a magnificent view, stood the house of my host—a Turkish mansion with projecting latticed windows, and a courtyard with a colonade round it and a fountain in the middle. A broad flight of steps led to the principal entrance, and at the top of it stood a tall figure in the flowing Turkish costume of fifty years ago, now, alas! becoming very rare among the

upper classes. I wondered whether this could be the writer of the invitation to dinner; but my doubts were speedily solved by the *empressment* with which this turbanned individual, who seemed a man of about fifty years of age, descended the steps, and with the most consummate ease and grace of manner, advanced to shake hands and give me a welcome of unaffected cordiality. He spoke English with the greatest fluency, though with a slight accent, and in appearance was of the fair type not commonly seen in Turkey; the eyes dark-blue, mild in repose, but, when animated, expanding and flashing with the brilliancy of the intelligence which lay behind them. The beard was silky and slightly auburn. The whole expression of the face was inexpressibly winning and attractive, and I instinctively felt that if it only depended upon me, we should soon become fast friends. Such in fact proved to be the case. We had a perfect little dinner, cooked in Turkish style, but served in European fashion; and afterwards talked so far into the night, that my host would not hear of my returning, and put me in a bedroom as nicely furnished as if it had been in a country-house in England. Next morning I found that my dragoman and baggage had all been transferred from the house of the family with whom I had been lodging in town, and I was politely given to understand that I was forcibly taken possession of during the remainder of my stay at ————. At the expiration of a week I was so much struck by the entirely novel view, as it seemed to me, which my host took of the conflict between Christendom and Islam, and by the philosophic aspect under which he presented the Eastern Question generally, that I asked him whether he would object to putting his ideas in writing, and allowing me to publish them—prefacing his remarks by any explanation in regard to his own personality, which he might feel disposed to give. He was extremely reluctant to comply with this request, his native modesty and shrinking from notoriety of any sort presenting an almost insurmountable obstacle to his rushing into print, even in the strictest *incognito*. However, by dint of persistent importunity, I at last succeeded in breaking through his reserve, and he consented to throw into the form of a personal communication addressed to me whatever he had to say, and to allow me to make any use of it I liked.

I confess that when I came to read his letter, I was somewhat taken aback by the uncompromising manner in which the Effendi had stated his case; and I should have asked him to modify the language in which he had couched his views, but I felt convinced that, had I done so, he would have withdrawn it altogether. I was, moreover, ashamed to admit that I doubted whether I should find a magazine in England with sufficient courage to publish it. I need not say that I differ from it entirely, and, in our numerous con-

versations, gave my reasons for doing so. But I have thought it well that it should, if possible, be made public in England, for many reasons. In the first place, the question of reform, especially in Asiatic Turkey, occupies a dominant position in English politics; and it is of great importance that we should know, not only that many intelligent Turks consider a reform of the Government hopeless, but to what causes they attribute the present decrepit and corrupt condition of the empire. We can gather from the views here expressed, though stated in a most uncomplimentary manner, why many of the most enlightened Moslems, while lamenting the vices that have brought their country to ruin, refuse to co-operate in an attempt, on the part of the Western Powers, which, in their opinion, would only be going from bad to worse. However much we may differ from those whom we wish to benefit, it would be folly to shut our ears to their opinions in regard to ourselves or our religion, simply because they are distasteful to us. We can best achieve our end by candidly listening to what they may have to say. And this must be my apology, as well as that of the magazine in which it appears, for the publication of a letter so hostile in tone to our cherished convictions and beliefs. At the same time, I cannot disguise from myself that, while many of its statements are prejudiced and highly coloured, others are not altogether devoid of some foundation in truth; it never can do us any harm to see ourselves sometimes as others see us. The tendency of mankind, and perhaps especially of Englishmen, is so very much that of the ostrich, which is satisfied to keep its head in the sand and see nothing that is disturbing to its self-complacency, that a little rough handling occasionally does no harm.

These considerations have induced me to do my best to make "the bark of the distant Effendi" be heard, to use the fine imagery of Bon Gaultier;* and with these few words of introduction, I will leave him to tell his own tale, and state his opinions on the burning questions of the day.

[The following letter, together with what precedes, was originally published in *Blackwood's Ediburgh Magazine* for January.—EDITOR THEOSOPHIST.]

"MY DEAR FRIEND,—

"I proceed, in compliance with your request, to put in writing a *résumé* in condensed form of the views which I have expressed in our various conversations together on the Eastern Question, premising only that I have yielded to it under strong pressure, because I fear they may wound the sensibilities or shock the prejudices of

*"Say, is it the glance of the haughty vizier,
Or the bark of the distant Effendi, you fear?"
—"Eastern Serenade:" Bon Gaultier's "Book of Ballads."

your countrymen. As, however, you assure me that they are sufficiently tolerant to have the question, in which they are so much interested, presented to them from an Oriental point of view, I shall write with perfect frankness, and in the conviction that opinions, however unpalatable they may be, which are only offered to the public in the earnest desire to advance the cause of truth, will meet with some response in the breasts of those who are animated with an equally earnest desire to find it. In order to explain how I have come to form these opinions, I must, at the cost of seeming egoistic, make a few prefatory remarks about myself. My father was an official of high rank and old Turkish family, resident for some time in Constantinople, and afterwards in an important seaport in the Levant. An unusually enlightened and well educated man, he associated much with Europeans; and from early life I have been familiar with the Greek, French, and Italian languages. He died when I was about twenty years of age; and I determined to make use of the affluence to which I fell heir, by travelling in foreign countries. I had already read largely the literature of both France and Italy, and had to a certain extent become emancipated from the modes of thought, and I may even say from the religious ideas, prevalent among my countrymen. I went in the first instance to Rome, and, after a year's sojourn there, proceeded to England, where I assumed an Italian name, and devoted myself to the study of the language, institutions, literature, and religion of the country. I was at all times extremely fond of philosophical speculation, and this led me to a study of German. My pursuits were so engrossing that I saw little of society, and the few friends I made were among a comparatively humble class. I remained in England ten years, travelling occasionally on the Continent, and visiting Turkey twice during that time. I then proceeded to America, where I passed a year, and thence went to India by way of Japan and China. In India I remained two years, resuming during this period an Oriental garb, and living principally among my co-religionists. I was chiefly occupied, however, in studying the religious movement among the Hindoos, known as the Brahmo Samáj. From India I went to Ceylon, where I lived in great retirement, and became deeply immersed in the more occult knowledge of Buddhism. Indeed, these mystical studies so intensely interested me, that it was with difficulty, after a stay of three years, that I succeeded in tearing myself away from them. I then passed, by way of the Persian Gulf, into Persia, remained a year in Teheran, whence I went to Damascus, where I lived for five years, during which time I performed the Hadj, more out of curiosity than as an act of devotion. Five years ago I arrived here on my way to Constantinople, and was so attracted by the beauty of the spot and the repose which

it seemed to offer me, that I determined to pitch my tent here for the remainder of my days, and to spend them in doing what I could do to improve the lot of those amidst whom Providence had thrown me.

"I am aware that this record of my travels will be received with considerable surprise by those acquainted with the habits of life of Turks generally. I have given it, however, to account for the train of thought into which I have been led, and the conclusions at which I have arrived, and to explain the exceptional and isolated position in which I find myself among my own countrymen, who, as a rule have no sympathies with the motives which have actuated me through life, or with their results. I have hitherto observed, therefore, a complete reticence in regard to both. Should, however, these pages fall under the eye of any member of the Theosophical Society, either in America, Europe, or Asia, they will at once recognise the writer as one of their number, and will, I feel sure, respect that reserve as to my personality which I wish to maintain.

"I have already said that in early life I became thoroughly dissatisfied with the religion in which I was born and brought up; and, determined to discard all early prejudices, I resolved to travel over the world, visiting the various centres of religious thought, with the view of making a comparative study of the value of its religions, and of arriving at some conclusion as to the one I ought myself to adopt. As, however, they each claimed to be derived from an inspired source, I very soon became overwhelmed with the presumption of the task which I had undertaken; for I was not conscious of the possession of any verifying faculty which would warrant my deciding between the claims of different revelations, or of judging the merits of rival forms of inspiration. Nor did it seem possible to me that any evidence in favour of a revelation, which was in all instances offered by human beings like myself, could be of such a nature that another human being should dare to assert that it could have none other than a divine origin; the more especially as the author of it was in all instances in external appearance also a human being. At the same time, I am far from being so daring as to maintain that no divine revelation, claiming to be such, is not pervaded with a divine afflatus. On the contrary, it would seem that to a greater or less extent they must all be so. Their relative values must depend, so far as our own earth is concerned, upon the amount of moral truth of a curative kind, in regard to this world's moral disease, which they contain, and upon their practical influence upon the lives and conduct of men. I was therefore led to institute a comparison between the objects which were proposed by various religions; and I found that just in the degree in which

they had been diverted from their original design of world-regeneration, were the results unsatisfactory, so far as human righteousness was concerned; and that the concentration of the mind of the devotee upon a future state of life, and the salvation of his soul after he left this world, tended to produce an enlightened selfishness in his daily life, which has culminated in its extreme form under the influence of one religion, and finally resulted in what is commonly known as Western Civilization. For it is only logical, if a man be taught to consider his highest religious duty to be the salvation of his own soul, while the salvation of his neghbour's occupies a secondary place, that he should instinctively feel his highest earthly duty is the welfare of his own human personality and those belonging to it in this world. It matters not whether this future salvation is to be obtained by an act of faith, or by merit through good works—the effort is none the less a selfish one. The religion to which I am now referring will be at once recognized as the popular form of Christianity. After careful study of the teaching of the founder of this religion, I am amazed at the distorted character it has assumed under the influence of the three great sects into which it has become divided—to-wit, the Greek, Catholic, and Protestant Christians. There is no teaching so thoroughly altruistic in its character, and which, if it could be literally applied, would, I believe, exercise so direct and beneficial an influence on the human race, as the teaching of Christ; but there is none, it seems to me as an impartial student, the spirit of whose revelation has been more perverted and degraded by His followers of all denominations. The Buddhist, the Hindoo, and the Mohammedan, though they have all more or less lost the influence of the afflatus which pervades their sacred writings, have not actually constructed a theology based upon the inversion of the original principles of their religion. Their light has died away till but a faint flicker remains; but Christians have developed their social and political morality out of the very blackness of the shadow thrown by 'The light of the World.' Hence it is that wherever modern Christendom—which I will, for the sake of distinguishing it from the Christendom proposed by Christ, style Anti-Christendom*—comes into contact with the races who live under the dim religious light of their respective revelations, the feeble rays

* I here remarked to the Effendi that there was something very offensive to Christians in the term *Anti*-Christendom, as it possessed a peculiar signification in their religious belief; and I requested him to substitute for it some other word. This he declined to do most positively; and he pointed to passages in the Koran, in which Mahomet prophesies the coming of Antichrist. As he said it was an article of his faith that the Antichrist alluded to by the Prophet was the culmination of the inverted Christianity professed in these latter days, he could not so far compromise with his conscience as to change the term, and rather than do so he would withdraw the letter. I have therefore been constrained to let it remain.

of the latter become extinguished by the gross darkness of this Anti-Christendom, and they lie crushed and mangled under the iron heel of its organised and sanctified selfishness. The real God of Anti-Christendom, is Mammon; in Catholic Anti-Christendom, tempered by a lust of spiritual and temporal power; in Greek Anti-Christendom, tempered by a lust of race aggrandisement; but in Protestant Anti-Christendom, reigning supreme. The cultivation of the selfish instinct has unnaturally developed the purely intellectual faculties at the expense of the moral; has stimulated competition; and has produced a combination of mechanical inventions, political institutions, and an individual force of character, against which so-called 'heathen' nations, whose cupidities and covetous propensities lie comparatively dormant, are utterly unable to prevail.

"This overpowering love of 'the root of all evil,'—with the mechanical inventions in the shape of railroads, telegraphs, ironclads, and other appliances which it has discovered for the accumulation of wealth and the destruction of those who impede its accumulation,—constitutes what is called 'Western Civilization.'

"Countries in which there are no gigantic swindling corporations, no financial crises by which millions are ruined, or Gatling guns by which they may be slain, are said to be in a state of barbarism. When the civilization of Anti-Christendom comes into contact with barbarism of this sort, instead of lifting it out of its moral error, which would be the case if it were true Christendom, it almost invariably shivers it to pieces. The consequence of the arrival of the so-called Christian in a heathen country is, not to bring immortal life, but physical and moral death. Either the native races die out before him—as in the case of the Red Indian of America and the Australian and New Zealander—or they save themselves from physical decay by worshipping, with all the ardour of perverts to a new religion, at the shrine of Mammon—as in the case of Japan—and fortify themselves against dissolution by such a rapid development of the mental faculties and the avaricious instincts, as may enable them to cope successfully with the formidable invading influence of Anti-Christendom. The disastrous moral tendencies and disintegrating effects of inverted Christianity upon a race professing a religion which was far inferior in its origin and conception, but which has been practised by its professors with more fidelity and devotion, has been strikingly illustrated in the history of my own country. One of the most corrupt forms which Christianity has ever assumed, was to be found organised in the Byzantine empire at the time of its conquest by the Turks. Had the so-called Christian races, which fell under their sway in Europe during their victorious progress westward, been compelled,

without exception, to adopt the faith of Islam, it is certain, to my mind, that their moral condition would have been immensely improved. Indeed, you who have travelled among the Moslem Slavs of Bosnia and Herzegovina, who are the descendants of converts to Islam at that epoch, will bear testimony to the fact that they contrast most favourably in true Christian virtues with the descendants of their countrymen who remained Christians; and I fearlessly appeal to the Austrian authorities now governing those provinces to bear me out in this assertion. Unfortunately, a sufficiently large nominally Christian population was allowed by the Turks to remain in their newly-acquired possessions, to taint the conquering race itself. The vices of Byzantinism speedily made themselves felt in the body politic of Turkey. The subservient races—intensely superstitious in the form of their religious belief, which had been degraded into a passport system, by which the believer in the efficacy of certain dogmas and ceremonials might attain heaven, irrespective of his moral character on earth—were unrestrained by religious principles from giving free reign to their natural propensities, which were dishonest and covetous in the extreme. They thus revenged themselves on their conquerors, by undermining them financially, politically, and morally; they insidiously plundered those who were too indifferent to wealth to learn how to preserve it, and infected others with the contagion of their own cupidity, until these became as vicious and corrupt in their means of acquiring riches as they were themselves. This process has been going on for the last five hundred years, until the very fanaticism of the race, which was its best protection against inverted Christianity, has begun to die out, and the governing class of Turks has with rare exceptions become as dishonest and degraded as the Ghiaours they despise. Still they would have been able, for many years yet to come, to hold their own in Europe, but for the enormously increased facilities for the accumulation of wealth, and therefore for the gratification of covetous propensities, created within the last half-century by the discoveries of steam and electricity. Not only was Turkey protected formerly from the sordid and contaminating influence of Anti-Christendom by the difficulties of communication, but the mania of developing the resources of foreign countries, for the purpose of appropriating the wealth which they might contain, became proportionately augumented with increased facilities of transport—so that now the very habits of thought in regard to countries styled barbarous have become changed. As an example of this, I would again refer to my own country. I can remember the day when British tourists visited it with a view to the gratification of their aesthetic tastes. They delighted to contrast what they were then pleased to term 'oriental

civilization' with their own. Our very backwardness in the mechanical arts was an attraction to them. They went home delighted with the picturesqueness and indolence of the East. Its bazaars, its costumes, its primitive old-world *cachet,* invested it in their eyes with an indescribable charm; and books were written which fascinated the Western reader with pictures of our manners and customs, because they were so different from those with which he was familiar. Now all this is changed; the modern traveller is in nine cases out of ten a railroad speculator, or a mining engineer, or a financial promoter, or a concession hunter, or perchance a would-be member of Parliament like yourself, coming to see how pecuniary or political capital can be made out of us, and how he can best *exploiter* the resources of the country to his own profit. This he calls 'reforming it.' His idea is, not how to make the people morally better, but how best to develop their predatory instincts, and teach them to prey upon each other's pockets. For he knows that by encouraging a rivalry in the pursuits of wealth amongst a people comparatively unskilled in the art of money-grubbing, his superior talent and experience in that occupation will enable him to turn their efforts to his own advantage. He disguises from himself the immorality of the proceeding by the reflection that the introduction of foreign capital will add to the wealth of the country, and increase the material well-being and happiness of the people. But apart from the fallacy that wealth and happiness are synonymous terms, reform of this kind rests on the assumption that natural temperament and religious tendencies of the race will lend themselves to a keen commercial rivalry of this description; and if it does not, they, like the Australian and the Red Indian, must disappear before it. Already the process has begun in Europe. The Moslem is rapidly being reformed out of existence altogether. Between the upper and nether milestone of Russian greed for territory and of British greed for money, and behind the mask of a prostituted Christianity, the Moslem in Europe has been ground to powder; hundreds of thousands of innocent men, women, and children have either perished by violence or starvation, or, driven from their homes, are now struggling to keep body and soul together as best they can in misery and desolation, crushed beneath the wheels of the Juggernauth of 'Progress,'—their only crime, like that of the poor crossing-sweeper, I think, in one of your own novels, that they did not 'move on.' This is called in modern parlance 'the civilizing influence of Christianity.' At this moment the Russians are pushing roads through their newly-acquired territory towards Kars. I am informed by an intelligent Moslem gentleman, who has just arrived from that district, that the effect of their 'civilizing' influence upon the inhabitants of the villages, through which these roads

pass, is to convert the women into prostitutes and the men into drunkards. No wonder the Mohammedan population is flocking in thousands across the frontier into Turkish territory, abandoning their homes and landed possessions in order to escape the contamination of Anti-Christendom.

"In these days of steam and electricity, not only has the traveller no eye for the moral virtues of a people, but his aesthetic faculties have become blunted; he regards them only as money-making machines, and he esteems them just in the degree in which they excel in the art of wealth-accumulation. Blinded by selfish utilitarianism, he can now see only barbarism in a country where the landscape is not obscured by the black smoke of factory-chimneys, and the ear not deafened by the scream of the locomotive. For him a people who cling to the manners and customs of a bygone epoch, with which their own most glorious traditions are associated, have no charm. He sees in a race, which still endeavours to follow the faith of their forefathers with simplicity and devotion, nothing but ignorant fanaticism, for he has long since substituted hypocrisy for sincerity in his own belief. He despises a peasantry whose instincts of submission and obedience induce them to suffer rather than rise in revolt against a Government which oppresses them, because the head of it is invested in their eyes with a sacred character. He can no longer find anything to admire or to interest in the contrast between the East and West, but everything to condemn; and his only sympathy is with that section of the population in Turkey, who, called Christians like himself, like him, devote themselves to the study of how much can be made, by fair means or foul, out of their Moslem neighbours.

"While I observe that this change has come over the Western traveller of late years—a change which I attribute to the mechanical appliances of the age—a corresponding effect, owing to the same cause, has, I regret to say, been produced upon my own countrymen. A gradual assimilation has been for some time in progress in the East with the habits and customs of the rest of Europe. We are abandoning our distinctive costume, and adapting ourselves to a Western mode of life in many ways. We are becoming lax in the observances of our religion; and it is now the fashion for our women to get their high-heeled boots and bonnets from Paris, and for our youths of good family to go to that city of pleasure, or to one of the large capitals of Europe, for their education. Here they adopt all the vices of Anti-Christendom, for the attractions of a civilization based upon enlightened selfishness are overpoweringly seductive; and they return without religion of any sort—shallow, sceptical, egotistical, and thoroughly demoralised. It is next to impossible for a Moslem youth, as I myself experienced, to

come out of that fire uncontaminated. His religion fits him to live with simple and primitive races, and even to acquire a moral control over them; but he is fascinated and overpowered by the mighty influence of the glamour of the West. He returns to Turkey with his principles thoroughly undermined, and, if he has sufficient ability, adds one to the number of those who misgovern it.

"The two dominant vices, which characterise Anti-Christendom, are cupidity and hypocrisy. That which chiefly revolts the Turk in this disguised attack upon the morals of his people, no less than upon the very existence of his empire, is, that it should be made under the pretext of morality, and behind the flimsy veil of humanitarianism. It is in the nature of the religious idea that just in proportion as it was originally penetrated with a divine truth, which has become perverted, does it engender hypocrisy. This was so true of Judaism, that when the founder of Christianity came, though himself a Jew, he scorchingly denounced the class which most loudly professed the religion which they profaned. But the Phariseeism which has made war upon Turkey is far more intense in degree than that which he attacked, for the religion which it profanes contains the most divine truth which the world ever received. Mahomet divided the nether world into seven hells, and in the lowest he placed the hypocrites of all religions. I have now carefully examined into many religions, but as none of them demanded so high a standard from its followers as Christianity, there has not been any development of hypocrisy out of them at all corresponding to that which is peculiar to Anti-Christianity. For that reason I am constrained to think that its contributions to the region assigned to hypocrites by the prophet will be out of all proportion to the hypocrites of other religions.

"In illustration of this, see how the principles of morality and justice are at this moment being hypocritically outraged in Albania, where, on the moral ground that a nationality has an inherent right to the property of its neighbour, if it can make a claim of similarity of race, a southern district of the country is to be forcibly given to Greece; while, in violation of the same moral principle, a northern district is to be taken from the Albanian nationality, to which by right of race it belongs, and violently and against the will of the people, who are in no way consulted as to their fate, is to be handed over for annexation to the Montenegrins—a race whom the population to be annexed traditionally hate and detest.

"When Anti-Christian nations, sitting in solemn congress, can be guilty of such a prostitution of the most sacred principles in the name of morality, and construct an international code of ethics to be applicable to Turkey alone, and which they would one and all refuse to admit or be controlled by, themselves,—when we know

that the internal corruption, the administrative abuses, and the oppressive misgovernment of the Power which has just made war against us in the name of humanity, have driven the population to despair, and authorities to the most cruel excesses in order to repress them,—and when, in the face of all this most transparent humbug, these Anti-Christian nations arrogate to themselves, on the ground of their superior civilization and morality, the right to impose reform upon Turkey,—we neither admit their pretensions, covet their civilization, believe in their good faith, nor respect their morality.

"Thus it is that, from first to last, the woes of Turkey have been due to its contact with Anti-Christendom. The race is now paying the penalty for that lust of dominion and power, which tempted them in the first instance to cross the Bosphorus. From the day on which the tree of empire was planted in Europe, the canker, in the shape of the opposing religion, began to gnaw at its roots. When the Christians within had thoroughly eaten out its vitals, they called on the Christians without for assistance; and it is morally impossible that the decayed trunk can much longer withstand their combined efforts. But as I commenced by saying, had the invading Moslems in the first instance converted the entire population to their creed, Turkey might have even now withstood the assaults of 'progress.' Nay, more, it is not impossible that her victorious armies might have overrun Europe, and that the faith of Islam might have extended over the whole of what is now termed the civilized world. I have often thought how much happier it would have been for Europe, and unquestionably for the rest of the world, had such been the case. That wars and national antagonisms would have continued, is doubtless true; but we should have been saved the violent political and social changes which have resulted from steam and electricity, and have continued to live the simple and primitive life which satisfied the aspirations of our ancestors, and in which they found contentment and happiness, while millions of barbarians would to this day have remained in ignorance of the gigantic vices peculiar to Anti-Christian civilization. The West would have then been spared the terrible consequences which are even now impending, as the inevitable result of an intellectual progress to which there has been no corresponding moral advance. The persistent violation for eighteen centuries of the great altruistic law, propounded and enjoined by the great founder of the Christian religion, must inevitably produce a corresponding catastrophe; and the day is not far distant when modern civilization will find that in its great scientific discoveries and inventions, devised for the purpose of ministering to its own extravagant necessities, it has forged the weapons by which it will itself be destroyed. No

better evidence of the truth of this can be found than in the fact that Anti-Christendom alone is menaced with the danger of a great class revolution; already in every so-called Christian country we hear the mutterings of the coming storm when labour and capital will find themselves arrayed against each other,—when rich and poor will meet in deadly antagonism, and the spoilers and the spoiled solve, by means of the most recently invented artillery, the economic problems of modern 'progress.' It is surely a remarkable fact, that this struggle between rich and poor is specially reserved for those whose religion inculcates upon them, as the highest law—the love of their neighbour—and most strongly denounces the love of money. No country, which does not bear the name of Christian, is thus threatened. Even in Turkey, in spite of its bad government and the many Christians who live in it, socialism, communism, nihilism, internationalism, and all kindred forms of class revolution, are unknown, for the simple reason that Turkey has so far, at least, successfully resisted the influence of 'Anti-Christian civilization.'

"In the degree in which the State depends for its political, commercial, and social well-being and prosperity, not upon a moral but a mechanical basis, is its foundation perilous. When the life-blood of a nation is its wealth, and the existence of that wealth depends upon the regularity with which railroads and telegraphs perform their functions, it is in the power of a few skilled artisans, by means of a combined operation, to strangle it. Only the other day the engineers and firemen of a few railroads in the United States struck for a week; nearly a thousand men were killed and wounded before the trains could be set running again; millions of dollars' worth of property was destroyed. The contagion spread to the mines and factories, and, had the movement been more skillfully organised, the whole country would have been in revolution; and it is impossible to tell what the results might have been. Combinations among the working classes are now rendered practicable by rail and wire, which formerly were impossible; and the facilities, which exist for secret conspiracy, have turned Europe into a slumbering volcano, an eruption of which is rapidly approaching.

"Thus it is that the laws of retribution run their course, and that the injuries—that Anti-Christendom has inflicted upon the more primitive and simples races of the world, which, under the pretext of civilizing them, it has exploited for its own profit—will be amply avenged. Believe me, my dear friend, that it is under no vindictive impulse or spirit of religious intolerance that I write thus: on the contrary, though I consider Mussulmans generally to be far more religious than Christians, inasmuch as they

practise more conscientiously the teaching of their prophet, I feel that teaching, from an ethical point of view, to be infinitely inferior to that of Christ. I have written, therefore, without prejudice, in this attempt philosophically to analyse the nature and causes of the collision which has at last culminated between the East and the West, between the so-called Christendom and Islam. And I should be only too thankful if it could be proved to me that I had done the form of religion you profess, or the nation to which you belong, an injustice. I am far from wishing to insinuate that among Christians, even as Christianity is at present professed and practised, there are not as good men as among nations called heathen and barbarous. I am even prepared to admit that there are better—for some struggle to practise the higher virtues of Christianity, not unsucessfully, considering the manner in which these are conventionally travestied; while others, who reject the popular theology altogether, have risen higher than ordinary modern Christian practice by force of reaction against the hypocrisy and shams by which they are surrounded,—but these are in a feeble minority, and unable to affect the popular standard. Such men existed among the Jews at the time of Christ, but they did not prevent Him from denouncing the moral iniquities of His day, or the Church which countenanced them. At the same time, I must remind you that I shrank from the task which you imposed upon me, and only consented at last to undertake it on your repeated assurances that by some, at all events, of your countrymen, the spirit by which I have been animated in writing thus frankly will not be misconceived.—Believe me, my dear friend, yours very sincerely,

"A TURKISH EFFENDI."

THE RELIGIOUS INSTINCT

The desire to know the "whence, where and whither" of humanity springs from the general "religious instincts," the real basis of religion being in man's own spiritual nature. Religion does not arise outside of man, as the word itself shows—from *religere,* to bind back. Religion is the binding back of all men and all beings to the One Source of all. Real *knowledge* arose within man himself as he perceived his real nature. Knowledge of man's nature has always been and has been re-stated from time to time by perfected men from other periods of evolution. All forms of religion are pale and distorted copies of the original statements upon which they are based, the Three Fundamental Propositions of Theosophy.

R. C.

THE BOOK OF JOB

AMONG the many efforts which the drama of today is making toward the dissemination of occult and mystic facts, none is of greater significance than Stuart Walker's production of the Book of Job, which played in New York for a month in 1919, and which recently appeared again at the Cort Theater in New York at five special performances for the benefit of the Near East Relief.

This great drama of human suffering, which to most people is but a recital of woe and of an accompanying faith which is beyond the comprehension of the ordinary mortal, holds hidden in its lines much of a mystic nature. For the allegory of the Book of Job is one of the most dramatic representations ever written of the Mysteries of Initiation, and in it Job, the Arabian Initiate, speaks through the language of allegory of things too sacred to be openly discussed.

When the word allegory is used in reference to the Book of Job, it is spoken with deliberation and meaning, and with no thought of irreverence. In archaic times, the favorite and universal method of teaching was by means of the myth, the symbol, the allegory. Paul writing to the Galatians, asserted that the whole story of Abraham, his two wives and their sons, was an allegory. Indeed, it is a theory amounting to certitude that the historical books of the Old Testament were of the same character. Therefore, when we speak of the Book of Job as an allegory, we are taking no extraordinary liberty with it.

When we examine the ancient use of allegory and symbol, we find that in the allegory the truth was left to be deduced, while the symbol was used to express some abstract quality of the Deity which the ordinary person could comprehend. The higher sense of the symbol terminated there; henceforth it was used by the multitude as an image in idolatrous rites. But the allegory, on the other hand, was reserved for certain persons, for the inner sanctuary where admission was granted only to the elect. The object of the myth was to clothe the metaphysical in the garments of the comprehensible, to convert reflection into history, or historical form.

Many critics have attributed the authorship of the Book of Job to Moses, but the truth is that it is much older than the Pentateuch. Jehovah is not mentioned in the original poem itself; all the manuscripts save one speak of Adonai, not of Jehovah, and from this we may deduce that the prologue and epilogue were written at a later date. Also in the poem itself there is no mention of the Sabbatical Institution, although there are many references to the sacred number seven; there is also a direct discussion upon Sabaeanism, the worship of the heavenly bodies prevailing in those days in Arabia.

In fact, in this very Book of Job the view of the Orientalists that the Zodiac was an unknown thing before Hellenic times is utterly contradicted; for here we find mention of Arcturus, Orion and the Pleiades, of the chambers of the South; of Scorpio and Mazaruth and the twelve signs—words which, if they mean anything, imply a knowledge of the Zodiac even among the nomadic Arabian tribes.

To him who understands the picture language of Egypt in the Book of the Dead, the allegory of the Book of Job presents an equally interesting picture of ancient initiations and the trials which generally precede this grandest of all ceremonies. The neophyte Job perceived himself deprived of all that he held of value in this world, and afflicted with a foul disease. His three friends, Eliphaz, full of the sort of knowledge which wise men had received from their fathers, Bildad the conservative, taking matters as they come, judging Job's wickedness by the measure of his affliction, and Zophar, skillful with generalities but not interiorly wise, come first to sympathize and then to abuse. But Job, unmoved by their accusations, holds fast to his idea of the Champion, the Redeemer, and remains steadfast in his assurance that contact with his God will be made.

In the ceremonies of Initiation in the Book of the Dead, after a preliminary trial, where the neophyte had to pass through many probations, called the "Twelve Tortures," he was commanded, in order that he might come out triumphant, to govern his passions and never to lose for an instant the idea of his "inner God." After wandering in total darkness, he was finally brought to that rite which was known as the "Gates of Death." Consider the words in the Book of Job where the Lord asks:

"Have the Gates of Death been opened to thee,
Hast thou seen the doors of the shadow of death?"

The allegory of Job, if carefully studied, will unlock the mystery which surrounds the Devil, or Satan, and will reveal his true nature and office. In this book, Satan is introduced among the "Sons of God" as in a mystic Initiation. When the Lord counsels with Satan, and gives him permission to test the fidelity of Job, Satan appears to be no malignant principle, but rather a disciplinary one. Here his office is shown to be that of *public accuser*, the same as it was in the story of the probation of Jesus, where He is designated by the term "Diabolos," or accuser. In the latter case, the scene of the probation was the wilderness. In the desert about the Jordan and Dead Sea were the abodes of the "sons of the prophets" and the Essenes. These ascetics used to subject their neophytes to probations, analagous to the *tortures* of the Mithraic rites; and the temptation of Jesus was evidently of this character. Hence, in the Gospel according to Luke, it is stated that "the Diabolos, having completed the probation, left him for a specific time, and Jesus returned

in the power of the Spirit to Galilee." This Satan, who is the *accuser,* is also seen to be identical with Typhon in the Book of the Dead, the resemblance extending even to the names, for one of Typhon's appellations was Seth, Seph, or Satan . . . in Arabic Shatana. In Egypt Typhon was the symbol of the opposing power in Nature, and Plato called evil a blind, refractory force which resists the will of the Great Artificer. By some reverse of fortune, Satan became a personified devil in Christendom, as the Devas of the Veda became, under the reform of Zoroaster, the daevas, or evil spirits of the Avesta.

In the Secret Museum of Naples was a marble bas-relief representing the Fall of Man, in which God the Father plays the part of the Beguiling Serpent. There is a basic dogma of the Church, "No Devil, no Christ." There is a mysterious connection between the two, more close than is commonly suspected. If we collect the mythical "Sons of God," they will be found dovetailing and blending together in this dual character. Adam Kadmon bifurcates from the spiritual conceptive wisdom into the creative one, which evolves *matter.* The Adam made from dust is both son of God and Satan, and the latter is also a Son of God. The clue to the whole matter may be found in the strange veneration of the Ophites for the serpent which represented Christos, for in all ages the serpent was the symbol of the divine wisdom which kills in order to resurrect, which destroys in order to *build the better.* The Satan of the Old Testament, the Diabolos or Devil of the Gospels and Apostolic Epistles, represent only the antagonistic principle in matter, necessarily incident to it, and not wicked in the moral sense of the term. The Jews, coming from the Persian country, brought with them the doctrine of two principles. The Early Church elaborated these ideas, especially the Gnostics and their successors, and the later Church adopted and adapted them, making of Satan a personal entity.

The Esoteric view about Satan, the opinion held on this subject by the whole of philosophic antiquity, is admirably expressed in an appendix to the second edition of Dr. Kingsford's "Perfect Way," called "The Secret of Satan," and one sentence in this work explains the most probable interpretation of Satan as found in the Book of Job:

> "For Satan is the Magistrate of the Justice of God (Karma); he beareth the balance and the sword."

Behemoth is usually made synonymous with Satan, and yet in Job he is spoken of as "the Chief of the ways of God," and his sword is mentioned.

When Job speaks of his Redeemer, his Champion, who will save him, to whom does he refer? Can it be, as is so often claimed, the Messiah? How could the author of the Book of Job know anything of the New Testament, when he showed ignorance even of

the Old? In this poem there is a total absence of allusion to the patriarchs, and so evidently is it the work of an Initiate that one of the three daughters of Job is called by a decidedly "Pagan" mythological name—Kerenhappuch.

The Redeemer to which he refers is evidently not the Messiah but his own *immortal spirit* which is eternal, and which when death comes, will deliver him from his mortal body and clothe him with a new spiritual envelope. In the Mysteries of Eleusinia, in the Egyptian Book of the Dead, and in all other works treating of matters of Initiation, this "eternal being" has a name. With the Neo-Platonists it was the *Nous,* the Augoeides; with the Buddhists it is Aggra, and with the Persians, Ferohar. All of these are called the "Deliverers," the "Champions." It is the luminous Self—the Atman of the Hindus, our immortal spirit, who can redeem our soul, and will, if we follow him instead of being dragged down by our body. Therefore, in the Chaldean text, the above reads: "My deliverer, my restorer." And it is this Nous, this Augoeides, that the triumphant Job shall see without his flesh, and that the translators call God.

In this play of the Book of Job, as Stuart Walker has produced it, the whole action of the piece takes place in one scene. Two narrators, stationed on either side of the stage, recite the first two chapters, to the accompaniment of music, before the rise of the curtain. Then Job, dressed in his rags and tatters, begins the recital of his woes to his three friends.

Elihu, the Hierophant, comes silently upon the scene, and listens without comment for a long while. It is only after the sophistries of the others have been exhausted that he begins to speak, and even then his words are mild and without malice. But with his first sentence, the sophisms of Job and his friends are swept away like loose sand before the west wind. He speaks with the authority of God that "constraineth" him: "Surely God will not hear *vanity;* he respecteth not any that are wise at heart." Job hearkens to the words of wisdom, and then the Lord answers out of the whirlwind of nature, God's first visible manifestation: "Stand still and consider the wondrous works of God; for *by them alone* thou canst know God."

"Then Job answered the Lord." He understood His ways, and his eyes were opened for the first time. The Supreme Wisdom descended upon him, and Job then realized the difficulty of catching "Leviathan by putting a hook into his nose." The Leviathan is OCCULT SCIENCE, on which one can lay his hand but do no more, whose power and comely proportion God wishes not to conceal.

"And so the Lord turned the captivity of Job, and blessed the latter end of Job more than his beginning."

AMONG FRIENDS

CAPTAIN Blunt has been among us—breezed in and breezed out again, so to speak. We are settling down once more, having given the needed first aid to the wounded.

The Captain could hardly be called tactful. He prides himself on speaking "the unvarnished truth." But he stirs us up and his visits do us good; and that he himself is no loser is evidenced by the fact that though he always withdraws with his colors flying, he also does so with his weapons sheathed.

But some of those engagements! For instance:

"Dolts, sheep and ninnies!" snorted the Captain, striding up and down on the hearth-rug. "These astral helpers and psychic tramps of one kind or another are no Theosophists. They make me sick!"

"But, Captain," bristled Mrs. Crystal, if such an ample, flowing person can be said to "bristle."

"Rather strong language, young fellow," interrupted Doctor, who is apt at epithets himself on occasion, and therefore is a judge of them.

"But H. P. B. used those words," answered the Captain defiantly.

"She also used 'but' and 'the' and 'and'—and other words too, Blunt, my boy," retorted Pilgrim earnestly. "But she knew when and how to use words, remember that!"

The Captain paused in his stride, opened his mouth to speak, closed it again, nodded, and sat quietly down in his chair.

The Family and visitors were spending the week-end at the country house that was "not too far out in the country," as Pilgrim expressed it, and although the morning sunshine streamed into the great living-room, the brisk fire of logs in the ample fireplace had proven attractive and grateful enough to draw everybody together in a cosy half-circle around it. In the chaffing talk of a comfortable after-breakfast feeling somebody had used the phrase, "invisible helpers." Whence came a light discussion of the false psychism that is rife among the members of some of the Theosophical organizations—and our youthful Captain's outburst.

His subsidence did not, however, mollify Mrs. Crystal. Indeed, it is difficult for that large and irrepressible lady to refrain from finishing her remarks once she has decided to make some. "Why, Captain," she began, turning earnestly toward him, and almost precipitating little Bobby, who was on her lap, into the roaring fire, "we are taught that a noble work is performed on the astral plane by devoted students, while their physical *rupas* are fast locked in slumber. I myself can testify, humble though my station in the world may seem—"

"Where is that teaching?" interrupted the Captain, aggressive again.

Mrs. Crystal turned to the circle with an air of puzzled astonishment. "Why, is it *possible,*" she queried rhetorically, "that Captain Blunt, thorough student that you consider him, is not acquainted with the writings of our greatest living psychic and initiate? I supposed every well-informed student of Theosophy knew at least the teaching in regard to 'invisible helpers,' and that all *devoted* students were fitting themselves for that grand work so needed in a dark-hued world. Of course, there are some among us," she continued, with a modest lowering of the eyes, "who have at last been able to confirm the teaching independently, and I am able to say—" But just what it was that Mrs. Crystal was able to say failed to arrive, for a snapping spark from a red-hot oak chunk came along instead—and Bobby tried to play with it!

"Well, don't blame the Captain," remarked the Judge pacifically, when order had once more been established, and some cold cream applied to Bobby's blister. "He cannot be expected to find time and energy to read every bit of mediumism and fakery that is issued in the name of 'Theosophy.'"

"I should say *not,*" broke in Captain Blunt. "Don't read anything but *The Secret Doctrine,* and I don't just *read* that: I *study* it. Now, if you'd cut out that slush, Mrs. Crystal, and study *Theosophy* a little now and then, you wouldn't make those ridiculous statements." The speaker leaned back in his chair with an expression of deep self-righteousness.

Mrs. Crystal gasped with astonishment.

"Sister Laura is a psychic of no mean ability," spoke up Mrs. Crystal's brother warmly.

"Oh, there's nothing 'mean' about Laura," retorted the Captain, "especially her imagination."

"No more personalities, Sir," announced the Judge sternly, raising his hand.

"The wretch!" panted Mrs. Crystal. "So ungrateful, too!"

"Ungrateful?" snapped Captain Blunt, leaning forward aggressively. "Just what do you mean by that word, Mrs. Crystal —what did you ever do for me?"

"No understanding—too gross, too materialistic," panted the latter. "Ah, Captain, if you but knew the half, your scornful words would change to tones of grateful thanks." Mrs. Crystal was herself again, a smiling traveller in a sea of words. "Did I speak of 'confirming the teaching independently'?" she continued. "Well, my efforts in your own case, Captain Blunt, though not wholly successful, gave me light. I will tell you about them.

"During the late war, as perhaps you have heard, the great effort of our band of 'helpers' was to render aid to our soldiers in the trenches on the battlefields of France. As I was intimately acquainted with no other warrior besides yourself," she proceeded, with an arch glance at the Captain, "and as it hardly seemed proper to try to aid perfect strangers, I concentrated upon you night after night after retiring—until at last one bitter night I found myself leaving the body, flying through space, and arriving at last at the trenches. Hovering about them, I sought you out. At last I found you—poor boy!—writhing uneasily on the ground. I stretched out my hand to you, but you saw it not. Again I made the effort—when the scene faded, and I found myself back in the *sthula sarira* in bed again—and most uncomfortable too, because this wretch, Bobbie, had insisted upon sleeping with me that night, and was pounding lustily on my poor spine with his darling little fists.

"But did you not see me, Captain?" she queried. "Were you writhing on the ground there that bitter night on the battlefields of France?"

"Quite likely," responded Captain Blunt witheringly. "The cooties *were* a bit thick!"

Mrs. Crystal flushed; then leaned back in her chair resignedly. Everybody else laughed, although as the Judge remarked, the Captain was a bit too *blunt*.

"Just a dream, of course, Mrs. Crystal," pronounced Pilgrim decidedly. "All this 'invisible helper' teaching, and other false psychism and mediumism from the same pernicious source are far removed from Theosophy, whatever its writer, or his misled readers, may say. I'm inclined to believe, Laura," he continued kindly, "that you *are* naturally a bit psychic. You *do* 'get something' sometimes, and perhaps mistranslate it. Again, you are inclined to be *passive,* and—well, you are lucky you haven't gone off the track altogether, with the wide amount of injudicious reading you have done."

"Well, I do try," said Mrs. Crystal, a bright gratitude on her face. "You know that I am studying H.P.B. and W.Q.J. now—the *real* Theosophy—and trying to apply it. Only once in a while the old tendency comes back," she added, with a rueful laugh.

"And I'm too confoundedly materialistic"—Captain Blunt made a sudden declaration—he always says things suddenly. "You'd think to hear me talk that cold reason was the only tool to tackle *The Secret Doctrine* with, and that I was the only fellow in the world who had any."

"The road to knowledge is through philosophy and conduct—so H.P.B. said," remarked Mr. Browser, now coming to life after sitting through the engagement without a word.

"Yes," agreed Mother, "what are the ethics of Theosophy but 'conduct'? And do you suppose the ethics are given just so we may *be good?* It's because our *conscious* observance of them is necessary—thus control of the personality is gained. When the personality is in abeyance and the student 'lives the life' and has sound philosophy, then he is ready *naturally* to investigate—and understand—other planes of nature besides this physical one."

"The astral plane would have no lures and no terrors for such an one, would it?" remarked Pilgrim interestedly. "He'd know himself as Soul—Atma-Buddhi-Manas—and look *down* on the astral plane, seeing it in its true relation, as it is, and for what it is. Where it is not mere pretense or exuberant fancy, these poor deluded 'psychics' who try to be 'invisible helpers' and 'go out in the astral' force themselves into that plane of illusion *from below up,* get a few glimpses and think they have 'progressed.' They are in hard case: all they see is reversed, and they think they have seen the whole, whereas it is but a flash of one division of the seven. And they are so elated and carried away with their experiences that they are beyond any rational checking up, either by philosophy or facts."

"Half a dozen such women have told me they had messages from the Masters for *me,*" said Pilgrim, with a sigh, "as well as several men. What an abuse of sacred names! What a colossal egotism!"

"Did you see the 'messages,'?" asked the Judge.

"Some of them," was the answer. "They showed in themselves their own source and utter worthlessness. Now, if these people would only get to work practically for Theosophy, their energies might be productive. But what can be done with an *intoxicated* person? For *astral intoxication* is what they are suffering from."

"Quote us something, Mr. Browser," said Mother, turning to her old friend, who is so thoroughly well-read—and so apt.

"Well, let me see—suppose we try H.P.B., *Letter to the American Convention,* of 1889: here it is in the first volume of the magazine THEOSOPHY, page 15. She writes:

"It must be remembered that the Society was not founded as a nursery for forcing a supply of Occultists—as a factory for the manufactory of Adepts. It was intended to stem the current of materialism, and also that of the spiritualistic phenomenalism and the worship of the Dead. It had to guide the spiritual awakening that has now begun, and not to pander to psychic cravings which are but another form of materialism. For by 'materialism' is meant not only an anti-philosophical negation of pure spirit, and, even more, materialism is conduct and action—brutality, hypocrisy,

and above all, selfishness—but also the fruits of a disbelief in all but material things, a disbelief which has increased enormously during the last century, and which has lead many, after a denial of all existence other than that in matter, into a blind belief in the *materialization of Spirit.*"

"And again, in her *Letter to the American Convention,* of 1890, she reiterates—see THEOSOPHY, same volume, page 128:

"What I said last year remains true today; that is, that the Ethics of Theosophy are more important than any divulgement of psychic laws and facts. The latter relate wholly to the material and evanescent part of the septenary man, but the Ethics sink into and take hold of the real man—the reincarnating Ego. We are outwardly creatures of but a day; within we are eternal. Learn, then, well the doctrines of Karma and Reincarnation, and teach, practice, promulgate that system of life and thought which alone can save the coming races. Do not work merely for the Theosophical Society, but *through* it for Humanity."

"Those are both fine, Browser; anything further?" asked Pilgrim.

"Here's the best one of all," answered Mr. Browser, "and still from her *Letters* to the Americans, please note. You'll find it in volume one, THEOSOPHY, page 175, *Letter to the Convention,* of 1891:

"Your position as the fore-runners of the sixth sub-race of the fifth root-race has its own special perils as well as its special advantages. Psychism, with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the Psychic out-runs the Manasic and Spiritual development. Psychic capacities held perfectly under control, checked and directed by the Manasic principle, are valuable aids in development. But these capacities running riot, controlling instead of controlled, using instead of being used, lead the student into the most dangerous delusions and the certainty of moral destruction. Watch, therefore, carefully this development, inevitable in your race and evolution-period, so that it may finally work for good and not for evil; and receive, in advance, the sincere and potent blessings of Those whose good-will will never fail you, if you do not fail yourselves."

"Well, they give us something to think about, don't they?" remarked Mrs. Crystal seriously. "Thank you, Mother, for asking for the 'quotes,' and you, Mr. Browser, for finding them."

"Me, too," added Captain Blunt quietly.

STUDIES IN THE SECRET DOCTRINE

III.

KNOWLEDGE—ABSOLUTE AND RELATIVE

> Outside of initiation, the ideals of contemporary religious thought must always have their wings clipped and remain unable to soar higher; for idealistic as well as realistic thinkers, and even free-thinkers, are but the outcome and the natural product of their respective environments and periods. The ideals of both are only the necessary results of their temperaments, and the outcome of that phase of intellectual progress to which a nation, in its collectivity, has attained. Hence, as already remarked, the highest flights of modern (Western) metaphysics have fallen far short of the truth. (S. D. Vol. I, Original Edition pp. 326-327.)

A QUIET reflection on the above brings the earnest student to these questions: are there two types of psycho-mental evolution? What is the difference between the thinker who is the outcome and the natural product of his environment and period and the knower of Truth "initiated into perceptive mysteries," referred to in the text which precedes the above quotation? Are there two fundamental classes of Knowledge? What is the difference between that which exists and is discovered, and that which the evolving intelligence of man invents in ever-renewed attempt which implies abandonment of that which was previously found and accepted?

> Outside such initiation for every thinker there will be a "Thus far shalt thou go and no farther," mapped out by his intellectual capacity, as clearly and as unmistakably as there is for the progress of any nation or race in its cycle by the law of Karma. (S. D. Vol. I, Original Edition p. 326.)

Are we to infer from the above that our very intellectual capacity is also a Karmic limitation? And if philosophers are limited and metaphysics fall "far short of the Truth" what fate must befall the poor and humble seeker of the Wisdom—he who earnestly desires to pass on from this dungeon of ignorance into the light of Knowledge?

Let the reader meditate on this whole passage; let him read and re-read and then brood over the ideas as they emanate from between the lines and within the words. It is one of those passages in the *Secret Doctrine* which yields regular seasonal harvests in terms of the mental sowing done. It throws new light on the very intricate maze of human evolution, individual as well as racial, especially in reference to the development of the lower mind. It also brings some illumination on the problems of Karma, how it grows, how it weaves its fine web of life, imprisoning and setting free to imprison again, the human soul. It affords opportunities, not only to conjecture but to understand, how ideas come to birth and die, how ideals live and decay, how knowledge, in its aspect of growth through perpetual change, comes to be regarded as ever-evolving. On the other hand, it most emphatically unveils that other and higher existence of Knowledge in its aspect of profound

stability, wherein ideals and ideas are immortal and change not and which the human soul can *dis-cover,* when it is "initiated into perceptive mystery."

Ours is the era of mind; this Aryan fifth root-race of ours is related to the fifth principle of our human constitution, the mind; intellectual achievements, therefore, dominate all other achievements. Knowledge grows from day to day.

Ours is the age of materialism. This growing and evolving knowledge ever abandoning the old of yesterday forges ahead to fresh fields and pastures new. Tremendous is the power of fecundation of the human mind; the productivity of matter is amazing, and these two beget branches of science, schools of philosophy, artistic expressions and religious sects, in such numbers as take our thoughts to that prodigious breeder—the queen of the white ants.

Intellectual materialism is the Source of our economic and industrial materialism; our materialistic politics are rooted in our materialistic philosophy; our materialistic sociology arises from our materialistic religions. The individuals of today who believe themselves to be beings of matter are "the outcome and the natural product of their environment and period."

Ours is the epoch of experts. Mental materialism has produced the phenomenon where each class of scientist and scholar works for his own particular branch of Science or subject. Physics and physiology, chemistry and psychology, embryology and astronomy, zoology and botany, philology and theology, are unrelated. We have experts ranging from Embryologists, who deal with our bodies before they are born, to "mortologists" who deal with corpses. We have ophthalmologists, otologists, rhinologists, laryngologists and other experts innumerable.

Our age of mental materialism and its experts can be assigned their proper place in the scheme of things if we apply the teachings of the sentence in the above-quoted passage: "The ideals of both are only the necessary results of their temperaments, and the outcome of that phase of intellectual progress to which a nation, in its collectivity, has attained."

But is there no way out of these ever expanding and ever deepening divisions of matter where knowledge continuously becomes ignorance and has to be set aside? The above extract from the *Secret Doctrine* opens a new vista for the thoughtful. Therein we find more than a hint of the existence of the Immortal Knowledge—ancient and unchanging, constant and consistent. This broad but very vital hint is like unto the illumination which must have been Galileo's when the light dawned on him that the Earth was not at the center of the Universe and that it had a diurnal rotation. Let us pursue the hint which, for the intellectually faithful, the first Volume opens at pages 611-12:—

"The exact extent, depth, breadth, and length of the mysteries of Nature are to be found only in Eastern esoteric sciences. So vast and so profound are these that hardly a few, a very few of the highest Initiates—those *whose very existence is known but to a small number of Adepts*—are capable of assimilating the knowledge. Yet it is all there, . . ."

It is all there. That knowledge is "to be found only in Eastern esoteric sciences." Who can find it? How can it be obtained? Eager, hasty, enthusiastic is the student as the great light dawns on him, and with what joy and deep contentment he continues reading "mysterious help is given to rare individuals in unravelling its arcana." (p. 612.) At the first reading he even fails to take note of limiting provisos. Yes, "it is all there;" but "one by one facts and processes in Nature's workshops are *permitted* to find their way into the exact Sciences." (p. 612); yes, "mysterious help *is* given to rare individuals," but it is added, "it is at the close of great Cycles, in connection with racial development, that such events generally take place." (p. 612.) Thus a change of feeling swiftly takes place and our mind flashes the signal "are *we* then doomed?" But depression gives place to elation as we read further: "We are at the very close of the cycle of 5,000 years of the present Aryan Kaliyuga; and between this time and 1897 there will be a large rent made in the Veil of Nature, and materialistic science will receive a death-blow." Has that happened?

Let us avoid the pitfall into which so many students of the *Secret Doctrine* fall. When we are endeavoring to grasp a particular subject treated in this great book we are continuously tempted by other topics, equally important and even more fascinating than the one we are pursuing.

Our enquiry has been about the Imperishable Knowledge, not if we can have it for ourselves in this day and generation, not to whom and when and how it is given. We have yet to gain a clear perception of its very existence—what it is. In what form it exists and how it came to be there, are subjects of enquiry which should precede that other search—how can we obtain possession of it in this day and generation.

Here is a profound thought expressed in language which sounds not only assertive but dogmatic; and yet when we read the passages we feel like exclaiming—"Thou speakest as one having authority."

The growth of Knowledge is generally accepted as a fact, and not without good reasons. We constantly speak of the evolution of ideas, of the advance of Science, of the progress of culture. This is very natural indeed, for such expressions are the legitimate result of every-day observation and experience as we contact the achievements of the human mind. We must not forget, however, that Western philosophers and metaphysicians are not all in agreement about the nature of issues involved in and raised by the above

extracts of the *Secret Doctrine* and other similar ones, some of which we will quote as we proceed with our study. "Absoluteness" of knowledge as against relativity of knowledge is a persistent subject of enquiry and debate, and Western philosophy has not solved the problem, in fact, is far from it. In the hoary East the case may be found to be somewhat different.

Through the advent of Cartesian propositions in Western philosophy the subject of the relativity of knowledge became a subject of keen debate, though the factors involved therein were matters of lively discussion even among the Greeks, and ante-dating them, among the Asiatics. It was Immanuel Kant who put into modern currency the Greek term Noumenon and expounded the old doctrine of the *Thing-in-itself;* he did so in a limited sense, for he was circumscribed by his environment and period and could go so far and no further for reasons advanced in the above quoted sentences. Kant's world of the Noumena and Plato's world of Ideas have much in common, but Plato, like Pythagoras and unlike Kant, was "initiated into perceptive mysteries" as H.P.B. informs us. Pythagoras also taught "absoluteness" of knowledge; as a fundamental proposition he put forward the fact of a permanent principle of unity beneath and behind the changing forms and phenomena of the universe. To this world of archetypal unity belong the Ideas of Plato and the *Things-in-Themselves* of Kant. The evolution (!) of European philosophy can be studied in the evolution of this very word "idea" from the days of Plato to those of Stout and Baldwin. In the Pythagorean philosophy absolute knowledge may be described as belonging to the unity underlying all forms; in the Platonic, as being composed of the Idea of Knowledge; in the Kantian, it may be regarded as the Knowledge of *Things-in-Themselves.* These concepts, however, should not be taken to mean that an acceptance of or a belief in the "absoluteness" of Knowledge destroys the possibility of our accepting at the same time the concept of the relativity of Knowledge. Modern science and Western philosophy have concerned themselves so much with phenomena that the world of Noumena—Archetype—Idea is not only forgotten but abolished from the Universe of discourse. The *Secret Doctrine* maintains that the two are not incompatible; that they do exist simultaneously.

One of the services rendered by the *Secret Doctrine* to modern thought is the re-introduction of this concept of the world of archetypes, implying "absoluteness" of Knowledge in that sphere of Ideas, as an eternally existing Reality "laid up in the mind of God" as it is said, of which the Knowledge by the senses, the knowledge by feelings, the knowledge by mind, are but reflections, which can and do bear resemblance to the Reality but which also can and do get corrupted. Knowledge in modern times is defined differently.

To fully grasp the proposition of the *Secret Doctrine* that "the exact extent, depth, breadth and length of the mysteries of Nature are . . . there" (Vol. I, Original Edition pp. 611-12), it is necessary for us to see what the term knowledge implies in modern culture.

Hobbes says that there are two kinds of knowledge; the one, knowledge original and remembrance of the same; the other, science or knowledge of the truth of proposition, derived from understanding. It is deduced that a blind man who cannot know light in the first sense can know about light in the second if he studies a treatise on optics. William James, however, would insist on feeling being part and parcel of understanding if the latter is to be complete, for he says: "A blind man may *know* all about the sky's blueness, and I may *know* all about your toothache, conceptually; tracing their causes from primeval chaos, and their consequence to the crack of doom. But so long as he has not felt the blueness, nor I the toothache, our knowledge, wide as it is, of these realities will be hollow and inadequate." Sense impression, and its assimilation by thought and feeling which constitutes understanding, are the two factors which make up knowledge as understood by the modern scholar.

In reference to these two categories of knowledge (1) recognition and assimilation of impressions and (2) the result of intellectual comparison (in one or the other or both of which William James' "feeling" must be respected), we encounter another difficulty. It was Reid who propounded that "when ten men look at the sun or the moon they all see the same individual object," and thus in a way emphasized the value of the first category. Hamilton answered Reid that "each of these persons sees a different object . . . It is not by perception but by a process of reasoning that we connect the objects of sense with the sphere of immediate knowledge." Thus we come to the sphere of immediate knowledge to be perceived and assimilated by the senses, and the sphere of understanding to be contacted by intellectual reasoning—the world of senses and the world of mind.

Locke furnishes the view that the conscious experience of the individual is the result of interaction between the individual mind and the universe of things, but he holds, as does Hume, that the work of the mind was unreal because it was "made by" man and not "given to" man. The work of mind thus represents "a subjective creation not an objective fact." The logical deductions from the teachings of Locke and Hume drawn by a writer in the *Encyclopaedia Britannica* (Vol. XII p. 535), are of more than passing interest for us. He refers to the universally recognized distinction "between the real and 'mere ideas'" and adds that "This (obviously valid) distinction logically involves the conse-

quence that the object, or content, of knowledge, *viz.* reality, is an intelligible ideal reality, a system of thought relations, a spiritual cosmos. How is the existence of this ideal whole to be accounted for? Only by the existence of some 'principle which renders all relations possible and is itself determined by none of them;' an eternal self-consciousness which knows in whole what we know in part. To God the world *is,* to man the world *becomes.* Human experience is God gradually made manifest."

Let us not forget, however, that Western philosophy is more speculative than practical and that the scientific expert prefers "mere ideas" to the "Real," and deals with that which is "becoming"; considers it highly superstitious to take into account the world which "*is,*" and regards the individual who thinks or talks about the "eternal self-consciousness which knows in whole what we know in part," as one hovering near the borders of the world of lunacy. Where is the Psychiatrist who will not regard it as an acute symptom of approaching insanity in the friend who desires to discuss how human and God experiences are intimately related in every son of man?

The modern philosopher admits that our knowledge of things is conditioned by our perceptive faculties and regards as quite unphilosophical one who assumes that a rose as he sees it is identical with the rose as it is in itself, or even as it is for others. Says the philosopher to the man in the street "Thou canst not know what the rose is in itself any more than the insect which is eating away its fragrant heart. Thou canst not know the rose in itself any more than the poor blind boy who inhales its scent; thou knowest differently from them, that is all; but neither thou, nor the insect, nor the blind boy can ever know the rose in itself." When asked by the man in the street how is he different from the insect or the blind boy he receives the answer that the insect knows the rose in terms of his sense-impressions while he, being a possessor of mind, knows it by an understanding arising out of the sense-impressions. As sense-impressions and also understanding are different in different individuals, the knowledge of the rose differs as it is evidenced in him or the blind boy or the sage-speaker himself. Thus far modern philosophy.

The tale which modern science tells is somewhat different. It says, "I am exact. I can tell you the exact composition of the rose chemically, its exact type botanically. I can also tell you about the insect pests, formidable and otherwise which destroy the blossom, how they can be checked by spray and solution. I can tell you about blindness; its causes and cures, its symptoms and varieties. I can tell you about the average man in the language of statistics, temperament, capacity—whence he came, what he is, whither he is going. I can tell you all about my friend the philosopher, better

than he can tell about himself. He is a phenomenon like yourself, like the blind boy, like the insect, like the rose. My telescope and microscope, my test tube and retort, my exquisite balance which can almost weigh life itself has found no Noumenon."

Thus in our age of experts even materialistic science and materialistic philosophy cannot be co-related.

What does the *Secret Doctrine* say?

> Science cannot, owing to the very nature of things, unveil the mystery of the universe around us. Science can, it is true, collect, classify, and generalize upon phenomena; but the occultist, arguing from admitted metaphysical data, declares that the daring explorer, who would prove the inmost secrets of Nature, must transcend the narrow limitations of sense, and transfer his consciousness into the region of noumena and the sphere of primal causes. To effect this, he must develop faculties which are absolutely dormant—save in a few rare and exceptional cases—in the constitution of the off-shoots of our present Fifth Root-race in Europe and America. He can in no other conceivable manner collect the facts on which to base his speculations. Is this not apparent on the principles of Inductive Logic and Metaphysics alike? (S. D. Vol. I, Original Edition pp. 477-8.)

We are advised to transfer our consciousness into "the region of noumena and the sphere of primal causes"; therefore it is but natural to infer that in that region lies embedded "Eastern esoteric sciences" in which only are to be found "the exact extent, depth, breadth and length of the mysteries of Nature." The world of Noumena or of things-in-themselves, or of archetypes or of equity (Pythagorean) or of Ideas (Platonic) need not be regarded as a mere background to be posited in thought and language for the purposes of understanding and discussion of philosophical propositions. It is a reality and a *substantial* reality at that. This sphere of noumena is not a metaphysical concept, it is a scientific fact. Those who regard it as the first can find out the second as their ancient predecessors did. How? "The philosophers themselves had to be *initiated into perceptive mysteries*" and thus they contacted the Knowledge—Immortal, Imperishable, Eternal and Constant.

The contrast of the absolute and relative knowledge is shown in the *Secret Doctrine*. The modern scientist rejects the first and accepts the second; the ancient scientists accepted the eternal, constant and consistent knowledge, whose teachings he attained through the mysteries of Initiation; for him all else was illusion, but of that illusion he took note and did not deny its existence. Says the *Secret Doctrine* (Vol. I, Original Edition, p. 108):

> "Dzyu is the one real (magical) knowledge, or Occult Wisdom; which, dealing with eternal truths and primal causes, becomes almost omnipotence when applied in the right direction. Its antithesis is Dzyu-mi, that which deals with illusions and false appearances only, as in our exoteric modern sciences. In this case, Dzyu is the expression of the collective Wisdom of the Dhyani-Buddhas."

ON THE LOOKOUT

DIABOLISM

We are very patronizing toward our medieval ancestors; very contemptuous of their sciences in our misinterpretation of their veiled writings. Witchcraft! Medieval superstition! H. P. Blavatsky, who said 30 years ago that hypnotism and other such manifestations are merely revivals of Middle Age Black Art, and will sooner or later, in the hands of our conscienceless materialists, flower forth in their old glory—Was she an impostor, an idle dreamer?

Item from the *Scientific American* of June, 1922:

"The vogue of telepathic and hypnotic demonstrations sweeping Vienna has proved so demoralizing to both mediums and spectators that all such seances have been forbidden. It is said that actual crimes were attempted through hypnotic influence and that many nervous persons were seriously deranged. Physicians will be licensed to use such methods, but only in remedial treatments."

Very well; then who will be the judge as to "remedial treatments"? How under the sun can *any* such laws be enforced? And why differentiate between hypnotists using their powers illegally, and "psychologists," "psychological salesmen," dispensers of "secrets" and "keys" of success (material) and all the unsavory fraternity? Who or what will draw the line between selfish and unselfish, legitimate and illegitimate? Karmic Law; but unholy will be our paths before the great adjustment is made. "Arise, O Atlanteans, and repair the errors of the past!" *She knew.*

A RADIO PRODIGY

Amid the universal excitement caused by our newly gained mastery of the ether—which H. P. B. said had "more to do with psychology than with physics"—stands out a phenomenon to be added to a string of similar ones adduced in Mr. Judge's "Ocean of Theosophy."

Robert Garcia gained his radio operator's license at the age of *seven* by passing the examination with the rare percentage *for anyone* of 92. This is not his father's business, and although his father is an operator, Robert is his superior. Evidently not heredity, even if heredity could be explained by anything other than reincarnation—which it cannot, by the way. It is simply, like numerous other instances, a case of a peculiar talent developed and properly used elsewhere—and in other times. Inasmuch as this kind of thing was our specialty in Atlantean days, who knows?

Anyone can make himself, insofar as a future life is concerned, a prodigy, by hard application and the right use of powers such as one has on hand. Let Robert Garcia use his abilities to further the spreading of debasing music and lying news, or to the furthering of predatory financial schemes, and he will be no prodigy next time. Let him use them for the saving of life, for the diffusion of truth, for the lightening of humanity's burdens, and he is on an ever mounting ladder. Let any aspiring incompetent bear that law in mind, in the use of what he has, and he will know the truth of the doctrine even in this life.

THE "LIVES"

Dr. C. B. Lipman says:

"There are bacteria so small as to challenge and defy our ingenuity for devising means for rendering them visible. What may not further discoveries about their nature and requirements for life unearth for us which may be of the most vital significance?"

Science did not know of such bacteria in 1888; but Theosophy then said:

> "Science, dimly perceiving the truth, may find bacteria and other infinitesimals in the human body, and see in them but occasional and abnormal visitors to which diseases are attributed. Occultism—which discerns a life in every atom and molecule . . . affirms that our whole body is built of such lives, *the smallest bacteria under the microscope being to them in comparative size like an elephant to the smallest infusoria.* (*Secret Doctrine,* 1, 225.)

More will be elucidated along this line, especially in regard to the "preserver" division of infinitesmal lives, when more is known of the "vitamine," which has never been isolated by science and whose nature is to it utterly unknown. In the meantime, science speculates on the "origin" of life where Theosophy knows that unless life were inherent in the electron itself, life could never manifest in the objective world. There is no creation, no destruction, no origin, and no ending, but only an eternal succession of changes in modes of action of ONE LIFE.

HYPNOSIS

An interesting article in the "Scientific American" seems to be written from the viewpoint that the reality of this phenomenon is questioned by some. We are somewhat surprised at this, as hypnosis has for many years been as fully accepted by scientific men as the circulation of the blood; and indeed the article itself shows the futility of any doubt.

The facts expressed therein are all in exact accord with the ancient Theosophical explanations. Hyperesthesia and anesthesia, as described are explainable solely by the location of the senses in the astral body and not in the physical.

One passage is especially recommended to Freudians and others who believe moral restraints to be the product of sociologic inhibitions of an artificial nature, and that the "subconscious" has no moral element.

> "Closely related to the amnesia of hypnotism is post-hypnotic suggestion. Within certain limits, anything that the subject is told, while hypnotized, to do after awakening, he will do when and as instructed, without knowing why he is doing it and often to his considerable bewilderment to understand why. The only line that he will draw is against a thing which would offend his moral sense. If he is not a murderer he will not commit murder under post-hypnotic suggestion; if he is not a thief he will not steal save as a prank. But his mere sense of the fitness of things will not save him; he will, if so instructed, order delivered to his fiancee, with his card, a gross of nursing bottles and an assortment of baby carriages."

What is That which is able, in spite of any influence on the outer personality, to distinguish between morality and conventionality, being thus wiser than most of us in full possession of all our faculties?

It is that phase of our being known as the Higher Self, *Atma-Buddhi-Manas,* the root of our personality, which concerns itself only with its far-off spiritual ends.

"The fitness of things" is temporary and artificial; morality, in the sense of an impulsion toward the selflessness of brotherhood, is permanent and embedded in the laws of nature, of which the laws of the Higher Self are a focussed expression.

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THEOSOPHY

A MAGAZINE DEVOTED TO

THE PATH

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XI.—No. 4 **February, 1923**

Man, made of thought, occupant only of many bodies from time to time, is eternally thinking. His chains are through thought, his release due to nothing else. —*W. Q. J.*

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The defined Objects of the Society were as follows:

I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.

𝔄 𝔘 𝔐

Badness, look you, you may choose easily in a heap: level is the path, and right near it dwells. But before Virtue the immortal gods have put the sweat of man's brow; and long and steep is the way to it, and rugged at the first.

—Hesiod.

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No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

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IMPRESSIONS

OUR daily life is far more given over to thought and action than to reflection. The result is that all are constantly giving and receiving a flood of impressions, in which all true sense of the Higher Life is drowned. The sheaths of the Soul are made up of impressions. In the Higher Nature these Sheaths are permanent, because there the process of giving and receiving impressions is orderly, selective, spiritually discriminative. In our mortal living the process is random, disorderly, indiscriminate; that is why those principles are perishable, requiring repeated incarnations.

Meditation, in its practical bearing on human life, is the ceaseless sifting of impressions in the very instant of their appearance, the allocation to their proper sheath and function of all the sensations and thoughts that arise, whether from memory and imagination, or from the ever-varying contacts with the life that surrounds us, penetrates and permeates us, and of which we are an integral unit.

After-death states, as experienced by most men, are simply the re-living of the experiences of the earthly life just closed, the postponed sifting of impressions that should have been coincident with the experiences. Deep-sleep states are, more often than not, also very largely made up of that kind of meditation which should have been carried on in the midst of the waking state. This failure to sift, to reject the unfit, to assimilate the fit impressions of waking life, not only delays the Soul in the realization of its own imperishable life, but is the cause and mold of repeated incarnations with all their train of uselessly repeated sufferings and loss.

The immortal memory is in consciousness, not in the instrument. The mortal memory is in the body, the collection of impressions, or temporary sheaths of the soul, amassed during a single life in the physical. This memory is aroused by thought —association of ideas—and action, but the immortal memory can only be approached in meditation—the sifting of impressions from a philosophical and ethical standard, the basis of Soul itself. "Great *sifter*" is the name of the Heart Doctrine.

THE EXPERIENCE CALLED DEATH

There are, broadly speaking, three views of death, as of any other experience: Death as a universal fact in nature; death as occurring to others; death as our own "last will and testament." Death is the same event in any case—but how the view-point alters the perspective! Irvin S. Cobb, well-known writer and lecturer, recounts in the December *American* magazine "The Nearest I Ever Came to Death." In narrating the incident Mr. Cobb writes as a "reporter," and certainly it bears all the insignia of a faithful record. Himself a man of that ever-increasing type, the intelligent, observant, honest "man in the street," too practical-minded to accept current superstition in religion, too successful and content with the "things of this world" to give much thought to any other, too robust in health and physical vigor to view death except as a mirage of something from beyond the horizon of vital materialism—sudden, Death speaks. And Mr. Cobb listens; listens, not to "save his soul"; not to save his life, even; listens as he has often listened to great living Powers that be; listens with the instinct and habit of the "reporter."

> "Suppose that, right in the business of living, the business of dying should suddenly engage you? . . . What would be your thoughts? How would you behave in the face of the fact that death was close at hand? What would be your attitude toward the business of life and its great assignee, death?"

After detailing his psychological interview Mr. Cobb gives what he has learned from Death—a lesson millions need to learn.

> "We are all of us going to die. Some may look upon death with indifference, some with a shrinking dread in their souls. Some—and this, I assume, means the majority—in times of health put from them all contemplation of death as a concrete fact; even so, though, there must be hours when they speculate upon it as applying to themselves. So to all such I, who have skirted the Valley of the Shadow, say that if my own experience is typical—and it surely must have been—then those among us whose lot it will be to face the finish while still in reasonable possession of our faculties will face it without fear and without bitterness, without reluctance and without repinings, without sufferings, whether physical or mental; we shall find it, at the last, but a peaceful transition, an eternal change mercifully accomplished."

When men who do not fear to live, overcome the fear of death, and men who do not fear to die, overcome their fear of life, two great lessons they will have learned, and be ready to study the Soul which passes through both these experiences. Students of Theosophy might well read and compare Mr. Cobb's recital with another "interview" with Death: that called "Natchiketas in the House of Death," as preserved in the Katha Upanishad.

Buddhism and Christianity

In four recent issues of the Modern Review, Calcutta, appears a series of articles called "Buddhism and Christianity," written by Mr. C. F. Andrews who was born in England and was formerly a priest of the Anglican Church. Three of these articles contain letters written by him some eight years ago to his friends Rabindranath Tagore and Mr. Gandhi, while Mr. Andrews was fulfilling his duties as missionary to South Africa and the Far East. The fourth article concerns the subject of celibacy as a Hindu ideal. Mr. Andrews does not share with Mr. Gandhi the view that it belongs to normal Hindu practices but rather that it is an aberration therefrom.

But it is the letters to Tagore that constitute the remarkable feature of these articles. Arriving in Africa during the Passive Resistance troubles and filled, as he says, with the traditions, prejudice and arrogance of his people and religion, he was faced with the horror and injustice of Christian racialism; in consequence, he suffered a shock so great that he passed through a religious crisis from which he emerged into a life of intellectual freedom. How great that shock must have been can only be surmised by his statement that he had to go outside the Christian Church to find Christ in South Africa: he turned to the native Indians to find true Christianity and spiritual peace. As might be expected, the inevitable happened: charged with heresy in England, he was relieved of his official duties.

Convinced of the failure of his religion in the East, Mr. Andrews believed that its influence was actually evil. So he began to dig deep beneath the surface to find the cause and cure for the wrong. First of all he was struck with the similarity of the teachings of Christ and Buddha. This doctrine of Ahimsa or Harmlessness, was it not the teaching of Christ in the Sermon on the Mount? Here in the hearts of these simple people he found a purer Christianity than was being lived by his fellow churchmen. An Englishman had remarked to him, "These Indians under Mr. Gandhi are better Christians than we are."

"The unique and ultimate characteristic of Christianity," Mr. Andrews says, "is to be found in the Sermon on the Mount." Whence had this aggressiveness and arrogance sprung? His fearless analysis of the matter is interesting. He saw it was the spirit of the Old Testament, the spirit of the Romans that imperialized the gentle teaching of Christ so that it represents today not the life of the Teacher, but the spirit of the peoples of the western world. Their greed and power have become bound with an aggressive, insolent form of Christianity which Mr. Andrews feels is the backbone of the missionary movement. A journey to Japan and back to India had served to strengthen his conviction.

At the very moment when his feelings became most intense, the World War broke out. To him from the first it appeared that Europe was reaping her just reward. His conclusion is logical: "Cure comes in the reconstruction of human thought itself, the evil lies so deep." If mankind could be shown that Buddhism and Christianity are singularly akin, a Unity of Religion would result. Then religions and nations would come into their proper places. In this, Mr. Andrews thinks, lies the key to world peace.

Whatever criticism these articles may suffer, no one will doubt the absolute sincerity of the writer. Some might feel that he was suffering from an intense emotionalism and had exaggerated conditions. Regarding this he says himself when sending the letters to press, "On the whole, the substance of what I have written has stood the test of time—although there are many overstatements. My letters represent the first shock of discovery rather than of final judgment."

Record of experiences of this sort are needed. With the very shock that they produce comes the realization of the necessity for understanding and sympathy if our civilization is to progress. The messages of Rabindranath Tagore, of Fielding Hall and of H. G. Wells do much, but they are too few.

To the student of theosophy the following quotation is especially significant.

> "The historical connection between Buddhism and Christianity may some day, in the future, be laid bare by scholars and research workers. But what I am convinced of now is this, that the Christ and the Buddha are not separate phenomena in human history but organically related; that the streams of Indian religious life flowing from the Buddha and the stream of early Christian life flowing from the Christ are one stream; that the Upanishads and the Buddhist development lie at the basis of the Gospels and not the evolution of Semitic thought alone."

LOYALTIES

Of all the various kinds of Loyalties in Galsworthy's play of that name, which is now running in New York, one kind stands out paramount. It is the note of loyalty to the Higher Self, in the scene where Jacob Twisden, the solicitor who is defending Ronald Dancy against a charge of theft, finds evidence that his client, young Dancy, is really guilty of the theft. Very cleverly, step by step, act by act, the audience has been made aware of it. Very ingeniously we see the characters of the play begin to fear it. One watches their reactions with extraordinary interest. A Jew to bring such an insinuation against a fellow-guest in the house of a Christian? These things "are not done"—it is against "our" standards—it is treating our house as if it were an hotel, "the hotel touch," as one of the characters describes it. There is an instant, an instinctive alignment. Even the servants resent it. Each defends Dancy according to his

standards. "He is an officer and a gentleman," says the General. "I've known him since he was a boy," says his friend. In thus judging they are loyal to their traditions. Their loyalty causes them to refuse all evidence even when it begins to be certainty. Finally the notes turn up in the hands of an honest grocer who brings them to Jacob Twisden. The key of the whole situation is thus in his hands. How will he use it? Will his "loyalty" be like the others? Will it cause him to stand by one of his own race and kind and class against his own inner sense of fair play and justice? Next, will his loyalty to his client prove more strong than his loyalty to Law of which he is a votary? His partner urges it—on every ground. It is the merciful, the compassionate thing. "The war loosened form, sir, all over the world. Young Dancy is an officer—he won the V.C. A moment's sudden temptation—And think of his poor little wife!" There is a second's suspense and then Twisden's quiet decision, "We cannot go on with the case. I shall hand in my brief." There is the real drama, the higher loyalty. Even the loyalty of Dancy's friend, staunch to the end, seems tawdry in comparison with that decision of Twisden's. "You ought to have defended him," he says to the solicitor. "Right or wrong, he's your client. He is a soldier, so am I; he's one of our own sort." Twisden asks, "Would *you* so have defended him?" and the other replies, "I?—I serve the country!" "And I serve the law!" says Twisden. Different services, different laws, different loyalties. Towering above them that service, that law, that loyalty to the Higher Self, that makes the true decisions, and dictates the action that is the only fair play in life.

The Moral of the Geneva Sermon

Church influence on grave problems of national and international importance has been a subject of discussion during the last many months and it presses itself to our attention because of the courageous open letter to the Archbishop of Canterbury, written by Mr. E. D. Morel, Editor of *Foreign Affairs* which is published in its issue of October, 1922, and which is reminiscent of the powerful open letter which H. P. Blavatsky wrote to the Archbishop of Canterbury in 1888, and which was originally published in *Lucifer* for January of that year.

Our readers will remember that the Archbishop of Canterbury delivered a sermon at Geneva at the opening of the session of the League of Nations, in which he expressed his detestation of war. Commenting on this, Mr. Morel writes:

> But, if your Grace will pardon my presumption, may I ask how you suppose the grip of that "Militarism" which you denounced can be loosened from its hold upon mankind, while the whole European situation continues to be vitiated by a great Wrong arising out of an historic untruth? If that Wrong remains not only unredressed and unexpiated, but the very

base of the directing purpose and of the executive law of those victorious States in the war to whose will Europe needs must bend, how can the world find Peace?

I searched your sermon in vain for an allusion even to the existence of such Wrong. This is very mysterious. It is also very terrible. For if the world is to be saved from "Militarism," which is primarily a state of mind, it can only be saved by the removal of wrongs and injustices in international life accountable for that state of mind, and for its materialization in war. And if at this juncture in the world's affairs those whose position as leaders in the interpretation and application of the Christian Faith invests them with so illimitable a responsibility toward mankind confine themselves to the condemnation of wrong and injustice in the abstract, and shrink from condemning them in the concrete, how shall the eyes of men be opened? You may contend that to deal with the concrete would be to enter the political arena which your high spiritual office forbids. But the powerful organization of which you are the head did not hold aloof from that arena during the war.

In this instance is revealed the weakness of the Church in its relation to public affairs. The Church has not the courage to call its soul its own and has allowed itself to follow in the wake of armies and navies led by the world's politicians. The Church fails to influence the public mind because in national and international affairs it has no mind of its own whereby it can guide and inspire. The absence of mind in the Church is due to the overpowering effect of belief in dogmas and creeds. This function of the Church if it were a really spiritual body would be to energize the emotions and the mind of all those who come under its influence so that they may be able to direct the course of public events along truly moral and spiritual lines. The Church, by its activities, has divided life into spiritual and secular compartments. Its message does not touch the daily life of the people. The mind by which the Church lives and works is of the past age, unsuited to modern conditions. The spiritual uplift which has come to humanity during the last 50 years, in spite of all the sorrows and suffering, bigotry and dogmatism, ignorance and superstition, has worked a wonderful miracle in the inner life of the peoples of the world. While churchgoers, influenced by this spiritual wave, have unfolded their inner nature, the Church has stood still and now finds the gulf widening between its own state and the aspirations and hopes of the people who look to it for help and guidance. We doubt very much, therefore, if the appealing question presented by Mr. Morel in the closing paragraph of his frank letter will be answered in any way satisfactorily by His Grace, the Archbishop of Canterbury, or by any dignitary of any Christian Church whatever:

The Wrong perpetrated upon millions in Europe today: the Wrong which is preparing another era of bloodshed for the world; the Wrong which explains Militarism's triumphant emergence from a war which was

to have destroyed it: The Wrong which, if it be not redressed, makes futile the labors of men of good will the world over—that Wrong is one for which our country's statesmen are directly, actively responsible.

Will you not, in default of the uprising of a "great moral personality" among the governors of the world, bethink you that in the bold definition and denunciation of that Wrong may lie, perchance, the means whereby the still mighty force you represent may assist in bringing understanding to mankind and light to a world plunged in the darkness of injustice and of error?

A Broadway Sermon

The term notable may truly be applied to a new play, "The Fool," by Channing Pollock, now running on Broadway. Its theme is the Sermon on the Mount, and although the typical Broadwayite is temperamentally shy when offered religion for an evening's entertainment, "The Fool" is playing to very large audiences.

Gilchrist, the assistant rector of the Church of the Heavenly Altar, in New York, decides it is his duty to give practical expression to the teachings of the Christ. On Christmas Day, he preaches to his fashionable congregation the "peace on earth and good will to men" sermon, but tells his people they are hypocrites and that they will continue to be hypocrites as long as the miserable gulf between their condition and that of the poor continues to exist.

His resignation is forced and under the resulting pressure, he weakens. In his despair, he cries aloud, "But in this day—in this practical world—can any man follow the Master?" From an unexpected source, he gets the answer. "Why not? Is this day different from any other? Was the world never practical before? Is this the first time of conflict between the flesh and the spirit? If it could be done then, why not now? And if it was ever worth doing, why not now?"

Gilchrist continues, "But how? We have been told before, 'take no thought for the morrow'—'sell whatsoever thou hast and give to the poor'—'love thy neighbor as thyself'—'bless them that curse you, do good to them that hate you.' But if a man did these things today, people would think him mad. The Master tried, and they crucified Him."

And he gets the reply, "If they did, what does that matter? Is a man dead whose ideal lives? 'Ye crucified me, but I am with ye alway, even unto the end of the world.' "

Following this, Gilchrist is seen spending his personal means reconstructing tenements and conducting "Overcoat Hall." He is visited by members of his former congregation who, in the interval, have suffered much in their search for personal happiness. He tells them, "Happiness is service. Happiness is clean living and clear thinking and self-forgetfulness, and self-respect."

They appear convinced that he indeed has attained happiness, and it dawns upon them that perhaps they, and not he, had actually played the rôle of the fool.

WOMEN AND THE HIGHER PATRIOTISM

From the World Union of Women for International Concord, a spiritual sisterhood founded in 1915, comes the significant declaration that "Women are all-responsible and all-powerful; women make men, men make governments, and governments make war; it all goes forth from women and comes back to them."

At the Congress of the organization, held in Geneva in August last, Madam Clara Guthrie d'Arcis, founder and president, emphasized the particular responsibility of mothers regarding the emotional and spiritual evolution of the child. "A child educated," she said, "in the knowledge of the oneness of all life and of his own union with the cosmic conciousness, may at first understand these spiritual things with his mind only, or believe them because of his faith in the one who taught them, for it is as feasible and simple to teach a child that the world is one as that it is round."

She urged that children should be taught that all religions grew from one root and be shown the importance of unity, first in their "own" homes, later in their "own" cities, widening out into their "own" country, and so on into their "own" whole wide world. Thus, she affirmed, will grow up our future citizens, statesmen and judges, who, holding "useful or useless for brotherhood and unity" as the one test and standard for all actions, will become those to whom the earth will deliver up new treasures, the air and sea new forms of energy to carry out their great reforms in a world where they will not tolerate misery and disease.

SCIENCE AND RELIGION

A generation ago "science" was represented in the popular mind by such exponents as Huxley, Tyndall and Haeckel, whose dicta, speculative as well as empirical, were the "revealed word" and the final interpretation of the mysteries of life not less than on the ascertained phenomena of nature. Their "authority" was not less absolute to multitudes of followers than the voice of the theologians to the Christian sects. The "infidel" and the "agnostic" quoted them as confidently and in the same spirit as the religiously minded layman cited the "scriptures" or the theologian.

Today the powers that be in the Churches are more sure of *religion* and less assertive of their dogmatic assumptions as to what constitutes the true foundations of humanity's several faiths. Today the scientists of repute are equally in a milder mood. If it cannot be said that religionists are becoming scientific and scientists religious, it can at least with moderation be affirmed that each is

shedding something of presumption and putting on something of humility in attitude and bearing—in other words, taking a more honest and humble, and therefore a more truly student status in the great school of life. Dr. Charles P. Steinmetz, one of the foremost scientific figures of the day, speaking before a Unitarian congregation in Schenectady on "the place of Religion in modern Scientific Civilization," in declaring that there is no "scientific" foundation for religious concepts of God, of immortality, of a Divine governance in nature, goes on to tell the limitations of "science":

> Are the conceptions of science really final and all-embracing, or are they limited also, holding within a certain range only, and not beyond this? . . . Are there no limitations to our sense perceptions, which limit the validity of the conclusions we derive from them? . . . No reasoning from any foundation can put anything into the conclusions which is not contained in the foundations, and thus, with our sense perceptions finite, all conclusions from them, that is, the entire structure of science, is limited to the finite. . . . All that we can say is that the two, science and religion, are not necessarily incompatible, but are different and unrelated activities of the human mind.

One may very well ask, How can the two be "different and unrelated activities of the human mind," when it is the *same mind* that considers both science and religion? Rather, as H.P.B. wrote in 1877, "By *combining* Science with Religion, the existence of God and immortality of man's spirit may be demonstrated like a problem of Euclid."

"THE STORY OF A VARIED LIFE"

Dr. William S. Rainsford has been for a generation as noted a clergyman as Dr. Steinmetz is noted in scientific circles. In his autobiography just published under the above title, Dr. Rainsford is as frank, as honest, as *scientific* in his discussion of the limitations of current religion as Dr. Steinmetz speaks of the limitations of science. Writing of the great Catholic religion, he says:

> The trouble is that what she offers is *not the religion of Jesus and it is not true.* The God she offers to our worship is not a good enough God for honest and intelligent men long to continue worshiping. He is a God who must be persuaded, and propitiated and bought off. He must have intermediaries in heaven, and an intermediary on earth. That is the priest. . . . *The priest and all his ways and interferings must perish, he and his God together.*

He sees in the Roman Church the constant and consistent enemy of all true liberty of conscience in religion, freedom of thought in the intellectual world and democracy in human relations. Himself an Episcopal clergyman, Dr. Rainsford's clear sight sees and his clear mind reasons just as straightforwardly on his own and other Protestant denominations' shortcomings. He calls his own a "class" church.

GREAT THEOSOPHISTS

THERE are lives that Theosophists and all others would do well to study for many reasons, not the least of which is that mankind may learn to do justice to its benefactors. If, as the MASTERS of theosophical teaching and example affirm, "ingratitude is a crime in Occultism," then no true Theosophist but should do his utmost to "vindicate calumniated but glorious reputations," if he would not be accessory to one of the basest of crimes—a crime with which history's pages are filled; worse still, a crime that history constantly commits. Perhaps one of the greatest barriers to that help which all need and which MASTERS long to afford, is the almost universal prevalence of the ingratitude which suffers the name and fame of those Great Souls who have labored in our midst to lie buried under obloquies, with few, indeed, to "do them reverence," or to defend the purity of their mission.

The great unthinking—rather, misinformed—mass still relies upon the knowledge and the good faith of its "authorities," accepting as the truth, the whole truth, and nothing but the truth, whatever it finds in its books of instruction—histories, encyclopedias, biographies. Thus every pioneer, every heroic figure in certain departments of human affairs, is invariably misrepresented and distorted, where not positively calumniated; not only during his lifetime, but for long centuries after. Mankind suffers inconceivably from this lamentable fact; for who will pay attention to the testimony of a discredited career? Thus one of the greatest of duties rests continuously upon all those who would serve the cause of Humanity; the duty to uphold the reputations of those calumniated philanthropists, that the World may not, through the heedlessness of the many, the calculated sophistries of the few, lose the priceless benefactions that should be the incorporeal hereditaments of succeeding generations. We purpose, then, from time to time, to write of some of those whom mankind has been led by subtle arts and specious half-truths to ignore, deride, despise, in order that justice may be done, ingratitude in some part diminished, and the whole armor of loyalty be put on by all who believe that there is no religion higher than Truth.

THOMAS PAINE

Who was Thomas Paine? Sectarian Christian writers have held him anathema for more than a century. Scarce a pulpit in the land but has resounded again and again to denunciations of him as an "infidel," an atheist, as immoral, as dishonest, as a drunkard —this during four generations of the "men of God." He is mentioned in the same terms in sectarian and secular publications which cater to the established vestments. Catholic literature (and some

Protestant) with true Jesuitical craft recites that he "repented" on his death-bed, confessed his sins, asked that prayers might be offered up for his "forgiveness." Secular history says that he was the son of a Quaker; that his school education ceased at 13; that he was twice employed and twice dismissed from Government employ, the last time because he was preparing to flee the country to escape his debts. True, profane writers admit certain great events in his career, but always coupled with minimizing comments, so that the shining of this human sun is obscured by the fogs thrown up by interested commentators.

Who was Thomas Paine? Let us put those great events before us, and in the light of their significance, judge for ourselves. After being dismissed in disgrace for planning to dodge his creditors—as they say—the fact is that Thomas Paine came to America bearing warm letters of introduction to nearly every prominent patriot in the Colonies. This was in 1774, when Paine was in his 37th year. All those letters were written by Benjamin Franklin, then in London, who had met Paine and was greatly impressed with him. The unthinking do not reflect that Franklin was not to be accounted a fool, and that Franklin's opinion and confidence form a curious contrast to what "history" would have us believe was Paine's character and career up to that time.

The warmest of old Ben's letters was addressed to his own son-in-law, Richard Bache, of Philadelphia, who introduced Paine to Robert Aitkin, proprietor of the *Pennsylvania Magazine*. Robert Aitkin had perspicacity enough to make Paine editor of his magazine. Remember that at that time Philadelphia was the metropolis of the Colonies, and the *Magazine* its most important periodical. Thus this disgraced and disgraceful "Tom" Paine—as "history," secular and sectarian, would have us believe—was at once at the very axis and center of the gigantic turmoil of the period just preceding the American Revolution. Less than two years after this discredited Columbus of the new world of the Republic of Conscience made his voyage, he issued to the beleaguered and bewildered Colonists his pamphlet, *Common Sense*. This was on January 9, 1776. So powerfully did it impregnate the minds and hearts of the people that it, more than any and all other factors, produced the *Declaration of Independence*. For this we have the word of Washington, Hamilton, Jefferson, Franklin, and many others.

But the glow of enthusiasm which made all things seem possible, and fired the Continentals to dare and do, speedily waned before the succession of defeats brought about by the trained power of British troops, the subtle disintegration by Tory plots and counter-plots, the chaos and confusion, the ambitions and greeds among the Rebels themselves. Even the great Washington was in despair.

He besought Paine to once more essay with the pen what the sword had failed to accomplish—to energise and sustain the weakened will of the country. In December, 1776, then, Paine spoke on paper's silent rostrum the immortal opening words of *The Crisis* —"These are the times that try men's souls." From that hour the War was won—the sword but followed out the furrows traced by Paine.

Paine was made Secretary of the Foreign Affairs Committee of the Continental Congress. Who has read in small part the story of the sordid cabals and intrigues constantly casting the country's hopes into the smoldering fire of failure—he knows what Paine must have seen and heard and pondered over in the weary depths of his great heart. He dared to tell the public things the public had fell need to know, despite the "ethics" of his situation. Once more he was discredited and disgraced before that very people he had served. On went the War with its tumultuous waves of rare triumphs and its terrible deep troughs of defeat and despair; at each hollow point, where all seemed engulfed, another of the *Crisis* pamphlets would appear; this throughout seven fateful years. At each emptied moment, Paine filled once more the cup of courage. Thus disgraced Paine gave grace to all and spelled the final triumph out of the broken letters of defeat.

Although history holds him out to scorn for betraying to the public official secrets, it has, nevertheless, to report that within a year the Pennsylvania Legislature made him its Clerk. A year later he went to France as secretary for John Laurens on a mission to obtain money for the hard-pressed Continental Congress which had so recently repudiated him. As much to Paine's influence as Laurens', to say the least, the mission was successful and the French King sent them home "with 2,500,000 Livres in silver and in convoy a ship laden with clothes and military stores." When one recalls Hamilton's urgent letter to Washington, praying for shoes to cover the bleeding feet of his men, just prior to the march against Cornwallis, the importance of this mission to France can be sensed. It can be sensed still more—and Paine's surpassing value of "Common Sense" (the *pseudonym* he used in writing the *Crisis* series) to the cause—when the student pries out the fact that in February, 1782, Washington officially asked the Continental Congress to give Paine a trifle of financial succor. The grudging Congress granted him $800 "on condition that he should use his pen in support of the Country." Oh, how that Congress' little big men must have inwardly groaned thus to have to inscribe indelibly a circuitous recantation! Implicit in this record is the fact of Paine's great poverty. He who had time to serve a Nation's needs, had no time to serve his own. The War won, the State of Pennsylvania granted him by Act of the Legislature, 500 pounds; New

York State presented him with a farm of 277 acres at New Rochelle, and the Continental Congress—Act of Reparation second—a year later, in 1785, gave him $3,000. Paine, for the moment freed from penury, turned busily to other service and perfected an iron bridge to replace the structures of wood and stone hitherto almost solely used. In 1787 he left these shores, going first to France and then to England. In Paris and in London his bridge model was exhibited, exciting the wonder of the crowds and the admiration of engineers.

The fire of liberty which in America has been a light to the world, broke out in France into a conflagration. Liberty became license, and the bloody excesses frightened the world, even the well-wishers of human progress, who could not see in the fury of the mob the *Karma* of long centuries of Bourbonism, nor the new birth in the midst of the agonies of death. Burke, the mighty man of England, wrote his *Reflections Upon the Revolution in France*—whereat the reactionaries of the world, the fatteners upon the theory that Government exists for the sake of the Governors, set up a vast acclaim. Paine, by now the fêted and petted of the party of Burke and Fox, straightway wrote *The Rights of Man* in reply—a work that served in Europe as *Common Sense* and the *Crisis* had leavened the lump in America. Damned once more in England for the unpardonable sin of breach of partisan "ethics," Paine was pursued by the long arm of the English government itself—at that time prime exponent of reaction. His book was suppressed, all possible copies confiscated and burnt, its circulation made a crime, and sentence of outlawry passed upon Paine. But the book circulated more furiously by stealth than ever it could by official permission. This was at the end of 1792. The situation could not be better stated than by a remark put by Lady Stanhope into the mouth of no less a person than Pitt. "Pitt used to say," she averred, "that Tom Paine was quite in the right, but then he would add, 'What am I to do? As things are, if I were to encourage Tom Paine's opinions *we* should have a bloody revolution'."

The sentence of outlawry was but an impotent curse, for Paine, his work done in Britain, had gone to France. France, for all her intoxication with the new wine of "Liberté, Egalité, Fraternité,"—France knew a true Apostle of Liberty, and—"republic" though she was—gave him a more than Royal welcome. The National Assembly declared him a Citizen of the Republic; some number of Departments elected him forthwith as their Deputy to the Convention. Paine accepted the election as the representative of the Pas-de-Calais department and sat in the Assembly. He knew no word of French, but, when he spoke, the Deputies listened with attentive respect to his translated speech. True, as ever, to the sweet path of true Freedom he voted and spoke against the execu-

tion of the King. When the Girondists fell, Paine was expelled from the Assembly, once more declared a foreigner, and arrested for treason.

On the way to prison he left with Joel Barlow, American ambassador and his firm friend, the manuscript of the first part of the *Age of Reason*, which he had written during those thrilling days. He went to prison December 28, 1793, and there he was kept for ten months, each day expecting to see himself called forth to enter the tumbril that should transport him to the embrace of dame *Guillotine*. During this incarceration he wrote the second part of the *Age of Reason*. The tipsy government changing from one to another party, Paine was at last set free, restored to citizenship and to his seat in the Convention, where he sat until 1795.

"History" recites that Paine published an "attack" on Washington during this period. Over against that, to whose honor you will, set the other fact that Washington himself said and wrote, "Under God, the American people owe their liberty to Thomas Paine more than to any other man." Few picture the circumstances under which Paine's "attack" on Washington was written. The Republic of France, beset by a Continent in arms, England, recent slave-owner of the American Colonies, in the fore of the encircling host of the enemies of French liberty, Paine longed for the aid from America that France had given the struggling Colonists. Washington, stern patriot, was determined to keep the infant American Republic free from the dangers and the costs of the European struggle. The situation paralleled the conditions existent from 1914 to 1917 when Roosevelt would have had America do her part in the Great War for world liberty and Wilson was determined to keep us "out of war." Washington's view prevailed in 1795 as Wilson's in these latter days. Few reason out that had Thomas Paine's ardent world-patriotism prevailed over the national patriotism of Washington, we had been spared the "War of 1812," and the West have been spared the Great War of 1914. Who was right—Roosevelt or Wilson, Washington or Paine?

Paine returned to the United States once more in 1802, in his 65th year. His attack on Washington had cost him many friends of eminence; his *Age of Reason* had cost him the enmity of countless thousands who had before spoken his name with pride. The ensuing years were seven lean years of isolation, of loneliness, of poverty, of ill health. The starved and aged frame collapsed in 1809, and Thomas Paine was "dead." William Cobbett of English fame, in 1819 exhumed the poor pitiful bones and carried them back to the country of their birth. In 1839 the citizens of New Rochelle erected a tardy monument to his memory as their sole claim upon the hall of fame.

Who was Thomas Paine? Let Theosophists ponder the theme. It has been written by one who ought to know that the Adepts Themselves were behind the American Revolution, and some of Their representatives were visible actors in that mighty drama. Shall we weigh and adjudge Thomas Paine by what his enemies have said of him? By what his friends have recorded? By his works and wisdom? By his own profession of faith—a profession to whose searching depths his whole life bears faithful witness? This was his profession of faith:

THE WORLD IS MY COUNTRY; TO DO GOOD IS MY RELIGION.

Read the record of Thomas Paine in the light of that profession—and receive the illumination and inspiration which will flow from it. One word more:

The absence of the Christian "God" from the Declaration of Independence and from the Constitution of the United States is due to the influence of Thomas Paine. Religious freedom throughout this broad land, where sects thrive, but Liberty of Conscience still prevails, is due to Thomas Paine. And now, after a century, the vast educative power of the *Age of Reason* has, as he himself foretold, put the certificate of death upon "revealed religion."

DEALING WITH MINDS

We have to learn that we are dealing with minds which need *leading,* by presenting wider ideas. We can say a great many things if the right manner is adopted and the right, kindly feeling held. It does no good to arouse opposition, and this is most forcibly done if ridicule is used. In any effort to point out fallacies every factor counts: a harsh, uncompromising voice, an abrupt manner, together with words whose significance is unfriendliness—these can easily provoke a charge of intolerance. To point out where a system of thought is inadequate, however, is not "tearing it down." The motto of Theosophists is: "There is no religion higher than Truth," and all philosophies must be able to stand the most rigid and critical examination in its light, or they are valueless; everything must stand upon its own merits. If this is pointed out, and the talk is in the line of examination of merits, and the pointing out of demerits in the endeavor to reach the true, no one can find fault; candid, unprejudiced examination appeals to all.—R. C.

STUDIES IN THE SECRET DOCTRINE

IV.

The World of Archetypes

WE have made more than one reference to absoluteness of knowledge as distinctive from its relativity. The Absolute as a basic fundamental, as a positive principle, still remains an unsolved conundrum in western metaphysics and philosophy. As a prefix "absolute" is used to denote that aspect which is other than all covered by the term relativity; but even in this the nature of the differences which exist is more than verbal. Ours is not a philosophical age, and ordinary folk are apt to use terms and expressions very loosely, thus the confusion of debate growing worse confounded.

As an expression, "Absolute Knowledge" is bound to confuse students. In the *Secret Doctrine,* the term Absolute is used as a Fundamental Principle, which is beyond all pairs of opposites and is not one of any pair. It is neither rest nor motion, neither light nor darkness, neither spirit nor matter, neither being nor non-being. It is therefore neither knowledge nor nescience. As the Commentary quoted clearly shows: "the *Absolute* is not to be defined, and no mortal or immortal has ever seen or comprehended it during the periods of Existence. The mutable cannot know the Immutable, nor can that which lives perceive Absolute Life." (Vol. II, p. 34.) Therefore, when we speak of Absolute Knowledge, we do not mean knowledge of or about the Absolute; nor do we imply the knowledge hidden in the Absolute; nor Knowledge which is Absolute Beness. Of that Absolute-Beness-Knowledge-Nescience it is futile to talk; from that "all speech with the mind turns away, unable to reach it," as the *Taittirya Upanishad* has it; all that we can say of That is, "Naiti, naiti," "not this, not this"—

> "Who asks doth err,
> Who answers, errs. Say naught!"

The *Secret Doctrine* accepts the relativity of the universe of phenomena.

> Everything is relative in this Universe, everything is an illusion. But the experience of any plane is an actuality for the percipient being, whose consciousness is on that plane; though the said experience, regarded from the purely metaphysical standpoint, may be conceived to have no objective reality. But it is not against metaphysicians, but against physicists and materialists that Esoteric teachings have to fight. . . . (Vol. I, pp. 295-296.)

This universe of phenomena, illusions, *maya,* is the universe of relativity. Mathematicians and metaphysicians, however, posit a universe other than and beyond that of relativity and which is sometimes mistaken by Theosophical students for the Absolute of

the *Secret Doctrine*. This other universe, as opposed to and distinct from that of relativity, is the world of *noumena*, of unity of ideas, of things-in-themselves, about which we have been speaking. The Absolute is neither the universe of noumena nor of it; nor is It the universe of phenomena or of it;—THAT is above and beyond and behind absoluteness and relativity, of knowledge, of ethics and of everything else.

The worlds of noumena and of phenomena constitute a pair like spirit-matter, light-darkness, day-night, rest-motion, cause-effect and all others, and they are aspects or phases in manifestation which enable us to posit the Absolute-Beness. Knowledge-nescience is also one such pair.

In the condition of pralaya "the seven ways to bliss were not" and "the seven sublime lords and the seven truths had ceased to be"[1]; at the dawn of Manvantara the "Primordial Seven, the First Seven Breaths of the Dragon of Wisdom"[2] take their place in manifestation. Thus knowledge as a factor in manvantaric manifestation and pralayic rest is recognized by the *Secret Doctrine*.

We must be clear in our grasp of the fact that Absoluteness of Knowledge is not knowledge of the Absolute. Absoluteness of Knowledge spoken of in modern philosophy and metaphysics (*e. g.*, "Absolute Ethics" of Herbert Spencer in his *Data of Ethics*), is not the Absolute of the *Secret Doctrine*. Absoluteness of Knowledge is what is described in the *Secret Doctrine* as Dzyu, and its "antithesis is Dzyu-mi, that which deals with illusions and false appearances only"[3], which is what we term relative knowledge.

In considering the double aspect of knowledge we referred to the world of Unity of Pythagoras, to that of Ideas of Plato, to that of Things-in-themselves of Kant. In the very nature of things relativity of knowledge implies a plurality of worlds, two of which modern philosophy accepts, if not for purposes of practical application, at least for those of speculation and debate. These are the worlds (1) of senses and sense-impressions, and (2) of mind and understanding. The inter-relationships of these two worlds—which one gave birth to the other, which is of more value to the advancement of knowledge, in the processes of experience, for the growth in learning, etc.—are all subjects of vital interest; but while these problems are being discussed and the worlds of sense- and mind-phenomena are being investigated, the world of noumena has ceased to exist for scientist and philosopher alike as far as practical application is concerned. We must leave them to settle their differences as to the relative values of senses and reason. In their exact wisdom they have not even approached the point which the

[1] *S. D.* Vol. I, p. 27.
[2] *S. D.* Vol. I, p. 31.
[3] *S. D.* Vol. I, p. 108.

Stoics had reached when Carneades attacked them with his persistent criticism. In establishing the criteria of knowledge the Stoics and their opponents sometimes forgot and more often misunderstood the world of noumenon. What has been twenty-four centuries ago again is and the depth reached is a profounder one, such is the mysterious recurrence of ideas in civilizations, especially in our Kali Yuga. As men return to earth they are accompanied by their thoughts and arguments. From the world of relativity to the world of relativity they ever go.

Let us turn our thoughts to the absoluteness of knowledge and the world of noumenon. Pythagoras conceived of Unity underlying diversity and the knowledge of that Unity was the objective of those who were guided by his wisdom. Following him Plato described the World of Ideas from which all forms proceed. These two, we are informed, were initiated into "perceptive mysteries," and while the influence of the former on European civilization is not so well known as that of Plato, we must not overlook the fact of Pythagoras being the Father of European Esotericism. The abstruse metaphysics, the philosophy of numbers, the science of music and forms, the symbolism of virtues, forces and gods, which Pythagoras taught in the silence of the sanctuary, have naturally escaped the attention of the concrete mind of the race to which we belong. Plato, however, fortunately for the West, does not share the same fate and his influence on European civilization has not only been immense and lasting but is also traceable and recognized.

"Out of Plato come all things that are still written and debated among men of thought," wrote Emerson, an intuitive seer greatly influenced by Asiatic and especially Indian thought. Kant's world of things-in-themselves, Spencer's Absolute Ethics as distinguished from relative ethics, are the outcome of the influence which Plato's Ideas exerted and still continue to exert on modern thought.

> Now for Plato there was a single object of attainment: REAL KNOWLEDGE. He considered those only to be genuine Philosophers, or students of truth, who possess the knowledge of the really-existing, in opposition to mere objects of perception; of the always-existing, in opposition to the transitory; and of that which exists permanently, in opposition to that which waxes, wanes, and is alternately developed and destroyed.[1]

The *Secret Doctrine* teaches that all phenomena are rooted in noumena. Every phenomenon has its noumenal counterpart. The entire phenomenal world is a reflection of the noumenal world. The world of noumena is the world of Pythagorean Unity which underlies all diversity of the worlds of phenomena; nay, makes it possible. It is the world of Platonic Ideas from which all forms in the worlds of phenomena proceed. It is the world of Kant's Things-in-Them-

[1] H.P.B. in *Lucifer*, July, 1892; see THEOSOPHY, Vol. V., p. 105, January, 1917.

selves which make possible the world of things-as-they-seem, *i.e.*, phenomena.

The knowledge of this world of noumena is the Absolute Knowledge referred to above—spoken of as Dzyu in the *Secret Doctrine*. The knowledge of the world of phenomena is relative and is spoken of as Dzyu-Mi in the *Secret Doctrine*. We want to understand the World of the Real, the world of Dzyu.

The Theosophical teachings about planes, worlds, globes, and spheres, have been often misunderstood. Tendencies begotten of theological creeds and beliefs are inherent in most of us and these unconsciously to ourselves color our imagination, our image-making faculty, which is an aid in our understanding of Theosophical truths about worlds—physical, psychical, spiritual. We are very apt to picture hell beneath our feet and heaven on the other side of the blue sky though we name them Kama-loka and Devachan. Our theological and Theosophical geographies get mixed. Next, our scientific education inoculates us with the serum of materialism and although we do not know it we have a strong tendency in the direction of materializing theosophical teachings, so that we may be "able to *sense* the meaning of it all," as people so often put it. Metaphysical concepts are not to be sensed—they cannot be seen either by telescope or microscope; they have to be conceived in the womb of mind and what is conceived must be reflected upon. The conception of truths followed by a reflection upon them are two definite steps in the process of understanding Theosophical teachings. Reflecting upon what is conceived is a difficult practice; conceiving is a process which involves the thinker and his instrument of thought, the man and his mind, and it produces a definite relationship between them. Conception takes place in the womb of mind and reflection is the energizing power of the man himself, who feeds, nourishes and sustains what has been conceived.

We have thought it necessary to digress a little and refer to this because we are aware of the difficulty in the way of the earnest student of the *Secret Doctrine*. Its teachings cannot be sensed—that is, that part of our cerebral hemisphere which learns from impressions from without and by its powers of co-ordination of impressions makes sense out of it all, if used in grasping of *Secret Doctrine* truths, is bound to materialize and thus distort them. Many so-called Theosophical teachings are such materializations and distorted materializations at that. In the case of worlds and planes, globes and chains of globes, such materializations tinged with theological-complexes have produced geographical localities, measured and mapped, minutely described, whose inhabitants are classified according to the color of their astral-skins (named auras) and who live in purgatory and paradise. The metaphysical concepts of states of consciousness and subjective processes which take place

therein are misunderstood and wrongly explained. Let us not forget that that is not the Path of Wisdom which takes us from matter physical to matter super-physical, but that is the true one which takes us from matter to spirit, from form to life, from consciousness to self-consciousness, from self-consciousness to All-Self-Consciousness.

With this necessary warning, let us proceed with our study.

There are two worlds—the world of noumenon and that of phenomena. Theologians, scientists and philosophers from time immemorial have classified and explained them in many ways, sometimes rightly, more often incorrectly. Mystics, occultists and Theosophists of all ages and every clime have solved their mystery and have taught in parables and by emblems and symbols the earnest in heart and mind.

The principle underlying this teaching is clearly set forth in the following:

> Two contrary forces . . . transfer Kosmos from the plane of the Eternal Ideal into that of finite manifestation, or from the *Noumenal* to the *phenomenal* plane. Everything that *is, was,* and *will be,* eternally *is,* even the countless form which are finite and perishable only in their objective, not in their *ideal* form. They existed as Ideas in the Eternity and when they pass away, will exist as reflections. (Vol. I, p. 282.)

A footnote to the above says:

> Occultism teaches that no form can be given to anything, either by nature or by man, whose ideal type does not already exist on the subjective plane. More than this; that no such form or shape can possibly enter man's consciousness, or evolve in his imagination, which does not exist in prototype, at least as an approximation.

Now, Theosophy or the Wisdom-Religion, has divided the world of phenomena in seven divisions, each of which is a counterpart-reflection of the world of noumena. These seven divisions are further sub-divided by seven in almost endless directions. Let not the student be disturbed by the presentation in the *Secret Doctrine* of classifications which are other than seven-fold. While emphasizing and adhering to the seven-fold scheme of manifestation and evolution, the book examines other schemes and systems, points out their errors or their merits and unveils truths, half-truths and falsehoods.

The world of noumena may be described as the subjective aspect of the world of phenomena which is objective. The chief characteristic of the former is its basic and fundamental unity, as diversity is that of the latter. Many similar things are reflections of the same being, just as many thoughts flow from a single ideation. These two worlds are not geographical areas, one lying within or above the other. An insignificant-looking but important foot-note says:

> A world when called "a higher world" is not higher by reason of its location, but because it is superior in quality or essence. Yet such a world is generally understood by the profane as "Heaven," and located above our heads. (Vol. I, p. 221.)

The world of noumena, of unity, of ideas, of things-in-themselves, and that of phenomena, diversity, forms and things, are like spirit-matter: the latter does not exist without the former. Even a short reflection on the following extract will reveal the true relationship subsisting between them:

> The life-principle, or *life energy,* which is omnipresent, eternal, indestructible, is a *force* and a PRINCIPLE as *noumenon,* atoms, as phenomenon. It is one and the same thing, and cannot be considered as separate except in materialism. (Vol. II, pp. 672-673; also compare Vol. I, p. 177.)

There are two conditions or states at every point of space and at every second of time throughout manifestation and they are designated worlds. The term plane is often misused and impression is given and accepted by many that a plane is a material locality, while, truly speaking, it is a state of consciousness. If we keep this explanation in our thoughts, the true meaning of the two worlds of noumena and phenomena will become clear. Reaching or living in the world of noumena, therefore, is a condition of consciousness to be realized, not a movement in matter. The two states—noumenal and phenomenal—are everywhere present all the time.

Just as the Absolute is sometimes spoken of for purposes of explanation as the *World* of the Absolute, so also the world of primal subjective differentiation is described as the archetypal world in and from which all beings and all things are conceived and formed.

Some confusion exists in the minds of many students because the world of noumena is sometimes spoken of as the archetypal world. That expression has been used in more than one sense, and it is necessary in the pursuit of our study to clear our minds of that confusion.

The archetypal world is an expression of Platonic philosophy —the world as it exists in the mind of the Deity.[1] The world, the mind and the Deity are different aspects of one and the same Principle-Substance. The Deity conceives in Its mind a world by reflecting Itself therein. Deity is the creator, Its mind is the retainer, sustainer, preserver, of ideas or archetypes which are objective (or a world) to their creator. This mind of Deity which holds in its embrace the ideas is the first Mother—the primal womb, in which the Father begets the Son—the world. The son has in him embedded father-mother; the mother has in her womb father-son; the father has in his ideation mother-son. The world has in it embedded

[1] Cf. *S. D.* Vol. I, p. 200.

the Deity and Its mind; the mind has in its womb the Deity and the world; the Deity has in Its ideation Its mind and world. The archetypal world is the world in which the three states or conditions or planes manifest and are still one.

A note of warning and explanation as to the word mind, in the expression, "the world as it existed in the mind of the Deity": Elsewhere, for instance in one of the most important passages in Vol. I, p. 328, a different terminology is used. In passing we may point out that Cosmic Ideation, Cosmic Energy and Cosmic Substance correspond to Deity, mind and world of the equally important foot-note on p. 200 of Vol. I.

This world in the mind of the Deity, this cosmic substance which is energized by cosmic ideation, is the world of noumena, in which inheres, in which lives, the world of phenomena, in their abstract and archetypal aspects.

In Shankara's metaphysical system of thought Ishvara, Shakti and Maya are the Deity-Father, Mind-Mother and World-Son. As our Theosophical students are more familiar with the *Gita* let us draw their attention to the seventh discourse, where Shri Krishna (Deity-Father-Ishvara) speaks of His dual nature—inferior and superior—and describes the latter as the "womb" in which "creation springs" (Mind-Mother-Shakti) and the lower, the source of matter (World-Son-Maya). This latter is Mulaprakriti as the higher (Mind-Shakti) is the "Daiviprakriti, the Light of the Logos" of which the *Secret Doctrine* speaks ever and anon. It is also Fohat and the female-side of manifestation, Virgin who becomes Mother and yet remains Virgin. It is Sophia wedded to Theo, Bodhi wedded to Bodha, whose progeny is the Christ and the Buddha, the Anointed One and the Enlightened One. This digression has been necessary in our attempt to show how the world of noumena—archetypes—is the world of Absolute-Knowledge and enables us to draw the logical conclusion that the world of phenomena gives knowledge which is relative.

We need not attempt here to expound and discuss or describe and explain the origin of this world or state; nor to compare and differentiate between the first, or World of the Absolute, and the second, or archetypal world. We must leave the student to study the teachings and see the picture which emerges from the diagram and description on p. 200 of Vol. I. Suffice it to point out that the archetypal world mentioned in the diagram is *not* the world of noumena—archetypes of which we have been speaking. That world is the second of "the three higher planes of the Septenary Kosmos"; and that brings us to the second meaning of the expression, archetypal world. The builders build models after the patterns in the mind of the Deity. The world of models is also the model world; it is made up of models and is in itself the model of succeeding

worlds in or on which forms succeed models. This model world is called archetypal world and all models on it or in it are called archetypes. The same foot-note quoted above speaks of "a world made as a first model, to be followed and improved upon by the worlds which succeed it physically—though deteriorating in purity." The diagram on the same page indicates the position of this archetypal world.

The relation existing between these two, the first of which we shall call the noumenal world and the second the archetypal world, will become clear to the thoughtful student of the following extracts:

> For, as soon as DARKNESS—or rather that which is "darkness" for ignorance—has disappeared in its own realm of eternal Light, leaving behind itself only its divine manifested Ideation, the creative Logoi have their understanding opened, and they see in the ideal world (hitherto concealed in the divine thought) the archetypal forms of all, and proceed to copy and build or fashion upon these models forms evanescent and transcendent.
>
> At this stage of action, the Demiurge is not yet the Architect. Born in the twilight of action, he has yet to first perceive the plan, to realize the ideal forms which lie buried in the bosom of Eternal Ideation, as the future lotus-leaves, the immaculate petals, are concealed within the seed of that plant. . . . (Vol. I, p. 380.)[1]

Many will probably read all that is said with an air of abstraction and regard the noumena and archetypes as cold and distant, and abstruse metaphysical concepts, beyond their mortal minds. Let us try to vitalize them and make them living.

It is said, as above, so below, and to make an application of the axiom would be a profitable task in the study of our subject. Ideas in archetypal regions produce idols in concrete worlds. Tables are seen and used on earth because tabularity exists in its archetypal counterpart. Manifestations on this plane are reflections of their archetypes on a subtler plane. Suicides and murders on the physical plane are symbols of those on higher ones with which "lost souls" are related; maternal love typifies the compassionate love of the Great Ones for the child humanity; conjugal love represents the union of the lower and higher selves; day and night signify *manvantara* and *pralaya;* birth and death indicate manifestation and disintegration of atoms and systems; earthly man stands for Heavenly Man; private societies and secret fraternities betoken the sacred and little-known Brotherhood, as ceremonial entrance into the former copies the Great Initiations in the latter; the frauds and charlatans of Occultism point silently to the existence of the White Magician; and so in all departments and provinces of Nature in an endless range of succession, till we feel overpowered by and bewildered at the plumbless depth and unscalable height and marvelous expansion on every side.

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1 Compare also Vol. II, p. 36.

AMONG FRIENDS

"IF YOU are on amicable terms with the janitor, a city apartment isn't such a bad place after all in which to spend a holiday." Doctor stretched out luxuriously in his long, well-cushioned steamer chair, as he continued, "What magic do you use, Mother, with this fuel-dictator that he treats you so humanely?"

"Maybe a little application of Theosophy," laughed Mother. "After all, you know, perhaps he is a human being who really *wants* to please us if he can."

It was Washington's Birthday, and February seemed to be trying to see just how far she could go in supplying trials for the human organization. Time and weather had precluded a country holiday. Furthermore, Bobbie, who sometimes served as a valid excuse for an outing, had been taken South by Mrs. Crystal, so those remaining members of the Family who were available, and could summon the leisure, foregathered in town.

"Washington's Birthday," soliloquized the Judge, who had been warming his hands at the radiator when Doctor came in. "Wouldn't it be wonderful to sit down today with the 'Father of his Country' and talk it all over, and get his viewpoint on some things?"

"You can get a great deal from his papers and writings, Judge," remarked Mr. Browser, looking up from the book he was seemingly absorbed in. "Read Thomas Paine, too, and Franklin, Jefferson, and Alexander Hamilton—they'll all give you a background from which to study Washington and his times."

"Yes, I know," was the answer, "and I believe Paine's writings were perhaps the determining influence that made the Revolution possible. But I have no idea that any of these others 'formed' Washington, or influenced him basically to any extent—he was self-energized."

"Why, it was at the suggestion of Washington and others that Paine wrote 'Common Sense,' " said Pilgrim warmly. "Washington was not the influenced, but the *mover* in the work in hand."

"Well, supposing he were here today and we all sat down to talk it over, as the Judge suggests," remarked Mother thoughtfully, "do you suppose we would really get at much; that Washington would disclose himself to *us?* It has always seemed to me," she added, turning earnestly to the Judge, "that there was something or someone *within* or *behind* Washington—a definite plan, with movers behind the scenes of the great drama of the formation of this Republic."

"Why, that would make Washington a mere lay figure," exclaimed Doctor dissentingly.

"Not at all," returned Pilgrim vigorously, "especially as

there are clear indications that he knew what he was about at every moment. Nor is Mother's idea at all out of line with the Theosophical teaching. Remember that letter," turning to Mr. Browser, "that the Master wrote to Mr. Sinnett, and what it says of historical events?"

"Yes, and a part of it was reprinted in *The Ocean of Theosophy,*" answered Mr. Browser, turning to the book-case. "Here it is on page five—it goes on to say:

"'. . . How could your world collect proofs of the doings of men who have sedulously kept closed every possible door of approach by which the inquisitive could spy upon them? The precise condition of their success was that they should never be supervised or obstructed. What they have done they know; all that those outside their circle could perceive was the results, the causes of which were masked from view. To account for these results, many have in different ages invented theories of the interposition of gods, special providences, fates, the benign or hostile influences of the stars. There never was a time within or before the so-called historical period when our predecessors were not moulding events and "making history," the facts of which were subsequently and invariably distorted by historians to suit contemporary prejudices. Are you quite sure that the visible heroic figures in the successive dramas were not often but their puppets? We never pretended to be able to draw nations in the mass to this or that crisis in spite of the general drift of the world's cosmic relations. The cycles must run their rounds. Periods of mental and moral light and darkness succeed each other as day does night. The major and minor yugas must be accomplished according to the established order of things. And we, borne along the mighty tide, can only modify and direct some of its minor currents.' "

There was a silence after the reading; then Doctor spoke, "Did you notice that sentence to the effect that the visible heroic figures might be only the puppets of the Masters, or Adepts? What was there, then, so out of the way with my 'lay figure' comparison?"

"But don't you see a difference, Doctor," asked Pilgrim, "between being *consciously* and unconsciously used as an instrument for the amelioration of the race by higher beings? Not that there is any discredit in being used all unaware for beneficent purposes —quite the contrary. But to my mind a great, wise, unwavering, steadfast, far-seeing character such as Washington represents could hardly be other than a *conscious* agent of beneficent powers. Again, consider his obstacles and then the work performed—and his subsequent self-effacing course. There was wisdom in action! Consider Washington's youth, too; there was no ordinary boy of his period."

"He is mentioned in quite a peculiar way, too, later on in *The Ocean,*" commented Mr. Browser. "Do you remember that passage in Chapter XIV, on Cycles—here it is on page one-twenty, after he has spoken of the Cycle of Avatars, Mr. Judge writes:

"'. . . In these cycles we can include mixed characters who have had great influence on nations, such as King Arthur, Pharaoh, Moses, Charlemagne reincarnated as Napoleon Bonaparte, Clovis of France reborn as Emperor Frederic III of Germany, and Washington the first President of the United States of America where the root of the new race is being formed.'"

"Notice the last ten words of that last sentence, Doctor," said Mother. "Doesn't that point to a special mission at a very particular time and place, even in the light of the great sweep of evolution?"

"Consider this, too," added Pilgrim, "France came to our aid, Lafayette bringing a sword to Washington—a rather significant incident—and there is little doubt—historical evidence to prove the fact, indeed—that the Count St. Germain influenced the French to aid the Americans. You remember what H.P.B. said of the Count, in the *Theosophical Glossary,* 'certainly the greatest Oriental Adept Europe has seen during the last centuries.'"

"It does seem fair and proper to put all these things together, and give them full consideration in the light of events when viewing the character and position of Washington." There was a judicial quality in the Judge's voice that seemed to appeal to Doctor—and convince him that his "lay figure" could be set aside.

"I remember running across a strange article in the old *Theosophist* some time ago," remarked Mr. Browser reminiscently. "Seems to me it was in 1883—yes, October, 1883. It was called *The Adepts in America in 1776,* and was written 'By An Ex-Asiatic,' who I thought must be William Q. Judge, because the article was dated, 'New York, June 25th, 1883.' And everybody who has seen a certain picture of the being we know as W.Q.J. must realize that Mr. Judge could rightly and knowingly sign himself 'Ex-Asiatic.' Well, the writer of that article seemed to be quite positive that Adepts, working through American freemasons, were concerned in the Revolution and formation of the United States. He points out particularly the calculated absence of dogmatic Christianity in *The Declaration of Independence* and *The Constitution of the United States*—in fact, he directly states that the Adepts oversaw the drafting of both these documents."

"Thomas Paine was one of the minds they worked through," continued Mr. Browser. "He was influenced by Adepts, with the help of Benjamin Franklin, to come to America, and at the suggestion of Washington, Jefferson, Franklin, and other freemasons,

Paine wrote *Common Sense,* which was the torch to the pile whose blaze burned away the bonds between England and America."

"Washington never forgot Paine's service to the Republic," remarked the Judge. "I remember reading one of Washington's letters to Madison, pointing out the value of Paine's work and suggesting that something ought to be done for the latter."

Mr. Browser had withdrawn a little from the rest and was running through some bound magazines in the book-case. "Ah, I thought so," he remarked suddenly. "That article I spoke of was reprinted in the Magazine THEOSOPHY in February, 1916. Just note this last paragraph; see how fully it connotes with that extract from the Master's letter that we referred to a few moments ago:

" 'More then is claimed for the Theosophical Adepts than the changing of baser metal into gold, or the possession of such a merely material thing as the elixir of life. They watch the progress of man and help him on in his halting flight up the steep plane of progress. They hovered over Washington, Jefferson, and all the other brave freemasons who dared to found a free Government in the West, which could be pure from the dross of dogmatism; they cleared their minds, inspired their pens and left upon the great seal of this mighty nation the memorial of their presence.' "

"Ah, if we only had a Washington now in this period of crisis in our Country," said Mother softly.

"A natural wish, Mother," responded Pilgrim, "but what could a Washington do? You remind me of the people who wish the Christ were here; the Christ has been here and gone, and they knew Him not. We have the teaching and the example; this is *our* problem; what are we going to do with it?"

"True enough, Pilgrim," agreed Mother. "Washington did his work at *his* time. With his co-workers he laid the foundation for a republic of brotherhood and equal opportunity for all. But the nation has strayed far away from the lines of the Fathers—so it appears to me. As a result, the contrasts are becoming greater than ever—the rich are getting richer; the poor, poorer—capital and labor, as they are called, though they are just human beings and not *things,* are at swords' points and the quarrel does not get adjusted, no matter how they try. Will it be revolution?"

"Probably," and the Judge turned uneasily in his chair, "unless somebody lets go. The truth is that *everybody* must let go —stop the dogged insistence on his precious 'rights' and concede that 'the other fellow' has *his* place in the sun, too."

"But who is going to let go *first,* Judge?" queried Mr. Browser.

"That's just it," was the answer. "Many want to, but are afraid their opponents won't."

"We students of Theosophy can set an example," said Pilgrim quickly. "We have at least *some* philosophy; we are confident that karma and reincarnation are facts and not mere theories, and we can *live* on that basis, relying on the law of our own nature and resting in the great Self, which is the same Self of all. If any considerable number of us will sincerely do this, there will be no revolution, or at least its horrors will be greatly mitigated. Our duty is to think, live and promulgate Theosophy—*embody* it. The dynamic power of such united thought and action will strike fire in the hearts and minds of men who are in high place, and looking for a solution of national and world problems. They will not find it in socialism, in new political parties, in property laws, nor any outside thing—though legislation embodying true ideas might be framed. *Conscious* application of the ethics of Buddha, of Jesus, of H.P.B., in the light of karma and reincarnation, by any considerable body of people will make this country a paradise compared with what it is today."

"Well, we can't do it for the other fellow," remarked Doctor thoughtfully.

"No, he has to do it for himself," agreed Pilgrim. "But we can show him the desirability of doing it; we can demonstrate by our *lives*—not by talking about it—that men and women can live truly Christ-like lives even in this civilization, without being snuffed out. This means invoking the royal talisman of duty: we can each of us try to do his full duty—that will keep us fairly busy. And as *The Gita* says: 'Men follow whatever example they set.'"

HOMELY HINTS

Every working student of Theosophy must sooner or later meet some "Theosophical bumps." These are all good as they come, for if we "bump" anything it must be because we are off the straight road, and "bumps" are of consequence only as indications to us to look to our bearings. We would not feel them if we had not a "compass" inside. The purpose of life is to learn and it is all made up of learning, so these things, while they may not smile at the time, will be matters to smile at later on. Among the Greeks it was said that when the Earth was started rolling in space the Gods burst into a fit of laughter, just to see the thing go. So we—being those very Gods—can afford to smile at the follies we meet, and go on with the work of promulgating correct ideas for those who are able to receive them. We have to cultivate that attitude of mind spoken of in *The Bhagavad-Gita,* of being undisturbed by anything that may come to pass. And these disturbing things are the very means by which we arrive at that attitude.—R. C.

INITIATES AND INITIATION*

III.

THE *Bible,* from *Genesis* to *Revelation,* is but a series of historical records of the great struggle between White and Black Magic, between the Adepts of the Right Path, the Prophets, and those of the Left, the Levites, the clergy of the brutal masses. Even the students of Occultism, though some of them have more archaic Mss. and direct teaching to rely upon, find it difficult to draw a line of demarcation between the Sodales of the Right Path and those of the Left. The great Schism that arose between the sons of the Fourth Race, as soon as the first Temples and Halls of Initiation had been erected under the guidance of the "Sons of God" is allegorized in the Sons of Jacob. That there were two schools of Magic, and that the orthodox Levites did not belong to the holy one, is shown in the words pronounced by the dying Jacob. And here it may be well to quote a few sentences from Isis Unveiled (1,-555). The dying Jacob thus describes his sons: "Dan," he says, "shall be a *serpent* by the way, an *adder* in the path, that biteth the horse-heels, so that his rider shall fall backward (*i.e.,* he will teach candidates *Black* Magic). I have waited for thy salvation, O Lord." Of Simeon and Levi the patriarch remarks that "they" are brethren: instruments of *cruelty* are in their habitations. "O my soul, come not thou into their *secret;* unto their *assembly.*" (Genesis xlix 17, 18, and 5 & 6.) Now in the original, the words "their secret" read "their Sod." And Sod was the name for the great Mysteries of Baal, Adonis and Bacchus, who were all Sun-Gods and had serpents for symbols. The Kabalists explain the allegory of the fiery serpents by saying that this was the name given to the tribe of Levi, to all the Levites, in short, and that Moses was the chief of the Sodales. "The members of the Priest Colleges were called Sodales," says Freund's *Latin Lexicon* (IV-448).

It follows that, if Moses was the Chief of the Mysteries, he was the Hierophant thereof; and further, if, at the same time, we find the Prophets thundering against the "abominations" of the people of Israel, that there were two Schools. "Fiery Serpents" was, then, simply the epithet given to the Levites of the priestly caste, after they had departed from the Good Law, the traditional teachings of Moses, and to all those who followed Black Magic. Isaiah, when referring to the "rebellious children" who will have to carry their riches into the lands whence came "the viper and *fiery* flying *serpent,*" or Chaldea and Egypt, meant the sorcerers of those lands.

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* Collated from *Isis Unveiled* and *The Secret Doctrine.*

The "war in heaven" is shown, in one of its significations, to have referred to those terrible struggles in store for the Candidate for Adeptship—struggles between himself and his (by Magic) personified human passions, when the enlightened *Inner Man* had to either slay them or fall. In the former case he became the "Dragon-Slayer," as having happily overcome all the temptations, and a "Son of the Serpent" and a Serpent himself, having cast off his old skin and being born in a *new* body, becoming a Son of Wisdom and Immortality, in Eternity.

Truly says Rabbi Simeon Ben Iochai that to understand the meaning of the Dragon is not given to the "companions" (students, or Chelas), but only to the "little ones," *i.e.*—the perfect Initiates. Such was the name given in ancient Judea to the Initiates, called the "Innocents" and the "Infants," *i.e.*, once more "reborn." This *key* opens a vista into one of the *New Testament* mysteries; the slaughter by Herod of the 40,000 "Innocents." There is a legend to this effect, and the event, which took place almost a century B. C., shows the origin of the tradition blended at the same time with that of Krishna and his uncle Kansa. In the case of the *New Testament*, Herod stands for Alexander Jannaeus (of Lyda) whose persecution and murder of hundreds and thousands of Initiates led to the adoption of the Bible story.

"The work of the beginning the companions understand; but it is only the little ones who understand the parable on the work in the Principium by the *Mystery of the Serpent of the Great Sea.*" (Zohar ii. 34.) And those Christians who may happen to read this, will also understand by the light of the above sentence who their "Christ" was. For Jesus states repeatedly that he who "shall not receive the Kingdom of Heaven as a *little child,* he shall not enter therein"; and if some of his sayings have been meant to apply to children without any metaphor, most of the references to the "little ones" in the Gospels relate to the Initiates, *of whom Jesus was one.* Paul (Saul) is referred to in the *Talmud* as the "little one."

The seer, as well as the initiates, notwithstanding their veiled phraseology, clearly show that the first chapters of *Genesis* relate to the *regeneration,* or a new birth of man, not to the creation of our universe and its crown work—MAN.

Says Manu: "The Sovereign Master who exists through himself, divides his body into two halves, male and female, and from the union of these two principles is born Viradj, the Son." ("Manu," book I., sloka 32: Sir W. Jones, translating from the Northern "Manu," renders this *sloka* as follows: "Having divided his own substance, the mighty Power became half male, half female, or *nature active and passive;* and from that female he produced VIRAJ.") There was not a Christian Father who could have been ignorant of these symbols in their physical meaning; for it is in this

latter aspect that they were abandoned to the ignorant rabble. Moreover, they all had as good reasons to suspect the occult symbolism contained in these images; although as none of them—Paul excepted, perhaps,—had been initiated, they could know nothing about the nature of the final rites. Any person revealing these mysteries was put to death, regardless of sex, nationality, or creed. A Christian father would no more be proof against *an accident* than a Pagan *Mysta.*

It was usual then, as it is now, among the intolerant clergy of opposing religions, as well as among the lower classes of society, and even among those patricians who for various reasons had been excluded from participation in the Mysteries to accuse, sometimes, the highest hierophants and adepts of sorcery and black magic. So Apuleius, who had been initiated, was likewise accused of witchcraft, and of carrying about him the figure of a skeleton—a potent agent, as it is asserted, in the operations of the black art.

Paul, the Apostle of the Gentiles, was brave, outspoken, sincere, and very learned; that he had been, partially, at least, if not completely, initiated into the theurgic mysteries, admits of little doubt. His language, the phraseology so peculiar to the Greek philosophers, certain expressions used but by the initiates, are so many sure ear-marks to that supposition. Another proof lies in the following fact: The apostle had his head shorn at Cenchrea (where Lucius, *Apuleius,* was initiated,) because "he had a vow." The nazars—or set apart—as we see in the Jewish Scriptures, had to cut their hair which they wore long, and which "no razor touched" at any other time, and sacrifice it on the altar of initiation. And the nazars were a class of Chaldean theurgists. Jesus belonged to this class.

Munk says that the "Nazireate was an institution established before the laws of Musah." This is evident; as we find this sect not only mentioned but minutely described in *Numbers* (chap. vi.). In the commandment given in this chapter to Moses by the "Lord" it is easy to recognize the rites and laws of the Priests of Adonis. The abstinence and purity strictly prescribed in both sects are identical. Both allowed their hair *to grow long* as the Hindu coenobites and fakirs do to this day, while other castes shave their hair and abstain on certain days from wine. The prophet Elijah, a Nazarene, is described in 2 *Kings,* and by Josephus as "a hairy man girt with a girdle of leather." And John the Baptist and Jesus are both represented as wearing very long hair. John is "clothed with camel's hair" and wearing a girdle of hide, and Jesus in a long garment "without any seams" . . . "and very white, like snow," says Mark; the very dress worn by the Nazarene Priests and the Pythagorean and Buddhist Essenes, as described by Josephus.

THE WORLD AT WAR

THE GREAT WAR which was to end all wars has already failed in its purpose. The battle-fields of Flanders and France have been prodigious breeders of armies, navies, air-forces. Below we print a list of the number of soldiers bearing arms in fourteen most important nations, which we take from the *Labour Press Service,* of London, dated 10th August, 1922.

China	1,370,000
France	1,034,000
British Empire	740,500
Russia	538,000
Poland	450,000
Italy	350,000
Japan	300,000
Greece	255,000
Spain	253,000
Switzerland	170,000
Turkey	152,000
Czecho-Slovakia	150,000
United States	149,000
Germany	100,000
Approximate Total	6,000,000

Great Britain and France fought the war to overthrow militarism. In 1914-1915 the gross expenditure of Britain on army and navy was £86,086,461; for 1922-23 for army, navy and air force stands the huge figure of £163,120,151, which does not include a further amount of two million sterling for increased air force of 500 planes. An official statement to the League of Nations gives exact facts as to the French army of which 92,000 men are in Germany, 70,000 are attempting to carry out treaty obligations in Syria, Togoland and elsewhere, 193,000 are guarding the colonies. Thus France has about 250,000 more troops than the Kaiser had at the outbreak of the War. This is supposed to be out of fear (which is but an aspect of hate) of German invasion, but also in face of a clear statement of her own General Nollet, who as head of the Disarmament Commission, reports that he has searched "every nook and corner in Germany in which arms could be concealed" and has found none.

We do not write this to criticize Britain and France, but first to point out that war can not end wars, any more than hatred, even though it is embodied in a hymn, can generate anything save hate. The existence of a greater militarism in the world after the War is but a natural outcome of the exercise of militaristic faculties during the War. Anger begets anger; the uttering of a white lie prepares the speaker for a black one. We strengthen the faculty we make use of, until its inherent forces overpower us. If that faculty is

rooted in Virtue, it brings us to a bliss that further inspires and uplifts; if, on the other hand, in vice its evil overtakes us and through suffering chastises and chastens.

Thus the moral to be drawn from the growth of militarism after the war becomes obvious. The vice of nations has brought triumph to certain people; others it has blessed with suffering; but for Theosophists whose primal concern is not nations but humanity, the question is how can we help to restore the balance which is Peace disturbed by the swing of hatred from peoples to peoples, breeder of war. Blessed are they who are devoid of hate even for a period; but when fear, hate, greed, ambition energize large portions of "civilized" mankind, humanity as a whole is in danger.

If the Great War has already begotten small wars, if pre-war militarism vitalized during 1914-1918 has resulted in a greater post-war militarism, let us inquire what forces brought into being the very causes which made that War possible? It is not generally understood that the actual military operations are but one phase of the War, which is the apotheosis in action of the spirit of competition. This is a violent phase and an effort and therefore spectacular, and makes a profound impression on the minds of men. Militarism has been only a department in a big business concern of our civilization, which is influenced by economic fictions and affected by economic facts. Unless we determine the relationship between these fictions and facts, war in all its phases is bound to continue; when we put aside the fictions which influence us and act on the basis of clear facts which Nature holds up for our guidance, competitions will weaken and ultimately die, and thus wars will cease to be.

Class wars, national wars, racial wars, are the result of a disease which has overtaken our humanity. There is an archetype of war, of which these different wars are but types. There is an universal war of which these are but particulars. A sick man is peevish and apt to quarrel with his nurse and doctor and even friends. If the disease is lunacy, thinking himself sane, he fights all, including his attendants and benefactors. The common disease of our humanity is economic war. We are all conscripts in the army of civilization which is waging war on the field of economics. Overtaken by fear—fear of death, of ill-health, of unemployment, of a dozen things—we wage war, and fail to perceive that in fighting death our life is ebbing away, in fighting ill-health our health is giving way, in fighting unemployment our efficiency, which is our certificate to be employed, is torn to bits. We cry "peace, peace" while we fight on, though we know not that we fight. Joy, which is the main expression of happiness, can flower but in the atmosphere of Peace. War begets war, and the universal war in which all individuals are engaged everywhere breeds wars on land and sea, between nations and races, between classes and castes and sexes.

This root-war, with its main expression in the sphere of industrialism and labor, has made some people infer that toil is slavery, that the machine is the enemy of man, money the instrument of the devil. A mere assertion that this is not so is neither helpful nor true. For there is a slavery—wage-slavery—in toil; machine competes against man and has proven itself his enemy; money has shown itself to be a curse for him who possesses it, as well as for him who owns it not.

Contemplate the wasted force in the world today. We mourn the death of bodies struck down by machine-guns, but are blind to the ravages caused by machine-men. We are awe-struck at the flow of blood which we see, but pass silently by millions of our fellow men in whose veins blood is becoming water, for that we do not see. We even speak of the glories of Peace, but remain dumb to its ghastliness which shows that there is no Peace. We are proud of our progress and its achievements while we ought to hide our heads in shame for the poverty, physical, moral, mental, which it causes.

Theosophy teaches us to wage a War against fear and hatred which are within ourselves, and thus to segregate the forces of love and marshal them to produce and create happiness and joy, and sustain these by discriminative perseverance and sacrifice. Humanity should not be looked upon as an army which is generally directed by the forces of hate, but as a family inspired and energized, influenced and vitalized by the forces of love. A new law of labor which frees the modern toiler from the fetters of slavery, a new use of money which frees the modern employer from the curse which is upon him, a new view of Society which frees men and women from the bondage of matter—wait to be understood and applied. These fruits can not, in the nature of things, be raised unless the seed from which they fructify is recognized and sown in proper soil. That seed-idea is the unity of mankind—the unity which persists in the midst of diversity. The recognition of the fact that humanity is one family and not a congeries of warring armies is essential, and that recognition must not be a sentimental expression in words, but manifest in a practical way in the sphere of work and action. Satyendranath Datta, a Bengali poet, sang in his soft, melodious mother-tongue that great truth, and we offer it to our readers in the desire and the hope that they will brood over its implied lessons:

"There is one Race the world over,
And that Race is named Man;
Nursed at the breast of the same Mother Earth,
The same sun and moon are our comrades."

ANANDA'S DISCIPLINE

COMING into the presence of the Wise, living near and working with Him as with an equal, Ananda became imbued with love for Him. His love grew and as it grew, he became, alas! unconsciously to himself, fonder of the feeling inspired in him by the mere presence of such an One. Yet instead of Ananda becoming more full of joy and peace he fell into doubts, fears and despondencies, which increased with the recurrence of their cycles, until in despair he sought the direct guidance of the Teacher, making known to Him as boldly and openly as cowardice and self-love would permit, the character of his troubles.

The Wise One listened with undivided attention to Ananda's words and in gentle restraint of speech pointed out a certain line of procedure. Seeing the wisdom of the Master's direction by the light of his faith and trust, Ananda turned toward the duty designated; not, however, without inner misgivings and reluctance born of the fact that the way did not accord with his desires. Continuing in devotion to the Teacher, and pursuing his task—even though half-heartedly—he soon apprehended that his attention to it caused him to see less and less of his Teacher and the beloved disciples. Then his imagination grew fertile with pictures and their whisperings filled him with distress. "Don't you see that you have been given this lowly task because you are of so little avail; they, in the constant company of the Teacher, will soon be far, far, in advance of you, leaving you stranded, alone and lonely. Who knows, maybe it is but a ruse to rid them of one so unfit." Faint of heart his energies divided and fell away; despondency joined with him as with its own, and in emptiness of soul he sought the asylum of the Master's help and strength.

When He had heard all with calm consideration, the Wise One indicated another duty—one more conformable to Ananda's desire. Unaware of the reason for his renewed hope and courage, Ananda applied himself diligently to the new task; but ambition arising on slight success, the benefit needed to be conveyed by the work was spent and lost. Full of bewilderment and discouragement Ananda sought once more the cherished nearness of the Teacher.

Denying nothing, making no complaints, the Teacher in fulfillment of his entreaties, designated a third task. Full of his own inner uneasiness but aware of the Master's immovable calm and peace untouched by reproaches or impatience, Ananda restored his courage and enthusiasm in the contemplation of the new duty—for this was truly conformable with his own ideas of dignity, honor and worth. But alas! alas! the intensity of his aspirations kindled the fires of his entire nature and aroused such violent reactions in him that he soon came to see he could not constantly fulfill the requirements set forth.

In a veritable access of despair Ananda flung himself forth into the night, caring naught if it should be good or ill that awaited him; done with his own concern; emptied of spiritual ambition. Forth into the night of nature he fared, as he had already fared into the night of his heart. Strange that its emptiness, its stillness did not appal him! Instead, it was peace, after endless striving; rest, after troubled concern.

But now appeared a spectre in the spatial stillness of his new universe. Barely lifting his eyes to the shadow which seemer realizable as much by the

half-shade of his senses as by the dim haze of the dusk, he knew it to be that of a fellow-disciple and companion, from whom having found neither stimulation of personal desires nor enhancement of his own ideas of himself, he had ever moved aside. Emptied and abandoned of self, now some inner impulsion moved him toward the unseeking lonely one. Desiring nothing but seeking only to serve, Ananda found his heart dictating his speech. Strange and sweet indeed, the tide of the soul of the lonely one as if released from some hidden obstruction, flowed to him in healing understanding, and Ananda maryelled within himself that one may never know where the sweet voice may be found in the hearts of others. Freed from all cares, together they sat in the new communion, until the blue mist of the moon's uprising foreshadowed Time's ceaseless passage, and the lonely one rose to go.

Bidding him goodnight, Ananda with retracing steps, hurried into the light of his bungalow and stood before the pictured face of his Teacher, as if beholding it for the first time. As he gazed, it seemed to become alive and scintillant with light. Could it be a *picture* that was drawing his heart as by living power? Overwhelmed with a sense of his own unworthiness, abject in humility, Ananda cried out "Alas, I have taken too much of Thy beneficence for my own storing and usance." Yet his heart was but drawn with greater strength and love: the sweet waters that had become embittered through holding for self—even self's purification—seemed suddenly freed, and in an ineffable one-ness of Presence—Ananda became suddenly aware that the lonely one was one with it also.

Then did Ananda rejoice with understanding. Here, indeed was a true "message," for it clarified the duty shown to him so long ago by the Teacher; and in his mind, like a voiceless voice, rose the old words, *"Unfulfilled duties are the ropes that drag us back."* Certain knowledge was his—the realization that unselfish service is the only self-purification.

Thus Ananda learned that when the disciple turns his face toward the duty confronting him, it is often with his back to the Teacher and the loved disciples. Nor does this mean separation from them. It means assuredly that they are *at his back and one with him* in the beneficent nature of all selfless acts.

"MUCH READING, LITTLE THOUGHT"*

S. M.—"I can believe in the idea of continual progress of the soul in higher spheres, but cannot understand the idea of its returning again and again to this same earth: Can Theosophists give any reason for the latter?"

W. Q. J.—Ought to be answered by politely requesting the querent to read what has been for years written hereupon, and after having digested it, then to see if the question is not answered.

*This answer by Mr. Judge to the question asked was first printed in *The Vahan* of June, 1892. The title used is our own.—EDITORS THEOSOPHY.

INTELLECT, INSTINCT, INTUITION

INTELLECT is the instrument, the power, the function, or faculty by which we determine the relation between cause and effect. In other words, it is the USE of the mind of man, or the instrument by which he relates the general field of Nature to a particular object.

We see an effect or a result which to us appears good; we investigate it with our intellect and by comparison with other things determine whether it is good, or better, or worse. Having decided that it is good, we use our intellect to determine the special causation by which from the general reservoir of nature that causation can be duplicated at a saving of time and energy and with certainty, the result being produced surer, quicker, more economically and at will. As an example take fire. With the savages, fire is produced by the friction caused by rapidly rubbing two pieces of wood together. On the hearths of our grandfathers a living fire was kept and, if by chance, one let his fire go out, he had to walk to the home of his nearest neighbor who had a fire and get a pot of coals to take home. During all time the same materials out of which matches are produced have existed in nature. It was the intellect which was used to study Nature, to see the desirability of fire, to realize that fire existed in Nature, and that man, possessing higher powers than the lower kingdoms, might be and should be able to employ the means by which fire could be produced at will; so, we to-day have matches. Reasoning by analogy and correspondence from his observation of the course of Nature, man determines a particular chain of causation which he can set up, all the factors ready except one; then, by inserting the remaining factor at will, he has the desired result.

What is instinct? It is the acquired knowledge and experience of a whole hierarchy of beings acting in the individual being, of which that being is UNCONSCIOUS. Does a beaver know why it does what it does? No, but each beaver has the whole knowledge of the beaver tribe. Each wolf has the whole knowledge of the wolf family, and so on through all the kingdoms below man. Instinct in the animal is the unconscious expression by the individual of the accumulated knowledge of the race to which it belongs.

Now, what is intuition? It is the CONSCIOUS use by the individual man of the stored experience of the whole human family in all places, on all worlds, at all times, in every direction. Each man being an embodiment of the whole race, the whole of the race nature seeks for expression in the individual man in precisely the same way as the whole of a vast tank of water will seek expression through every outlet in that tank, large or small, round or square, twisted or straight.

Why, then, with this tremendous power of intellect, with the immense fund of experience accumulated by the millions of mankind during preceding generations, with the wonderful vision that man is a creator, that man can foreshorten the processes of Nature in every direction—why is it that we are so far short of knowledge, or understanding, of happiness? Why do we not have peace, brotherhood, prosperity, contentment and an abundance for everybody? It is not that we lack power; it is that we are either lazy or obtuse; such is the case with the vast bulk of mankind.

Many things which have been produced by the power of intellect might be used for the general progress of the race; but they have not been put to a moral use. Nobel, the father of dynamite, one of the most powerful agents

in nature for human welfare—has left his fortune to bestow prizes in money and renown upon those men who did the most for humanity in their way in a given period of a year or two years or whatever period it may be. And yet Nobel's dynamite, using that word to express high explosives, has been turned into destructive purposes, so that it has wrecked the flower of living men. It has wrecked the accretions of human intelligence and industry for centuries to come.

What is the lack? Not intellect. The world has ever had plenty of leaders, and there have always been plenty of followers. It is because those leaders have lacked true morality that the doors of intuition have remained closed. Rarely a man has an intuition and recognizes it as such. Rarely a man arises among human beings who has a genius of intuition—whose intuition works, not like lighting, but like an electric light which he can turn off and on at will. Rarely such a being appears among mankind, but when he does, that mankind, instead of listening to what he has to say, instead of listening to what he teaches, and emulating his example, worships him as a God, as they did Jesus.

Jesus is inexplicable by any Christian sect. Jesus is inexplicable by any living human source today outside of the teachings of Theosophy. To explain Jesus as the son of God is to insult every weak, sinning, ignorant, suffering human being. "We are God's children," say the Christian teachers. "Jesus was God's son," they say. "God made him perfect; we are imperfect." What would we think of a parent who begot a perfect son and then actually made pawns of the miserable, the lame, the halt, the blind, physically, morally and in every other way? If Jesus was born perfect, not by acquisition, but by endowment, where is the example? What good to me is Jesus unless I can become as he was? The Theosophical explanation of Jesus is that he was a man even as you and I; but he strove for perfection and reached it because of efforts continued through many lives.

Everyone has habitual actions of body, speech, senses, mind and of nature. Everyone has instinctual action and impulsive action, but the governing action should be intuitional and intellectual. Whenever the faculties are uniformly developed on an ethical platform, whenever the body has been developed by rational exercise to a given state, does not the man discover processes of the senses that have been hidden? When his senses have been developed by rational exercise and have reached a certain state of refinement, does not man find undiscovered processes of his mind? When the mind has reached a certain state of development—not certain degrees of development—but a uniform and normal state the man discovers he is on a borderland—the borderland of intuition. He stands right at the edge of not just his own stored experiences of this life, or of his past lives, but of the stored experiences of all beings, and those stored experiences are his *at will*. Let us illustrate. Take solid ice which of itself has no power to change. Of itself it would remain as it has remained, perhaps for untold ages, since although it is composed of conscious, intelligent beings, those beings are unable to extricate themselves. Now apply heat. At first, no change can be noticed, for heat is invisible, but palpable; little by little the ice begins to change until it reaches a critical point. Water finally replaces it, a total reappearance of the same stuff. In water there are qualities that in ice are absolutely unknown, a whole range of possibilities absolutely not capable of employment in the state of ice. Apply more heat, and you will soon notice the water

present a critical state; then you have a gas or vapor, and were it possible for us to go further, we should find that the vapor would continue into another state, and then another state; while each time it changes appearance, hitherto dormant potencies, powers, functions and faculties arise and are possible.

Apply that to man. As the process of refinement goes on, by study, by work, by philosophy, by the definite determined motive to acquire knowledge and power in order to be better able to help and uplift the human race, something analogous to what takes place in the changes from ice to vapor goes on in the individual and there is finally intuition.

There is the same difference between spiritual knowledge and our occasional intuitions or "hunches", that there is between the occasional flash of lightning and the steady glow of an arc lamp or a sun. Theosophy is that system of teaching by which a man can at last come to know himself, to know Nature and to know the Spirit which is the source of every power that is. Step by step with the acquisition of the knowledge will come that strength of purpose and of will to use that knowledge for beneficence. As we all are now, our very sufferings are our friends and benefactors, because they keep us from inflicting still worse evils on ourselves and our fellows.

The whole purpose of Theosophy is to give to those men who want it, a sound, unshakable philosophical basis, a logical basis, from which to employ the powers, functions and faculties which we now have in the way they could and should be used. Just as a man does that, his inner nature changes and he passes from reflex action, habitual action, impulsive action, reasoning action to the action of intuition and intellect—*Buddhi* and *Manas*.

FROM THE ENCHEIRIDION*

Attributed to Epictetus

XLII. When any person treats you ill or speaks ill of you, remember that he does this or says this because he thinks that it is his duty. It is not possible then for him to follow that which seems right to you, but that which seems right to himself. Accordingly, if he is wrong in his opinion, he is the person who is hurt, for he is the person who has been deceived; for if a man shall suppose the true conjunction to be false, it is not the conjunction which is hindered, but the man who has been deceived about it. If you proceed, then, from these opinions, you will be mild in temper to him who reviles you; for say on each occasion: It seemed so to him.

XLIV. These reasonings do not cohere: I am richer than you, therefore I am better than you; I am more eloquent than you, therefore I am better than you. On the contrary, these rather cohere: I am richer than you, therefore my possessions are greater than yours; I am more eloquent than you, therefore my speech is superior to yours. But you are neither possession nor speech.

*From the George Long Translation.

ECTOPLASTIC STRUCTURES

IN 1922, appeared a number of "ectoplastic" photographs, the result of painstaking investigations by the late Dr. Crawford. As evidences of the reality of mediumistic phenomena, we do not think these of themselves would be convincing to any hard headed skeptic, and while we have no doubts whatever of their genuineness they give us decidedly an impression of "fishiness."

Reliance in them, for the skeptic, must be based upon correlative evidence, of which Crawford gives plenty; for us, descriptions of this phenomenon, with unassailable explanations on the basis of fact and reason, having been given in H. P. B.'s gigantic and all embracing system, from 1875 onward, we are in need neither of the photographs themselves, nor the correlated evidence of scientific observers; observers of the same caste which, in spite of evidence available to anyone, denied the reality of such things for decades.

What is of interest to us is the fact that, as H. P. B. said, the demonstration of the true nature of evolution, to the scientist, depends upon the demonstration of an astral body within man, which preceded in geological time the physical body, for which it became the model in the course of evolution.

It is stated that this matter is evolved from some part of the body of the medium, with much torsion and spasmodic activity of local muscles, and is then formed into mechanical structures capable of lifting tables and performing other physical actions, only becoming occasionally visible to the eye, however. The form taken by the structure is of the simplest nature possible for the performance of the phenomenon in question; if a light article is to be levitated, it may be a cantilever structure unattached to the floor; if a heavy one, with a sort of pier based on the floor, so that the chief strain is taken off the body of the medium. This is taken as evidence that intelligence operates the process; however, this is no evidence whatever that the intelligence is of a high order, since a workman usually instinctively chooses the best form of lever for any lifting operation, and a survey stakeman in driving a weak stake will grasp the middle of it with his free hand without any knowledge or thought of the engineering formula relating to columnar length.

We claim (a) that these phenomena are not produced by the spirits of the dead, nor by any *high order* of intelligence; (b) that they *are* produced by intelligence; and (c) that the matter in question is the magnetic "astral body" using the word in its most restricted sense, referred to by H. P. Blavatsky; upon which the molecules of the body arrange themselves as iron filings follow the lines of force in a magnetic field. The occasional visibility of the matter is due to some of the more loosely held cells following it in its extrusion; and certain finds in cabinets, etc., bear this out.

The intelligences operating may be any one of the following, or almost any combination of them:

(a) some one of the countless layers of subconscious, conscious, or superconscious aspects of mentality of the medium.

(b) indirectly, and in combination with others, the mental pictures and impressions residing in the corresponding principles of the bystanders.

(c) elementals, or low forms of mimicking intelligences, whose normal habitat is the state known as the ether, or, Theosophically, the Astral Light.

(d) shells, or the astral corpses of the dead, in various states of disintegration, but retaining a reflex simulacrum of consciousness capable of being galvanized into activity, by active consciousnesses of any of the above or following classes.

(e) elementaries, or the material side of the consciousness of some deceased human being who has so completely centered his life in sensation and matter that the spiritual tie has vanished; in other words, while retaining normal human consciousness in its material aspect, the entity is devoid of conscience, the capacity for love or altruism, intuition, and the capacity for remorse or fear of consequences; this being retains the astral body and is the highest and most active form of intelligence manifesting at seances.

(f) a certain other class of non-human intelligences.

What is the value of these experiments? Aside from the proof of the astral body, just that of experiments on any other form of matter. Since it is subject to the same laws of statics and kinetics in its relations with other matter, it bears just the same relation to life and the purpose of existence, proving only that before getting at the real secrets of life, here is an additional barrier to be traversed; and what scientist can say that such barriers as will successively arise may not be practically infinite? What hope is there? Experiments can be performed only by the same means as experiments on protoplasm or cabbage leaves; photography, chemistry, touch, sight, odor.

What seems strangely to escape all these experimenters, whether scientists or spiritualists, is the plain and obvious fact that in the living body of any man or animal we have a structure as interesting as any of ectoplasm; we not only have levers of the simplest type possible, but whole mechanisms of an infinite complexity. If the manufacture of such simple lever structures is evidence to the scientist that intelligence is at work which is capable of understanding the principles of mechanics, why is not the human eye just as good evidence that intelligence was and is at work which understands all the principles of optics? The human stomach as good evidence of an intelligence understanding more abstruse rules of chemistry than the chemist? The human ear as good evidence of an intelligence understanding the laws of acoustics?

This is not answerable; moreover, no real advance will be made by neglecting that which is near at hand and at all times available, for that which is sporadic and occasional, when both come under the same category. What, however, is the real basis of investigation?

One class of phenomena we all are capable of perceiving directly, without the intervention of instruments, such as eyes and ears; that class is made up of the workings of our own consciousness. Secondarily, the class of which we have most intimate knowledge is that comprising the voluntary operations of the body. Thus the only phenomena with which we are in direct relations, are those of consciousness itself, or those controlled thereby. To set out other phenomena into a class with which consciousness has nothing to do, is to postulate a dual set of laws ruling the universe; a method of procedure which is obnoxious, not only to theosophists, but to all true scientists. Some phenomena we know directly, and they are produced and controlled by consciousness. Others we know indirectly, and it is universally admitted that their ultimate bases are unknown to physical science. The issue is unescapable.

Which is the higher, the consciousness or the machinery it operates? Which is the more ancient, the building and designing consciousness, or that

which it builds and designs? What is that which first builds, and then operates, our bodies? If different classes of consciousness do these two things, then as great knowledge of the structure is needed by the operator as by the builder; and no logical reason can be adduced any longer for holding them as separate. The soldier's obedience to marching commands is at first conscious, effortful, and painful; later he obeys the sound without the least disturbance of his own train of thought, and often quite unconsciously. The fact that we control our physical actions is evidence that we ourselves are the original building and operating consciousnesses; the fact that we do not know how we do it is evidence that, like the soldier, control has become a habit, and the technical details forgotten.

It requires years and immense effort for the individual to master the simple details of every-day education, the rules of mathematics, etc. It takes years before the habits of the child have become automatic and unconscious. How long has it taken for our habits of bodily control to become automatic and unconscious? How long has it taken for the *habit of life* to become automatic and unconscious? Under what tuition have these habits been formed?

What is that in the soldier which responds to the commands of the consciousness of his officer? *Consciousness.* What is that in the cell of the body which responds to the commands of the dominant consciousness? Can it also be anything else? Can *anything* have relations with another except by virtue of a similar constitution, the ability to speak the same language? Can, therefore, anyone oppose a reasonable argument to H. P. Blavatsky's statement that "the Universe is embodied consciousness"?

Once more: it is a principle of science as well as of Theosophy, that things may be changed but never annihilated. To annihilate the relationship between two atoms, between two human beings, would be a direct violation of that cardinal principle. Our relation between ourselves and each atom of consciousness of our bodies is a permanent one; our relation with any other human being is a permanent one. All these relations have undergone millions of years of transformations, but cannot be annihilated. By the simple law of action and reaction, is not the whole course of all our previous relations, with the elements of consciousness, with our passional principles, with our atoms, with our fellow men, clearly indicated by the present nature of those affinities and reactions? With the prospect of unknown millions of years of these continuing relations before us, what is going to be our attitude toward those relations now, and in what direction are we going to change them?

Hatred and discord, producing disease, mental, moral, physical and social, can be eliminated by changing the nature of these relations; and the only possible direction of change for good is told in the immemorial words:

"Hatred ceaseth never by hatred; hatred ceaseth only by love."

This is a scientific hypothesis which can only be tried out by the man himself, the dominant consciousness; it is only to the man who has so experimented, that it forsakes the realm of hypothesis for that of proven truth.

Moreover, confusion is greatest at this stage of Kali-Yug. There is confusion of castes, because the three worlds are interblended and intermixed in hopeless confusion in the nature of each individual. But Man must make *reason* of his Cosmos by the comprehension of the *cause* of chaos, by the assimilation of the *fact* of Law or cyclic procedure in all things. He cannot learn this save in the manifested and manifesting life in his own nature—within him-

self. And how can he look at his own nature with open eyes so long as he will not grant that his own nature is inclusive of, and included in, every experience possible for him to have? Nothing that affects him could manifest outside himself; only within himself could he experience anything or be conscious of it.

Law, then, must be within, not outside ourselves. Its constant and continuous expression works out as we make the conditions by our attention to them—by the arousal of them into life by the very fire of our consciousness. But since our experience is always with and through others, it must be that "others" are constituents in our nature, making in great measure our "conditions," our "environment," and our "Law."

Looking more deeply to see what these "others" mean to us, we know in truth that they do not affect us as units, but as affinities and repulsions, as likes and dislikes, as qualities, attributes and bundles of ideas. Then it becomes more easily recognizable that we ourselves must have acted upon what we are pleased to call "them," just as we have acted—or have not acted, alas! —upon those aggregates that "we" represent. Those ideas, emotions, sensations, attributes and qualities amassed during a single lifetime in the physical represent the personal life of the man. In them, the real Individual works through choice—based upon his acquired experience. He selects, perpetuates, rejects. All nature is before him; he takes what he can.

The true aspirant to the Wisdom of the Gods strives to realize that in himself all Nature is included, that he is one with the Great Cause of all, that the likes and dislikes, the emotions, sensations and passions that affect him, are but the action-in-return of whatever friction he has caused in the great Body of Life. Here the knowledge of Law is his sure chart. Under the wash and waste of all desires, of all emotions, sensations, passions—even apart from all conceptions he may have of them—he knows he rests as the Immovable Deep—the Universal Law encompassed within himself. *All* must be encompassed within him, if he be indeed the Experiencer of them. But every other soul is alike the Experiencer of his own peculiar experiences, equally encompassed by universal Law. So man comes to feel himself one in truth with all other souls as his Karma is one with theirs. Good or bad, his Karma is one and the common property of all mankind.

ON THE LOOKOUT

"Rome and the World Today"

Students of Theosophy to whom the cycle of reincarnation of about 1500 years is a matter of serious consideration will find something productive of thought in *"Rome and the World Today,"* by Herbert S. Hadley (G. P. Putnam's Sons). As the "fall" of Rome occurred in the year 476 A.D., it would appear reasonable to assume that individuals who constituted the Roman civilization during the century prior to that date, and who must have been representative of the social conditions which caused Rome's downfall, have been coming into incarnation for some years now, and bringing with them the old tendencies of the past. Where would these ancient Romans now be found—individuals who helped make up the dominant civilization of their time—where else but in the dominant civilizations of today?

Mr. Hadley notes that the ancient Romans tried to evade their taxes when these became heavy through the decline in population by reason of the plague, and from other reasons. Strangely enough, there are not a few tax-evaders at large today. He writes:

> "The result was a demoralization of municipal government which had theretofore been one of the strengthening and sustaining influences of the Empire. The Curiales, like the members of other collegia (guilds), abandoned their duties, their homes and their ruined estates and tried to hide themselves in the army, the religious orders or even among the serfs and slaves. 'The flight of the Curiales,' said Dill, 'was quite as menacing a danger of the later Empire as the inroads of the Barbarians.'"

Mr. Hadley does not consider that Rome "fell."

> "It was the result of a social, political and economic breakdown such as we have witnessed in our own time in Russia. And it is an interesting coincidence that as socialism caused or largely helped to cause the breakdown of civilization in the largest empire of modern times, so socialism largely contributed to the breakdown of civilization in the greatest empire of the ancient world."

In this connection, recent statements attributed to Trotzky are significant. They appeared in newspapers under the date line of Moscow, Nov. 15th:

> "In an address before the Russian Congress, last night, Leon Trotzky, Secretary of the War and Navy, declared that 'Russia should sit tight until the world is thrown into a revolution. In the meantime we should reconstruct Russia so that she will become the backbone of nations.'
>
> "Russia is poorer today than before the war, Trotzky told the congress.
>
> "'Our friendly nations must allow us five more years to prove the advantage of socialism,' the War Secretary said."

While it is quite possible that some of the ancient Romans are now incarnate in Russia, yet it would seem more logical and probable that the dominant Roman character and tendencies would find fuller opportunity for expression, and a more fitting environment, in the Anglo-Saxon race. In the light of reincarnation a merely casual survey of Britain's present condition discloses some interesting parallels to those that obtained in Rome in the fifth century; and signs are not wanting in America that "days of reckoning" are not far distant. "History repeats itself," writes Buckle, and the phrase is parroted today in many quarters, though its truth is denied by some shallow thinkers. Those who try to dig deeply into *causes* may discover something—and in reincarnation will find an explanation of the facts that their study will disclose.

Priestly Platitudes

Headlines proclaim the belief of the Pope that the ills of the world are due to a forgetfulness on its part of Universal Brotherhood.

The sentiment is noble; the statement correct; and its truth is not affected by the fact that the Catholic Church, more than any other one body, is responsible for that forgetfulness.

The Church bars from the pale of brotherhood those who do not accept its dictates; it holds that any man may not only be eliminated from the scope of brotherhood by the decree of another man, but that he may be condemned to eternal torment thereby.

True brotherhood holds sway over all time and space; every man everywhere at all times is a member of it whose franchise can be destroyed by neither god nor man.

The question is open whether the Pope prevaricates in stating his belief, or whether he is traitor to the creed of his Church.

Prehistoric Corn

W. E. Meyer, of the Bureau of American Ethnology, has found in Davidson County, Tennessee, stone slab graves holding mortuary vessels filled with corn of a variety found at present in the West Indies, and it is admitted that in those days there must have been communication between those regions and the mainland.

Naturally, since both were parts of the ancient Atlantean continent which scientists, in the face of facts, still call a "myth."

There is more in it, however; there is evidence that the burial customs of these aboriginies were basically the same as those of Egypt, of China, and of many other races. The universal habit of placing food and other valuable material in graves places science in a quandary. If, as claimed, it is quite natural for "primitive man" to arrive at this idea, how could a being whose origin is utterly material, and in whom is no element of spirit, ever come to conceive of a spiritual existence beyond the physical? The more so as the samples of "primitive man" yet extant are singularly unimaginative as relates to originating "myths" themselves.

If there was once a universal culture, and if all racial customs had the same origin, a geological age must be assigned to the human race such as will agree perfectly with Theosophy, but not at all with Darwinism.

And even that would not remove the original difficulty. Nothing but the ethnology of the Secret Doctrine can ever reconcile these apparently warring facts: and nothing but the ethics thereof can ever reconcile the warring races of men and the warring principles within man.

Primitive African Religion

It is a curious characteristic of human consciousness that we often take cognizance of a fact in nature, become interested in it even to the extent of calling the attention of others to it—yet quite completely fail to make an application of the significance of that fact to *ourselves,* and the position in which we find ourselves. The foregoing phase of human psychology is suggested by some interesting statements in a recent book, *"The Religion of the Primitives,"* (The Macmillan Co.) by Monsignor A. LeRoy, Superior General of the Fathers of

the Holy Ghost. Father LeRoy's book is the result of first-hand observation and investigation made by him while a missionary in Africa. He finds that Africans in their native state are not at all without religion and ideas of morality—quite the contrary. Everywhere there is evidenced a recognition of a supreme power, and in some tribes that gross anthromorphism is absent which one would naturally expect to find among "savage" peoples—according to prevailing notions about them, at least. Writes Father LeRoy:

> "Nowhere in Africa is God represented under any material form whatsoever, nor is he supposed to dwell in an image, a cave, or a temple. God has no fetich. . . . Real idolatry . . . the adoration of an image or statue . . . does not exist in the black country. What we do find there is a worship of images or fetiches where it is thought spirits or genii dwell or exercise their influence. These spirits, after the manner of the Latins, in our languages are improperly called 'gods.' But this confusion is not made by the Blacks.
>
> "Nowhere in Bantu Africa is God, properly speaking, blasphemed. At times they find fault with Him, they think Him indifferent or severe, they call Him bad, as on the occasion of a drought, a misfortune, a public calamity, or a death. But they have no idea of addressing God with words of contempt or insult."

The author's wide questioning of the natives as to their conception of Deity brought out these ideas: that God was never a man, never dies, is not the sun, moon or sky, though doubtless in them all; that He lives, sees, does whatever He wishes, is *unseizable* and *beyond our reach.*

> "As God is nowhere the object of any material representation, as the family and tribal cult is first of all addressed to the names of their ancestors, as no magic art can reach God, who is inaccessible to man, and as ordinarily He wishes us only well, they are very little concerned about Him except in words; hence travelers have passed through Africa, seeing scarcely a trace of Him anywhere in the religion of the natives."

One would think that a consideration of the facts developed in the foregoing would cause a Christian missionary, representative of a religion following a God as anthromorphic as fleshly fancy could well depict, to pause for a moment in his soul-saving exertions and set to wondering if the ideas he had brought along to give to these "heathen" were better after all than those already held by them—if indeed, as good. Most Christian concepts picture God as a stupendous man: these "savages" are not so gross as that—they hold that God "was never a man." Most Christians believe that God can be reached by objective means, as for instance, by public and vociferous prayer: the blacks consider that "no magic art can reach God, who is inaccessible to man." Christians vision Him as dwelling in a certain place—location unknown—sitting on an immense throne: the children of nature see Him in all nature, "He is not the sun, moon, nor sky, but is no doubt in them all." (This last is a highly philosophical and scientific concept.) The Africans worship "images or fetiches where it is thought spirits or genii dwell or exercise their influence." In the most powerful of Christian sects there is also just this same type of image or fetich worship, to petition somebody or something to *exercise an influence.*

If Father Le Roy has his facts straight, and no doubt he has, it would seem to an observer that the "heathen" to whom he went to minister might better have ministered to him. But there is old human nature to the fore again—we seldom make an application of the facts of observation and experience to *ourselves:* they are often novel, very interesting, but of course have no direct relation to *us.* One curious question arises as a result of the statement that the natives "have no idea of addressing God with words of contempt or insult": is swearing and blaspheming a merely *Christian* virtue?

Stone Ages or Stone Heads?

In Osborne's "Men of the Old Stone Age" appear cave drawings showing women with elaborate coiffures, decorative sleeves, and mirrors. Also there appears a photograph of two skeletons of "primitive" man of (supposedly) 50,000 years ago. We regret that we have not the facilities to reproduce this photograph; for any child can see by the contours and sizes of the skulls that their owners would be considered unusually intellectual specimens at the present day.

Yet the articles in which these are reproduced—and presumably the original book as well—dilate smugly upon the "ape-like" characteristics and half-animal existence.

It was proven long ago in religion that a man can serenely believe in two opposed principles at one and the same time, provided his *desires* are in conformity.

It becomes more evident day by day that this same human characteristic is universal, and that so long as man will not examine the bases of his *faith* so long will he remain in darkness.

Chemical Brotherhood

Dr. Kahn, in *"Das Leben Des Menschen,"* gives the following comparative table of the chemical compositions of sea water and blood serum:

Elements	*Serum %*	*Sea Water %*
Sodium	80	78
Calcium	4	4
Potassium	4	2
Magnesium	2	2

He quite naturally explains this identity on the theory of evolution having begun in the sea, and afterwards transferred to land.

H. P. Blavatsky, however, gives the real explanation in the Secret Doctrine: an explanation which will be at least partly accepted at no distant date:

> "Chemistry and physiology are the two great magicians of the future, who are destined to open the eyes of mankind to the great physical truths. With every day the identity between the animal and the physical man, between the plant and the man, and even between the reptile and its nest, the rock, and man, is more and more clearly shown. . . . Every particle—whether you call it organic or inorganic—*is a life*. . . . It is that mysterious LIFE, represented collectively by countless myriads of lives, that follows in its own sporadic way, the hitherto incomprehensible law of Atavism; that copies family resemblances as well as those it finds impressed in the aura of the generators of every future being." (*Secret Doctrine* I, 261.)

Tempus Inversus Est

All ancient Aryan predictions of the conditions in Kali Yuga, the Black Age, which latter began about 3000 B.C., agree that one of the chief features of said age would be its complete reversal of the true order of things.

The *Literary Digest* gives the following as the relative earning capacities of various professions: Movie actors, lawyers, pugilists, bull-fighters, opera singers, journalists (of the yellow variety), writers of jazz, playwrights, novelists, baseball players, painters.

From other sources we add the following, which we believe will not be disputed: Business managers, doctors, engineers, scientists, teachers, ministers; farmers not listed, their incomes seldom rising above the debt line far enough to class.

THE MISSING LINK AGAIN

A peculiar skeleton has been found in the nitrate deposits of Sugar Loaf Mountains in New Mexico.

The description says:

> "The development of the 'arms' and legs proves beyond a doubt that the animal walked on four feet and only occasionally lifted itself on its hind legs to reach for food on shrubs and trees. The form measures four feet in length, has a skull shaped like that of human beings, a narrow trunk, and ribs which come together like those of a dog; sixteen on each side. The backbone is as large as that of cattle, or about twice the size of humans, and there is a four inch extension with several vertebrae, which might have been a tail. Only one tooth is in evidence, but the jawbones are shaped very much like man's. The structure of the gums is bony and much worn, possibly indicating that there had been many more teeth which decayed and fell out before the animal died. While its exact age cannot be determined, scientists believe that it was about two hundred years old when it died."

Should this discovery be substantiated, we fear that the evolutionists will have some difficulty in fitting it into their framework as the "missing link," inasmuch as all current scientific theories call for an *Asian* "missing link." It does, however, fit into Theosophy. The apes originated millions of years ago in a human (Lemurian) crossing which produced monsters; ages later the last Atlanteans—*of whose lands much of the Southwest was part*—re-crossed with the descendants of these monsters, and the new breed became in turn the remote ancestors of the Anthropoids. Is it not possible that we see in this strange animal one of those remote ancestors? Moreover, the great age of the animal looks like it, inasmuch as the rapidity, and, therefore, the shortness of life increases with descending ages, and we were in another world-age in those days.

NEW LODGE ACTIVITY IN WASHINGTON

Associates of the United Lodge of Theosophists in Washington, D. C., have established a new center there, with quarters at 812 Seventeenth St., N.W., where a reading room is maintained with Reference Library and stock of standard Theosophical books. Their regular program shows a study class in "The Epitome of Theosophy" on every Tuesday evening at 8, and talks on "Practical Theosophy" every Friday evening at the same hour. On the third Friday of every month evening lectures are scheduled as follows: January 19, "Masters and Their Message"; February 16, "What is Theosophy?"; March 16, "The Threefold Way of the Soul." The new Lodge held its opening meeting on Wednesday, December 27th, 1922, with a gratifyingly large attendance and enthusiasm, two Associates coming to bear fraternal greetings from the New York City United Lodge of Theosophists.

THEOSOPHY extends greeting to the new Lodge and wishes for it that success which is assured by selfless, though self-induced and self-devised, effort to hold fast to the lines of the Declaration. The responsibility rests with each Associate to make his life and this Lodge a nucleus of true fraternity.

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THEOSOPHY

A MAGAZINE DEVOTED TO

THE PATH

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XI.—No. 5 **March, 1923**

Great scholarship in no way precludes great bias and prejudice; nor is it a safeguard against personal vanity and pride. —*H. P. B.*

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THE PARENT THEOSOPHICAL SOCIETY was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

The defined Objects of the Society were as follows:

I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.

A U M

"Glory to the unchangeable, holy, eternal supreme Vishnu, of one universal nature, the mighty over all; to him who is Hiranyagharba, Hari, and Sankara, the creator, preserver, and destroyer of the world; to Vasudeva, the liberator of his worshippers; to him whose essence is both single and manifold; who is both subtile and corporeal, indiscrete and discrete; to Vishnu the cause of final emancipation. Glory to the Supreme Vishnu, the cause of the creation, existence, and end of this world; who is the root of the world, and who consists of the world." VISHNU PURANA, *Chapter II.*

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No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

WILLIAM Q. JUDGE

APRIL 13, 1851—MARCH 21, 1896

AS the Theosophical tide flows "Back to H. P. B.," many are finding that its undercurrent is the sweet sanity and sure strength of William Q. Judge. As they come to understand his place in the great Movement which was for the healing of nations, as they come to understand what he was and is, they come to understand—perhaps for the first time, what is the first law of Occultism—Karma: the great forces of the Lodge can never flow where their channels have been stopped by denial of them, by neglect, by ingratitude; only as these "stones" are removed will the life-giving forces flow unimpeded to the sick world.

W. Q. J.'s place is unique as is H. P. B.'s. She brought the Divine Plan of the World Movement straight from the Great Association of the Architects; but she had in Judge her Master Builder who *understood* the Plan and went on with the Work, directing the raising of the pillars where and how the Plan called, ever mindful of the great uses which the building was intended to subserve. He saw the Plan of the Founders of this Republic of Brotherhood once more taking form, and he inaugurated the new era of Western Occultism in leading men to *practise and apply* in daily and hourly living the brotherhood of which they loved to dream. He set men the example—not of blind following, but of unqualified loyalty to a *proven* teaching and a Teacher "in human form"—the LINK with the Divine.

He knew the whole Plan; he knew who sent it and brought it; he followed it over hot ploughshares even to death. As others know the work of William Q. Judge, they, too, will see the Plan. Those who love H. P. B. as Masters' Representative will love W. Q. J. for his love of her, and undertake high services in their joint names.

"PRACTICAL CHRISTIANITY"

The Catholic Standard and Times (Philadelphia) writes in serious appeal for the employment of practical Christianity in the solution of the troublous and tremendous problems confronting the world. It quotes George Bernard Shaw's remark to those who would blame Christianity with all the great evils: "Christianity has not yet been tried." The *Standard and Times* affirms, and we think truly, that economists, statesmen, and other leaders of affairs, admit and aver that only through the application of the teachings of Jesus can the root of the world's woes be reached and destroyed. The periodical therefore goes on to say:

> Rightly understood, it is eminently true that Christianity, *and it alone,* can bring about a satisfactory solution of our economic problems. . . . Practical Christianity would so transform and transfigure the existing wage system that the causes of social unrest and discontent would completely disappear. . . . These remarkable and beneficent changes Christianity achieves not by merely remodeling our economic order, but by remaking men.

Doubtless the views advanced are shared, not merely by some hundreds of millions of Catholics, but by all the Protestant sects as well as the Greek Catholic, more influential with its adherents than even the hold of the Roman hierarchy upon its own flock. Passing the italicised phrase above with the remark that it is in Christian countries and those infected by them that exists the greatest ferment, it bcomes important to consider what is meant by Christianity, which, in more than 1800 years, has certainly failed to achieve any notable or lasting "beneficent changes" (else why the ferment?). It is certain that if the *Standard and Times* were asked, What is "practical Christianity"? its answer would be: Catholicism; there is no other Christianity than that of Rome; all else is spurious. Its argument, therefore, is essentially an invitation to the world to become Catholic and thus produce Utopia. Christianity is alone the cure; Catholicism is the only "practical Christianity": *Quod erat demonstrandum.*

PROTESTANT VERSUS CATHOLIC

That Catholicism makes and has always made this claim is very succinctly set forth in *Truth,* a New York Catholic magazine, which, in its issue for January, 1922, repeats that the Roman Church has "proclaimed her infallibility in every age." *Truth* says of the Protestants, in the same issue:

> In a sense we may, by way of courtesy, call them Christian, but in the true and rigid meaning of the word the Protestant sects are not Christian, but a travesty upon the name.

And what say the Protestants? Well, one recent index is to be found in the organization of the "Evangelical Protestant Society"

in New York City by prominent Protestant divines and laymen of different denominations, with the intent to make the organization national and international. The letter sent out to prospective members recites:

> The Roman Catholic Church is the outstanding peril to America and the world. It has always claimed a "Divine Right" to rule the world both religiously and politically, and since the war it has engaged in a desperate effort to make good its claim. Its intrigues have been directed mainly against Great Britain and the United States.

At best, Protestant diatribes leveled against Rome, and Roman denunciations of Protestantism, constitute a *tu quoque*. The leader and the layman of each can see that the others are sects, their interpretations of Christianity sectarian and impossible to be maintained on any other basis than that of dogmatic assertion. Each can quote an overabundance of fact and of doctrine to prove incontestably that the others are all bigots and dangerous in proportion to their power. But if any man, priest or parishioner, of any of them dares question the infallibility of his own sect, the impeccability of its history and pretensions, his questions are answered by "anathema"; his criticisms scorned, and himself bludgeoned incontinent into exile. Such an independent thinker, who applies to his own sect the same canons that he applies to all others, soon discovers the sectarian interpretation of "freedom of conscience." He is free to accept the dogmas of his own sect; free to criticize and comment on those of others. He dare not reverse the process, or fight for simple comparisons of teachings, simple unbiased study of facts.

Heretics

If here and there a Beecher or a Briggs, instead of fighting for the dogmas of his sect and substituting sectarian claims and assertions for the cold facts of history and of life, ventures to recognize the true, the beautiful and the good in all creeds, to espouse some measure of freedom of investigation and expression, he needs to be well fortified indeed with both courage and ability to stand against the battalions hurled against him by his erstwhile co-religionists and brothers. Each generation has its minor martyrs as well as prophets. Congregationalism and Unitarianism represent in fact, the harvest of such genuine *protestants* against the dogmatic fetters of earlier Protestant sects, as those, in their turn, represented similar protests against the unwavering dogmatism of Rome. One of the ameliorative signs of the present time is the ever-increasing number of those ministers of Protestant sects who are strong enough in knowledge and in the backing of personal followings among the "faithful," to disregard the partisan gags of their particular denominations. One such is Dr. Harry Emerson Fosdick, a Baptist minister preaching just now in a Presbyterian

church. Dr. Fosdick is trying to make denominationalism more "hospitable," so that the sects will regard each other with less rancor and suspicion. This is bad enough, traitorous enough, to the rigid bigots of both sects. But Dr. Fosdick goes further; he is evidently trying to make the sects more hospitable to the non-sectarian, non-religious man of the street, "Christianity" itself more hospitable to Religion and Reason. He is reported not to "believe in the virgin birth, the unique inspiration of the Bible, the vicarious atonement or the Second Coming of Christ." This makes of him "worse than an infidel"—a very Judas—in the eyes of those to whom the fires of sectarian bigotry furnish the only "light of the world" they know—or care to know.

INTOLERANCE

Dr. Fosdick is not only a distinguished and eloquent clergyman, but a theologian of repute, an author of ecclesiastical renown. Mild as is his adventure upon the ocean of *free* thought, when viewed from the standpoint of Theosophy (witness his recent book, *Christianity and Progress*), he is none the less a hardy sailor in the stormy coastal waters of sectarianism. "Intolerance solves no problems," he told the congregation of the First Presbyterian Church of New York City, in arguing for a fuller measure of freedom and opinion on "Christian Fundamentals"; "Has intolerance any contribution to make to this situation? Will it persuade anybody of anything? Is not the Christian Church large enough to hold within her hospitable fellowship people who differ on points like this (the virgin birth) and agree to differ until the fuller truth be manifested?"

With less fraternity but more logic the Philadelphia Presbytery has sent a formal protest against Dr. Fosdick's preaching to the General Assembly which meets next May. The Philadelphia *Presbyterian* voices orthodox indignation at Dr. Fosdick's apostacy:

> What is all this but concentrated lawlessness, and we ask Dr. Fosdick how, as a professed Christian, a gentleman, and a fair man, he justifies himself in being a party to such violence and lawlessness . . .? If a Presbyterian minister should appear in a Baptist pulpit every Sabbath and attack and belittle the adult immersion baptism and other cardinal teachings of such a congregation, would he approve of it? . . . If this lawlessness is to continue in the Church, how is she to be of any power against the lawlessness in the nation and the world that is threatening to destroy our civilization?

CARDINAL TEACHINGS

From the Presbyterian standard, Predestination, Infant Damnation, the Personality of God, the virgin born Christ, the unique Revelation of the Bible, are *cardinal* teachings of Religion. From

the Baptists' canon some of these are Fundamental, others heresies, while they have as a cardinal teaching of their own, adult baptism by immersion. The Roman tribunal asserts the irresponsible authority of God who has delegated his power and irresponsibility to the Pontiff, whose dictum *ex cathedra* is superior not only to human conscience and choice, but to the very Scriptures of its own God. All other Christian sects have their own especial dogmas which are, to them, *cardinal teachings*. The great ethical precepts of Christ are not *cardinal* to any of them; His *catholicity* anything but Catholicism. From these Cardinal and Fundamental dogmas of the only religion the Western world has known for nearly twenty centuries, have grown up our "civilization" and, not less certainly, the moral and ethical "lawlessness" which now threatens to pull down that civilization along with the man-made dogmatic sects. To the slave-owner, morality and industry, peacefulness and honesty are virtues indeed—to be taught to slaves. To the governors and authorities of mankind respect for the "established order of things" is a great and most necessary virtue—in the governed. How else shall the slave-owner keep and profit by his slaves? How else the emoluments of office be secured to the authorities? But honest and thoughtful men are no more rare in the Churches than outside of them, albeit the burden of moral and spiritual and intellectual honesty is more hardly to be borne by them. Hence now, more than ever, the partial apostates abound. Revolts against sectarian conceptions of "cardinal teachings" are rife.

The Modern Churchmen's Union

Thus there has been formed in New York a body of Episcopal clergyman with an Object that is almost identical with that of the Parent Theosophical Society: "The Truth and nothing but the Truth, if the heavens fall." These ministers claim for themselves the right to put their own interpretation on any and all creeds; allot that right to all other men; avow their determination to "promote a new evangelism among the unchurched classes;" to strive "for the ultimate reunion of Christendom;" and, above all, though as yet perhaps these modernists of the Church do not fully realize it, "to study with sympathy those movements and tendencies of thought which are mystical in character." This is an advance over the recent septennial Lambeth Conference in its attitude on the same subject matters—great as that advance was in the light of the Theosophical *Movement*. Today it is not too much to affirm that there are many clergymen of numerous denominations who have more truly imbibed the spirit of the Theosophical Movement, and more fully represent it, than any of the allegedly Theosophical sects and sectarians. This aspect of the Theosophical Movement

—the opening battle, if it cannot yet be called a war, for freedom of thought, for spiritual ideas and ideals as opposed to forms and dogmatism, within rather than between the Christian sects—is not yet carefully regarded by students of Theosophy; yet it constitutes one of the most hopeful "signs of the times" in this transition stage—the nadir point of the Theosophical Movement. When the best and strongest men *within* the sects begin to struggle for freedom, there is distinct place for the highest hopes. With religion growing more scientific and with scientific students becoming more religious in their attitude toward nature's mysteries, there is room for the break-up of materialism, superstition and dogmatism alike, and the emergence of a truly *theosophic* religion and science.

OTHER PORTENTS

H. P. Blavatsky fought for the destruction both of materialistic science and dogmatic religion, knowing that one no less than the other is the enemy of Truth, which alone can set men free. Her injection of the Wisdom-Religion into the stream of human thought and inspiration has already wrought a vast ferment. And this in less than half a century. Its creative value will emerge not less rapidly, once the molds are broken from within and from without. We have been discussing the internecine sectarian struggles, but the assaults upon the dead shells of sect and party are not less active from without. Oriental peoples, hitherto dazzled and intoxicated by the glamour of Western civilization, are up in arms politically, economically, scientifically and religiously, against the ruinous effects which they perceive that culture has had upon its own exponents. The best minds in the East are searching again their own ancient Scriptures for light—going back of the intervening generations of interpreters and false prophets, even as Western scientists are turning to deep-seated philosophical principles, and Western theologians to the ethical teachings of Christ. From this searching, East and West, into the teachings of the Founders, into fundamental verities, is it too much to hope that a perception will come that we have all, West and East alike, *lost* during many centuries the Truth which our Fathers knew? that a realization will be had that all the Sages of the past were but voicing the repetition down the ages of primeval Wisdom, as sentinels repeat their challenge in the Night? That far and wide men will soon take up the search for "the truth and nothing but the truth, though the heavens fall?" It is this search, and it alone, that can and will evoke those hidden and now dormant faculties whereby men will be able to apperceive the Truth when they do encounter it. We have lost the truth because we have atrophied or blunted, through non-use and misuse, those very god-like powers and functions through which the Sages sought and found and *recognized* the Wisdom.

"THE HUNT FOR HAPPINESS"

Under this heading a paragrapher in *The Nation* of January 17th, adverts to the subject treated in "Among Friends", in the present issue of THEOSOPHY: the "Religious Notices" appearing in the New York newspapers. Both *The Nation* article and our own must have been written at about the same time. Says the paragraph:

> . . . It is not without importance to the reflective mind to point out that today, . . . people run after the same nostrums after which they ran in the years that followed the Thirty Years' War, the same ones that *were so popular in the declining years of Rome.* (Italics ours.)

And then the writer points out the absurdity of some of the so-called religious advertisements of today, including "The Theosophists top off this whole display with their discourses on 'psychism, occultism, and magic', their 'letters on occultism', and their promise to teach you the 'secret doctrine'." The writer concludes:

> All these people who hunt for happiness want to be saved without being born again. They do not want to change their social habits or views, or to think hard, or to seek for the causes of things, or to undergo the discipline of scientific and philosophical culture. . . . They want a plaster, but really no cure at all. . . . Jesus is too radical for them, and Goethe too immoral, and science too upsetting. They want magic and the moon. To understand them thus is perhaps one way of helping them; it is, at least, a safeguard against becoming involved with them oneself.

What "Main Street" has *The Nation's* writer been immured in for the past forty years, to believe that sensational advertisements using the name "Theosophy" are representative of that high philosophy—any more than the jig-tunes of a Methodist camp-meeting are consonant with the sublime teachings of real Christianity, or the mutterings of an ignorant Chinaman or the prayer-wheels of a dirty Tibetan are a logical outcome of the teachings of a Buddha? Both the Jesus and the Goethe, whom *The Nation's* writer mentions, were exponents of the philosophy, today called "Theosophy". So was Gautama, the Buddha, Shri Krishna, the Aryan Christ, Lao Tse of ancient and honorable China, Confucius, Zoroaster, Plato, Pythagoras—and many another of the great and noble whose light shines down to us through the centuries. And the serious student of Theosophy has to study and know something about all these teachings before he can trace for himself the age-old symbols, markings and keys of the Ancient Wisdom-Religion through them all, and thus check up the authenticity, sublime mental honesty and truly astounding knowledge of H. P. Blavatsky, as evidenced in her writings.

The real Theosophy *requires* for its full understanding that students be "born again," "change their social habits and views,"

"think hard"—and especially that they "seek for the causes of things." It enjoins the utter necessity of "the discipline of scientific and philosophical culture," and what is more, it requires the discipline of the ethics taught by Jesus and Buddha—and that these be embodied in daily life, a far harder discipline than mere intellectual research. Theosophy actually is the science of life itself, and the very art of living, and no sincere student can honestly follow it for even the short space of a single year without realizing the truth of the foregoing. And yet a supposedly intelligent writer for one of the most "advanced" journals in the United States can class it with Christian Science, New Thought, Spiritualism, Psychism of the grosser sorts, Healing Cults of various types, and all the *tutti quanti* of self-seekers and money-changers who seek to influence the weak under the name of "religion"—and just because the name "Theosophy" is used in a sensational advertisement by some ill-informed student or other!

May we suggest that the time has come for the more intelligent journals to wake up to the fact that there is a pseudo-Theosophy abroad in the land, which is relatively speaking much more common than pseudo-Christianity; that the worst enemies of Theosophy are so-called "Theosophists," just as the greatest foes to Christ's pure teachings are self-styled "Christians"; but the presence of counterfeit always proves that the *real* must exist somewhere. That *real* will give the greatest minds their fullest scope, the noblest altruists an unlimited field, true scientists secrets of nature they have not dreamed could be fathomed—and the man in the street a philosophy of life that really explains. It will make the life of a Christ, of the *many* Christs, clear, logical and understandable, and give to the intelligent thinker of today, who seeks some way to alleviate and perhaps save a crumbling civilization, "the way, the truth and the life." If even a few hundred people found this, America would be saved the coming *debacle,* and the stresses of the entire world immensely lessened. True students of Theosophy in this century are not trying to build up cults, sects, societies, nor personal followings, but are sacrificing themselves and their all to spread true ideas of morality, sanity, sound philosophy and genuine science.

"MY ONLY FRIEND"

H. P. BLAVATSKY ON WILLIAM Q. JUDGE

THERE is no one—not even H. P. B. herself—concerning whom so great a range of contradictory opinion exists among Theosophists as in regard to William Q. Judge. She was the great Personage who was the target for all the *outside* enemies of Theosophy, the Theosophical Movement, and the Parent Theosophical Society. But "Judge's case is different," as she herself said, on a momentous occasion—that of the Coues-Collins conspiracy—"and I now call upon all those who will remain true to their pledges to do their duty *when the time comes,* and especially by their American brother." How was Judge's case "different" from her own? His enemies were all *within* the Movement, within the Society.

It will, therefore, be of interest and value to all students to place together here some of the statements, public and private, formal and informal, which H. P. Blavatsky made in reference to Mr. Judge. They are all *unique*—all such as she made in regard to no others—and the circumstances under which and in which they were made but adds to their importance. Readers of the history of "The Theosophical Movement" recently concluded in this magazine can refer to it for the setting of events in which her various utterances were made. With this brief preface, let Her speak.

To WILLIAM Q. JUDGE, *General Secretary of the American Section of the Theosophical Society:*

MY DEAREST BROTHER AND CO-FOUNDER OF THE THEOSOPHICAL SOCIETY:

In addressing to you this letter, which I request you to read to the convention summoned for April 22d, I must first present my hearty congratulations and most cordial good wishes to the assembled Delegates and good Fellows of our Society, and to yourself—the heart and soul of that body in America. We were several to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888. Let me then thank you for it, for the first, and perhaps for the last time publicly, and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully. I ask you also to remember that, on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives, as I know, pre-eminently in yours.

[From the Report of the Convention, Letter of H. P. B.—1888.]

ESOTERIC T. S. SECTION

As Head of the Esoteric Section of the Theosophical Society, I hereby declare that William Q. Judge, of New York, U. S., in virtue of his character as a chela of thirteen years' standing, and of the trust and confidence reposed in him, is my only representative for said Section in America, and he is the sole channel through whom will be sent and received all communications between the members of said Section and myself, and to him full faith, confidence and credit in that regard are to be given. ∴ Done at London this fourteenth day of December, 1888, and in the fourteenth year of the Theosophical Society.

SEAL H. P. BLAVATSKY, ∴

[From the Minutes of the meeting of the Council, E. S. T., London, May 27, 1891.]

London, October 23, 1889.

. . . The Esoteric Section and its life in the U. S. A. depend upon W. Q. J. remaining its agent and what he is now. The day W. Q. J. resigns, H. P. B. will be virtually dead for the Americans. W. Q. J. is the Antaskarana [the Link] between the two *Manas(es)*, the American thought and the Indian,—or rather the trans-Himalayan esoteric knowledge. *Dixi.*

H. P. B. ∴

P. S. W. Q. J. had better show and impress *this* on the mind of *all those it may concern.*

[From Aids and Suggestions, issued by Annie Besant at London, June, 1893.]

Ingratitude *is a crime in Occultism,* and I shall illustrate the point by citing the case of W. Q. Judge. He is one of the three founders of the Theosophical Society, the only three who have remained as true as rock to the cause. While others have all turned deserters or enemies, he has ever remained faithful to his original pledge. . . . He is the Resuscitator of Theosophy in the United States, and is working to the best of his means and ability, and at a great sacrifice, for the spread of the movement. . . . Brother Judge refuses to defend himself. . . . But is that a reason why *we* should let him go undefended? It is our bounden duty to support him, in every way, with our sympathy and influence, energetically, not in a half-hearted, timid way. . . . Is it the part of a "Brother-Fellow" to remain indifferent and inactive when one who has done so much for the noble and sacred CAUSE is vilified for its sake, hence, for that of every Theosophist; when he is selected by the enemy as the mark of all the lying and damaging attacks of those who wish to destroy the Society in order to build on its ruins another, a *bogus* Body of the same name, and to enshrine therein an idol with feet of

clay and a heart full of selfishness and evil, for the admiration and worship of credulous fools? Can we allow them to achieve this object when they seek to ensure success by ruining the character of this most unselfish champion of our T. S.? Put yourselves in the victim's place, and then act as you think your Brothers should act towards you under similar circumstances. Let us protest, I say, all of us; protest by word and deed. Let every one who can hold the pen expose every lie said about our friend and Brother, in every case we know it to be a lie.

You all profess the wish to acquire esoteric knowledge, and some of you—those who believe in the blessed Masters—to win the regard of our Teachers. Know, then, Brothers, that they have regard only for such as square their behaviour with the rules. . . . The reputation of the Theosophical Society is in the keeping of each one of you, and as you regard or neglect it, so will it prosper.

[From the *Second Preliminary Memorandum* issued by H. P. B., April, 1890.]

E. S. T. S. Notice from H. P. B.

3. The only "orders" in Instructions which I issue in the U. S. are through Mr. William Q. Judge, or those which I myself sign my name to with my physical hand.

4. Any report or statement by any one of orders or instructions alleged to be by me in any other form than as stated in the foregoing paragraph are and shall be false; and any member acting on any other sort of order and without first sending the same to Mr. William Q. Judge, will be expelled from the Section.

5. I desire above all that the members of this Section shall exercise as much common-sense as they are capable of and that they shall avoid all dealing with astral messages, reports, spooks and the like until they shall have attained to the requisite knowledge and ability.

[From E. S. T. Notice of H. P. B., dated London, August 9, 1890.]

In answer to your letter I can only say as follows: If W. Q. Judge, the man who has done most for Theosophy in America, who has worked most unselfishly in your country, and has ever done the biddings of Master, the best he knew how, is left alone . . . . then I say—let them go! They are NO Theosophists; and if such a thing should happen, and Judge be left to fight his battles alone, then I shall bid all of them an eternal good-bye. I swear on MASTER'S holy name to shake off the dust of my feet from every one of them. . . . I am unable to realize that at the hour of trouble and supreme fight . . . . any *true* Theosophist should hesitate for one moment to back W. Q. J. *publicly* and lodge in his or her protest. Let them read Masters' letter in the [Second Preliminary Memo-

randum.] All that I said about W. Q. J. was from HIS words in HIS letter to me. . . . Do with this letter what you like. Show it to anyone you please as my firm determination. . . . H. P. B.

[From *Letters That Have Helped Me*, volume II.]

He *who does all and the best that he can* and knows how does ENOUGH for Them. This is *a message* for Judge. His *Path* begins to beat *The Theosophist* out of sight. It is most excellent. . . . *The Path* alone *is his certificate for him in Theosophy.*

W. Q. J. is the only man in the E. S. in whom I have confidence enough not to have extracted from him a pledge.

Judge . . . whom I trusted more perhaps than I did Olcott—or myself.

Master *wants* Judge elected for life, for reasons of his own—that's God's truth. . . . I trust *no one* any longer, save Judge, and Olcott perhaps.

May the Masters protect him. His ever and till and AFTER death.

Affairs and events may be turned off by unseen hands into such a groove that you will be unanimously elected for life. . . . Do you understand what it means? It means that, unless you consent, you force me *to a miserable* life and a MISERABLE DEATH, with the idea preying upon my mind that there is an end of Theosophy. That for several years I will not be able to help it on, and stir its course, because I will have to act in a body which will have to be assimilated to the *Nirmanakaya,* because even in occultism there are such things as a failure and a retardment and a misfit.

Once that the Masters have proclaimed your *Path* the *best,* the most *theosophical* of all theosophical publications, surely it is not to allow it to be rubbed out. . . . If your intuition does not whisper to you "IT IS SO," then that intuition must be wool-gathering. No, sir, the *Path* is too well, too *theosophically* edited for me to interfere.

I trust Judge more than anyone in the world. . . . He has numerous enemies who work against him underhand and openly too. . . .

[From a series of extracts from letters of H. P. B. to various recipients, published in the *Irish Theosophist* for June, 1895.]

KEEP THE LINK [the *Antaskarana*] UNBROKEN! DO NOT LET MY LAST INCARNATION BE A FAILURE.

[Certified as the last words of H. P. B., by the Minutes of the Council of the E. S. T., May 27, 1891.]

THE PATH OF DISCIPLESHIP

IT has been written that to know what a Disciple knows is one thing, but to be a Disciple is quite another. Disciples are not some people selected by a Guru, or Teacher, to the exclusion of all other people. In our day Disciples are those who elect to become so—sincere students who devote themselves to a teaching with such a degree of earnestness that, under the Law of their own being, they compel the attention of the Teacher of that teaching, and thus put themselves into a certain relation with that Teacher.

The Disciple may or may not be aware of the fact that he has become one. During the earlier stages of his discipleship he will rarely be aware even that the Teacher exists. The strength of the relationship between Disciple and teaching, and thus with the Teacher, varies directly with the devotion of the Disciple. This is not to be gauged by the degree of emotion displayed by the Disciple, nor by his so-called "love" for the teaching or the Teacher. It is expressed:

first, in the persistency of his efforts to study and understand the teaching;

second, in the earnestness of his attempts to impart that teaching, or make it available, to others;

third, by the intensity of his exertions to abandon his own personal ideas in regard to himself, the teaching, and others, and substitute therefor an *embodiment* of the teaching itself.

The attention of the student is first awakened by himself to the necessity of effort in the directions indicated, in the order set down above; but if any considerable degree of accomplishment is to be registered in department two, the Path indicated by department three must be entered. Indeed, nothing more than a mere intellectual dilettantism even in department one is possible without acceptation of, and efforts put forth along the lines indicated in departments two and three.

Recognition of the truth of the foregoing comes to the average student gradually. To some, however, it comes as an awakening, a *shock.* This is because such a moment has been faced in the past, in some prior incarnation when a choice was made—just as a choice has to be made in this one. The student sees, or vaguely senses, that a time for evaluations has arrived for him: he will go on, or he will remain where he already is. But the latter course is impossible, because nothing in Nature can stand still. It is go on, or *go back,* although but few recognize the necessity, either way. Most students elect to "stand still," and so begin to go back, finally dropping out of the ranks as the circumstances of life appear to compel events—it is the easiest way. Those who elect to go on, thereby and at the moment become Disciples. That is what is meant by the saying: Disciples elect themselves.

After the temporary elation that flows from the choice made—the "election"—what does the newly constituted Disciple confront? He confronts depression and discouragement: to put it more exactly, depression and discouragement confront *him*. For a time the joy of his definite acceptation of responsibilities enfolds and energizes him. He studies hard; he attends meetings, perhaps taking an active part in them; he "meditates" much; he experiences a sort of *personal* elevation arising from the correction of some small faults and a feeling that he is not as other men. He exudes an unconscious self-righteousness, proselytising unwisely and undiplomatically those whom he contacts in daily life, attacking other religions and philosophies, and "speaking out" heroically and with over-emphasis when silence would better serve his cause. He calls attention to his exertions. This phase lasts for a shorter or longer time, depending upon the individual Disciple—his nature, environment, the strength of his personality, his relations with other students. But sooner or later, if he is sincere and persistent, a vast and progressive discouragement comes on. The cause of this he attributes to others, to conditions, to anything but the true cause. But at last the overwhelming realization slowly dawns upon him that the cause of his depression is registered in—himself.

This phase of Discipleship may last for the remainder of the present incarnation. It does with some. It may last for a lesser time. The duration of the period of discouragement and depression is directly related to the degree of honesty the Disciple can bring to bear upon his situation, and to the growing clarity of his perceptions which result therefrom. But the metaphysical climate is very foggy. It will remain so until the causes of the depression experienced are sought out, analyzed, and a rectification set into motion. They are always *inside* the Disciple—never outside.

And if the fog is to be lifted he must *do something*. What form this action is to take must be discovered by the Disciple for himself; self-devised and self-induced exertions are the only ones that will raise him above his own miasmic creation, into the sunshine of peace and cheer and clear-seeing. How does a physical fog at last become dissipated? The winds scatter it and the sun soon burns it up. So only can the metaphysical fog of the Disciple be lifted: by the winds of self-induced and self-devised exertions, and the hot and burning power of the Warrior within, the metaphysical Sun—which is Himself.

It is like "lifting oneself by one's own boot-straps," for the power is exerted *from above*. But it can be done, because *it has been done by others*. Only because the Disciple has reached the stage where he recognizes that *others* have been, and passed on, will

he be able to arouse that intensity of will to bestir himself from his despondency and burst the chrysalis of the *personal idea,* which is the fog-producing element. That is how other Disciples who have pursued and reached the end of the Path we are treading help us: *by impelling from above.* Thus all evolution is impelled and directed; and treading the Path by each Disciple is but a picture in small of the course of evolution in the large—an unfolding from within outwards, the evolution of Soul.

"Arouse, arouse within thyself the meaning of 'That thou art'." "Wherefore, O Arjuna, resolve to fight." "Fogs always lift." Such are some of the phrases, pregnant with meaning, that others down the ages, once Themselves Disciples, have left for us to lay hold of in this modern day, and make the rungs of a ladder on which we may climb to the free spaces. "What kind of a Hell do you think you are in? The corresponding Heaven is very near." "I think, Arjuna dear, that Ishwara is near, very near." So goes the teaching.

Therefore the battle-cry of the befogged Disciple in his struggle to arouse himself must be: WORK—WORK FOR OTHERS—WORK FOR OTHERS, WITH OTHERS. Says the mighty Krishna:

> "I am the origin of all; all things proceed from me; believing me to be thus, the wise gifted with spiritual wisdom worship me; their very hearts and minds are in me; enlightening one another and constantly speaking of me, they are full of enjoyment and satisfaction. To them thus always devoted to me, who worship me with love, I give that mental devotion by which they come to me. For them do I out of my compassion, standing within their hearts, destroy the darkness which springs from ignorance by the brilliant lamp of spiritual discernment."

Nobody ever traverses the Path completely alone. Nobody ever emerges above the fog alone. Help is needed—companions to hail and be hailed by—not now seen clearly perhaps because of present darkness, but sensed, heard, felt, and partially understood. Now we see but the masks, the personalities. Bright and shining being are within.

We have no Companions at present? We are standing all alone? Let those who think so wake up and look about them. Who are these other divine fragments which surround us and form the race to which we belong? Perhaps directly beside us is another struggling unit like ourselves—perhaps not. But let us be assured: if we will make ourselves ready, if we make the intense effort with the true motive of *helping the others,* Companions will inevitably be found.

Then will the words of Krishna be justified in our present lives: "enlightening one another and constantly speaking of me, they are full of enjoyment and satisfaction."

Then will the depression and discouragement fade away.

Follows a tremendous busy-ness for the Disciple; expressed in terms of devotion. But this devotion is of a deeper kind than was the devotion evidenced by himself when first he entered, all unaware perhaps, the Path of Discipleship. In fact, the order is now *reversed.* This real devotion is now expressed:

first, by the intensity of his exertions to abandon his own personal ideas in regard to himself, the teaching, and others, and substitute therefor an *embodiment* of the teaching itself;

second, in the earnestness of his attempts to impart that teaching, or make it available to others;

third, in the persistency of his efforts to study and understand the teaching.

But now there are no separate "departments," as there were in that former day: department one includes departments two and three; department two includes departments one and three; department three includes departments one and two. They are all ONE, and coincident—not consecutive. And the Disciple is one with them, for they are his life.

Such is the Path of Discipleship, leading through the teaching to the Teacher. Its reality is a fact in Nature. Nobody ever passed that way without bitter complaint. To traverse it is to become a Christ, and One with many Christs.

"The future then, for each, will come from each present moment. As we use the moment so we shift the future up or down for good or ill; for the future being only a word for the present—not yet come—we have to see to the present more than all. If the present is full of doubt or vacillation, so will be the future; if full of confidence, calmness, hope, courage and intelligence, thus also will be the future."

"Enter the Path! There is no grief like Hate!
No pains like passions, no deceit like sense!
Enter the Path! far hath he gone whose foot
Treads down one fond offence.

"Enter the Path! There spring the healing streams
Quenching all thirst! there bloom th' immortal flowers
Carpeting all the way with joy! there throng
Swiftest and sweetest hours!"

OMNIPRESENT LIFE

We all live in the presence of life, in the presence of intelligence, in the presence of spirit, so that if a man were to flee to the most desolate place on earth, he would not be alone, but in the midst of an all-embracing Presence.

STUDIES IN THE SECRET DOCTRINE

V

Archetypal Knowledge

In the preceding studies we have tried to present certain definite ideas: first, that Absolute Knowledge is a condition or a state which actually exists and is designated the world of Noumena, in contradistinction to the relative knowledge, which is the world of phenomena. Therefore, Absolute Knowledge exists everywhere, as the hidden soul of every phenomenon.

Next, we tried to show the triple aspect of this Absolute Knowledge or the World of Noumena. The World in the Mind of the Deity; Maya produced through Shakti by Ishvara; Son begotten in the primal womb of Mother Wisdom by the Father; other expressions were used and an attempt was made to show the triple aspect of Absolute Knowledge.

To understand a little more accurately and a little more fully this triple aspect, let us point to the threefold relationship of Sophia, as daughter, wife and mother,[1]—"the one instrument with which the Logos [Deity] works."[2] Sophia, like Eve, is the daughter of Adam, having been formed from his rib; not satisfied with that, she becomes his wife and the mother of his progeny. Sophia is the daughter of the One Knower, Ishvara; as His consort she is the Shakti-power, Daiviprakriti, the Light of Knowledge; the Knower and the Knowledge beget the Word to be known. Thus the Knower—Knowledge—Known; the Teacher, Teaching, Taught, are three in one. In Brahmanical tradition we are told that Gayatri is the mother of the Vedas, and in the *Gita* Shri Krishna says that He is the Pranava (the sacred word, Aum) in all the Vedas. The single syllable Aum becomes the metre Gayatri and her progeny are the Four Gospels, called Vedas in Brahmanical lore.

In the Avesta, the Ahuna-vairya, the twenty-one word prayer, is the same as Gayatri, which Zarathustra, the prophet, uses to overthrow Ahriman or Angra-mainyu, and it is said to be the Word proclaimed by Mazda.

Thirdly, we spoke in our last study of the two worlds of Noumena and of Archetypes, and hinted at the natural conclusion to be drawn of the existence of the two types of Absolute Knowledge—Noumenal and Archetypal. In other words, Absolute Knowledge has a double aspect. Just as in the Noumenal world ideas exist in

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[1] Cf. *Secret Doctrine*, Vol. I, p. 136.
[2] *Secret Doctrine*, Vol. I, p. 137.

the mind of the Deity which at a later stage of the manifesting-process are built into the model-archetypal world, so also Sophia, who ever exists everywhere, is transformed into Theosophy, or Wisdom-Religion, or Gnosis. In its aspect of Noumenal Knowledge, it is ever present everywhere; at all points of space and at each moment of time it exists, the soul of every body, the energy of every force, the life of every form. Its manifestation as a synthetic system of learning is an incarnation of Noumenal Knowledge, which may be named Archetypal Knowledge; and this latter is Theosophy—the Wisdom-Religion, Gnosis.

Paul, in his first Epistle to the Corinthians, draws a distinction between "enticing words of man's wisdom" and the "wisdom among them that are perfect" and the latter is called "the hidden wisdom which *God ordained before the world.*"[1] Here we have the difference pointed out between Absolute and Relative Knowledge.

In the early Christian church much wrangling took place about the masculine and feminine aspect of Wisdom. Sophia and Gnosis are a pair and they are sometimes mistaken for synonyms, at others, for antonyms; votaries of the rival sects of the Female Logos, Sophia, and of the Male Logos, Christ, fought like their brothers of India, who quarreled about the superior nature of the masculine Shiva and the feminine Shakti. Thus in *Proverbs* (9:4-5) the Hebrew Sophia says to "him that wanteth understanding"—"Come eat of my bread and drink of the wine which I have mingled," which in the New Testament are made the gifts of Christ to his apostle-disciples.

H. P. B. defines Sophia as "Universal Mind" and "Wisdom,"[2] while Gnosis is "Spiritual and Sacred Knowledge, the *Gupta Vidya* of the Hindus."[3]

Thus we have the "enticing words,"—relative knowledge; Sophia,—Noumenal Knowledge, and Gnosis,—Archetypal Knowledge.

In Brahamanical esotericism four terms are used, Avidya, Apara Vidya, Para Vidya and Gupta Vidya. Their translated equivalents are Nescience, Lower Knowledge, Higher Knowledge and Secret Knowledge. A score of other Vidyas or branches of knowledge are spoken of, but all of them can be classified under these four main headings. Avidya has been a stumbling block for students of Indian philosophy. Avidya is knowledge of the non-existent non-self and thus understood as a synonym of Maya becomes "Agnosticism and Nescience rather than ignorance."[4] An agnostic is not an ignoramus, but his knowledge is not Gnosis and hence illusory.

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[1] *I Corinthians:* 2, 7.
[2] *Theosophical Glossary*, p. 305.
[3] *Ibid.*, p. 129.
[4] *Secret Doctrine*, Vol. I, p. 7.

Death is the loss of the knowledge of our unity with the Universal Consciousness and is produced by this Avidya—Knowledge of the non-existent non-self. All materialists in this sense are dead, as H. P. B. points out. They may be described as breaking up (or having completed that process) their spiritual unit of self-consciousness into numerous units, not self-consciousness. Denying the existence of the Soul, they assert the existence of diversified material organisms as the Self. *Isavasya-opanishad* speaks of overcoming death by Avidya, provided Vidya is made use of at the same time,[1] and therein confirms one of the very mysterious teachings of the *Secret Doctrine* and the *Voice of the Silence, viz.,* the connection of the spiritual man with the physical man in the treading of the Path recommended in the second of the fragments of the latter.

Let us turn our attention to the pair of Para and Apara Vidyas of which the *Mundakopanishad*[2] speaks. Apara Vidya or the Lower Knowledge contains "the four Vedas, the Sciences of phonetics, ritual, grammar, philosophy, metrics and astrology." The Higher Knowledge is "that by which the Imperishable Akshara is realized." Akshara is the syllable Aum—the Pranava—the Sacred Word, "by taking refuge in it the Gods became immortal and fearless."[3]

From this it will become clear that Para Vidya, the Higher Knowledge is the Noumenal aspect of the Absolute Knowledge about which we have been writing. The Apara Vidya, the lower, is the relative knowledge. Remains Gupta Vidya—the secret or esoteric Knowledge,—that is the Archetypal aspect of Absolute Knowledge or Wisdom-Religion which we call Theosophy.

Thus it will be seen that Sophia and Gnosis, Para Vidya and Gupta Vidya have been often misunderstood. They are closely allied and yet they are distinct; hence the same names and titles have been interchangeably used for both of them. Bearing this in mind, let the student proceed with his enquiry.

Sophia, the Mother-Wisdom, has seven sons or a sevenfold reflection in manifestation. She is "the mother of the seven planetary powers."[4] In ancient and occult astrology she is the mother[5] of Kanya, the Virgin, whose progeny are the six Forces of the six Hierarchies, "synthesized by their Primary, the seventh, who personify the Fifth Principle of Cosmic Nature, or of the 'Mother' in its Mystical Sense."[6] The six schools of Indian philosophy (Shat-Darshanani) and the six systems of Indian science (Shad-An-

[1] *Isavasyaopanishad,* 11.
[2] *Mundakopanishad,* I. 4-5.
[3] *Chhandagyaopanishad,* I. 4-4.
[4] *Secret Doctrine,* Vol. I, p. 72 Cf. "Seven Sons of the divine Sophia" in *Ibid.,* p. 430.
[5] Sometimes referred to as Uma-Kanya, the Virgin of Light, or better, Virgin-Light.
[6] *Secret Doctrine,* Vol. I, p. 293.

ganani) are the phenomenal manifestations of Absolute Knowledge. The six are the progeny of the Invisible Mother. The triple manifestation of each of these six manifestations of Sophia forms the subject of the eighteen discourses of the *Bhagavad-Gita;* the Great War on Kurukshetra lasted for eighteen days and the contending armies were divided into eighteen army corps; its description in the *Mahabharata* takes eighteen parvas or volumes.

The knowledge of the phenomenal universe in reference to its origin, evolution and disintegration is the lower Knowledge (Apara Vidya)[1] the Realization of the Self as the one and only Knower is the Higher Wisdom (Para Vidya)—the Way from the former to the latter is the Gupta Vidya, the Secret Path. The Indian *Upanishads* deal with the Higher Wisdom (Para Vidya) and they are said to attain "the conquest of ignorance by the revelation of *secret, spiritual* knowledge." Let it be clearly understood that the Gupta-Vidya, the Secret and Sacred Knowledge of the Spirit, is absent in the pages of the "priceless thesaurus" and "require now the additional possession of a Master-key to enable the student to get at their full meaning."[2] Adds the *Secret Doctrine:* "They CONTAIN *the beginning and the end of all human knowledge, but they have now ceased to* REVEAL *it,* since the day of Buddha." (Volume I, p. 270.)

Though the secret and spiritual Knowledge is not "revealed," it has not ceased to exist.

Gupta Vidya, the Secret Knowledge that leads to Para Vidya, is like the way to Mount Everest; the latter in all its beauty, grandeur and dignity causes awe and reverence in mortal minds and inspires the few earnest hearts to the perilous adventure of climbing its steep ascents, the necessary knowledge whereof is lost. Thus Para Vidya, the Knowledge of the Self, stands guard over all arts, sciences, philosophies and religions, but the hazardous journey to Self-Realization is only accomplished by the daring soul who wills to seek the Hidden Light and, having sought, knows the Secret Art. Shiva, the patron-saint of Yogis and Sannyasis, is supposed to be sitting in silent tapas in company of His consort, Shakti-Parvati, on Mount Kailasa (Heaven); children of mortality behold the picture of the Couple in awesome dread, as for them Shiva is the destroyer, and they make obeisance to Him from the far distance which separates their earth from His high heaven. The immortal sons of Yoga, however, confident of their soul-strength and bent on reaching Home where the parents dwell in eternal felicity, hasten and climb the steep ascents.

Thus it will be perceived that, like Absolute Knowledge, Rela-

[1] Cf. *Mundakopanishad,* I, 4-5.
[2] *Secret Doctrine,* Vol. I, p. 269.

tive Knowledge also is twofold; Noumenal and Archetypal are the aspects of the former; the phenomenal which is the reflection of the Noumenal and the definite types of learning which emanate from the Archetypal is the first aspect of Relative Knowledge, Avidya or Agnosticism being the second.

Perhaps it will be a help for some to approach the problem in terms of our human constitution.

Noumenal Knowledge is Atma—Para Vidya.

Archetypal Knowledge is Buddhi—Gupta Vidya.

Typal Knowledge is Manas—Apara Vidya.

Nescience or No-Knowledge is the lower Quaternary—Avidya.

Here, too, "mind is the slayer of the Real." It is the fall of Apara Vidya into the abyss of separation, instead of remaining faithful to its parent-source of Absolute Knowledge.

Four Vedas and six Vedangas (limbs of the Vedas) make the perfect number ten, and they constitute Apara-Vidya, the Lower Knowledge as shown by the above quotation of the *Mundakopanishad.* These ten are organized orifices in the body of Akshara—the Imperishable Aum; the substance composing that body is manasic or mahatic.

The Brahamanical system further lays down six additional limbs (shad-upangani) of the Vedas which are designated the six points of view (shat-darshanani) ordinarily known as the six schools of Indian philosophy.

Apara Vidya contacts the Gupta Vidya by its additional, inner limbs. Its six primary limbs (quoted above) correspond to the five senses with the lower mind as the sixth, which are all turned to "This"—the world without. Its six additional or inner limbs are the six outlooks of the Higher Mind—East, West, South, North, Nadir and Zenith, in the directions of "That"—the Imperishable Akshara. The last of these six inner limbs is Vedanta—the end of Knowledge. The world-famous *Upanishads* belong to these inner limbs of the Vedas.

Thus these six schools constitute a bridge between Apara Vidya (of which they are a part) and Gupta Vidya—between Manas (of which Manas Taijasi is an aspect) and Buddhi. These six inner limbs may be profitably compared to "the spiritual efflorescence of *"Manas"* spoken of in the *Secret Doctrine,* which uniting with Buddhi makes Manas spiritual.[1]

But what has all this to do with our approach to Theosophy? the reader may well ask. Let him note that the Brahmanical esoteric tradition, however curtailed, distorted out of shape, and even corrupted in a great measure has left enough material for us to

[1] *Secret Doctrine,* Vol. II, p. 230.

understand universal facts known to the entire ancient world. The teaching about the Four Vidyas prevailed everywhere in the days of yore and if we have utilized the Brahamanical aspect of it we have done so because the *Secret Doctrine* has adopted it.[1]

Theosophy is neither the Vedanta of the Hindus, nor the teachings of the *Upanishads* and other writings of the six schools of Indian philosophy. Theosophical views, teachings and ideas may be, nay, will be found in these, as also in the Vedas and its six outer or primary limbs; but so will they be found in the Egyptian Puranas known as the Book of the Dead, or in the Greek Itihasas of Iliad and Odyssey, or in the Hebraic Smriti of Moses. But in all these which exist everywhere as Apara Vidya, lower knowledge, distortions and corruptions abound; not only has Avidya-Agnosticism made inroads in Apara Vidya, but priest-craft has attacked it, making it worse than useless—maleficent.

In the modern world, therefore, Theosophy comes as a body of teaching which is beyond the Apara Vidya, which is first of the chapters of Gupta Vidya and which cannot be found in full anywhere. The Message of H. P. Blavatsky constitutes that first chapter; "however incomplete and feeble as an exposition" it may be, however inadequate the daring attempt to write it in a human language,—that Message *is* the first of the seven chapters of the Esoteric Science—Gupta Vidya—of which its bearer says this:

> "As a whole, neither the foregoing nor what follows can be found in full anywhere. It is not taught in any of the six Indian schools of philosophy, for it pertains to their synthesis—the seventh, which is the Occult doctrine. It is not traced on any crumbling papyrus of Egypt, nor is it any longer graven on Assyrian tile or granite wall. The Books of the *Vedanta* (the last word of human knowledge) give out but the metaphysical aspect of this world-Cosmogony; and their priceless thesaurus, the *Upanishads*—*Upa-ni-shad* being a compound word meaning 'the conquest of ignorance by the revelation of *secret, spiritual* knowledge'—require now the additional possession of a Master-key to enable the student to get at their full meaning. The reason for this I venture to state here as I learned it from a Master." (Volume I, p. 269.)

Scepticism and superstition alike are the fruits of corruption of the Apara Vidya, the lower knowledge, whose thread of life Gupta Vidya, connected it to its Spirit, Para Vidya, in the days of yore. The eternal enemy of the Wisdom—human credulity and its progeny, priest-craft—ever cut that thread of life, begetting death, and, to perpetuate themselves, vitalize the corpse and call it angel and God. Says the *Secret Doctrine:*

> " . . . all exoteric religions [can] be shown the falsified copies of the esoteric teaching. It is the priesthood which has to be held responsible for the reaction in favour of materialism of our day. It is by worshiping

[1] See *Secret Doctrine*, Vol. I, pp. 269 to 272.

and enforcing on the masses the worship of the shells—personified for purposes of allegory—of pagan ideals, that the latest exoteric religion has made of Western lands a Pandemonium, in which the higher classes worship the golden calf, and the lower and ignorant masses are made to worship an idol with feet of clay." (Volume I, p. 578.)

And again it speaks of how the Rays of Gupta Vidya

"became necessarily weakened as they were diffused and shed upon an uncongenial, because too material soil. With the masses they degenerated into Sorcery, taking later on the shape of exoteric religions, of idolatry full of superstitions, and man-, or hero-worship." (Volume II, p. 281.)

and refers to the "systematic persecution of the Prophets of the Right Path by those of the Left" and adds:

"The latter, having inaugurated the birth and evolution of the sacerdotal castes, have finally led the world into all these exoteric religions, invented to satisfy the depraved tastes of the *'hoi polloi'* and the ignorant for ritualistic pomp and the materialization of the ever-immaterial and Unknowable Principle." (Volume II, p. 503.)

In none of the exoteric religious philosophies, much less in creeds and less still in priest-ridden places of worship is to be found the pristine Light of Wisdom which can illumine the mind of man, transforming it into Manas-Taijasi. In East and West alike corruption prevails, expressing itself in scientific scepticism, religious superstition, and the strange mixture of blind faith and false learning which gives birth to hydra-headed Psychism.

The approach to Theosophy, in this day and generation, has to be, therefore, through the clear Message of our era. Once its great Teachings are grasped, religions, sciences, arts and philosophies, show forth the grandeur of what is truly good and beautiful in all of them. Theosophy provides the common basis which unifies them all and co-ordinates what seems contradictory in each.

AMONG FRIENDS

"THE obstacles to building up a good, solid, self-supporting, Theosophically sound and sane Lodge of students are almost insuperable, in these days of psychological unrest," pronounced the Judge with a tone that sounded as final and unanswerable as the closing of a door.

"But it *can* be done," retorted Pilgrim, with a kindling smile. "It has been done—is *being* done right now in several American cities. The next few years will show fulfilment, as 'come ye out from among them' becomes in this cycle a matter of history."

The Friends were gathered about a tea-table, for the good old custom of a bit of recess in mid-afternoon still obtains in some momentarily protected eddies of today's rushing current of the stream of human life, even in our greatest city. Present were students from Canada, from our American Middle West, from California, England, Europe, the Orient, as well as a sprinkling of New Yorkers, who had dropped in between engagements—everybody is perpetually "on the run," be it understood, in the great city, though not so tremendously much seems actually to get itself done.

"Even our own Members will not support Theosophy where I come from," remarked Mr. Middle West resignedly. "Indeed," he continued sarcastically, "our townspeople will not support their churches, and they get out so little evenings, except to the movies, that the churches are giving up their Sunday evening meetings. We've cut them out ourselves and our Lodge rooms are closed all day Sundays."

"Well, folks won't come to hear just Theosophy any more," said his wife, picking up the sad, sad tale where her devoted husband had laid it down. "They're interested only when some certain person lectures. Oh, you don't realize, our city is *different* from any other city," she concluded, with a sigh.

"Every city has a soul of its own—its own culture," remarked the European. "You have to discover what it is, and adapt your *expression* of Theosophy to that."

"Well, New York isn't like Los Angeles," interrupted a sprightly young New York matron. "There are too many 'temptations,' shall I call them, in the way of people's attending meetings regularly. They just *can't* make them. For instance, you have Opera there maybe for one week in a season"—a pitying smile went with this—"and here is the home of the Opera, and we have it for weeks. Then occasionally a musician visits you and you have a bar or two of music, while here there are recitals and concerts by musicians of real genius almost every afternoon and evening in

the week. Again, there is the theatre," she add deprecatingly. "There in Los Angeles in the course of a season maybe three or four good plays are to be seen; here thirty or forty are being acted all the time, with *premieres* almost every week. I tell you, there are too many 'temptations' here in New York—you can hardly expect to get many students to come to all your meetings all the time."

"They seem to find plenty to do up our way," said the lady from Canada modestly. "But quite a few steady attendants at meetings form a nucleus which brings out good audiences Sunday nights. Of course, we work along more literary and psychological lines than you evidently do in Los Angeles," she explained, with an air that was a wee bit superior, perhaps.

"Well, the West is the West," admitted Los Angeles gravely. "But do you realize that Los Angeles isn't really the 'West' at all, but a vast hodge-podge of humanity: a boiling-pot of folks from New York, New England, the Middle West, the South, Canada—and all the rest. If they can stand and thrive under 'straight, old-fashioned' Theosophy, polyglot New York ought to be able to endure at least *some* of it."

"Yes, that is so," agreed the European, "but we must find the soul and culture of New York, and work out such expressions of true Theosophy that the people may be reached—and held. So many artists, musicians and literary people here, you know, for whom the Truth would do so much—and who could do so much for it—they must be reached."

"Oh, you geese!" chaffed the Lady from England—on her way home from the Orient *via* America—"*every* place is 'different' if you believe what the natives tell you," and her merry, infectious laugh rang pleasantly out—so everybody else had to laugh or smile in sympathy with it. "If my travels have taught me any one thing, it is the truth of Kipling's saying that 'Judy O'Grady and the Colonel's Lady are women under their skin'."

"Exactly," agreed the Oriental, absent-mindedly dropping a third lump of sugar into his teacup. "You will be interested, as I was, in learning just what New Yorkers, for instance, are invited to support along 'religious' lines week after week, and how the general national trends of human desires supply themselves in the metropolis. Here is one of the Saturday evening papers, famous—or otherwise—for its 'Religious Notices,' both quantity and quality. Let us review:

"The first advertisment is that of a 'Psychologist,' not unknown on the Pacific Coast for the past fifteen years, and carries his picture —very bearded and 'professional.' Directly below it 'America's Foremost Psychic' blazons her name in connection with 'wonderful

lectures under inspiration.' Follows 'Chinatown—the Rescue Mission' with 'wide awake gospel,' and another mission advertising a Sunday afternoon service. Next appears a lecture on 'The Abundant Life,' by a gentleman from the South, in a hotel ballroom; an announcement of a 'Gospel Tabernacle,' just above the notice of a 'Phrenological Institute.' 'An Oldtime Religion Bible Conference' next uses large space, followed by a lady employing the headline 'Scientific Right Thinking' and announcing a lecture, 'How to Win.' The 'Religious Notices' fairly crowd and jostle one another. One sees such headlines as: 'Five Points Mission—Dinner Baskets,' 'Literary Vespers', 'Metropolitan Tabernacle,' 'Joyous Thanks-Living,' 'Church of the Healing Christ,' 'Mental Telepathy,' 'Daily Healing Meeting,' 'Use Suggestion during Sleep for Success and Health,' 'Applied Psychology,' 'Occultism, Meditation, Healing'—a small advertisement but it ought to catch them all —'School of the Builders,' 'League for the Larger Life,' 'Esoteric Astrology,' 'Let Go and Let God do His Good,' (please don't repeat that too fast!)—'Concentration and Prosperity,' 'Thanks Living,' 'Suggestive Therapy,' 'There is no Death,' 'Divine Supply,' 'Glad Tidings Tabernacle,' 'Come and Bring the Sick'—this last being evangelistic meetings telling how sins may be forgiven and the sick healed, and naming fifty-two diseases and human ills ranging all the way from broken arches to deafness.

"Practically all the Protestant religious sects are represented in the church announcements, as well as the Jewish and the Christian Science. There are thirty-four Spiritualistic advertisements, many of them offering healing as well as other things.

"Four Theosophical meetings are advertised for Sunday evening. Subjects given are: 'New Psychology and Theosophy,' by a 'distinguished French psychologist,' 'Gifts of Healing—Old and New,' 'Causes for Rebirth,' and 'The Brotherhood To Be.'

"In all there are 153 'Religious Notices' appearing on this page, included in which are several large announcements in which various churches of the same persuasion combine.

"Yes, New York has its own Soul and its own Culture! But can it be that its 'Religious Notices' give the clue to them?"

"In every major American city," remarked Los Angeles during the pause that followed this review, "we will find a similar Saturday night page of advertisements, giving the morrow's 'religious menu.' Order what you like!" he added, with a chuckle, looking up at the Judge who was solemnly shaking his head.

"And it's the same, proportionately of course. in England," said our merry traveling lady, delightedly.

"Your great American Showman declared that the people love to be humbugged, didn't he?" asked Pilgrim blandly. "And his

was an outstanding success," he added, " a money success. I mean."

"Well, what's the answer?" asked Middle West, slangily. His air of weariness and resignation had fallen away somehow. Be it noted also that Mrs. Middle West had laid aside her sighing and there was a glint of resolution in her eye.

"The 'answer' is this," returned Pilgrim spiritedly: "It doesn't make any difference *where* you are, or what the 'conditions' are, if those who voluntarily assume responsibility for Theosophical work *themselves* retain their enthusiasm and refuse to become discouraged at the seeming lack of public response to their efforts to 'disseminate the Fundamental Principles of the philosophy of Theosophy,' the response *will* manifest. Good solid students will develop, who are not looking for the so-called 'psychic' soup being ladled out in some quarters under the name 'Theosophy;' who are interested in learning and applying *Theosophy itself,* regardless of the personality which happens to present itself on any particular evening or evenings. It is from such students that Lodges which *endure* are formed, and out of which in the progress of time and events those stable and sensible students will pass to new centres and cities where similar *living* Lodges of *living* Theosophists will be built up."

"Why, anything that is worth having takes a long time, patience and persistence to acquire," declared Mr. Middle West, as if he had made a discovery.

"I told you so," said his wife—and then everybody laughed, including the European.

"After all," he remarked, when the merriment had subsided, "the soul of one city is very much like the soul of every other city. They all rest in the One, from which such vitality as they have is drawn. To adapt the *expression* of Theosophy to the needs of those we would help is wise, I still think; but one should be very sure that it is Theosophy that is expressed. 'What is the answer' to that, as our friend would phrase it? *Study* is the answer."

"And study is the great *energizer,* the great renewer of enthusiasm for us all," said Pilgrim earnestly. "To work, to have patience, *to study in order to be able to work*—that is the great and *certain* method. Well, let us go at it," he added as he rose and laid down his teacup.

And the afternoon "Recess" was over for that day.

INITIATES AND INITIATION*

IV

PAUL declares that: "According to the grace of God which is given unto me, as a wise *master-builder,* I have laid the foundation." (1 Corin. 11, 10.) This expression, master-builder, used only *once* in the whole *Bible,* and by Paul, may be considered as a whole revelation. In the Mysteries the third part of the sacred rites was called *Epopteia,* or revelation, reception into the secrets. In substance, it means that stage of divine clairvoyance when everything pertaining to this earth disappears, and earthly sight is paralyzed, and the soul is united free and pure with its Spirit, or God.

The word *epopteia* is a compound one, having the meaning of to look, or an overseer, an inspector—also used for a master-builder. The title of master-mason, in Freemasonry, is derived from this in the sense used in the Mysteries. Therefore when Paul entitles himself a "master-builder" he is using a word pre-eminently kabalistic, theurgic, and masonic, and one which no other apostle uses. He thus declares himself an *adept,* having the right to *initiate* others.

The Initiates in India say that it is the Brahman, the Twice-born, who rules the Gods or Devas; and Paul repeated it in his *Epistle to the Corinthians:* Know ye not that we (the Initiates) shall judge angels? (I, vi:3.)

"We speak wisdom," says Paul, "among them that are perfect," (or initiated).

In the Eleusinian and other Mysteries the participants were always divided into two classes, the *neophytes* and the *perfect.* The former were sometimes admitted to the preliminary initiation: the dramatic performance of Ceres, or the soul, descending to Hades. This descent to Hades signified the inevitable fate of each soul to be united for a time with a terrestrial body. This union, or dark prospect for the soul to find itself within the dark tenement of a body, was considered by all the ancient philosophers and is even by the modern Buddhists, as a punishment. But it was given only to the *"perfect"* to enjoy and learn the Mysteries of the divine *Elysium,* the celestial abode of the blessed; this Elysium being unquestionably the same as the "Kingdom of Heaven." To contradict or reject the above would be merely to shut one's eyes to the truth.

Alone, among the Apostles of Western religion, Paul seems to have fathomed—if not actually revealed—the archaic mystery of the cross.

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*Collated from *Isis Unveiled* and *The Secret Doctrine.*

Isarim, an Initiate, is said to have found at Hebron, on the *dead body* of Hermes, the well-known Smaragdine Tablet, which, it is said, contained the essence of Hermetic Wisdom. Upon it were traced, among others, the sentences:

Separate the earth from the fire, the subtile from the gross . . .

Ascend . . . from the earth to heaven and then descend again to earth. The *riddle* of the cross is contained in these words, and its double mystery is solved—to the Occultist.

Verily, may the cross be traced back into the very depths of the unfathomable archaic ages! Its mystery deepens rather than clears, as we find it on the statues of Easter Island, in old Egypt, in Central Asia, engraved on rocks as the Tau and Svastika, in pre-Christian Scandinavia, everywhere!

"To crucify before (not against) the Sun" is a phrase used of Initiation. It comes from Egypt, and primarily from India. The enigma can be unriddled only by searching for its key in the Mysteries of Initiation. The Initiated Adept, who had successfully passed through all the trials, was *attached,* not *nailed,* but simply tied on a couch in the form of a Tau, in Egypt, of a Svastika without the four additional prolongations in India, plunged in a deep sleep—the "Sleep of Siloam," as it is called to this day among the Initiates in Asia Minor, in Syria, and even higher Egypt. He was allowed to remain in this state for three days and three nights, during which time his Spiritual Ego was said to "confabulate" with the "Gods," descend into Hades, Amenti, or Patala—according to the country—and do works of charity to the invisible Beings, whether Souls of men or Elemental Spirits; his body remaining all the time in a temple crypt or subterranean cave. In Egypt it was placed in the Sarcophagus in the King's Chamber of the Pyramid of Cheops, and carried during the night of the approaching third day to the entrance of a gallery, where at a certain hour the beams of the rising Sun struck full on the face of the entranced Candidate, who awoke to be initiated by Osiris and Thoth, the God of Wisdom.

Let the reader who doubts the statement consult the Hebrew originals before he denies. Let him turn to some most suggestive Egyptian *bas reliefs.* One especially from the temple of Philæ represents a *scene of initiation.* Two God-Hierophants, one with the head of a hawk (the Sun), the other ibis-headed (Mercury, Thoth, the God of Wisdom and Secret Learning, the assessor of Osiris-Sun), are standing over the body of a Candidate just initiated. They are in the act of pouring on his head a double stream of "water" (the Water of Life and of New-Birth), the streams being interlaced in the shape of a cross and full of small ansated crosses. This is allegorical of the awakening of the Candidate who is now an Initiate, when the beams of the morning Sun, Osiris,

strike the crown of his head; his entranced body being placed on its wooden Tau so as to receive the rays. Then appeared the Hierophant-Initiators, and the sacramental words were pronounced, ostensibly to the Sun-Osiris, in reality to the Spirit-Sun within, enlightening the newly-born man.

Let the reader meditate on the connection of the Sun with the cross from the highest antiquity, in both the generative and spiritually regenerative capacities. Let him examine the tomb of Bait-Oxly, in the reign of Ramses II, where he will find the crosses in every shape and position; as also on the throne of that sovereign, and finally on a fragment representing the adoration of Bakhan-Alearé, from the Hall of the ancestors of Totmes III, now preserved in the National Library of Paris. In this extraordinary sculpture and painting one sees the disk of the Sun beaming upon an ansated cross placed upon a cross of which those of the Calvary are perfect copies. The ancient Mss. mention these as the "hard couches of those who were in (spiritual) travail, the *act of giving birth to themselves.*" A quantity of such cruciform "couches," on which the Candidate, thrown into a dead trance at the end of his supreme Initiation, was placed and secured, were found in the underground halls of the Egyptian Temples after their destruction. The worthy and holy Fathers of the Cyril and Theophilus types used them freely, believing they had been brought and concealed there by some new converts. Alone Origen, and after him Clemens Alexandrinus and other ex-initiates, knew better. But they preferred to keep silent.

Again, let the reader read the Hindu "fables," as the Orientalists call them, and remember the allegory of Vishvakarma, the Creative Power, the Great Architect of the World, called in the *Rig Veda* the "All-seeing God," who "sacrifices himself to himself." The Spiritual Ego of mortals are his own essence, *one with him,* therefore. Remember that he is called Deva-vardhika, the "Builder of the Gods," and that it is he who ties the Sun, Surya, his son-in-law, on his lathe—in the exoteric allegory, but on the Svastika, in Esoteric tradition, for on Earth he is the Hierophant—Initiator—and cuts away a portion of his brightness. Vishvarkarma, remember again, is the son of Yoga-siddha, *i. e.,* the holy power of Yoga, and the fabricator of the "fiery weapon," the magic Agneyastra.

The primordial system, the double glyph that underlies the idea of the cross, is not of "human invention," for Cosmic Ideation and the spiritual representation of the Divine Ego-man are at its basis. Later it expanded into the beautiful idea adopted by, and represented in, the Mysteries, that of regenerated man, the mortal, who, by crucifying the man of flesh and his passions on the Procrustean bed of torture, became reborn as an Immortal. Leaving the body,

the animal-man, behind him, tied on the Cross of Initiation like an empty chrysalis, the Ego-soul became as free as a butterfly.

Long before the cross or its sign were adopted as symbols of Christianity the sign of the cross was used as a mark of recognition among Adepts and Neophytes, the latter being called Chrests—from Chrestos, the man of tribulation and sorrow.

The sign of the cross adopted by the Latin Church was *phallic* from the beginning, while that of the Greeks was the cross of the Neophytes, the Chrestoi.

The Svastika is always placed—as the ansated cross was in Egypt—on the breast of the defunct Mystics. It is found on the heart of the images and statues of Buddha, in Tibet and Mongolia. It is the *seal* placed also on the hearts of the living Initiates, burnt into the flesh forever with some. This, because they have to keep these truths inviolate and intact, in eternal silence and secrecy to the day they are perceived and read by their chosen successors—new Initiates—"worthy of being entrusted with the ten thousand perfections."

HOMELY HINTS

We sometimes—perhaps often—feel our weakness, as we think. But the weakness is not that of our real Selves, the inner Man, but of that which we have leaned upon, the *false ego*. If we remember that we are working with a portion of our powers now, that portion which needs exercise and proper direction, in order to assimilate *it* with what we really know and are, we will feel more content to await the full blossoming. The point of view from which we regard things determines the kind and quality of action. The keeping in mind that the Masters are not only Ideals, but *Facts*, and that all that H.P.B. and W.Q.J. have written about Them was for our help and encouragement in the struggles that must be ours brings us closer to Them—makes us strong with the power that flows from such reliance. —R. C.

EAST AND WEST

THE name of Romain Rolland will go down in history as that of the Frenchman, one of the very few, who true to his spiritual vision spoke fearlessly words of power on behalf of True Peace in the midst of carnage and war. We have before us the translation of his remarkable Introduction to the French Edition of Ananda Coomaraswami's book, *The Dance of Siva,* in which Romain Rolland pleads with the West to learn from Asia. With an artist's passion this great publicist appeals for Theosophical ideals and a Theosophical attitude by the West towards the culture of the ancient East. We quote some of M. Rolland's statements, for the translation of which we are indebted to the *Calcutta Modern Review:*

To some of us in Europe, the civilization of the West has come to be no longer sufficient or satisfying. Children of the West, dissatisfied with the genius of the West, we now find ourselves all alone straightened into a corner in our ancient home, and without in any way disparaging or disowning the finish, the brilliance and the heroic energy of a course of thought which conquered and dominated the world for more than two thousand years, we have nevertheless been obliged to admit its insufficiencies and its shallow pride. We, therefore, are some who cast hopeful glances towards Asia.

Asia, the great land, of which Europe is but a peninsula, the van-guard of the army, the prow or rostrum, so to speak, of the heavy ship, weighted with the treasures of age-old wisdom. It is from Asia that our gods and our ideas have come down to us; but through loss of contact with the natal Orient, we in the West have, in the course of the circuitous march of our peoples in the wake of the sun, twisted and distorted the universality of these great ideas, in order to achieve the objects of our narrow and violent endeavors.

And now, the races of the West find themselves cornered in the midst of an inextricable impasse and are ferociously and frightfully mangling one another. Let us take away our mind and thoughts from this dreadful spectacle of a blood-bespattered crowd! Yes! In order to find again the open air and enjoy it, let us transfer ourselves to the high plateaux of Asia!

Indeed, Europe has never unlearnt or misunderstood the paths and readings of Asia when it was a question of pillaging, fleecing and exploiting the material wealth of these lands, under the banner of Christ and that of civilization. But what advantage has she derived from the spiritual treasures of the East? These treasures lie buried in stray collections and archæological museums. A few brilliant Academy tourists alone have nibbled at the crumbs thereof. The spiritual life of Europe has not profited therefrom.

Who, amidst the disarray in which the chaotic conscience of Europe is now struggling, has endeavored to examine whether the civilizations of India and China have not solaces to offer to our disquietudes, and models, perhaps, to our aspirations?

But proud Europe does not willingly admit that she may have need of Asia whom she has trampled under foot for centuries without even a suspicion crossing her mind that she was thereby only playing the role of Alaric amidst the ruins of Rome. Rome nevertheless conquered the Barbarian conquerors, even as Greece had once conquered Rome—even as India and China will finally conquer Europe—with their spiritual wisdom and greatness of soul!

I do not ask my European friends to embrace any one faith of Asia; I only invite them to taste the happiness of this magnificent rhythm, this deep and slow breath. They will learn there what the soul of Europe (and of America) is most in need of today—the calm, the patience, the virile, never-failing hope, the joy, serene *"like a lamp in a windless place, which never flickers." (Bhagavad-Gita.)*

The Occident, excited and exasperated over the task of achieving social and individual happiness, warps and perverts its own life, and by its frantic haste nips in the bud the very happiness which it pursues. Like a tired-out horse which between its ear-straps sees only the blinding road before it, the European sees nothing beyond the limits of his individual life or his group, his fatherland or his party. Within these narrow limits, he longs to realize the human ideal. It is necessary for him at all costs to prove to himself that he will see with his own eyes the realization of this ideal, or (supreme sacrifice which he consents to make in deference to the slow character of human progress!) that his children would be able to pluck the fruits of his labors. From this, spring those perpetual hopes of a tumultuous character, destined to an early death and invariably shattered, those dreams of Earthly Edens, that precipitation and blind violence so characteristic of the civilization of the West. And when of necessity the disillusionment comes and this mirage of an ideal slips away from one's fingers, the feeling comes that all is lost; and the brief period of feverish exaltation is followed by a long period of morbid depression.

The great Brahmanical philosophy knows nothing of these violent turnings of the balancing-pole. It does not expect a miraculous transformation of the world from one war or one revolution or one stroke of mercy. It takes in within its view immense periods, centuries of human ages, the successive lives of which, in concentric circles, gravitate and slowly proceed towards the Center, the place of Deliverance, already realized in certain souls of "Precursors." It never feels discouraged or impatient. It feels it has time! The falls and reverses on its path could not daunt it or provoke its ire.

Error is not sin, in its view, but only youthfulness and inexperience. It waits for the whole cycle of Time to gradually accomplish itself. It sees the Wheel turn and expects. And its regard which passes beyond the horizons of mutable good and evil, lucidly and calmly judges the Stream of the souls which pass away—indulgent towards the weakness of the weak and severe only for the strong. For, this proud philosophy demands more from the strong than from the weak; and all its conception of the hierarchy of the castes, which appears, on first appearance, so disdainfully aristocratic, is based on the elevated principle (diametrically opposed to the egotistic democracies of the West) that in the measure in which one rises in the scale of society, in that same measure his duties increase and his rights diminish! Besides, however low one may be, every man can elevate himself; and every man knows that he can, sooner or later, attain, by the normal change of his existence, the culminating point of the Curve, whence, through the path of the Return, the soul will escape all Time and its vicissitudes.

Thus is effected the great reconciliation of the infinite Diversity of beings and desires with the Eternity of the Rhythm which binds them all in one same current which goes toward Unity.

But the question is not that this grand structure of thought and philosophy should throw over Europe the golden shadow of its cupola. No, it is not a question of Europe becoming another Asia. But let Europe not wish that Asia should become Europe! Let Europe learn to respect this great personality of which she is only the complement. And without wishing (hopeless dream indeed!) to infuse an artificial life into the forms of the past, let these two worlds, uniting their respective geniuses, pave, by their union, the path of the Future!

This is the opinion which Ananda Coomaraswami nobly and boldly expresses at the end of his book offering as a corrective to the ardent nationalism of Young India, the high Idealism of Asia:

> For the great idealists of Young India, mere nationalism never satisfies. Patriotism is merely a parochial feeling. . . . The higher souls have greater and more beautiful functions to fulfill. . . . *The Life,* and not merely the life of India, demands our loyalty . . . the efflorescence and growth of Humanity is worth more to us than a mere party victory. . . . The elect people of the future cannot be a nation or a race but an aristocracy of the earth, combining in itself the energy of European action with the serenity of Asiatic thought. . . .

The hand thus extended by India, we take it and clasp it in ours. Our cause is the same: to rescue human unity and its full harmony. Europe, Asia, our forces are different. Let us unite them for the achievement of the common work, *viz.,* the greatest possible civilization and highest possible human genius. Teach us to know all, Asia, and thy wisdom of living too! Learn from us to act!

WHAT IS GOD?

THE whole world now, as always, has within itself some sort of a perception, not by sight or hearing, but by feeling, that there is something back of all that is; that if only we could know and understand *that,* all the problems, all the miseries, all the seeming cruelties and inequalities in life, would be ironed out. Every man by virtue of this causative seeking something in himself, must forever be asking this question: "What is God?" He never can rest until he has found for himself the true answer.

What can we form in the nature of a concept of the Deity—of that Causeless Cause, as motionless as Space, as changeless as Space, as undisturbed as Space, by whatever comes in or whatever dissolves? Let us consider that the greatest power the Deity can have is the power of direct perception. We too, have that power; so has every other being in the universe. The range and exercise of that power is very limited in some beings, very great in other beings, but all beings have that power, *are* that power itself. However we have changed in body, however we have changed our minds, the power of perception that is in us as adults is the same power that was in the new-born infant; and coincident and concurrent with the power to perceive, is the power to act in accordance with our perceptions. If the highest cognizable aspect of the Unknown Source of all is the *power to perceive,* then the *power of action* may be called the second aspect.

What is the third aspect? Every religious scripture, without exception, shows a God who sees, a God who acts in accordance with his perceptions, and after having acted in accordance with his perceptions repented of some of the things he did; he changed his mind, just as we do. Why did he change his mind? It is because of the third aspect of the Highest that we can imagine—not only the power to *perceive,* not only the power to *act* in accordance with the perceptions, but also the power to *experience* the results of the action and to determine by those results whether the perception was true or not. Each one has that power to perceive, the power to act in accordance with his perceptions, and each one is incessantly experiencing the results of the dual play of those two powers; the greater the perception, the greater is the action in accordance with the increment acquired.

So, in a universal sense, in an eternal sense, every being high or low, is in his true essence God: he is Spirit, if by Spirit is meant the Highest. No man can imagine anything more fundamental than the power to perceive; no man can imagine the power to perceive unless conjoined with it there is the indispensable power to act in accordance with the perception, because perceiving is an action itself. No man can conceive of a being who is able to see, able to

act in accordance with what he sees, and yet incapable of learning and gaining something as the result of his actions. Upon reflection each one can see that all he knows has been acquired in just this way—by experience—yet it is possible to benefit by another's experience and avoid thereby having to go through the same experience himself.

We have to revise our idea of God to where we see that "God" has a definite, an exact, a scientific meaning that anybody can understand without any intermediary; for the first true perception of the Deity is that it is in one's self. If one examines the Christian Bible he will find no basic power ascribed to Jehovah or Christ that he himself has not. Christ knew that; the priests and pharisees did not. If we have that power, what are we? Divine in our basic nature; but that gives us an immense basic separation from what we all want to be separated from—pain, sorrow and despair. The moment a man sees that the power which lives and thinks in him is identically the same power that lives and thinks in every other man, at once the personal notion falls off him, sloughs away. What makes us unhappy when the conceit is driven out of us is the fact that we are isolated, believe ourselves to be alone in the universe; and when it does happen to us that conceit is destroyed, something worse even than that—despondency—takes its place; or perhaps pride effervesces: "If I am separate from all others, solitary, unique, why, then, there are three classes of beings I can look at: those who are higher than I am; those who are lower than I am; those who are on the same step of the ladder of life as myself." Which do we like to look at? We all like to look down and every time we make that kind of a comparison between ourselves and every other being, it is always to his disadvantage.

But when I gain the true, primary, primitive, axiomatic perception, "I am the Deity myself; the only God I shall ever know is the God in myself;" that "I AM THAT," then my observation of my fellows throughout nature shows me that the same God is in everyone of them; then I see that God as Being is infinite in numbers; God as the Source is that unconditioned Unity in which all these Gods exist. No wonder, then, H. P. Blavatsky once wrote that the day was coming when finally men would perceive that monotheism and polytheism are not irreconcilable. God as the abstract, unconditioned, uncontained Source of all is one, indivisible, omnipresent, the witness invisible; but God in manifestation *is the Gods*. Every being is a God; the ant is a God, because in him is the same divine power to perceive directly on his own account, to act directly on his own account and, in accordance with the range of his perceptions, to experience the results of his actions, just as much as in Christ, just as much as in that idea of God which makes Him "an infinite being."

What we need, then, is first of all to clear up our concept of the Deity; co-existent with that we shall get a true concept of ourselves, what our identity actually is; contemporaneously with that, we shall get the perception that every other man is from identically the same Source, has the same power of perception, and is a perceiver on his own account; only one power to perceive, but an infinite series of perceivers; only one power of action, but an infinite host of actors; only one law of effect following causation, but an infinite series of effects brought about by every causal being. The moment a man gets the fundamentally ethical perception of the nature of the Deity—God—the fundamentally clear perception of his own nature as being identical with IT, what then? Then, he sees embodied Divinities on every hand, all from the same Source, all undergoing the same processes, all at work in the vast school of life, eternally changing classes, changing teachers, changing lessons, but always going to school, to gain Self-knowledge. It behooves us, then, to take our stand upon our basic divine nature.

A saying in the Upanishads puts it, "What room can there be for sorrow and what room for doubt in him who sees and knows that all creatures are the same in kind, differing only in their degrees of intelligence?" No man can then ever look down on another being, not merely another man, but any being below man, because he knows that as they now are, he once was. Who would despise a child because he himself happened to be an adult? He knows that there was a time when he also was a child, and that adultship is not a sign of superiority, but a sign of responsibility; that whatever the child may be, he once was. We see a being who is higher than ourselves; what he is now, we may become. From this point of view the Christian Christ becomes not a unique figure, but a majestic figure: not an objective revelation but an example for our inspiration. What Christ is, any man, every man, may become; what we are, Christ once was. Every kingdom below man contains souls, spiritual beings, who are climbing the slow ladder of evolution, gaining an ever-increasing fund of knowledge and experience in regard to Self. Some day they will arrive at man's estate. And every man is attending a higher grade in the same school; some day he will see the truth of these things as thousands of men now do see it, and will act according to what he sees; then he will become a Christ himself.

What is the difference between Christ and us? A difference in degree of knowledge, not in kind. What is the difference between the longing in the heart of every man to understand the mysteries of life and death and all that goes between, and the knowledge of a Christ? A difference in degree, but not in kind. The whole of the sorrows and woes of civilization springs from one source—funda-

mental misconceptions as to Deity, as to man, as to Nature, as to Law, as to duty, as to life; all this vast amount of horrors that life presents to every man is due to ignorance in the spiritual sense. Spiritual ignorance is misconception as to the nature of Spirit—to think that to be Spirit that is not Spirit; misconception as to the nature of Soul—to think that to be Soul which is not Soul; misconception as to purity—to think that to be pure which is in fact impure; finally, misconception as to Reality—to think that to be Real which is phenomenal, to think that to be enduring which is unenduring. Therefore the sacred chanters of the divine measures of the most ancient Upanishads had one single refrain for all their exhortations: "Seek not for the enduring in the midst of unenduring things: the Self is to be known by the Self," not by books, not by prayers, not by churches, not by faith; the Self is to be known by the self which affirms that It is: "*That* Thou Art."

OCCULTISM—TRUE AND FALSE

Occultism is not telling of the inward psychic life, but the power of silence.

Occultism is not the pretence of knowing more than others know, but the willingness to appear to know less.

Occultism is not to appear always to be right. But a readiness to accept correction from those less wise.

Occultism is not in writing finis to one's learning, but finding every man and circumstance a teacher.

Occultism is not the following of a policy, but the maintenance of a principle in all policies.

A LETTER FOR WORKERS

DEAR COMPANIONS:

It is not worth the effort expended to try to interest especial people; the very effort made, prevents, by arousing erroneous notions in the minds of those so sought. Let everyone know about Theosophy but seek no one in particular—is the wisest course. It is not well, of course, to let the impression grow in anyone's mind that *he* is important to Theosophy, for Theosophy is for those who want it and for none others; rather convey the impression that to learn it in such a way as to understand and apply it comes to the very few; not because it is withheld, but because mental and physical karma are not of such nature as to leave the mind open, or present the ways and means. This effect comes from failure to take advantage of opportunities in other lives, in many, many cases, in an age when so much of the ancient wisdom is given out. It is here because the opportunity is due to a larger number than might be suspected. All get this chance—some, more favorably than others. It is the height of unwisdom to neglect the opportunity again, most especially in cases where it is brought home to people without their effort

The Karma of most is such as to leave no mental, nor physical, doors open; yet even they, through the effort of others, may take hold and find the way. "Many are called but few are chosen." You have found it to be true that the harder the pressure, the more there is of spiritual power if we hold fast. So you think that your typewriter spelled the word right the first time—scared—in the "sacred band of heroes?" "Scared" applied to that which you so fondly thought was yourself at one time—and at times. This scare is natural, because common sense tells us that if we stay on earth we must eat; we cannot fight without the munitions of war on this plane, and as we are against the whole trend of the times, we have not the aid they give. But we are working for them just the same, unnoticed and unthanked, and the work we do is not ours, but of Those who sent us, and neither desires notice or reward. We live while we can, and die when we must—when we *must,* not before and we'll never say die while there's a shot in the locker.

The struggle is fierce—as we face it—not knowing the outcome, but it is evidently part of the game and the struggle is for us or we would not have it. We are expected to do the best that we can and all we can under all circumstances; having done so we take whatever the Law has in store for us. If it is suffering, then we should be glad it is not death; if it is death, then we may rejoice that there is no more of life. We must not be bound by results while doing the best we know and can.

You said truly, "we will take what comes, and will give our all to the common cause. More we cannot do, and less we may not do under the Law of Brotherhood." Would that I could do something to make the way clear. You know that I will do what I can, and I know that you will, so all must come right, even if it turns out to be some unexpected way. Our very thought and effort will produce results; so we continue the thought and effort and let the results come as they will. Whatever comes must be right for us, for our work, for everything. Doubt, anxiety, fear, only hinder and delay the outcome. So doing what may be done from day to day, with right motive and trustfully, we meet all requirements, fulfill every duty. I feel the hardship of your trials and struggles, and yet I know you would not change anything except as it should be changed by law, all the time using your best judgment, making your best endeavors under existing circumstances. We must be able to fight against what seems to be overwhelming odds, and as long as we fight we are not overcome. We need not fear for ourselves, nor be unduly anxious for others—just simply, surely, steadily keep doing our duty as each comes before us.

If I loved you less or knew you less, I would be sorry for you. As it is, I am glad that you have the strength, the courage that you show, and which you would neither have nor show, were not the difficulties just what they are. Without you and your courage those who have had help and are having it from us would suffer that loss. In all this you have borne the heat and burden of the day, never faltering although the load is staggering in weight and shows no sign of getting lighter. It is for Them you do it—for Their work as far as it is understood. I do not think any of us will starve or even suffer from want, yet if such should be our lot, we will do it gracefully by reason of the knowledge we possess.

To give of one's bounty is easy, and yet how few having possessions really give. Those who think they would if they were rich, would not do anything worth while, and many who could do more are afraid to deprive themselves of anything. Such are humans in this twentieth century. A few—very few—suffer, that others may not perish but have everlasting life and in their turn bear the burden of still others. Of such are the immortal sages and heroes.

Well, eat well, sleep well, think well and cut all doubts by the sword of spiritual knowledge. Love again and again and PEACE.

As ever,

R. C.

SPACE AND CONSCIOUSNESS

"TAT Twam Asi"—"THOU ART THAT"—is the bright chain of all-including Unity upon which are threaded the ethics of Theosophy; its arguments, its science; its deeper something than is expressed by any of these words, but which some have found and are finding.

Thou art thy brother, thy father, thy mother; thou art thy friend and thy foe; the dog which licks thy hand and the steed thou ridest. The interest of one is the interest of all; every action of every nature sends its endless effects through all the realm of consciousness, affecting each unit according to its receptivity, rebounding upon the actor in the end, through the ALL-Self within, in exact proportion to the original act.

The man of hard concrete reason, of positive thought, of mind trustful of the senses—the man of matter—scornfully answers: "I am myself; you are yourself; there is no bond between my enemy and myself; I may do whatever I will unto him, and never in all creation can the act rebound on me, save by the conscious hand of human vengeance, the which I fear not, being myself human and its peer."

Yet as he speaks, his body, like that of his enemy, is held to the earth by an iron band which neither can break in life or death, invisible and intangible, unexplained and unexplainable; more than that, his own beloved sciences show that same bond to be always acting directly between those same two bodies, however far apart.

To this material riddle, the space argument of separateness, Theosophy answers: "Illusion! The Maha-Maya of the Absolute Is!"

But the man of matter knows what he knows and why he knows it; he beholds the separateness of objects in space, and their concrete objectivity; therefore he passes on, leaving the dreamers to their dreams—so long as their dreams do not interfere too actively with his business.

The placement of things in space depends upon a property known as "extension." This property is a function of human perception, being built upon the five senses solely. Given another sense, or less senses, the whole word might—and in many cases does—take on a different meaning.

To each point of consciousness, there is an inside and an outside; a subjective and an objective. The inside is spaceless, unlocatable; the outside is of space and in space. Yet in dream and in delirium the inside becomes the outside, the outside the inside; and often the intensity of the reversed sensations is the greater. All being alike sense products pure and simple, whether of the inner or outer worlds, where the difference?

The sense organs themselves are subject to the same; they are in and of space, which is to say, *in and of themselves*. Their true forms, possibilities, natures, no man knoweth. Reliance upon sense organs, sense perceptions, sense geometry, is placing blind trust in the word of an unknown messenger calling in the dark; a messenger whose whole object may be to deceive; *a messenger whose life may depend upon his success in deceit*. And, let "seers," "mediums," "psychics" be warned: there are no senses so subject to this as those lying just within and beyond the physical; the astral senses which pass themselves off upon their deluded victims as "spiritual perception."

What do we know, and upon what base can we rest? We know that we *are*. We know that we see ideas and nothing else, in the ultimate analysis. Thus

we can say that there are ideas which are perceivable, and a Power to Perceive which sees them. The whole panorama of conscious experience is made up of the perception of ideas by a perceiver which is none of them. Ideas of pleasure and pain, of hot and cold, of devotion and irreverence, of unity and of separateness; upon the combinations of these within the field of consciousness—"Chidakasam"—depend what we call happiness and unhappiness, harmony and disharmony, love and hate; all, all ideas, of which we ourselves are none.

Primal simplicity, which from any logical viewpoint, calls for unity as the origin of all things, calls also for basic unity as the nature of the perceiving consciousness; basic unity can never be broken, and That which was, is That which will be, irrespective of time and space, or any other ideas within the field.

The points of consciousness wherein arise the idea of separation, are triangulation stations set out by cosmic ideation for the purpose of learning its own nature; points which have no more effect upon the ONE within which they lie than have the surveyor's white rags upon the nature of the gigantic mountains which he spans.

But no triangulation point is of value unless occupied with an instrument; there is no ultimate usefulness in any conscious unit, human or otherwise, unless fully and consciously returned to its primal unity.

That never has been and never will be broken in *reality;* our efforts to communicate, mind to mind, our invention of speech, shows the great urge to return thereto in *consciousness,* salving all the gained experience. How could there be communication, how could there arise the *will* to communicate, without an unbroken unity at the base of all the efforts?

The whole of human civilization, of "progress," of conscious phenomena, is the turmoil caused by these attempts to gain knowledge, and then to return to that which IS; all suffering is the result of mistaken ideas leading various points of consciousness in the wrong direction; mistaken ideas there are, and must be, for true ideas could not exist except in contrast therewith—the great law of polarity. Remains to learn, distinguish the true and the false.

All the "objects" we see are perceptions or ideas to us; we do not know, and by the senses and sensations never can know, a "thing-in-itself." Only by perception from within and behind—direct perception independent of the senses—is truth to be known. Few understand the meaning of this; to most, "spiritual knowledge" means some glorification of the senses, some perception of objects; but spiritual perception is the entering directly into the nature of things, *not as objects, but as phases of consciousness.*

This is not a thing afar off, superhuman, unattainable; it is something we use in some part daily, without which conscious existence is impossible.

The sublimation of this *non-quality* is the nature of a Master. This state is to be reached only when it becomes impossible for the individual to act other than for and as the whole.

That sublimation may take ages; but it has been done, is being done, will continue to be done so long as consciousness *is.* It is in the power of every one.

ON THE LOOKOUT

Vegetable Artillery

As was taught by Theosophy from the first, the universal tendency of matter "to run into organic forms," is a manifestation of the universal desire of the underlying ONE LIFE for self-expression and self-realization: a purpose *planned and intelligent.*

Readers are referred to the "Scientific American" of November, 1922, for an article on the reproductive catapult of the fern. The "cleverness" and perfection of the mechanism, with its use of just those principles of mechanics for similar results laboriously worked out by man, can be appreciated only when seen.

The author says: "This is but another instance of the ingenuity of nature in working out problems. The mechanism is just as effective as though it were machined."

Throughout nature may be read by him who runs, not only a similarity of laws, but a similarity of the various intelligences behind the working out under those laws of purposive combinations. For there is only one Intelligence, and This is the same in mineral and in man, and in *each* man.

Also is being discovered more and more that "In union there is strength." Is it too much to hope that in course of time science will turn its attention from means to make intelligences most effective when set against each other, long enough to find out what can be done *when they are set together?*

The "Seven Brothers"

Much derision was aroused by H. P. B.'s words as to "the *seven primary* forces of Electricity, whose purely phenomenal and hence *grossest* effects are alone cognizable by physicists on the cosmic and especially the terrestrial plane. These include, among other things, Sound, Light, Color, etc., etc."

The telephone, however, gave an example of the transmutation of energy from sound into electrical vibrations and back again, thus, to those of logical mind, showing at least a possibility that both forms of energy had a *common* energy.

Now, through the selenium cell, we have a complete tying together of electricity, *light,* and sound, as in the De Forest "talking film."

The "phono-film," as it is called, is an ordinary moving picture film with a strip along the edge upon which a beam of light, under the influence of voice vibrations, has been made to fall. Upon re-running, a ray projected through the strip is made to fall upon selenium cells, which have the property of increasing conductivity under the influence of light. (Another correlation.) The result is made audible by the audion amplifier, still another correlation. And to cap the climax, the film can be connected with broadcasting apparatus and the result projected to great distances.

And nowadays all this is taken as a matter of course and for granted, like a thousand other discoveries which would have established the validity of Theosophy long ago, had not the students of science been intent upon attaining knowledge in *their own way,* while "Theosophists" "interpreted" Theosophy, also in their own way.

DREAMS AND SCIENTIFIC DREAMERS

Dr. Emil Lenk expresses, with some typically incomplete scientific ideas of dreams, a few facts which do *not* agree with Freudianism and other theories. He says:

> "In the dream state everything is permissible. We kill those we hate, others we crown; we play the millionaire or the beggar; we step from the tower to ground and back again to the tower; the most impossible is possible in countless variations, deeds are much more variegated and filled with much deeper meaning than in our conscious state."

Dr. Lenk, in common with most scientists, believes that normal memory and moral perceptions, the higher aspects of will power, have no place in dreams. But the dream state is, like the waking state, a phase of perception, a field of vision of the eternal and unchangeable Perceiver, and both states are —illusion. To achieve the same self-determination in dreams as in waking, it is only necessary to *realize* them both for what they are. Undoubtedly scientists will not admit the possibility of waking memory in dreams, nor of the power of making moral decisions involving suffering and sacrifice therein.

This, however, will hardly affect the opinions of those who know otherwise.

Dr. Lenk further says:

> "The dreams of the blind have been found to be full of life, a fact which cannot be made to jibe with experimental psychological investigations. A paradoxical condition exists here in the fact that the semblance to reality of the fantasmagorical pictures in the dreams of people who have suffered the loss of one or more senses is increased in comparison with persons who are in possession of all their senses."

But the *Secret Doctrine* says:

> "In these fantastic creations of an exuberant subjectivism, there is always an element of the objective and real. The imagination of the masses, disorderly and ill-regulated as it may be, could never have conceived and fabricated *ex nihilo* so many monstrous figures, such a wealth of extraordinary tales, had it not had, to serve it as a central nucleus, those floating reminiscences, obscure and vague, which unite the broken links of the chain of time to form with them the mysterious, dream foundation of our collective consciousness." (S. D. II, 293.)

Mention is also made of intelligences and forms of matter out of our normal scope of perception, but sometimes encountered in dreams.

The fact of the matter is, that all planes of perception are equally real from the standpoint of the manifest, equally unreal from that of the unmanifest. The reality or unreality of any one of them depends upon the manner in which we have chosen to concentrate our consciousness—if upon the physical plane with all its desires, greeds, and savage struggle for life, then the dream or astral state will seem unreal; if on *that* state, which is one of unbalanced forces and of delusion *par excellence,* we walk from then on in a world of unconcatenated and utterly confused ideas and sights; if upon the moveless, eternal, and selfless plane of spirit, then all the moving and intertwining phases of manifest perception are seen for what they are, and their power of deception is gone forever.

Concentration on any field of perception is due to an act of will and choice. Transfer from one to another is due to the same. All that is necessary to be what we will, is to choose, to will, and to act without faltering. No man who tries to explain every plane of perception in terms of matter, of the personal, and of passion and desire, can ever find in any of them anything but matter, personal limitations, passion, and desire.

"Science is welcome to speculate upon the physiological mechanism of living beings, and to continue her fruitless efforts in trying to resolve our feelings, our sensations, mental and spiritual, into functions of our inorganic vehicles. Nevertheless, all that will be accomplished in this direction has already been done, and Science will go no farther. She is before a dead wall, on the face of which she traces, as she imagines, great physiological and psychic discoveries, but every one of which will be shown later to be no better than the cobwebs spun by her scientific fancies and illusions." (S. D. I, 134.)

INTELLIGENTIA SOMNOLENS

Henry S. Williams can't find a satisfactory explanation of hibernation.

"Of course it is patent enough that frog and woodchuck—and sundry other creatures, including myriads of insects—are dormant . . . for the winter, because they could not find sustenance during the inclement season. We may even invoke the theory of natural selection, and accept its teaching that creatures which fail to develop the habit of winter sleeping must have perished . . . But, like a good many other scientific explanations, it leaves a great deal to be desired. . . .

"But if we accept this months-long period of sleep as a natural phenomenon, what shall we say about the time of automatic awakening? What strange time-clocks in the dull brains of frogs and woodchucks tell that the months have moved along . . .? Surely there has been no change of temperature that penetrates to the cold depths where the sleeping creatures lie. Assuredly the sun's rays have not penetrated to those depths.

"What, then, is the signal that has aroused the sleepers? Is it some radio message, some electrical or magnetic impulse that sets the earth aquiver? If so, it is an impulse of which present day science takes no cognizance."

But Ancient Science does. The question is in line with the fact that a man can "set" himself to awake at a given hour, and the answer is as follows:

"The underlying physiological variation in species—one to which all other laws are subordinate and secondary—is a subconscious intelligence pervading matter, ultimately traceable to a REFLECTION of the Divine and Dhyan-Chohanic wisdom." (S. D. II, 648.)

This is also the case with a question discussed by Prof. Francis H. Herrick, in regard to the old problem of homing or "distant orientation" in animals, especially in regard to the insouciant and self-reliant cat. He concludes:

"I am inclined at present to believe, though unable to prove, that the secret of this power lies in the kinaesthetic sense, which is older by far than either seeing, smelling or hearing; in other words that the constant sought lies back of the ordinary sense organs, and that this is in some way bound up with the primitive muscle sense; which experiment has already shown to be of far greater delicacy in many animals than in men."

We cannot see that this, either in general or in particular, can be construed into a meaning comprehensible to the normal human mind; although we see and agree with the general idea at which Professor Francis seems to be trying to arrive.

But Dhyan-Chohanic wisdom is master of space as well as of time, and all the lower animals are more surely guided by its aforementioned *reflection,* known as instinct, than are we by our proud, but little-used "reasoning" faculty.

METACHEMISTRY

Dr. Gerald L. Wendt and C. E. Irion, working in the laboratories of the University of Chicago, have succeeded in transmuting the metal tungsten into the gas helium.

This was accomplished by electricity as one would expect to be the case, since, according to Theosophy, electricity is the origin of matter!

But the most important fact is that the theoretical conclusions which led them to attempt the experiment, came as the result of a long series of experiments and developments of scientific thought exactly along the lines predicted by the *Secret Doctrine,* and in accordance therewith; especially in relation to the nature of the atom according to Bohr, Lewis, Langmuir, and others.

> "Chemistry and physiology are the two great magicians of the future, who are destined to open our eyes to the great physical truths." (S. D. I, 261.)
>
> "Chemistry will have virtually ceased to live: it will reappear in its reincarnation as *New Alchemy,* or METACHEMISTRY." (S. D. I, 623.)

The full force of these remarks can, unfortunately, be appreciated only by those of scientific training who are in a position to know the extraordinary revolution which has occurred in the purport and methods of science since 1888.

The really hopeful symptom, however, is the dawning on every hand of as great a change in the attitude of man to man.

Man, as a mortal compounded of lifeless matter, and nothing else, is one thing; man, as a mysterious being whose roots go into the unknown depths of manifested nature, and beyond, is something which commands another form of consideration altogether. And this change of view is due, more than may be imagined, to the discoveries predicted, foreshadowed, and in many cases definitely taught, by H. P. Blavatsky.

SIMIAN CIVILIZATION

Professor Arthur Coutiere, biological and medical authority, has announced before the Parisian Academy of Medicine, that, owing to the accumulation of discoveries of prehistoric remains, he was compelled to believe, not only that the human being and ape have always been types apart, but that *the ape was created after man.* In 1888 H. P. B. predicted in definite terms that science would be compelled by its own discoveries to abandon the ape-ancestor theory, and in addition, as is well known to readers of the *Secret Doctrine,* gave in detail the history of the "creation" of the ape after man.

This is all hopeful, however. "As a man thinks, so is he." Teach men that they are merely organisms of matter evolved by, and gaining sustenance through the law of tooth and claw, and they will act accordingly. Teach them that these bodies are only accretions taken on by divine and immortal spiritual beings evolved from and by still greater ones, under the Law of Universal Impersonal Love, and they will act from that basis. We have had enough of simian civilization; these faint premonitions of the dawn of a real one, are more than welcome.

REVIVAL OF INDIAN ART

"The National Value of Art" recently contributed by Sri Aurobindo Ghose, embodies perfectly the aim and purpose of *Shama's* (the Indian International Quarterly of Art, Literature and Philosophy, edited by Mrinalini Chattopadhyay) being a presentation of the necessity and use of art in the work of uplifting humanity. Mr. Ghose briefly reviews the development of human society, showing how through desire for the physical and emotional "wants" of life the mass of humanity has risen through slavery to a position

where it now demands the finer "wants"—wealth, luxury, rich food and drink —which were formerly the possessions of the few only. The struggle that has brought about this change has produced intense suffering, yet by its means man has risen above the level of the brute. Tastes have been refined and a desire for the better things of life aroused. From time to time also there has been an expansion of the heart qualities which has brought about crises in which old forms have been destroyed. The French Revolution was one of these crises and again today we have reached a point where the old order of things cannot continue. By confused thinking man has torn the world asunder and now by thought he must rebuild it. It is only by clear thinking that this can be done and clear thinking, says our friend, "is as rare as spirituality."

It is here that the need of art makes itself manifest. This great aesthetic faculty in humanity must be utilized. Art, the great uplifter, has been in the past the possession of the few. All must share it, for by its means the emotions can be purified, the qualities of intellect developed, and last and most important, the spirituality of the race unfolded. If the emotions are not purified by means of this powerful agent they become stimulated in such a way as to disintegrate character instead of elevating it. Likewise in developing the intellectual faculties, if science, philosophy and criticism alone are utilized, man may become a monster. By means of art, poetry and idealism the higher qualities of mind are developed; its movements become quick, delicate and subtle.

With Asia, Mr. Ghose declares, lies the responsibility of uniting the two great streams of art in East and West which now are flowing in very different directions. These two streams turned into one channel would perfect the aesthetic evolution of humanity. The best of the West, as the best art of the East, is religious art, but the West has emphasized the external forms of things, while the East has endeavored to reveal the life that animates the forms. If this union of East and West can be accomplished a true art can be established which will be essentially spiritual. "Spirituality is a wider thing than formal religion and it is in the service of spirituality that art reaches its highest expresson." India can accomplish her part in the plan only by the revival of a truly national art. "By this means the whole nation will again be lifted," says Mr. Ghose, "to the high level of the ancient culture—and higher."

Mr. Ghose adds a short article on the Revival of the Indian Art, in which he says that the greatness of Indian art is the greatness of all Indian thought and achievement. It lies in the realization that within the external forms of objects of sense lies the real life. Form in art should be used only as a means of expressing the spirit within. European art has been satisfied with reproducing externals—an imaginative representation of what the eye has seen. Mr. Ghose states plainly his disapproval of European methods and particularly of English influence in India, for he says that the development of art in India must go along national lines to harmonize with Indian ideas and ideals. "Indian art demands of the artist the power of communion with the soul of things, the sense of spiritual taking precedence over the sense of material beauty."

"TRANSACTIONS OF THE BLAVATSKY LODGE." Published by The Theosophy Company, Los Angeles, California. Cloth, pp. xxiv+149. Price, $2.00, postpaid.

This priceless work of H. P. B.'s has been out of print and inaccessible in book form for more than thirty years. It was republished serially in this magazine some years ago, but the demand soon exhausted the extra copies of the numbers containing the *Transactions*. Now we are happy to announce a new edition of the work in large type, handsomely and durably bound—a production typographically in keeping with the contents.

As with all the writings republished in THEOSOPHY and in book form under the supervision of the Editors of this magazine, the utmost pains have been taken to provide an authentic reprint of the original text. *Transactions* contain the original Questions and the original Replies by H. P. B., as contained in Numbers I and II of the first edition of the *Transactions*. In addition, the present text contains the complete STANZAS as originally published in the First Edition of the *Secret Doctrine*, together with the Outline of their Contents and the Note thereon in that Edition of the *Secret Doctrine*. An Historical Preface follows the Note to the original Numbers of the *Transactions*. Thus the present edition is rendered the more complete and valuable to those students who do not possess an original edition of the *Secret Doctrine*.

The *Transactions of the Blavatsky Lodge* are unknown to many present day Theosophists. For their information we quote from the *Publishers' Notice* to the present edition, as follows:

"Shortly after the commencement of *Lucifer* some of the more ardent students of her teachings of Theosophy withdrew from the London Lodge, then and thereafter under the influence of Mr. A. P. Sinnett, and established the *Blavatsky Lodge*, which soon became the centre of Theosophical activities in Britain. Many men and women of note became members of the Lodge. When the *Secret Doctrine* was published late in 1888 it aroused intense interest, and many literary, scientific and philosophical questions were raised by the students.

"H. P. B.was urged to reply to these questions and yielding to the insistencies of the students, she attended many of the meetings of the *Blavatsky Lodge* during the first half of 1889. The questions propounded to her cover a very wide range, for they were formulated by intelligent, thoughtful, and highly educated men and women. Her Answers were given orally, but were stenographically reported and afterwards revised by her for their publication in the two *Transactions* issued, No. I in 1890, and No. II in 1891.

"These *Transactions* contain matter of great and enduring importance on the subjects treated in the *Secret Doctrine* and, for the Students of Occultism for whose instruction the *Secret Doctrine* was written, they are a priceless Commentary at first hand on some of the most abstruse and difficult problems of the Esoteric Philosophy."

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THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XI.—No. 6 **April, 1923**

We must seek for the true self that knows all Occultism and all truth, and has in itself the protecting shield from all dangers. —*W. Q. J.*

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THE PARENT THEOSOPHICAL SOCIETY was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

The defined Objects of the Society were as follows:

I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.

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"Who can describe him who is not to be apprehended by the senses: who is the best of all things; the supreme soul, self-existent: who is devoid of all the distinguishing characteristics of complexion, caste, or the like; and is exempt from birth, vicissitude, death or decay: who is always and alone: who exists everywhere, and in whom all things here exist; and who is thence named Vasudeva? He is Brahma (neuter), supreme, lord, eternal, unborn, imperishable, undecaying; of one essence; ever pure, as free from defects. He, that Brahma was (is) all things; comprehending in his own nature the indiscrete and discrete." VISHNU PURANA, *Chapter II.*

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No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

SPIRITUAL TWILIGHT

WHEN H.P.B. called this a "transition age" they were few indeed who lent an ear to her or to her philosophy. Since then the God of War has cried havoc, tumbling men by millions into the peace of death by violence; living hundreds of millions sweat in fears; thrones have become kindlings, governments are adrift in Sargassos of debts and expediencies. The leaders of mankind whisper to each other, What next?

Promises to pay are being emitted in an ever-increasing deluge by Church and State, but their validity is no longer unquestioned by citizen and layman.

Meredith Nicholson, the novelist, writing in the New York *Sun* of December 21st—day of augury—puts the feelings of millions into a few graphic sentences:

"I believe America is experiencing just now a spiritual twilight. We are not serious about the things that most vitally concern us. We avoid the disagreeable. We are given to side-stepping situations that require honest thought and decisive action. Much invoked by the cheery optimist is Browning's blithe declaration that God being in His heaven all's right with the world.

"A democracy like ours needs for its full realization and security a spiritual light. This, it seems to me, the churches are not diffusing. Dogma has become an increasing burden upon Christianity. Too many people try to explain Jesus. Jesus of all characters in history least needs explanation.

"It is much easier to believe in an eternal spirit that broods over the world than in God as a person in whose image we ourselves are fashioned. Materialism has got a strangle hold on America. Democracy is in peril when the divine fire that kindled it begins to fade."

"SOME ASPECTS OF PSYCHICAL RESEARCH"

Under this heading Sir (Professor) W. F. Barrett, F.R.S., writes an important article in the November *Contemporary Review*. We quote from his opening and closing words which convey the lesson derived from the experience and experiments of a half century of scientific research:

> Whatever we may think of the phenomena embraced within the wide scope of psychical research, everyone is aware of the profound change of thought towards this subject that has taken place since the Society for Psychical Research was founded close upon forty-one years ago. Few intelligent persons would now dispute the importance of continuing and extending the serious scientific investigations of the novel and perplexing psychical phenomena which had been too long left unheeded, in fact despised by science, as the products of superstition and chicanery. . . .
>
> In conclusion, it is worth remarking that while the psychical order is not the spiritual order, yet in both the conditions of access to the spiritual world appear to be the same. . . . In a word, *faith* is the key to the gate of the invisible world, whether we enter the gate of the inner or the outer courts of that world. Faith does not mean credulity; it means an honest and sincere desire to know, a willingness to accept truth wherever it may lead us, and it presupposes humility of spirit, no less than confidence of hope.

As Professor Barrett notes, not only has "science" changed *in toto* its attitude towards psychical phenomena in a single generation, but so also in almost as large measure has the Church, as instanced in the recent Lambeth Conference; and so, by consequence have the religious minded, the every-day man, even the spiritualists. Professor Barrett well remarks,—

> Those who, like the present writer, can recall the scorn with which the whole question of psychical research was treated by the great majority of scientific men and the learned world generally forty to fifty years ago will realise the remarkable and significant change of thought that has now taken place.

For those who can relate one thing to another Professor Barrett's article constitutes a remarkable vindication of H. P. B., her teachings and her phenomena, and a still more notable impeachment of that very Society for Psychical Research which "investigated" her phenomena in 1884-5, pronouncing them to have been "produced by chicanery," and the testimony of the more than one hundred witnesses to have been "the product of chicanery or superstition." H. P. B.'s philosophy, her facts and her phenomena still stand. It is *Science* which has had "a profound change of thought" indeed. Science now admits the facts, but is still as hopelessly muddled over their rationale as, forty years ago, it was over the phenomena. Perhaps when "science" realizes that its own "profound change of thought toward this subject" is itself the most remarkable psychical phenomenon of the day, it may give belated attention to the

science of Occultism as taught and exemplified by H. P. B. Some day serious and honest scientists like Professor Barrett will realize that the "psychical" world is still less spiritual and more *material* than the physical, will cease *a priori* speculations, and turn to Theosophy for guidance in their empirical investigations. But that will never be till *faith,* as he defines it, has become the working formula of the men of science. *That* would be a phenomenon truly spiritual in character.

"The Renaissance of Prayer"

The same number of the *Contemporary Review* carries a worthy and thoughtful article on Prayer by the Reverend Doctor S. McComb, an orthodox Christian theologian, some of whose views on the subject are, none the less, distinctly heterodox and decidedly at variance with prevailing Christian views and practice. In fact the good Doctor, quite unawares, it would seem, has become imbued with some very Occult ideas regarding prayer. After speaking of the "rise of the new psychology which seeks to understand prayer as a psychical process," and mentioning that "science" is doing "a great and useful work in showing how the subconscious life enters into the prayer experience," he goes on to affirm that "efficacious prayer depends on the presence of certain mental states":

> Without "recollection," the withdrawal of a man into his own soul, without concentration on a high and holy purpose, without surrender of the will, prayer is valueless because a mere plaything with words.

From the standpoint of Occultism "the withdrawal of a man into his own soul," his "concentration on a high and holy purpose," *is* the very highest action of the Will—the divine Will, the Spiritual will, but such an action is not, properly speaking, "prayer"; *it is* rather the *command* by the Higher Self of the Lower or personal self. Very truly this involves the "surrender of the will," if by "will" is meant the desires and selfish purposes of the man; but is that what Dr. McComb wishes to convey? If so, then practically the whole "Christian" theory and practice of "prayer" stands condemned out of its own mouth.

Dr. McComb gives some attention to the "empirical effects of prayer in connection with the various 'spiritual healing' movements so characteristic of our time," and finds in them a "challenge to the materialistic tradition which for the past half century has governed the science of medicine, to the rigorous exclusion of any moral or spiritual instrumentality in the cure of disease." Under the influence of "prayer *and faith,*" he says, "it is now certain that various disorders, incapable of cure by the usual medical remedies, have been mitigated or wholly overcome." Then he goes on:

> Of course, it is easy to dismiss these instances of spiritual cure as the fruits of "suggestion" or "self-suggestion." But apart from the fact that

we do not know the full implications of these terms, we would, on this hypothesis, have the curious paradox that prayer is explicable only by a theory which, when believed, would cause men to cease praying.

Just so! and the reason for both "prayer" and the "paradox" is unconsciously set forth in the statement which follows, that "it may be taken as one of the most certain conclusions of research into the nature of religion that in all types of prayer . . . there is always a reference to a being or beings other than the person who prays." Very surely prayer of this kind has no "place in a universe governed by invariable law." Dr. McComb quotes Amiel on Prayer of another and truer kind: "Prayer reminds us of pardon and duty. It says to us: 'Thou art loved—love; thou hast received—give; thou must die—labour while thou canst; overcome anger by kindness, and overcome evil with good.'" Every Theosophist, but we fear very few Christians, can heartily join with Dr. McComb's conclusions from Amiel's reverie:

"Apart from such a spirit, even diplomatists and jurists acknowledge that no device, no strategic skill of political genius, will avail to give us the new world-order for which we long. This order must be built on a transvaluation of values, on the frank renunciation of materialism in whatever guise it may offer itself, on the unreserved surrender to spiritual ideals as supreme in all the relations of the peoples. Among the forces pledged to the achievement of this profound transformation we may feel sure that prayer, purged of its traditional and external elements, and interpreted to mean the influx of spiritual grace from a world beyond, will more and more vindicate itself as at once in harmony with reason, and with the deepest demands of man's ethical nature."

Agreed; but twenty centuries of "Christianity" and Christian conceptions of "prayer" have given the world anything but the longed-for "world-order," or "frank renunciation of materialism in whatever guise"—and of which guises, what has been more materialistic than Christian prayer itself?

ORIENTAL SCIENCE

The hope of the future lies in a scientific religion and a religious science. Why should not the latter, as well as the former, come from the East; the more as true science and true religion are and must be one? J. Chunder Bose, a native Indian physician and student of science, ancient as well as modern, has won renown in the West as well as the Orient. He is an honored F.R.S., distinguished for his remarkable investigations of plant life and his deductions therefrom, as wonderful in their own field as Charles Darwin's in his. Unlike Darwin, however, Professor Bose has the background of occult science to reinforce his modern rediscoveries of ancient truths. We are indebted to the Bombay *Times of India* for a summary of his presidential address at the recent fifth

anniversary meeting of the Bose Institute, Calcutta. A brief quotation will place some of his views before Western students:

> . . . No great work has ever been achieved easily; it requires the utmost concentration, intensity of purpose and a power of persistence undismayed by the most formidable obstacles. Any great advance in knowledge must be in contravention of orthodox views, and must therefore arouse intense opposition. But no power could obstruct the ultimate establishment of truth, which is unchanging and eternal. This should be realised, for no clear vision comes until the mind has reached the point of rest. . . .
>
> There is a continuity in all life, the physiological machinery is the same in the plant and in the animal. The plant, like the animal, contracts under shock. Anæsthetics and drugs affect the plant and the animal alike. . . . There is, indeed, no characteristic action in the animal that has not been foreshadowed in the plant.

We commend alike the philosophy, the science and the ethics implicit in these statements. One has but to read the 15th chapter of the *Bhagavad-Gita* to learn that Professor Bose is furnishing modern confirmation of ancient Wisdom, and that the difficulties of the true scientist today are the same as in all time—the "intense opposition" imposed by the ignorance of the masses and the "orthodox views" of what passes for science and religion. The "Secret Doctrine" has already become the "twentieth century text-book" of at least one great scientist. There will be many more to follow.

The Bahai Movement in Russia

The world has been filled for some years with tales of the frightful atrocities of the Russian Commune. Only recently the press dispatches told at length the ravaging of churches, the persecution of priests of the Greek Catholic faith, the public proclamations of irreligion, so that one might easily be persuaded that morality had fallen to as low an ebb as the ruble of the Soviets. Knowing the natural faith—not to say credulity—of the great mass of Russia's millions, their reverence for all things claiming religious sanction, doubtless many have taken the published stories with more than the proverbial grain of salt. All such, as well as all well wishers of mankind—which includes the Russians—should rejoice at counter-evidence. A recent article in the Pasadena *Star-News* quotes from a private letter received from Russia telling of the great attention attracted to the teachings of the Bahai. Many meetings are held, representative of all ranks in life, as well as of the many peoples in greater Russia, are either becoming adherents of the simple precepts of the Bab, or treat them with sympathy and respect. It is not considered as "a new religion, but religion renewed, and a return to the real things which every heart can understand and for which everyone is hungering." Bahaism may not be that "new religion of mankind" of which the *Maha-Chohan* of the

Theosophical Movement wrote, but it is certain that that new religion must contain all the fundamental teachings of the Bahai. Seeing that the bulk of mankind is still in "the age of faith" and must remain so for many milleniums, what more hopeful sign of the times than the spread of this system of pure *bhakti* among the afflicted, the life-weary, the sin-laden, masses of the four quarters of the globe? If Bahaism cannot be said to be a religion of knowledge, it is none the less a religion of pure faith and good deeds. What better preparation for philosophy than the embodiment of the virtues?

ANOTHER "MODERN INSTANCE"

Here and there are students of Theosophy who keep abreast of the "latest discoveries" of "modern" science, and place before the public at every opportunity the little known fact that there is extant record of ancient knowledge of all that our scientists of today are tardily discovering or suspecting. In the New York *Times* of February 14th is printed a letter signed by a well-known Theosophist which we reproduce, together with the title given by the *Times:*

BACTERIA BEFORE PASTEUR

To the Editor of the New York Times:

In your issue of the 7th you clear up for your readers some of the misapprehensions of "just what Pasteur did"—that he did not "discover bacteria," but found out something of the nature of their activities. And then the writer goes on to show that bacteria were seen and described as long ago as 1683. It may be interesting to refer you to the pages of P. Terentius Varro, a Latin poet, about 39 B. C. *(Rerum Rusticarum* I., iii.) and see what the famous Atacinus says of bacilli:

> "Small creatures, invisible to the eye, fill the atmosphere in marshy localities, and penetrating with the air breathed through the nose and mouth into the human organism, cause thereby dangerous diseases."

The foregoing is referred to by H. P. Blavatsky in her magazine *Lucifer* for April, 1891.

IMMORTALITY AS A FUNDAMENTAL FACT

Popular belief in immortality rests upon a purely dogmatic sanction—the creeds of the churches. Opposed to this is the fundamental fact of death. Between the two—fact *versus* "faith"—what wonder that the practical life of men is on the basis of "let us eat, drink, and be merry, for tomorrow we die?" An indication of the wide-spreading influence of Theosophical teachings can be seen in the following quotation from an article on the editorial page of the Los Angeles *Times* of February 2d:

> In the last analysis death itself is only a conception of a living being. Life is insistent and eternal in every atom of the universe. The disintegration of an organized body means only that that special form ceases to func-

tion—but it does not mean that its component parts have been rendered inactive, nor that the spirit which organized it has been annihilated, nor does it prove that the organizing power cannot re-collect and revivify the same form at will. . . .

If annihilation were possible no one could be conscious of it, for to assert that it is possible to be conscious of the non-existent is a proposition that is self-contradictory. . . .

Once a person is convinced that life is universal and eternal he never more will admit the possibility of death, in the sense of annihilation of "matter" or of consciousness. Such a person will know "matter" and "mind" to be identical in [essential] nature. . . . He will know that the "material" is forever conscious and inseparable from the spiritual, and he will know that the spirit is eternally substantial. . . . For he will be at one with the Master who knows Himself for "the life, the truth and the way." He will recognize himself for the unborn and the undying. . . .

And he who once realizes the inevitable and supreme fact of eternity is no longer the slave of time, nor is he deeply disturbed by the phenomenal, pictorial drama forever being enacted.

When immortality is recognized as a fact in nature, not dependent on faith in any sect or creed, but upon the knowledge of it for its enjoyment, the creeds will die and Religion pure and undefiled remake our civilization. The *Times'* writer has put in newspaper language the immortal teaching of the second chapter of the *Bhagavad-Gita.*

"Hard-Shell" Baptists

Not only are the Baptists in the country stirred up over the conduct of Rev. Harry Emerson Fosdick, a Baptist divine preaching in a New York Presbyterian pulpit, and preaching "heresies" at that, but they have been troubled with a mid-continent uproar. William Jewell College at Liberty, Mo., is a leading Baptist educational institution, and A. Wakefield Slaten is—rather, was—its professor of biblical literature. For some years Professor Slaten has been inoculating his students with the idea that the bible is not to be taken literally or as an infallible revelation. He has many enemies in the ministry and a certain number of the trustees of the institution have opposed his retention, but he has been very popular with the students, so that the majority of the board retained him, winking at his unorthodox views. Finally, however, Professor Slaten was emboldened to publish a book in exposition of his views. He "believed" in the bible so far as it has not been proved wrong, from the literal standpoint, but where the facts of science cannot be reconciled with Baptist ideas of infallibility Professor Slaten espoused the facts and not the dogmas. This commonplace of ministerial logic in our days, however it might be glossed when privately and verbally uttered, could not be tolerated when spread

broadcast in public print. The Baptists had no more wish for a trial for heresy than the other denominations, so they chose a much more efficacious and less noisy proceeding. The Board of Trustees met, debated, decided and voted Professor Slaten out of his chair. There it was hoped, doubtless, that the matter would end, but the 450 divinity students promptly held a mass meeting and with a single dissentient vote passed strong resolutions in disapproval of the action of the Trustees, of approval and affection for Professor Slaten. The closing paragraphs of the resolutions are intensely significant. We quote:

> For many years there has been gathering a revolt against the incredible and inhuman assumption of theologians who can affirm the infallibility of the Bible and condemn the human race to hell without winking.
>
> A better, saner, truer conception of life and history, of human nature, of religion itself, must take the place of cruel creeds that have dominated and bullied our intelligence already too long. It is time for the religion of Jesus to get a chance.
>
> In opposition to the rising tide of intelligence there has arisen a wave of obscurantism. Aflame with holy zeal, the leaders of reaction are calling for the head of every John the Baptist who dares to proclaim the coming of a new era. No teacher is safe from the inquisition. When it is over, if it is successful, the light of learning will have died in denominational colleges and the empty classrooms will stand in mediæval darkness.

EPISCOPALIAN DIFFICULTIES

The Baptists are not alone in their troubles. Tolerant as is the Episcopalian Church of those ministers who at ordination pledge themselves to the creed of the Church and then, while enjoying its benefits and emoluments, preach heretical doctrines, there are limits beyond which the recalcitrants cannot go with safety to themselves. We quoted last month from Dr. Rainsford, now retired, but his strictures on his own Church were only such as any honest party man might utter—rather against current practices than dogmas. But for the last two or three months Dr. Percy Stickney Grant of the Church of the Ascension has been attracting large crowds to his sermons and enjoying much notoriety in the press. He has attacked the idea of the unique divinity of Jesus, questions whether the man of Galilee had "the power of God," and attributed his miracles of healing to "auto-suggestion." Dr. Grant has, of course, been extravagantly condemned by "high-churchmen" and as extravagantly lauded by those fellow divines and members who want to enjoy what the Church has to give and at the same time disregard and violate its canons of faith, to which they, no less than others, have subscribed. Very properly, as we think, Bishop William T. Manning wrote to Dr. Grant, calling the latter's attention to his ordination vows which require not only

adherence to the "Apostles' Creed" but that it be taught as well. Bishop Manning says to Dr. Grant:

> If you cannot now conscientiously accept and teach the Christian faith as contained in the Apostles' Creed, it is plain that you cannot consistently continue to hold your commission as a minister and teacher in the Protestant Episcopal Church. . . .
>
> In my judgment . . . you should at once publicly correct the impression given . . . and state clearly that you do accept the faith of the Church, as set forth in the Creed, or if you do not accept this faith you should voluntarily resign from the ministry of this Church.
>
> This in no way restricts or conflicts with your personal liberty or your freedom of thought. You are at liberty to teach whatever you believe, but you are not at liberty to deny the faith for which the Protestant Episcopal Church stands and at the same time to continue as one of her ministers.
>
> The question here involved is one not only of theology but of honor and good faith. . . . Interpretation of a fact or a truth is one thing and denial of it is another. Interpretation means reasonable explanation of a fact on the basis of its acceptance as true. To call that interpretation, which is in fact denial, is a misuse of language. . . .
>
> If any man holds that he cannot fulfill the terms upon which he holds his office in the ministry, he should voluntarily retire from it.

Dr. Grant, in his formal reply to the Bishop's letter, evaded the issues raised; he neither declared outright skepticism nor affirmed his belief in the validity of the tenets under which he holds his office of Episcopalian rector. Whatever may be thought of the theological canons of the Episcopal Church, the honors of logic and loyalty belong to Bishop Manning and not to Dr. Grant, who represents a species of mind which sees no incongruity in essaying to serve two masters. It is not confined to Dr. Grant alone by any means, who merely embodies a fundamental fallacy of human nature. It is illustrated by the politician who would serve both his country and his party. It is and has always been exemplified in every sect of every religion by both clergy and layman, and of all attitudes of mind was the one most severely characterized by Jesus. He called it hypocrisy, but its exponents, ancient and modern, like to call it "tolerance," "liberalism," "broad-mindedness," and so on. It is an intellectual as well as a moral dishonesty produced by pandering to popular prejudices on the one hand, and by the lack, on the other, of any deep-seated convictions of one's own. Bishop Manning has the courage of his convictions. Dr. Grant, having no convictions, has not the courage to "fight out the field" and so shuns an issue whose outcome would strip him of his fat "living" and consign him to an ignoble "martyrdom."

TOWARD INTERNATIONALISM

"The morrow of the victory has more perils than its eve."
"I want free nations; I want a Europe of free nations; but I do not want a Europe of free nations hating each other; I want a Europe of free nations that will be a brotherhood of peoples." —MAZZINI.

A BROTHERHOOD of nations implies a brotherhood of men. If during the last few years the principle of the brotherhood of nations has been disregarded and even is set at nought, it is the inevitable reaction of the violation of the principle of the brotherhood of man. An individual cannot indulge in generating hatred towards his neighbor and succeed in retaining the spirit of love at his own fireside. A nation which goes to war with another nation and drowns the enemy's fertile earth in streams of blood, must not expect to reap from its own homeland sweet fruits or fragrant flowers, the necessity or the luxury of her own people.

The destruction of brotherhood in one sphere destroys brotherhood in all. Thus quarrelsome members of a family make destructive agitators in class struggle; the fight of class against class in a nation presages national wars; national wars lead to international catastrophes. This aspect of the law of brotherhood has not been understood by our civilization. The individual is sacred in the eyes of Mother Nature, for whom she spins the thread of knowledge and weaves the cloth of experience. The dignity of the individual is lost sight of and thus the principle of brotherhood is misunderstood and comes to be misapplied.

Under the influence of the law of cycles our humanity has begun to discuss the problems of internationalism—that is, the problems of establishing the brotherhood of the nations of the world. Along many lines this is being attempted. Politicians and economists, sociologists and social reformers and even preachers of sectarian religions are putting forth plans and schemes for establishing the brotherhood of nations. Herein is manifested another error. These leaders of men do not seem to recognize that brotherhood is a fact in nature, that it exists and has to be realized by all men and not established by a few. If we proceed on the line of realizing human brotherhood, if we preach, practise and promulgate that men *are* brothers, we would naturally come to the important problem which confronts our humanity and demands a clear answer—why men who are brothers do not live and labor in terms of love and brotherhood.

In this place only a partial answer can be given: men do not live like brothers because they have not realized themselves as thinking, intelligent, discriminative souls, but having fallen prey to false beliefs in their sectarian creeds and to the equally false acceptation of the "facts" of modern knowledge, regard themselves

as material organisms in which feelings promote thoughts and both are the products of the body. Thus people have been led to believe only in the whirligig of matter in which man is but a fortuitous concurrence of atoms.

When we observe the events which are taking place in the various countries of Europe, in the new world of the Americas, as also in the old Asiatic countries, we find that there is a new spirit abroad. In the midst of destruction and quick changes, we perceive a force which is trying to mould the destiny of the human race. In the innermost heart of man there is something that tells him that the brotherhood of men and classes and nations and races and religious and philosophies *is* possible. Masses of men demand the expression of this brotherhood and leaders of men are attempting to give it a form and a shape. So far the attempt has not succeeded, for the right principles of the law of brotherhood are not understood.

In the pre-war days the institution of party politics was very strong in all civilized countries of the world and even now it persists. Political parties represent vested interests of distinct classes. Now class government leads to class war—for it could do nothing else. Similarly national governments of today exist to represent the vested interests of their respective nations—and such national governments therefore lead to international conflicts. As long as classes and nations do not realize themselves as part of a bigger whole, order cannot emerge out of chaos. True internationalism depends on the brotherhood of nations and the brotherhood of nations rests on the brotherhood of men.

Internationalism, therefore, must be sought in the brotherhood of nations, but those nations themselves must be harmonious units and not torn asunder in internal struggles of political parties or in strife of class against class. Fratricidal or civil war is not conducive to the international peace of the world. Therefore internationalism implies a right kind of nationalism in which the citizens of a state possess the state and are not possessed by it. Though this is spoken of, it is not realized that the state exists for the citizen, not the citizen for the state. Right internationalism can only come when class struggles and political parties are abolished in every nation, when citizens are not for opposing parties and classes at strife but *all* are for the state which exists for the benefit of the individual citizen. This higher nationalism cannot be imposed from without but must unfold itself naturally within the boundary, geographical, linguistic and psychical, which nature provides. This natural unfoldment of higher nationalism must be looked for in the units of which the nation is composed, viz., the family. Man in his evolution has ascended to the harmony of the family state; the

expansion of that family state to the confines of a nation is the next step which lies before us.

On account of the great changes due to the war, new forms of government are being tried at present in many countries. Take for example Germany; that nation, which gloried in the virtues of a perfected state to which its citizens were but slaves, has become a republic. This new form of republican government, however, has for its administrators men and women reared in the old tradition and who have not lost the influence thereof. Thus the will of republican legislators has to be carried out by administrators of the old school; a confusion of ideals leads to a confusion of duties which in turn produces a peculiar conflict in which law and order suffer and justice is subverted. One of the great obstacles in the path of Germany will be removed if the right principle of brotherhood as it works out in the family is grasped and applied. A correct understanding of the same principle by the American people would remove a besetting difficulty in their way, for the great virtues involved in the Monroe doctrine tend to assume a non-virtuous position in the affairs of the international family. Instances can be multiplied from the struggles of many nations at the present time. All agree that a move ought to be made toward internationalism, but the goal will not be reached unless the idea of brotherhood is rightly understood and the natural and harmonious expression of that brotherhood as manifested in the family is taken as the model for the purposes of national governments, as well as in international relations.

When the sense of responsibility takes the place of the sense of privilege, the *family* of the nation, the race, and humanity will begin to manifest. The world is waiting for a new code of laws, for a new Thomas Paine, who will inspire us by writing the Duties of Man and thus make concrete the wonderful visions of Mazzini.

The philosophy of true internationalism is to be found in the pages of the *Secret Doctrine* of H. P. Blavatsky. It remains for the theosophists to live the teachings which their philosopher-teacher gave, and to endeavor to popularize them so that our humanity may escape the dangers that threaten it at the junction at which it stands. She writes:—

> ". . . It is the constant presence in our midst of every element of strife and opposition, and the division of races, nations, tribes, societies and individuals into Cains and Abels, wolves and lambs, that is the chief cause of the 'ways of Providence.' We cut these numerous windings in our destinies daily with our own hands, while we imagine that we are pursuing a track on the royal high road of respectability and duty, and then complain of those ways being so intricate and so dark. We stand bewildered before the mystery of our own making, and the riddles of life that *we will not* solve, and accuse the great Sphinx of devouring us. . . . the only palliative to the evils of life is union and harmony—a Brotherhood *in actu*, and *altruism* not simply in name. The suppression of one single bad *cause* will suppress not one, but a variety of bad effects. And if a Brotherhood or even a number of Brotherhoods may

not be able to prevent nations from occasionally cutting each other's throats—still unity in thought and action, and philosophical research into the mysteries of being, will always prevent some, while trying to comprehend that which has hitherto remained to them a riddle, from creating additional causes in a world already so full of woe and evil." *

The parting of the ways is before us. Which shall we take, the straight way of sacrifice which leads to joy, or the broad path which lures us to our doom?

TOLERANCE

People sometimes charge others with intolerance. Perhaps this accusation arises not on account of the statements actually made, but because of the tone and feeling within and behind them. One can usually state his belief and understanding, giving his reasons therefor, without arousing antagonism. This is a good thing to strive for. Tolerance is good, if understood rightly; but there are many strange ideas in regard to it. Some think it to be intolerance to point out to others holding different views any errors of statement or fact. But Truth never yet agreed with error, nor does error agree with error; Truth agrees only with Truth. So if we firmly believe, and are convinced by fact and reason, that we are in possession of Truth, it would be a false tolerance which would withhold it in the face of error—for Truth exists in the world for the purpose of destroying error. Error is dogmatic and does not court close investigation. Truth courts all and every possible investigation; and calm in its certitude examines everything upon its merits, and tests it by the standard of Truth. The average mind of the day is still under the sway of superstition, of dogma and authority, and must remain so for some time to come. Meeting frequently those who have broken loose from old forms, to engulf themselves and—what is worse —others—in newer forms of the same old errors, we can but keep on the straight path we know, making a trail that these very ones may follow in the future. We need not be distressed that they cannot now see. Their time will come; for all these things are provided for in the vastness of time. We have but to go on with *the Work.*

—R. C.

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*Secret Doctrine, Vol. I p. 644.

"LITTLE THINGS"

THE day to day life of most of us is made up of "little things." Our lives as a whole, made up of little things like days, represent a seemingly interminable succession of small events, slight accretions of knowledge, minor initiations into the mysteries of existence, physical and metaphysical.

A few great moments come to some. For them we have prepared ourselves—by expectation, by summoning our resources of strength, of character, of resolution against a certain time or concatenation of events. Or else, if the great moments arrive unexpectedly, the very force of circumstances paralyzes for the time the lower consciousness and the soul itself acts directly, and thus we measure up to the moment's need. Even the average man or woman rises to heights in an emergency; instances could be multiplied to illustrate the truth of this wonderful fact in nature—human nature —but out of our own experiences we know it, so of proofs there is no need.

Yet, the great problem of living is in the "little things," the daily round of cause and effect, action and reaction. The phrase "little things" is in reality no true phrase. It is one of the many counterfeits in the language and the race mind. The real is that *there are no little things.*

An atom is a mighty potency. The back-bone of the world, the glorious Himalayas, the world itself, the mightiest beings in it, as the weakest, are congeries of atoms. Each and all unfold from the smallest of the small; each and all return unto it, bringing a harvest with them. No atom or congeries of atoms but is *necessary,* in a Universe of Law; none but has its place without which none of the others could be in place. And what is the harvest each and all, having unfolded, bring folded in with them on the small old Path that leads back to the center from which they sprung—the *point* without which no circle, or cycle of evolution, can be had? What but the harvest of a great succession of "little things?"

Ah, but the "little things" are spiritually mighty!

"It wasn't what you said, but the way you said it." How many times has that remark been made to us by another, whom we tried to warn and help perhaps, but somehow failed. It was the tone of our voice that threw him off—a "little thing." "If you had only made that clear," cries another, suffering from an experience we tried to help him miss. The wrong words used by us in the right place—just "little things." "Well, you didn't seem to *want* to do it," says still another whom we might have energized to work in a true direction, but didn't. Just an indifferent expression on our faces—another "little thing."

So it goes—a succession of moments, and for us of actions, or

actions missed. Heart of gold, perhaps, burning in our bosom; best intentions in the world! But if we have not grasped the relativities, understood the value of the "little things", what of warm hearts and good intentions? They are like a stored up power of electricity sent awry; no light, and current misdirected turns to maim and sometimes even kill.

It is because we are self-hypnotized. The moving succession of the supposed "little things," with their steady rhythm of color monotony, their drowsy murmur as they flow swiftly over the smooth-worn stones of the rocky bed of the river of our lives, charm and hypnotize us into passivity. Like sleep-walkers we attend them, motor nerves responding automatically but the alert Perceiver otherwise engaged—or disengaged.

Now that we see it, the time has come to WAKE UP!

There are no "little things." We could start each day as one setting out on a great adventure, and each day could be all of that. We could trace each little contact, each little action, back towards the great Heart of the World, of all worlds—the very crux of Nature, which is One. Behind each event is the cause from which it flowed. Everything has its occult or hidden meaning: everything we ourselves do, everything any others do, everything whatsoever that is done. And all that we do, and *why* we do it, count for much! How we look, how we speak, how we act, how we feel—by such study we shall find the bases of our expression, the hidden motives; and by finding them in ourselves, such is the commonality of great human nature, so shall we find the similitude in others, thus learning how to approach and help them. Have we never heard the shrewd old phrase, "There is everything in a right approach?" It is the secret of working with men, a clue to the power of the true Occultists who use it in its fullest and richest applications.

They are the ones who have learned the value of the "little things." Writes W.Q.J.: "Then use with care these winged messengers called words." "The future then, for each, will come from each present moment. As we use the moment so we shift the future up or down for good or ill; for the future being only a word for the present—not yet come—we have to see to the present more than all." "It is the small rift in the lute that destroys it; in human history small and unexpected events alter the destiny of nations." "Remember it is the little things the work is done through, for they are not noticed, while the larger ones draw the eyes and minds of all." "Every little thing I ever learned I have now found out to be of use to me in this work of ours." "Try to take pleasure in doing what is your duty, and especially in the *little* duties of life." "You can solidify your character by attending to small things. By attacking small faults, and on every small occasion, one by one. This will arouse the inner attitude of attention and caution. The small

faults and small occasions being conquered, the character grows strong." "So, keep right on and try for patience in all the very smallest things of life every day, and you will find it growing very soon, and with it will come greater strength and influence on and for others, as well as greater and clearer help from the inner side of things." "Sit on all the small occasions that evoke it (irritation) and the greater ones will never arise to trouble you."

Clear little sentences about "little things"; compact and potential as atoms; dynamic like the seeds; energetic as a grain of radium! In them is the whole occultism of "little things."

HOMELY HINTS

The best method to follow in trying to help our friends is to aid them to see their obstacles, and one way to do this is the *indirect* way: telling a story, for instance, of somebody we know who thought or did thus and so—and telling it in such a way as to arouse no suspicion in the mind of the one we are trying to help. It requires *finesse,* but it can be done—and well. Of course, an obtuse mind, engrossed in its own affairs, is sometimes best dealt with by the direct method. The main point is, not to work for an opportunity, but to take it when it comes.

* * *

Some students have never gotten down to a sound basis. There are many who call themselves Theosophists who take this view of things: "The principles are as good under any name." This is quite true, but one soldier in the field is not an army; and one principle is not an all-embracing philosophy. Theosophy points to a fact—one of the utmost importance—namely, that there are Masters, our Elder Brothers, who have under the name of Theosophy given to the world a record of the Laws that govern all the constituents of Man and of Nature. To take some of the minor portions of this, and withhold from mankind the knowledge of the whole, is an ignoring of the great fact itself—a fact sadly needed in the world—as well as a prevention of the knowledge itself. Whether done consciously or ignorantly, such action entails detrimental karmic results. It is no small thing to stand between the Masters and Their work in an obstructive way. The fact cannot be too often repeated that Theosophy is a record of knowledge, and cannot be assimilated or understood if trimmed and modified in order to suit the preconceptions and prejudices of the time or people; it is *sui generis,* and must be so taken if benefit is to accrue from it.

—R. C.

STUDIES IN THE SECRET DOCTRINE

VI.

REVELATION—TRUE AND FALSE

WE have seen that the *Secret Doctrine* establishes two kinds of Knowledge, Absolute and Relative, and bridges the chasm between these by Esoteric Knowledge; on the other hand Agnosticism (in its true sense of course) obscures all Knowledge and plunges relative Knowledge in the depths of Nescience. Avidya, Aparavidya, Guptavidya and Paravidya have been the four factors of study for us.

Leaving aside Agnosticism, Nescience, Avidya, let us say a word or two about Relative Knowledge, Aparavidya. It is said to deal with illusions, non-realities. Hasty inferences are very commonly indulged in, and we should guard ourselves against them. The Doctrine of Maya has worked havoc among the followers of the Brahmanical creed: it has been misunderstood and wrongly applied, with the result that individual, national and racial catastrophes have resulted. This highly philosophical doctrine can be truly comprehended by the mystic, but to do so he must possess the necessary adequate knowledge of several propositions of the Esoteric Science, one of which pertains to the subject matter now under consideration.

Maya or Illusion caused by Avidya or Agnosticism is very different from that caused by Aparavidya or relative Knowledge.

The illusion of Agnosticism and that of Relative Knowledge are clearly referred to in the *Secret Doctrine*. It speaks of how the doctrine of illusion is misunderstood and "perverted by Western Schools" and says:

> "All that which *is*, emanates from the ABSOLUTE, which, from this qualification alone, stands as the one and only reality—hence, everything extraneous to this Absolute, the generative and causative Element, *must* be an illusion, most undeniably. But this is only so from the purely metaphysical view. . . . Everything is relative in this Universe, everything is an illusion. But the experience of any plane is an actuality for the percipient being, whose consciousness is on that plane; though the said experience, regarded from the purely metaphysical standpoint, may be conceived to have no objective reality. (Volume I, 295-6.)

Alongside with this let us ponder over the following:

> "The Universe is called, with everything in it, *Maya*, because all is temporary therein, from the ephemeral life of a fire-fly to that of the Sun. Compared to the eternal immutability of the *One*, and the changelessness of that Principle, the Universe, with its evanescent ever-changing forms, must be necessarily, in the mind of a philosopher, no better than a will-o'-the-wisp. Yet, the Universe is real enough to the conscious beings in it, which are as unreal as it is itself. (Volume I, 274.)

When the *Secret Doctrine* says that the "spark journeys through the Seven Worlds of Maya," it does not refer to the illusions of Nescience but the unfoldment of the spark into the Flame by the very necessary illusions of relative Knowledge. It is said:

> "Maya, or illusion, is an element which enters into all finite things, for everything that exists has only a relative, not an absolute, reality, since the appearance which the hidden noumenon assumes for any observer depends upon his power of cognition. . . . Nothing is permanent except the one hidden absolute existence which contains in itself the noumena of all realities. The existences belonging to every plane of being, up to the highest Dhyan-Chohans, are, in degree, of the nature of shadows cast by a magic lantern on a colourless screen; but all things are relatively real, for the cogniser is also a reflection, and the things cognised are therefore as real to him as himself. . . . Whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realities. As we rise in the scale of development we perceive that during the stages through which we have passed we mistook shadows for realities, and the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached reality; but only when we shall have reached the absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Maya." (Volume I, 39-40.)

From this we see that the worlds of Maya are the worlds of relative Knowledge. Our experiences are "inextricably bound up with the relativity of human knowledge." This is the "Maya of phenomenal existence." Says the *Secret Doctrine*:

> "According to our teaching which regards this phenomenal Universe as a great *Illusion,* the nearer a body is to the UNKNOWN SUBSTANCE, the more it approaches *reality,* as being removed the farther from this world of Maya." (Volume I, 145-6.)

Absolute knowledge also is Absolute Reality. That which lies buried and hidden in silence of Gupta Vidya is a mystery. Under the guidance of Nature and her laws we are initiated into the mysterious workings of her being, and from one aspect and factor of Relative Knowledge we go to a succeeding one. The deliberate and conscious effort to realize what is hidden is to be a practical Theosophist—an earnest student of Gupta Vidya; is to be initiated into Perceptive Mystery to which the *Secret Doctrine* refers as shown in our third study.

Manifestations of Noumenal Knowledge produce phenomenal knowledge which we have designated relative. It may be called Typal Knowledge and is comparable to shadows of the One Noumenal Reality—Absolute Knowledge. The shadows resemble, and in a sense represent, the substance. But typal-knowledge is begotten of Archetypal Knowledge, which may be compared to an Image. Noumenal or Absolute Knowledge reproduces itself, as an image—Archetypal or Esoteric Knowledge, and the latter reflects itself causing shadows of phenomenal knowledge.

When we busy ourselves with shadows regardless of the image in which they are rooted, we mistake them for substance, invest them with spurious values, and generally lose ourselves in the mazes of phenomenalism, falling into the pit of Avidya—Agnosticism. On the other hand when we discriminate between aspects and factors of Relative Knowledge, in terms of different and successive phases of evolution through which we pass, we are able to recognize them as valuable helps, leading towards the Image-Source, and finally to the Ultimate Reality referred to in one of the above quotations from the *Secret Doctrine*.

This valuable help is always available for the earnest and sincere man who seeks for Truth and is not satisfied with a creed, who demands Knowledge and rejects mere belief, who follows the faith of his Inner God and not of the father of his body. It is said that the Word of the Wisdom and the Voice of the Masters always abide in the world.

We have compared Apara-Vidya or Relative Knowledge to Manas, but, as Manas in the human constitution, Relative Knowledge, has a triple aspect—(1) Higher, (2) Lower, and (3) Antaskarana, or the bridge between the two. This bridge is Apara-Vidya distinct from Avidya which is Manas influenced, energised and ensouled by Kama, or lower Manas. Antaskarana has a relation to Higher Mind—the word of the Wisdom to be seen in the world, the Voice of the Master to be heard in the world, the ray of the Sun of Gupta-Vidya—Archetypal Knowledge which we have compared to Buddhi.

Thus between Relative Knowledge and Archetypal Knowledge is Theosophy, written, spoken, made public—the Exoteric Wisdom-Religion. It is from the same source as the Heart Doctrine of the Buddha, the Parables of the Christ, the secret teachings spoken by guru to chelas, the real and true Revelations or Shruti.

H.P.B. reiterates the fact of the existence of the Original Doctrines from which all others emanate. The Tree of Knowledge has many branches with manifold leaves, buds, blooms, flowers and fruits—but the Root is one. To this she gives the name of Bodhism, "which by many ages antedates the metaphysical philosophy of Siddhartha Sakyamuni"; nay, antedates the Vedas themselves. *(Isis Unveiled,* II, 143.) Says the *Secret Doctrine:*

> "But it is perhaps desirable to state unequivocally that the teachings, however fragmentary and incomplete, contained in these volumes, belong neither to the Hindu, the Zoroastrian, the Chaldean, nor the Egyptian religion, neither to Buddhism, Islam, Judaism nor Christianity exclusively. The Secret Doctrine is the essence of all these. Sprung from it in their origins, the various religious schemes are now made to merge back into their original element, out of which every mystery and dogma has grown, developed, and become materialized." (Volume I, viii.)

A little more definite information about the Wisdom-Religion or Bodhism is conveyed in the following passage:

> "We can assert, with entire plausibility, that there is not one of all these sects—Kabalism, Judaism, and our present Christianity included—but sprang from the two main branches of that one mother-trunk, the once universal religion, which antedated the Vedic ages—we speak of that prehistoric Buddhism which merged later into Brahmanism." *(Isis Unveiled* II, 123 and 142.)

A careful study of Mme. Blavatsky's views on the subject reveals to us the important fact that there is sufficient material extant in sacred works, little studied and less understood, to prove a universal basic system of thought which gave birth to all true religious philosophies, which explains all phenomena of a mystical and occult nature, and which is man's only true and reliable guide in this world of Agnosticism and relative knowledge. His *real* salvation lies in being initiated into that Perceptive Mystery which is now forgotten, and which is the Soul of that basic system of thought. An illuminating passage on the subject will be found in *Isis Unveiled*, Vol. II, p. 99.

Thus we begin to realize the significant and important fact that in relative knowledge can be found sure indicators to the Gupta-Vidya or Archetypal Knowledge. If we clear away the debris of Avidya-Agnosticism and cleanse the Apara-Vidya, Relative Knowledge, of the forgeries, vandalism and general craftiness of priesthoods and their victims, human ignorance, superstition and credulity, we arrive at a basic and fundamental Revelation or Shruti in the light of which all Laws and Traditions or Smriti assume a universal and true aspect. These are the types whose parent and source is the Esoteric Science, Gupta-Vidya or Archetypal Knowledge, to be obtained by initiation into the Perceptive Mystery.

Spiritual exploitation has taken place in reference to this fact of the existence of a true Shruti or Revelation. Like other sacred truths this one also has been distorted. Priests are exploiters of spiritual patriotism as politicians are of national, and that has been so for ages past from China to Peru. Shri Krishna's injunction in the *Gita* (XVI, 34) to act according to "what is declared in Holy Writ" has been wrongly interpreted by the orthodox Brahmanical priesthood, as the Western Church has exploited for its own purposes verses 18-19 of *Revelation* about adding to "the prophesy of this book" or taking away from "the book of this prophesy." In more than one Upanishad serious injunction is issued to study the Vedas, to follow its advice, to practice its teachings, to obey its doctrines. In the *Svetasvataropanishad* (VI, 18) it is said that He who creates Brahma also delivers the Vedas to Brahma, and therefore *Maitri-opanishad* (VII, 10) issues a warning against the state of false or non-Vedic doctrine, and points out the necessity of study-

ing the right Vedas. What is meant thereby is of course this real Shruti-Revelation of the universal basic Wisdom-Religion to which we have referred.

Similarly, the Laws of the Prophets and Traditions or Smriti have a universal aspect and basis. That is why the *Chandogya-opanishad* says that the pure nature of the Soul arises out of pure nourishment and in the pure Nature Smriti[1] becomes firmly fixed. Race Memory in the form of immemorial tradition is the Reminiscence of which the *Key to Theosophy* speaks.

This universality and impersonality make the Vedas—Shruti-Revelation, constant and consistent. It is said that the Vedas are *svatah-pramana,* that is, self-evident, and *Apurushya,* universal, in the sense that they are not the inventions of any particular persons and therefore are also impersonal. Every Spiritual Teacher of the Wisdom from Shri Krishna to Muhammad has affirmed—"Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfil." From the Vedas of ancient Aryavarta down to H.P.B.'s *Secret Doctrine,* all proclaim the existence, immortal and immemorial "of the same ancient wisdom-doctrine, one and identical."[2] But priests are the enemies of the prophets, advocates and upholders of the letter that killeth and destroyers of the Spirit that giveth life.

We find ourselves between the Scylla of believing fanaticism in distorted scriptures which are put forward as Shruti-Revelation, and the Charybdis of modern and existing priesthoods now engaged in the distortion of the ancient Secret Doctrine; the former evoke the authority of immemorial traditions while the latter claim, in the name of tolerance and advancing knowledge, acceptance of false doctrines, whose genesis and origin is allegorically described in the *Maitri-opanishad* (VII, 10). Let us protect ourselves from that "very different doctrine" upon which "fools here live their life . . . destroying the saving raft and praising what is false. They see the false as if it were true as in jugglery."

In the light of the above the reader is invited to peruse with care the following extracts from an article entitled "What is Truth," in *Lucifer,* Vol. 1, February, 1888, p. 625:

> Is there such a thing as *absolute truth* in the hands of any one party or man? Reason answers, "There cannot be." There is no room for absolute truth upon any subject whatsoever, in a world as finite and conditioned as man is himself. But there are relative truths, and we have to make the best we can of them. In every age there have been Sages who have mastered the absolute and yet could teach but relative truths. For none yet,

[1] Max Müller and more than one Hindu translator have rendered Smriti as Memory. Dr. Robert Hume seems to us to have caught the real spirit of the original in rendering it as "the traditional doctrines."

[2] *Isis Unveiled,* II, 99.

born of mortal women in *our* race, has, or could have given out, the whole and the final truth to another man, for every one has to find that (to him) final knowledge *in* himself. As no two minds can be absolutely alike, each has to receive the supreme illumination *through* itself, according to its capacity, and from no *human* light. The greatest adept living can reveal of the Universal Truth only so much as the mind he is impressing it upon can assimilate, and no more, *Tot homines, quot sententiae*—is an immortal truism. . . . Though *absolute* truth is not on earth and has to be searched for in higher regions, there still are, even on this silly, ever-whirling little globe of ours, some things that are not even dreamt of in Western philosophy. To return to our subject. It thus follows that, though *"general abstract* truth is the most precious of all blessings" for many of us, as it was for Rousseau, we have, meanwhile, to be satisfied with relative truths. In sober fact, we are a poor set of mortals at best, ever in dread before the face of even a relative truth, lest it should devour ourselves and our petty little preconceptions along with us. As for the absolute truth, most of us are as incapable of seeing it as of reaching the moon on a bicycle. Firstly, because absolute truth is as immovable as the mountain of Mahomet, which refused to disturb itself for the prophet, so that he had to go to it himself. And we have to follow his example if we would approach it even at a distance. Secondly, because the kingdom of absolute truth is not of this world, while we are too much of it.

To sum up the idea, with regard to absolute and relative truth, we can only repeat what we said before. *Outside a certain highly spiritual and elevated state of mind, during which Man is at one with the UNIVERSAL MIND—he can get nought on earth but relative truth, or truths, from whatsoever philosophy or religion.* Were even the goddess who dwells at the bottom of the well to issue from her place of confinement, she could give man no more than he can assimilate. Meanwhile, every one can sit near that well—the name of which is KNOWLEDGE—and gaze into its depths in the hope of seeing Truth's fair image reflected, at least, on the dark waters. This, however, as remarked by Richter, presents a certain danger. Some truth, to be sure, may be occasionally reflected as in a mirror on the spot we gaze upon, and thus reward the patient student. But, adds the German thinker, "I have heard that some philosophers in seeking for Truth, to pay homage to her, have seen their own image in the water and adored it instead."

In the above we decipher the several aspects of Knowledge or Vidya we have been studying. Absolute Knowledge is a matter of illumination, which follows the search in higher regions, and during which "man is at one with the Universal Mind," which as we have seen before is Sophia, Shakti, Daiviprakriti. On the other hand there is the danger of our being caught up in the maze of Avidya and worshiping the wisdom of our own creation.

The earnest student will do well to ponder the extracts which follow in connection with those which have gone before. If in the above are to be found references to Noumenal Knowledge and typal Knowledge and Agnosticism, in what follows will be found traces of Archetypal Knowledge in both its aspects, exoteric and esoteric.

"What constitutes real knowledge? The question lies at the very threshold of occult study. It is, in actual practice, the first put before a regular student of occultism who is taken in hand by the teachers of the occult world. And the student is taught—or is led to see—that there are two kinds of knowledge, the real and the unreal; the real concerned with eternal verities and primal causes, the unreal with illusory effects. . . . There is but one eternal verity, and in pursuit of that, thought is forced to travel along one road. . . . But can the eternal verity be reached? Even if hard facts be acknowledged as illusion so far as they are transitory, is not that which is exempt from change removed from observation? Must we not follow up the theoretical admission of the possibility of real knowledge, by the practical admission that no human being can ever have anything to do with it? . . . Who possesses the real knowledge as contradistinguished from the unreal? the student of occultism is asked, and he is taught to reply—that which we have shown to be the only possible reply: 'The adepts alone possess the real knowledge, their minds alone being en rapport with the universal mind.' "[1]

The Knowledge of the Adepts is Archetypal Knowledge—Gupta Vidya, the Buddhi, which is the Vehicle of Atma—Para Vida. This Archetypal Knowledge has a revealed aspect—the Universal and Impersonal Wisdom-Religion, and an esoteric one into the mysteries of which one has to be initiated.

"He whom the Eternal Word condescendeth to teach is disengaged at once from the labyrinth of human opinions."

PITFALLS

The animal is able to relate cause and effect in some directions, but perceives little—if any—relation between different states. A cat out in the cold will cry to come in, for instance; once in and warm, it will go out again with no hesitancy, nor recollection of the state it had shortly before suffered in. Some humans—most of them—come perilously near to a similar state of existence, and all fall into it in some degree. Most people identify the power to perceive with the act of perception and thus lose right comprehension and application. "What shall arouse them from the living body of this death?" Trouble, pain, sorrow, loss. In the meantime, they are joined to their idols, and have to be let alone. "Theosophy is for those who want it and for none others."

R. C.

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[1] *A Modern Panarion*, pp. 450-452.

CHRISTIANITY AND PROGRESS

SELDOM is the psychic awakening, of which H. P. B. taught, looked for, even by Theosophists, in its normal manifestation. Rather, attention has been entirely too much focused on its abnormal expressions. Yet it is peculiarly in the "varieties of religious experience"—to borrow from the felicitous phraseology of the late Professor James—that the psychical nature of mankind has ever flowered.

We have repeatedly called attention to the indices afforded by the marked unrest within the many Christian denominations, particularly in England and the United States. This unrest is not due to the accustomed warfares of dogmatic controversialists, nor yet is it the anticipatory symptom of the spawning of new sects following on the voices of schismatics. Leading ministers and leading laymen of all the denominations are searching within themselves rather than within their creeds for light and guidance as to how best to serve bewildered humanity in this hour of well-nigh universal upheaval; how best to find bread for the religious hunger that will no longer be satisfied with theological stones. Naturally, the overpowering tendency at present is to go behind the creedal fonts to the common basis of them all—Christianity as recorded in the New Testament—seeking a new understanding, without as yet recognizing the logical fallacy of going to the source of all the sects to find the cure for sectarianism. Theosophists forget that the bulk of mankind—West as well as East—do not so much desire to learn as to lean, and hence that religions, temples, churches, priests—authorities and sanctions external—are still essential to the faith of the many, because they reject all else not so clothed.

Dr. Harry Emerson Fosdick has performed a notable service to the Theosophical Movement, which includes all men, in his recent book, *Christianity and Progress*. The book reveals what should be the Christians' attitude towards the idea of progress which in every realm is revolutionizing man's thinking, and which no intelligent Christian can afford to avoid. Dr. Fosdick accepts the challenge the situation offers, and subjects it to searching analysis, as he traces the history of progress with its good and evil tendencies in a rapidly evolving world.

Our modern progressive way of thinking; the idea that man is capable of indefinite perfectibility, did not exist in the medieval age, not before the 16th century, and not even among the Greeks. It was not supposed to be God's method with mankind. Nor did the Church contribute to such outlook, but rather concerned itself with the expected return of the Christ and the Dawn of Judgment Day, two beliefs out of which the Church has expanded, which became its center of interest and hope of eternal life..

Roger Bacon was among the first scientists to prophesy material progress, and from that time on, the prospect of harnessing the resources of the universe became ever more deeply impressed, until in the 17th century men turned their faces not backward, but forward in the search for knowledge, which in the 18th century led to a totally new outlook. Then it was said that if man could make new inventions, why could he not devise new systems to free humanity from miseries, misgovernment and oppression? In the 19th century evolution became a credible truth, all sciences were formed upon the evolutionary idea, and growth became recognized as the fundamental law of life. It occurred to man that as the earth had once been uninhabitable it would become so again—if not by wholesale catastrophe, then by the slow wearing down of the sun's heat. But progress on a transient planet would seem to still have need of God and life eternal. Herbert Spencer said:

> "This advancement is due to the working of a universal law. In virtue of that law it must continue until the state we call perfection is reached. . . . Thus the development of the ideal man is logically certain. . . . So surely as the things we call evil and immorality disappear, so surely must man become perfect."

But, says Dr. Fosdick,

> "Spencer's confidence in a universal, mechanical, irresistible movement towards perfection, lacks intelligent support. The plain fact is that human history is a strange blend of progress and regress. It is a history of the rhythmic rise and fall of civilizations and empires, of gains made only to be fought for again. The ascent has been a fight tragic and ceaseless against destructive forces. This world needs salvation from ignorance. Before we can get much further in a progressive world, we must achieve with wisdom and courage some fundamental reconstructions in our Christian thinking."

With the discovery of the material laws like gravitation, electricity, etc., the old-time reliance upon God changed to a satisfying reliance upon science which appears to multitudes to supply all their needs. Not many are relying upon religion since the exhilarating sense of power over the world through a knowledge of its laws, has come to be the dominant note of our generation. The author continues:

> "The scientific approach to life is not enough. It does not cover all the ground. When we have all the facts which science can discover, we still need a spiritual interpretation of the facts. This power to transform facts so that they will no longer be merely facts, but facts plus an interpretation, is one of the most distinctive and significant elements in human life. The animals do not possess it. An event befalls a dog and when the dog is through with it, the event is what it was before. The dog has done nothing to it. But the same event befalls a man and at once something begins to happen to it. It is clothed in the man's thought about it; it is dressed in his appreciation and understanding; it is transformed by his interpretations. The event comes out of that man's life something altogether different from what it was when it went in. The man can do almost any-

thing with that event. Our experiences always are made up of the fortunes that befall us and the interpretations that we give to them. Probably nine-tenths of the problem of happiness lies, not in the outward event, but in the inward interpretation. While we often cannot control the fortune, we always can help with the interpretation. That is our power. Religion is the human spirit seeking and finding an interpretation of experience that puts sense and moral dignity, joy and hope into life. The Church is primarily an instrument in God's hands to bring personal and social righteousness upon the earth."

The complicated structure of civilizations cannot be built upon physical force alone, which is "too shaky," and hence the need of religion—of a fuller knowledge of God's laws, lest the use of powers for only temporal gains, may be humanity's ruin, since the scientific control of life creates more problems than it solves. Humanity is disturbed about itself because it has discovered that it is in possession of power enough to wreck the world. Never before did mankind have so much energy to handle. Many people are too easily and cheaply optimistic concerning humanity's use of its new energies, its scientific mastery over life. We need to know more about life's origin, meaning and destiny.

Coincident with this phenomenal growth and love of power, has been the humanitarian desire to take advantage of this scientific control, so as to alter and improve social conditions, to relieve many forms of oppressive suffering; and this constitutes another chief influence of the new age, which has won the co-operation of many of the noblest-minded who work for its attainment. In speaking of the attitude of the Church on this question as being of crucial importance, the author says:

"We are always trying to improve the play by shifting the scenery, but no person of insight ever believed that the manipulation of circumstances alone can solve man's problems. As Emerson said, 'No change of circumstance can repair a defect in character,' and as Froude said, 'Human improvement is from within outwards.' "

And this is the characteristic attitude of the Christian Gospel to the human problems. Its mission is to emphasize the possibility and necessity of transforming the lives of men, who appear to have sunken to a far lower moral level since the War than before, according to the record of universal crimes committed and the appalling condition of chaos in Europe. It is the duty of churches to take interest in the economic and industrial problems of our day.

In the 16th century the world's conflict centered in the Reformation within the Church; in the 18th century the conflict turned to politics—the French Revolution and the advent of Democracy; and in the 20th century it is centered in economics. Just as great changes were wrought in those centuries, so in this one must the

economic changes be inevitable, but how they will occur is part of the responsibility of the Christian Church.

The scientific control of life has greatly changed the religious mood, from that of complete resignation to all calamities—thought in the Middle Ages to be the will of God—to reliance on the power of man, for philosophies change, like our sciences. It is this attitude of change that marks the radical difference between the old and the new age.

"Stagnation, not change, is Christianity's most deadly enemy. Christianity is not a creed, nor an organization, nor a ritual. They are the leaves, not the roots." Knowledge of spiritual things is necessary in this progressive world, and the fact is that science, not religion, is the realm where most of all we use external authority. Who has counted the millions of solar systems authorities say exist in space? Who understands the nature of an atom and what it means to break it up for discovery of the incalculable resources of power waiting to be harnessed by man's skill? Who has any first-hand knowledge about electricity, called by authorities "a mode of motion in ether" and which the motorman calls "juice"?

> "The one vital thing in religion is first-hand personal experience. There are authorities in everything, but the function of an authority in religion, as in every other vital realm, is not to take the place of our eyes, seeing in our stead and inerrantly declaring to us what he sees; the function of an authority is to bring to us the insight of the world's accumulated wisdom and the revelations of God's seers, and so to open our eyes that we may see, each man for himself. So an authority in literature does not say to his students: 'The Merchant of Venice is a great drama; you may accept my judgment on that. I know.' On the contrary, he opens their eyes; he makes them see.
>
> "As Christianity grew, organized, credalized, ritualized, its perils grew. We may be certain that in the idea of progress there are in it the faults of its qualities."

One of the perils of progress is the creation of a superficial, ill-considered form of optimism—the belief that progress is inevitable, which acts like an opiate on the minds of many who are too prone to lose sight of the human ignorance and folly, cruelty and selfishness—the terrific obstacles in human nature—against which any real moral advance on earth must win its way. Thus comes about our modern negligence of the problems of sin, which is humanity's inherited mortgage and handicap on the whole human family. The world of fiction and drama is always concerned with the problem of human evil. Says Dr. Fosdick:

> "This is no fool-proof universe, automatically progressive; but moral evil is still the central problem of mankind. Belief in the idea of progress does not mean that this earth is predestined to drift into Paradise like thistledown before an inevitable wind."

Another peril, like the individual who thinks himself too much

"grown-up" for reliance on the wisdom of his elders, so humanity makes the mistake of being too sure that nothing is to be learned from its ancient heritage—

> "—that what is old is outgrown, while what is new seems probable and convincing. It is the prevailing idea, for instance, that if we would not turn back to Palestine for anything else, why should we turn back to Palestine to find the master of our spiritual life—the master who is the personal rebuke of all that is degenerate and false in Christianity. There is a flippant irreverence towards the past, when as a matter of fact the light we have for the future shines upon us from behind. He who most believes in progress needs most to resist its temptations."

The Author considers

> "Christianity has ungainly developments; it does not need reformation, but the profoundest need of the world is real Christianity, the kind of life the Master came to put into the hearts of men. Progress does not mean breaking away from it, but going deeper into it."

One of the functions of religion is to teach men amid the transient to see the eternal and only faith in God can satisfy man's craving for spiritual stability amid change. Man's deepest question concerns the nature of the creative Power from which all things and persons have come. He who is convinced that the creative Power from which all things have come is spiritual, believes in God. The basis for all mature conceptions of God lies here: That the power from whom all life proceeds, wells up in two forms. One is physical; we can see it, touch it, weigh it, analyze and measure it. The other is spiritual; it is character, conscience, intelligence, purpose, love. We cannot see it, nor touch it, nor weigh it, nor analyze it.

This thought of God does not start then, with a magnified man in the heavens. This thought starts with the universe itself, vibrant with life, tingling with energy.

It was this approach to God which saved the best spiritual life of the 19th century. Two conceptions of the Church are in conflict today in modern Protestantism, and one of the most crucial problems of America's religious life in the next generation is the decision as to which of these two ideas of the Church shall triumph. One is the exclusive, and the other the inclusive conception. The exclusive conception lies along lines like these: That we are the true church; that we have the true doctrines and the true practices as no other church possesses them, etc. The inclusive idea runs like this: That the church ought to be the organizing centre for the Christian life of the community; that a church is not based upon theological uniformity, but upon devotion to the Lord Jesus, to the life with God and man for which he stood and to the work which he gave us to do, etc. The first has prevailed. Our endlessly split and shivered Protestantism

bears sufficient witness to the influence of the exclusive idea of the church. An exclusive church narrows the idea of God. The achievement of a worthy idea of God involves therefore, the ability to discover God in all life, outside the church as well as within, and in people who do not believe in Him nor recognize Him, as well as those who do.

Not, we think, since Dr. Holmes' two wonderful books of a decade or more ago—the "Creed of Buddha" and the "Creed of Christ"—has there been a contribution to religious literature so thoughtfully humane as *Christianity and Progress*. The unthinking but not irreligious layman may read it and by adoption come into some degree of mental fraternity with those who are both thoughtful and religious, and so gain another redeeming lien with the Infinite. Even the thoughtful bigot could not, as we believe, read Dr. Fosdick's lucid exposition without in some degree becoming unhardened, in some degree porous to its ameliorative influence.

A LETTER

DEAR COMPANIONS,—

Glad that you had such a good and large meeting, and that your courage increases as time goes on. You would not have believed a year ago that such progress in the work and in understanding could be made in the time elapsed. Think of the numbers of souls awakened and set upon the right path by going the way yourself and pointing it out to others. This is something that falls to the very few. "Just to thy wish the door of heaven is found open before thee, through this glorious unsought fight which only fortune's favored soldiers may obtain." The kind of fighting was not our choosing, and was and is that of fortune's favored soldiers: the end of the battle is not seen until the enemy has surrendered. He may be defeated in one place to stand and give battle in another, so the fight keeps on because a soldier of the *Kshatriya* tribe has no duty superior to *lawful* war. War is his business, and he should find joy in the battling with the difficulties presented to him to try his courage, to test his strength and endurance. "Make pleasure and pain, gain and loss, victory and defeat, the same to thee, and *then* prepare for battle, for thus and thus alone shalt thou in action still be free from sin."

I can readily imagine the troubles found in getting people to really study; as a rule, the necessity is not perceived, and this, I think, on account of the present methods of education wherein the soul and mind are considered *as mere recorders*. Is it not strange that plain statements are not grasped, that the superficial meanings

of words are taken to be the applications of them? All of which is chargeable to our modern educational methods. Most men think that when they have heard a statement made, they know it.

Some one or two may wake up, among a number of those interested, and therein lies the hope; also we know that those who merely listen or read with attention get something in the way of a trend that sometime will develop into greater things. It is not labor lost, although results at times do not appear to be commensurate with the effort put forth. We make the effort, and the effort brings results: this is enough. We may not look for any specific kind of results but keep on doing the best we know and can, and this includes all proper ways and means open to us.

What you say about Consciousness is right—as I see it; there is consciousness and its perceptions, the latter becoming more and more objective creations on different planes of matter on account of the Creative, Preservative and Destructive powers inherent in Consciousness—or, more properly the Self. Your remarks on "whatever state of consciousness the Perceiver may be in, the things of that plane are for the time being his only realities," is all right; it is all relativity, and here is where the knowledge of the Real and the Unreal frees from bondage. The whole universe exists only for purposes of Soul; soul is individualization of Being; we, as self-conscious beings, have to remain in the bondage of matter long enough to give lower segregated entities the necessary impetus toward self-consciousness. The majority do this work unconsciously, partly right and partly wrong; it is possible to do it consciously and free from attachment, as well as rightly.

It is wise and necessary to have a good comprehension of the processes for the sake of others who need to see that the way of devotion is not that of merely being good. The books of devotion contain the rules of war, the duties, individual and collective, of the warrior, the right conduct in the field; moreover, they give the maps of battle-grounds where the foe is to be met, and tell how the battle should be fought—to win. All these works of Them have their places, and all of Them had a particular work to do. Those who think that the Teachers can be pigeon-holed—as some do—have failed to grasp the meaning of the Movement. We can see how the work of one Teacher so clearly and so beautifully complemented that of the other. You remember what H.P.B. wrote to W.Q.J. "As you in America will prevail—if you only remain staunch to Master's program;" there is no way under heaven by which we shall know that program except through the record left by those Two. The more we proceed on the line we are going, the more clear does it show itself to be according to the "program."

Best of luck to the Warriors. As ever,

R. C.

AMONG FRIENDS

HAVE you ever noticed that some people always seem to arrive just a little bit *after* the crowd? They read the new book at the psychological moment when it is no longer new; take up the latest craze a few weeks too late; affect a certain style of dress when it is no longer "the thing"; signal the motorman after the car has gone by—and somewhat frantically as a rule. For that is a characteristic of the type of mind we are considering: to be a little behind the procession and to *over* do just a little——to over-emphasize—like the virgins of holy writ who were too late with their lamps, or the seekers of the coming Messiah, who has already come and gone.

Mrs. Crystal is like that, so it was really no surprise to the family when, on the occasion of her first visit after her return from the middle west, she drew out a little string of beads from the rather too ornate handbag she was carrying and began to finger them over, while her lips moved automatically.

"Hello, Laura," remarked Doctor, surprisedly, "have you turned Roman Catholic?"

"Not at all, Doctor," and it was almost a purr of gratification that she had been noticed. "How could you ever think such a thing? But I truly can say, along with the multitude of other grateful persons, that every day and in every way . . ."

"Ca passe," interrupted Mr. Browser suddenly, and there was a shout of laughter from a delighted family that its quietest member should thus have stemmed the tide.

"You haven't been Couéd, Laura?" asked the Judge, wiping his glasses and regarding the somewhat perplexed Mrs. Crystal with a still smiling but wholly fatherly air. "The epidemic has moved on and away from New York and the press agents are otherwise engaged this long time—but you might be catching it *now,*" he added with a glance of amusement for the rest.

"How can you speak so of that noble man?" answered Mrs. Crystal, dropping her beads as if they were hot. "So humanitarian, such an innovator, such a benefactor to mankind, so philosophical—" the floodgates were opened and the stream was running free!

"Nobody did speak of M. Coué," interrupted Pilgrim soothingly. "A good and sincere man, I would say; it is the system that is defective and amusing, that is all—and the fact, dear Laura, that as usual you arrived at the station after the train had pulled out."

"What is the man talking about?" returned the now anxious lady, looking about from face to face. Whereupon there was another general laugh, in which Mrs. Crystal herself goodnaturedly joined, though not in the least aware of what it was all about.

"But don't you think highly of this Coué system?" she asked a few moments later, closing her handbag on the telltale beads with a decided snap. "I supposed of course you advanced thinkers would hail this boon to suffering mankind with open arms."

"Why, no, Laura," said Mother gently, "as students of Theosophy we are not devoted to patent medicines, physical or metaphysical. Our great interest and effort is to try to understand the laws of life and apply them wisely—and to help others to a better understanding and fuller application. If we are really ill we recognize the fact and take such steps as may commend themselves to us to assist Nature in her effort to throw the toxic condition down and out; but we certainly do not 'mix the planes': physical help for physical diseases, mental rectification for mental ones—if we know enough to help the latter," she added, with an increased seriousness, "but few do."

"Well, isn't the Coué system a real discovery?" pursued Mrs. Crystal. "Do you understand the philosophy of it, and isn't *anything* good if it helps people to become better and better?"

"I won't answer you, Laura, because I may be considered prejudiced," said Doctor quietly—for Mrs. Crystal had looked appealingly towards him. "You give us some philosophy on it, Pilgrim. What should be the position of sincere students of Theosophy in reference to Coué's system?"

"You might work it out along these lines," answered the latter, "which by reference to the writings of H.P.B. and W.Q.J., and then by checking up in your own thought and life, you will see to be true: Coué actually has no system to which he can claim ownership —a new discovery—as the practices which he has adopted represent a sort of emasculated *hatha yoga* that has been known for ages. Essentially it is not very different from the 'Christian Science', the 'New Thought', 'Mental Science', and other healing cults and systems operating under whatever name—the name doesn't matter —a sort of self-hypnosis, as H.P.B. justly states in *The Key to Theosophy*. It has a purely personal basis, and goes no higher than the personality. Moreover, as Coué himself states, a certain passivity is essential to success. This last is wholly bad, as a *passive* position should never be taken by a student who desires to gain control of his own nature and to hold himself firm against the lowering influences which are afloat everywhere in this selfish and sensual age."

"So far so good," remarked Doctor, as Pilgrim paused for a moment's reflection. "Anything else?"

"Why, yes," was the answer, "a good deal else—so much that it can hardly be touched upon in a chat like this. For instance, the Coué practice is a system of affirmations, entirely without logical basis in reason or in fact. If I am sick, merely to say that I am

getting better is untrue and unintelligent. To repeat over and over some inconsequential phrase is not knowledge, or the road to knowledge—especially when the affirmation is not a true one. Nor will it make for mental, psychical or physical health and sanity. Most people do not understand their own natures, nor recognize the grave responsibility assumed in placing false ideas before the Consciousness, thus making channels along which the force of Consciousness will flow, and eidolons, which become real to their evolver. That is why we all need a sound philosophy, impersonality, unselfishness, an intelligent and self-compelling basis for ethics—and most of all a rigid observance of the ethics. We, as persons, make pictures, or matrices, and then the Consciousness works in the channels thus provided, producing the kind of results that flow from folly and ignorance on this physical plane, and influencing others who are weak and mediumistic, as so many are. We could be about better business than this Coué and similar practices. It is a start for many on the vicious road to Black Magic. Fortunate indeed is it in most cases that the practitioners are themselves so weak and inept that the matrices made by the personality are accordingly weak and wavering, and thus the results are practically nil."

"Followers of these practices become increasingly weak, mediumistic, selfish, personal, and show evidences of a mental unsoundness. They become unable logically to reason from premises to conclusions, and find it increasingly impossible to recognize a truly spiritual idea. They are unaware of this, and often speak of the systems they follow so devotedly as 'spiritual', although these are most materialistic. The teachings of Theosophy are flatly against them."

"But how about the results?" asked the Judge, glancing at Mrs. Crystal, who nodded most decidedly at his question.

"Have you actually and for yourself traced these results down?" replied Pilgrim. "Of course, that is answering a question by asking another, but if one really went to work definitely to trace results of the Coué, or any of the systems of affirmation and denial, he would find that the failures far, far outnumber the seeming successes. Moreover those 'successes', if followed up, would show themselves usually to be *worse* than the failures, as 'cures' of physical ills by these 'mental' systems of whatever kind are almost always followed by the outbreak of some new disease, or even of a mental or nervous disorder—far worse than the trouble that was 'cured.' Anybody can try this out if he is interested enough. Mr. Judge once remarked that as these practices are followed by any considerable number of people, there will be an outcropping of new diseases for which physicians will have to find names."

"That has already happened," said Doctor gravely, "but the physician who seriously discusses the connection between 'healing

by affirmation-and-denial' and subsequent disorders, mental, moral and nervous, is necessarily looked upon as prejudiced and narrow by the votaries of the 'get well quick' methods."

"In a physical sense, I fancy," he continued, "most of these patients were not *diseased* at all. Mental strain, anxieties of all kinds, necessarily in time produced nervous reflexes. Prolonged nervous tension inevitably resulted in secondary and symptomatic derangements of various parts of the vital organism—brain, eyes, stomach, and so on. Then the victims made a bad matter worse by continually dwelling on their troubles—became chronic subjects. What the practitioners of these various methods of healing do is, in fact, to *talk the patient out of his particular 'delusion' by substituting another and more agreeable illusion.* The required relaxation from mental and nervous tension follows—and presto, there is a 'cure.' "

"Well, isn't that something to be thankful for, and to encourage?" This from Mrs. Crystal, of course. "They have *thought* themselves into being sick, you know. Isn't it really helpful to give them another idea? Of course it is." And she turned, quite as a matter of course, to the Judge, for his appellate decision.

The Judge bowed with sympathetic gravity, including Doctor by some subtle magic, so that both the controversialists regarded each other as one who says, "I told you so," and then, ostensibly addressing himself to Mother:

"Opiates have their uses, doubtless, but it is well that those who administer them should know what they are employing—highly dangerous agents, justifiable only in emergencies and then only in default of better remedies. In the case of these mental narcotics, the practitioners as well as the patients seem to be carried away by the results, so that they make no real study of the forces they are employing."

"I should think, Doctor," he added, "that a truer as well as more efficacious method would be possible. Why should not Physicians recognize *facts,* whatever they are, and themselves talk their patients out of their delusions by sympathetic substitution of true ideas for the fallacious—just such ideas as you have been expressing."

Doctor is not a bad sort, not really pugnacious; just positive. He beamed on Mrs. Crystal.

"You will be interested to know, Laura, that the really able 'specialists' often do that, and effect truly remarkable cures in many cases, but they do not advertise them. I often have patients who are sick, sure enough, but not diseased organically. *Confidence* restored, relaxation comes and Nature, the great physician, does the rest. I suppose it is the quackery, the false ideas, the baptizing

of the jugglery and 'formulas' with 'holy water' that affront alike my common-sense, my decency and my experience."

Mrs. Crystal "relaxed" at once. "That is just what I meant," she expansively informed the attentive family. "Professor Coué *wants* to help the afflicted. He gives them confidence by giving them something to hope and something to hold on to, something for *them* to do for themselves."

"I think," said Mother, rising, "that Doctor's 'confidence' and Laura's idea of the 'wish to help' are two of the real keys to whatever of success attends all of the 'systems' so much in vogue at the moment."

"And the other keys?" asked Pilgrim, falling into step beside her, as the family prepared to scatter.

"The other keys are the affinities of natures and of all Nature—the Karma of the past and of the present. The desire to be helped and the desire to help are the forces. The 'formulas' are a kind of *mantram* and the rest a sort of talisman. Any talisman is efficacious so long as it is *believed* in. The real agent is Faith."

DEATH AND DUST

The influence of Theosophy on Western Philosophy is evident in many ways, but in none more vitally important than in the view of Death as a necessary process of Life.

Death does not end all. It ends nothing but illusion;—and in reality is the transition into a new Life more in harmony with immutable LAW. In its highest and true sense it is the great Sacrifice, one that must be made *concurrently* with life in the body. Personal pride, selfish ambitions, the love of power and position, are but fuel in the flames of spiritual Fire which, while reducing all such stuff to dust, clarifies the vision of the Soul and leads to its Emancipation from the bondage of Kama—passions and desires.

"There is no existence for that which does not exist, neither is there any non-existence for what exists."

INITIATES AND INITIATION*

V.

UNDERLYING every ancient popular religion was the same ancient wisdom-doctrine, one and identical, professed and practiced by the initiates of every country, who alone were aware of its existence and importance. To ascertain its origin, and the precise age in which it was matured, is now beyond human possibility. A single glance, however, is enough to assure one that it could not have attained the marvellous perfection in which we find it pictured to us in the relics of the various esoteric systems, except after a succession of ages. A philosophy so profound, a moral code so ennobling, and practical results so conclusive and so uniformly demonstrable is not the growth of a generation, or even of a single epoch. Fact must have been piled upon fact, deduction upon deduction, science have begotten science, and myriads of the brightest human intellects have reflected upon the laws of nature, before this ancient doctrine had taken concrete shape. The proofs of this identity of fundamental doctrine in the old religions are found in the prevalence of a system of initiation; in the secret sacerdotal castes who had the guardianship of mystical words of power, and a public display of a phenomenal control over natural forces, indicating association with preterhuman beings. Every approach to the Mysteries of all these nations was guarded with the same jealous care, and in all, the penalty of death was inflicted upon initiates of any degree who divulged the secrets entrusted to them. We have seen that such was the case in the Eleusinian and Bacchic Mysteries, among the Chaldean Magi, and the Egyptian hierophants; while with the Hindus, from whom they were all derived, the same rule has prevailed from time immemorial. We are left in no doubt upon this point; for the *Agrushada Parikshai* says explicitly, "Every initiate, to whatever degree he may belong, who reveals the great sacred formula, must be put to death."

And again—in the Hindu books of initiation, the same *Agrushada Parikshai,* we find that any initiate of the first degree (the lowest) who betrays the secrets of his initiation to members of other castes, for whom the science should be a closed book, must have "his *tongue cut out,*" and suffer other mutilation.

The Secret Association is still alive as ever, and it may be inferred that the chief pontiff and hierophant, the Brahmatma, is still accessible to those "who know," though perhaps recognized by another name; and that the ramifications of his influence extend throughout the world. . . . .

*Collated from *Isis Unveiled* and *The Secret Doctrine.*

Whatever were the rites enacted among the neophytes before they passed to a higher form of instruction; however misunderstood were the trials of *Katharsis* or purification, during which they were submitted to every kind of probation; and however much the material or physical aspect might have led to calumny, it is but wicked prejudice which can compel a person to say that under this external meaning there was not a far deeper and spiritual significance. It is positively absurd to judge the ancients from our own standpoints of propriety and virtue. And most assuredly it is not for the Church—which now stands accused by all the modern symbologists of having adopted precisely these same emblems in their coarsest aspect, and feels herself powerless to refute the accusations—to throw the stone at those who were her models.

The Brama-atma was the sole guardian of the mystic formula. He alone could expound its meaning in the presence of the initiates of the third and supreme degree. Whosoever among these initiates revealed to a profane a single one of the truths, even the smallest of the secrets entrusted to his care, was put to death. He who received the confidence had to share his fate. The injunction of secrecy was as strict with the kabalists as with the initiates of the Adyata and the Hindu Yogis.

"Close thy mouth lest thou shouldst speak of *this* (the mystery) and thy heart lest thou shouldst think aloud; and if thy heart has escaped thee bring it back to its place, for such is the object of our alliance."

"This is a secret which gives death: close thy mouth lest thou shouldst reveal to the vulgar: compress thy brain lest something should escape from it and fall outside."

The Japanese and Chinese Buddhist ascetics and Initiates are, if possible, even more reticent in giving out their "Knowledge" than are the Hindus. No one, not even the greatest living Adept would be permitted to, or could—even if he would—give out promiscuously to a mocking, unbelieving world that which has been so effectually concealed from it for long aeons and ages.

The reason why in every age so little has been generally known of the mysteries of initiation is twofold. The first has already been explained by more than one author, and lies in the terrible penalty following the least indiscretion. The second is the superhuman difficulties and even dangers which the daring candidate of old had to encounter, and either conquer, or die in the attempt, when, what is still worse, he did not lose his reason. . . There was no real danger to him whose mind had become thoroughly spiritualized, and so prepared for every terrific sight. He who fully recognized the power of his immortal spirit, and never doubted for one moment its omnipotent protection, had naught to fear. But woe to the candidate in whom the slightest physical fear—sickly child of matter

—made him lose sight and faith in his own invulnerability. He who was not wholly confident of his moral fitness to accept the burden of these tremendous secrets was doomed.

The *Talmud* gives the story of the four Tanaim, who are made, in allegorical terms, to enter into the *garden of delights; i. e.,* to be initiated into the occult and final science.

"According to the teaching of our holy masters the names of the four who entered the garden of delight are: Ben Asai, Ben Zoma, Acher and Rabbi Akiba. . . .

"Ben Asai looked and—lost his sight.

"Ben Zoma looked and—lost his reason.

"Acher made depredations in the plantation (mixed up the whole and failed).

"But Akiba, who had entered in peace, came out of it in peace, for the saint whose name be blessed had said, 'This old man is worthy of serving us with glory,'" . . .

"The learned commentators of the *Talmud,* the Rabbis of the Synagogue, explain that the *garden of delight,* in which those four personages are made to enter, is but that mysterious science, the most terrible of sciences *for weak intellects, which it leads directly to insanity,"* says A. Franck, in his *Kabbala.* It is not the pure at heart and he who studies but with a view to perfecting himself and so more easily acquiring the promised immortality, who need have any fear; but rather he who makes of the science of sciences a sinful pretext for worldly motives, who should tremble. *The latter will never withstand the kabalistic evocations of the supreme initiation.*

It is not the fault of the Initiates that these documents (the real secret commentaries which alone make the *Vedas* intelligible) are now "lost" to the profane; nor was their policy dictated by selfishness, or any desire to monopolize the live-giving sacred lore. There were portions of the Secret Science that for incalculable ages had to remain concealed from the profane gaze. But this was because the imparting to the unprepared multitude secrets of such tremendous importance was equivalent to giving a child a lighted candle in a powder magazine.

The documents were concealed, it is true, but the knowledge itself and its actual existence was never made a secret of by the Hierophants of the Temples, wherein the MYSTERIES have ever been made a discipline and stimulus to virtue. This is very old news, and was repeatedly made known by the great Adepts, from Pythagoras and Plato down to the Neo-Platonists. It was the new religion of the Nazarenes that wrought a change for worse in the policy of centuries.

Moreover, at the end of the last (18th) and beginning of the present (19th) century more than one Russian Mystic traveled to Thibet *via* the Ural Mountains in search of knowledge and initia-

tion in the unknown crypts of Central Asia. And more than one returned years later, with a rich store of information such as could never have been given him anywhere in Europe. Let any one look over the annals and history of Freemasonry in the archives of the Russian metropolis, and he will assure himself of the fact above stated.

When men like Pythagoras, Plato and Iamblichus, renowned for their severe morality, took part in the Mysteries, and spoke of them with veneration, it ill behooves our modern critics to judge them so rashly upon their merely external aspect. Iamblichus explains the worst; and his explanation, for an unprejudiced mind, ought to be perfectly plausible. "Exhibitions of this kind," he says, "in the Mysteries were designed to free us from licentious passions by gratifying the sight and at the same time vanquishing all evil thought, through the *awful sanctity* with which these rites were accompanied." "The wisest and best men in the Pagan world," adds Dr. Warburton, "are unanimous in this, that the Mysteries were instituted pure, and proposed the noblest ends by the worthiest means."

In these celebrated rites, although persons of both sexes and all classes were allowed to take a part, and a participation in them was even obligatory, very few indeed attained the higher and final initiation. The gradation of the Mysteries is given us by Proclus in the fourth book of his *Theology of Plato*. "The perfective rite precedes in order the initiation—Muesis—and the initiation *Epopteia,* or the final apocalypse (revelation)." Theon of Smyrna, in *Mathematica,* also divides the mystic rites into five parts: "the first of which is the previous purification; for *neither are the Mysteries communicated to all* who are willing to receive them; . . . there are certain persons who are prevented by the voice of the crier . . . since it is necessary that such as are not expelled from the Mysteries should first be refined by certain purifications which the reception of the sacred rites succeeds. The third part is denominated *epopteia* or reception. And the fourth, which is the end and design of the revelation, is *the binding of the head and fixing of the crowns* . . . (This expression must not be understood literally; for as in the initiation of certain Brotherhoods it has a secret meaning, hinted at by Pythagoras, when he describes his feelings after the initiation and tells that he was crowned by the gods in whose presence he had drunk 'the waters of life'—in Hindu a-bi-hayat, fount of life.) whether after this he (the initiated person) becomes . . . an hierophant or sustains some other part of the sacerdotal office. But the fifth, which is produced from all these, *is friendship and interior communion with God.*"

(To be continued)

STRIVING FOR PERFECTION

HOWEVER unaware of it any may be, yet each one has some object, some goal toward which he is striving. With one, that goal may be health; with another, the acquirement of wealth or of those possessions which to him seem the most desirable of what life has to offer; with another the mere gaining of that which shall keep away the pangs of hunger or the chill blasts of winter. Whatever the object sought, that must to each one seem of the highest good, else he did not strive for it. Looking at life as a whole, in the broadest sense, we must see that if existence itself has any object, that object or goal must be—perfection.

But what one among us *consciously* strives for perfection? The seventh chapter of the *Bhagavad Gita* declares that "among thousands of mortals a *single one,* perhaps strives for perfection," and then goes on to say that even among those so striving, consciously, "perhaps a single one knows Me as I am"—that is, acquires perfection. Why is this so? Is it because men are turned aside by something outside themselves and are thus kept from the perfection they otherwise would seek, or would achieve? Rather it is something within themselves, self-conceit, self-interest, selfishness. They desire only perfection for themselves, caring little or not at all if their fellows achieve perfection or have an impetus or aid on their journey toward perfection; and yet, the slightest reflection will show any man that self-interest must in the end forever defeat its own objects; that though selfishness and self-interest seem to prosper, it is not the selfishness and self-interest that prosper. The individual man who so acts has thrown the whole power of his energies in a given direction, and having set up the causes of certain results, those results surely come.

That is delusion in ourselves which thinks we can gain knowledge without effort; that without setting up the causes of knowledge we can become wise; that without setting up the causes of virtue we can become virtuous. We believe that we can be partly selfish and partly unselfish, partly brave and partly timid, partly cruel and partly gentle and still enjoy the benefits which flow from the better action. Such is the delusion of the "pairs of opposites." And greater delusion still is that which thinks man can find enduring happiness upon an anti-ethical or non-ethical basis. What ethics is there in modern science, what ethics in modern statesmanship? What ethics is there "down in the street," in the bank, in the wholesale house, in the manufacturing plant, in the merchandising house, on the part of employers, on the part of employees? At best, there is nothing but the "rules of the game." There are rules

of the game in gambling, while those engaged in all kinds of fraudulent practices have their rules of the game—but that is not ethics. We say we desire knowledge, yet we think that knowledge is divorced from morality.

What is true morality? It is the recognition that we do not belong to ourselves alone, that we cannot live for ourselves alone. It is the recognition that no man stands apart from that collectivity called humanity, and that humanity does not stand apart from the other kingdoms in nature; that every man is to some extent the embodiment of the good and the evil of human nature, of his family, of his town, of his state, of his nation, of all mankind. Man represents for good or for evil in every motion of his life the whole of humanity and the resultant of his life lived is to better by so much the ethical, the moral, the spiritual level of that vast entity, Humanity, or, to make it worse. And if he pass even beyond the confines of humanity to all animate or inanimate beings, to everything that lives, from the mote that dances in the sunbeam to the sun itself, from the most infernal being to the most divine, and will recognize that he but represents in himself some degree of the vast collectivity of conscious entities which we denominate by the word, life, then he has some conception of true morality.

How, then, could a man seek perfection who had for his object anything less than the welfare of the whole of life, and who performed all actions, internal and external, as a sacrament in a consecrated place? Every part of our nature may be made a consecrated place or a place of defilement. Every one of our thoughts may be made a ministering angel or the reverse.

The great trouble with the mass of mankind—with all of us—is that we are weak, wavering, uncertain, as to the goal we strive for. Our standards of life are, at best, indifferent. We have one set of rules of conduct and attitude toward those we call our family, and an altogether different conduct and attitude toward our neighbor's family. We have one set of ideas as how to conduct ourselves toward our friends, and a totally different set toward our enemies. Whether this man is my friend or my enemy, he is my fellow-soul. Whether this is a male or a female body, it has behind it a fellow-soul. Whether it is my employer or my employee, there is a fellow-soul. Whether there is a good man or a bad man, a sober man or an intoxicated man, he is my fellow-soul. Whatever a man's inner nature, there is in his body every form of matter that exists in this solar system from the highest homogeneous substance down to the most heterogeneous and complex. There is not a man, no matter how violent or depraved, who has not in his moral nature and in his mental make-up, absolutely every power

possessed by Jesus Christ or Gautama Buddha, or any other of the Great Ones. What man reflects upon the idea that he has the same power of speech that Christ had? The question is: does he speak the same language of the soul that Christ spoke? What man reflects upon the idea that he has the same power to think that Christ had, that H. P. Blavatsky had, that Buddha had, that Krishna had? The question is: does he think the same high thoughts? Does he practice the kind of ethics They practiced?

Every man has some kind of an ethical nature, because every man knows that he would rather have such and such things done to him rather than other things. There is a sufficient ethical platform for any man to begin on. Would a man want the customer who buys from him to do by him as he is doing and planning to do by the man he buys from? Would the employer wish to be treated, if he were a worker, by his employer as he treats his employees? Would a worker as an employer wish his workers to serve him as he is serving his employer? Would a man want his sister or mother treated in action or relation with other men, as he sees fit to treat other women? Would he give the children of other men the same patience and kindness he accords his own?

Now, while a man embodies every state of substance, every degree of consciousness, and has every power of every kind in this solar system, he has not yet learned that he possesses this vast store, nor has he learned its use from an ethical platform. It is because of the unity of the Source of all beings that man is what he is and has the power that he has and can affect all nature and can be affected by it. Therefore, he cannot stand apart from anything else in nature. He has become what he is, and all humanity has become what it is, in the same way that everything in nature has become what it is—under the one Law of sowing and reaping. So, Theosophy is that system of teaching by which man may come at last to know himself, to know Nature, to know the Spirit which is the Source of every power that is. And step by step with the acquisition of that knowledge must go the strength of purpose and of will to use that knowledge for beneficence.

We know that Nature deals in the last analysis in concentrates. Every man brings into the world all that he ever had and all that he ever learned, but he brings it in a form that he does not recognize because it is a precipitant. Every man is born with a character of his own. It is quite true that character in one resembles more or less the character of others, but it is not the same character. Children of the same parents have characters in some way in common. People of the same nation have characters in some ways, also, in common. All human beings have something in common in character, but the characters of no two human beings are identical.

What is the man's character, and where did he get it? From his own past, strong or weak, noble or ignoble, but whatever it is, it is the concentrated harvest of all his past, and it is also his present basis for action. He alone made that harvest, and he alone can change the coming harvest by his own thought, word, and deed.

Let us understand, therefore, that whatever good there is in the world is so much perfection, and that whatever of evil there is in the world is so much imperfection. Humanity as a whole has yet to travel a vast way to reach perfection, or even to a realization that perfection is the goal toward which each must set his face at some time or other. When shall such a moment of realization come; when shall such a moment of conscious choice come? Those moments of choice are with us all the time, and little by little, as we choose the better, rather than the dearer, the light comes to each one, until the dawn of a day appears when he consciously knows that there is no other way for him to take, no other course open, except to serve all life, forgetting personal self to serve the One Self. The whole purpose of Theosophy is to give to those men who want it, a sound, unshakable philosophical basis, an ethical basis, a logical basis, from which to employ the powers, functions and faculties which we now have in the way they should and must be used. Just as a man does that, his inner nature changes, and at last, he becomes one of those, of whom Krishna said, "a single one knows Me as I am."

Occultism is not the obeying of orders; it is the taking of direction.

Occultism is not the science of prohibition or compulsion; it is the science of suggestion.

Occultism is not the science of the elements; but of the will.

Occultism is not the science of practices and postures; but of unseen sacrifice.

REALIZATION

KNOW THYSELF says the Western oracle; THAT THOU ART, says the Eastern. The two admonitions mean the same thing, but who *realizes* that meaning in himself? We may believe, as do most men in the West, that Christ realized the Oneness of the "Father" and the "Son;" or we may believe, as do most men in the East, that Buddha and Krishna had that realization, but mere belief will never permanently satisfy any man. Hence every day we see men struggling desperately to retain their "faith;" other men losing theirs, or wandering from one faith to another.

Why is this? It is because every man is of the same nature as the ONE, and he can never rest till he has found himself. How, indeed, could he find permanent home in a false conception of Self? Men seek happiness, power, strength, knowledge, in a thousand ways which they call religion, philosophy, science, life. In the end what *realization* have they gained? Like a light which is lighted, which burns a little while, which is extinguished or blows out, naught but darkness remains. What are our books, our creeds, our sects, our faiths, but pallid shades evoked by hope and fear, dim traditional memories of Christs that were or equally unsubstantial imaginings of Christs to come. *Christos* is either a living Presence or but a Ghost, however holy in our belief.

Men long to see the Master: the senses can never give any but partial perception of anything. How, then, can realization come through the senses? The thoughtful read and ponder the Messages of the great Saviours of mankind: but the world mental, like the world physical, reflects but a portion of nature, great and small. How shall any man find the Fire in its reflections? We only know nature and ourselves through the senses, through sensations, through ideas. These are but the steps and stages of evolution—mere collections of images, however vast. They do not bring us to the *image-maker*—Man; man as the Soul, the Perceiver, immanent in space, actual in time, bodiless in matter, the Knower in the midst of all knowledge, enjoyer of all enjoyments, sufferer of all pains: veritably Christ upon the cross, nailed fast by his four-armed Karma —actions performed in ignorance; actions of body, senses, mind and understanding performed from a false notion of Self. This is the realization of *separateness*. It is the night-time of the Soul; the night of ignorance. Its opposite is the Awakening to the Self as all and in all. That awakening comes from the firm position assumed: *that thou art; that I am*—and actions of body, mind and understanding performed from that basis.

To him who wears sandals the earth is covered with leather wherever he goes. To him who acts for the Self and as the Self, there is a conscious life in Spirit in the midst of material existence.

ON THE LOOKOUT

Mea Culpa Scholastica

Says Alexander Meiklejohn, President of Amherst:

> "American colleges have nothing to teach. . . . The interpretation of life in college teaching is wretched. We haven't a philosophy, a religion or united scheme of life to offer. Our colleges dabble with mathematics, sciences, and so on, and the graduate goes out to solve the problems of life with a scattered miscellaneous assortment of dates and figures."

Now, this is a hopeful confession. It is the first step toward looking for a "united scheme of life;" and no doubt it has been hastened by the fact that numbers of students have been so bedeviled by conflicting theories in different sciences, and often in the same branch of the same science, that they are beginning to lose faith in science even as their fathers lost it in religion before them.

Moles in the Dark

There is a new, but rapidly growing note of worry in scientific circles; it is due to the fact now being commented on, that science has lost itself in a multiplicity of specialized branches so far, that students in the same branch, let alone the same science, often parallel one another's work for years, unaware of the fact; while often articles or books are printed almost simultaneously on the same subject, containing quite irreconcilable statements given out without due distinction between *fact* and *theory*.

The study of one subspecies in biology, for instance, is now capable of consuming the entire life of a single student. *Et cui bono?* After every detail is ascertained and meticulously catalogued, nothing more is known of causes, of the nature of life, of useful information, than at the beginning.

This is a picture which cannot and will not be denied by any real scientist; he knows the truth of it all too well. All this, even from the physical point of view, leads to nothing. The level of intelligence or well-being of the race is almost invariably raised by "fortuitous" discoveries or combinations often not looked for, on the rare occasions when anything of the kind happens.

Solar Radiation

It will be recollected that the "Secret Doctrine" drew considerable fire from scientific circles by showing that none of the then existing theories as to solar radiation were compatible with the also existing theories as to the age of the earth; and by point-blank denial of the validity of *any* scientific theory as an explanation of solar radiation.

We now learn from H. Spencer Jones, M.A., B. Sc., and from Mr. Ferdinand Ellerman, that for once science is without a theory as to the origin of solar radiation, all theories having broken down. Examining the "Secret Doctrine," we find:

> "Occult philosophy denies that the Sun is a globe in combustion, but defines it simply as a world, a glowing sphere, the *real* Sun being hidden behind, and the visible being only its reflection, its *shell*. The Nasmyth willow leaves. . . . are the reservoirs of solar vital energy, the 'vital electricity' that feeds the whole system . . . The Sun *in abscondito* being thus the storehouse of our little Kosmos, self-generating its vital fluid, and ever receiving as much as it gives out, and the *visible* Sun only a *window cut into the real solar palace.*" (S. D. 1, 541.)

FACTS VERSUS FACTS

Dr. Raymond Pearl of Johns Hopkins recently exhibited a diagram showing the decreasing death rate from four causes against which a strenuous public health campaign has been waged since 1900. These are tuberculosis, typhoid fever, diphtheria and croup, and dysentery.

He then showed another giving the decrease in four others against which no campaign had been made. They were paralysis, purulent infection (blood poisoning), softening of the brain, and tumors. *The rate of decrease from these last was greater than for the others, and of the first four, tuberculosis, against which the hardest campaign had been fought, decreased least of all.*

Not only this, but from other authority we learn that in the Philippines, the most thoroughly vaccinated country in the world, the deaths from smallpox run highest. And of course we are all familiar with the horrific predictions being made daily in regard to the inevitable decimation of the race due to the gradual abandonment of vaccination; although we have yet to see any such catastrophe or any symptoms thereof.

We also have curves showing the relation of typhoid deaths in the Army and Navy between 1900 and 1918, to those among the civilian population. It will be remembered that the decrease in these deaths in the Army and Navy is universally ascribed by doctors to compulsory inoculation. *The curves show the decrease among civilians to have been almost the same.*

When it is considered that the Army and Navy are made of hand-picked physical specimens; that their lives are infinitely more healthily regulated, and that sanitary surroundings are beyond compare with those of the average civilian, the force of the contrasted facts is immensely enhanced.

THE CAUSE OF EVOLUTION

Professor A. S. Pearse of the University of Wisconsin concludes a paper on evolution thus:

> "Living systems of activities are adapted to the environment; they respond to the environment by transformation, selective survival, or migration; each habitat limits the patterns of the systems that exist within it; and finally, though adaptation to environment may permit precise adjustment to rhythmical changes extending over considerable periods, and though animals generally become most specialized when conditions are most stable, there is no evidence that living systems are caused to change from one species to another by the transformations of habitats due to physiographic succession. The pattern of evolution is set by environment, but there is little or no evidence that changing environment causes adaptive variations of such a degree that new species are produced. Animals adapt themselves to environment by changing their systems of activities, but such responses are apparently limited in extent to the inherent possibilities of variation already within the system. Animals have great powers of adaptation to environment, but are not fundamentally changed by it. Environment permits evolution and controls its course, but does not appear to cause it."

This concise statement of fact, which is in complete accord with the *Secret Doctrine* of 1888, sums up the present status of the doctrine of evolution. Certain points stand out:

1. Descent of man and ape from a common ancestor cannot fit into this for reasons connected with the embryological development of both.
2. What is the "power of response to environment?"
3. What sets the "pattern of environment?"
4. What sets the "limit to the inherent possibilities of variation?"

It requires a strong bias indeed not to see the necessity of postulating, not only a base plan of types, but an inherent working intelligence—the "Reflection" of Dhyan-Chohanic wisdom. H. P. B. says furthermore:

> "The real question at issue is: What CAUSE—combined with other secondary causes—produces the variations in the organisms themselves? . . . The truth is that the differentiating 'causes' known to modern science only came into operation after the *physicalization of the primeval root-types out of the astral.* Darwinism only meets Evolution at its midway point—that is to say when astral evolution has given place to the play of ordinary physical forces with which our present senses acquaint us."

Theosophists are familiar with her diagram illustrating the descent of the horse from its primeval root-type.

Nature follows the engineering "law of least work." The fixed root-types are as few in number as the purposes to be achieved allow, and the modifications permitted by them as few as are allowed by necessity of interspecial adjustment and the necessities of growing potentialities of consciousness.

Most certain it is, with Prof. Pearse's words before us, that the day is not long until Darwinism will form only a minor part of the *true* system of evolution as finally accepted.

"THE ANARCHY OF SCIENCE"

This title (taken from the works of Prof. Gustave le Bon, which might well be more studied by Anglo-Saxon questioners of the sphinx of matter), describes the conflicting theories in scientific circles today.

Sir William Bateson, rebuking dogmatism in evolutionary theories, says:

> "Every theory of evolution must be such as to accord with the facts of physics and chemistry, a primary necessity to which our predecessors paid small heed. . . . Of the physics and chemistry of life we know next to nothing."

The *facts* of Sir William Bateson, coming into conflict with the theories of Prof. Osborn, the latter rebuked Bateson in no uncertain, and indeed quite personal, terms, demonstrating once more the truth of H. P. B.'s words: "If facts conflict with theory, so much the worse for the facts."

Chemistry now comes to the rescue of Sir William Bateson's biology. Prof. L. T. Henderson, Harvard University, states that whatever the changes undergone by animal forms during evolution, the physical and chemical composition of those forms has undergone little change, owing to the nature of bio-chemical reactions. Therefore, he says: "Any theory which postulates continuity in evolution is very unsatisfactory to the chemist."

Prof. Henderson, nevertheless does not, naturally, take into account the fact that matter in all its forms and powers is the product of evolution, and that, therefore, chemical laws have not always been what they are now. There is thus a probability that forms really have undergone more changes than chemistry may be inclined to allow them. But for "straightline" evolutionists to postulate a change in matter, going *pari-passu* with its development into forms, would, first, set all the sciences once more afoot; second, take them into the heart of Theosophy; and third, force them to the verge of admitting a Primal Cause containing all the potentialities of Matter *and* Mind. This is not to be looked for just yet. It would seem, however, that if scientists will insist upon palming off theories as "demonstrated truths," it would be well for them to get together on their stories. As matters stand, only minds unhinged by two thousand years of antinomialism in theology, can fail to see the radical inconsistencies.

Nevertheless, we have come far since the day when Huxley, the Grand Master of Materialism, claimed all morphogenic changes to be the results of varying forms of chemical activity.

BLACK MAGIC IN POLITICS

A popular American campaign speaker has this to say of his work:

> "I hate it. I can't bear to appeal to the emotional side of men and women. It is like bad sportsmanship.
>
> "It is like being a thief of their property in their own right to think and feel for themselves. It is horrible to see five or ten thousand people all being cheated into a moment where they all think alike. I always feel horrible after one of these evenings. I feel like a burglar of ideas who has broken and entered through human passions and used the jimmy of emotions."

We have seldom seen a more intuitive and truthful statement, or one showing a better perception of true ethics. The emotional campaign speaker; the passionate revivalist, the jingo newspaper publisher who masks his jungle ethics with an appeal to "patriotism;" all these employ nothing more or less than conscious or unconscious black magic.

The cause is largely ignorance. To understand the true nature of these appeals, the portion of one's own nature upon which they act, and to discount accordingly, is easy for the Theosophist. For the orator and for his audience, to whom the conscious principles in man are *terra incognita* absolutely, and to whom, therefore, *that which is desired is that which is righteous,* the case is far otherwise.

REPTILE INTELLIGENCE

In the *Literary Digest* appears an account of instances of animal homing powers. Among others, two turtles were taken in a sack 150 miles across a desert and two mountain ranges. One of them escaped and was found halfway home later on.

Scientists claim explanation of such phenomena by the "muscle sense" or other phrases which fill the eye but mean nothing.

The article states that it is improbable that the turtles could have caught any glimpse of the route. If they did, and if this were the cause of their ability to find their way home, then they certainly possess powers of memory and locality co-ordination far superior to those enjoyed by normal human beings. The "muscle sense" is ruled out, for there could be no memory of muscular movements where the muscles were not moved.

The true explanation is that "reason, which . . . develops only at the expense and loss of natural instinct, is a Chinese wall slowly rising on the soil of sophistry, and which finally shuts out man's spiritual perceptions of which the instinct is one of the most important examples." *(Isis Unveiled,* I, 145.)

In man, instinct, crippled and deformed as it is, is a false guide now belonging chiefly to the lower nature. But the *spiritual instinct* can be regained and synthesized with the reason; and this synthesis is the only true guide to life and ethics.

There is only one way to accomplish this, and that is to realize that the *Intelligence* in all things proceeds from the One Indivisible and Boundless Spirit which is the same identical Existence in every living and (seemingly) inanimate thing.

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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XI.—No. 7 **May, 1923**

The plain unvarnished truth, which hurts no one save the man who denies it, is that H. P. Blavatsky was the head, front, bottom, top, outskirts, past and future of the Theosophical Society.—Wm. Q. Judge: the Path, February, 1893.

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THEOSOPHY is an independent Journal, devoted to the interests of the Theosophical Movement, and is not the organ of any Theosophical Society. It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and is therefore interested in all men and in all efforts to ameliorate the conditions of mankind. It is devoted to the dissemination and the application of the fundamental principles of the philosophy of Theosophy. It is loyal to the great Founders of the Theosophical Movement, to their Messenger, H. P. Blavatsky, and to her Colleague, William Q. Judge.

THEOSOPHY does not concern itself with dissensions or differences of individual opinion. Its treatment of men, things and methods "is meant to do even justice, and to speak the truth alike without malice or prejudice. But it shows neither mercy for enthroned error, nor reverence for usurped authority. It demands for a spoliated past, that credit for its achievements which has been too long withheld. It calls for a restitution of borrowed robes, and the vindication of calumniated but glorious reputations. Toward no form of worship, no religious faith, no scientific hypothesis is its criticism directed in any other spirit."

THEOSOPHY, believing to the full that "There is no Religion higher than Truth," is consistently devoted to the Three Objects of the Parent Theosophical Society which was founded at New York City, U.S.A., in 1875, by H. P. Blavatsky, William Q. Judge, Henry S. Olcott, and others. Those Three Objects are:

I. To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

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"I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness. In whatever way men approach me, in that way do I assist them.

"The deluded despise me in human form, being unacquainted with my real nature." BHAGAVAD-GITA, Ch. iv and ix.

THEOSOPHY

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No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

THE MESSENGER

H. P. B. THE MESSENGER brought into the world once again the ancient, the eternal and unchanging Wisdom. Her words were words of Wisdom; Her acts were acts of Wisdom. The words She recorded as those She imprinted upon the hearts and minds of men were sacred symbols of living Truth, ancient when this world was young. But with what eyes did the world behold Her, with what ears did they hear Her? Her words fell alike upon the ears of all; all beheld the same form. Yet each saw differently, each heard differently—some, with the ears of prejudice or laziness; others, with the eyes of envy and malice. They saw Her not, nor heard Her message. They knew not Her voice as the voice of all the world's great Sages and Teachers, the mighty echo of which will ring down through the centuries, fresh and strong when the present civilization has crumbled to dust.

Who NOW can approach Her and Her Message with a pure heart, and an eager intellect, seeking not to see himself mirrored there, nor his own ideas and fancies, but to know Her as She is, seeking to read the universal and imperishable meanings within Her words? Who can see with the eyes of love and understanding; can hear with the ear of gratitude and loyalty? Surely, the cry of that great loving tender all-embracing heart is even now as it was then: Oh, for the noble and unselfish men and women, clear-sighted enough to work for the great orphan, Humanity! Oh, for those who, forgetful of self, can penetrate me with their understanding! That voice, not hushed in death, forms an ever-present bridge by which all who have the seeing eye, and the hearing ear, and the understanding heart may cross over the world's dark chasm of pain and unwisdom. In the vast still spaces of the heart, if the sight and hearing be focused there, perchance may be revealed that Presence by the light of which alone the Message can be read.

"A WAY TO BELIEF"

The every-day man lacks neither common-sense, sincerity, assiduity, tolerance, nor practical reliance upon the reign of law in every thing and every circumstance. This is shown momently and enduringly by everyone in the affairs of daily life. This is both knowledge and virtue and comes from experience, not from any system of faith or opinion. What the "average" man needs is to apply the same canons to the regions commonly called religion, philosophy and ethics. Were this done, the sects and creeds could no more endure than a "revelation" could displace the multiplication table. H. P. B. knew this, as did every other great Teacher. What she longed for—and repeatedly gave utterance to—was that Theosophists should take her teachings and, without corrupting or diluting them, put them in acceptable and applicable form before the great masses of mankind. Here and there, in the years, one and another has essayed this task in some measure. We recall that for years "Albert Ernest Stafford"—a pseudonym well known to many—maintained a column in a Toronto Sunday newspaper. This column, called "Crusts and Crumbs," brought theosophical ideas to the attention of tens of thousands who probably never attended a theosophical meeting or read a book on theosophical teachings. Recently another Canadian newspaper, the Hamilton (Ontario) *Spectator*, has been publishing some notable editorial articles in which various books, and other publications, have been made the occasions for sympathetic reviews in which, in manner void of offense even to the most dogmatic, pure, sane and stimulating applications of theosophical teachings are made to the many problems harassing the thoughtful men and women of our times. One of these articles—that of March 16—is entitled "A Way to Belief." We quote briefly, to indicate its literary, its philosophical, and its cardinally suggestive value to other students and writers who may have access to the press.

> There has been for the last generation or so a notable debate going on as to whether we should believe in religion or in a religion; whether we should accept the decisions and conclusions of theology or follow our own reason and common sense in these matters; whether a man, say, cast away on a desert island, would be deprived of religious development because he had not come into contact with what is called revealed religion, or whether he would find that in his own heart and consciousness that would supply all his need; and whether if it be the case that one man should be so provided for, why should others have to rely upon something outside themselves, or have all men not the same opportunity to live by "the light that lighteth every man that cometh into the world."

The writer opines that this "is an ancient debate, and none the better for being debated. In the very nature of the case these matters do not flourish by debate." The great fermentation in the reli-

gious world is instanced and discussed, and Dr. George Jackson of England is quoted with approval that people must be left free to define their own creeds. Karma is suggested in this wise:

> Why is it that one thing follows another? Why does a certain cause always produce a certain consequence? What is the secret that unites every action with its result, every second of time with the next? It is probable that if people began with these familiar things that are in their constant experience and made some attempt to connect them with their conceptions of the vaster ideas that are implicit in all religious thinking, there would be less balking and stumbling over the non-essentials.

"Sincerely Wrong"

"He is mistaken; he is undermining the faith of thousands; but he is sincerely wrong, and hence on the way of becoming right." Thus speaks President W. H. P. Faunce of Brown University, in *The World's Work*, in discussing the problems of the present day Christian sectarian. He sees the religious-minded as divided between two fires—the "literalists," who represent a consistent theology based on the bible as "God's revealed Word," and the "liberals" who are fighting for the modification of "faith" to fit the "facts." Dr. Faunce sees in modern science and the theory of "evolution" a "powerful aid to religious faith" when rightly considered. He very justly says:

> Rightly understood, this doctrine [evolution] brings back the divine into the daily and hourly changes of the physical world and gives us such a vision of the spiritual element in human life as the world never had before. . . .
>
> Belief in a spiritual religion means reliance solely on spiritual forces for the setting up of the Kingdom of Heaven. . . . No formula or set of formulas can exhaust the truth. Behind all the formulas stands the one basis of fellowship: "Whoever shall do the will of God, the same is my brother and sister and mother."

What the "will of God" is, what the "great fundamentals" of religion are, he gives in the ancient words: "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." He says that "the divine is no longer as far distant as 4004 B.C.—according to the childlike chronology of Usher—but is at work in every 'flower in the crannied wall.'"

President Faunce is shocked at the growth of irreligion, which he seems to feel is due primarily to the bigots of the sects who present to the growing generation "the dread alternative: 'Science or the Bible—you cannot believe both.'" In this he is undoubtedly correct, but his phrase in regard to the theory of evolution—"rightly understood"—covers a multitude of sins; sins of which every sect from the year 1, A.D., has been guilty. The question really is: After twenty centuries of wrong understanding and therefore of

wrong interpretation of the bible, can all or a single one of the sects in Christendom be trusted to revert to the "great fundamentals" of religion? We think not, for it is outside all experience for any rotten fruit to rebecome sound. Nevertheless, the very discussion within the churches on the "fundamentals" is a most hopeful sign. It is this discussion, not any encroachments of modern "science," that will destroy the sects; they cannot thrive or live under examination by their own adherents.

FUNDAMENTALISTS AND MODERNISTS

Whether "Fundamentalists" with rigid orthodox views of biblical revelation, or "Modernists" trying to cleave to both "science and revealed religion," both sides to the great controversy now raging in the numerous Protestant sects are utterly unable to divorce the idea whether of Immortality or of Evolution, from the notion of a Personal God. We have spoken of the Modern Churchmen's Union which might be said to have for its impossible objectives the retention of sectarianism, the adoption of the theories of science, the belief in the "Personality" of Jesus and of God, Atonement, *and* freedom of conscience. Its President, Dr. Roland Cotton Smith, writing in *The Outlook*, optimistically views the prospect as "unexpectedly and magnificently encouraging." In his opinion, as the result of extensive investigation, both parties to the conflict "would all agree that man can see God in the face of Jesus Christ." He says:

> Here, then, are these ministers of God in all the denominations in some degree Fundamentalists or Modernists, both with faith in Jesus Christ; both believing in the Bible as the revelation of Christ, the Son of God; living in a world torn to pieces, surrounded by multitudes of people trying to express life in terms of spirit and wanting to be told how to do it—and the people turn to them and find them quarreling. If the Church as now constituted is to make any contribution to the rebuilding of the world this senseless and wicked business will have to stop. The heresy before God in a trial for heresy is the trial itself. Mr. Buckner, the Christian, is not hurt by being put out of the Methodist ministry; the whole Church is hurt. Baptist, Presbyterian, Congregationalist, you can not hurt the Christian scholar Dr. Fosdick; you hurt the Church.

So Dr. Smith tells them to agree with each other as adversaries quickly: they are "hurting the Church." There are not a few like him, who are, as of old, crying "peace, peace, when there is no peace." The Modern Churchmen's Union was formed with the avowed purpose of "the Truth and nothing but the truth, if the heavens fall," as we noted in this magazine in March. But when truth-seeking clergymen begin in dead earnest to search for "truth" so ardently as to threaten the pillars of the theological heaven and its earthly dispensers, the sects, Dr. Smith is the first to

cry—"hold! enough!" The laity is no longer somnolent and we have hopes that many of them will come to see, and see quickly, that the clergy is more interested in the preservation of the Churches than endued with a fresh inspiration to serve and save humanity. The present "Modernist" movement is due to pressure from the pews, not from the pulpit.

An Appeal for Sanity

Our civilization of short memory has of course forgotten the manly and frank challenge to militarist doctrine of the Germany of 1914 offered to her by one of her own sons, Dr. Nicolai, a noted scientist and scholar. *The Biology of War* was a striking document issued by him in the midst of war for which he suffered imprisonment; he escaped, leaving the Fatherland for Denmark by airplane. Even after the Revolution in Germany the new republican government did not permit him to resume his professional work in the Berlin University because of the foolish protests of the junker students. Dr. Nicolai is at present a professor at the Cordoba University in Argentina and has written another striking appeal-statement in the Swiss *Neue Zürcher Zeitung*. He says:

> The fate of nations is predetermined. To foresee the future is statesmanship.

Advocating a moderation based on justice and understanding, Dr. Nicolai speaks of the shattered hope that the victorious allies would not altogether abuse their victory:

> You, feeling that you had the power, ordered us Germans to pay the cost. But since the Egyptians oppressed the Jews, history records no instance where might alone has attained its end. You may make life difficult for the individual German, but the race will only be hardened by its suffering and thereby become the greater danger.

Applying the great doctrine of the Buddha that hatred ceaseth not by hatred Dr.Nicolai says:

> This historical pendulum is no mathematical necessity. But it is only the victors and not the vanquished that can break its alternating beats of revenge and suffering. The victors must recognize a new truth—that Europe is an organism no limb of which can be crippled without injury to all the rest. But unless this truth is seen, unless somebody takes a first step, a new combination is certain to arise, economic or military, international or national,—anything is possible, only the eventual outcome is certain,—that will again turn the wheel and bring Germany to the top.
>
> I do not say this in the interest of Germany, or in the interest of France, although I recognize perfectly well that the ruin of either of these nations would mean an irreplaceable loss to civilization. I speak merely as a European, as I spoke before to my native land. Germany has paid a fearful penalty for being blind to the claims of Europe as a whole. The important question now is—will France be equally blind?

What can save us?

> We all know that only this can save us, that the sword turned toward the body of Europe will invariably break in our hand, that the weapon of the victor inevitably destroys its wielder. There will be no permanent victory until a nation arises that in the midst of its triumph feels itself first and foremost a part of Europe, and has the strength of resolution to act accordingly. . . . Germany's fate might be an object lesson, to teach you that if you will be good Englishmen and good Frenchmen you must first be good Europeans; that only in the free, proud rivalry of doing good can Europe's civilization and prosperity rise to their highest level; and that the genius of your respective peoples fits you peculiarly for this task.

When France and Great Britain and Italy begin to really recognize that their own growth, nay their health itself, is dependent on the well-being of Europe of which they are parts, that no nation can profit at the expense of another, that destruction of Germany is France's self-destruction, that Europe cannot be reconstructed without Russia—then and then only the restoration of Western civilization will be possible. To accept the gospel of self-sacrifice as duty which must be discharged is to practice real brotherhood and not to talk about a nominal one. "Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for, nor weapons to act through," said our H.P.B. and what is true of individuals is true of nations.

IMMORTALITY AND GOD

Dr. Harry Emerson Fosdick discusses the evidences of immortality in an interview in the *American Magazine* in a way that will doubtless give comfort to many and, we hope, tend to move the subject still further beyond the confines imposed by religious sectarianism or materialistic science. But that the road to a proper consideration of Immortality is still in great part untraveled is painfully witnessed by Dr. Fosdick himself, no less than by the overwhelming fact that it is not a vital subject with mankind at large. In the midst of so much that is reasonable and consolatory to *faith* in immortality, as adduced from facts and considerations available to the most ordinary man, and in the midst of testimony from every age and every shade of religious conviction, Dr. Fosdick nevertheless still labors under the shadow of the dogma that Immortality rests upon the assumption of a Personal God. Orthodox theology is unacceptable to him—as unacceptable as the materialistic theories of modern science. Yet it is from the mutually destructive tenets of both that he endeavors to draw his strongest evidences:

> So, of the two hypotheses, the theory that the universe merely happened seems to me the less reasonable, the harder to believe; and every forward step of science increases the difficulty of believing it. Being at variance with all our experience it requires the larger measure of credulity. If there be no intelligence behind the universe, then matter has created something greater than itself—for we ourselves are intelligent. How much

easier, more rational it is to believe that our personalities are not a product of something *less* than themselves, but parts of a *greater* Personality whom some have called the First Cause, some Mind, and some God.

That is the first step. And the second logically follows. If there be a personality behind the universe, what sort of a personality is it? Let us think His thoughts after Him for a moment:

We see this creation moving up from lower to higher forms, from a chaos of star-dust to an ordered universe of stars and planets; on the earth, from inorganic to organic, from crystal to vegetable, from vegetable to animal, from animal to human, until at last there comes the consummation of it all—*personality*.

If this evolving universe has been headed toward anything, it has been headed toward personality. Can we suppose that, having finished this agonizing task, having completed at last His purpose—personality—God would toss it on the scrap-heap, as though He did not care for it at all, as though what He had wrought by the agony of a million years was but the caprice of a careless, passing whim?

This will doubtless satisfy myriads of Christians just beginning to question whether their souls are in a chrysalis or pinned in a theological entomological collection. It seems for the moment to content Dr. Fosdick himself, as thousands of other "modernist" clergymen. But the very force of their awakening minds must drive them unrelentingly onward to seek for something besides and beyond a "faith," however reasonable as it may seem to them, in immortality. What presently prevents or hinders? Belief in the "personality"—whether of themselves or of "God." So long as any notion of Personality as the "consummation of it all" persists, how can the immanent, impersonal Spirit, the Identity in an atom as much as in Christ, in a "chaos of star-dust" as much as an Archangel, be realized?

Reforming Historians

No more timely plea in the cause of internationalism could be urged than that contained in Kalidas Nag's "Humanisation of History," an article in a recent issue of the "Modern Review" incorporating an address delivered at the Third International Congress of Moral Education held some months ago at Geneva. His indictment of the nationalistic bias of the historian and the wrong methods of evaluation, with its glorification of war and its idealisation of the conqueror as the flower of the race, is one that has been heard before. And the attempt to have taught unprejudiced history "indicating wars and aggressions as occasional relapse to the primitive savage, not as inevitable conditions of progress" is also not an unfamiliar idea among educationalists. But what is original and interesting is his own point of view expressed in a wide survey and comparison of the historians' art as illustrated in the Occident and the Orient, and his suggested Tableau of History.

The cantos of peace in the Mahabharata, indicating self-purification, are, he thinks, the only fitting climax for "the apotheosis of Sovereign Power (which) has proved itself to be a tragic illusion," as what war does not? But in the West, as he points out, the emphasis in history is laid on conflict alone. Hence misinterpreted facts give wrong ideas of past ages and nothing, in Occidental history, is said of the inner life of mankind. This same attitude is again apparent in the contrast drawn between Europe and the non-European viewpoints, for Europe sees no absurdity in accepting Alexander's vandalisms as "a legitimate means of propagation of culture to (the) uncivilised peoples" of Egypt, Persia and India, but the similar depredations of Attila as an *Asiatic* Hun's. Judged by the past war alone, he holds historians have been found lamentably wanting.

Historians and history-teaching alike should be reformed. And he selects the mean between the over-emphasis of certain facts which is the Western manner and the over-emphasis of life-values, to the neglect of facts, in the Eastern manner. Then, in a fine passage, he reveals his ideal of the aim and purpose of history:

> Putting aside for the time being the doubtful virtue of historical detachment, we must now emphasise with our whole soul the principle of human attachment and sympathy with Cosmic life, one and indivisible. Flinging all convenient cants and academic subterfuges, we must admit and demonstrate that there is really one all-pervading life, which, being wounded in one part weakens the whole, that the central drama of evolving Humanity is the one organic History, and that history, apparently limited by Time and Space, is really co-eval with the entire creation; that culture is not the monopoly of the East or the West, of the conqueror or the conquered; that civilisation like all precious property of humanity, is a sacred trust, that has been inherited, that should be enriched and ultimately transmitted from generation to generation, irrespective of colour, creed or level of culture; the lower a people or a community is in the scale of humanity the greater should be the attention paid to elevate it; and graver the injustice done, the quicker should be the cry for reparation from Historians before any other.

H. P. BLAVATSKY

AUGUST 11, 1831—MAY 8, 1891

LUCIFER—H. P. B.'s old magazine—contained in the months that followed her death many articles written by leading students and members of the Theosophical Society. They all serve to show how the various writers felt at the time toward the Messenger of the Movement. In the years that followed, nearly every one of them drifted into side issues, stranded on sand-banks of thought, or aided actively and indirectly in turning the Movement and the Society into channels wholly at variance with her teachings and example.

Amongst the communications was one from Mr. Judge, who, from the day of his first meeting her, until the day of his death in 1896, never wavered or varied in his attitude towards her, her teachings and her work. In March THEOSOPHY we published some of H.P.B.'s expressions in relation to Mr. Judge and his status in the work. It is fitting, we think, to place before our readers for "White Lotus Day" Mr. Judge's understanding appreciation of the nature and mission of H.P.B. Their mutual respect and trust, like their common labor in unbroken harmony and consistency, may well stand any comparison and all investigation. More their joint work and example are studied, more the inspiration that sustained and guided them will lighten the dark places of theosophical history and restore the *Antaskarana*—the "Link"—in the great *Guruparampara Chain* of the Theosophical Movement.

"YOURS TILL DEATH AND AFTER, H. P. B."

Such has been the manner in which our beloved teacher and friend always concluded her letters to me. And now, though we are all of us committing to paper some account of that departed friend and teacher, I feel ever near and ever potent the magic of that resistless power, as of a mighty rushing river, which those who wholly trusted her always came to understand. Fortunate indeed is that Karma which, for all the years since I first met her, in 1875, has kept me faithful to the friend who, masquerading under the outer *mortal* garment known as H. P. Blavatsky, was ever faithful to me, ever kind, ever the teacher and the guide.

In 1874, in the City of New York, I first met H. P. B. in this life. By her request, sent through Colonel H. S. Olcott, the call was made in her rooms in Irving Place, when then, as afterwards, through the remainder of her stormy career, she was surrounded by the anxious, the intellectual, the bohemian, the rich and the poor. It was her eye that attracted me, the eye of one whom I must have known in lives long passed away. She looked at me in recognition at that first hour, and never since has that look changed. Not as a questioner of philosophies did I come before her, not as one groping in the dark for lights that schools and fanciful theories had obscured, but as one who, wandering many periods through the

corridors of life, was seeking the friends who could show where the designs for the work had been hidden. And true to the call she responded, revealing the plans once again, and speaking no words to explain, simply pointed them out and went on with the task. It was as if but the evening before we had parted, leaving yet to be done some detail of a task taken up with one common end; it was teacher and pupil, elder brother and younger, both bent on the one single end, but she with the power and the knowledge that belong but to lions and sages. So, friends from the first, I felt safe. Others I know have looked with suspicion on an appearance they could not fathom, and though it is true they adduce many proofs which, hugged to the breast, would damn sages and gods, yet it is only through blindness they failed to see the lion's glance, the diamond heart of H. P. B.

The entire space of this whole magazine would not suffice to enable me to record the phenomena she performed for me through all these years, nor would I wish to put them down. As she so often said, they prove nothing but only lead some souls to doubt and others to despair. And again, I do not think they were done just for me, but only that in those early days she was laying down the lines of force all over the land and I, so fortunate, was at the centre of the energy and saw the play of forces in visible phenomena. The explanation has been offered by some too anxious friends that the earlier phenomena were mistakes in judgment, attempted to be rectified in later years by confining their area and limiting their number, but until some one shall produce in the writing of H. P. B. her concurrence with that view, I shall hold to her own explanation made in advance and never changed. That I have given above. For many it is easier to take refuge behind a charge of bad judgment than to understand the strange and powerful laws which control in matters such as these.

Amid all the turmoil of her life, above the din produced by those who charged her with deceit and fraud and others who defended, while month after month, and year after year, witnessed men and women entering the theosophical movement only to leave it soon with malignant phrases for H. P. B., there stands a fact we all might imitate—devotion absolute to her Master. "It was He," she writes, "who told me to devote myself to this, and I will never disobey and never turn back."

In 1888 she wrote to me privately:—

> "Well, my *only* friend, you ought to know better. Look into my life and try to realize it—in its outer course at least, as the rest is hidden. I am under the curse of ever writing, as the wandering Jew was under that of being ever on the move, never stopping one moment to rest. Three ordinarily healthy persons could hardly do what *I have* to do. I live an artificial life; I am an automaton running full steam until the power of generating

steam stops, and then—goodbye! * * * Night before last I was shown a bird's-eye view of the Theosophical Societies. I saw a few earnest reliable Theosophists in a death struggle with the world in general, with other—nominal but ambitious—Theosophists. The former are greater in numbers than you may think, and *they prevailed,* as you in *America will prevail,* if you only remain staunch to the Master's programme and true to yourselves. And last night I saw .·. and now I feel strong—such as I am in my body—and ready to fight for Theosophy and the few *true* ones to my last breath. The defending forces have to be judiciously—so scanty they are—distributed over the globe, wherever Theosophy is struggling against the powers of darkness."

Such she ever was; devoted to Theosophy and the Society organized to carry out a programme embracing the world in its scope. Willing in the service of the cause to offer up hope, money, reputation, life itself, provided the Society might be saved from every hurt, whether small or great. And thus bound body, heart and soul to this entity called the Theosophical Society, bound to protect it at all hazards, in face of every loss, she often incurred the resentment of many who became her friends but would not always care for the infant organization as she had sworn to do. And when they acted as if opposed to the Society, her instant opposition seemed to them to nullify professions of friendship. Thus she had but few friends, for it required a keen insight, untinged with personal feeling, to see even a small part of the real H. P. Blavatsky.

But was her object merely to form a Society whose strength should lie in numbers? Not so. She worked under directors who, operating from *behind the scene,* knew that the Theosophical Society was, and was to be, the nucleus from which help might spread to all the people of the day, without thanks and without acknowledgment. Once, in London, I asked her what was the chance of drawing the people into the Society in view of the enormous disproportion between the number of members and the millions of Europe and America who neither knew of or cared for it. Leaning back in her chair, in which she was sitting before her writing desk, she said:—

"When you consider and remember those days in 1875 and after, in which you could not find any people interested in your thoughts, and now look at the wide-spreading influence of theosophical ideas—however labelled—it is not so bad. We are not working merely that people may call themselves *Theosophists,* but that the doctrines we cherish may affect and leaven the whole mind of this century. This alone can be accomplished by a small earnest band of workers, who work for no human reward, no earthly recognition, but who, supported and sustained by a belief in that Universal Brotherhood of which our Masters are a part, work steadily, faithfully, in understanding and putting forth for consideration

the doctrines of life and duty that have come down to us from immemorial time. Falter not so long as a few devoted ones will work to keep the nucleus existing. You were not directed to found and realise a Universal Brotherhood, but to form the nucleus for one; for it is only when the nucleus is formed that the accumulations can begin that will end in future years, however far, in the formation of that body which we have in view."

H. P. B. had a lion heart, and on the work traced out for her she had the lion's grasp; let us, her friends, companions and disciples, sustain ourselves in carrying out the designs laid down on the trestle-board, by the memory of her devotion and the consciousness that behind her task there stood, and still remain, those Elder Brothers who, above the clatter and the din of our battle, ever see the end and direct the forces distributed in array for the salvation of "the great orphan—Humanity."

WILLIAM Q. JUDGE, F.T.S.

SELF AND SECTARIANISM*

Many men have arisen who had glimpses of the truth, and fancied they had it all. Such have failed to achieve the good they might have done and sought to do, because vanity has made them thrust their personality into such undue prominence as to interpose it between their believers and the *whole* truth that lay behind. The world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. There being but ONE Truth, man requires but one church—the Temple of God within us, walled in by matter but penetrable by any one who can find the way; *the pure in heart see God.*

The trinity of nature is the lock of magic, the trinity of man the key that fits it. Within the solemn precincts of the sanctuary the SUPREME had and has no name. It is unthinkable and unpronounceable; and yet every man finds in himself his god. "Who art thou, O fair being?" inquires the disembodied soul, in the *Khordah-Avesta,* at the gates of Paradise. "I am, O Soul, *thy good and pure thoughts,* thy works and thy *good law* . . . thy angel . . . and thy god." Then man, or the soul, is reunited with ITSELF, for this "Son of God" is one with him; it is his own mediator, the *god* of his human soul and his "Justifier." *"God not revealing himself immediately to man, the spirit is his interpreter,"* says Plato in the *Banquet.*

*Original Edition *Isis Unveiled,* Vol. II, p. 635.

INITIATES AND INITIATION*

VI.

WHETHER the visions and objective phenomena claimed by both the fathers of the desert and the hierophants of the sanctuary are to be discredited or accepted as facts, the splendid imagery employed by Proclus and Apuleius in narrating the small portion of the final initiation that they dared reveal, throws completely into the shade the plagiaristic tales of the Christian ascetics, faithful *copies* though they were intended to be. The story of the temptation of St. Anthony in the desert by the female demon, is a parody upon the preliminary trials of the neophyte during the *Mikra*, or minor Mysteries of Agrae—those rites at the thought of which Clemens railed so bitterly, and which represented the bereaved Demeter in search of her child, and her good-natured hostess Baubo.

The episode of the Matron Baubo—whose rather eccentric method of consolation was immortalized in the minor Mysteries—is explained by impartial mystagogues quite naturally. Ceres-Demeter and her earthly wanderings in search of her daughter are the euphemerized descriptions of one of the most metaphysico-psychological subjects ever treated of by the human mind. It is a mask for the transcendent narrative of the initiated seers; the celestial vision of the freed soul of the initiate of the last hour describing the process by which the soul that has not yet been incarnated descends for the first time into matter. "Blessed is he who has seen those *common concerns* of the underworld; he knows both the end of life and its divine origin from Jupiter," says Pindar. Taylor shows on the authority of more than one initiate, that the "dramatic performances of the Lesser Mysteries were designed by their founders to signify *occultly* the condition of the unpurified soul invested with an earthly body, and enveloped in a material and physical nature . . . that the soul, indeed, till purified by philosophy, suffers death through its union with the body." The body is the sepulchre, the prison of the soul, and many Christian fathers held with Plato that the soul is *punished* through its union with the body. Such is the fundamental doctrine of the Buddhists and of many Brahmanists too.

The Candidate for Initiation always personified the God of the Temple he belonged to, as the High Priest personified the God at all times; just as the Pope now personates Peter and even Jesus Christ upon entering the inner sanctuary—the Christian "Holy of Holies."

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*Collated from *Isis Unveiled* and *The Secret Doctrine*.

The "King's Chamber" in Cheops' Pyramid is thus an Egyptian "Holy of Holies." On the days of the Mysteries of Initiation, the Candidate, representing the Solar God, had to descend into the Sarcophagus, and represent the energising ray, entering into the fecund womb of Nature. Emerging from it on the following morning, he typified the resurrection of Life after the change called Death. In the Great Mysteries his figurative "death" lasted two days, when with the Sun he arose on the third morning, after a last night of the most cruel trials. While the Postulant represented the Sun—the all-vivifying orb that "resurrects" every morning but to impart life to all—the Sarcophagus was symbolic of the female principle. This in Egypt; its form and shape changed with every country, provided it remained a vessel, a symbolic "navis" or boat-shaped vehicle, and a "container," symbolically, of germs or the germ of life. In India it is the "Golden" Cow through which the Candidate for Brahmanism has to pass if he desires to be a Brahman, and to become *Dvi*-ja, "born a *second* time." The crescent-form Argha of the Greeks was the type of the Queen of Heaven—Diana, or the Moon. She was the Great Mother of all Existences, as the Sun was the Father. The Jews, previous to, as well as after, their metamorphosis of Jehovah into a *male* God, worshipped Astoreth, which made Isaiah declare: *"Your new moons and . . . feasts* my soul hateth:" in saying which he was evidently unjust. Astoreth and the New Moon (the crescent Argha) Festivals, had no worse significance as a form of public worship than had the hidden meaning of the Moon in general, which was Kabalistically connected directly with, and sacred to, Jehovah, as is well known; with the sole difference, however, that one was the female and the other the male aspect of the Moon, and of the star Venus.

Soma is the Moon astronomically; but in mystical phraseology it is also the name of the sacred beverage drunk by the Brahmans and the Initiates during their mysteries and sacrificial rites. The Soma plant is the *asclepias acida,* which yields a juice from which that mystic beverage, the Soma drink is made. Alone the descendants of the Rishis, the Agnihotris, or Fire-priests, of the great Mysteries knew all its powers. But the real property of the *true* Soma was (and *is*) to make a "new man" of the Initiate, after he is "reborn," namely, once that he begins to live in his *Astral* Body; for, his spiritual nature overcoming the physical, he would soon snap it off and part even from the etherealized form.

The partaker of Soma finds himself both linked to his external body, and yet away from it in his Spiritual Form. Freed from the former, he soars for the time being in the ethereal higher regions, becoming virtually "as one of the Gods," and yet preserving in his physical brain the memory of what he sees and learns. Plainly speak-

ing, Soma is the fruit of the Tree of Knowledge forbidden by the jealous Elohim to Adam and Eve or Yah-ve, "lest man should become as one of us." Soma was never given in days of old to the non-initiated Brahman—the simple Grihastra, or priest of the exoteric ritual.

At Byblos the neophytes as well as the hierophants were, after participating in the Mysteries, obliged to fast and remain in solitude for some time. There was strict fasting and preparation before as well as after the Bacchic, Adonian, and Eleusinian orgies; and Herodotus hints, with fear and veneration about the LAKE of Bacchus, in which "they (the priests) made at night exhibitions of his life and sufferings." (Herodotus, 11, p. 170). In the Mithraic sacrifices, during the initiation, a preliminary scene of death was simulated by the neophyte, and it preceded the scene showing him himself "being born again by the rite *of baptism.*" A portion of this ceremony is still enacted in the present day by the Masons, when the neophyte, as the Grand Master Hiram Abiff, lies dead, and is raised by the strong grip of the lion's paw.

The priests were circumcised. The neophyte could not be initiated without having been present at the solemn Mysteries of the LAKE. The Nazarenes were baptized in the Jordan; and could not be baptized elsewhere; they were also circumcised, and had to fast before as well as after the purification by baptism. Jesus is said to have fasted in the wilderness for forty days, immediately after his baptism. To the present day, there is outside every temple in India, a lake, stream, or a reservoir full of holy water, in which the Brahmans and the Hindu devotees bathe daily.

The hierophants had their *atonement* enacted in the Mystery of Initiation ages before the Gnostics, or even the Essenes, had appeared. It was known among the hierophants as the BAPTISM OF BLOOD, and was considered not as an atonement for the "fall of man" in Eden, but simply as an expiation for the past, present, and future sins of ignorant but nevertheless polluted mankind. The hierophant had the option of offering either his pure and sinless life as a sacrifice for his race to the gods whom he hoped to rejoin, or an animal victim. The former depended entirely on their own will. At the last moment of the solemn "new birth" the initiator passed "the word" to the initiated and immediately after that the latter had a weapon placed in his right hand, and was ordered to *strike*. This is the true origin of the Christian dogma of atonement.

The ancients never entertained the sacrilegious thought that such perfected entities were incarnations of the One Supreme and forever invisible God. No such profanation of the awful Majesty entered into their conceptions. Moses and his antitypes and types were to them but complete men, gods on earth, for their *gods*

(divine spirits) had entered into their hallowed tabernacles, the purified physical bodies. The disembodied spirits of the heroes and sages were termed gods by the ancients. Hence, the accusation of polytheism and idolatry on the part of those who were the first to anthropomorphize the holiest and purest abstractions of their forefathers.

The real and hidden sense of this doctrine was known to all the initiates. The Tanaim imparted it to their elect ones, the Isarim, in the solemn solitude of crypts and deserted places. It was one of the most esoteric and jealously guarded, for human nature was the same then as it is now, and the sacerdotal caste as confident as now in the supremacy of its knowledge, and ambitious of ascendancy over the weaker masses; with the difference, perhaps, that its hierophants could prove the legitimacy of their claims and the plausibility of their doctrines, whereas now, *believers* must be content with blind faith.

There are four grades of Initiation mentioned in exoteric works, which are known respectively in Sanskrit as Srotapanna, Sakridagamin, Anagamin and Arhan; the Four Paths to Nirvana, in this our Fourth Round, bearing the same appellations. The Arhan, though he can see the Past, the Present, and the Future, is not yet the highest Initiate; for the Adept himself, the *initiated* candidate, becomes Chela (Pupil) to a higher Initiate. Three higher grades have still to be conquered by the Arhan who would reach the apex of the ladder of Arhatship. There are those who have reached it even in this Fifth Race of ours, but the faculties necessary for the attainment of these higher grades will be fully developed, in the average ascetic, only at the end of this Root-Race, and in the Sixth and Seventh. Thus, there will always be Initiates and the Profane until the end of this minor Manvantara, the present Life-Cycle. The Arhats of the "Fire-Mist," of the Seventh Rung, are but one removed from the Root-Base of their Hierarchy, the highest on Earth and our Terrestrial Chain.

"The kingdom of Heaven suffereth violence, and the violent take it by force." Many are the candidates at the doors of those who are supposed to know the path that leads to the secret brotherhoods. The great majority are refused admittance, and these turn away interpreting the refusal as an evidence of the non-existence of any such secret society. Of the minority accepted more than two-thirds fail upon trial. The seventh rule of the ancient Rosicrucian brotherhoods, which is universal among all secret societies: "the Rosy-Crux becomes and is not *made*," is more than the generality of men can bear to have applied to them.

(To be continued)

AMONG FRIENDS

"OH, for a message from the Master! Oh, for an interview with H.P.B.! Oh, for some one to silence the disputes and assertions, the bawling and the din."

Mr. Quester sighed deeply, closed his mouth, closed his eyes, closed the volume, sank back into the ample bay of his library chair and registered dejection.

"What you need, Mr. Quester, is faith in a Personal God," remarked Mrs. Prism decorously, but with the slightly hortatory manner of conscious rectitude. "You have been a Wanderer long enough. Nothing but the consolation of religion will give you the peace of mind you crave. Just because you are a Theosophist is no sign that you do not need a Saviour. And Mrs. Crystal knows it as well as I, for she is a Christian Theosophist. She is a natural mystic and a Disciple of the Master Jesus. *Aren't* you, Laura," she added, in earnest if somewhat bewildering appeal.

Thus adjured, Mrs. Crystal laced the fingers of her pretty hands and smiled a dreamy, balmy smile.

"Why, yes, Mr. Prism." It is one of Mrs. Crystal's amiable gifts that she just naturally addresses the "menfolks." "Why, yes. We have been told on the best of authority that, instead of denouncing 'faith in the gods' as a superstition, H.P.B. herself professed it."

Browser came out of his abstraction like a sentinel. "Where did H.P.B. ever say that—or anything like it, Laura?"

"Mr. Browser! how you startle one. And how you misunderstand me." Her tones became very formal. "My exact words were, 'on the best of authority.' If Madame Blavatsky's Successor is not good authority, who is, I should like to know? I am certainly surprised, Mr. Browser," and her fingers arched in sympathetic synchronism with a certain subtle change of inflection. "I am more than surprised, I am shocked—disappointed—that you, of all persons, should be unfamiliar with the well known facts of Theosophical literature and history. Why, you yourself called my attention long ago to that very statement of Mrs. Besant's."

Browser's mouth opened automatically, but no sounds came forth. Mother, Pilgrim and the Judge sat silent, but attentive. Quester lifted one tired eye-lid for a moment, dropped it, and let his volume slide gently to the heap of books and magazines on the floor by his chair. He had glimpsed Doctor coming in swift strides from the other end of the long living-room, scenting the battle from afar. Mr. Prism, man of peace and safety first, offered oblations hastily.

"Now, now, Family, let's not concern ourselves with dissensions or differences of individual opinion. What would H.P.B. say—

what *did* she say, Browser, about 'theosophists slandering and criticizing each other?' "

The restored Browser quoted promptly: "Perish the Theosophical Society rather than that I should see what I do today: theosophists outvying political 'rings' in their search for personal power and authority; theosophists slandering and criticizing each other as two rival Christian sects might do; finally, theosophists refusing to *lead the life* and then criticizing and throwing slurs on the grandest and noblest of men, because those Masters refuse to interfere with Karma and to play second fiddle to every theosophist who calls upon Them and whether he deserves it or not."

Mr. Quester roved the circle with a vaguely interrogatory look. "Prism, you've said something. That is just what is troubling me. You all know how earnestly I have been a seeker after Truth these ten years back. I've joined in turn every blessed Theosophical Society there is. I've paid my dues and made contributions too, according to my means. I've attended meetings. I have corresponded with the leading Occultists. I've had private instructions from some of them. I cannot claim to have been Initiated, but I have taken several Degrees and have the Diplomas to prove it. I have looked and I have listened, but to be frank, I haven't learned what I want to know. I must find The Truth."

" 'Stop, Look, Listen,' is a crossing signal, man," interjected the Doctor, who could not, in reason, keep calm any longer; "you want to learn to 'read signs'—or get a guide. But go on; go on. This interests me immensely."

"Well, as I say, the more I've looked around the more confused I get. So for a month I've been reading all the books, pamphlets and magazines I could find time for. How can I get a sure faith when every one of them tells me something different? Each writer says he *knows,* and while every one of them quotes Masters and speaks feelingly of H.P.B., each one says all the others are deluded or plain crooked whenever they contradict him—which is pretty often. Of course, I'm no Browser, but——"

"Of course you are, Quester," put in Pilgrim with a smile that took away all chance of sting. "You've browsed on every kind of herbage that grows and are suffering the mental and moral dyspepsia that follows. Judge, it seems to me this specimen of the browsing family needs a strict diet on the Rules of Evidence. He's not absolutely hopeless yet, but he couldn't qualify as any but a comic supplement Juror. In Theosophy as in life each man is his own final authority. He has to be jury and judge for himself—weigh the testimony and apply the law to the evidence, if he is to reach any sort of a decision at all."

"Just a minute before Court convenes," he went on; "no per-

sonalities, of course; no *argumentum ad hominem,* no trying to *win* the case, therefore no legal tricks. This is a *civil* case, in equity to all concerned."

The Judge regarded with judicial gaze the small terra cotta Irish setter that Bobby—Lord Treasurer of gifts—had placed last Christmas on the projecting key-stone of the great fire-place.

"It seems to me," he began, "that we all are, have been, and will continue members of the celebrated and prolific browser family; so no remarks on the browsing habit are invidious. 'To browse' is the verbal aspect of human nature. It denotes action, being, and state of being—a condition that brother Quester would appear to think can be cured by a message from the Master or by an interview with H.P.B., and that Mrs. Prism affirms requires the intervention of a personal God. In this opinion Laura coincides and cites the highest pontifical authority in the largest Theosophical Society, further bolstering the citation by the title of Successor to H.P.B., which alleged Successor says that H.P.B. herself professed 'faith in the gods.' Am I correct thus far?"

No one spoke, so the Judge resumed his charge. "Very well, then, *nemine contradicente,* I find no difference at all between Quester's position and attitude and that of Mrs. Prism, Laura, or the members of any society, sect, church, or religion in general. Quester seems to want Master or H.P.B. to 'make up his mind' for him, so he can have some one else to lean on as his 'authority' for *believing* this, that, or the other thing. Mrs. Prism prefers a Personal God. Mrs. Crystal prefers both and leans heavily on the 'Master Jesus.' What's the difference? No one disputes they *have* the right, being their own judge and jury, but *are* they right? Are they weighing evidence, or are they merely seeking or finding an authority on whom to cast their burden of personal responsibility, and whom they can henceforth follow 'in faith believing?' I pause for correction or objection."

Doctor's priming was hot in the pan. "But, Judge, you've missed the main point. *Did* H.P.B. 'profess faith in the gods or god?' "

"Let us see if I missed the point. From the manner of your question one would fancy that if she *had* professed faith in some kind of a god, you would be ready at once to accept *her* god as yours. Or, if she rejected all gods, then on *her* 'authority' you would as easily become a rejector of 'idols.' Once again, what's the difference?"

He smiled whimsically at Mother, but Doctor was not to be either ignored or suppressed. *"Touché!"* he cried, and joined in the laugh at himself started conjointly by the Prisms, Quester and Mrs. Crystal.

"I never thought of that," confessed Doctor. "It's a fact that one can just as readily become a 'blind follower' of H.P.B. or Mr. Judge, as of anyone else, or of a 'personal god,'—or of some 'Master,' visible or invisible. *Mea culpa; peccavi*—if you know what I mean," he added, to hide his embarrassment at the second shout of laughter from Family.

Mother, who never "takes sides" but *always* comes to the rescue, whether of broken toys or broken idols, by restoring the equilibrium of the owners thereof, smiled as if in reply to the Judge's twinkle.

"Don't you think," she suggested, "that perhaps H.P.B. knew human nature at least as well as her critics, friends or followers—or as any of us? If so, she must have known that no matter what she said or did, it would inevitably be judged by everyone from the standpoint of his own knowledge, experience, and consciousness, based on what he has already learnt—and that she had constantly to bear that in mind? What do you say?" and she turned to Browser.

"Undoubtedly; but it's not merely what any of us may think: she says so herself in the *Introductory* to the *Secret Doctrine,* in so many words."

Another gale of laughter, but when it subsided Mr. Browser went on equably.

"Pilgrim was talking about a diet on the Rules of Evidence for Quester. We all need it. H.P.B. was trying to get us to weigh all things by *principles,* which is what the rules of evidence are, and not by our own preconceptions or prejudices, conscious or unconscious, nor to weigh what one person says or does *by* what other people have said or done. We are to contrast and compare all we please, the more the better, how the same or different things appear to various minds, but we are to do our weighing of each by itself, not with *our* thumb or any one's else in the scales—and principles are the scales. Or should be. We go by opinions. She didn't. She had convictions; how did she arrive at them? Is she trying to convey her convictions to us, or are her writings a monumental mass of *evidence* that can be either verified or disproved by anyone for himself? A mass of evidence, coupled with the plain statements of the *principles* under which she has weighed them and arrived at certain Conclusions which she gives: there is a testimony to be examined. Is she accurate or inaccurate in her citations? Are her arguments sound or unsound? Are her principles fundamental to any and all investigations, or are they mere man-made 'rules of the game?' Can she be 'checked up,' or are her writings a 'revelation' to be accepted or rejected on 'faith?' Does she, as a Witness, stand up under cross-examination? Can those who 'believe' in her, in whole or in part, those who claim to be her Successor, those who

belittle her, themselves endure the same tests she invites and urges as a *sine qua non* to all true apprehension? Was She looking for followers or *students?* Was She proselyting for a Society or trying to establish a School of Brotherhood by providing material for study and an example to emulate? A School of Brotherhood is what Occultism really is—or it is a delusion and a sham."

"Great applause," punctuated Doctor. "Friends, Romans, countrymen, you have listened to the longest public address ever delivered by the well-known Mr. Browser. Are there any further remarks, or are we all merely among those present?"

"My sister Laura," began Mrs. Crystal's brother—

"*Is* a 'psychic of no mean ability,' and so forth," murmured Doctor rudely, if *sotto voce.*

"My sister Laura," repeated the loyal kinsman, "has been impliedly questioned in the authenticity of the quotation she made from a distinguished authority. This, fortunately, is not a case where the valuable contributions she has made and is making to the progressive unfoldment of the higher knowledge is incapable of verification, because those who doubt her communications are unable to themselves rise to the high levels to which she has access. I now call upon you, Mr. Browser, to affirm or deny the accuracy of my sister Laura's citation from a recorded statement by Mrs. Annie Besant, Successor to Madame Blavatsky."

"Oh, she said it, all right. You will find it in 'East and West,' in *Lucifer* for May, 1895. Mrs. Besant simply *had* to say it, or own herself absolutely at odds with the one whose Successor she claimed to be, and with the Masters whose Voice she claims to be. But, if you will excuse me, you seem to have missed the point of all that Judge and Pilgrim have been saying, and that H.P.B. taught and exemplified."

"And what is that point, if you please?" asked Brother, with dignity.

"Simply this: taking things for granted as so, simply because some one in whom we have confidence says they are so. As a cold matter of fact, H.P.B. never professed anything of the kind. On the contrary she expressed a score of times and more the 'horror and contempt with which every true *Occultist* regards the "Personal God," so-called, and the exoteric ritualistic worship of the Churches —be they heathen or Christian.' "

"Those are strong words, Sir," said Mrs. Prism, solemnly and frigidly.

"They are not mine, Mrs. Prism. They are H.P.B.'s. You don't have to believe them. You may very sincerely believe the contrary. The point is that it is neither evidence, nor accurate, nor 'nice' to pretend to be speaking as H.P.B.'s 'Successor' and put into

H.P.B.'s mouth the very antithesis of the truth as H.P.B. expressed it. If you believe in something and want to proselyte others, go ahead by all means, but don't put your words and your opinions in other people's mouths. It really isn't done, you know, outside of religious circles, theosophical and otherwise."

"And you might add," said the Judge, "that the same thing applies to these claims to being H.P.B.'s 'Successor.' H.P.B. claimed for herself to be a *transmitter* and denounced 'apostolic succession' as 'a gross and palpable fraud.' You will notice that Successors don't *transmit*. That can be checked up by all the past. They imagine, invent and affirm. It *can't be verified*, and the Successors know it. So they call it a fresh 'revelation.' If these 'revealers' are no more accurate on other planes than in regard to mundane facts, their followers' lot will not be a 'happy one.'"

"Well, Judge, my own communications from higher sources make me accept both H.P.B. and Mrs. Besant, both H.P.B. and Mr. Sinnett. I can reverence H.P.B. and at the same time accept all the others. Are we not all Theosophists?"

But it was Pilgrim who answered Mrs. Crystal. "That also is done in well-known theological quarters. It is so well known that it has a name—two of them in fact: Syncretism and Antinomy, I believe."

"Oh, thank you, Pilgrim. I must make a note of those two wonderful words." And Mrs. Crystal smiled sweetly.

"Crier, adjourn the Court," said the Judge.

TO A FRIEND

DEAR COMPANION:

Things past are always easier than things present or things yet to come. The past can be judged by relative importance; it is the hollow of the wave of our progress, whereas the present and the future represent the crest and the resistance felt or feared. Yet, if we remember, the past when it was both present and future held such disturbances, which we now see were a waste of energy. We should learn from this to "resist without resistance," that too great an expenditure of thought, of energy is not wise. When we fight we are drawn into the swirl of events and passions, so it is best to lean back on the Self, which is never moved, and look on at the flotsam and jetsam through which "we" move. We can look back at the very worst that may happen, in the same way as we now look back on what has been; knowing this, when disturbed, we can say, "Even this will pass away," and wait till the clouds roll by, seeing ourselves in the sunshine and looking at the East of

Time. I think that practically all that troubles us is unnecessary, as trouble, but necessary *for experience.*

The experience of the Ego in its progress on this plane is a series of progressive awakenings, and awakening means "awareness." It knows the landmarks on its way back to Divinity. I do not think the Great Ones withdraw as we approach—although that is a description of a perception of their natures by degrees—but that we are surrounded by an "invisible escort" as long as our faces are set toward the goal and we remain staunch to Their program. They neither push, pull, nor hinder voluntary action; to do so would prevent true self-reliance; for this reason some may think they are deserted by Masters, or are not seen or heard by Them. This is the worst conception that could be; it belittles Them and implies ignorance and ingratitude on Their part. They gave us the Message as well as having spoken clearly of Their nearness to those who try and ever keep trying. We cannot take part and harbor doubts as to the rest. All this is what you have been saying in another way.

I did not know that my recent letters had in them discouragement, and in the writing of the Teachers I have found but encouragement. I think you must mean that the deep sense of the gulf between our ideals and attainment dismays the personal conception. This is quite true, but "we" are not the personal conception nor its deductions. If we involve ourselves in the Karma of the personal conception, we shall feel despondent—like Arjuna. We are not these relations, but the warriors who will conquer them in order to make friends.

Of course we are all links in the chain; what affects one affects all, in degree. Every one who endeavors to help others in any real way puts himself in the place where he must take reactions; you are in that place also, with regard to those who are waked up more particularly, and in a minor degree as to others whom you teach. In this Karma acts, of course, because we made the Karma of that kind.

The Karma of the T.S. is also the Karma of H.P.B. and W.Q.J., known beforehand in general. The first effort is to spread Theosophy and much has been done in this respect, but its application has not been as general as might have been. The reactions from the spreading of the philosophy and its wrong or non-application, will be taken care of when They come again. It might be likened to a plant; it has to be trimmed to proper growth, but before this can be done the errant tendencies have to get their growth. You will remember what W.Q.J. said, "Our old Lion of the Punjab is not so far off, but all the same is not in the place some think, or in the condition, either." We are linked with the Lodge by aspira-

tion, by service, by following of the Master's program as nearly as we know; we have no desire. And we know that "in the lives of all who aspire to higher things there is a more or less rapid precipitation of old Karma, and it is this which is affecting you. It will go off shortly, and you will have gained greatly in having gotten rid of a troublesome piece of business."

Yes, the feeling of responsibility grows as more and more come for light and help, but being "transmitters" we have but to transmit that which is the doctrine of Him who sent us, and this you can do for a million as well as a few, for it is not a case of individual treatment. Of course, we improve all the time, and the wider the responsibility the greater the improvement; everybody who starts small "grows up with the business." As to the appeal to selfishness, does not nearly everyone begin selfishly? They get a broader vision as they learn more, and it is better to begin even selfishly, than not at all. Some have to come that way, but, of course, that way is not accentuated, even if mentioned as a matter of self-benefit; it is the door for some.

Your letters of late have been showing much more of an insight into principles and things, an understanding clear and impersonal. We are all pawns on the board of the Great Game, willing ones, conscious ones, and also have our values which become cumulative as we serve; we also study and learn the methods. Ease of mind and confidence are better than all, in this work of dealing with other men—that is, with the human heart. The more wise one is, the better he can help his fellows, and the more cosmopolitan he is, the better too. More power to you.

As ever, R. C.

SPIRITUAL KNOWLEDGE

Who goes around and takes testimony to find out whether or not he is *self-conscious?* Nobody. All the testimony in the world would not make your self-consciousness any more aware of the fact that you *are* self-conscious than now you are aware; and if everybody in the world came to you and told you you are just dreaming—you are *not* self-conscious—you would know better. Our self-consciousness—our "I-am-ness"—like a ray of sunlight coming through an aperture into an underground chamber, is the sole *direct spiritual knowledge* that most of us have here in the body. But it is possible to enlarge the aperture, to so increase the range of our self-consciousness that instead of being limited to this mind and body and feelings, this earth, we can take in every body and every being of every kind in this solar-system. While here in the body we can dwell in the state called Spirit—the state of Christ, of Buddha, and of all the "saviors" of mankind.

STUDIES IN THE SECRET DOCTRINE

VII.

ORIGINAL METHOD, ORIGINAL TEACHING, ORIGINAL IMPULSE

TRUE Shruti or Revelation or Revealed Wisdom-Religion is immemorial, universal and impersonal—immemorial in time, universal as to space and impersonal in the sense that it is neither the invention of any individual or individuals, and though guarded, preached, proclaimed, and promulgated in different parts of the world at different periods of human growth, by individuals, it is done by a special method wherein impersonality plays the most prominent part. In this world of name and form (Nama-Rupa) personalities abound, and so the Impersonal Message proclaimed by an Impersonal Method, by Impersonal Individualities comes to be endowed with name and form, and the proclaimers get transformed, in the minds of the non-mystical, into individualized personalities.

In the light of our last study Shruti, Vedas, Revelations, the Sacred Knowledge ceases to be Brahamanical, Christian or Masonic; they are different names for the same principle. Once grasp this important idea, and with it as a telescope stand on the vantage ground of observation to examine creeds and religions, philosophies and sciences, emblems and rituals, in any country at any particular period, and they show a universal basis, an impersonal background and a consistent phase, related to other equally consistent phases. That which is not to be found manifested or implied at all places and at all times, that claiming special and privileged existence for itself, that which cannot stand on its own inherent impersonality and veracity, but demands for its continued existence the strength of personalities—that is not Revelation though Christians may call it so, nor Vedas though Brahmans may name it so, nor the Word of Allah though Muslims may believe it so. Truth alone is the Word of Allah as also the Vedas that were heard, and the Revelation that came from God, and is the common property of the human race. In that way, and that alone, religion becomes a Force that unites. The *Mahabharata* defines religion thus: "That which supports, that which holds together the peoples everywhere, that is Dharma." The temple, the church, the mosque in reality ought to be the meeting-place of all students who seek for Truth; these places have become in every age instruments of discrimination against seekers, for they have welcomed only blind believers.

The *Secret Doctrine* teaches the continued, unimpaired and thorough existence of Shruti-Revelation, in the correct sense of the term. Said Madame Blavatsky:

What I do believe in is: (1) The unbroken oral teachings revealed by living *divine* men during the infancy of mankind to the elect among men; (2) that it has reached us *unaltered;* and (3) that the MASTERS are thoroughly versed in the Science based on such uninterrupted teaching.*

This stupendous claim has not been made for the first time in the history of human thought. The student will do well to reflect over this statement which finds corroborative testimony in many an ancient scripture. In fact the real Revelation, universal and impersonal, about which we have been writing, has been an object of exposition by great Teachers in a very long line of succession, and equally also an object of enquiry and search by a large number of earnest and devoted students of Truth which is Wisdom. Many claim the privilege of teaching; all true teachers, however different their personal ways of imparting knowledge, teach the one ancient and universal truth. As the *Brahmabindaopanishad* has it: "Cows are many colored; but the milk of all has but one colour. Look on knowledge as the milk, and on the teacher as the cows." Herein we find the means whereby students can determine for themselves between false and true teachers.

Let us here quote a few significant statements from scriptural authorities. They become authorities not because they are scriptural in the ordinary sense of the word, but because they manifest the universal and impersonal inherent in them, and thus become Authoritative Scripture. They cease to be Christian or Brahmanical, narrow and particular and personal; they assume a universal significance, objects of inquiry and not of belief, to be accepted after understanding on the basis of their inherent but self-evident strength. They reveal themselves to the one who is ready to see; they are heard by the one who is ready to hear.

In the *Bhagavad Gita* Shri Krishna, the Incarnation of the Universal Self, speaks of one of the Pedigrees of the Wisdom Religion. In the *Mundakopanishad* is to be found another aspect traced. In the *Matsya Purana* we come across a different phase of the same subject. It is not our purpose here to endeavor to grasp the inner meaning and precise significance of beings and subjects treated of in these passages. What we are desirous of is to point out the singular fact of the existence of a system of thought, a body of knowledge, ancient and consistent and which in unbroken continuity is transmitted by one generation of Knowers of the Wisdom to another, by a unique impulsion and method. These three references selected from the Brahmanical Scriptures are only examples; such can be multiplied from the same and other scriptural lore.

To begin with the *Bhagavad Gita*: Shri Krishna says that He Himself taught it to Vivasvat and it is described as a "yoga" which

*Lucifer, October, 1889, p. 157.

is imperishable. This Vivasvat is correspondentially related to the Sun; Vivasvat is Hiranyagarbha Brahma in another text; and both stand for the Deity manifesting this Solar Universe of ours. Manu, the Heavenly Man, is next named and the implication is that just as the imparting of the Yoga by the Kosmic Deity to Vivasvat enabled the latter to manifest Himself as the Solar Deity and create and become the Solar system, so also He in turn imparting it to the Manu enables the latter to manifest Himself as the Deity of the Human Race and create and become Earth-humanity. A further sub-division is reached when the Deity of the Race imparts the yoga to His own son, Ikshvaku, the founder of the Indian Solar Dynasty, who leaves the inheritance to a line of Divine Kings, until in the course of time it was forgotten. It may be asked—why? The *Gita* verse contains the answer for the careful student; for in it Arjuna's name is Parantapa—"harasser of foes." Arjuna is the human soul whose foes are of his own household, the senses and all that emanate from them. When the human Ego begins to harass his foes then only he begins to tread the Inner Path, and subduing the outer, he unfolds the inner eye to see what is Revealed, the inner ear to hear the Word spoken, the Vedas chanted, the Gayatri sung, the Ahuna-Viaryo uttered.

What is taught and handed down is an yoga—a process of union which results in a manifestation. Here is the Original Method whereby the Original Impulse is worked and which produce the Original Teaching. "Even though myself unborn, of changeless essence, and the Lord of all existence, yet in presiding over Nature—which is mine—I am born but through my own Maya, the mystic power of self-ideation." In the Tenth Discourse Arjuna, addressing Krishna as Yogi who is appealed to by all people enquires about the details of the Yoga and Vibhuti (power of union and glory) of the Lord and elicits an answer, descriptive in character of the nature of the Lord; but in the following discourse Arjuna addresses Him not as yogi but as yogeshwara, Lord of yoga, and prays for a Vision of the Universal self which lies hidden "enveloped in my yogamaya" (VII-25)—the maker of Vivasvat of the fourth discourse. The Vision vouchsafed to Arjuna is of Krishna, the unborn and the imperishable. Thus the *Bhagavad Gita* speaks of handing down the Method whereby the Wisdom of the Self is attained.

Turn now to the *Mundakopanishad.* Here we find another type of pedigree; not of yoga, method of process but of the Vidya, the Knowledge—the System of thought. That which is handed down is Brahma-Vidya, the Wisdom of the Self Divine or Theo-sophia. Says the Upanishad that Brahma, the first of the Shining Ones arose as the maker and the protector of the world, and immediately pro-

ceeds to inform us that it was He who told of Brahma-Vidya, which is the foundation and resting place of all other Vidyas or Knowledge, to His own eldest son Atharva, just as the imperishable yoga of the *Gita* was taught by Manu to His eldest son Ikshvaku. Atharva in his turn told it to Angir in ancient times and Angir imparted the knowledge to one whose name was Satyvaha of the Bharada Vaja family; the last named to Angiras, and so the Vidya descended and in the process, proceeding from Teachers to pupils, the Lower Knowledge emanated from the Higher and deteriorated into Avidya-Agnosticism. Here once again we meet with the idea of the *Gita* as to how the exhaustless Doctrine was forgotten till Krishna declared it "this day" to His Bhakta and Sakha—Devotee and Friend. Thus also in this Upanishad Saunaka of Maha-salah of the Great House (*i.e.*, the Great Lodge), Devotee and Friend in knowledge and service, approaches Angiras, with proper rite, and addresses him as Bhagavan (Lord) and asks, "What is that through which, if known, everything becomes known?" The answer is Para and Apara-Vidya, the Higher and the Lower Knowledge, the latter composed of the Four Vedas and its six limbs, of which we have already written. Here we get not only the relationship between Absolute and Relative Knowledge, but an indication of the pedigree of the expounders of the true Revelation-shruti.

In the *Matsya Purana* a still different phase of this doctrine emerges. It speaks of the Manus and Rishis who live and work to maintain unbroken the Arya Dharma (The Noble Law) from falling into decay and ruin and this is done by Them through the constant instruction which They impart to new Egos. They are spoken of as Shistha—those who remain behind to instruct. They have in Their own constitution the Dharma in the form of memory —this is Smriti. The knowledge of the Shistha is Shisthachara. The memory gives the Impulse to Knowledge to manifest itself. In this aspect Masters as Embodiments of the Wisdom, Teachers who are in a very real sense Their own Teaching, come to the fore. It is this Original Impulse of Smriti, Memory of the Great Teachers of Wisdom-Religion to which the Secret Doctrine refers:

> "Events which were never written outside the human memory, but which were religiously transmitted from one generation to another, and from race to race, may have been preserved by constant transmission 'within the book volume of the brain,' and through countless aeons, with more truth and accuracy than inside any written document or record."*

From all this it will be evident to the student that real Shruti-Revelation is not a matter of the past but it exists today; further that such true revelation, in course of time, falls into the mire of decay, and that from time to time, its existence is made known and

*S. D., Vol. II, p. 424.

the subject matter of its contents freshly explained. Thus arises the strange phenomenon of the co-existence of the true and the false Revelation in many an age, and in our own Theosophical Movement this phenomenon can be contacted, in more than one direction, in the days of H. P. B. herself, as also since her passing away in 1891.

In the *Pistis Sophia* a very pregnant passage brings a valuable lesson on this subject and we draw the attention of our readers especially to the necessity pointed out about the words fitting and harmonizing in the whole gnosis:

> When then Jesus had said this, Mary answered and said: "My Lord, if men go to seek and they come upon the doctrines of error, whence then are they to know whether they belong to thee or not?"
>
> The Savior answered and said unto Mary: "I have said unto you aforetime: 'Be ye as skillful money-changers. Take the good, throw the bad away.'
>
> "Now, therefore, say unto all men who would seek the godhead: 'If the north wind cometh, then ye know that there will be cold; if south wind cometh, then ye know that there will be burning and fervent heat.' Now, therefore, say unto them: 'If ye have known the face of the heaven and of the earth from the winds, then know ye exactly, if then any come now unto you and proclaim unto you a godhead, whether their words have harmonized and fitted with all your words which I have spoken unto you through two up to three witnesses, and whether they have harmonized in the setting of the air and of the heavens and of the circuits and of the stars and of the light-givers and of the whole earth and all on it and of all waters and all in them.' Say unto them: 'Those who shall come unto you, and their words fit and harmonize in the whole gnosis with that which I have said unto you, I will receive as belonging unto us.' This is what ye shall say unto men, if ye make proclamation unto them in order that they may guard themselves from the doctrines of error."

Herein the student receives an answer to the question so often asked—how shall we know what teaching is genuinely Theosophical? Any teaching that does not dovetail in with the "*whole* gnosis" must be rejected as non-Theosophical.

Thus the three facets of the Secret Doctrine or Wisdom-Religion are Teaching, Method, Impulse. When Emerson wrote that 'the reverence for the Scriptures is an element of civilization, for thus has the history of the world been preserved and is preserved," he must have had in mind the inner significance of the true Revelation. From thou shalt and thou shalt not of the formal creeds of man-made scriptures we must learn to appeal to the Nature-Laws, more ancient, more majestic, more enduring, as Sophocles' heroine, Antigone, did; she defying the laws of her state appealed to

> The unwritten laws divine, immutable,
> That are not of today or yesterday,
> But abide forever, none knowing whence they sprang.

This is not the poetic imagination of Sophocles who himself was inspired by the words of an Attic orator, perhaps Pericles himself—"Not only the written laws, but also those unwritten laws—which no man ever yet had the power to abrogate, or dared to contradict—whoso violates them must pay the penalty not only to man but to the gods."

H. P. B.'s Message is of the nature of Shistachara for a subcycle and therefore she speaks of the necessity of living true "to its original impulses through the next hundred years."*

The Method whereby that impulse is given and should be sustained is hinted at and indicated. H. P. B. claims to be a transmitter, not an originator or author, and that which is transmitted is neither new nor a "revelation" but is "as old as thinking man." The *Secret Doctrine* employs the Original Method, imparts the Original Teaching, introduces in our time the Original Impulse. Therefore it is of the nature of Shruti.

HOMELY HINTS

People sometimes say they find a kind of "coldness" at a Theosophical meeting, where principles of philosophy and their application to the affairs of daily life are discussed; they find more "devotion" at the meetings of the various sects or cults—or even at other types of meetings called "Theosophical." It would be interesting to understand what such people understand by "devotion." They often doubtless refer to those types of meetings where there is "meditation," a sort of prayer-meeting where psycho-religio emotions are aroused. The Teachers of Theosophy say, "The first test of true discipleship is devotion to the interests of another." So there are different kinds of "devotion"—some of them, to the personality. Also, the *real* meditation is not like that.

* * *

The best method to follow in trying to help our friends is to aid them to see their obstacles, and one way to do this is the *indirect* way: telling a story, for instance, of somebody we know who thought or did thus and so—and telling it in such a way as to arouse no suspicion in the mind of the one we are trying to help. It requires *finesse,* but it can be done—and well. Of course, an obtuse mind, engrossed in its own affairs, is sometimes best dealt with by the direct method. The main point is, not to work for an opportunity, but to take it when it comes.

—R. C.

**Key to Theosophy,* p. 243.

PEER GYNT

TO the student of Theosophy, "Peer Gynt" is full of truth, speaking through symbols such as genius always instinctively knows and uses. The artist in any line—poet, painter, dramatist, musician—deals with ideas, with principles, long before they reach embodiment in verse, in picture, in drama, in music. And when the great arts combine one feels the profound and intricate plan behind the projection of each character; for each embodies a psychological principle.

As in Ibsen's "Brand" we see incarnate Will, so in "Peer Gynt" we have incorporate Fantasy unrestrained by the Will. Peer is conceived as having all the vices. "His father was drunken, his mother is weak," one says of him. That fatal weakness, that shrinking from irrevocable resolution, that making compromise the rule of life, lets Reality slip from it, and long content with shams, comes at last to hideous disillusion. But the braggart hunter, the teller of lies, the dreamer of dreams with himself as the hero—is not this a type of every man in his lower nature? One of the marks of great genius is to draw from the Universal, the particular; to express the abstract in the concrete; to personify principles. These everlasting Principles, *elixir vitae,* poured, as it were, into the vases of human forms, twisted and distorted or elevated and beautified, according to the motive and nature of each, are the substance of all great drama. The old Greeks knew it, and Ibsen is the great exponent of it in the history of the modern stage.

"Peer Gynt, thou art come of great things
And great things shall come of thee!"

Thus says the dreamer. But he cannot make his dreams come true. His whole philosophy is symbolized by the Great Boyg, a mysterious Voice which advises him to go "round about" rather than "straight thro'." For this, he leaves his fond, faithful old mother, and Solveig, who should have been the golden prize of his life, and driven by the fates of his own nature, comes step by step to the castle of the Trolls; to *kama loca* in short; where illegitimate desires meet legitimate doom of fulfilment; where brute force in carnal, horrible shapes, tortures the mind; where the whole crew of base thoughts and imaginings, in mutiny against the higher ego, makes chaos in the Soul. And out of this nightmare the poor soul cries dimly, "I would I could waken!" The Troll-king tells him the difference between a Troll and a man:

"Out yonder under the shining vault
Among men the saying goes: 'Man, be thyself.'
At home, here with us mid the tribe of the Trolls,
The saying goes: 'Troll to thyself be enough!' "

Is not that the difference between the higher and the lower self? But the "Gyntish self" that Peer worships is not Self-realization, but Self-preservation. "To realize ourself is to travel spiritually in the direction of an ideal. To preserve ourself is to travel in the easier direction of the gratification of one's personal needs." And since "Outward the troll-king's gate opens not"—the whole horrible army of lower entities and elementals set upon the Soul, and all but overcome it. Then, in that moment of direst need, Peer calls, "Mother, help me, I die!" and as the fiend approaches, Peer calls to the soul of Solveig:

"If you'd save me, now, lass, you must do it quick!
Gaze not adown so, lowly and bending—
Your clasp-book! hurl it straight into his eyes."

But as the gathering birds of prey hover ready to pounce, they see the fiend shrivel up and say in a gasp:

"He was too strong. *There were women behind him.*"

There was love behind him, little as he seemed to deserve it for *putting* it behind him. There was the feminine *buddhic* principle, the vehicle of *Atma* the Spirit, beautifully symbolized in the character of Solveig, eternally faithful, watching and waiting till the ego should return with its garnered experience. Of the fruit of its life, what part can be assimilated by *Buddhi?*

In the exquisitely tender scene at his mother's death-bed, we see the wild boy at his best, when to ease old Ase's mortal fears, he forgets himself in fantastic imagining for her, and drives her on her last journey:

"To the castle west of the moon, and
The castle east of the sun,
To Soria-Moria castle
The road ran both high and low."

And one is so carried along with him in his fancy, that one scarcely realizes he is still on the "low road." Later on in the play comes the ghostly voice of Ase:

"Hu, you've upset me
Here in the slush boy!
. . . . . .
You've driven me the wrong way.
Peer, where's the castle?
The fiend has misled you."

Lies, all lies, and the poor soul entangled and entangling in the illusion—web of its own spinning.

Years elapse between Act III and Act IV while Peer, working out his *kamic* principle, becomes a mature man rich and worldly, dreaming still of a Kaiserdom of earth, an expanded self-hood to which all shall bow down. They lead him into strange places and experiences, to a mad-house, to the desert in the guise of a prophet,

and at last they lead him home, his dreams; and a glimpse of Reality comes, as he hears Solveig singing in the hut where he has left her years before:

"Dearest Boy of mine far away,
Comest thou soon?
. . . . . .
I will await thee
I promised of old."

And all the waste of his life, is made apparent to him as he is tripped up by Thread-balls who say:

"We are thoughts;
Thou shouldst have thought us"

and as he slips on withered leaves:

"We are a watch-word
Thou shouldst have proclaimed us"

and as he hears "a sighing in the air:"

"We are songs;
Thou shouldst have sung us!
A thousand times over
Hast thou cowed us and smothered us
Down in thy heart's pit
We have lain and waited
We were never called forth."

But it is to Solveig that his Soul answers:

"One that's remembered—and one that's forgot
One that has squandered,—and one that has saved
Oh, earnest! and never can the game be played o'er!
Oh, dread!—here was my Kaiserdom!"

In Act V, he meets the symbolic figure of the Button-Moulder whose message to Peer points the failure of his egotism which has neither lived virtuously nor sinned greatly, and who must therefore be melted up and re-issued:

"For Master, you see, he is thrifty, he is.
He flings nothing away as entirely worthless.
. . . . . .
Now you were designed for a shining button
On the vest of the world; but your loop gave way;
So into the waste-box you needs must go,
And then, as they phrase it, be merged in the mass."

Peer refuses to be "deprived of one doit of my Self" and is surprised at the answer:

"Yourself you never have been at all;
Then what does it matter, your dying right out?

And asked what it is to be ourself, the Button-Moulder answers—as if taught by the Wisdom:

"To be oneself is: to slay oneself.
. . . . . .
And therefore we'll say: to stand forth everywhere
With Master's intention displayed like a signboard."

Peer is reprieved till "the next cross-roads"—and so comes at last to the hut where Solveig waits, Solveig, symbol of selfless love, and he asks her:

"Canst thou tell where Peer Gynt has been since we parted?
Been as in God's thought he first sprang forth?"

And Solveig answers:

"Oh, that riddle is easy—
In my faith, in my hope, in my love."

Peer says:

"What sayest thou? These are juggling words
Thou art mother thyself to the man that's there."

And Solveig answers:

"Aye, that I am: but who is his father?
Surely he that forgives at the mother's prayer."

He kneels, and hides his face in her lap, while the Button-Moulder again approaches:

"At the last cross-roads, we will meet again, Peer;
And then will see whether—I say no more."

And Solveig sings, as the sun rises:

"The boy has been lying close in to my heart
All the life-day long. He is weary now.
. . . . . .
I will cradle thee, I will watch thee
Sleep and dream thou, dear my boy!"

Ay, sleep and dream, poor soul, in *Devachan*, over the little that can be assimilated by thy Higher Self, of all thy life's fruitage.

TOKENS OF THE MASTERS

Scarce a Theosophical student but has longed for some tangible token, or some visible, real "sign" that Masters exist, and that They are in every phase of our changing days and years. It is not that there are not these signs and tokens, but that we are not cognizant of them, when we are in company with each other, nor when we are alone with our thoughts—not even when we are reading of Them. Yet we all have from Them all the time, and if nothing more, the retardation of our evil tendencies—restraint exercised on us and for us. There is no lack of "signs."

THE SEARCHLIGHT OF THEOSOPHY

THE great mass of law-abiding and self-styled "respectable" citizens of the world, stand helpless and bewildered before the Sphinx of twentieth century civilization, unable to understand it, therefore unable to discover an antidote for it. Deeming themselves in no way responsible, they stand inactive and watch the national and world events follow each other in rapid succession, totally unable to decipher the meaning of the hand-writing on the wall. But to the student of the ancient Wisdom the mystery is not so great, because he sees the present world conditions as but the natural and inevitable results of causes engendered in the past, and can trace backwards the threads which link each present condition or event to that cause which gave it birth. To understand the present, one must look to the past; to understand the future, one must look to the present and the past; for the three are in unbroken continuity. It has been said truly that "the future does not come to meet us from in front, but is the past coming up over our heads." An acorn brings forth an oak and never in any case another tree, and the Karmic seeds sown in the past by individuals, nations and races, having now germinated, are showing their heads above the ground. If they are seen to be ugly weeds which mar the soil of national and racial life, it is time to recognize the foul nature of the seeds sown.

If one cares to accept the words of Those who are the custodians of the ancient records, we find that thousands of years ago there existed in the middle of what is now known as the Atlantic Ocean, the beautiful isle of the lost Atlantis. Along its balmy shores and amidst its towering mountains,—whose very tips now form a few scattered islands in the Atlantic,—there flourished a splendid civilization, in some respects similar, but far superior, to our present one. Great air-ships moving with lightning-like speed, and as silent as eagles in their flight, skimmed the blue surface of the surrounding waters, or journeyed at will to the adjoining islands. In the center of each craft there was fixed, it is said, a small disc-shaped receiving and transforming instrument, which utilizing the magnetism from the Sun, propelled the ships at any desired speed; or in Theosophical phraseology, the builders of those crafts used their knowledge of the electro-positive and the electro-negative aspects of one of Fohat's seven Sons or Brothers, and overcoming what is now known as the law of gravitation, journeyed in safety through the air, at any desired altitude. The radio-phone, mental telepathy, and countless others of the so-called "new discoveries" must have been as common on Atlantis as they will be to us in the present and coming centuries, only in those days they

needed no broad-casting machines and receiving-sets of iron and steel in order to send and receive their messages, but used the far more powerful and delicate mechanism of the human body for such purposes.

Many years ago, when the present-day air-ships and wireless telephones were hardly dreamed of, Theosophists knew that those Egos who were once embodied on the isle of Atlantis, were coming again into bodies on the Americas, and some few in Europe. Therefore, it was not difficult for them to foresee the developments which must take place along scientific and commercial lines. And more, they can prognosticate with similar assurance that the time is not far distant when the noisy and troublesome aerial motors now in use will be done away with, and the mechanical devices now deemed so necessary for radio-activity, will be things of the past.

But this is not all the search-light of Theosophy brings into relief. If so, it would confer small benefit. The important and vital point is this: the ancient civilization of Atlantis perished and the island sank beneath the waves of the Atlantic amidst horrors and agonies indescribable, because with all the powers and knowledge which they possessed, those powers and that knowledge were used, not to benefit and uplift all humanity, but used selfishly, wantonly, to the detriment and degradation of the race, used consciously in league with the destructive side of nature. And we of the Americans, many of us are those Atlanteans, clothed again in new bodies. Embodied there at that time were Those who knew full well the fate the Atlanteans were bringing upon themselves, Those who could see with fatal clearness the terrible and inevitable results of such causes set in motion. The Adepts of the Great White Lodge and their Companions must have warned and tried to save the race from its folly, as They always warn and try to save. But in vain; that civilization went down. Such Adepts and their Companions were saved at the time of general destruction, having "come out from among them" and having no part in the sorceries of the race. Here, likewise there have been, and are, a few who see where the present race is heading; they know what, under Law, must be the inevitable result of the wrong and harmful misuse of power. But will those ancient Egos heed the warning any more readily now than then? It remains to be seen.

Some, at least, of those Egos have been embodied many times since the days of Atlantis. It is said, the Egyptian civilization of the past served as such an embodiment for us. We, who now so proudly call ourselves Americans, pretend to look with horror and scorn upon the cruelties of various kinds which the Egyptians practised; but have we truly reformed? A large majority of the

Egyptians were kept in slavery, terrible! we remark. But how about the millions of commercial slaves which exist in the United States alone? True, they are not spurred on by blows and the whip's lash, but none the less are they kept in slavery by stern necessity. The many are made to serve the few, by force, as of old, and it matters not whether the force employed is that of physical tyranny or the force of hoarded wealth.

Here in the new country, America—not having been inhabited for some thousands of years—the vitality and life of the people are eager and strong. The Astral Light here is new and clean and vital compared with what it is in the older countries, such as Europe. There, the evil and obnoxious thoughts and acts of generation after generation of men are photographed on the Astral Light, poisoning the atmosphere, devitalizing the activities of the people. But with what kind of seeds have we sown, and with what kind of seeds are we sowing the new field? The American Indian was cheated, murdered, and driven from the land. The Egos once clothed in the flesh of the Red-men are coming back at present in white bodies, and we hold up our hands in horror, deploring the fact that in such a glorious civilization wave after wave of crime sweeps across the country; that young boys and girls, hardly out of their 'teens enter upon lives of crime, and often prefer to kill their hold-up victims in cold-blood after robbing them. Indeed, many are the Apaches, Sioux and Crees who walk the streets of our cities, now in white bodies. Karma-Nemesis is forever on our trail, but the time between the first sowing in this country, and the reaping of, at least, a portion of the harvest, has been short. The seeds sprang quickly in the new soil.

If anyone truly seeks a remedy for the woes and atrocities of the present civilization, he will not have far to seek. Let him first, in order to understand existing conditions, search the ancient records set forth anew in H. P. B.'s *Secret Doctrine;* let him apply the Three Fundamentals as they are given there—apply them in daily thought and action—then, let him spread the knowledge he gains from such study and application, in every possible way, that this nation, this race, may undo the errors of the past, instead of digging new and deeper pits in which to sink.

ON REVELATION

REVELATION means direct perception by an individual, on his own account without intermediaries. Therefore, that which is revelation to one man cannot by any chance or possibility be a revelation to anyone but himself; it is only testimony, or hearsay, to all others. It is recounted in one of the books of the Pentateuch how the Lord appeared and spoke to Moses. There have been many more than Moses to whom the Lord appeared, according to their account. Supposing one such came to us and said, "The Lord appeared to me today and told me to tell you thus and so." For all we know, that *might* be true; who in the world knows or could ever find out that it *is* true? Shall, then, our immortal destinies, our knowledge of the supreme Source and the final Receptacle of all that was, is, and shall be depend upon anybody's testimony? Yet, if the same Lord who was good enough to appear to Moses so that he received a revelation, would appear to any other individual, that individual would also have received a revelation.

The sharp and clear contrast between Theosophy and every religion is that the only possible source of knowledge of the Deity is through revelation—the revelation of *every* man through himself, by himself, for himself; and that every man can receive that revelation by virtue of the fact that he is man, a ray from and one with the One Self. The kind of revelation of which Theosophy teaches is direct perception on one's own account, beyond testimony, beyond argument, beyond faith, beyond inference, beyond deduction, beyond theory. It becomes clear, then, that for any man that which is self-evident is nearest to revelation. No one ever thinks of the statement "parallel lines can never meet no matter how far extended," as a revelation. It needs no Sinai, no Christ, and no revealed words. A man cannot help seeing it by virtue of the fact that he is capable of direct perception. That "a straight line is the shortest distance between two points" the fool sees just as quickly, just as determinatively, as a philosopher. It is immediate, direct, conscious perception by one's self of a universal fact in Nature.

It follows, then, that no book whatsoever can itself be a revelation; it may lead to revelation, just as a study of the fundamental propositions of geometry may be used to acquire a widely extended knowledge of the form side of this universe and to work out any problem whatsoever of form. So the study of a book in regard to the nature of this universe, how it came to be as it is, its origin and destiny, may very well aid us to see for ourselves. When a teacher says that the square of the hypothenuse of a right angled triangle is equal to the sum of the squares of the other two sides,

he states a fact; but if the student in mathematics does not know it for himself, it is not knowledge; it is mere faith, mere opinion, mere belief resting upon the teacher's statement; it might be true, or it might be false. Parts of the Bible may have been a revelation to the one who received them, but to no one else. The Bible as a whole cannot possibly be a revelation. If there were such a being as "God," He would have known the meaning of revelation; He would have transmitted the Bible intact to every living human being, so that every man would see it as he sees anything else. The Bible is not self-evident; it may be true, or it may be false in any or all of its statements, but it is not self-evident; therefore, it is not fundamental.

Theosophy, however, differing from all systems of thought, religions and sciences included, is based upon self-evident propositions. A man does not require education, he needs not to be baptized, he needs not to repent of his sins even, to see that those fundamental propositions are true. What is the evidence? It is twofold; the book of Nature without and the book of Nature within every man. No phenomenon whatsoever, from the journey of the Sun through its cyclic pilgrimage to the shifting of the grain of sand under the toe of the careless urchin playing by the tide, could happen except it were antedated and succeeded by principles and processes under which and by which the phenomenon occurred, and of which the phenomenon is but the objective expression. We at once gain from that simple fact of the universal experience of every human being, the direct perception in every man, that this is a universe of Law, because principles and processes are but the two aspects of what otherwise is termed law.

If, then, there is no miracle; if everything that ever happens is under immutable, eternal, ever-active law, then away go the miraculous Christs; not Christs, but *miraculous* Christs; away go books of revelation; not the *truth,* but "revelations"; away go the concepts not merely of "miracles," but of "luck" and "chance," of the "fortuitous concurrence of atoms," of the idea that "matter" produces law and processes. In their place is the direct perception that every physical thing is itself the effect of the operation of *metaphysical* processes.

But such a conception of law—of an invisible, omnipresent and supremely powerful universe everywhere present in the midst of the visible, finite, limited and changing universe—instantly compels a falling back deeper into Nature not outside of it, and deeper into our own nature, not outside of it, because the vision of Law opens the vista of something that is neither Nature nor Law. Law does not exist in and of itself any more than phenomena arrive in and of themselves. We trace phenomena to the operation of law; law not being self-existent, we have to locate law. Where is it to

be found? Behind Nature we see law; behind law, that infinite, unconditioned, indescribable Source of which law is the ever-present, visible *revelation* to every thinking being.

We speak of the laws of electricity, of the laws of light, of the laws of ethics, of the laws of morality, bodily laws and of all other laws, never turning inward to the court of last resort, the supreme court, to find the Supreme. So, we have not seen that Law is the omnipresent revelation of the Supreme Spirit of every thinking being. No more do we see in Nature as she exists, that it is the *objective* manifestation of the Deity in the same way that Law is the *subjective* manifestation of the Deity. We have thus, God, Law, and the infinite panoply of being; one, the eternal, all-inclusive; the other, the universal, all-producing; and the third, that which is produced within the universe of law.

Now, when a man turns within himself he connotes what he finds there with what he finds exteriorly in Nature; by using his own power of direct perception, he shall find in himself not merely a similitude, not merely a likeness, not merely a kinship, but an *identity* between what goes on in himself and what is everywhere cognizable throughout the whole reign and order of Nature. He finds in himself a constant succession of phenomena; he finds that he is able to evoke phenomena on his own account; he finds that law in himself does not operate unless he operates it. Then it is he himself who creates, who preserves, who destroys, who regenerates, who modifies, who changes whatever within himself he finds unsatisfactory. Man, then, is shown to be supremely a metaphysical being; he can affect his body at any time by the outward expression of his inward thoughts, feelings and desires; not only his own body, but the bodies of others. Man is himself revealed a God.

So, actually, as little as the idea of God may today appeal to the "man in the street," it is not because he is irreligious; it is because the only God he has ever known or heard of is the God of "revelation." The God of revelation to him is alternately a dream, a nightmare, and a thankful awakening from that nightmare. The purpose of Theosophy is to teach a man that there is another "God," the God within himself; another meaning to the term "divine"; another meaning to the term "revelation." With the revelation of direct perception on his own account, man comes to know who and what he is, why he is here and how. With that knowledge comes right action, and as stated in the *Gita:* "The man who doeth that which he hath to do, without attachment to the result, obtaineth the Supreme."

THE PATH OF THE THEOSOPHIST

THEOSOPHY, as a synthesis of religion, philosophy and science, is comprehensive, wide and deep; it brings its message of help and inspiration to all people, young or old, poor or rich, physically, morally, intellectually and spiritually. With its keynote of the brotherhood of man, it raises us all to the level of learners; eyes fixed on those great Masters of Wisdom who from behind the veil of matter instruct and guide and inspire, and lead us out of the encircling gloom of matter into the light of Their world of spirit. All of us are learners as well as teachers, learners from those who know more, teachers to those who happen to know a little less than ourselves at the present moment in any particular field of knowledge. At best, the best of Theosophists is but a pupil-teacher, and what he says should be regarded as coming from one student to another, from one learner to other co-learners. Elders there are, teachers there are, but they have remained from the early days of H.P.B., down to the present moment unknown, mostly unrecognized by the great majority. We are enquirers, seekers of the Wisdom, and the quest is successful only in proportion as we follow the ancient method of learning things, not by the power of mind nor by the power of works, but by the power of life. From that point of view Theosophy is deeper, wider, loftier than any Theosophical programme drawn up in any age, in any clime of the world.

Theosophical organizations exist because of Theosophy. They are but mediums of expression—instruments for the manifestation of the Wisdom of Theosophy; their work is to point the way to Wisdom, to the truths of Theosophy; to the outsider they indicate the existence of the Wisdom, while within them, members are expected to make the Wisdom their own and to embody it in their lives; for a great distinction exists between the member of any Theosophical organization, and a Theosophist. The primary object is to transform the member into a Theosophist, to teach him how to embody the Wisdom in his life, to make that Wisdom part and parcel of his daily existence, to manifest that Wisdom in thought, word and action, not only in his connection with any particular Lodge or Theosophical work, but month by month, week by week, day by day, hour by hour, year in and year out.

Little use if the Wisdom of Theosophy is not embodied in our lives, so that it illuminates our heads and our intelligences, purifies our hearts, elevates our lower natures, and makes greater and more helpful the service of our hands. Unless it brings an inner equipoise in life, a harmony within, Theosophy has not gone very deep with us; it is but a surface influence, and we are only "marking time" as

members of Theosophical bodies. The great aim and task of members ought to be the transforming of themselves, the altering of their own constitution by the gaining of a new point of view, the obtaining of a new attitude towards life. We must not ascribe to Theosophy the ordinary position of a formal creed, for Theosophy is not something which ought to be believed in; it is something which ought to be *known.* Theosophy is not even only a matter of intellectual recognition; it is fundamentally a matter of spiritual realization, and a spiritual realization demands effort; it means endeavor to make ourselves Theosophists so that the power of Theosophy manifests itself in our lives—*that* is the big work for members of any Theosophical association, and very different from the ideal that sometimes we put before ourselves, of doing some good work in one place or some Theosophical service in another. Higher altruism has little to do with service that does not connect itself with life; it demands daily expression in the environment in which we find ourselves. Adjusting that environment by the power that comes from Theosophy, illuminating everything by the knowledge that comes through Theosophy to our minds, purifying everything by the spirit of Theosophy that comes to our hearts, pursuing a definite plan of life in accordance with Theosophy, we should change ourselves from the dead men and women that we are to the *living* men and women that we ought to be—that is our task. How, then, to achieve it.

By knowledge, first; for ignorance is the root cause of all evils, all crimes; ignorance must be eliminated from our lives; for, if we do not *know,* we cannot purify ourselves. We must know our strong points and our weaknesses, our place in evolution, the capacities which we have and the faculties which we are going to possess. The study of man's own nature, his evolution from the past to the future and his present place in it—all these are subjects for investigation, and the *study* of Theosophy, therefore, occupies a prominent position in our programme. We cannot serve others by ignorance; we can help them only by our knowledge, and the right kind of service we are able to give to the world in different spheres and through different grades of activity come to us from the knowledge which we possess. It is of no use to teach the world just what might be called the "jargon" of Theosophy; our teachings must be applied. Rounds, cycles, planetary chains, are indeed subjects for study, but not of propaganda. Their study, as also the study of our own spiritual, intellectual and physical pedigree are, however, necessary for understanding fully the problems of the world of today and for offering solutions. We shall not be able to help ordinary humanity, or understand the great artists, religionists or mystics, unless we have the *key* which the knowledge of Theosophy brings us. But it is essential that the knowledge shall become part and parcel of our

very consciousness. Not only the gathering of knowledge, but its assimilation is essential, so that Wisdom of the soul shall illumine the mind.

We shall not be able to appreciate or absorb the great body of truth which has come to us as Theosophy unless we attend to our own mind and heart. To really understand Theosophy we need a controlled and purified mind. Meditation and study are the two wings on which the bird of spiritual life can ascend into the heavenly regions. The ethics of Theosophy are more important even than are its intellectual principles. Some may say: "It is not necessary for me to be pure in heart," but we shall not be able to realize Theosophy unless we have not only a well filled head, but also a pure heart. We work in a quaint way sometimes with our psychic tendencies. There is a lower way in which we arouse and excite our psychic nature, but there is a higher and nobler way in which psychic culture is obtained. The lower way deals with what are called the ordinary psychic powers—to see colors, to hear sounds, to travel in the astral world, to be clairvoyant or clairaudient, to be "invisible helpers," but that is the way which no great teacher of Atma has ever advocated in the past or the present. The Path is indicated in the *Voice of the Silence,* in *Light on the Path,* in the ancient books, the *Bhagavad Gita* and the *Upanishads*. The Path is everywhere the same. Just as you cannot get love out of hate, so you cannot get spirituality out of psychism; you cannot get a saintly life out of an impure nature. The purity of the spiritual life as lived by a Theosophist is more far-reaching and profound than the purity of the ordinary religious man of the world. Purity in all forms, not only cleanliness of body but also of speech, not only cleanliness of mind, but also of feelings and the control of senses and the sense organs. Purity at every turn is the fundamental basis of life, for it is purity which enables us to live the life of Brotherhood. We ought to understand the relationship between purity and brotherhood.

Over and over again in all spiritual movements the battle has been fought around the idea of purity. There can be no compromise between that which is impure and that which is pure. But because we condemn impurity, therefore do not cease helping your brothers who are impure; we must make the distinction between the criminal and his crime, between the sinner and his sin. By all means condemn the sin, by all means condemn the crime, but the criminal and the sinner are our brothers; their sin and their shame are our sin and our shame. How are we going to help them? First, by recognising that sin and crime *are* sin and crime. Don't try to explain them away; don't try to make compromises with them. We cannot make wrong right, either by explanation or interpretation. The way in which we should give

help is by living our lives purely—then, because we are pure, and embody in ourselves certain qualities of purity, all the members of the human race whom we contact share our purity. The recognition of the brotherhood of humanity requires that no distinction be made as to race, creed, caste, sex or color, but the Spiritual Brotherhood will come about by men and women living the purity of the spiritual world which is higher and altogether different from the purity of the ordinary men and women of the world. He who is pure will recognise what is impure and must help him or her who manifests impurity, according to his or her stage of evolution. If I am impure you will not remove my impurity by simply saying "He is impure," nor can you do it by preaching to me, but you will remove my impurity if you keep alive in yourself all the ideals of purity. Purity as a high ideal to be embodied and thus recognised in the minds, hearts and activities of our brothers—is an inspiration. There is no other way but that of life for producing spiritual results. Without that work no theosophical body can live.

Now, turning to our work and activity in the world, there is a great tendency on the part of very many to have ready-made programmes of service. Spiritual service of the race is related, not to set programmes, but to life itself, the life which says "I am going to perform my Dharma, I am going to express my innate spiritual nature in the place in which Karma has placed me." The fulfillment of congenital duties, the duties with which we are born—these are what we must adhere to. Anything but our duty is the tendency of the races of humanity to-day!

The duty of the Theosophist is to uphold the great ideal of the *brotherhood of humanity,* so that in all moments of crisis, in all hours of danger, we may come together to work in a spirit of brotherhood and unity rather than in a spirit of strife and struggle.

Yet, do not try to impose what you have gained from the teachings of Theosophy upon everyone else. Try to measure the strength of the people with whom you come in contact. Remember they too are unfolding gods. Try to help them to take the next step in advance, which is to enable them to live spiritually. But we must remember that what may mean spiritual life for some people is not the spiritual life for others. Discrimination in rendering Theosophical service is a *sine qua non.* There are ways in which you may go to various parties and societies, and speak the eloquent word, or render helpful service, but if you *live Theosophy* —that is the real kind of help. And whether you be politicians, religionists, artists, economists, or anything else, living your principles day by day, so that your life speaks rather than your lips, you will find that life is more eloquent than words, produces farther reaching results. What is needed is the power of inspiration that comes from life, and therefore we must light the flame of Spirit

in our own hearts. How will we light it? Where is the source from which we will ignite the flame? Those who are the Great Masters of the Wisdom—from that great source we get our opportunity of lighting our own light in our own hearts. To follow Them in the process of living, to copy Their great example in our own small petty lives—that is what is needed.

Make the Masters *real.* They *are*—living human beings embodying wisdom, embodying compassion, pillars of light! Miraculous might be called Their Luminosity that They cast no shadows of ignorance or evil. Do not try to meet those great spiritual entities in the physical world; do not try to see them in the astral world, do not try to contact them by the power of the lower mind. Think of them, but by the power of Life, which flows from Their Lotus Feet. Try to embody that power, to match that force, and if you take one step towards Them, They will take several towards you, for They love us who belong to this Orphan Humanity. We should try to be Their messengers—by life, and if our life cannot speak, then our words will not avail. The god within must speak the language of Life. It is that inner god that the Masters teach. It is to that inner god that Their blessings come—neither to the body, nor to the mind. That inner god manifests the power not to *rule* others, but to help others. The Wisdom of the Masters enables us to understand all and therefore to love all. We need to make the Masters real in our everyday existence by the power of universal Love. The great inspiration that we need is to work with the Power of the god within, the Inner Ruler; that Power ought to energise all our labours, even the very smallest actions—the signing of the letter, the making of the accounts, the work behind the counter of the shop, at the desk in the office, at home, at the club; for the Inner Ruler can manifest himself everywhere and at all times. Says the *Voice of the Silence:* "Of teachers there are many: the Master Soul is one, Alaya, the Universal Soul." But the book regrets: "Alas, alas, that all men should possess Alaya, be one with the Great Soul, and that, possessing it, Alaya should so little avail them!" To be full of Alaya's power is to be incarnated. To manifest that power in action day by day so that everything becomes sacred—that is the great task which lies before us. This is the Path for the Theosophist. All other paths lead us astray. The Path of the Inner Ruler, fearless, self-reliant, is the Path of the Masters of Theosophy, difficult to tread, hard to climb, but the easier roads of ritualistic prayer, of worship, of personalities, of other dependence lead to misery. Teach the Laws of Manu—Self dependence alone is Bliss.

CONFESSION

WE pass through many strange phases in the strivings of our inner life. These are reflected in our outer work to a degree unthought of by ourselves, and are, in truth, "confessions" we had not intended to make, nor realized we were making—like ostriches, heads buried in the sands of our self-communings, and the inept, ungainly body of us standing out for the whole wide world to see. But there is another phase of confession which some of us, perhaps, use less wisely and more often than we might, for all methods are good ones some of the time, and very few of them all of the time.

"Confession *is* good for the soul," when it crumbles our pride; when it robs us of our self-complacency and conceit; when it is made solely for the benefit of another, that he may more clearly see and be warned of a danger that trapped us. But most of us too easily assume a knowledge of the nature of others, too readily advance from *our* store of memory, thought and feeling the details of our own experiences, too eagerly make confession of our own past distresses in order to clarify our fellow-student's vision. Unconsciously to ourselves, such confessions are but solicitations toward being taken as the "little guru" of the younger student. Pride in our own achievement has prompted them and undertaken to judge the spiritual development of another, despite our seeming humility which declares, "Once so it was with me."

Yet, after all, the well-meaning one—not wise—is protected in his playing of a false rôle. More often than not the one whom he has so obviously tried to "help" looks at him curiously, perhaps a little contemptuously, and later passes on the tale to show someone else how queer a fellow can be. Only a small and mean result can flow from a merely personal basis of effort and contact; the true basis is that of the common teachings.

Now comes a fellow Companion on "the small old Path," discouraged for the moment. Perhaps in temporary weakness he pours out his confession of disturbance, fear, despondency, distress, even some besetting sin that degrades him; this time, we have not sought the contact, nor encouraged the confidence, nor attempted to restrain him, feeling that he would better "have it out." But how do we show our wisdom? Do we stand firm, silent, sympathetic and strong; or, do we immediately jump to name our own weakness, our own emotions seeking the limelight?

This interchange of emotional experience—his from an overcharged battery, ours from a false notion of the benefits of "confession"—is once more productive of small, personal and mean results. Our fellow-student sought refuge in our strength, not in

our weakness. He needed some rungs of a stout ladder to climb by, not reassurance of the commonality of the frail landing place where he then stood. We had represented strength to him, and we might have helped draw out his own latent strength. We were too "wise;" we were not genuine; we were thinking of how *we* could help him, not of actually benefitting *him*. Said one student, "I had a long talk with another student one day and he told me of a disgusting little habit he once had and conquered. Do you know that for months afterward, whenever I saw him, I thought of *that habit?* I had to *force* myself to think of his conquering it, and somehow he has never since been quite the same to me!"

Confession is *not* good for the soul—neither for the soul of confessor nor hearer, when the personal idea lurks behind it. It is softness. It is degrading. It is weakness. It is the opposite of the Self-reliance that we seek.

We need to *harden up*. We need to become quiet, firm, and reticent. We need to intend the Will! Most of all do we need to be *genuine;* to "be natural," as the Chinese Sage phrases it. This does not mean to let go all restraints; but it does mean not to try to appear to be something we are not.

There is a true "confession." It is an application of the admonition of Jesus of Nazareth concerning prayer: to enter into one's closet and pray in secret, not in public. So the true confession is self-confession. This is indeed "good for the soul."

For then the Soul itself is the Father-confessor. Its piercing subtle sight is unerring and sees all in a true relation. It is strong; it is unmoved; it can judge; it is *genuine*—it is itself. Taking the position, then, of Soul—our true selves—we can stand firm as a rock and receive the "confession" of the lower self, looking over without flinching and without emotion the warp and woof of the fabric the personality is weaving from hour to hour and day to day. We need not be cast down by what we see, for in that true position we are, for the moment, one of that magnificent company in whom *the Soul is set firm,* since there is such a thing as "the communion of saints." Glory, honor, ignominy—all are the same in the Soul's honest and natural sight—*just so much experience,* to be noted, weighed, understood, related.

From such assimilation arises wisdom: a true direction and the skill and patience to follow it *all the time*. "Who knows the Soul, and sees himself as it—what should he long for, or desiring what should he fret for the fever of life?"

ON THE LOOKOUT

Rules, Laws, and Exceptions

Mendelian heredity, whose investigation has led to such a series of impasses, complications, and conflicting theories, is yet held as a "law": *the* law which governs heredity.

As it has proven one of the weakest and most fatal links in the materialistic view of evolution, we have no great feeling of enmity toward it; and inasmuch as it allows to mankind forty-eight "genes," giving him a number of possible characters—with a strictly given heredity, which we do not care to try to compute (animals with twenty-four "genes" having over 16,000,000), there is no justification in the theory itself for the dreary cattle-yard determinism with which certain eugenic dreamers have sought to bind the race.

Nevertheless, it is not a *law*. A law is exact. Mendelian heredity never acts except as a more or less close approximation, showing it to be merely the mathematical basis upon which characters are in general combined, as a man walks to a wedding or a funeral under the same laws of physics. The actual combination of characters is determined by the character of the incoming Ego —by Karma, in other words.

Two things show that the Mendelian "law" is uninclusive, and therefore not a law, but a *case* under a law as yet unknown—to science. A short study of the subject will show any analytical but non-biological mind that so many special and peculiar cases have arisen, each explained by the piling up of a new complication in the original "law," that the whole structure now forms one of the most tenuous of the moonshine tissues which H.P.B. spoke of as the "empty figments of their own imaginations" which scientists were tracing on the dead wall of the (to them) unknown. And if even one form of life fails entirely to come under a "law," it is not a law. Such a form is the lichen.

Blood Pressure

An article in the *American Medical Association Journal* remarks on the prevalence of a far lower blood pressure among Orientals than among Occidentals.

A low blood pressure being one of the chief desiderata of so-called "medical science," this naturally exercises the gentlemen of the Association, it being right down on the physical plane where they can see it without the painful exercise of philosophical thinking.

Perhaps there is some puzzlement as to how this result has been gained in the absence of vivisection (pardon us, "animal experimentation"); but every possible kind of materialistic explanation is touched on without much success. Yet at one point a very near approach is made in the statement that "many American business men would be willing to become Confucianist" in order to get this result.

Few of the Orientals now can justly lay claim to being true Confucianists or anything else; but they have one advantage over the West: training for ages in various systems of philosophy whose purport and effect is the elimination of the "struggle for life," which even materialistic medicos admit to be the chief cause of high blood pressure. Add to this, freedom, due to the same

cause, from the hydrophobic delusion, so universal in the West, that the object of life is the collection to oneself of the greatest possible quantity of such forms of matter as appeal to the temperament, and that any kinds of means are justified in the collection, and you have the answer.

If the medical gentlemen will turn to the "Bhagavad-Ghita" or Lao-tse's "Canon of Reason and Virtue" and contrast them with modern animalized philosophy, they will soon solve the puzzle.

In the meantime, a news report states that while it is the boast of science that the average span of human life has increased fifteen years during the last century, it is a fact, admitted, but not boasted of, that insanity has increased two hundred percent. As the newspaper scribe pertinently remarks, "fifteen years extra to be crazy in, hardly seems worth while."

"Go to the Ant, Thou Sluggard!"

It develops that the ant's superiority to man has been overestimated. Prof. Wm. Morton Wheeler shows that the ant colonies have all the vices of man: offensive warfare, parasitism, and even something very akin to prostitution. "As above, so below." The intelligences and semi-intelligences behind every form of evolution tend to imitate the forms and methods used by the dominant consciousness, man: just as the half-beings behind "spiritualistic" phenomena imitate the organs and thought-patterns of the human mind, in their manipulations of the "ectoplasm." Therefore the reason for degeneracy, parasitism, etc., in the "lower" forms of life, is to be sought for in the tendencies of man; and these tendencies are caused in him by his nature as a compound of conflicting intelligences.

The termites, a family closely allied to the ants, show in some respects a patterning after the super-physical organisation of the human family, rather than after its acquired perversions.

The caste system is well developed in some of these insects, reaching eight in cases. Each caste can give birth to members of its own caste, and to those below, but not to those above. In this way is it on higher "planes" with the spiritual intelligences whose commingling essences form the focus called "man," as well as those responsible for the genesis of the various forms of matter. "Higher," and "Lower," in the caste sense, are there replaced by more or less inclusive unities.

With the termites, also, there is a fully developed system of reciprocal circulation of food in various stages of metamorphosis adapted to the individuals of the colony; the secretions produced by each caste being peculiar to it, but all forming regular parts of a system. Here the termite colony is superior to the human: for while the circulation in the latter, not only of the body materials, but of the vital and psychological substances, and even of thoughts, is as fully developed, it has occurred to only few that secretions of a deadly nature, whether physical, mental, or moral, cannot be cast out into the common circulation without coming back. Thus the human family is engaged hourly and daily in a mutual poisoning contest, not knowing themselves to be all eating at the same table.

It is thus—with all except Those who have learned to "people their currents in space with thoughts powerful only for good."

Our visible actions are the dwarfed and damped measure of our thoughts.

What are those thoughts themselves; what their effect on the inner, permanent, and all-inclusive planes? Let the universal degeneracy, perversion, disintegration, emotional waves, and moral epidemics make answer.

AN INDIAN SAVANT

Just the few brief references that the foremost daily newspapers have made to Sir Jagadis Chunder Bose's work in proving molecular response in minerals to stimuli, referring only to one side of his labours with which his name is now popularly associated, have aroused world-wide interest in one of India's greatest sons. But in the *Temps* recently appeared more than a paragraph or so. Dr. Magitot, the well-known French physiologist, paid a fine tribute to the savant in a sketch that makes delightful reading, fresh from the pen of one who has worked at the Bose Institute, Calcutta. Even in the unaccustomed domain of science, instead of the familiar ones of literature and metaphysics, India's contribution is unique.

We summarize Dr. Magitot's sketch of the Indian Scientist's work. He discovered the special sensitiveness of crystal galena as wireless telegraphy receivers; who correlated the electrical reactions of certain metals and their atomic weights; who explained that mystery—the photographic image on sensitized plates as the effect of light on the emulsion distorting the molecules, which 'distortion' was fixed by the developers; who caused to vanish the line of demarcation between physics and physiology and as far back as 1900 announced that molecules of matter, "inert" as well as living, responded to stimuli—in popular language that metals could be poisoned; who invented the delicate apparatus that registered the "nervous system" of plants; who, in short, has removed from scientific minds the conception of that impassable gulf between mineral and vegetable, between vegetable and animal, which Theosophy has ever held erroneous.

"WE ARE HERE—WHY?"

This book is a "study of life's meaning," by Edna Wadsworth Moody, published by the Marshall Jones Company of Boston. That meaning, as the author derives it and expresses it, is "Love:"

> "It is love, not the kind you take in, but that which you give out. All else but love mars things!
>
> "We all belong to the One Great Soul—we are many in One as are the drops in the mighty sea. If we could but forget our separateness; if we could but immerse ourselves in the Ocean of love. Love! It is our first duty to love everybody—everywhere. Love teaches us to understand, to sympathize, to forgive; it soothes and nourishes and sustains and renews. God is love, and when we who are His offspring approach our true divinity, we, too, shall manifest love in all its fullness."

"*If* we could but forget our separateness"—but who does; or can? The book is a book of *bhakti*—a book of faith or devotion, which is to say, a book of sweet sentiments, but no *knowledge*. The author has drawn her ingredients from many sources: the bible, Edward Carpenter, Anna Bonus Kingsford, popular "science," the poets, Emerson, H. P. Blavatsky, Mrs. Besant, Steiner, Sinnett, Walt Whitman, and others, topped off with an experience of her own in "cosmic consciousness." Karma as "cause and effect," reincarnation, and other more or less misunderstood Theosophical teachings, are mixed

up with a personal "God" and the various ideas of spiritualism and "psychic research." The author seems utterly unaware of the incongruous nature of her offering upon the altar of human service, or that every religion and religious sect has produced hundreds of similar outpourings, or that "love" without knowledge, faith without discrimination, is the fertile breeding ground of all that "separateness" which she deplores.

Any one can read Mrs. Moody's book, with respect for the writer's good faith and strong desire to render service to her fellows, but she is not the first, any more than she will be the last, to fall victim to one or another of the "states of exaltation," and, intoxicated with the memory of its personal bliss, think it to be an "illumination." Sunlight illumines *whatever* it happens to fall upon, but what it falls upon seldom yields any illumination of its own, because the recipient of the rays becomes so enamored of the warmth it feels, and which it calls "love," that feeling (or sensation) is deified. In proportion as such "love" is experienced, discrimination is lost, and the glamour indulged in becomes a guiding light—the will-o-the-wisp of psychism.

"Man and the Two Worlds"

Harper's have issued this "layman's idea of God," by William Frederick Dix and Randal Salisbury. In its own way it is a very good antidote for "We Are Here—Why?" One wonders if the respective authors were to meet in friendly converse—in "love"—and mutually discuss their relative productions, whether all three might not gain a negative benefit—realize to some extent that they have been trying to weave whole cloth out of inadequate material. Mrs. Moody accepts with loving faith the most contradictory ideas and has certainly pieced therefrom a Jacob's coat of many colors indeed, which she wears with much satisfaction. But Messrs. Dix and Salisbury have in some respects shown more originality, for their contradictions—just as abundant and glaring—are their own production. Their fundamental difficulty seems to be the common one of seeing "spirit" and "matter" as independent realities, instead of extreme states of one and the same Life. Hence they regard man as occupying a third—equally independent—identity. "Matter," they say, has always existed.

> "Matter in all its acts, and the effects of its acts, is not only completely separated from and unaffected by any influence outside itself, but is absolutely unaware of any such influence. I can find in it no evidence whatever of the influence of divine order or growth or intelligent design."

The authors point out the "ruthlessness" of "matter," and see no "design," no "influence of divine origin," in either organic or inorganic structures, no intelligence in the laws of natural phenomena, because, however "we may speak glibly of nature's wonderful laws working harmoniously amid the music of the spheres," we everywhere "see violence and waste, fearful cataclysm and endless destruction." Faced, however, with equally evident "effects operating in life which are the results of some influence to which matter is not amenable"—countless acts of heroism and unselfishness—the writers are compelled to lug in a "God" who influences man. "Man thus comes to occupy a position in life between the two worlds of spirit and matter." Thus we have spirit, matter, life, man, and God—all independent entities; matter uninfluenced by spirit; spirit uninfluenced by matter; man, influenced by both. Although, in their conception, "matter" is unaware of

either good or evil, it is, none the less, "essentially egoistic and selfish." Like Mrs. Moody, the writers' hearts are better than their intellects, and they are led to conclude that

> "The problem of life becomes comparatively simple. It is for each individual to cultivate his response to the direct spiritual call which reaches each of us in a degree varying with our sensitiveness to it."

All these gropings must do some good. For one thing they empty out the minds of the various writers, who may thus fill the vacuum with something better. For another thing, they afford pabulum, such as it is, for other wanderers seeking some fresh orbit of thought. But their real significance lies, we think, in this, that they betoken the weakening hold of the churches on even ordinarily sincere men and women, who prefer going afield into unknown metaphysical spaces rather than longer endure the dogmas, the cant, and the hypocrisy of current "religion."

THE INSECT DRAMA

The Czech brothers, Josef and Karel Kapek, have, with their keen sense of the correspondence of all life, made a new adaptation of the old saying: "As above, so below." They have shown in their play, *"The Insect Comedy,"* the likeness which exists between animal and human life. In this play, each character of which is an insect, they have shown the weaknesses of human nature clothed in non-human garb. The "Flitters" of life, women whose attention is divided between powder-puffs and cocktails, and men-about-town, are the butterflies, flitting from one flower to another. The second act is filled with keen satire. The land of beetles and grasshoppers is before us. Two old beetles are rolling a dungball down hill, caressing it and addressing it lovingly as "My little pile!" It is their only treasure, and their one hope in life is to amass another such "pile." A keen enough satire on some people today!

Then comes the amiable insect, commonly known as the caterpillar-killer, a good father whose one object in life is seeking food for his insatiable larva, and who unfeelingly kills a little honeymoon couple of grasshoppers for his already overfed offspring. He is, however, in his turn, eaten by the Parasite, whose hands are too soft for work, and whose living depends upon his power of flattery.

Then we go to the world of ants, which is chosen to represent the militaristic and over-systematized State. A blind ant counts "one-two-three-four!" while the worker-ants pass in endless succession. The engineers speed them up in the interests of the state, world interests, national interests! Why? War, of course. The workers become soldiers, the enemy appears to wage battle for the right of way from the Birch to the Pine, a narrow strip of land between two blades of grass. Finally, surrounded by mounds of destroyed ants, the commander-in-chief of the Yellow Ants takes possession of the ant-hill, and sinks to his knees, thanking the god of the ants for his victory.

The frailty of human life is portrayed by the mayfly grub, who, after crying during the whole play, "Let me be born!" is finally born into the light of day, only to flutter and die the next instant.

This play is of interest to Theosophists, using, as it does, the old language of symbols to portray ideas.

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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XI.—No. 8 **June, 1923**

Every mode of thought and of living may be called a rite gone over by each one as his conscious or unconscious religion. —*W. Q. J.*

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THEOSOPHY is an independent Journal, devoted to the interests of the Theosophical Movement, and is not the organ of any Theosophical Society. It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and is therefore interested in all men and in all efforts to ameliorate the conditions of mankind. It is devoted to the dissemination and the application of the fundamental principles of the philosophy of Theosophy. It is loyal to the great Founders of the Theosophical Movement, to their Messenger, H. P. Blavatsky, and to her Colleague, William Q. Judge.

THEOSOPHY does not concern itself with dissensions or differences of individual opinion. Its treatment of men, things and methods "is meant to do even justice, and to speak the truth alike without malice or prejudice. But it shows neither mercy for enthroned error, nor reverence for usurped authority. It demands for a spoliated past, that credit for its achievements which has been too long withheld. It calls for a restitution of borrowed robes, and the vindication of calumniated but glorious reputations. Toward no form of worship, no religious faith, no scientific hypothesis is its criticism directed in any other spirit."

THEOSOPHY, believing to the full that "There is no Religion higher than Truth," is consistently devoted to the Three Objects of the Parent Theosophical Society which was founded at New York City, U.S.A., in 1875, by H. P. Blavatsky, William Q. Judge, Henry S. Olcott, and others. Those Three Objects are:

I. To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

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This exhaustless doctrine of Yoga I formerly taught unto Vivaswat; Vivaswat communicated it to Manu and Manu made it known unto Ikswaku; and being thus transmitted from one unto another . . . it is even the same exhaustless, secret, eternal doctrine I have this day communicated unto thee.—BHAGAVAD-GITA, Chapter IV.

THEOSOPHY

Vol. XI JUNE, 1923 No. 8

No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

SUCCESSORS

TRUE Religion, treating of the Eternal Verities, must of necessity be the same yesterday, today, and forever. The true Teacher is a *transmitter* and *restorer* of that which was known and taught before, not the inventor or revealer of something which before was non-existent or unknown. The *form* changes, but its content never varies; even as the Ego remains ever the same, though taking a new personality at each rebirth.

Krishna was the Successor of a long line of Predecessors reaching back endlessly into the Past. Buddha was the successor of Krishna; Jesus of Nazareth of Buddha; H.P.B. but followed faithfully in the steps of the Path trodden by all who went before. Krishna had his Arjuna, Buddha his Ananda, Jesus his beloved John, and H.P.B. was *followed* by Judge—bringing the endless procession in unbroken succession to our day and generation.

Who of all those who *worship* Sri Krishna are of his company? Who of all those who take *pansil* fulfil Dharma as Buddha taught it? Who among all those who break the Communion bread and drink the Communion wine take up the Cross? Who of all those who call themselves Theosophists follow the Path she showed, the MASTERS who are behind? All such are the Disciples, the true successors, following without variableness or the shadow of turning, the Message and the Messengers of the unchanging WISDOM-RELIGION. Their path is One, and not many.

None of these Transmitters or their true Disciples ever founded a new religion; they restored the Ancient Truths to a habitation among men. Religions, sects, parties, are due in every case to unfaithful disciples trading upon human ignorance, human weaknesses, human faith and fear. The faquir and the charlatan are the natural shield of the true Adepts, else would the Pearl of great price be devoured by the swine. The false teacher, no less than the True, is to be known by his fruits.

A HUMANE GOVERNOR

Governor J. C. Walton of Oklahoma intends to commute all death sentences of prisoners at the State Penitentiary to life imprisonment. He is reported to have declared:

> "Regardless of the criticisms that may be hurled at me, I have the legal authority to say that no man shall die in the electrical chair or by the hangman's noose in this State, and that is my resolve."

Governor Walton does not state his reasons for the position he takes, but the effects of his policy cannot fail to be beneficial to the State of Oklahoma. Legalized murder is no more right than illegal murder. It is based on the pernicious doctrine of "An eye for an eye and a tooth for a tooth," the motive for which is revenge, not correction. Furthermore, it is an established fact that legal executions do not prevent murder.

According to Theosophical teachings as to the meaning of the death of the body and the states of the deceased after death, executed criminals, having been cut off before their natural time, are actually neither "alive" or "dead," but remain in the astral world until almost that time has elapsed during which they would have lived on earth, if their bodily instrument had not been destroyed. In this "critical state" they have all the desires they had while still in a physical body, with no body through which to gratify them—a "hell" indeed. Thus they seek a vicarious satisfaction through mediums and mediumistic persons, inciting such unfortunates to acts of lust, drunkenness, gluttony, crime and—murder itself. The fact is, despite the seeming "goodness" of the messages, that executed criminals and suicides are the chief actors at many spiritualistic séances.

Close observers have noted that legal executions are often followed by a series of murders near the locality where the execution has taken place, or where it has received much attention. Oklahoma will undoubtedly be the scene of fewer murders in the future, if Governor Walton makes good his intentions.

RECOGNITION OF CRITICAL TIMES WIDESPREAD

It is highly significant of the growing appreciation of the ominous outlook both in America and Europe to note that popular magazines of the "story" and "advertising" type are beginning to print articles discussing social, economic and political conditions. Such a widely read periodical as *The Saturday Evening Post*, for instance, is publishing from week to week editorial and other matter calculated to wake up public opinion to the dangers that beset America at this juncture of world affairs, and trying to direct the attention of its vast army of readers to the fact that our practical commonsense duty is to set our own national affairs in order before

essaying to act as a Moses to the wandering tribes of Europe. Says the writer of *The Post's* leading article for April 15th issue:

"The next twelve months will probably be vitally significant, for one of two things must happen: Either a dominant nation will assume the role of leadership and compel submission to sanity and order through economic necessity, thus showing the way to normalcy, or the whole international economic structure will collapse. Germany today may merely foreshadow other sinister events to come. The rupture of the Entente over reparations and the Ruhr is a sharp hint of a wider fracture fraught with desperate consequences. So much for the bigger picture.

"What primarily confronts America just now is not an international but a national responsibility. Sentimentalizing over Europe's plight has made us forget our own. There is much talk about our duty toward Europe and scant realization of our duty to ourselves. It gets down to a case of See America First; not geographically, of course, but socially, politically and economically.

"In a cocksureness born of self-containment, the United States has not altogether realized its present-day destiny, because destiny never bends to the haphazard. The proverbial accident that leads men to fame and fortune is usually the result of deep-laid plan and long preparation. In short, like the rest of the world, we grope.

"We are duplicating Europe's ineptitude without the provocations that have made Europe falter. . . . Yet our course is aimless, because we are without a fixed goal. Europe's lack of leadership is duplicated by our own want of direction. . . .

"America, therefore, stands at the crossroads of her fate. She can pursue her present aimless way . . . or she can co-ordinate herself, and through a definite and clearly defined program at home point a constructive precedent for progress abroad."

A "Twilight" Between Cycles

Students of Theosophy will recognize in the foregoing the sixth sense of a keen observer and reporter at work warning him that "something is going to happen;" for the writer, Isaac F. Marcosson, is a journalist who knows his Europe at first-hand, and he states in the article from which we have quoted, "I have gone from the Canadian border to the southern confines of Texas, and ranged East and West. . . . I have interviewed all types and classes, from presidential possibilities down to the plain man who works with his hands." He does not recognize that religious unrest is a tremendously important factor in present conditions; at least he does not mention it, though quite possibly editorial limitations have prevented such mention.

Theosophists know that we are at present in a sort of "twilight" between two great cycles, the closing of the first five thousand years of the *Kali Yuga,* in 1898, and the beginning of a new epoch. Remembering that cycles do not come to an abrupt end, for an entirely new one to as abruptly begin, but that *cycles over-*

lap, well-informed students see a spiritual twilight in the present years, in which are involved conditions social, economic and political—for they all have their rise in the spiritual nature of man. Conditions at present would be mixed, then, partaking of the nature of the old cycle and premonitory of the new. Such a "twilight" is analogous to a period of *pralaya,* in which physical cataclysms take place and the earth is "cleaned up" for the next round of humanity; but in our present cleaning up the catastrophes would be mental, moral, economical, political—rather than physical, though minor disasters such as earthquakes, eruptions, floods, etc., have been occurring and probably will recur. In this time of unrest, of discovery, of disillusionment and despair, some statements of H. P. Blavatsky, appearing in *Isis Unveiled* and written in 1876, are of intense interest. She writes:

> Unless we mistake the signs, the day is approaching when the world will receive the proofs, that only ancient religions were in harmony with nature, and ancient science embraces all that can be known. Secrets long-kept may be revealed; books long-forgotten and arts long-time-lost may be brought out to light again; papyri and parchments of inestimable importance will turn up in the hands of men who pretend to have unrolled them from mummies or stumbled upon them in buried crypts; tablets and pillars, whose sculptured revelations will stagger theologians and confound scientists, may yet be excavated and interpreted. Who knows the possibilities of the future? *An era of disenchantment and rebuildng will soon begin—nay, has already begun. The cycle has almost run its course; a new one is about to begin.*

And writes Wm. Q. Judge, in *The Path* for October, 1892:

> The cycle is closing, and everywhere unrest will prevail. As lands will disappear or be changed, so in like manner ideas will alter among men. And, as our civilization is based on force and devoid of a true philosophical basis, the newest race—in America—will more quickly than any other show the effect of false teachings and corrupted religion.
>
> But out of anger and disturbance will arise a new and better time: yet not without the pain which accompanies every new birth.

DISADVANTAGES OF INTELLIGENCE

If a few human beings should incarnate in the monkey kingdom, in order to give to some of the units therein more advanced ideas along which the kingdom as a whole might progress, they would doubtless at times find their intelligence something of a disadvantage. But one hardly expects in this modern day, and especially in America, that a human, incarnate among other humans, should be penalized on account of his learning—least of all that a college professor should be suspended for adverting to the recognized facts of science. Yet Prof. Ralph G. Demaree was suspended recently at the fiat of the governing board of Wesleyan College, Winchester, Kentucky. His offence seems to have been found in statements to the student body to the effect that the theory of or-

ganic evolution as held by modern scientists reconciled absolutely with the Biblical account of creation, and that he had no use for the opinions of men who attempted to prevent the study of evolution in the schools.

Intelligence must be at a very low ebb in Kentucky. Quite recently its Legislature all but passed a law forbidding the teaching of evolution in the public schools of the State. The Chairman of the Board of Trustees of Goucher College, Baltimore, is quoted as saying he was opposed to the teaching of evolution in Christian colleges and would make no more gifts to schools unless assured the curriculum barred the theory. Said he: "I believe that a God powerful enough to create a small animal would be powerful enough to create a man complete." No doubt—and thus the theory of evolution is utterly demolished!

Every form of human government seems to have its weak points. One of these pertaining to democratic forms is to be found in the development of *average* rule. In most states average intelligence is not high, yet that is what establishes state practice. The weakest intellects, outside of the asylums, have just as much to "say" as the strongest—usually a great deal more. To the student of Theosophy it is "Karma," and the current upflingings of religious bigotry, superstition, intolerance, with the resulting mob violence, murder and general terrorizing, are the signs of this Cycle.

Tolerance at Harvard

By a unanimous vote of its Board of Overseers, Harvard has adopted a unanimous report of a committee of the faculty against any form of religious or racial discrimination. This splendid stand for tolerance on the part of one of the greatest seats of learning in America should radiate an influence that will make itself felt throughout the educational circles of our country. In essence it is a reaffirmation of the basic principles of the Founders of the United States, a great note to strike at the present moment of near-crisis, national and international.

The New York *Times* comments editorially on the matter:

> "For ten months a committee of the faculty, among them some who had originally favored discrimination, studied the question. The question was: Can an American university have any other standard of admission except that of ordinary personal honesty and intellectual fitness? On the answer to that question hung, it is not too much to say, the future of the college in the Amercan Republic.
>
> "The committee's decision, now affirmed by the Overseers, preserves Harvard as an institution of learning and stops the attempt to turn it into a country club. The issue of intolerance has been openly raised, openly met and settled in the only possible way."

FAILURE OF THE SUNDAY SCHOOL

Frank declarations that the Sunday School has outlived its usefulness and is without a future are attributed to the Rev. William E. Gardner, Secretary of the Educational Department of the Episcopal Church, at the annual conference of the educational leaders of that church, assembled at Omaha, early in April. Dr. Gardner is thus reported:

> We need frankly to recognize that it has no future. It is doomed to grow weaker in its appeal to the rising generation. It will go on, and you and I must help, but we must not let our perspective be shortened, first, by the large attendance and membership secured by many schools which conduct an entertainment instead of a school; second, by the successes of ministers of genius; or, third, by spurts of interest shown by campaigns in some towns and cities. As an educational institution the church school meeting on Sunday is losing the confidence of leaders and parents. All kinds of families have ceased to place emphasis on the children being members of a Sunday School.

Dr. Gardner pointed out that youth is having a hard time in trying to square the teachings given in Sunday School and the church with those set forth in secular educational institutions. He believes that much more can be accomplished in the way of religious instruction by working with children during week-days, under conditions where effective teachers can be obtained and proper discipline maintained. This last undoubtedly is true, but it is equally certain that unless a *living* religion is taught, in accord with the facts of nature and daily human experience, and by means of which these facts may be vitalized and correlated, the children of today, inquiring as to mind and unrestrained as to expression, will not be held by any religious instruction. There is plenty of fear and superstition still afloat in the world, but not so much of *certain kinds* as half a century ago—for which change the influence of Theosophy, direct and indirect, is largely responsible. But how significant of the failure of the churches and their outworn dogmas are the outspoken statements of the many sincere churchmen of today, who note the symptoms and are at their wit's end for a cure!

UNDERLYING CAUSES OF UNREST

Consideration of some of the testimony at the recent examination of William Z. Foster before the Court sitting at St. Joseph, Michigan, for the investigation of "criminal syndicalism," furnishes for the student of Theosophy food for thought. Will the coming revolution—if so one comes, in our day or some far future day—be set in motion by a single person, or some relatively small group of persons; and if thus set in motion, will it be just or correct to attribute to so slight an immediate causation the tremendous effects that doubtless will ensue? We think not.

It is a matter for search of underlying causes, to which every individual unit who feels the effect in any degree must have contributed. Precipitating causes are one thing; *underlying* causes are something else. Those of our readers who have witnessed the progress of a summer shower over a small community will be able to confirm this picture: the black clouds come up thickly and spread over the little town; they hang lower and lower; every moment one expects the rain; lightning flashes and thunder rolls; still the shower does not break; out of the ominousness one feels like crying, "Will it *never* come!" Then sounds the clanging of a deep-toned bell, from school or factory or church and—the shower breaks! Would it be just or correct to say that the bell caused the shower? It was the precipitating cause, *but everything else was ready!*

So with social disturbances of a widespread nature, there lies behind them all a slow and vast accumulation of causation, which the deep student of history notes and evaluates, and the thinker of today senses as a vague and formless *oppression.* So many and so varied are the contributory elements that only great and firm minds can trace them out and, having analyzed, synthesize again. The student of Theosophy, too apt to rely on terms like his scientific brother, suggests knowingly as that cause—"the lower astral light." Well does its miasmic spiritual darkness correspond to the black clouds of the shower threatening the little town pictured just above. But an "astral light" dangerous to institutions, men and nations does not exist of itself. Like anything else phenomenal, it must have a cause—in a Universe of Law.

The "lower astral light" is the metaphysical atmosphere around us, our psychological air—the immediate noumenal of our phenomenal world. That the war in nature is immediately reflected therein is an undoubted fact; and that this reflection increases the frictions and further energizes its cause, is well understood by students who are able to look even a little under the surface of things. But what is the main cause of the frictions in Nature, which is an orderly and completely economic concatenation of forces if unhindered, and a systematic and irresistible engine of spiritual evolution if intelligently aided by man? The frictions in nature are caused by MAN, who has built up a material civilization so complex that ultimately it must break down through its own weight, its engendered strains and stresses.

Effects of Astral Intoxication

The "lower astral light" is soaked through with the psychic emanations of the mankind of today, and of all the yesterdays that have led up to the kind of mass consciousness that we call the "civilization" of today. In an age when individualism with its abnormal selfishness, growing desire for personal pleasure of the strictly

sensational types, fear of the lack of the wherewithal to gratify itself, and licentious misuse of the holiest primeval natural functions —in such an age, as is the present, is it any wonder that the lower astral light has been characterized as "insane" and "devilish?" It is that, and mankind in Europe and America feeling the awful oppression due to its systolic and diastolic action, and themselves driven to greater madness by the nerve-wracking pressure they do not understand, speed up their monstrous "civilization" by every device of senseless business and exhausting pleasure that half-crazed brains can invent. They hurry and strive and play in order to "forget." The result is that they *add* with every waking moment to the threatening cloud which ever swings lower and lower.

Consider what the psychic atmosphere must be of a mass of beings whose every unit is bent on its own preservation regardless of all the other units! Every one believes itself to be separate from every other one and strives to maintain its seeming integrity at any cost. The thoughts that arise and engage myriads of minds, even if they are not expressed in outward actions, are for the most part frictional, at cross-purposes; thus they are against Nature—essentially un-natural. And viewing ourselves as we do for the most part as bodies or personalities—not Souls—practically *all* thoughts relate to the lower nature. Thoughts from the personal basis never penetrate the intoxicating fogs of the lower astral light.

HOW CAN THE FOG BE LIFTED?

What to do? Can the inevitable be averted? No, but it can be *mitigated* by the efforts of even a few strong souls. There is an "upper astral light," called in Sanskrit the *Akasa*. To it can ascend thoughts universal in their nature. Thoughts of altruism, made strong and definite by *action based thereon;* aspirations for human service, strengthened and in part realized by service actually performed; right ideas based on the eternal verities which spring from a recognition of the essential Unity of Man, *made vital by life* lived in accordance with such ideas—these can penetrate the lower astral light and rise to akasic heights. On those heights dwell the good and great and powerful of all the ages, the flower and fruitage of past civilizations, which rose and fell just as this one will do. If a few strong and determined and heroic men and women here in bodies on earth will but determine, do or die, consciously to live the Theosophic life here and now, their rising thoughts and sacrificial deeds will actually plough *channels* through the now-enveloping fog caused by the ignorance and selfishness of our race, through which beneficent influences from Those Who Know can flow. Such is the fact, whether we recognize its validity or not. Those who can see it, *and will do their duty,* are potential Saviours of the race, and may become actual Saviours.

SOCIALISM AS A RELIGION

In proportion to the love existing among men, so will be the community of property and power. Among true and real friends, all is common; and, were ignorance and every superstition banished from the world, all mankind would be friends. The only perfect and genuine republic is that which comprehends every living being. . . . Once make the feelings of confidence and affection universal, and the distinctions of property and power will vanish.—*Shelley.*

IN her efforts to reconstruct herself Europe has been giving us varied signs and signals. One of the most encouraging of these comes to us in reports of an highly important debate in the British House of Commons. When the fundamentals of Socialism are seriously considered with all the solemnity and dignity of which the mother of parliaments is capable and for which she is justly renowned, we might well rejoice.

It is not our purpose here to discuss the worth, capacity and power for good, or the reverse of all these, of what is very generally spoken of as Socialism. Even a casual student is aware of the fact that there are now in existence perhaps as many varieties of Socialism as of Christianity—ranging from Bolshevism in Russia to that peculiar species of state control under which men of an alien race administer for subject peoples in the land of Hindustan. The Socialism of William Morris and Carl Marx are different, but there is a kinship between Bolshevism and Conservative Unionism.

Students and thinkers everywhere agree on one thing—that the system of government which is called capitalistic has been tried and found wanting. This is not saying that the institution called Capital must be destroyed—no Socialist ever said so; nor does it mean that Communism, Nationalization, Guild Socialism, or any other particular theory of political life is to take its place. The events of the Great War and the aftermath which now we are facing have succeeded in convincing western humanity of one fact—the old regime must be changed, the old theories of government must yield place to new ones.

For nearly half a century theories of Socialism have been defined, described, and discussed throughout the civilized world. Labour Conferences, Trade Union Congresses, International Working-class Organizations have passed resolutions and made propaganda in favour of the Socialist state. It was thirty years ago that the Trade Union Congress of Great Britain passed a resolution calling for the socialization of the means of distribution. It is a far cry from those days, and yet an historical and retrospective view is necessary if we are to understand the real significance of the recent debate in the House of Commons. Even a cursory glance at the

events of the last twenty-five years clearly shows the great advance the Socialist has made. Between socialist and socialist there may be unbridgable gulfs, but all of them—from the extreme left to the extreme right—have been aided by the unerring work of *Zeitgeist*. This is not to say that all Socialists have been fully and wholly in the right, but it certainly means that their opponents have been in the wrong. We take this to be the inwardness, the real significance of the important debate.

As a result of the last election in Great Britain there now sit on the main opposition benches of the House of Commons representatives of Labour, led by no less a man than J. Ramsay Macdonald, a famous internationalist of tried capacity, of deep knowledge, and of great strength of character which met its tests in the years of war and has emerged unscathed. His colleague, Phillip Snowdon, who also suffered for his noble convictions, is in the House. The return of these two men to Parliament is an interesting study in the Law of Retribution, especially in the light of their recent activities and achievements. On the night of the twentieth of March (was it a coincidence that it happened to be the last night of Nature's year?) Mr. Snowdon moved the following resolution:

> That, in view of the failure of the capitalist system to adequately utilize and organize natural resources and productive power, or to provide the necessary standard of life for vast numbers of the population, and believing that the cause of this failure lies in the private ownership and control of the means of production and distribution, this House declares that legislative effort should be directed to the gradual supercession of the capitalist system by an industrial and social order based on the public ownership and democratic control of the instruments of production and distribution.

That the Conservative Government in power should have consented and set apart time for discussion on this resolution is in itself a great triumph for the cause of anti-capitalism. No less a paper than the *Times*, on the morning before the debate, regretted that the debate was "to be limited to three hours on a single day," and added that Mr. Snowdon had the advantage of position, for "nobody denies that our existing system involves many inequalities" and further that "with all the faults of Parliament, it is still in Parliament that a great issue of this kind receives its best discussion." The debate was adjourned, and the reports of further discussions have not reached us as we write these lines. We are not here so much concerned with the result of voting which is of course defeat for Mr. Snowdon. The London *Nation* said that "Mr. Snowdon's indictment was unanswerable on the facts." The *Nation* is not a Labour organ, but stands for and supports the Liberal Party which is anti-socialistic, and therefore this admission is another sign of the times.

Mr. Snowdon's speech was not a counsel's presentation of his case, but a statesman-like indictment of a wrong system by a sincere and earnest man who spoke not only with fervour but with irrefutable facts. He said that the capitalist system had failed because it could not keep harmony between employers and workmen; that the distribution of wealth was the cause of all social evils—88 per cent of the wealth of Great Britain was owned by 2½ per cent of the population, and five out of every six persons who died left not a penny behind. In offering his Resolution he said:

> The Labour Party proposed no revolution nor did they propose confiscation. There was no analogy between Socialism and Bolshevism. . . . There were three or four ways in which they had been dealing with the Capitalist system, and all the Labour Party suggested was that they should continue on those lines, but move much more rapidly. But he wanted no further step forward until the previous step had been justified by results.

The purpose of this debate was more to indict a wrong system than to insist on the acceptance of a new one. The latter can only be done when Labour rules at Westminster, and therefore Mr. Snowdon concluded his speech thus:

> It mattered little from one point of view what might be the fate of the resolution in that House. His party would continue their work conscious, as Mr. Gladstone once said, that those great social forces which forever moved onwards in their might and majesty were on their side. They would try to work in harmonious co-operation with those evolutionary forces, certain that some day there would be established an economic and social system where individual ambition and private enterprise would find their satisfaction, not in the amount of tribute they levied, but in the greatness of the services they rendered.

In these remarks we glimpse a true Theosophical spirit which works *peaceably* and *constructively* for human solidarity.

We have thought it necessary to draw the attention of our readers to this political debate because we feel that an important step forward, internationally speaking, has been taken. Of all the political movements in the world of today, that of co-operative socialism is the most living and vital and health-giving. It is based on the principle of Brotherhood, though absence of adequate knowledge of psychological ideas and facts act as a deterrent to its harmonious growth. In the western world nowhere is that movement rooted in healthy and fertile soil as in Great Britain—the Britain of Milton, of Shelley, of Swinburne. Mr. Snowdon's speech and the debate thereon will reverberate in other European capitals and will influence other Parliaments. H. P. Blavatsky in her Third American Message, referring to the pressure of competition, said that—

> Happily new tendencies are also springing up, working to change the basis of men's daily lives from selfishness to altruism. The National Move-

ment is an application of Theosophy. But remember, all of you, that if Nationalism is an application of Theosophy, it is the latter which must ever stand first in your sight. Theosophy is indeed the life, the indwelling spirit which makes every true reform a vital reality, for Theosophy is Universal Brotherhood, the very foundation as well as the keystone of all movements toward the amelioration of our condition.

To study and comprehend the invisible but real influence of Theosophy in the international world is the duty of every good Theosophist. We are not concerned so much with its differing economic creeds as with the living *religion* of Socialism. That religion is a living force; it is not a fetish or an idol that can be prayed to from without. Just as Theosophy can not be fully or even adequately grasped unless we live it every day, at all places, and under all circumstances, so the religion of Socialism can not be understood by us unless we see its influence working "every day and in every way" in the lives of its votaries. We can understand the doctrines and theories of Socialism by an intellectual study, as any intelligent person can those of Theosophy. That, however, will not enable us to comprehend this great Movement which, as individual Theosophists desirous of practising right altruism, some among us may be eager to assist.

Both Theosophy and Socialism accept the principle of Universal Brotherhood. The range of application of that doctrine is limited in the case of Socialism, and the scope of its influence is proportionately restricted. Brotherhood of mortal men must of necessity result in a material solidarity. The religion of Socialism is that of matter; men die but the society of men lives on. Society of men is the God to whom the worship of works is offered, and great sacrifices have been and are laid on Its altar. Impersonality of matter which Theosophy recognizes is also recognized in the philosophy of Socialism, but unlike Theosophy the complementary idea of the conscious and intelligent spiritual principle is not recognized. Many of our socialist friends will object to this and will answer that they do believe in a spiritual force at the back of matter. Not greatly interested in metaphysical problems, they may not concede to our response that what they name spiritual force is truly super-physical force, but material all the same. Socialists do believe in the Soul in Man, but it is a vague belief rooted in traditional heredity, etc. Scientific materialism has also begun to believe in soul-consciousness, and its influence on the mind of the socialist movement is greater than that of the many churches of Christendom.

As a movement, Socialism is fortunately free from the crudeness, bigotry and narrowness of the churches. It is not, however, devoid of that vital energy which is conspicuous by its very general absence in the churches, *viz.*, the energy of the Christ-spirit. Unlike

the churches, this movement has caught the spirit of Jesus Christ—the spirit of Democracy, the spirit which chased the money-changers out of the House of God, the spirit which made Jesus a friend of publicans and sinners; therefore do socialists rightly refuse to bend their knee to the great autocrat beyond the blue sky whom churches pray to as God; they look for the Deity in the flesh and blood of brother-men.

The nature of this spirit, however, is not fully comprehended, and little effort is made to arouse it. This is but natural, for the movement began as one of emancipation from the thralldom of economic slavery, and the poverty of body, mind and culture which it caused. It had no leisure to pursue an examination of philosophical or psychological propositions—though it might have been to its own very great advantage if this had been done. Scientific materialism has very greatly influenced the Socialist Movement, but that influence has been an unconscious one. It enabled the economic slaves to break the fetters of church tyranny and therefore its teachings were absorbed by the rank and file of the Socialist Movement. There can be, however, no close and lasting tie between them, and intelligent Socialists are bound to perceive in the near future that important fact. The sacrifices their Movement continues to make, the suffering it endures are without a purpose and a meaning if the doctrines of scientific materialism are correct; such a superb heroism and magnificent altruism are illogical and a waste of force in the light of the teachings of scientific materialism.

Socialism is a religion—a vital, energizing faith, but its working is not recognized by those whose hearts are inspired by it. This is so because the invisible and also unrecognized influence of materialism rests on the heads of many in the movement.

Such failures as the Socialist Movement has met with in the past are easily traceable to this unfortunate admixture. The Movement is positive on its heart side, but the intelligence which would drive that positive force deliberately and purposefully is lacking. Thus the Movement suffers because between the sacred fight of the Socialist and his struggle for existence in secular life there is a division—his home and workshop conduct often differ, his speech as a trade unionist or propagandist often leads to violation of his principle of Brotherhood when the time for strong action comes. The reason why the working-class population has not been able to place in power its own class in a country like England can only be explained by the lack of intelligent appreciation of its own faith. It is not that the rank and file of the Movement do not possess faith in their socialist doctrines, but they certainly are unable to fully understand the inwardness and meaning of the Movement. They have faith in the Movement but they lack faith in themselves as socialists. Thus

theory and practice are dissociated and the struggling Movement suffers in its heroic and holy efforts.

The words of Shelley quoted at the beginning of this article give in simple language the chief effect of the religion of Socialism if Socialists lived it, not unconsciously but deliberately. An equally great idealist, George Lansbury recently wrote an article in the *London Daily Herald* from which we quote, apropos of what we have been writing:

> God gave us life for joy, for happiness and peace, and these can only come when we accept in all its fulness the teaching of the oneness of life, the sacredness of life, and refuse to accept any compromise. The Labour Movement stands for this or nothing at all that is of any worth. It is true some of us act unworthily of our creed. It is pitiable this should be so. Judas did not disgrace or injure our Lord. It was his own life which he blighted by his betrayal. So it is with us. . . . We may disgrace ourselves, but never the truth we profess to follow.

The living religion of Socialism is an unrecognized force. The purification of the Socialist Movement from the deadening effects of materialism will bring to the fore a philosophy of conduct and action which we think will be highly Theosophical. Ensouled by that philosophy the religion of Socialism will become a conscious living force, and the Movement will succeed where many a time it now fails. All Theosophists are not only vitally interested but as practical altruists are eager to help the cause of human brotherhood. The movement for man's economic emancipation is part of the wider movement of his escape from the bondage of spiritual slavery. However sincere the hand of fellowship which the Theosophist extends, a more real help awaits our Socialist comrades in the grand philosophy of Theosophy. The meaning of their struggle, of the strength which sustains it, of the sacrifices which build it up, of the failures encountered in spite of these can only be understood in the light of the teachings of the Laws of Reincarnation and Compensation, and all which flows from that.

To the guides and leaders of the Social Movement we offer these words of Madame H. P. Blavatsky:

> To the masses, who need only practical guidance and support, metaphysics and mysticism are not of much consequence; but for the educated, the natural leaders of the masses, those whose modes of thought and action will sooner or later be adopted by those masses, they are of the greatest importance. It is only by means of the philosophy that an intelligent and educated man can avoid the intellectual suicide of believing on blind faith.

ON THE PATH

STUDENTS of Theosophy having grasped the tenets of Reincarnation, Karma, the Path to the Masters, naturally endeavor to make practical applications in their own lives and circumstances. They want to live. Earnestly they attempt to manifest in their daily actions the results of their mental acquisitions of the great teachings. Seeing the sweet reasonableness and merciful justice of the laws of manifested Nature, they desire to co-operate with the Divine Will in evolution. Let us apply Theosophy, they say, and forthwith they begin.

A dozen things instantly overpower their budding enthusiasm. An hundred small things of life conspire to defeat their earnest purpose. Girding their loins and more determined than ever they stand up, Arjuna-like, resolute to fight. Between petty triumphs and many failures, blaming their own Karma and doing what they can, most of them spend their days hugging small satisfactions and hoping that something sure will happen some day—and they add, if not in this life, then in the next.

Long experience and continued observation in reference to Theosophic efforts on the part of such earnest and devoted individuals enables us to answer, albeit partially, the question that such sometimes ask, "What is wrong with us?"

Let us try to find an adequate reply.

That the Spiritual Path is uphill and steep, that it is the Path of Woe, that the gateway to it is straight and narrow, that it is sharp as the razor's edge and can shave human natures all too fine, is not fully comprehended by the enthusiastic neophyte. All have read these statements but each one of us thinks that by some special decree of Providence "it will be different with me." We profess belief in brotherhood, but with most it is profession and not life; for in this too, as in all else, we are brothers and the Path of Woe is for *all;* the razor will shave *all.* When the Buddha instituted shaving the head for his mendicants, he did not make Himself an exception, nor say to His favorite disciple, "Ananda, Thou may retain thy lovely locks." The Law of Brotherhood manifests everywhere at all times, but more than at any other place does it work its miracle in the heart of the would-be aspirant to Perfection and Wisdom of Sacrifice and Service. That great Law is at once the expression and the gauge of spiritual unfoldment. It sings its perfect song in the Hearts of Compassion of the Great Ones. Next, naturally, it envelops men and women who desire to be Their disciples and servants. We who are resolved to tread that Path must expect not to be exceptions; if our path is all smooth for us then it is *not* the Path of Woe. Each one on the Path gets his share of woe, and it is an

equal share, for the Karma of all those who are aspirants to Wisdom, who have resolved to tread, have to learn the initial lesson that there is but one melting pot of Karma in which all the Karma, good, bad and indifferent of every true aspirant is thrown. To "stand alone and isolated" but at the same time to "kill out all sense of separateness" is a truth to be *practised* and this is not grasped.

If at the very beginning the above is understood, many unnecessary heart burnings will be avoided. The way *is* difficult—the Path is the Path of Woe. We need not take to it if we do not desire. "None else compels." Each one in his freedom of choice elects to tread, and it would be the part of Wisdom to recognize that henceforth woes are our lot, that when we have conquered our own woes, we have got to help others to conquer theirs and that under the Law of Brotherhood the individual weal is dependent on the common weal and in proportion as we overcome our woes others are helped to overcome theirs.

Thus we learn to so behave that the quantity and quality of Karma in the great melting-pot of aspirant-ship may react to the benefit and advantage of all, including ourselves. In this connection let us remember the admonition in the Gospel of St. Matthew xviii:7—"Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh!" We often approach the problem of Karma from an individualistic point of view and find it an appalling prospect. We gain a new confidence when we see that there is a common woe and a common weal, that we affect and are affected by comrades as weak as ourselves and as virtuous, too. We are united by the bonds of brotherhood and the woes are our common property.

Thus spiritual life begins at once to unfold its basic Law—Brotherhood. As we practice yoga, union, with the energy and activity of that Law we succeed. The moment we give up the practice we are thrown out of the Occult world into the visible world. "Come out of your world into ours," said a Master once. Here is the first step—Recognition of the Law of Brotherhood as it touches the woes of devotees, sacrificers, warriors for the Kingdom of the Spirit.

A RIG-VEDA HYMN

(1)

It was dawn; and there came to birth the Embryo radiant with the Golden Light;—born as the only Lord of all that is. He established the firm earth and the heaven. What else is there to adore with our oblations?

(2)

He, the giver of breath, as His the gift of strength to us; His bidding all creatures obey, aye! even the shining Gods; His shadow is death, but His reflection is Life Immortal. What else is there to adore with our oblations?

(3)

He, the monarch of His might by which all breathe—awake or asleep; He, the Lord of all this, man and beast. What else is there to adore with our oblations?

(4)

He the Majesty of these snowy mountains, and the sea, and the river that streams forth from far away; and this ever stretching earth are His embracing arms. What else is there to adore with our oblations?

(5)

He the fashioner of majestic heaven, He the maker of enduring earth; He fixed the firmament whose soul is Akasha; He measured out the extended spaces of air. What else is there to adore with our oblations?

(6)

He is the one to whom both the contending forces of earth and heaven with anxious minds look for nourishment, for He is like the sun who shines on all. What else is there to adore with our oblations?

(7)

When that seed of golden light fructified in the womb of the waters of space, the souls of beings came to birth. What else is there to adore with our oblations?

(8)

He who by His insight of power and by His sacrificial gift generated the shining ones is above all shining ones. What else is there to adore with our oblations?

(9)

He the Law of Righteousness from whom streamed forth the mighty, bright waters of space and generated therein Earth and Heaven; may it not hurt us. What else is there to adore with our oblations?

(10)

Prajapati, Lord of men, no other than Thou holdest in its embrace all manifestated things. May that come to us which we invoke in Thy name; may we possess that wealth of Thine.

AMONG FRIENDS

"SO you're not planning to shut down the Lodge activities for the summer, friends?" queried our visiting Westerner wonderingly. "You don't expect the folks to do any real thinking in the summertime, do you?" he added deprecatingly. "Why, out where I come from people take to the hills and the mountains as soon as the roads are open, for week-ends if for nothing more."

"Oh, everybody will get a vacation and a chance to rest," said Pilgrim easily. "We can't always be at concert pitch, so long as we remain human beings, but that is no good reason why we should 'shut up shop' altogether, as I see it. A modified program will be carried right through the summer."

An evening breeze played with the curtains in Mother's tiny apartment, to which a few of the faithful had adjourned after the Sunday meeting of an audience that was none too lively, in a lecture-hall that persistently remained too warm. Iced tea and cakes had served as a worthy excuse for lingering; but such an occasion can be made to serve more purposes than one.

"Well, I surely wasn't at concert pitch myself tonight," allowed Doctor, who had been on the platform, "or if I was, the pitch was too low for martial music. No fire," he explained, with an apologetic smile, "and what good is a Theosophical meeting without that fire playing through the words which carries conviction and makes the talk alive?"

"A very good talk indeed, I should say," commented Pilgrim judicially.

"Of course, I knew you were tired, Doctor," said Mother comfortingly.

"Guess we'd better cut off the Sunday nights for the summer pretty soon," remarked the Judge, absently reaching towards an empty dish for another cake, but recovering his dignity hurriedly under Mother's twinkling eyes, "You need a vacation, Doctor."

"Our audiences need one, I should say," was the rejoinder. "But what would I do with a vacation," continued Doctor. "I remember the last one I took three years ago—went sightseeing in the West. I never worked so hard in my life, and Mother came back all worn out."

"Well, if I had my way," interposed Mrs. Crystal, who had been sitting aside with the Westerner and nodding her head emphatically as they chatted quietly together, "I would close the Theosophical rooms entirely this summer and give everybody a rest. Brother Frederick and I are going for the season in a week or two, and lots of people I know are to be away. It is the custom, of

course; there is a perfect exodus from town. Time enough to start meetings again when the people are here to attend them."

Mother glanced at Mr. Browser, who was sipping his tea contentedly, and remarked, "What was that Mr. Judge said about Theosophy not being just for the 'cultured classes?' Seems to me he was especially urgent that we get it to the great masses, wasn't he?"

"Yes, and I remember particularly one sentence he used in that connection: 'It is for all men,'" answered Mr. Browser. "How many people are there, do you suppose, who come to our meetings—how many who can afford to take long vacations, going out of town for a stay of months? Very few, I fancy. At least I am not acquainted with many such."

"Nor am I," agreed Doctor heartily. "Lots of people go away for week-ends now and then, which cuts down Sunday attendance; but arrange a modified program—a good lively study class or two on week-day evenings—and many people will appreciate the opportunity and take advantage of it."

"But our best people will be away," objected Mrs. Crystal.

"Who are our 'best people,' Laura?" asked Pilgrim, with a merry smile. "Those who can afford to be out of town all summer? What is the criterion of our 'best people?'"

"Well, I didn't exactly mean that," and Mrs. Crystal hesitated a little, "but you know there are some people who give tone to a Lodge—"

"Which is about all that some of them *do* give," interrupted Doctor, somewhat sardonically.

"Well, I know that some of them do more real *studying* in the summer than in the winter," argued Mrs. Crystal; "they have more time to, you know—there is less doing, less social pressure. I tell you it is a real *sacrifice* for some of us to devote so much time to Theosophical meetings and classes during the season," and the fair Laura looked around the circle with one of her semi-martyred airs that are the delight of a Family which knows her big, warm heart so well.

Mother slipped out of the room to get some more cakes. Judge busied himself by aggressively adjusting his glasses. Mr. Browser became suddenly interested in a book. But Pilgrim and Doctor, looking at each other, shouted with laughter, much to the concern of the mystified Westerner.

"You mustn't mind Mrs. Crystal, she means all right," explained Doctor, wiping his eyes. "You know, Westerner, people get a point of view now and then—but it isn't permanent, and doesn't represent their *real* point of view at all."

"Oh, I didn't mean *that*," explained Mrs. Crystal defensively.

Whereupon Westerner was more mystified than ever, and the outspoken Doctor rocked with merriment.

"What *is* a vacation, anyway?" asked Mother, stepping into the room—and the psychological moment—at one and the same time.

"A change of occupation," answered Pilgrim earnestly. "For nobody is really rested by remaining idle, you know. If one is doing a public work, getting away from the public for a while is a vacation; furthermore, it provides opportunity for study, physical relaxation and quiet thought—which is not idleness by any means."

"My own idea of a vacation," said the Judge, "is getting away from the courts with their wars and battles; away from the city with its rush and roar—right out into the quiet country somewhere with my *Bhagavad-Gita* and a few other deep books. Such a period is a time of assimilation and a real vacation for me."

"Just the opposite suits my vacation ideals," remarked the Westerner. "I get plenty of the open spaces when I'm home. A few weeks in some great city appeals to me, with its many interesting events, helpful lectures, and all that. But I take my vacation in the winter, you know, and go back home stimulated and refreshed."

"My vacation?" queried Mr. Browser, as everybody looked at him. "Is it my turn to idealize? Well, the best vacation I ever had was one summer when my eyes were troubling me and I couldn't read. Will you believe it—I had to live in my own thoughts and began to digest some of the thoughts of other men that I had been cramming in for many years. It was a revelation to me, and changed greatly the currents of my life."

"Frederick and I are going down to a quiet little village on the Maine coast for three months," confessed Mrs. Crystal, who had laid aside for the moment her "social pressures." "I am going to swim in ice-cold water, do the housekeeping—and read *The Secret Doctrine*. I really played at study all last winter—and now I am going to dig in."

"You'll have my best help, Laura," said Mrs. Crystal's brother.

"Well, Mother?" asked Doctor. "What are we going to do—and remember Pilgrim is going with us, though he hasn't known it until this very moment?"

"We're driving to—don't you wish you knew?" laughed Mother. "We're going where there are no people but just ourselves and a few—a very few—other working students. And we are going to play a little, swim a little, and write a little, and study together evenings, and read proofs if we have to, and write the letters that we must, and plan out next season's work in conferences under the pine trees—and do some housework, and go to bed early

—and get brown and fat and re-vitalized; bind up our wounds if we have any, smooth down our frictions and get generally cleared out and cleaned up and re-energized for the work that lies ahead. That's a *real* vacation: to get heartened and get ready in every worthy way, 'to be the better able to help and teach others.' "

"Yes, I'm ripe for that program, Mother," said Pilgrim decidedly. "Don't worry about the work; students whose duties will keep them in town have volunteered for the study-classes, and others to keep the rooms open all summer long. You see, friends, that is *their* opportunity," he continued, "and they are grateful for it and enthusiastic over it. There will be a living Theosophy available for everybody who wants to seek it out all through 'vacation-time,' with fellow-students to encourage and help enquirers, books and magazines convenient, and all the essentials to solid, fruitful work."

"Well, I'll be on hand myself except for three weeks," said the Judge approvingly.

"Me, too," said Mr. Browser. "In fact, I'm going to keep the reading-room three afternoons a week myself—might just as well do my own reading and study there as anywhere, you know," he added apologetically.

"But you know very well, Mr. Browser, that you're going to spend a fortnight with Frederick and me," warned Mrs. Crystal, as good-nights were being said.

"When are you going to ask *me,* Laura?" in the Judge's most dignified tones, were the last words that came drifting up the shaft, as the elevator slipped silently down through the quiet of the great apartment house.

HOMELY HINTS

Some Theosophists do not study; this makes them weak. They are often sincere, but they do not work, nor feel the intense desire to do all that they can. On this account they lose in every way. The work will not come without the *feeling*—even working for personal results without the *feeling* would be futile. There is but one way to progress: to cultivate the *feeling* that produces the work. This both strengthens and improves the whole nature—and even the circumstances of life. Again, other students have the devotional feeling, but center a considerable amount of it in themselves. They need to forget themselves in working for others: to give all their thought, strength and effort to the Cause they see to be true. This will include the personality as a *means,* not as an end.

—R. C.

WHAT ARE ELEMENTALS?

THERE are "three great qualities" in nature, according to the Bhagavad Gita, which "bind the imperishable soul to the body" and by means of which all actions are produced, these qualities being "the only agents of action." In other words, there are three classes of elemental beings or lives which enter into, and aid to expression, every act, or thought, or word, by every man whatsoever. They have neither will, mind nor character of their own, but such character as seems to attach to them is that which man himself has given them by his thinking; it is the manner of his treatment which has divided them into three classes.

One class of these elemental beings—"incorporeal spiritual essences"—is of such a nature that they know of no human feeling other than that of benevolence, of kindliness, of friendliness, of humbleness. That nature is called the *Sattva* quality, and is the result of right thought and action, universal in its scope, unpolluted by personal desires on the part of their creator, man.

A second class has been provided by man with the power of action in this, that or the other direction, but with a nature which reacts upon him as selfishness, ambition, greed, envy, jealousy and the like. That nature is called *Rajas* quality and results from action performed by man, having the gratification of his personal desires as its object.

The third class of these elemental beings has been worn out by man, just as he can wear out anything else, worn out until they are lethargic, inert and dormant. Such beings constitute the class called *Tamasic;* as the Gita specifies them, "indifferent and dark."

Our bodies are composed of one class of elementals, our senses of another. Our mental nature is a principle made up of elemental lives, our moral nature is a principle made up of still another class. What makes the difference in bodies? Different kinds of elementals. What makes the difference between a cart horse and a race horse, iron ore and fine steel? Different classes of elementals. We should understand that everything visible and invisible, lives in forms seen and unseen, is *one life.* The great law of life is *to act,* to strive for perfection; therefore these elementals act because they are life, the same as we are. They lack conscience, they lack will, they lack intellect, they lack an ethical perception; still they act. Their action, however, is automatic, is reflex. When they have the impulse a tiger gives them, they act like a tiger; when they have the impulse a man gives them, they carry that impulse, in the same way as a copper wire along which flies the announcement of the birth of a body or the death of one; it is the same copper wire, unchanged by the message of whatever nature or character.

One vast class of lives cannot be incited to action except the feeling that incites them is a beneficent one. One class cannot be incited to action unless the motive and feeling is maleficent. Other classes are mixed. Gradually these reflex actions give the elementals a permanent reflex, crystallized action which we call the laws of a chemical element. They combine and recombine and we have gross matter. Now, as we act in organic matter, we should be able to see that we must have produced the vegetable kingdom as well as the mineral kingdom. In the vegetable kingdom the law of life and growth and action is a mixture of reflex action of body and a dawning perception in intelligence of the differences between one thing and another. Such are the first faint signs of that intelligence which is the perception of the difference between good and evil. Then we have the animal kingdom manifesting in still another way.

Looking at the several kingdoms, we may say that first comes reflex action, then habitual action, then instinctual action, impulsive action, and finally reasoned action. A fixed action or law, as we call it, is perceptible to us in relation to the inorganic kingdom; instinct exhibits itself in the lowest form of organic life; impulse in the animals; and finally, reason in man. Just as the second reader child is not only learning something new, but carries with him all that the first reader child is learning on through the grades, so is it with man. Having passed through all the kingdoms at some time or other, in this or prior periods of manifestation, he has within himself all the various classes of action, reflex, habitual, instinctual, impulsive and reasoned.

As we now find ourselves, our acts are those connected with the lower kingdoms, but the governing action should be, and must eventually be from the intuitional and intellectual side. How may such action become the usual and therefore natural action in man? By adopting an ethical basis as a platform for setting up causation; by taking the doctrine of philanthropy as a conscious, predetermined basis; by adopting brotherhood as a constant basis of action. So doing, one comes into conscious realization of the oneness of life, and acting from that basis becomes a beneficent force in nature, consciously raising up the lower lives toward perfection, which is the goal, the aim of life.

STUDIES IN THE SECRET DOCTRINE

VIII.

THE MESSAGE FOR TODAY

IN our last study we were able to draw the conclusion that H. P. B.'s Message was of the nature of Shruti for our civilization. We will now proceed to quote from her writings and show that she herself regarded it as such.

> The Secret Doctrine is not a treatise, or a series of vague theories, but contains all that can be given out to the world in this century. (S.D. I, xxxviii.)

Here is a definite period mentioned, and the explanation thereof is to be found in the following:

> Every century an attempt is being made to show the world that Occultism is no vain superstition. Once the door permitted to be kept a little ajar, it will be opened wider with every new century. (S.D. I, xxxvii.)
>
> But I must tell you that during the last quarter of every hundred years an attempt is made by those "Masters", of whom I have spoken, to help on the spiritual progress of Humanity in a marked and definite way. Towards the close of each century you will invariably find that an outpouring or upheaval of spirituality—or call it mysticism if you prefer—has taken place. Some one or more persons have appeared in the world as their agents, and a greater or less amount of occult knowledge and teaching has been given out. If you care to do so, you can trace these movements back, century by century, as far as our detailed historical records extend. (*Key to Theosophy,* 243.)
>
> The messengers sent out periodically in the last quarter of every century westward—ever since the mysteries which alone had the key to the secrets of nature had been crushed out of existence in Europe by heathen and Christian conquerors. . . . (*Lucifer,* March, 1890—"The Cycle Moveth." Reprinted in THEOSOPHY, February, 1916.)

Thus it becomes clear that within what are called historical times in the last quarter of every century an effort has been made by the Custodians of the Original Teachings to give some direction to the Original Impulse by means of the Original Method, and to keep the Fire of the Wisdom burning. An accredited messenger charged with a message, whose extent and influence was properly determined, appeared in the world, though often he was not seen and his message was not heard nor heeded.

H.P.B. and Theosophy were the Messenger and the Message, and they appeared in the last quarter of the nineteenth century. In more than one place she has said that in the twentieth century more knowledge will be given out, and some misguided people, in their haste and carelessness have misunderstood and misinterpreted her carefully worded sentences. Thus:

> In Century the Twentieth some disciple more informed, and far better fitted, may be sent by the Masters of Wisdom to give final and irrefutable proofs that there exists a Science called *Gupta-Vidya;* and that, like the once-mysterious sources of the Nile, the source of all religions and philosophies now known to the world has been for many ages forgotten and lost to men, but is at last found. (S.D. I, xxxviii.)
>
> If the present attempt, in the form of our Society, succeeds better than its predecessors have done, then it will be in existence as an organized, living and healthy body when the time comes for the effort of the XXth century. (*Key,* 243.)

These and similar statements of H.P.B. have confused the minds which had in them the capacity of confusion. First, let us point out that in this as in all processes of Nature, the great law of demand and supply, of action and re-action, works. The aspect of contract of the Law of Karma has to be applied for a proper grasp of the method by which the Masters operate in the last quarter of every century. The work of the century is divided into two parts: first, the Masters supply the demand and then wait to see what happens; second, humanity's response to Their Work, the use the Message is put to becomes the object of observation on Their part. We do not think we will be wrong in saying that a quarter of the time is utilized by Them in Their Labor of Love, and that for the remaining seventy-five years of the century humanity is left alone to learn, mark and inwardly digest what has been given out, what it has been taught. The Message impels—for it has the nature of the Original Impulse in it—the mind of the race to seek for corroborative testimony on the physical plane for the metaphysical truths conveyed in the Message. This is really what underlies such statements as these:

> In the twentieth century of our era scholars will begin to recognize that the *Secret Doctrine* has neither been invented nor exaggerated, but, on the contrary, simply outlined; and finally, that its teachings antedate the Vedas. . . . This is no pretension to *prophecy,* but simply a statement based on the knowledge of facts. (S.D. I, xxxvii.)

After manifesting what was essential, the direct action of the force of the Impulse stops and an indirect line is followed, the nature of which is difficult for the lay-mind to comprehend. The direct action may be likened to the discovery of the Electric Power, which once understood enabled many people to invent an hundred devices to use that power; this second may be compared to the indirect line which the Masters adopt in Their continuous work. But just as all inventions for the use of electric power are rooted in the original discovery, so also all that comes forth as a result of this indirect work must be based on the direct action manifestation.

In leaving this subject we will quote another pregnant sentence of H.P.B. from the *Preliminary Memorandum* quoted in THEOSOPHY, Vol. I, p. 455. This sentence should be read as supple-

menting the assertion that all that can be given out in this century has already been given out. Here it is:

> No Master of Wisdom from the East will himself appear or send anyone to Europe or America . . . until the year 1975.

This will be regarded as sufficient to show the shruti-nature of H.P.B.'s writings. It is likewise necessary to draw the reader's attention to the fact which emerges in the following two statements that what has been given out is ancient and is regarded as very precious.

> The outline of a few fundamental truths from the Secret Doctrine of the Archaic ages is now permitted to see the light, after long milleniums of the most profound silence and secrecy. (S.D. I, xxii.)
>
> Think you the truth has been shown to you for your sole advantage? That we have broken the silence of centuries for the profit of a handful of dreamers only? *(Letters of the Masters of the Wisdom.)*

Add to these the quotation from H.P.B. in our last Study, to the effect that the unbroken oral teachings have reached her unaltered, and this part of our study is completed.

This completion, however, brings us to the subject of the Messenger. The nature and character of the Messenger are inseparable from those of the Message. They stand or fall together. H.P.B. claims for herself the place of neither an author, nor the inventor, nor even the full discoverer of the Message; she is a transmitter. It is unnecessary in these studies to examine the status and the claims of H.P.B. It has been done such justice as this magazine is capable of in the History of the Theosophical Movement, in Vols. VIII to X. The opening sentence of *Isis Unveiled* refers to her "somewhat intimate acquaintance with Eastern Adepts and study of their science." The Preface of the *Secret Doctrine* says "The sole advantage which the writer has over her predecessors, is that she need not resort to personal speculations and theories. For this work is a partial statement of what she herself has been taught by more advanced students, supplemented, in a few details only, by the results of her own study and observation;" and the Introductory says that "she now transmits that which she has received and learnt herself to all those who will accept it."

The above dovetails with and corroborates the thoughts expressed in the *Bhagavad-Gita* and in the *Mandukyaopanishad* which we examined in our last Study. The decay of the original Teachings in course of time continued to take place, and for their restoration periodic attempts are made by the Great Lodge of Masters. This periodic attempt is spoken of as taking place in the last quarter of every century—it takes place in that quarter in accordance with the law of cycles. Just as what we call winter takes place at a particular period in the revolution of the earth around the Sun, so also the psychical and spiritual revolution of our humanity around

the spiritual sun causes a cycle whose duration in terms of human-time is a century. The beginning of this cycle of a hundred years coincides with the last quarter of what is called the Christian era. Human mind is prone to see Nature adjusting her phenomena to our local arrangements. Seasons change not, though human calendars do. It is very probable, for instance, that the Iranian New Year at one time in the far away past fell on the 21st of March—*i.e.*, on the day of the Spring Equinox. Such is not the case now with the descendants of the old Iranians, though unchanging Nature celebrates her periodic birth on that very day every year. Some have naively asked why the Great Custodians of the White Lodge did not begin in a methodic order in the first quarter of every century! It does not seem to have occurred to them that the Lodge and its work has been in existence for more than two thousand years; that the Christian and other eras are men-made phenomena while the Lodge follows Nature-Plans; that the Masters did not choose to initiate and engender spiritual movements in terms of the Christian era, but that when that era came into being, *it* happened to fall in a particular part of that Cycle of Nature which the Lodge was observing and working with. Therefore, if instead of taking a "Christian Century" we were to take, say, a "Muslim" one, the period of the spiritual activity would *not* fall in its last quarter, but in altogether another quarter.

The Original Impulse manifests itself as recurrent impulses, and this manifestation is aided and assisted by the Masters. Perhaps for some it would be a helpful suggestion if we say that the Impulse uses the Masters—Impulse is the Spirit which so energizes the Minds of the Masters that They *have* to work for It. Along this line of thought will be found the explanation of the theory of Avataras or Incarnations. The very mysterious and occult doctrine of Incarnations of great forces—good and bad, Christ and anti-Christ—has never been fully explained. For the intuitive student, however, a careful reflection on the doctrine of Original Impulse recurrently manifesting itself will open more than one avenue of understanding and interpretation thereof. Extraordinary incarnations of human impulses and instincts and thoughts and desires are the makers of history; but the student should differentiate between these and the Word made Flesh, the Great Incarnations of the Wisdom which is Love and the Sacrifice which is Bliss. That Wisdom-Sacrifice is a Mighty and Intelligent Force which energizes and ultimately ensouls emancipated Beings who become embodiments of It. This energizing and ensouling process is the Original Method whereby that Force of Original Impulse manifests the Wisdom-Sacrifice which makes up the Original Teachings, of which we spoke in our last Study.

From all this the preliminary work of the earnest student becomes clear. Let him prove to himself (he can hardly prove it to others unless they, like him, are willing to take pains) that periodic incarnations of the Wisdom-Sacrifice, however varied and different in their manifestations, emanate from One Source, are rooted in One Soul. These incarnations being not of an imperfect science, but of a perfect system of thought, are like the Avatars of Vishnu, and are not the incarnations of Mr. Jack Black who became John Brown and Mary Green and Tom White, and evolved into a great scientist or pious preacher—still evolving. Let the student note that the diversity of manifestation is immense: Vishnu as the Fish, the Tortoise, the Boar, the Man-Lion, the Dwarf, Parshurama, Ramachandra, Krishna, Buddha are more different from one another than Mr. Jack Black is different from Charles Darwin. On the other hand, in the many incarnations of the Perfect Vishnu there is a constancy and a consistency—a working out of plan, an harmonious unfolding of a perfect scheme which takes place.

As students our task is not to be misled by the apparent diversity, and secondly, to perceive the constancy and the consistency, the harmony and the dove-tailing in of all incarnations of the Wisdom-Sacrifice.

Let us prove to ourselves: (1) that the component parts which make up the manifestation of the Original Impulse in our day and generation are constant and consistent; (2) that this manifestation is in full accord and harmony with all previous manifestations; which means that we have been able to perceive not only the pearls, each one in itself, but the string on which they were all threaded together.

Sometimes it is said that it is impossible to prove this second consistency, as there exist in the world many philosophies and systems of thought. It is very difficult, we admit, but not impossible; further, we opine that at one time or another in his career each student of the Wisdom-Religion will have to undertake this task. What has to be done is to study ancient and modern religions, philosophies and sciences, and to sort out doctrines, propositions, teachings which when put together make a complete synthesis—a veritable mosaic. When this attempt is made it will be found that the Original Teachings under the influence of recurrent impulses of the Original Impulse incarnate by definite and purposeful method; further, that the structure of the synthesis is indicative of what should be and must be accepted as true and genuine and what has to be rejected as false.

This work will lead us to the Source, the Soul, the Original Teachings.

What is it? In a clear and unequivocal style H.P.B. has put it

forward in the *Secret Doctrine,* Vol. I, and with that we will close this series. We set out to inquire if there was Absolute Knowledge, and examining the proposition of Relative Knowledge found ourselves entering the world of archetypes wherein we found sitting in patient serenity the Goddess of Secret Wisdom, who from time to time for the establishment of Dharma unveiled her Sacred Face and revealed the blessing of Its Memory which has so often been defiled. We found the existence of that Absolute Knowledge, of the Pathway of the Archetypal which leads to it; we found that in our day and generation the treading of that Path has been made possible, and it remains for us to follow the Guide of the Secret Doctrine and come to the "uninterrupted record covering thousands of generations of Seers." Says the *Secret Doctrine* (I, 272-273) :—

> The Secret Doctrine is the accumulated Wisdom of the Ages, and its cosmogony alone is the most stupendous and elaborate system: e.g., even in the exotericism of the Puranas. But such is the mysterious power of Occult symbolism, that the facts which have actually occupied countless generations of initiated seers and prophets to marshal, to set down and explain, in the bewildering series of evolutionary progress, are all recorded on a few pages of geometrical signs and glyphs. The flashing gaze of those seers has penetrated into the very kernel of matter, and recorded the soul of things there, where an ordinary profane, however learned, would have perceived but the external work of form. But modern science believes not in the "soul of things," and hence will reject the whole system of ancient cosmogony. It is useless to say that the system in question is no fancy of one or several isolated individuals. That it is the uninterrupted record covering thousands of generations of Seers whose respective experiences were made to test and to verify the traditions passed orally by one early race to another, of the teachings of higher and exalted beings, who watched over the childhood of Humanity. That for long ages, the "Wise Men" of the Fifth Race, of the stock saved and rescued from the last cataclysm and shifting of continents, had passed their lives *in learning, not teaching.* How did they do so? It is answered: by checking, testing, and verifying in every department of nature the traditions of old by the independent visions of great adepts; *i.e.,* men who have developed and perfected their physical, mental, psychic, and spiritual organizations to the utmost possible degree. No vision of one adept was accepted till it was checked and confirmed by the visions—so obtained as to stand as independent evidence—of other adepts, and by centuries of experiences.

"CHRISTIANIZING THE HEATHEN"

FIFTY years ago, in the mind of the average Christian, the words "Christian Missionary" and "self-sacrifice" would have been indissolubly linked. He mentally pictured a missionary as a person of the highest spiritual attainment, who willingly sacrificed home, friends, relatives, a comfortable living and perhaps a notable career, to assume a life of poverty, friendlessness and ignominy in some foreign land. To such a person, civilization spelt the country in which he happened to reside, religion meant one thing only—Christianity. All other countries, especially if they were in the Orient, were filled with primitive races, "heathen," doomed to ignorance and eternal damnation unless the missionary went to enlighten him. To him there was one religion, whose teachings and teacher were unique and solitary in the history of the earth, the acceptance of whose doctrines was the only surety of happiness in this world and the only safety for the world to come.

Fifty years ago the fearless voice of H.P.B. was one of the few raised in Christian lands against this misconception of self-sacrifice. She called the missionaries quite frankly "vainglorious fools" to sacrifice their lives in the South Sea Islands or China. "For," she said, "they went in one case to those who are not yet ripe for any truth; and in the other to a nation whose systems of religious philosophy are as grand as any. Whereas, by going to the slums of Whitechapel, or some other such locality of those that stagnate right under the blazing sun of our civilization, full of Christian savages and mental leprosy, they might have done real good, and preserved their lives for a better and worthier cause."

Fifty years ago, owing to the lack of information from any sources other than the missionaries themselves, we might have been honestly deluded. Today there is no excuse for us if we are. Today these "heathen" countries have become as accessible to the ordinary traveler as his neighboring state was in those days; today books are appearing by the hundred, containing first hand information about the actual working out of the missionary movement, and we only have to open the pages of such a book as Hypatia Bradlaugh Bonner's *Christianizing the Heathen* to realize the falsity of the old conception of the missionary.

When we consider that four million pounds sterling is collected in Great Britain alone for missionary work every year, with proportionate amounts from America, Australia and the Continent, making the total run up into tens of millions of dollars, and that tens of thousands of men and women are giving their entire time and effort to this conversion of the heathen, it might be wise for us to again read H.P.B.'s words and ponder over their timeliness.

First of all, let us rid our minds of the idea that the missionary's life is entirely one of self-abnegation. If we take into account that the average missionary is not of the mental calibre that would have allowed him to rise very much above the social or pecuniary position of a school-teacher or a small town clerk at best, we read with interest the words of Mr. Reginald Farrer, who has had many years' opportunity of observing the lives of missionaries in many lands: "Too much is talked of the hardships and heroism of missionary life. . . . Sentimentality apart, no sacrifice is involved in giving up a life of insignificance and squalor in some ugly little tenement in some hideous English town to enjoy a far better income, a far better position, far more power and importance, in some beautiful Tibetan house. . . . For suddenly the man who has hitherto been a nobody in a crowd becomes a person of consideration and importance, courteously entreated by people to whom he would hardly otherwise have spoken." In such cities as Hong Kong, Yokohama, and the larger Indian cities, the missionaries are exceedingly well housed, while in smaller places they are quite as comfortably situated as at home, if not more so.

Having removed from our minds the idea that the missionary has gained in spiritual power by means of his "self-sacrifice" let us see what are the actual results to the "heathen" themselves. There seems to be a general opinion among those who have observed the conditions in various countries that "conversion" usually spells "corruption." Take for instance the scandal of child-slavery in China. In the Chinese Republic today the sale of human beings is forbidden, but in the British Colony of Hong Kong, which for eighty years has enjoyed the "advantages" of a Christian Government, such sales take place without hindrance. In India, Moslems, Sikhs and Hindus are essentially sober, but drunkenness is not uncommon among Indian Christians. Few officers will employ Christian servants, as they are usually considered to be lazy and thievish. The same story is heard from residents and travellers in Africa, Australasia, the Fiji Islands and the Arctic Regions.

It is a well known fact that the missionary gets practically all his converts from the lowest classes; the educated Chinese remains forever an "agnostic in religion," and we have the Rev. H.D.A. Major's word for it that missionary work is at a standstill among educated Indians, by whom Christianity is regarded as a "twilight religion." It is only from the depressed classes in India and China and from the animist races of Africa and Asia that converts are drawn. No converts are coming from the Mohammedans, although Mohammedanism is a powerful rival to Christianity, and few are being drawn from the Buddhists.

If Christianity is thus failing to touch the thinking classes, what

is the reason for this failure and what is the remedy, if indeed there is a remedy?

First, let us inquire of the missionary the exact purpose of his mission. In the early days there is no doubt that the missionary went abroad with a single purpose—to save the heathen from the doom of hell fire, to substitute the cross for whatever other symbol these benighted beings were worshipping, and to exchange a life of eternal bliss in some future world for a definite statement of belief in this. They fully believed that the "heathen" were all doomed to perdition, and that they went down to the fire that is never quenched at the rate of 50,000 a day (see Alger's *History of the Doctrine of a Future Life)*. Even today, when it is a well known fact that the missionary covers a much wider field than the purely religious one, we find such men as Archdeacon A. E. Moule declaring to the Pan-Anglican Congress that mission work, although including education, healing and civilization, really consists in "the call to repentance towards God and faith in the Lord Jesus Christ."

If the purpose of the missionary is to convert the heathen, it might be well to ask if he means general Christianity or some particular brand. For we cannot deny that each Protestant sect considers its own road to heaven the only safe one to travel, while to the Catholic there is not only one road to heaven, but there are as many roads to Hell as there are Protestant sects, without counting those that are not Christian at all. How is the poor benighted heathen to know which of the many roads is the one for him? How can he tell whether he will sooner attain salvation by means of the "Great Wash, the Little Wash or the No Wash," as he naively discriminates them? And not only does this point lead to the greatest confusion in the minds of the "heathen," but it also tends to breed the bitterest rivalry and antagonism among the missionaries themselves, so that we hear of the King of Uganda haughtily informing the missionaries: "Go! and when you white men have decided upon the true religion, then it will be time enough to come and preach it to us."

Another reason for the failure of missionary work is the ignorance of the customs and the religious views of the people among whom the missionary works, and the narrowness of his field of vision, which leads the missionary to conclude that the position of the Bible and of Jesus Christ is unique in history, and that the Vedas, the Upanishads, the Dhammapada or the works of Confucius or Lao-Tse were but babblings of infant minds in the early dawn of civilization.

It would perhaps horrify the people back home if they were to hear the "Lamb of God" referred to by a Central African chief as the "Curly Pig," or in Arctic regions as the "Great Seal," there

being no word for Lamb in these countries, while the literal-minded missionary insisted upon animalizing his God.

The conversion of the "heathen," seeing that they are practically always drawn from the lowest classes, can usually be traced to one of two causes: self-interest or fear. Very seldom does reasoning conviction enter into the matter at all. As long as the Christian is exempted by the Government from the payment of certain taxes levied upon his heathen brothers, it "pays to be a Christian." One can easily see how conversions are brought about by preaching the doctrine of hell fire to the ignorant native, although it is difficult to see how even the most unthinking Hindu or Buddhist can substitute pictures or images of the Virgin for his own "idols" without something of a question in his heart.

We are told, in refutation of the statement that missionary work is not proving a success, that enormous amounts of literature are distributed in scores of languages, that in 1919 alone nearly fifteen million Bibles were issued. It is left to our conjecture as to what actually happens to all of these Bibles, distributed among people comparatively few of whom can read. It is interesting to learn that in China the books are sold so cheaply that they are bought and used for the paper they contain, often for the manufacture of the soles of Chinese shoes. Even when they are bought to be read, the meaningless jargon which comes from the transliterated Chinese characters does more harm than good, and surely compares most unfavorably with the austerely pure classics of Confucius.

The final difficulty which the missionary is meeting is that with increased educational advantages and opportunity of communication with Western lands, the "heathen" are gradually coming to know that what the Christian missionary is teaching as absolute truth has perhaps become discredited and rejected in Christian lands as obsolete and untrue.

There is a saying in the East: "First comes the missionary, then the trader, then the soldier," showing that the thinking and understanding "heathen" at least recognizes the method of his Christian brother, and the part which the missionary plays in the establishing of foreign commerce. In this respect the Rev. Dr. Mactavish, head of the Presbyterian Church synod which recently met at Orillia in Canada, assures us that a missionary who has been abroad twenty years is worth at least 5,000 pounds to British commerce.

When we come to realize that the effects of engrafted Christianity are not uplifting to the "heathen;" when we see that the imposing of the ideals of European civilization has the unfortunate effect of breaking down traditional systems of morality without offering a better substitute; when we realize the vast wastage of

money and human energy which could well be spent in a more effectual manner, would it not be a good thing for Theosophists all over the world to raise their voices in protest, as the intrepid H.P.B. raised her voice some fifty years ago?

"AT HOME"

The life of the Disciple must be one of constant watchfulness —not merely of others, but most of all of himself. Our tendency often is to separate our Theosophical life from our personal life. But we cannot restrict our efforts upon ourselves to include only those relations directly connected with our active Theosophical work. In our home life and in our ordinary communications there is more probability of our slacking down than in our public, student relations. The personality has had home life and connections as its paramount stamping ground, and is more apt to give full play to its disposition there than elsewhere. And this play can be carried on, apart from what we might call inordinate self-assertion, in small and seemingly harmless methods of keeping itself in evidence—such as, telling others in the home what one is going to do in regard to matters that are not necessary to communicate. When one comes to think of it—and thinking of these things is necessary —such actions are just the efforts of the personal nature to keep itself in evidence: trying to attract attention to oneself in any way: by speech, by action, by calls for sympathy, by assumed direction to others, by patronizing speech—and the thousand and one ways that the personality keeps on tap, and by means of which he keeps alive, for when suppressed in one direction, he slyly emerges in some other way. "He" will do this as long as we leave any loop-hole for "him." The foregoing may seem very restrictive and difficult, but it really is not. The very feeling of "restriction" comes from the personality, not from the Ego. Some Disciples who were trying, and trying very hard, have been known to draw attention to the fact that they had overcome this and suppressed that: this is the same old personality with another suit of clothes on. So it is best always not to speak about one's self, "either as to what he shall eat, drink, or wherewithal he shall be clothed." Here are some good maxims—to apply: "Never ask another to do for you what you can do for yourself;" "Know where your things are and get them for yourself when you need them;" "Do for others all you can in a nice way, but don't expect others to do for you;" "You are valuable only when you are helpful, not when you require help." These will be found good, if we try them out.

SAVING THE WORLD

ON everybody's lips are the sincere words, prayerful or assertive or both—"we must save our world." It is neither lack of enthusiasm nor of earnestness from which we seem to be suffering. The spirit of good-will is abroad, however meagre, crude and even crooked may be its expression. We even do not seem to be suffering from the absence of diagnosis of our common disease. Everybody says that selfishness manifesting in vested interests of classes and castes, of nationalities and creeds divides and subdivides the human family, and causes all our woes.

Two things we seem to lack: first, the knowledge of the fact that *we,* our class, our nation, our creed, our race, have *our* vested interests; secondly, the will to dare and to do, to sacrifice and to achieve.

We are not willing to acknowledge in full measure that saving the world implies saving ourselves; we have not yet raised the issue "what is wrong with us" but only ask "what is wrong with the world." Therefore we hope and yearn to save the world—and begin at the wrong end.

What is true of individuals is true of nations. France asserts —"Germany is wrong; she must be punished;" England asks "What is wrong with France?" America sighs "Poor Europe! What can we do for her?" Russia has a panacea for the world while her famished people are trying to exist; farther East, Asiatic peoples glory in their ancient culture and hope to save the bastard civilization of the West while superstition and spiritual slavery of their own minds express themselves in political servitude and worse.

Again, all individuals and all peoples offer the sure solution of brotherly co-operation to their neighbors. "Co-operate with me" says everybody; how many of us with true determination affirm "Let me co-operate with my neighbor?" We are blind to the simple fact that it takes two to co-operate. Individualism and Nationalism, class-consciousness or race-feeling separates man from man. The spirit which unites and whose reflection is co-operation, through the primary and basic force in Nature, is not permitted by human intelligence to take its even course. We fail to cognize the Power that unites, the force that binds, the spirit that knits diversity and differentiation in a purposeful manner; and because we fail to co-operate with the co-operating aspect of Nature, we lend ourselves to that material manifestation whose keynote is change and therefore divisibility productive of pain.

Nature is peaceful, joyous, and multiplies as it lives her peace and joy. We are blind to that great process, going on before our very eyes. We only see her red in tooth and claw—her storms, her

earthquakes, her blows that reduce to dust and ashes all things; we only see the stronger beast preying on the weaker bird; we only read the dead glory of Egypt in ancient mummies, of Chaldea in broken tiles, of China in stray fragments; we speak of the Might of Nature which covers with her deserts of sands the wisdom of dead sages. All mystery is for us hidden, and to enable us to pursue it we pray that it might remain ever hidden. Children of mortality, we are friends of material forces and procreate ourselves in pain, learn to walk falling, and muddle through life with our eyes on the goal, Death. Live as best you can while you may—be kind, gentle and merciful, be good and be true, for there are the hell-fires.

All humanity today is thinking of ends instead of beginnings. We speak of the end of war, but not many of the beginning of a new civilization. We live by the law of division and disintegration, value things in terms of their power of resistance against decay and death, and thus we find ourselves surrounded by decay, disintegration and death. Our visions of the future are also based on and belong to the sphere of division—the next war, the next catastrophe. "What next?"—we say, and look for a surprise which in the main is the reverse of agreeable.

Common sense is that sense of Nature which works universally, silently, always. It remains imperceptible because the perceiver is absent, is otherwise engaged, is looking at and for something which is not of the nature of the True. The recognition of our common disease will give birth in us to that common sense which unveils to us the purpose of Mother Nature—a harmonious and homogeneous whole; it will also reveal the method whereby that grand purpose is effected—how day follows night, light supplements darkness, spring is born in winter, death precedes birth, how her phenomena never end but always and always begin; further still it will show how that purpose and method have laboured in time and space and where the magic motion has brought us today—what the now and the here are, what they were and what they will be.

Nature is ever young, ever prolific and bountiful, ever begins. There are no ends, no nights, no deaths—only perpetual youth and ever-green joy. The birth of a new world, not the death of an old one, should be the cry of those who desire to save the world. Let death die in us, which means that disease and decay die in us. These die when their purpose and method is understood. To understand we need knowledge of the vested interests of our mortality and the will to give them up as sacrifices to the common interests of that whole of which we are but parts.

SOME WORDS ON DAILY LIFE

(Written by a Master of Wisdom.)

"IT is divine philosophy alone, the spiritual and psychic blending of man with nature, which, by revealing the fundamental truths that lie hidden under the objects of sense and perception, can promote a spirit of unity and harmony in spite of the great diversities of conflicting creeds. Theosophy, therefore, expects and demands from the Fellows of the Society a great mutual toleration and charity for each other's shortcomings, ungrudging mutual help in the search for truths in every department of nature—moral and physical. And this ethical standard must be unflinchingly applied to daily life.

"Theosophy should not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomized in theoretical dissertations. Theosophy *must be made practical;* and it has, therefore, to be disencumbered of useless digressions, in the sense of desultory orations and fine talk. Let every Theosophist only do his duty, that which he can and ought to do, and very soon the sum of human misery, within and around the areas of every Branch of your Society, will be found visibly diminished. Forget SELF in working for others—and the task will become an easy and a light one for you. . . .

"Do not set your pride in the appreciation and acknowledgment of that work by others. Why should any member of the Theosophical Society, striving to become a Theosophist, put any value upon his neighbours' good or bad opinion of himself and his work, so long as he himself knows it to be useful and beneficent to other people? Human praise and enthusiasm are short-lived at best; the laugh of the scoffer and the condemnation of the indifferent looker-on are sure to follow, and generally to outweigh the admiring praise of the friendly. Do not despise the opinion of the world, nor provoke it uselessly to unjust criticism. Remain rather as indifferent to the abuse as to the praise of those who can never know you as you really are, and who ought, therefore, to find you unmoved by either, and ever placing the approval or condemnation of your own *Inner Self* higher than that of the multitudes.

"Those of you who would know yourselves in the spirit of truth, learn to live alone even amidst the great crowds which may sometimes surround you. Seek communion and intercourse only with the God within your own soul; heed only the praise or blame of that deity which can never be separated from your *true* self, *as it is verily that God itself:* called the HIGHER CONSCIOUSNESS. Put without delay your good intentions into practice, never leaving a single one to remain only an intention—expecting, meanwhile, nei-

ther reward nor even acknowledgment for the good you may have done. Reward and acknowledgment are in yourself and inseparable from you, as it is your Inner Self alone which can appreciate them at their true degree and value. For each one of you contains within the precincts of his inner tabernacle the Supreme Court—prosecutor, defence, jury and judge—whose sentence is the only one without appeal; since none can know you better than you do yourself, when once you have learned to judge that Self by the never wavering light of the inner divinity—your higher Consciousness. Let, therefore, the masses, which can never know your true selves, condemn your outer selves according to their own false lights. . . .

"The majority of the public Areopagus is generally composed of self-appointed judges, who have never made a permanent Deity of any idol save their own personalities—their lower selves; for those who try in their walk in life, to follow their *inner light* will never be found judging, far less condemning, those weaker than themselves. What does it matter then, whether the former condemn or praise, whether they humble you or exalt you on a pinnacle? They will never comprehend you one way or the other. They may make an idol of you, so long as they imagine you a faithful mirror of themselves on the pedestal or altar which they have reared for you, and while you amuse or benefit them. You cannot expect to be anything for them but a temporary *fetish,* succeeding another fetish just overthrown, and followed in your turn by another idol. Let, therefore, those who have created that idol destroy it whenever they like, casting it down with as little cause as they had for setting it up. Your Western Society can no more live without its Khalif of an hour than it can worship one for any longer period; and whenever it breaks an idol and then besmears it with mud, it is not the model, but the disfigured image created by its own foul fancy and which it has endowed with its own vices, that Society dethrones and breaks.

"Theosophy can only find objective expression in an all-embracing code of life, thoroughly impregnated with the spirit of mutual tolerance, charity, and brotherly love. Its Society, as a body, has a task before it which, unless performed with the utmost discretion, will cause the world of the indifferent and the selfish to rise up in arms against it. Theosophy has to fight intolerance, prejudice, ignorance, and selfishness, hidden under the mantle of hypocrisy. It has to throw all the light it can from the torch of Truth, with which its servants are entrusted. It must do this without fear or hesitation, dreading neither reproof nor condemnation. Theosophy, through its mouthpiece, the Society, has to tell the TRUTH to the very face of LIE; to beard the tiger in its den, without thought or fear of evil consequences, and to set at defiance calumny and threats. *As an Association,* it has not only the right, but the duty to uncloak vice

and do its best to redress wrongs, whether through the voice of its chosen lecturers or the printed word of its journals and publications —making its accusations, however, as impersonal as possible. But its Fellows, or Members, have *individually* no such right. Its followers have, first of all, to set the example of a firmly outlined and as firmly applied morality, before they obtain the right to point out, even in a spirit of kindness, the absence of a like ethic unity and singleness of purpose in other associations or individuals. No Theosophist should blame a brother, whether within or outside of the association; neither may he throw a slur upon another's actions or denounce him, lest he himself lose the right to be considered a Theosophist. For, as such, he has to turn away his gaze from the imperfections of his neighbour, and centre rather his attention upon his own shortcomings, in order to correct them and become wiser. Let him not show the disparity between claim and action in another, but whether in the case of a brother, a neighbour, or simply a fellow man, let him rather ever help one weaker than himself on the arduous walk of life.

"The problem of true Theosophy and its great mission are, first, the working out of clear unequivocal conceptions of ethic ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men; and second, the modelling of these conceptions for their adaptation into such forms of daily life, as shall offer a field where they may be applied with most equitableness.

"Such is the common work placed before all who are willing to act on these principles. It is a laborious task, and will require strenuous and persevering exertion; but it must lead you insensibly to progress, and leave you no room for any selfish aspirations outside the limits traced. . . . Do not indulge personally in unbrotherly comparison between the task accomplished by yourself and the work left undone by your neighbours or brothers. In the fields of Theosophy *none is held to weed out a larger plot of ground than his strength and capacity will permit him.* Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can only be known to Karma, and can be dealt with justly by that all-seeing LAW alone. Even the simple presence amidst you of a well-intentioned and sympathising individual may help you magnetically. . . . You are the free volunteer workers on the fields of Truth, and as such must leave no obstruction on the paths leading to that field.

. . . . . .

"The degree of success or failure are the landmarks the Masters

have to follow, as they will constitute the barriers placed with your own hands between yourselves and those whom you have asked to be your teachers. The nearer your approach to the goal contemplated —the shorter the distance between the student and the Master."

—LUCIFER.

SELF AND DESTINY*

From the remotest antiquity *mankind* as a whole *have always been convinced of the existence of a personal spiritual entity within the personal physical man.* This inner entity was more or less divine, according to its proximity to the *crown*—Chrestos. The closer the union the more serene man's destiny, the less dangerous the external conditions. This belief is neither bigotry nor superstition, only an ever-present, instinctive feeling of the proximity of another spiritual and invisible world, which, though it be subjective to the senses of the outward man, is perfectly objective to the inner ego. Furthermore, they believed that *there are external and internal conditions which affect the determination of our will upon our actions.* They rejected fatalism, for fatalism implies a blind course of some still blinder power. But they believed in *destiny*, which from birth to death every man is weaving thread by thread around himself, as a spider does his cobweb; and this destiny is guided either by that presence termed by some the guardian angel, or our more intimate astral inner man, who is but too often the evil genius of the man of flesh. Both these lead on the outward man, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable *law of compensation* steps in and takes its course, following faithfully the fluctuations. When the last strand is woven, and man is seemingly enwrapped in the net-work of his own doing, then he finds himself completely under the empire of this *self-made* destiny. It then either fixes him like the inert shell against the immovable rock, or like a feather carries him away in a whirlwind raised by his own actions.

*Original Edition *Isis Unveiled,* Vol. II, p. 593.

ON RETICENCE

OF the strange modes of the personality it is lawful to speak, Companions. For are we not trying to travel a certain Path together, stumbling along for the most part, bruising ourselves against surprising obstructions; and is it not good comradeship to stop for a moment and exchange the news of the road?

Some general ideas, then—news commonly met with, matters no longer news for some, items all Pilgrims deal with. It is only usual and commonplace things that bestrew the way, and *are* the way as our meeting them and leaving them behind builds strength into the character. Each can make his individual applications for himself. For instance:

We talk too much. To make and issue noises seems to be the primal instinct. Witness the newborn babe; observe the growing infant; study the little child. Wisdom in them compared with us; the first clears and fills his lungs; the second calls our attention to his pressing needs; the third has to practise if he ever is to become like those around him. But the child does not, as we do, identify himself with "that thing which he has with pain created for his use," the personality. He says, "Baby wants this," or "*Billy* did that," as if "Baby" or "Billy" were something other than himself. Some time elapses before he learns, from us, the "false I" connection and says, "I want this" or "I did that." Therein is the birth of the Personal Idea, a growing entity, fed by the notions of the race mind, usurping the Real I and becoming the mocking demon who lays his subtle snares for us.

The easy talker represents the apotheosis, the very quintessence, of the Personal Idea. He is always ready to talk under any conditions. Nay more, he does. He is ever in evidence; one meets him everywhere. He "spills" himself on any subject, making one for himself if none is obvious: his work, his business, his great adventures, his family, his history—what he likes to eat, even, to satisfy "that thing" which he believes to be himself. But relatively speaking, Comrades, is our "easy talker" so *very* different from ourselves?

We study high philosophy and speak about the Absolute. We discourse on Law; and tell about the Soul. The fact that we thus place them outside us, consider ourselves as persons engaged in studying these grave matters, seldom if ever occurs to us. We *are* all of them, but somehow we prefer to talk about them. Thus they are made objectives, subject becomes object, and all our fine perceptions are reversed.

The Absolute *is:* a short sentence, and all that we can say of It. Law manifests: it does not in the least depend on talk. Soul has its

own language, not expressed in words at all. Why spend so much energy, then, materializing them in speech? We have to *realize* them, by dwelling upon them—there is no other way. And we cannot really dwell upon and in them by using spoken language, by issuing forth. It is by retiring, rather, into the heart of the heart—its fiery depths—that we shall find them, *realize* them; for they are there and nowhere else. Thus we become ourselves, and *self-contained.*

That is the great desideratum, the goal for Pilgrims like ourselves. How shall we reach the goal?

The inner is always the more perfect. Let us take the position of *that,* then, and set to work on this hard shell which is our instrument—our personality. We can begin by talking less—which sounds easy, but is not easy.

The effort is, not to go about our day with face set, lips in one straight line and grimly silent. Such an appearance is but another kind of "talk." It calls attention to ourselves as deep and weighty persons who are trying to "do something." The task is to talk *less,* but to observe the amenities of life—which means to talk *enough.* The best way to practise this is to work in all our contacts to bring the *others* out. And when they are out, to let them *stay* out—a simple matter, one would think. But when we ask our friend, "How are you?" and he begins to tell us how the influenza has preyed upon his system, and how he felt and what his temperature had climbed to, and what the Doctor said . . . we will find our mocking demon of a Personality has fed itself so well that we are hard put to stop it telling how high *its* temperature ran one time and how grave *its* Doctor looked. So our experience will continue, from contact to contact as we meet our friends, our fellow-workers, our acquaintances, or mere casuals in the ebb and flow of life. Instances could be multiplied but that will not be needful; we are all human, so life will supply us plenty for ourselves.

Think of the conservation of energy, *our* energy, under the foregoing program; think of the opportunity for the "studious observation of life!" And that energy conserved can be transmuted. It goes to add itself to that great voltage of the inner nature, there to be utilized without exhaustion when the moment comes for proper use. Man is a dynamo making and using a tremendous flow of power. Most of us "leak" it, waste it, fritter it away—in vain talk, surplus motion, nervous impulses, inward frettings and fumings, fussily attending upon the Personality, slaves to its notions and its wants. Consider the vast wastage of energy we pour into our mere likings and dislikings alone, voiced or unvoiced; yet we, as Souls, have neither hate nor liking. It is the personality, the very power of the Consciousness loosed and wasted at the bidding and through

the channel of the Personal Idea. Store it away and a *balanced* nature is the result. With that goes the power "the Disciple shall covet"—what we all say we want, what the Great Ones have and use to the full.

The home life is the field *par excellence* of our "talking yoga." Outside the home, conventions restrain us somewhat; self-interest makes us want to seem courteous; fear of results places its chilling check on our exuberance. We want to talk all the time but do not dare to. At home, conditions are different; our relatives cannot get rid of us even though they want to. So loud rings the chorus hymning the non-essentials: what we shall put on this wonderful body, how it feels or doesn't feel, what we shall feed it, how we shall sleep it, what it now "thinks," what it used to "think"—long reminiscences of trivialities, vaporings of the half-defined. Follows a mighty session of what "he said" or "she said," what the neighbors are doing or not doing, the relative merits of *our* possessions of one kind or another compared with their possessions, or lack of them. It sounds like the odds and ends of talk heard at one end of the telephone when a certain type of young person is speaking; in truth it is little better.

One point more and then we will disperse to our several duties. SILENCE AS TO OUR INNER LIFE IS ESSENTIAL. Otherwise we dissipate its potencies, upset others, and bankrupt ourselves. Writes a Teacher, "As chelas and students conceal rather than give out your inner psychic life, for by telling of it your proper progress is hindered. There must be silence in heaven for a time or the dark ones rejoice to so easily get good, malleable images for annoying you."

When we have an "experience" let us then, for others' sake and our own, be still about it! These things come now and then. If we keep them to ourselves we do not lose them, can re-energize and look them over. Seldom on the event do we get all that there is in it. When we conserve our experiences and thus do hold them whole, they are like a holy book which we can turn to and, dwelling on its contents, get the sacred teachings there set forth—moulding them into our thoughts and lives.

So if we dream, perchance, let us tell it not. If we see pictures, let us hang them up *within*. If we sense a certain feeling, keep it on the plane of thought and feeling, whence it will emerge expressed in action when the time for action comes. If our hearts are full, spill nothing; spilled hearts are empty things.

There is a time for talk and a time to be silent, a time to show one's heart, even, but the heart itself will know that when it comes.

> "Let the wise hold formative voice and emotion; let him hold them in the Self which is wisdom; let him hold this wisdom in the Self which is great; and this let him hold in the Self which is peace."

ON THE LOOKOUT

Missionaries Barred

An attempt is to be made to preserve the aboriginal life of the natives of the Everard Range in Australia. It is reported that "in particular no missionaries are to be let within the pale."

Now, we do not know whether this is due to a recognition of the destructive effects of Christianity and its particularly choice vices; but it must be so. The idea is probably not altrustic, but scientific. Nevertheless it is pleasant to note that almost *any* object has taken precedence over the intolerant and intolerable interfering Christian spirit.

The natives are far more fortunate than ourselves; had Christianity never been "let within the pale" of the civilized world, that world's civilization might have been other than the bloody mockery it now is.

Christianity does not belong in a civilized world, if the word is to keep any of the meaning we fondly attach thereto.

Honesty and Wisdom

Those scientists who are honest enough to confess the gaps and hiatuses of continuity, more or less definite, in the various forms of scientific "knowledge," are closer than any others, in their speculations, to that *wisdom* which is so often conspicuously absent from the blatant assumptions of infallibility which are unfortunately encountered among those "made mad with much learning." Sir Charles S. Sherrington, in uncovering some scientific problems, displays wide chasms long ago securely bridged by Theosophy; but in so doing, discloses an intuitive ability of his own, and a perception of real issues and values, which so often does go with modesty of this kind. He says:

> "Turning to other aspects of the animal mechanism, such as the shaping of the animal body, the conspiring of its structural units to compass later functional ends, the predetermination of specific growth from egg to adult, the predetermined natural term of existence: these and their intimate mechanism, we are, it seems to me, despite many brilliant inquirers and inquiries, still at a loss to understand. The steps of the action are known, but the springs of action still lie hidden. Then again, the 'how' of the mind's connection with its bodily place seems still utterly enigma. . . . In the biological synthesis of the individual [the problem] is concerned with mind. It includes an examination of man himself as acting under a biological trend and process which is combining individuals into a multi-individual organism surely new in the history of the world. This biological trend and process is constructing a social organism the cohesion of which depends mainly on a property developed so specifically in man as to be, broadly speaking, his alone, namely, a mind animated by instincts but instrumented with reason. Man, often Nature's rebel . . . can, viewing this great supra-individual process, shape his course conformably with it, even as an individual, feeling that in this case to rebel would be to sink lower rather than to continue his own evolution upward."

Aye; *can* but *does not;* for the reason that the "instrument," cold and soulless reason, is truly the tool of the lower instead of the higher instincts; man *refusing* at the present time to distinguish between the higher and lower instincts, the opposite poles of Being itself.

Should Sir Charles be moved to assist men in thus distinguishing, and so "shape his course conformably," we invite him to begin by filling out those gaps so clearly seen by him; the wherewithal will be found immediately accessible, in Chapters V, VI and VII of the *Ocean of Theosophy,* supplemented *ad lib.* in the *Secret Doctrine.*

Scientific "Impersonality"

The picture held up to our awestruck gaze (by scientists) of the scientific world, is that of a clan of coldly impersonal, superhuman entities whose ruling passion is the pursuit of knowledge and fact, wherever such may lead, without fear, favor or prejudice.

Theosophists have long known the falseness of the picture, from bitter personal experience; and it is only necessary for anyone to read the history of any important scientific theory, to learn the rabidity with which attacks on cherished theories are received.

But it is rather unusual for as frank an admission to be made, as that by Professor Graham Lusk, in writing an article on Pasteur.

> "A very human characteristic develops in the story of the life of Pasteur when we are told of his dismay and distress to find, after the death of his true and trusted friend Claude Bernard, some notes which threw doubt upon Pasteur's interpretation of alcoholic fermentation! How often this human weakness occurs! I have sat next to a member of the Federation of Societies for Experimental Biology at a time of the dismemberment of one of his theories at the hands of another member and heard the agonizing cry, 'I thought X was a friend of mine.' Heart-breaking and human though this be, it is logically absurd to build friendship upon the basis of a similarity of intellectual metabolism."

But not, a Theosophist would say, as absurd as to build hopes of obtaining true knowledge upon the selfish promptings of Kama Manasic mental activity. To many, if not most, scientists, there is nothing incongruous in expecting to get true conception through a theory to which one is emotionally attached, although Freud should have taught them better, in terms of their own language.

Unfortunately, they consider the mind an entity of one phase, and to them there are no conflicting components therein, one of which desires truth and light, the other darkness and error. Thus to them, Kama Manas is the highest functioning of mental activity.

Do not blame them overmuch; Theosophists very often indeed believe themselves to have Kama Manas in full daylight and under their thumbs, whereas it has only been driven into deeper and darker disguise, and rules more supreme than ever. The history of Theosophy is as full of the domination of Kama Manas as is that of science, and often of a more serious nature. But the Theosophist has not the excuse of ignorance.

An Acrobatic Walnut Stick

The *Scientific American* reports that in a courtyard at Nantes, a walnut stick three feet long and one-half inch thick suddenly moved across the yard as though carried by the wind, stopped and leaped several feet in the air, moved along the ground, and repeated the action. After an hour of variegated movements, it came to rest twenty feet from the starting point. No trace of any attachments could be found, and a paper is being prepared on the phenomenon for the Academy of Sciences. The only explanation offered is that it may be a "phenomenon of hypsometry or of elasticity." This explanation is offered with some diffidence, as it well might be. We invite the reader to imagine this stick traveling across a courtyard "as if moved by the wind," as the result of elasticity!

We do not *know* what the cause of this may have been, but Theosophy supplies for us at least a reasonable *theory*. The stick came from Para; and no

one knows its previous history. It is a fact that certain persons have the faculty of imbuing objects, especially wooden ones, with a variety of personal magnetic force, but of a different nature and more permanent effect than the forces concentrated in a tipping table by a medium.

It is not impossible that such a stick (which, perchance, may have served as a "magician's wand" in some savage tribe), having a residue of this force left, might encounter a stray current of force set going by the action of some one constituted similarly to its former possessor; and the rest would follow.

Whether this be the case or not, it is at least evident that "science" still has one or two problems to solve. In the meantime, Theosophists may well ponder once again the doctrine that all convulsions of nature are set in motion by human thought. We know this to be the truth; but even for the skeptic, there is food for thought in the idea that if the individual concentrated will of one man can produce such effects, perhaps years afterward, the united will and passion of millions produces deep and vital derangements of the earth currents, leading to upsets of gravitational balance, isostatic changes of weight of the earth areas (this was definitely stated by W.Q.J.) and other abnormalities.

In such wise the ancient races "whom the gods destroyed for their wickedness" were truly destroyed by the misused powers of the *gods within.*

GIANTS

A small newspaper clipping contains a remarkable amount of truth and error mixed. It is stated that the origin of all giant stories are the Hindu legends of the *Rakshasas.* This is so, but, instead of the Rakshasas themselves being, as the clipping states, merely storm clouds, they were *ourselves,* as Atlanteans; the builders of the *life-size* Easter Island statues, and of the menhirs and other cyclopean remains all over the earth, including many South American structures. It is further attempted to explain the South American legends of giants by the discovery of the bones of prehistoric gigantic animals. Now we have a suspicion; so wild and heretical that we hardly dare voice it; but we shared in Charles Fort's *Book of the Damned.* (A collection of *disinherited but not denied scientific facts.*) Therefore, we make bold to print it, while disclaiming its origin:

> "It may be, that as time goes on, we shall have to admit that there are remains of many tremendous habitations of giants on this earth, and that their appearances here were more than casual—but their bones—or the absence of their bones—
>
> "Except—that, no matter how careful and unsuspicious my disposition may be, when I go to the American Museum of Natural History, dark cynicisms arise the moment I come to the fossils . . . gigantic things—that have been reconstructed into terrifying but 'proper' dinosaurs—but my uncheerfulness—
>
> "The dodo did it.
>
> "On one of the floors below the fossils, they have a reconstructed dodo. It's frankly a fiction; it's labeled as such—but it's been reconstructed so cleverly and convincingly—"

It would truly be dreadful should Mr. Fort's suspicion be true, or partly so—but it would be a joke for the gods.

Our journalist remarks: "It is a scientific fact that most races of men, in former ages, instead of being larger, were smaller than at the present time. There is hardly a suit of armor in the Tower of London that is large enough for the average Englishman of today to put on."

Be that as it may, it is a fact, "scientific" or otherwise, that the prehistoric skeletons of Volcan de Agun averaged 6 to 7 feet in height; that many Mound-Builder skeletons were of the same magnitude; that the Carson City footprints in sandstone were rejected as human *because of their length and the length of stride;* that tribes remote from Sanskrit "mythology" and from fossil bones have the same legends that the ancient inhabitants of the Pacific, as discovered by MacMillan Brown and others, were of a greater stature than any existent race, as an average; that the Cro-Magnon "prehistoric" man has no superior in physique in the modern world; that in Scotland a stone ax seventeen inches long by nine inches broad was discovered; in America, in Ohio, a copper ax weighing twenty-two pounds and twenty-two inches long; in Wisconsin a stone ax twenty-eight inches long, fourteen inches wide, eleven inches thick, and weighing three hundred pounds.

Does our imaginative writer wish us to believe that these little toys were used by smaller men than those of today?

Malthusian Mirages

Malthusianism, like Darwinism, with which it is closely allied, maintains its position by dint of ignoring such facts as run counter to it. Malthusianism is the doctrine which states that the population of the earth undergoes a steady and constant increase, and that it tends to increase faster than the food supply.

The bearing of this, both on reincarnation and birth control, being obvious, the facts omitted by Malthusians are of interest to Theosophists.

The figures showing increase in population have been taken from Europe and America; even omitting France. No account has been taken of the utter lack of any reliable statistics for Africa and Asia, nor has any attention been paid to the Theosophical doctrine of racial and national life cycles, which, however, stands out to the eye of any real student of history, leaving Theosophy itself out of the case.

Figures for America and the Nordic countries of Europe have thus been applied indiscriminately to other countries which are on the downward cycle.

It develops that even in such a quasi-European country as Russia, Malthusianism meets an occasional Waterloo. The health section of the League of Nations publishes the fact that the population of Russia is now 20,000,000 less than it would have been under a normal rate of increase, 9,000,000 of this representing an actual loss since 1914.

This 9,000,000 loss will offset a considerable increase in other populattions; an increase which has by no means taken place, as the same conditions apply more or less everywhere in Europe. In addition, these figures were compiled in 1920, since which time the great famines have taken place, whose losses are unknown.

Considering the vast scourges which sweep India and China periodically, the continuous warfares in savage Africa, and complete lack of population figures therefor, the population argument against reincarnation has little to stand upon.

National and racial populations vary constantly from next to nothing to masses of hundreds of millions; at times the whole population may vary by many millions, *physically;* but the number of component units of the whole

evolution remains the same throughout infinite kalpas—with the exception of those few who, falling victims to their own lower natures, live for self instead of All-Self—and drop out.

AN IMPORTANT DISCOVERY

Most are familiar with the term "vitamin" as used in "science." Vitamins are constituents of food without which life is impossible, whatever be the richness otherwise. Incidentally, while the average man undoubtedly believes that vitamins are chemical bodies which have been isolated and examined under the microscope, this is not the case; they are known only by the effects of their presence or absence on the physical constitution; and it is very probable indeed that they are *astral substances especially connected with the various forms of pranic currents.* Until scientists isolate them and demonstrate them physically, that will at least be a fair inference.

It now develops that a fourth (established) vitamin, X, has been discovered, by Doctors Herbert Evans and K. Scott Bishop, of the University of California, *without which animal reproduction is impossible.* This is not the case with any of the others.

Many scientifically theosophical students have been accustomed to consider H.P.B. as having a species of monopoly on scientific matters; but the fewer hints scattered through the works of William Q. Judge are often equally suggestive. In the *Ocean of Theosophy,* page 68, occurs:

> "But as we know that no human body is formed without the union of the sexes, and that the germs of such reproduction are locked up in the sexes and must come from food which is taken into the body, it is obvious that foods have something to do with the reincarnating of the Ego. Now if the road to reincarnation leads through certain food and no other, it may be possible that if the Ego gets tangled up in food which will not lead to the germ of physical reproduction, a punishment is indicated where Manu says that such and such practices will lead to transmigration, which is then a 'hindrance.'"

How did W.Q.J. know, thirty years in advance of its discovery by "science," that certain foods and "none others" contain the "germ of physical reproduction." For that is just what scientists have now discovered, and a list of some of them is given in the report.

But this discovery opens a very wide field, upon which official science will probably hesitate to tread. For under this, what becomes of the fixed Mendelian "genes?" What unknown factors are tied up in this Vitamin X? Theosophists who will carefully study the remainder of the chapter above quoted, will find considerable light thereon, and probably a new slant on the assembling of the Skandhas. All this, however, disposes at one blow of the Mendelian idea, now universally accepted, that all heredity is locked up in the chromosomes. Unfortunately, however, it may also open up more materialistic speculations in regard to variation as connected with food environment. The evil feature of all such speculations is their half-truth; for reproduction is exactly the field wherein the astral and physical are, and must be, inextricably entangled; so that the facts therein can be interpreted from the standpoint of the materialist monomaniac, as well as from the all-inclusive one of Theosophy and its *prior knowledge.* The only alternative is a change in the outlook of the materialist.

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It does not at all follow that a man is spiritual or knows the truth because he is able to see through vast distances, to perceive the denizens of the astral world, or to hear with the inner ear.
—W. Q. J.

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THEOSOPHY is an independent Journal, devoted to the interests of the Theosophical Movement, and is not the organ of any Theosophical Society. It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and is therefore interested in all men and in all efforts to ameliorate the conditions of mankind. It is devoted to the dissemination and the application of the fundamental principles of the philosophy of Theosophy. It is loyal to the great Founders of the Theosophical Movement, to their Messenger, H. P. Blavatsky, and to her Colleague, William Q. Judge.

THEOSOPHY does not concern itself with dissensions or differences of individual opinion. Its treatment of men, things and methods "is meant to do even justice, and to speak the truth alike without malice or prejudice. But it shows neither mercy for enthroned error, nor reverence for usurped authority. It demands for a spoliated past, that credit for its achievements which has been too long withheld. It calls for a restitution of borrowed robes, and the vindication of calumniated but glorious reputations. Toward no form of worship, no religious faith, no scientific hypothesis is its criticism directed in any other spirit."

THEOSOPHY, believing to the full that "There is no Religion higher than Truth," is consistently devoted to the Three Objects of the Parent Theosophical Society which was founded at New York City, U.S.A., in 1875, by H. P. Blavatsky, William Q. Judge, Henry S. Olcott, and others. Those Three Objects are:

I. To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

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All things are full of divine natures; terrestrial natures receiving the plenitude of such as are celestial, but celestial of *super*celestial essences; while every order of things proceeds gradually in a beautiful descent from the highest to the lowest. For whatever particulars are collected into one above the order of things, are afterwards dilated in descending, various souls being distributed under various ruling divinities.
—PROCLUS.

THEOSOPHY

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THE WORLD OF SOULS

THE existence of Soul, which is, in fact, the Real Man, leads us to accept the fact of its unfoldment. The growth of the Soul naturally leads us to the fact of the existence of the Masters-*Mahatmas*, Great Souls, who unveil the Glory of greater souls in ever-ascending scale—the ladder above, as also the ladder of souls descending which has its base in the lower kingdoms of nature. Then comes the realization of the Brotherhood of all Souls, and Browning's lines in "Ferishtah's Fancies" take on a new meaning:

"God is soul, souls I and thou: with souls should souls have place."

In the work-a-day world of commerce, business, profit, pain, many forget the Soul vision; a few earnestly materialize that vision, and often they enquire about the Great Souls so that they may feel Their nearness. Masters are essential facts in our soul-evolution, and unless the conviction is born in us that without Their aid and intermediation we as human souls cannot realize our identity with the Universal Soul, we do not make practical effort at hastening our evolution.

Many are the questions asked about the Masters. It is often forgotten that we cannot find Them by merely asking about Them, nor by geographically travelling to where They live in Their physical bodies. They must be found by an altogether different process. Nor are They to be found by the comparative study of philosophy, religion, and science, which takes us into the intellectual world, for Their habitat is not the intellectual world, either. But we can purify our intellectual nature and control our desires, and if we consecrate this body of ours so that it becomes a Temple of the Living God we are, then we shall be able to know the Masters.

Complete self-abnegation is necessary—the giving of ourselves to the Masters who exist and who live in a world of Their own—the world of Spirit. The method is that of *Self-realization*. There-

fore, all our studies, all that we do, all our life must be put in its entirety at the feet of the Masters that They may make use of it, as They alone know how to do. Do not think that because we have weaknesses and demerits we cannot be made use of. Masters are great alchemists. They know how to transform seeming evils into powers for good. So, we must offer Them not what we have but—all we are. People are willing to give part or the whole of what they have, but there are very few who are courageous enough to give *themselves* to the Masters. Fearlessness is required. That fearlessness comes when we believe ourselves to be immortal, and not mortal, not as people coming and going, living and dying, but as gods in the making—gods who are unfolding their powers slowly and steadily, but—surely.

When we have gained an unshakeable belief in our own powers, then we shall have that first necessary virtue—fearlessness. At the present moment, mentally, morally, and physically, we are all afraid of what may come to us from without. That is so because the Warrior within has not been recognized. When we see ourselves as gods, willing to fight all evil, then we will not be afraid of what comes from without, but remain steady in the midst of great storms. Therefore, we must believe in *ourselves*, not in someone else; we must know ourselves, and remember that knowledge comes from within, that peace and power abide within. It is the Inner Power that we need—the Power that "fears no more the heat of sun, nor the furious winter's rage . . . fears no more the frown of the great . . . fears no more the lightning flash, nor the all-dreaded thunder-storm; fears not slander, censure rash; thou hast finished joy and moan."

Those who have lived according to the teachings of Theosophy have realized some of the glories of the divine life of the Masters; and they living by the power of the Masters are able to bring to others the sunshine of peace and strength and wisdom so that minds become illuminated, hearts purified, and we know—if only for a moment—that we are immortals of the World of Souls.

We are to study the teachings of Theosophy while trying to study by *life*, thus making continuous, not spasmodic, effort at every hour of the day to keep the Masters and Their Messengers alive in our minds till we ourselves become disciples possessed of the ardor of the Messenger. Such is the high destiny that awaits every son of man. But it means acting like a man, by the control of our lower nature and the showing forth of the glory of the higher. That serious attempt makes it possible for the Masters to show Themselves to us; but They will come into our life on the one condition—that we fit ourselves to be able to reveal this Life to others. For unless we have made ourselves channels for Their Life in order to help others we cannot touch that Life for ourselves.

One quality of the Masters' life is its power of motion, its capacity to move on and on. If we do not become channels through which the life can pass on to others, then that life cannot flow on to us; if it did, it would break us. The Masters are the Masters of Compassion, and They give the gift of Their Life to enrich and not to disturb our existence. And They speak to us through all men; They also speak to others through us. As we walk the streets, as we greet our friends, as we do our common task and go our daily round, as we read, as we write, as we speak, They act through us, if we would only let Them.

The Masters Themselves are channels of Divine Power inherent in that Sourceless Source named in Ancient India *Maha Vishnu*. Our own spiritual strength and bliss flows therefrom. They are Great Souls as we are lesser souls—but both are souls. To live as souls, to help as souls, to toil as souls, to serve as souls other souls, is to recognize the Soul of Souls in all places and at all times. Thus rivers and streams and oceans reveal the splendor of the Soul; flowering shrub speaks its own message as the giant mountain its; small and great lose themselves in the identity of the One Spirit. The peace and power of realization arises in the knowledge that Masters live and work and help by the Way of that Love which is Compassion.

Practical Solution of World Troubles

That some American men of affairs recognize the true cause of the present chaos in the world's political and economic conditions is evidenced by the statements of Frank A. Vanderlip of New York, formerly President of the National City Bank, and well known for his early and prophetic post-war analyses of the European situation. Said Mr. Vanderlip, speaking in May at the general convention of the New Jerusalem (the Swedenborgian Church in America) at Washington:

> The chaos in Europe today is not chaos directly resulting from the devastation of the war itself. It is more the direct result of the peace and the passions that the war and the peace engendered, the most intense hatreds that ever ruled the peoples of the world—the greatest blindness, the greatest prejudices.
>
> The trouble with the world today is a spiritual thing—a lack of brotherhood. We have army and navy academies—schools for instruction in destruction—but we have no schools of good will to teach understanding of other peoples.

Mr. Vanderlip asserted that the great need of the world today was moral leadership, and he took the churches of the country to task for failure in this direction. He denounced also the "selfishness and egotism of the '100 per cent American' who has little or no good feeling for the other peoples of the world."

Connote with the foregoing some remarks of John E. Edgerton, President of the National Association of Manufacturers, in convention in New York in May. Speaking of the relations of manufacturers to employees, Mr. Edgerton said:

> In our relation to them as fellow-citizens, and as brothers, it is our duty to share with them so far as practicable their burdens and sorrows, extending to them as often as circumstances suggest the hand of sympathy, encouragement and love. Let them get from us their ideals and standards of life rather than from those pseudo-friends who exploit them through appeals to their ignorance, prejudice and baser passions.

But on what basis, other than the teachings of Theosophy—the one Self, the reign of Law, the spiritual identity of all beings, Karma and Reincarnation—can a lively and realizing sense of the living vitality of the ideas voiced by either Mr. Vanderlip or Mr. Edgerton be had? To point out a lack of brotherhood as Mr. Vanderlip does, but present no program on which brotherhood may be had and realized, is not constructive; and Mr. Edgerton's remarks, however fine, are merely sentimental without that self-compelling basis for ethics which discloses the intense commonsense and *practicality* of brotherhood, encouragement, love and sympathy.

Never was there greater need than at present exists for Theosophists all over the world to preach, teach and practise the "A.B.C. of Theosophy," the Three Fundamental Propositions of *The Secret Doctrine*. These can be put into such simple expressions of speech, life and action that the simplest minds can grasp their significance and self-evident nature. From such sustained expressions might arise a living religion that would bring the minds of men out of chaos and make the world a paradise to what it is now. All other matters, and even study, of a Theosophical nature, however interesting and valuable, might well be laid aside for the present, and a united effort be energized to promulgate the simple, comprehensible, fundamental truths. It is the true mode in the present *crisis* of life and death for world civilization. And in following it students of Theosophy would for themselves lose nothing in the way of individual progress—they would in fact arrive at greater Theosophical *Knowledge* than could be had by any other method!

THE PRESBYTERIAN GENERAL ASSEMBLY

The most notable action of the one hundred thirty-fifth general assembly of the Presbyterian church in the United States, lately held at Indianapolis, was the passage of a resolution requiring the First Church of New York City to conform to the doctrines of the church. This is the church in which Dr. Harry Emerson Fosdick, a Baptist divine, has for a considerable period been preaching heretical doctrines, to the discomfort and disgust of orthodox Bap-

tists as well as Presbyterians. The battle for the resolution, adopted by a vote of 439 to 359, was led by William Jennings Bryan, once the apostle of "free silver," more recently the champion of the biblical "creation" against Darwinism. What the Presbyterian General Assembly considers to be the "essential doctrines" of the Church are set forth in the resolution as follows:

> The Holy Spirit inspired the writers of the Bible to keep them from error; Jesus Christ was born of the virgin Mary; He offered Himself as a sacrifice to atone for the sins of His followers; He arose from the dead with the same body in which He suffered, and He showed his divine power by working miracles.

It is just to add that many of the most eminent divines in the Church opposed the resolution, sixty-six of the leading delegates to the assembly filing a protest against its action. This protest was suggested by Dr. George Alexander, pastor of the church in which Dr. Fosdick preaches. The proceedings would indicate that the Presbyterian church, as a body, has changed little since the famous trial of Dr. Briggs for "heresy" a generation ago.

"In the Shadow of Immortality"

Under this title *The Dearborn Independent* of March 10 contained a very interesting article by Dr. Arvid Reuterdahl, President of the Ramsey Institute of Technology, St. Paul, Minn. Dr. Reuterdahl begins with a quotation from an ancient Indian sage showing that "matter" and "mind" are not two separate identities: "matter and mind from the very beginning are not a duality. All things in their ultimate nature are perfect and complete and not subject to destruction." Proceeding to reason from the basis of this *ultimate nature,* Dr. Reuterdahl refers to the researches of modern physicists to show that the ancients were better versed than ourselves regarding life and nature, and that we are but beginning to suspect and rediscover for ourselves that which "was known of old." Even Professor Einstein's much heralded theory of "relativity" is matched with the quotation, thousands of years old, from the same sage, "enlightenment is absolutely unobtainable by any modes of relativity." The following extracts from Dr. Reuterdahl's article will serve to illustrate to students of the *Secret Doctrine* how its teachings are already becoming the text for many scientists:

> It is interesting to consider the work and conclusions of the modern men of science on this subject of the unending nature of ultimate existence.
>
> At the present time the sharp demarcation between the inorganic and the organic world is disappearing. . . . We are now certain that the inorganic and organic ultimates have more in common than has hitherto been supposed. The epoch-making contributions of Dr. Alexis Carrel, the American, and Dr. Sir Jagadish Chandra Bose, of Calcutta, India, are re-

sponsible, in a great measure, for the partial reduction of the gap between the inorganic and the organic world, between atomic matter and cellular life.

Experiments of Dr. Carrel and others with living tissues separated from the parent organism, and which nevertheless continue to thrive and reproduce themselves, are cited abundantly. The amoeba are referred to in this wise:

> It is a well-known fact that such elementary organisms as the amoeba never die. The amoeba knows neither birth nor death. There is multiplication, however, but this consists merely in the splitting of the nucleus of the amoeba thus producing two separate amoebas which thenceforth lead independent lives.

The article goes on to show that the nucleus of a cell constitutes its *vital* portion, and declares:

> If the essentially vital portions of the human body [the mass of cell-nuclei] could be assembled this aggregate would weigh only about one-fifth of an ounce and this directive vital system or *"primary body"* would be invisible. The recent careful research work of Dr. Hippolyte Baraduc, Professor Charles Richet, Mme. Bisson and Dr. Von Schrenck Notzing, conclusively indicates that the phenomenon of death consists of a separation or departure of the *primary body* from the "secondary" or physical. . . .
>
> Does the essence of man, his "character" or "personality" disappear with the death of the "secondary" or physical body? . . . We are constrained to answer this question in the negative.

"THE RESURRECTION AND IMMORTALITY"

Thus we have Dr. Reuterdahl like so many, many others, seeking the evidences of immortality in some form of physical matter. Turning to the opposite pole, we find in *The North American Review* for April a discussion by the Rev. Philip S. Moxom of the religious evidences of immortality—using the word religious in the sense of present day Christian beliefs in a personal God, the Bible as a Revelation, and the Resurrection of Christ as an historical event. If there is some physical form that appears to be immortal, "science" is prepared to believe in immortality, but it must have empirical physical evidence of what, if it be at all, is an ever-present *reality*, not a phenomenon at all. In the same way the religious concept, as argued by Dr. Moxom, depends upon certain "revealed" statements and an historical episode which, if it occurred at all, happened two thousand years ago, and was unique, so far as religious "evidence" goes. With such a shallow support what wonder if the layman, religious as irreligious, has lost all practical faith in immortality. Some of Dr. Moxom's dicta would make curious reading if they represented the ideas of one single man, but standing as they do for the pale hopes of millions, they are worth recording as an example of Christian faith and Christian logic:

> In the long development of Christian doctrine and life the belief in the resurrection of Jesus has become identical with belief in immortality. . . . If belief in the resurrection of Jesus vanishes, will belief in the immortality of the soul cease?

Dr. Moxom answers his own question by saying that "depends on the nature of the belief in the resurrection of Jesus. As a mere physical fact the resurrection may be discredited, and yet belief in immortality may remain unweakened."

In this he is very much in disaccord with the resolution of the Presbyterian General Assembly noted elsewhere in this issue, and equally in disaccord with the declared fundamental dogmas of the other Christian sects, Protestant and Catholic alike, all of which affirm most solemnly the *physical* resurrection of Jesus. Dr. Moxom declares that "fundamentally the resurrection of Jesus is a spiritual fact; it is the survival of Jesus, through death, in the spiritual realm of being." Such it must be, he says, "to have any abiding validity and significance, whatever may or may not have been the material phenomena of the historic event."

Like Dr. Fosdick, most noted of the day's "liberal" clergymen, Dr. Moxom is unable to separate belief in immortality from belief in "God" (the Christian God) or belief in the "soul" from belief in the "personality." He says:

> Belief in God and belief in immortality stand or fall together. . . . God is the only key to the problem of life and the soul. . . . Immortality is *the survival of the person.* . . . Immortality is inseparable from personality. . . . There is no tenable standing-ground between personal immortality and annihilation, as there is none between theism and atheism, between a spiritual faith and the blank negations of materialism.

The simple fact of the myriads of the past and the present who never heard of "God" or the "Resurrection of Jesus" and who none the less had and have an acutely abiding faith in immortality, or of the spiritualists and theosophists the world over whose faith is far more real, intense and serene than any Christian's can be—these facts mean nothing to the good Doctor. Nor does it occur to him that in hitching up a dogma concocted by theological disputants as a basic historical fact, the Churches have done their best for long centuries to destroy man's faith in his immortality, by making truth a corollary of a fiction.

A New Old Bible Text

Theosophists, no less than Christians generally, should be better informed regarding the "Bible." Few, comparatively speaking, of either, we fancy, are aware that more than one discrepant version of both the Old and New Testament is accepted as "orthodox"—orthodox depending as usual on the predilection of the proponent. The Greek Church does not accept the same Bible as the Catholics;

the English speaking Protestants do not have the same Bible as either the Greek or Roman Catholic, and there are numerous ancient sects which reject all Western variancies and cling to their own "orthodox" Hebrew and Christian versions.

In its issue of April 27, the New York *Times* devotes a long article to an entirely new text of both old and new Testament, which is believed by competent scholars to antedate any existing manuscript, or even those from which the generally accepted versions were compiled. The manuscript was stolen from a monastery in Spain and after passing through various hands was purchased by Mr. Huntington, a collector. It is stored in New York and has been examined by numerous experts. It is a palimpsest. The surface manuscript dates back to the twelfth century, but underneath it is an earlier text, thought by Dr. E. S. Buchanan, decipherer of many old palimpsests, to be as early as the second century—that is to say, from 150 to 250 years older than the originals of any of the received versions. Naturally, the contentions of Dr. Buchanan and those experts who coincide with his views, are strongly opposed by other Doctors, for personal, professional, and doctrinal reasons. These latter can be the more readily recognized when it is understood that the "Codex Huntingtonianus Palimpsestus" differs greatly from the known versions—

> in that it furnishes no basis, among other things, for the belief in the day of judgment, the end of the world, baptism and hell, and it does not assign to women such an inferior place as in the [accepted] Bible.

Dr. Buchanan spent more than a year in study of the manuscript. It has not till very recently become generally known of, though theological and other experts have been engaged on it, and in disputes regarding it, for some years. Now that the matter is public we may expect the contention to wax. In the end, whatever the outcome otherwise, it must tend to disrupt and destroy the simple belief of so many otherwise intelligent persons in the Bible or any other scripture as either "revealed" or "infallible"—thus undermining one of the most powerful buttresses to the "Personal God" idea, which has been the bane of Western humanity for nearly twenty centuries.

SUNDAY SCHOOLS

Theosophists cannot be indifferent to what passes for religious instruction to the youth. An article by Charles A. Selden in the May number of the *Ladies Home Journal* places before its millions of readers existing facts from which each may draw his own conclusions. We condense the more salient statistics given:

> More than twenty-seven million children, nominally Protestant, are not enrolled in any Sunday-school and are receiving no religious instruction. Of those who are enrolled, not one in four remains in Sunday-school from

the age of eleven till eighteen. Of seventeen millions enrolled in 1922, less than one million joined any church. Of those who join some church, not one in four continues in church membership.

Whatever other deductions may be made, one thing stands stark: the churches are dying; sectarian Christianity is destroying itself; irreligion has already replaced sectarian religion in "Christian America" among the youth.

Mr. Selden thinks that the young folks are quitting the Sunday Schools, and by consequence the Christian sects, "because of inadequate Bible instruction." But what an unconscious indictment is this of their elders, the Christian parents, teachers, preachers—the whole mechanism and foundation of the sects? As contributory causes Mr. Selden says the Sunday Schools are a failure

> as a source of education in matters of religion and a place of training in right conduct. . . . They suffer from lack of financial support, from inadequate classrooms and libraries, from indifference of parents, from denominational bickerings, from the greed of religious publication concerns, from miserably inefficient teachers, but chiefly from the nature of what is taught.

As a sample of "the drivel red-blooded boys from twelve to eighteen are expected to sing" in Sunday Schools, Mr. Selden quotes:

We are God's dear little raindrops,
Waiting to serve Him today;
Singing His glad songs of praises,
Learning to watch and to pray.

And this that the boys may sing when the collection plate is being passed:

Dropping, dropping, pennies,
Hear the pennies fall;
They are all for Jesus,
He will get them all.

But is not this "drivel" true to form, in spirit and in substance, with the ministerial utterances from the pulpit? Is not the following verse which Mr. Selden submits as his *chef d'oeuvre*, a perfect example of orthodox Christian teaching, in schools of Theology as well as Sunday Schools:

How sad our state by nature is,
Our sin, how deep it stains,
And Satan binds our captive souls
Fast in his slavish chains.

Bible Knowledge

It is a fitting gloss, we think, on Mr. Selden's monograph in regard to Sunday Schools to turn to a note in the *Literary Digest* for April 21. There, under the caption, " 'Flunking' on the Bible,"

are given the statistics of ignorance among grown young people. The *Digest* calls it a "most flagrant instance" of prevailing conditions, but is it, or is it merely typical of the fact that the Bible has lost its hold on the coming generation? It is recited that eight quotations were asked for from the Bible of a body of 139 students of the University of North Dakota. The examination disclosed that less than ten per cent of the students made an average of 75, and the replies from the whole body averaged but 40 per cent of correct answers. Seven per cent could not name a single book of the Old Testament; less than 50 per cent could mention ten books. Nearly the same proportions obtained as regards the books of the New Testament, and the list of "apocryphal" books was certainly increased, as "Xerxes" and "Philistines" were named as books of the Old, and "Paul," "Simon," "Jacob," "Lazarus" and "Samson Agonistes" were included in the New, Testament.

Read for its literary, its historical, its evolutionary, or even its traditional values there is no collection of ancient or modern scriptures more worthy of study and comparison than the Bible. Read in the light of the teachings of Theosophy it will be found to contain as wonderful and definite meanings as the symbols of chemistry spell to the scientific student. Read as the Christian sects teach it and have taught it for centuries, it is an insult to the intelligence of a child, a confusion to the understanding of a sage, a travesty on divine Justice, a libel on Nature's continuous revelation of law and order in the manifested Universe. Misgovernment, posing as law and order, at last breeds anarchy and chaos. Sectarianism and dogmatism, posing as religion, at last breed superstititon, atheism, irreligion and a rooted incredulity in all sacred things. No greater enemy of true political liberty exists than government for the sake of the governors. No greater foe to freedom of conscience and the evolution of the Soul can be found than masquerades under the guise of popular religion.

INITIATES AND INITIATION*

VII.

THE "schism" of Zoroaster, as it is called, was no *schism*, strictly speaking, but merely a partially-public exposition of strictly monotheistic religious truths, hitherto taught only in the sanctuaries, and that he had learned from the Brahmans. Zoroaster, the primeval institutor of sun-worship, cannot be called the founder of the dualistic system; neither was he the first to teach the unity of God, for he taught but what he had learned himself with the Brahmans. And that Zarathustra and his followers, the Zoroastrians, "had been settled in India before they immigrated into Persia," is also proved by Max Müller. "That the Zoroastrians and their ancestors started from India," he says, "during the Vaidik period, can be proved as distinctly as that the inhabitants of Massilia started from Greece. . . . Many of the gods of the Zoroastrians come out . . . as mere reflections and deflections of the primitive and authentic gods of the *Veda*."

If, now, we can prove—and we can do so on the evidence of the *Kabala* and the oldest traditions of the wisdom-religion, the philosophy of the old sanctuaries—that all these gods, whether of the Zoroastrians or of the *Veda*, are but so many personated *occult powers* of nature, the faithful servants of the adepts of secret wisdom—Magic—we are on secure ground.

It is admitted on all hands that from time immemorial the distant East was the land of knowledge. Not even in Egypt were botany and mineralogy so extensively studied as by the savants of archaic Middle Asia. Sprengel, unjust and prejudiced as he shows himself to be in everything else, confesses this much in his *Histoire de la Medicine*. And yet, notwithstanding this, whenever the subject of magic is discussed, that of India has rarely suggested itself to anyone, for of its general practice in that country less is known than among any other ancient people. With the Hindus it was and is more esoteric, if possible, than it was even among the Egyptian priests. So sacred was it deemed that its existence was only half admitted, and it was only practiced in public emergencies. *It was more a religious matter, for it was considered divine.* The Egyptian hierophants, notwithstanding the practice of a stern and pure morality, could not be compared for one moment with the ascetical Gymnosophists, either in holiness of life or miraculous powers developed in them by the supernatural adjuration of everything earthly. By those who knew them well they were held in still greater reverence than the magians of Chaldea. Denying themselves the simplest comforts of life, they dwelt in woods, and led

*Collated from *Isis Unveiled* and *The Secret Doctrine*.

the life of the most secluded hermits, while their Egyptian brothers at least congregated together. Notwithstanding the slur thrown by history on all who practiced magic and divination, it has proclaimed them as possessing the greatest secrets in medical knowledge and unsurpassed skill in its practice. Numerous are the volumes preserved in Hindu convents in which are recorded the proofs of their learning. To attempt to say whether these Gymnosophists were the real founders of magic in India, or whether they only practiced what had passed to them as an inheritance from the earliest Rishis —the seven primeval sages—would be regarded as mere speculation by exact scholars. "The care which they took in educating youth, in familiarizing it with generous and virtuous sentiments, did them peculiar honour, and their maxims and discourses as recorded by historians, prove that they were expert in matters of philosophy, metaphysics, astronomy, morality, and religion," says a modern writer. They preserved their dignity under the sway of the most powerful princes, whom they would *not* condescend to visit or to trouble for the slightest favor. If the latter desired the advice or the prayers of the holy men they were either obliged to go themselves, or to send messengers. To these men no secret power of either plant or mineral was unknown. They had fathomed nature to its depth, while psychology and physiology were to them open books, and the result was that science or machagiotia that is now termed so superciliously *magic*.

The history of Domitian's persecution of magicians and philosophers affords as good a proof as any that John was generally considered a kabalist. As the apostle was included among the number, and moreover, conspicuous, the imperial edict banished him not only from Rome, but even from the continent.

But, to close a list of witnesses which might be extended indefinitely, it will suffice to say that from first to last, from Pythagoras down to Eliphas Levi, from highest to humblest, every one teaches *that the magical power is never possessed by those addicted to vicious indulgences*. Only the pure in heart "see God," or exercise divine gifts—only such can heal the ills of the body, and allow themselves, with relative security, to be guided by the "invisible powers." Such only can give peace to the disturbed spirits of their brothers and sisters, for the healing waters come from no poisonous source; grapes do not grow on thorns, and thistles bear no figs . . . But for all this, "magic has nothing supernal in it;" it is a science, and even the power of "casting out devils" was a branch of it, of which the Initiates made a special study. "That skill which expels demons out of human bodies is a science useful and sanative to men," says Josephus.

None of our bigots has ever looked with more scorn on the *abuses* of magic than did the true initiate of old. No modern or

even mediaeval law could be more severe than of the hierophant. True, he had more discrimination, charity and justice, than the Christian clergy; for, while banishing the "unconscious" sorcerer, the person troubled with a demon, from within the sacred precincts of the adyta, the priests, instead of mercilessly burning him, took care of the unfortunate "possessed" one. Having hospitals expressly for that purpose in the neighborhood of temples, the ancient "medium," if obsessed, was taken care of and restored to health. But with one who had, by conscious *witchcraft,* acquired powers dangerous to his fellow-creatures, the priests of old were as severe as justice herself. "Any person *accidentally* guilty of homicide, or of any crime, or convicted of *witchcraft,* was excluded from the Eleusinian Mysteries." (See Taylor's "Eleusinian and Bacchic Mysteries"; Porphyry and others.) And so were they from all others. This law, mentioned by all writers on the ancient initiation, speaks for itself.

How dangerous may often become *untrained* mediumship, and how thoroughly it was understood and provided against by the ancient sages is perfectly exemplified in the case of Socrates. The old Grecian philosopher was a "medium"; hence he had never been initiated into the Mysteries; for such was the rigorous law. . . .

It is generally believed that if he was not initiated into the Mysteries it was because he himself neglected to become so. But the *Secret Records* teach us that it was because he could not be permitted to participate in the sacred rites, and precisely, as we state, on account of his mediumship. There was a law against the admission not only of such as were convicted of deliberate *witchcraft,* but even of those who were known to have a "familiar spirit." The law was just and logical, because a genuine medium is more or less irresponsible; and the eccentricities of Socrates are thus accounted for in some degree. . . A *medium* of olden times, like the modern "medium" was subject to be *entranced* at the will and pleasure of the "power" which *controlled* him, therefore he could not well have been entrusted with the awful secrets of the final initiation, "never to be revealed under the penalty of death." The old sage, in unguarded moments of "spiritual inspiration" revealed that which he had never learned, and was therefore put to death as an Atheist.

Neither Pythagoras, Plato, nor any of the later more important Neo-Platonists: neither Iamblichus, Longinus, Proclus, nor Apollonius of Tyana, were ever mediums; for in such case they would not have been admitted to the Mysteries at all. As Taylor proves—"This assertion of divine visions in the Mysteries is clearly confirmed by Plotinus. And in short, that magical evocation formed a part of the sarcedotal office in them, and this was universally believed by all antiquity long before the era of the later Platonists," shows that apart from natural "mediumship" there has

existed, from the beginning of time, a mysterious science, discussed by many, but known only to a few.

The use of it is a longing toward our only true and real home—the after-life, and a desire to cling more closely to our parent spirit; abuse of it is sorcery, witchcraft, *black* magic. Between the two is placed natural "mediumship"; a soul clothed with imperfect matter, a ready agent for either the one or the other, and utterly dependent on its surroundings of life, constitutional heredity—physical as well as mental—and on the nature of the "spirits" it attracts around itself. A blessing or a curse, as fate will have it, unless the medium is purified of all earthly dross.

A thorough familiarity with the occult faculties of everything existing in nature, visible as well as invisible; their mutual relations, attractions, and repulsions; the cause of these, traced to the *spiritual* principle which pervades and animates all things; the ability to furnish the best conditions for this principle to manifest itself, in other words, a profound and exhaustive knowledge of natural law —this was and *is* the basis of magic.

(To be Continued)

FAITH AND CONFIDENCE

Faith is really our confidence in the fact that Masters exist, and that Their teachings are what we are following. If our study so far of Their philosophy has not begotten that confidence, there is little hope for us—that is, if we have already studied long. But if we have that confidence, and have realized benefit from Their teachings, we can surely go on in *full* confidence; for it is only by following the lines laid down by Them that we will ever *know*. It is not so much a question as to what "we" promise to abstain from—that is, our intention to do so—as a knowledge of the right course to pursue. No one compels us, and no one will punish us, but "we" succeed or fail in accordance with our use of the advice and suggestions freely given. Do we doubt our ability? As long as we really do so, we will never make much success. We learn to know our ability *by using it to the limit*. Mistakes need not worry us, if they represent conscientious and unwearied efforts —we learn through the mistakes we make. It is pure selfishness to desire to *know* that any advised course will benefit us; advice can be given, but knowledge is *acquired*. Personal results should not be looked for. We should do things because they are *the right things* to do, and not because they will be of benefit to us. All our vacillations, fears and despondencies arise from a personal attitude. This we must change—each one for himself—no one can change it for us. The first step towards making the change is the seeing of the necessity for it.

PRAISE AND BLAME

THAT man to whom praise and blame "are as one" would appear to us to be colorless, forceless, and negative. Seen from the ordinary viewpoint, a human being who does not permit himself to be affected inwardly or outwardly by praise or blame must be, we think, a sort of "jelly-fish"!

Yet, to be exempt from attachment to praise or blame is one of the qualifications set down by Krishna, in *Bhagavad-Gita,* Chapter XII, as entitling its possessor to the endorsement: "He also is my beloved servant." Evidently, then, such a being is of elevated intelligence, and not one so obtuse or sluggish in his reactions that he is unaware of what is going on about him.

What are praise and blame? Ordinarily, they are the expressions, often extravagant and exaggerated, of the opinions of people in regard to something somebody has said or done. To bring the matter nearer home: praise and blame, to us, are the voiced expressions of others in regard to our own performance or non-performance of something.

We thrill with the praise; we thrill in another fashion over the blame, usually resorting to self-defence and self-justification in the latter situation; telling fulsomely just why and how we have done or left undone, as the case may be, under the stream of praise. We seldom think, "What difference does it make, whether they praise or blame me, since the event itself is past and gone." We seldom, however, look our action over in the light that praise or blame can throw on it, seeking the wisdom that honest observation can provide.

Even though we keenly feel the praise or blame, such observation would be valuable to us—not that it would change our completed performance, or add to or subtract from its propriety one iota. But we could get another point of view from these considerations—see from another angle of vision, through another's eyes, and in extending our area of observation, add to our breadth of view and intelligence. Even in taking this position—that we can *learn* from praise or blame—praise and blame become as one for us, in some measure. Then, the elevation of an equal-minded person is not so far above us after all! We can do *that* much NOW.

We can, indeed, if we are in control of ourselves *at the moment.* No clear seeing is possible when we are all "stirred up." But we can catch ourselves at the moment, once the value of the end in view comes home to us, and the effort is made.

In considering past instances when praise or blame were accorded us, does not this fact emerge: in almost every case the most extravagant praisers and the most bitter blamers were those who

were least able to judge with discrimination the nature of our performance. And of the few who were competent to judge, were any so wise or so well-informed as to evaluate our *motives* for performance or non-performance? Then why should we have been disturbed by the blame, or elated by the praise?

Wise people talk little. They seldom praise or blame. When they do either, so far as we are concerned, if we have "caught the moment" of steady, calm perception, we are in a position to profit by their observations, consider them carefully and, perchance, add something to our growing store.

But somebody will ask, "Why should we bother to look over the praise or blame of the majority of people, since they are not wise?"

Because the unwise constitute that very majority.

It is for their advancement that we labor. And how can we truly help them if we do not observe and understand them? We have to love them, too—blamers or praisers—whatever they are! Otherwise, in looking all over in intellectual appraisal, we will soon become cold and hard and unsympathetic. Intellect must be conjoined to heart; heart speaks to heart, and it is through heart we shall help them.

Studying ourselves for the effects of praise or blame, we learn the hearts of other men; and studying other men through praise or blame, we come to know the depths of our own heart—the weaknesses or the strengths of our own natures. So, by degrees, we come to read "the larger word of life," and know the fulness of the peace of him "who is equal-minded to friend or foe, the same in honor and dishonor, in cold and heat, in pain and pleasure, and is unsolicitous about the event of things; to whom praise and blame are as one; who is of little speech, content with whatever cometh to pass, who hath no fixed habitation, and whose heart, full of devotion, is firmly fixed."

HOW TO STUDY

THE study of Theosophy ought not to be a matter of luxury and convenience, but an uttermost necessity. Unless we feel that study is as necessary to our constitution as physical food is essential to the well-being of the body, we shall not go at the purpose of study with enthusiasm, zeal, and persistence—a threefold energy which carries with it success.

In the first place, then, to feel the absolute necessity for study; secondly, to have a clear idea as to what is to be gained by study. People often, especially in matters of philosophy or with Theosophy, take to it because they want something to believe in. Fundamentally, this attitude goes counter to the whole viewpoint of Theosophy which has nothing to offer us in the shape of belief. Theosophy has to be studied for the purpose of gaining knowledge which can ultimately be experienced. It is *knowledge* which we need to seek, and we should therefore bring to its pursuit the attitude of the genuine inquirer and student who does not want to establish out of his study that which he himself has already preconceived.

Often, people take up a book and say, I want to read this so that I may prove that reincarnation is true; or, on the other hand, I shall read this book to find out that reincarnation is a false doctrine. Both these views are to be avoided. Let us not go to a book to see our own opinions expressed or our own dislikes articulated. If we want to find out about a particular book, a particular philosophy, a particular system of thought *as it is*, let us in studying it put our dislikes and our likes on the subject aside. Nor should an inquirer be afraid to approach a subject with frankness as well as reservation—a frankness to see and to "give the chance" to the author in order to get his viewpoint. Whether we shall agree or disagree with his viewpoint later on, is another matter. But let us also be reserved: let us not take the attitude of accepting or believing before a proposition has been understood; that is fatal. It is not a crime or a sin to come to a book in a questioning attitude, nor even with doubt, for if we are honest in our search for truth, as we question the author, we shall get back of sentences, which may not be clear, to the author's mind. Doubt is a very potent thing, because it enables the student to fight for the emergence of truth as he understands it. Far better doubt than become as Browning put it, "finished and finite clods, untroubled by a spark."

Now, there is a tendency in many Theosophical students to consider themselves finished exponents of the philosophy because they are able to repeat what they have read; yet, they have not thoroughly grasped the meaning of what they express. So, we need to ask ourselves, when we take up "The Ocean of Theosophy," "The Secret Doctrine," or "Isis Unveiled," are we studying the language—the

words—or, are we trying to grasp the ideas? If it is the ideas we are trying to grasp, we need to pursue two distinct lines; first, read carefully so that we are able to repeat the ideas, not in the language of the author, but in our own language, in so straightforward and simple a manner that an ordinary intelligent mind can understand what we have been saying. If we have grasped, we get the power of expressing the idea ourselves. The faculty of making clear comes with the understanding. Secondly, one can not be said to have grasped a philosophical idea unless he has seen all that has been said against it—its weaknesses and faults. If one can answer to himself in his own thoughts all the objections that are or possibly can be raised against an idea, then it is clear the idea has been grasped. Supposing, by a process of reasoning, you come to accept the law of reincarnation, and then somebody puts to you certain views against the law which you are not able to counter? Your understanding is not complete; your grasp is not full.

Modern science with its evolving theories can say, knowledge is not complete; we are not in a position to answer everything; we shall presently find out as our experimentation goes farther. With Theosophy, this is not so. Theosophical propositions are established propositions, and the evidences of Theosophy inherent in Theosophical teachings, those teachings being composed of facts observed and experienced as first-hand realizations. Theosophical knowledge is not a matter of conjecture, nor of deduction and inference merely, as is the case with scientific knowledge, but being a matter of experience and realization, has completeness. In studying Theosophy then, we ought to live and *practise* it so that any particular doctrine which we are studying may be illuminated and displayed through our understanding. Thus also we shall avoid repeating in verbal form without either intellectual recognition, or spiritual realization in some measure, whether small or great.

Now, Theosophy as a system of thought is an arranged system, highly methodical both in fundamentals and principles, as in details. Often, one is tempted to take up some interesting detail, and, not knowing the actual place and position of that detail in the large scheme of things, not understand it; he misunderstands it, and having misunderstod one detail, all the details connected with that detail are misunderstood. What we need to do, therefore, is to get at the seed ideas. You will find that in "The Secret Doctrine," in "The Key," in "The Ocean"—in all the writings of true Theosophists, in fact—there are seed ideas, which we must learn to pick out and understand—seed ideas from which other ideas spring forth to take their proper place in the tree of knowledge.

Take the seed ideas of any book and see if they are co-ordinated in a whole. Secondly, see if the plant that sprouts from the seed idea is true to the type of seed. It is true, of course, that some

plants grow straight and in a very regular way; others, large trees, not from the point of view of form so methodical, yet, as with the banyan-tree, show the completeness and harmony of their structure when fully studied.

The "Contents" of a book and the Index are often keys to the seed ideas. In the old books, like the Upanishads, where "Contents" and Index are non-existent, one has to go through, perhaps in a peculiar kind of madness, till he finds for himself the method existing in them; but the seed ideas are there. Our work, suited to present constitutions in this intellectual race, is simplified by the great teachers, because they have indicated the seed ideas. The "Contents" of "The Ocean," for instance, indicate something of the nature of the seed ideas, not that every line of the "Contents" makes a seed idea, but they will be found in certain lines. The seed ideas may not be in the shape of one thought in a chapter; perhaps in one chapter you will find four, and in another chapter none, because the second chapter may be taking you around the unfoldment of those seed ideas in another chapter.

To get, therefore, at the IDEAS is our task; not the language, not the words, because by mere repetition of words we shall suffer as they have suffered in India, where they thought that they understood the Gita and the Upanishads if they were able to repeat them. Eighteen or one hundred and eight repetitions of a particular verse will bring a particular virtue only by repeating it through the process of *Life!* Study classes or individual study will be fruitful and successful in proportion as that which has been grasped in the shape of ideas is practised in life. People often say that it is impossible to practice what they study, and it *is* impossible if the subject studied is ordinary science or ordinary philosophy, because they are incomplete as sciences. Indeed, beware of applying many theories of modern psychology! But it is a different matter when you are in contact with an established, verified and experienced system of thought. The value of Theosophy is that its truths are the result of first-hand knowledge and experience of individuals like ourselves, who have made the effort and have indicated how others can make a similar effort and can produce similar results. Hence, the effort to live it. In fact, if we can not relate our intellectual study to our every day environment, to our own Karma, we can never be sure that we have understood it. The experiencing of an idea is the indicator of both intellectual recognition and spiritual realization, in some measure; and such is the objective of all study of Theosophy.

While the whole process is the same for both individual and collective study, there is an additional facility that comes to us in group study. It is a visible and well-known fact that, studying together, we have more minds and more people who go to various

books and bring passages, views, ideas and thoughts on the subject under consideration, so that each idea gets all the enrichment about us. But there is further an invisible assistance that comes. One of the purposes of Theosophy is to influence and affect the collective mind of the race. On account of the conditions inherent in evolution, mind wars against individual mind, and the warring minds of individuals belonging to a race hinder and hamper unfoldment along the spiritual lines of the mind of the race. So, when we take up Theosophy as a collective study in class or group, we are not combatting the warring element, but doing a real work in constructing, forging together, bringing into a harmonious whole, however small it may be, a part of that race-mind. We are trying to build up a mind composed of subtler matter than that used by the ordinary individual as he lives in the warring world of combatants; we are using, so to speak, a thinner layer of mind consciousness which is at the same time more permanent, more durable, a more metaphysical aspect of mind-stuff. Pushing from within, without, we move the combatting warring elements of the race-mind, if not to any considerable extent, at least to a small material extent. In fact, the obstacles of time and space vanish as we use this inner layer of the mind which the study of Theosophy brings into operation.

Every real Theosophical book contains not only information and instruction and inspiration for us, but has within its covers the power of unfolding the faculty in us of obtaining further knowledge, information and inspiration. When you read a page of "The Secret Doctrine," you not only gain the information and the inspiration that the page gives, but you gain at the same time an added faculty for acquiring more; and again, if we pursue our studying against obstacles, we find the faculty is born in us which enables us to overcome those obstacles. The law of Karma holds in studying: Karma brings us no obstacle, without giving us at the same time the capacity to overcome it; so, if a Theosophical book presents obstacles and difficulties, let us not give up the study of it. We can overcome the obstacles.

Thus collectively, we are able to build up something in the nature of a living principle of study. By the fire of life, study not only becomes vital and interesting, but it becomes living, and living forces and fires manifest themselves in many ways in daily life, enabling us to make an adequate response to all men and women whatever their station in life. It is often said that Theosophy is for all, and sometimes it is said that Theosophy is a difficult thing, meant only for those whose capacity is equal to great mental propositions. Both statements are true. But on those of us endowed with the mental energy to grasp, to understand and to live its great propositions devolves the responsibility of making those teachings real and palpable to all who come in our contact. Let us preach reincarnation in

all the affairs of daily life by *a continuous attitude;* let the fact of our knowledge of reincarnation come out in all the things that we do. To those who do not know about reincarnation, or believe not in it, our attitude is novel, and therefore brings in their minds question and inquiry, which we are able to respond to. Gradually, the truths of Theosophy permeate and are absorbed from those who have previously studied and known them. Century by century these great ideas permeate the hard atmosphere and impress the minds of those ready to respond to them. The main object of Theosophical study is to popularize its great truths, and to Theosophize all the walks of life.

PROGRESS

The main thing is to keep ourselves energized by right study and real devotion. The first illumines our intelligence, the second brings peace and power to the heart. Both must go together to be effective. True progress is achieved by the spirit of self-sacrifice, and must be looked for in our steady, continuous and *even* attempt to live our best and highest, proceeding from within without. To be sacrificing spasmodically heightens our personality in our eyes; we fancy we are somebody and say to ourselves, "What a nice person I am to do this, or to do that." But if we are evenly and continuously engaged in Work which is Theirs, or in service which is our fellowmen's, we get little time to ruminate upon ourselves. In comparison to Their effort, what is our puny attempt? And in the light of the intense anguish and suffering of millions of minds and hearts, what, after all, is the bulk of our petty service? To live, to live, and continue to live the highest within the very core of our being is at once to live in the eternal and to grow like the flower. All of us have to live and have to grow. If only we would realize that we *are* in the eternal, though we illusion ourselves by past memories and future anticipations; that we *are* growing like the rose, albeit we foolishly draw the attention of the world to our thorns and look like a cactus! To be *natural,* to be spontaneous, to hold everything sacred, to see not only the good in all things but also the beautiful—that is performing yoga, with objects in our environment, with peoples in our vicinity. Though we minimize the scope and depth of our progress, yet all the time within a change is taking place. Keep on trying, therefore. And do not pay any attention to the fact that you are trying. Only TRY.

"THE THREE QUALITIES"

THE BHAGAVAD-GITA treats of the three great Qualities in Nature which "bind the imperishable soul to the body," and by means of which all actions are produced, they being "the only agents of action." Further, in Chapter xviii, it is declared:

> "For the accomplishment of every work (action) five agents are necessary. These are the substratum, the agent, the various sorts of organs, the various and distinct movements and with these, as fifth, the presiding deities."

It is otherwhere declared in the same *Gita* that the *Substratum*, or support of the whole universe, is the Presiding Spirit. It is time Theosophists should begin to strive for clear and consistent conceptions of the meaning of terms used in their literature—conceptions that will reconcile and make unitary the teachings, differently expressed in various words, symbols and terms employed, whether in English or other tongues, whether in the various Scriptures or the writings of H.P.B.

The Substratum, or Presiding Spirit, is the Atma-Buddhi of Theosophical terminology—and is uniformly employed by H.P.B. to signify that *Spirit* is Consciousness viewed as a Unity, Collectivity, or Identity—the Superior Nature or "Knower" of *Gita* vii. What is the "agent" spoken of above? What else can it be than *Manas*—the man himself, apart from his actions or the instruments by which those actions are achieved? And *Manas* is *individualized* Atma-Buddhi—self, conscious of Self; Self-Consciousness.

We have thus accounted for two of the five agents: Atma-Buddhi-Manas is the equivalent of the "substratum and the agent"; what of the other three, the "organs," the "movements," the "presiding deities"? These constitute the "three qualities" which compose manifested nature, *as man experiences it.* On their own account the "three qualities" are the three great classes of non-self-conscious beings, in their varying states, degrees and combinations in forms—the Elementals. As a sum-total it is they and not we of which Nature, "Prakriti or Matter," consists.

Originally, they are pure incorporeal spiritual entities, "Lives," starting on their "long pilgrimage" toward that "independent (conscious, *i.e., self*-conscious) existence," which we have already achieved. *We,* being self-conscious, have to evolve "by self-induced and self-devised efforts, *checked* by our Karma." But these "Divine Souls" (*Monadic* essences) have to travel by "natural impulse"—the impulses given them by the Self-Conscious Souls—Man.

These "Lives" have neither will, character nor mind of their own, but by the influence of man as a Spiritual Being they take on

his changing moods by emanation, or radiation, or saturation, or accretion. Very literally indeed, they become his *Chhayya*, and mirror faithfully and instantly *his* will, *his* character, *his* mind. If we distinguish the various Hierarchies of Spiritual Man into three great classes of Monads, as the *Secret Doctrine* does, we shall easily perceive that Elementals must group into three great classes also. The "Lives" are drawn together into as faithful replicas of the Man as the images in a mirror reproduce our physical counterpart. But these are "*living* pictures." They reproduce over and over again, automatically, the motions of our consciousness. They are "Mayavi rupas," "Kama rupas" of a refined sort—beings created by us, consciously or unconsciously to ourselves, at every instant by our use of "occult powers."

In time these Elementals become habituated by our repetitions of the same thoughts, feelings, and desires to a coherency that enables them to endure for long periods as integral entities. Our "Organs" and bodies are thus formed by one class. But the "movements" of these organs and bodies are due to another class. Inert physical matter—and all "physical" matter, organic and inorganic, is inert of itself—consists of elementals that, in their reaction on us, make up the "*Tamas* quality." The "movements," which is to say the energic or force aspect of "nature," is due to the "Rajasic quality"—elementals with a wider range of action and greater durability of impress than the "Tamasic." Our mental and moral "movements" are our impressions on and reactions from the third class of elementals—those which, in their effect upon mankind, are called the "Sattva quality."

Since these embryonic beings had originally no will or desires of their own, and whatever characteristics they now possess are due to man's impress upon them, it follows that any and every man is still constantly impressing these elementals, subject only to the resistance or inertia originally imparted to them. They ascend and descend from class to class, temporarily or for long periods, according to the use made of them by the man who attracts or repels them by his character and the use made of his spiritual powers. The catastrophes of nature, the kind of body we have, the kind of mind and moral nature we have, are all due to this "co-existence of Spirit and Matter"—Man and the elementals. Each man can, therefore, at any instant, easily determine for himself what his past influence has been upon the elemental kingdoms, what his present affinities with them, what steps to take in his own thought, will and feeling in order to "raise up Nature."

The "presiding deities" are the weight of the influence of the whole hierarchy of the elemental kingdoms, for as kingdoms or hierarchies of beings they have by now defined attributes and char-

acteristics which have to be overcome by the individual man striving for perfection. They have a *Logoic* consciousness as well as we; with this difference that each individual elemental embodies the characteristics of his whole hierarchy. Consider the difference between the imparted characteristics of the elementals influenced by a *Mahatma* and those affected by the averagely good man. Consider again the difference between those attracted and impressed by a good man and a bad man. Those differences are objectively very plainly shown in the different members of the animal kingdom —embodied elementals wearing the "cast-off" garments of man, morally and intellectually. For the nature of the tiger, of the wolf, of the deadly serpent, comes from the destructive, the poisonous thoughts and feelings of man.

One class of elementals knows naught but harmlessness, others naught by harmfulness, others still have mixed natures—all derived in the first instance by "natural impulse" from man. Students often desire to "communicate" with the elementals consciously to themselves. We are doing it at every instant unconsciously. Many want to "help the evolution of the elementals." We "help" the elementals when we *change our own natures*, for they *are* our natures—our instincts, our tendencies, our habits, are only other names for elementals imbued with our emanations. Every effort to keep and to use our "organs" sanely and wholesomely lifts or changes the component elementals to a higher degree. Every "movement" we make, of "body, speech, or understanding" with the intent to benefit others, ennobles the nature of the corresponding elementals. For every such effort, for all such striving, we as well as all mankind gain a reaction that purifies our Path to perfection by so much, till Man and his younger brothers, the elemental beings, alike regain the lost Sattva state—the Golden Age.

AN OCCULT HINT

After an explosion of personality, and the ensuing reaction, a Disciple sometimes resolves that in future he will not oscillate so much. This is not the true position—it shows he expects to oscillate *some*. Of course if he *expects* to oscillate, he *will* oscillate. It would be better to expect to hit the mark, instead of expecting to miss it. There is a great difference in the psychological position, as well as in the quality of the energy aroused. We should cease doubting our power to accomplish; if we doubt, it will be like trying to shoot an arrow with a loose bow-string—no force, and no certainty of direction. When the bow-string is pulled taut, and let go, there is *no hesitation* in the arrow. It goes where pointed and with the strength in the pull.

THE SUNLIGHT OF LIFE

TO tell the average man that the world exists for the sake of the Soul's evolution is to use but so much rhetoric. He is so borne down by the vicissitudes of life that he thinks of nothing but the fact that he is staggering under a burden, almost, if not entirely overwhelming him. He wants to leave the matters of "the spiritual side" entirely to an after life; he cannot see that he has any time to give to matters over which he, apparently, has no control. His philosophy, if he stops to formulate one, seems to be, in effect, that Man is an automaton, Life an hereditary disease, the world itself a vast hospital; while Truth is a dream, and Beauty an optical illusion. This is the philosophy of despair.

However, there must come a time in each one's life when he wonders what all this striving, of action, and of being is for, and possibly he turns to some sort of a system of belief that offers a palliative, trying honestly to believe that there is an explanation somewhere which really does explain, but he goes on, blindly, trying to find some food for the hunger of his heart, which is a longing for the knowledge of God. In ordinary cases, he comes to determine that he will hang on to some sort of belief which will ultimately permit him to squeeze into a sort of heaven somewhere, hoping that he will not have to go out of that comfortable place ever again. He cannot seem to find in this incarnation any mental buoyancy or hope, and he settles into a spiritual lethargy, eventually going back to the place from which he came and starting all over again. For, he has, after all, no settled conviction that any religious belief, will, if adhered to, bring him the mental condition which he envies.

Finally, in Theosophy, he finds a logical explanation, not only of all the woes, but of all the joys of life. He finds that all is not grief and sorrow, but that the Glory of God is visible everywhere, revealed to him in the beauty of the lily, in the hues of the sunset, in the association of all human beings—all alike manifestations of the Deity. He sees sunshine all around him, no matter whether others see it or not, and a spark of knowledge penetrates his consciousness, showing him that the shadows are there to emphasize the beauty of the sunshine, and that they are but shadows, after all. His heart is full to bursting that he has at last found an explanation, and although he may feel deeply the blindness of others who cannot see any of the light that to him, floods the world, still he knows that in good time *all* must realize that the world is a good place in which to live. He feels himself a highly privileged being, to be here, to live this life, and to advance, when the time comes, to something better, and he is no longer in a hurry to make any changes. This world is now as good a place to live in as he could wish, and so he tries to help others to let in some of the glorious sunshine of life,

perfectly ready, himself, to step aside, if so others may get into the full blaze of the Glory of God.

The real Theosophist is a person who radiates nothing but the very sunshine of which we are speaking. Sometimes, a student who has not gone very far along the Path, may be and quite likely is, one who has but glanced at the surface of things, and cannot plumb deeper. If he feels anything but the joy of hope and responsibility, he is no true Theosophist, for the true Theosophist gladly accepts responsibility. He can square his shoulders, let come what will, and smile because he knows that he is now working off past Karmic causes. As he studies deeper into the great law of Karma, he finds that almost all of the causes were set up in ignorance. He resolves to destroy the false basis of action as fast as possible for himself and for others. He worries no longer about anything he may have done in some forgotten past, because he knows that the good will always overpower the bad, and that he is always becoming bettered in whatever case he may find himself, provided he tries to help others to get into the sunlight.

Let anyone once deeply investigate the subject of Theosophy, assimilate any of the golden precepts which abound in the writings of the Teachers, and he must necessarily realize that the sunlight of life comes from this source. Only in man-made religions are gloom, and despair, and darkness, and weeping and wailing and gnashing of teeth. The Ancient Wisdom shows him that God is everywhere; that men can look Him in the face; that the Sunshine is always to be found, and if he be true to his Real Self—which *is* the Sun of Life, he need never, for a moment, be anchored in the "Gloom."

DEALING WITH MINDS

We have to remember that we are not dealing with men and women, but with *minds* composed of certain bundles of perceptions, from which flow tastes and habits; and that it is sometimes necessary to let restive colts have a little rope for a while. People can see only what their mental constitution permits them to see, and have to be coached along in a kindly way. We help the good points best by working on *them* and overlooking the weak ones. Speak to the good in a man, and he will try to live up to it. Of course, there are those so crass as to try to study Theosophy, not to fit themselves to be the better able to help and teach others, but in order to pose as "wise"—or even to make money out of it. Indeed, those are not few who would harness the Infinite to their special financial funnels. But they soon disclose themselves.

—R. C.

AMONG FRIENDS

THE bugler stood with his instrument poised, rigidly rectangular; officers and men at attention. Only the flag, floating free at the top of the tall staff, seemed alive.

The slanting sun-rays focused in the mouth of the horn turned the polished metal into an iridescent bubble of liquid silver at the end of a long white pipe. Sudden, the bubble burst into a succession of liquid silver sounds. An antique howitzer boomed in bass accompaniment and all the fairy spaces of the air leaped into echoing life. The black powder smoke eddied back and forth in ever-widening circles like some receding minuet.

Down came the flag, and the banked crowd slowly eddied across the walks and drive-ways of the Presidio toward the old town sprinkled carelessly from hillside to water front. Out on the Bay a half dozen seaplanes bobbed idly—gorged cormorants at rest. A couple of destroyers lay at leash beyond them, gaunt sea-hounds ready to come to bloody grips upon the word. Over beyond the pier's end the surly back of a submarine arched black and sinister, brooding upon iniquities.

"I must confess that the ceremony of the flag has always appealed to me powerfully, but especially at a time like this. What a symbol of glory and patriotism the Flag is. I wonder what the Fathers of this Republic would have thought if, at the time of signing the mighty Declaration of Independence, they could have been granted the vision splendid of this Fourth of July nearly a century and a half in the future for them; to-day for us."

Thus Mr. Prism, musing aloud rather than addressing a remark to anyone, as the Family moved homeward in Pythagorean formation—Bobby marching proudly ahead, carrying his flag erect, his face sober and set; then Mrs. Crystal and Frederick, followed by Quester and Prism, with Mrs. Prism, a gem of purest ray serene, set between them. Doctor, Judge, Mother and Pilgrim, walking abreast, made up the base of the triangle.

If there was any challenge to comment in Mr. Prism's soliloquy no one took up the gage. In the communal silence each one seemed master or servant of his own meditations. And so to home and supper, the conversation as flickering and uncertain as the light of the candles of doubtful lineage with which Mrs. Crystal loved to decorate the table. "Just because we are Theosophists," she was wont to extemporize, "is no reason why we should not avail ourselves of the refinements of civilized life. Candles are so much more artistic and distinguished, well, *exclusive*, than plain bread and butter electric lights." Whereat the Family always duly and properly smiled, and Doctor never failed to repeat, "Temperament, Laura, temperament. The psychic nature demands the dim, cre-

puscular setting to be at its best. It requires 'no mean ability' to nourish the physical man in the circumstances, though."

The peaceful living-room regained, and each one chasing as before his favorite phantom, to the duet of the ticking clock upon the mantel and the pine-knot flames beneath, it was but natural that thoughts should find a common path of recurrence to the day's events. Doctor, as usual, was first to break the silence.

"I think," he said, "there's meat in Prism's remark on the way home. Did you hear him, Mother?"

"Oh, yes. I was just behind him, and it gave me a train of thought which I have been following ever since. The signers of the Declaration would have been greater men than they have yet been accredited, for any of them to have had Mr. Prism's 'vision splendid.' What I have been pondering over is, would they have found the prospect pleasing, or would they have been less, rather than more, heartened to their giant labors by a vision of the America and the world of to-day? For my part, I prefer a retrospect to a prospect. One learns more; but inspiration and self-reliance come from lessons learned rather than from visions, whether of the past or of the future."

"Speaking of inspiration," supplied Mr. Quester in the fruitful pause, "wasn't the reading of the Declaration inspiring? Such a voice, such marching columns of sound, such eloquent gestures. And the Address. There was an orator! I tell *you* that man is a patriot. Why, it made me feel a glow of grateful enthusiasm that I am a citizen of these United States. It must be great to be able to speak like that. And how the people applauded."

"Applauding from the 'bleachers' does not conduce to make the spectators athletes," Doctor remarked dryly, "and nowadays very few go beyond that. If eloquence were patriotism, every politician could give you a very excellent specimen. This is not yet a Nation, let alone a Republic of Brotherhood, in preparation for that Republic of Mankind which the Fathers held in view."

"Well, but—" started Mr. Browser, and relapsed into silence as he saw the fateful sign in Mrs. Crystal's two hands moving towards each other. The moment her fingers touched, her clear voice was released as if by some automatic mechanism.

"I was just thinking, Mother," said she, "that our Theosophical Movement has gone as far astray in half a century as the great movement for Democracy inaugurated with the Declaration of Independence has done in a century and a half."

The astonished Family sat in spell-bound attention at this unexpected manifestation of "lower plane" sapiency. Only Brother Frederick murmured softly, "Yes, Laura?" His gifted sister went on:

"We are told that even in those days forty per cent of the people of the Colonies were Tories, and of those who called themselves Patriots scarce one in ten made any really *voluntary* sacrifices for the Cause. I suppose there were no more than a score of men who had the devotion, the ability and the love of Liberty that 'carried on' through seven years of war and seven years of chaos that followed, till the Declaration was embodied in the Republic. Otherwise, the Declaration itself would have been mere words. If Washington, and Paine, and Morris, Franklin and Jefferson and Hamilton and a few others had not formed a real *nucleus* of Brotherhood, the Declaration would have been as empty of real life as the 'Three Objects' of the old Theosophical Society."

"Why," she continued, flushing with unwonted earnestness, "if Mr. Lincoln had not come a century afterward, this country, founded on freedom, would have been wrecked on the slavery question and on 'States Rights.' What good is a Declaration of Independence without the will to do and dare for freedom? What use is a Constitution buried knee-deep under unconstitutional laws? We are a law-making, not a law-abiding people. And what help for mankind in the three objects of the T.S. with no one brave enough, Theosophist enough, to *be* a 'nucleus of universal brotherhood?'

"I'm just repeating what Mr. Browser was saying to me only this morning," she added, somewhat lamely, and turning appealing eyes upon our good old "Circulating Library," as Doctor occasionally labels him, amiably and facetiously.

But the Judge saved modest Browser from any possible embarrassment by interposing as calmly as if Mrs. Crystal's remarks were his own.

"It is compromise which induces all deviations and consequent corruptions of noble causes. Not that 'compromise in the service of the weak' that Mr. Judge speaks of, but the compromises which are forced by selfish vested interests on the one hand, and the supineness, the inertia, the *unconscious* selfishness of the great mass. For themselves there was no compromise on the part of the great patriots of the last quarter of the seventeenth century, but they were powerless to endow the mass with their own vision, the enlightened selfish with their own unselfishness. The Declaration was aimed against a foreign foe. It rings without alloy. But the Constitution was a compromise. Internal enemies of liberty loaded it with base metal—the mixed good and evil Karma we all have to share."

No one spoke, and Mother's glance encouraged the Judge to proceed.

"Every student of the long struggle of mankind for political freedom knows full well that the Declaration is a noble document, but it no longer holds the magic of inspiration. Who now reads

the Farewell Address as a vital document, as applicable to-day as in 1797? Who goes to Lincoln's great Messages as to a well, to draw thence the waters of wisdom for our use in those very present dangers which he foresaw and warned against? What Theosophist or what Theosophical Society sees in the great Three Objects a Declaration and a Constitution ample without amendment or revision for all the relations of the three worlds? No; they are one and all but empty frameworks; altars from which the fire has fled; platforms from which the politician and the charlatan conjure for the price of admission."

He looked around the circle, hesitated, sighed and said:

"Party government is as far as mankind has yet stumbled on the road toward genuine Democracy. Sectarianism is as far as men have yet traveled in religion. Mediumship posing as psychical powers, contradictory revelations from 'Successors of H.P.B.,' presented as later and progressive unfoldments of the Wisdom-Religion, sentimental professions of 'brotherhood' by self-seekers who fiercely assail and revile all those who dare to question their claims, or who seek, however inoffensively, to spread the pure teachings of H.P.B. or to defend her good faith—this is what the great public and most members of most Theosophical societies think to be devotion to the Three Objects of Masters and H.P.B. Too bad. Too bad."

"I wonder if H.P.B. had her 'vision splendid' of the future of the Theosophical Society after she and Judge had to go? If she had, it must have required even all *her* dauntless courage to go on." Thus Pilgrim.

He looked at Mr. Browser. That staunch battler for the facts of Theosophical history and the truths of Theosophical teaching was rubbing his glasses vigorously—sure sign of intense feeling. Pilgrim touched the old warrior's arm.

" 'You may fire when ready, Gridley,' " he quoted gently.

"She had her 'vision,' more than one of them. And she put them on record within verifying range of what she foretold. Let a man read the closing paragraphs of the Preface to *Isis Unveiled* and the closing section of the *Key to Theosophy* if he would assure himself that she knew in advance what would happen to her and to the Society that she mothered, hoping against hope that it might give birth to that nucleus of Universal brotherhood without whose benign guidance she knew this civilization must be broken on the wheel of its own hypocrisies in church and state, in social and in individual life." Pilgrim tried again:

"Well, Browser, while this is not exactly Belshazzar's feast, the handwriting on the wall of the beleaguered West is all too plain for every one to read. It is writ large in every European capital. But what of us Theosophists? Did she leave no word direct to

us—I mean outside that Last Message to the American Theosophists? No word of hope?"

Doctor, who always remembers perfectly, after he has been reminded, and who has been nodding affirmation to Browser's words, waited the response to the query in perfect confidence. Nor did Browser fail him.

" 'Night before last,' he quoted, 'I was shown a bird's-eye view of the Theosophical Societies.' "This," he interjected, "was written to Mr. Judge in 1888, when there was only *one* Theosophical Society. She goes on: 'I saw a few earnest, reliable Theosophists in a death struggle with the world in general, with other—nominal but ambitious—Theosophists. The former are greater in numbers than you may think, and *they prevailed,* as you in *America will prevail,* if you only remain staunch to the Master's programme and true to yourselves.' "

"There," concluded Mr. Browser, "you have the prevision of history since made and still in the making—lessons learned and lessons still to be learned. Since then there are dozens of Societies presided over by 'nominal but ambitious Theosophists,' making truces with the world, the flesh and the devil to attract attention to themselves and gain followings instead of students. These compromise Theosophy and the Objects of the Theosophical Movement in the same way that the Judge was speaking of in connection with the establishment of the Republic. The hope lies to-day in the scattered 'earnest, reliable Theosophists,' as the hope lay then in the few real Patriots. The magazine must be the forum and the rallying place for them."

"The Editors tell me," said Mother, "that by far the larger portion of the subscribers to THEOSOPHY are not Associates of U.L.T.; in fact many of them are not members of any Theosophical association. Many others are. In fact the circulation is so 'judiciously distributed over the globe'—to use another phrase from H.P.B.'s letter to Mr. Judge that Mr. Browser was quoting from —that it is the one representative organ of all those, whatever their affiliations, who are working to the best of their ability to make Theosophy a living power in their own lives and to bring its teachings to the attention of others."

"I, for one," she continued, "am in full accord with the speaker at the meeting the night before Decoration Day that 'noble as is the Declaration of Independence, the Declaration of the United Lodge of Theosophists is a far nobler document.' He went on to say, you remember, that while the one declared only for political liberty and human equality in mundane pursuits, the other speaks for freedom of conscience, the august domain of the Soul of man, and the Brotherhood of all who are engaged in the true service of humanity, regardless of all lesser things."

"To my way of thinking the Declaration of U.L.T. embodies the spiritual and moral conception of Unity, of Independence, of Brotherhood, and should be regarded as a purely spiritual, therefore impersonal, ideal and inspiration, far above any association of students, however earnest or praiseworthy. The acceptance of that Declaration by any student is a pledge of duty and responsibility, not a proclamation of rights or of dogmas. Therein lies the hope of H.P.B.'s *nucleus*."

Mrs. Prism, who *adores* Mother, and who had been listening with tolerance—one might almost say with sympathy—throughout the discussion, began to stiffen as Mother was talking. Doctor's observant eye noted the expression of belligerent distress.

"What's the matter, Mrs. Prism? are you ill?" he inquired, with fraternal as well as medical solicitude.

"Humph," crackled peace-loving Prism's spouse; "that speaker was enough to make anybody sick."

"Why, what now? What did he do? What did he say? *I* thought he made a corking good talk."

"He said 'darn' and 'darned' two or three times, right out loud in a religious assemblage. I felt so shocked and so ashamed I never want to hear or see him again."

"Well, I'll be—" ejaculated Doctor, but saved himself in time, while Mrs. Prism looked solemnly round in vain endeavor to fathom the occasion for the tribal burst of hilarity.

HOMELY HINTS

Is it not true that when the personal self is suppressed, the higher finds expression? There is a leaning back, as it were, on the great Ocean of Life—the SELF—and identification with personal ideas and feelings becomes non-existent. When such times come we must beware of self-gratulation; the lower feeds and waxes strong on this, and very often without our being sensible of it—yes, even when we are trying to guard against it, or think we are. Nor is it well to talk to others about these inner struggles, even to our best friends, for there is a self-satisfaction engendered by it, so subtle is the nature of the personal. We must learn to recognize things for what they are in fact, and cease to value them in the light of the opinions or feelings of others. Nor should we feel depressed—or in other words, we should not be affected by the depression of the lower nature—for that is what is felt—but show no signs outwardly of the struggle going on within.

A PRACTICAL LETTER

BOTH of your letters are here. I am rejoiced that you find lessons in all these things that come to pass: this is the realizing of the meaning of life. Most people take it to mean eating, drinking, waking, sleeping, enjoying, doing business for gain in order to do these things—and learning nothing, frittering away opportunities, multiplying difficulties, avoiding by every possible means those things from which they might learn.

Our attitude should be that if there is work and we can do it, we must, regardless of results; we know that the Law takes care of them, without thought or effort on our part, and with exactitude undisturbed by our sentiments. So what is the use in wasting energy in fruitless sentiment? We see that and admit it, yet fear to trust, even when we know that there is nothing else that can be done by us.

One finds spiritual knowledge springing up spontaneously within him, not because of his mental exertions, but because of his "attitude of mind." "Place thy heart on me as I have declared myself to be, serve me, offer unto me alone, and thou shalt come to me; I swear it for thou art dear unto me." Krishna calls these "my supreme and most mysterious words"; he adds "He who expoundeth this supreme mystery to my worshippers shall come to me if he performs the highest worship of me, and there shall not be among men any one who shall serve me better than he, and he shall be dearest unto me of all on earth." What determines it? Thought determines it. Motive determines it.

I am glad that you wrote R—— and put it up squarely. I think that was the right thing to do; if it hurt personal pride for you to do it, the hurt showed the need; a sore place like that is not right; some massaging will not do it any harm. The fact that you felt better after writing shows you knew that it was the right thing all the time, but hesitated—like the boy with the tooth and the string. The personality is what you say—a "peach." It can play all parts, from lord of all creation to Uriah Heap, as its occasion requires, and the man is involved in its pretensions. But he learns, and some time Mr. P. will be "out of a job"; "there won't be no such thing"; instead, there will be a whole man.

I can understand the trepidation that arises in such a transaction as you mention; one does not want to make a mistake because of the large loss that would then be incurred, and yet one must decide to do or not to do. The nature of your business contemplates a certain amount of risk based on the probable action of others; it is a sort of a gamble; probabilities are better in some cases than in others, but in any, there is no certainty to be obtained. To be able to determine accurately one would have to know all the converging

factors, to see them all in their several courses, and this is not possible to us; so we have to guess on probabilities to a great extent. It is this uncertainty which un-nerves us. We do not want to make a loss, and we do not want to lose a business opportunity. The only course left—it seems to me—is to determine whether it would be considered a *fair* risk; if so, we would be justified in taking it, because there is no way by which results can be absolutely assured. Our judgment would then be centered on the quality of the risk, leaving results to general average—that being all that we can do.

The condition is surely unlimited in its capacity for wrong action, but we might remember that the Unconditioned does not and cannot act. "The Self *acts* only through its creatures;" the conditioning is collective. The conditioned has also to exercise its capacity for right action; its ascertained errors lead in this direction, and the possibilities are also unlimited. All *being* is conditioned, but in it there is an infinite variation. If we rise out of one set of conditions we are in another. The secret would seem to be non-identification with conditions of any kind, while working in and with those which on any plane surround us, improving our judgment and discrimination in regard to them, all the time, as well as the instrument in use on that plane, and giving the conscious lives of which that instrument is composed, the right direction.

Had we transcended physical conditions we would not be trammelled by them, would not be in them, except by choice. Even then we could not do other than put ourselves under their operations and limitations, in order to gain a full comprehension of them in all their bearings upon those in that condition by necessity. We have to abide by the rules of whatever game we are playing; at the same time we may know better games.

It is good to have that "touch of heart" which transcends time, space and conditions. I fully appreciate, and you know that it exists on my part. Love to you and the highest success in your endeavors.

LOVE WITH AN OBJECT

SOME distinguished contributors to theosophical literature have of late been describing what qualities are necessary to constitute a perfect man, *i. e.*, an Adept. They said that among other things it was absolutely and indispensably necessary, that such a being should possess Love—and not merely Love in the abstract—but love regarding some object or objects. What can they possibly mean by speaking of "love with an object," and could there possibly be love without any object at all? Can that feeling be called love, which is directed solely to the Eternal and Infinite, and takes no cognizance of earthly illusions? Can that be love which has no object or—in other words—is the love of forms or objects the true love at all? If a man loved all things in the universe alike, without giving any preference to any of them, would not such a love be practically without any object; would it not be equal to loving nothing at all; because in such a case the individuality of any single object would be lost to sight?

A love which is directed towards all things alike, an universal love, is beyond the conception of the mortal mind, and yet this kind of love, which bestows no favors upon any one thing, seems to be that eternal love, which is recommended by all the sacred books of the East and the West; because as soon as we begin to love one thing or one being more than another, we not only detract from the rest an amount of love which the rest may rightfully claim; but we also become attached to the object of our love, a fate against which we are seriously warned in various pages of these books.

The *Bhagavad-Gita* teaches that we should not love or hate any object of sense whatsoever, nor be attached to any object or thing, but renounce all projects and fix our thoughts solely on It, the Eternal, which is no-thing and no object of cognition for us, but whose presence can be only subjectively experienced by, and within ourselves. It says: "He is esteemed, who is equal-minded to companions, friends, enemies, strangers, neutrals, to aliens and kindred, yea to good and evil men" (Cap. vi., 14); and further on it says: "He whose soul is united by devotion, seeing the same in all round, sees the soul in everything and everything in the soul. He who sees Me (Brahmâ) everywhere and everything in Me, him I forsake not and he forsakes not me. . . . He who sees the same in everything—Arjuna!—whether it be pleasant or grievous, from the self-resemblance, is deemed to be a most excellent Yogin" (Cap. vi., 29, 32).

On almost every page of the *Bhagavad-Gita* we are instructed only to direct our love to that which is eternal in every form, and let the form itself be a matter of secondary consideration. "He must be regarded as a steadfast renouncer, who neither hates nor

desires." . . . "In a learned and modest Brahman, in a cow, in an elephant, in a dog, and a Swapáka; they who have knowledge see the same thing." . . . "Let no man rejoice in attaining what is pleasant, nor grieve in attaining what is unpleasant; being fixed in mind, untroubled, knowing Brahmâ and abiding in Brahmâ." . . . "He who is happy in himself, pleased with himself, who finds also light in himself, this Yogin, one with Brahmâ, finds *Nirvana* in Him."

The Great *Hermes Trismegistus* teaches the same identical doctrine; for he says: "Rise and embrace me with thy whole being, and I will teach thee whatsoever thou desirest to know." The *Bible* also tells us that "God is Love" (I. John iv., 8), and that we should love Him with all our heart, with all our soul, and with all our mind (Matt. xxii., 37), and while it teaches that we should love nothing else but God (Matt. xx., 37), who is ALL in ALL (Ephes. i., 23), yet it affirms, that this God is omnipresent, eternal and incomprehensible to the finite understanding of mortals (I. Timoth. vi., 16). It teaches this love to be the most important of all possessions, without which all other possessions are useless (I. Corinth. xiii., 2), and yet this God, whom we are to love, is not an "object" (John i., 5), but everywhere. He is in us and we in Him (Rom. xii., 5). We are to leave all objects of sense and follow Him alone (Luc. v., 2), although we have no means of intellectually knowing or perceiving Him, the great Unknown, for whose sake we are to give up house and brethren, sisters, father, mother, wife, children and lands (Mark x., 29).

What can all this mean, but that love itself is the legitimate object of love? It is a divine, eternal, and infinite power, a light, which reflects itself in every object while it seeks not the object, but merely its own reflection therein. It is an indestructible fire and the brighter it burns, the stronger will be the light and the clearer will its own image appear. Love falls in love with nothing but its own self, it is free from all other attractions. A love which becomes attached to objects of sense, ceases to be free, ceases to be love, and becomes mere desire. Pure and eternal love asks for nothing, but gives freely to all who are willing to take. Earthly love is attached to persons and things, but Divine spiritual love seeks only that which is divine in everything, and this can be nothing else but love, for love is the supreme power of all. It holds together the worlds in space, it clothes the earth in bright and beautiful colors, it guides the instincts of animals and links together the hearts of human beings. Acting upon the lower planes of existence it causes terrestrial things to cling to each other with fond embrace; but love on the spiritual plane is free. Spiritual love is a goddess, who continually sacrifices herself for herself and who accepts no other sacrifice but her own self, giving for whatever she may re-

ceive, herself in return. Therefore the *Bhagavad-Gita* says: "Nourish ye the gods by this and let the gods nourish you. Thus nourishing each other ye shall obtain the highest good" (Cap. iii., ii.,); and the Bible says: "To him who has still more shall be given, and from him who has not, even what he has shall be taken away" (Luke xix., 26).

Love is an universal power and therefore immortal, it can never die. We cannot believe that even the smallest particle of love ever died, only the instruments through which it becomes manifest change their form; nor will it ever be born, for it exists from eternity, only the bodies into which it shines are born and die and are born again. A Love which is not manifest is non-existent for us, to come into existence means to become manifest. How then could we possibly imagine a human being possessed of a love which never becomes manifest; how can we possibly conceive of a light which never shines and of a fire which does not give any heat?

But "as the sun shines upon the lands of the just and the unjust, and as the rain descends upon the acres of the evil-minded as well as upon those of the good"; likewise divine love manifesting itself in a perfect man is distributed alike to every one without favor or partiality. Wherever a good and perfect human being exists, there is divine love manifest; and the degree of man's perfection will depend on the degree of his capacity to serve as an instrument for the manifestation of divine love. The more perfect he is, the more will his love descend upon and penetrate all who come within his divine influence. To ask favors of God is to conceive of Him as an imperfect being, whose love is not free, but subject to the guidance of, and preference to, mortals. To expect favours of a Mahatma is to conceive him as an *imperfect* man.

True, "prayer," *i. e.*, the elevation and aspiration of the soul "in spirit and in truth" (John xiv., 14), is useful, not because it will persuade the light to come nearer to us, but because it will assist us to open our eyes for the purpose of seeing the light that was already there. Let those who desire to come into contact with the Adepts enter their sphere by following their doctrines; seeking for love, but not for an object of love, and when they have found the former, they will find a superabundance of the latter throughout the whole extent of the unlimited universe; they will find it in everything that exists, for love is the foundation of all existence and without love nothing can possibly continue to exist.

Love—divine love—is the source of life, of light, and happiness. It is the creative principle in the Macrocosm and in the Microcosm of man. It is *Venus*, the mother of all the gods, because from her alone originates Will and Imagination and all the other powers by which the universe was evolved. It is the germ of divinity which exists in the heart of man, and which may develop

into a live-giving sun, illuminating the mind and sending its rays to the center of the universe; for it originates from that center and to that center it will ultimately return. It is a divine messenger, who carries Light from Heaven down to the Earth and returns again to Heaven loaded with sacrificial gifts.

It is worshiped by all, some adore it in one form and some in another, but many perceive only the form and do not perceive the divine spirit. Nevertheless the spirit alone is real, the form is an illusion. Love can exist without form, but no form can exist without love. It is pure Spirit, but if its light is reflected in matter, it creates desire and desire is the producer of forms. Thus the visible world of perishable things is created. "But above this visible nature there exists another, unseen and eternal, which, when all created things perish, does not perish" (Bh. G. viii. 20), and "from which they who attain to it never return." This is the supreme abode of Love without any object, unmanifested and imperishable, for there no object exists. There love is united to love, enjoying supreme and eternal happiness within her own self and that peace, of which the mortal mind, captivated by the illusion of form, cannot conceive. Non-existent for us, and yet existing in that Supreme *Be-ness,* in which all things dwell, by which the universe has been spread out, and which may be attained to by an exclusive devotion.

—LUCIFER.

ACTION AND REACTION

To make ourselves "better able to help and teach others" is the task. The personality naturally either rebels or is depressed—or both. But we may expect that and can be prepared for the reaction if we are wise and have confidence in Masters' teaching. We want to know, to be, and to go forward, and we know that every little assertion of "personal ideas" is a hindrance, and that these ideas and their particular "feelings" are very easily disturbed and hurt. Their very "tenderness" shows their fragile nature, and that *they* are not worth preserving, in the face of what we have learned and what we have to do to forward the great results. "Thou grievest for those that may not be lamented" is a true saying; we should take it to heart. "The personality, driven from one defense, takes refuge in any other available one," so we have to watch all along the line. The right attitude will make the battle easy: so, having taken this, "send the arrow straight to the mark."

ON THE PATH

II.

IN our last we spoke of the Path of Woe which all must tread without exception, and indicated that it is a common and an universal experience. But why, oh why, a Path of Woes?—ask a hundred good friends. Why not share our joys and our lights and call it a Path of Weal?

It is the Path of Woe because what we have gathered in the past are seeds of anguish from which pleasure and peace do not sprout forth. The Path of Woe is the other half of the Path of Pursuit; to give up what we gathered with pain, labour, and mighty effort is a Karmic retribution and in proportion as we pained others in gaining our ends, in securing our possessions, and using what was gained and secured, pain now comes back to us.

There is, however, another factor: our sincere desire for spiritual living, being an energy of the Occult World, where Life is eternal and immortal, forces in smaller fields of space and shorter spans of time, the process of quick payments of debts incurred during generations of lives, all over the world. Spiritual birth is attended with its pangs, and inner growth has its pains of teething, walking and all the rest. For the earnest and enthusiastic aspirant these uncomfortable experiences are crowded together, and thus the sum total of previous Karma shows the balance in the currency of woe on our debit side.

The method of the payment of past debts is mercifully devised by Wisdom; it enables us to transform woes into joys in the very process of payment. That method to be pursued as we tread the Path of Woe is living the life of self-expression. In fact, the debt in question can not be met otherwise. Deliberate practice at living differently than we have hitherto done has to be undertaken. Leaving alone the life of the senses and the mind, refusing to be energized by feelings and emotions, ever watchful, continuously heedful, to live in terms of the Soul is the high enterprise in which we are engaged. To pursue that task by the old method of haphazard and ever moving, ever changing existence is an error many of us commit. Self-collectedness is the watchword of the new method. To move from within, which is the region of the Soul, to the without, which is the sphere of the sensuous existence, in a deliberate manner is the first necessary qualification. To collect together the scattered forces, and to reflect on them by the aid of the Light of the Higher Self, so that they are animated and enlivened by it, is our Dharma. All of us understand this in some measure, but what most of us do not seem to grasp is the fact that this process has to be a regular, persistent and continuous one. They are not religious ceremonies to

be performed once a week, nor are they like sacred festivals which fall on a few occasions in the year. They are not even like unto heroic acts which men perform to their glory and renown once, perhaps twice, in their lives. This watchfulness, this self-collectedness has to be observed and applied every hour of the day, fifty-two weeks in the year; they must manifest their power in all our labours undertaken for profit or pleasure, in work or recreation, in small activities or in important ones. All the while to energize our environment by the Power of Wisdom within us is the first step which aspirants have to take. This no doubt is irksome, exhausting to the feelings and fatiguing to the mind. To persist successfully is to pass the first great test that the Wardens of the Portals of the Occult World present to us; they do so because of *our* resolve, *our* enthusiasm, *our* earnestness, *our* sincerity—because we ourselves put ourselves on the Path, and are attempting to "force" the Masters to accept us as their pupils and servants.

To so live and act, to so love and labour that every experience is perceived by our Inner Ruler and is forthwith assimilated by him. All our experiences ought to be flowers from which the Bee sucks the honey of Knowledge and stores it away for feeding in sweetness and in strength the hungry and the weak. Here is another factor to be noted. Aspirants miss assimilating their experiences. How many of us truly assimilate what we contact in the world? To assimilate in as full a measure as possible what we contact, is a necessity of the spiritual life. Thus the life of self-expression begins.

Then, welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand but go!
Be our joys three-parts pain!
Strive, and hold cheap the strain;
Learn, nor account the pang; dare, never grudge the throe!

For thence,—a paradox
Which comforts while it mocks,—
Shall life succeed in that it seems to fail:
What I aspired to be,
And was not, comforts me:
A brute I might have been, but would not sink i' the scale.

What is he but a brute
Whose flesh hath soul to suit,
Whose spirit works lest arms and legs want play?
To man, propose this test—
Thy body at its best,
How far can that project thy soul on its lone way?

Yet gifts should prove their use:
I own the Past profuse
Of power each side, perfection every turn:
Eyes, ears, took in their dole,
Brain treasured up the whole;
Should not the heart beat once 'How good to live and learn'?

In these lines from Robert Browning's "Rabbi Ben Ezra" we come across the gospel of self-expression which is a requisite of the spiritual life. Pondering over them we see how mistaken are the notions in people's minds who glibly talk of self-expression. It is not a matter of one of the fine arts—it is a matter of daily life, which people name drudgery and desire to run away from. The life of self-expression is Drudgery made Divine.

HINDRANCES

Many of the statements made by the Teachers are axioms to be applied, while at the same time they are woven in with such reasoning as may suit the ordinary way of thinking. Most people imagine and accept as fact, that there is but one way of thinking—reasoning from premises to conclusions; tabulating things in order to find the cause. By the infinitude of tabulations they come to imagine finally that Matter is everything and does all, because nothing is found that can be "nailed down." Science, Psychology and all other efforts that proceed from particulars and are based upon them, fail. They fail for no other reason than that they will not admit the existence of a true and full knowledge, or that it could have existed in times preceding theirs. Has not the science of every period held that theirs was the highest and most glorious that ever has been, their civilization the grandest? If Western Science and Psychology would go on with their painstaking effort in the light of the knowledge of the ages, the spiritual and intellectual darkness would soon be overcome and a civilization come into being, which would express the spiritual and intellectual in a true physical life. What hinders? Intellectual pride hinders, together with the cramping effect of false conceptions of religion which give a material bent to thought, which makes a material life, heaven, hell, god—"idols made of mud." It is a wonder that life is as bearable as it is; or, it *would* be a wonder, if we did not know that man is more than his experiences, his conceptions, or philosophy, and does not follow out to its logical conclusions what he adopts as his "religion."

R. C.

GOD IN THE KINGDOMS

EVERY being is a God; the ant is a God, because in it is the same divine power to perceive directly on its own account, to act directly on its own account, in accordance with the range of its perceptions, as was in the Christ, and is in every man.

Man stands where he is, away above the kingdoms below him, but this fact does not mean that he is *superior* to them in the power to perceive, nor superior in the Source from which he came. It only means that he has been in manifestation longer; he has been perceiving longer, acting longer, experiencing the results of his actions and perceptions, and so is further along in intelligence than the animal or the vegetable or the mineral.

The lower kingdoms lack in the range of their perceptions and consequent range of action, but they more than make up in other ways. The greatest draftsman cannot once draw anything like as accurate a figure as the bees infallibly construct every time. Draftsmen blunder with all their instruments of precision, but turn loose a swarm of bees and they will construct a dwelling as geometrically exact as if measured off with calipers. Once you understand one coyote, you can depend on the nature of any coyote. In other words, what the animals lack in the range of their perceptive powers and in the range of their consequent action, they make up in the absolute accuracy of their action. You can always depend upon the operation of law in all of the kingdoms of nature; but you cannot depend upon the operation of the thinking man. Man is a reasoning being.

It is manifest that there is one great boundary for the mass action of the mineral kingdom within which will be found the delimitation of the so-called laws of each particular chemical element; then another vast sphere or circle within which is inscribed the law of the vegetable kingdom; and within that the subdivisions which mark off the laws of trees, the laws of plants, the laws of those we call tubers, and so on. It is equally clear that there is one vast sphere that governs the operation of law in the animal kingdom.

In the vegetable kingdom there is found every law operative in the mineral kingdom, but the vegetables have a range which transcends that of the minerals; that is, the sphere of action of the vegetable kingdom is not a separate sphere from the sphere of action of the mineral kingdom; it includes the mineral kingdom within the sphere of its own action. Coming to the animal kingdom, there is found the same wonderful phenomenon; the animal sphere of action is neither the vegetable sphere of action here, the mineral sphere of action there, with circumferential impassable walls between; but just as the vegetable represents Spirit and conscious-

ness with a greater range of perception and power of action than the mineral kingdom, so the animal kingdom represents a still greater circle.

Now turn to man: man has in him every element that is in the mineral kingdom, that is in the vegetable kingdom, that is in the animal kingdom. What does this show other than that his form has been evolved out of those kingdoms below him and that all the principles and all the processes whose phenomenal manifestation we call the mineral, vegetable and animal kingdoms, exist *within,* not outside of the sphere of man's consciousness and action.

What elements are in man that make up and constitute his wider sphere of action? Manifestly, what we may call thought, will and feeling centered in the perception of one's own identity. No animal has any consciousness of its own identity; to itself, it is something to eat or be eaten, and to it everything else in the universe is something to flee from or something to devour; and so with the other kingdoms below. But man has the idea of *himself.* It may be a false idea, but the self is there and he has the idea of it. Just so we have false ideas of God, yet God is here although our idea be false, and actually it is better to have a totally false idea of God than no idea; it is better to have a totally false concept of one's self than to have no concept of self. To have no idea of self is to be animal in human form. Around that concept of self, then, are grouped those three divine powers and principles called thought, will and feeling, in relation to self, in relation to other selves.

Thus it becomes imperative that our conceptions of the Deity be cleared up; then will follow a true concept of what our identity actually is; that every man and being is from identically the same Source; that there is only One power to perceive, but an infinite series of perceivers; only One power of action, but infinite hosts of actors; only One law of effect following causation, but an infinite series of effects brought about by every causal being. There is the basis of universal brotherhood: the One Life embodied in divinities on every hand, in every kingdom.

ON THE LOOKOUT

The Hen or the Egg

The French archeologist, J. Albert Faure, discovers that Greece owes its culture, in part at least, to Egypt. This is not strictly so, inasmuch as the two are of a common origin rather than a co-linear descent; but it is at least an advance over the former inveterate tendency to regard the Greeks as the originators of all culture worth while—a tendency leading at one time to the incredible folly on the part of many archeologists, of ascribing Hindu civilization to this small and recent Western country.

M. Faure ascribes the injustice done Egypt, to the fact that it is considered sacrilegious to question a theory once accepted as a tradition; a condition of which Theosophists have and have had costly experience.

We cannot agree with M. Faure on one point, however; he remarks that the Negative Confession of the Egyptian Book of the Dead "has been justly compared to the Hebrew Decalogue." We say very unjustly—to the Book of the Dead. Readers who wish to see the point, can compare the Confession with the practise and precepts of the present day, either in Judaism or the mixture of Paganism and Judaism known as "christianity."

Crystalline Gravitation

Dr. Paul R. Heyl has been investigating the validity of the Einstein Theory by weighing crystals in various positions. His findings are corroborative; which, in connection with the results of the Australian expedition, would seem fairly conclusive.

The interesting point is that the old idea of gravitation as a mechanical stress in the "ether" is now discarded, and gravitation is regarded as due to a "whirling of the four dimensional universe in a fifth dimension," thus making it analogous to centripetal motion, as appeared from the first in the theory. This implies an equal and opposite force corresponding to the centrifugal.

Laying aside for the moment any discussion of the fact that both the fourth and fifth "dimensions" are pseudo-mathematical expedients seeking to express in material terms certain inexpressible superphysical facts pertaining to other planes and states of consciousness, and not in themselves realities, let us examine the "Secret Doctrine" of 1888 on this point:

> "Science finds itself absolutely compelled to accept the 'hypothetical' Ether and to try to explain it on the materialistic grounds of atomo-mechanical laws. This attempt has led directly to the most fatal discrepancies and radical inconsistencies between the assumed nature of Ether and its physical actions." (S. D. I, 485.)
>
> "One day it will be found that the scientific hypothesis does not answer after all." (S. D. I, 490.)
>
> "It is the Sun-fluids or Emanations that impart all motion and awaken all to life, in the Solar System. It is attraction and repulsion, but not as understood by modern physics and according to the law of gravity; but in harmony with the *laws of Manvantaric motion* designed from the early Sandhya, the dawn of the rebuilding and higher *reformation* of the system." (S. D. I, 529.)
>
> "But if gravitation were dethroned tomorrow, the day after the Scientists would discover some other new mode of mechanical motion." (S. D. I, 496.)

In the "Transactions of the Blavatsky Lodge" occurs the following:

> "One of the objects of the *Secret Doctrine* is to prove that planetary motions cannot be accounted for by the theory of gravitation alone. Besides the force acting *in* matter there is also a force acting *on* matter." . . .

"The following objections brought forward by a learned occultist, may be stated:

"(1) That the path of a circle is impossible in planetary motion.

"(2) That the argument in the third law of Kepler . . . gives rise to the curious result of a permitted libration in the eccentricities of planets. (Compare Einstein's shift in the Mercurial Perihelion. Eds.) Now, the said forces remaining unchanged in their nature, this can only arise . . . 'from the interference of an extraneous cause.'

"(3) That the phenomenon of gravitation or 'falling' does not exist, except as the result of a conflict of forces. It can only be considered as an isolated force by way of mental analysis or separation; he asserts, moreover, that the planets, atoms, or particles of matter are not *attracted* toward each other in the direction of right lines connecting their centres, but are forced toward each other in the curves of spirals closing upon the centres of each other."

The "forces acting *on* matter" find an echo in the statement of Sir J. Thompson, of the Royal Society, that the Einstein Theory necessitates the assumption of "unknown magnetic forces outside matter," in itself a complete reversal of the whole scientific attitude in regard to force and matter in H.P.B.'s day.

Einstein students will find more in the above than meets the eye, and Theosophical students are invited to consider carefully the nature of the "forces" in connection with *their own psychology.*

PHOTOTROPISM

Scientific students are familiar with the recurring attempt to explain all plant and animal activity by the natural and "blind" tendency of organisms to grow or move toward the light, thus, as usual, hoping to eliminate intelligence and to explain vital action in terms of physics and chemistry. Neither the basic nature of light, of matter, of space, or of motion, ever having been explained in the slightest degree by science, it would seem that even were the explanation accepted, there would still be a few small items necessary to completeness.

It now develops that experiments on plating in ship's bottoms, show that most of the fouling organisms prefer dark colored plates to light colored ones, the contrast between fouling of light and dark plates being especially marked. This is explained by *"negative phototropism,"* a tendency to go away from the light! Upon careful examination and comparison of all ideas on phototropism and its *opposite,* we deduce the following:

1. Organisms have a natural tendency to move toward the light.
2. Organisms have a natural tendency to move away from the light.
3. Organisms which move away from the light, move away from the light, and organisms which move toward the light, move toward the light; precisely as Darwinism analysed, proves that organisms which survive, survive, and those which do not, do not.

But why all this straining to disguise the existence of *intelligent choice in all organisms,* with such ponderous and meaningless words as "phototropism" and "negative phototropism"?

AN "EXPLANATION"

Apropos of phototropism, young loggerhead turtles, who hatch some distance from the sea, immediately begin traveling in the direction thereof. Prof. George H. Parker thinks this is because they have a tendency to go downhill, and are phototropic towards blue areas and clear horizons: "If suitable

obstructions *were* placed in their paths, these turtles *would* crawl away from the sea just as regularly as they usually crawl toward it." (Italics ours.) Perhaps; nevertheless, we invite Prof. Parker to place the obstacles.

THE GOBI

Col. H. de H. Haig believes that the water supply of the earth is decreasing, basing his deduction on the numerous sites of ancient civilizations which have now become deserts, among them the Gobi, containing extensive ruins, temples, shrines, and mummies.

Students of "Isis Unveiled" and the "Secret Doctrine" will recollect the numerous descriptions and explanations thereof, most of which were then scornfully received.

As to Col. Haig's deduction, we fear he will meet with opposition from those of his brother scientists who have just propounded the theory that the oceans are on the increase. This seems to be distinctly a case where the student may be permitted to exercise such power of choice as may have been left him by the arrogance of "scientific authority."

Col. Haig's belief is on a par with the theory which seeks to explain ancient Grecian decadence by the prevalence of malaria; both arising from the inveterate habit of ascribing everything on earth to purely physical and mechanical causes.

The formation of deserts follows from the existence of spiritual deserts in the minds of the inhabiting populace, just as all cataclysms arise from the inductive effects of psychological human storms. The land which becomes empty of spiritual progress also becomes empty of its inhabitants.

Incidentally, with regard to the Gobi, science having given up the attempt to find a "missing link" in the other parts of the world, is hunting for one there. We opine that if one is found it will be of a very unwelcome nature to the upholders of the "animal ancestor" theory.

SUNDAY SUPPLEMENT SUPERSTITIONS

As per regular schedule, a writer in one of the most moronic of our makers of public opinion, raves the length and breadth of a widespread page of valuable white paper anent the savage, ferocious, and animal-like life of our "ancestors," the Neanderthal race; blandly disregarding the fact that no scientist with the most elementary knowledge of the subject considers this race in the direct line of our descent; and undoubtedly in ignorance of the fact that at least ten skulls of modern type have been found in older strata. True, none of these have had full "official" acceptance, but equally truly, we have failed to discover anywhere any particular reason for rejecting them except that they *were* found in older strata. We might also add to the background of the gentleman's ignorance the fact of the discovery, near Sonora, California, in the auriferous lava-covered gravels, of a stone engraved with prehistoric hieroglyphics, certainly immensely older than these putative "ancestors." This is merely the latest; other examples run into the hundreds.

It seems at first sight hard to account for the gratification with which a certain type of mind gloats upon, amplifies, and exaggerates the "bestial" nature of our descent; but the most probable explanation is a subconscious perception that only by a false contrast of this kind can any admiration be attached to our present type of psychology or to our "wonderful civilization." And to

see ourselves as fallen, by our weaknesses, selfishness, and passions, from higher states of civilization, is too excruciating a vision for modern bigotry, vanity and ignorance.

Also, it implies that if our present "civilization" is not to come to an end as a result of the same vices, an immediate personal reform is urgently necessary.

A "New Line"

Professor A. B. Macallum makes a long address, the central theme of which is the present failure of medical science to make further advance, and the probability of continuance of such failure unless a new line is adopted. The "new line" proposed by him is intensive study of the beginnings of disease in the individual, before he has reached the point where the services of a doctor are necessary.

Now, this is a step in the right direction. If Prof. Macallum can stretch his mental ligaments just far enough to disabuse himself of the idea that the word "individual" is synonymous with "carcass," and to decide that said carcass is merely the least important of the many masks behind which the real *Individual* hides, the step will be a very long one indeed.

If he can go still farther, and reach some of the wisdom of the ancients, he will find that "the beginnings of the disease" have to be sought elsewhere than in Bacilli which are merely scavengers and camp followers. In fact, that said "beginnings" are moral (or immoral) in nature, and have to be sought for in the mental deposits left in deeper layers of consciousness by evil action and evil thinking in this or other lives.

From that the inevitable conclusion is that the only "new line" of any avail is to teach men the *correct* origin of their troubles, whether physical, mental, or moral.

Mechanical Sociology

The academic mind is now turning its alleged abilities toward the discovery of the "origins" of our social troubles. Prof. Dill Scott, of Northwestern University, recounts the "progress" and "discovery of truth," made by science during and since the nineteenth century, and its contributions to human welfare.

He is blandly oblivious to the logical implication of his confession following:

> *"Men are not now working together happily and effectively. There is said to be a lack of control in the home, restlessness in the school, apathy in the church, dishonesty in the counting houses, grafting in politics, crime in the cities, and Bolshevism threatening all our institutions."*

He believes that future sociological research by universities will contribute largely to the solution of these evils. Official science having done perhaps as much as any other one factor to bring them on, by its cold and soulless attitude, utter disregard of humanitarian considerations, and sodden materialism, it is truly high time that amends were made. Unfortunately, the academic mind is as well qualified to deal with these problems as an infant is to repair a clock. The experience of the past years has been calculated to arouse disquiet, if not horror, at the prospect of professorial interference in sociological problems; and inasmuch as the progress of the scholastic mind has been steadily toward a more ponderous ignorance, there is little hope for future amelioration.

Neither the scholastic or any other mind will be able to rectify conditions until it disabuses itself of the idea that physical well-being is the highest, and only real good; that mind is a kind of flickering and evanescent product of matter; that "spirit" is a poetic figure of speech for more or less idealistic activity among the brain cells, and that the only reason for altruism is the hope of removing from our vicinity conditions actually or potentially dangerous to ourselves.

Inasmuch as these ideas are precisely the bases upon which sociologists and reformers act, we continue to look for relief in the truth about man and nature, known from immemorial times and never found wanting in results when applied.

JOHN ORD

JOHN ORD passed from the body in its seventy-third year, on June 1, 1923. The funeral services, which were at Philadelphia, were conducted by an Associate of the New York United Lodge of Theosophists, of which Mr. Ord was an earnest and valued member.

Mr. Ord was a consistent and active Theosophist. For years past he has been a contributor to the pages of THEOSOPHY, and in all his personal relations and contacts his constant endeavor was to forward the work of the Theosophical Movement by precept and by example. Thoughtful and observant by nature, he possessed to a marked degree the happy faculty of saying much in little. In a simple paragraph or two—and it was rarely that he wrote at greater length—he was able to provide the seed for a whole volume of reflection.

His last contribution to this magazine was published in the April, 1923, number, and was entitled "Death and Dust." It can fittingly stand as his own dying declaration of faith and works.

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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XI.—No. 10 **August, 1923**

Perfection, to be fully such, must be born out of imperfection; the incorruptible must grow out of the corruptible, having the latter as its vehicle and basis and contrast.—H. P. Blavatsky.

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THEOSOPHY is an independent Journal, devoted to the interests of the Theosophical Movement, and is not the organ of any Theosophical Society. It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and is therefore interested in all men and in all efforts to ameliorate the conditions of mankind. It is devoted to the dissemination and the application of the fundamental principles of the philosophy of Theosophy. It is loyal to the great Founders of the Theosophical Movement, to their Messenger, H. P. Blavatsky, and to her Colleague, William Q. Judge.

THEOSOPHY does not concern itself with dissensions or differences of individual opinion. Its treatment of men, things and methods "is meant to do even justice, and to speak the truth alike without malice or prejudice. But it shows neither mercy for enthroned error, nor reverence for usurped authority. It demands for a spoliated past, that credit for its achievements which has been too long withheld. It calls for a restitution of borrowed robes, and the vindication of calumniated but glorious reputations. Toward no form of worship, no religious faith, no scientific hypothesis is its criticism directed in any other spirit."

THEOSOPHY, believing to the full that "There is no Religion higher than Truth," is consistently devoted to the Three Objects of the Parent Theosophical Society which was founded at New York City, U.S.A., in 1875, by H. P. Blavatsky, William Q. Judge, Henry S. Olcott, and others. Those Three Objects are:

I. To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

𝔄 𝔘 𝔐

And though I have the gift of prophecy and understand all mysteries and all knowledge, and though I have all faith so that I could remove mountains, and have not charity, I am nothing.—SAINT PAUL.

THEOSOPHY

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No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

THE MYSTERY

EVERY use of the body and its organs, the senses and their sensations, the mind and its faculties, is an initiation into the knowledge of good and evil. Every motion of our consciousness is a contact with Life, inseparable from us as we are from it. Each such contact leaves its increment to be added to the sum total of all former deposits, and tends ever and increasingly in one of two directions—the SELF of Spirit or the Self of Matter. Our every action is an operation of the Law of Spiritual Polarity under which the path of the evolving Soul ends in Black Magic or White.

Does our daily life, our study, our observation and experience, our religion, our science, our ideas of ethics and morality—our Civilization, in short—bring us the realization of Charity? Does it enable us to *live* in the One LIFE which is ALL, and in all? Has it taught us fearlessness, sincerity, Universal compassion, modesty, and mildness? Does it enable us to travel that Path of the Unmanifested which has, as MASTERS have, the whole of Nature for its object? If so, we need not grieve, for the Divine destiny is ours.

Or has our living for its object the gift of prophecy, the understanding of mysteries, the acquisition of knowledge and the power that will enable us to remove the mountains that obstruct the accomplishment of our desires? These are all within the compass of the mighty magic of *Prakriti,* but the end is the demoniacal disposition.

In each life, in each day's round, we pass through all mysteries, use the gifts of foresight and understanding in all the seven worlds, contact all beings of every grade, employ every instrumentality of Spirit and of Matter. What has it profited us, what shall it profit us, to gain the whole world, only to fall and fail to find our own Soul?

"The Self of Matter and the SELF of Spirit can never meet. One of the twain must disappear; there is no place for both."

THE SIGNS OF THE CYCLE

An interesting development at the Convention of the American Bankers' Association at Atlantic City, N. J., was the adoption of an educational campaign to warn against radicalism. It is evident that bankers, ordinarily the most conservative of men and thus the last to sense what is actually going on in the world, are feeling the effects of the general unrest, frightened at what they dimly perceive, and see the necessity for trying to "keep things as they are"—a fatuous striving for that "normal" which unprogressive souls talk so much about, and are so helpless to define. Mr. J. H. Puelicher of Milwaukee, President of the Association, announced:

> We must find some means to combat the radical and subversive movements being urged in some parts of the world with unusual vehemence, so that there is danger of growth to such an extent and rapidity that emergencies will arise before the present generation of school children reach maturity.
>
> To this end the American banker has not merely enlisted the school teacher but also gone to the librarian and asked him to compile lists of books which he thinks will help to educate and give to our population a better understanding of modern conditions. The banks have agreed to undertake distribution of such bibliographical lists to their customers, in the hope that here and there the seed sown will fall upon fruitful ground.

The foregoing sounds exactly like a banker, and connotes significantly with that well-worn phrase, "to make the world safe for democracy." Mr. Puelicher's suggestion that "emergencies will arise before the present generation of school children reach maturity" is highly significant. It indicates that a class of men in the United States as reactionary and obtuse as bankers foresees the possibility of a revolution in America.

MEMORIAL TO THOMAS PAINE

A tablet in honor of Thomas Paine was unveiled on June 8th in New York City, at the three-story house at 59 Grove Street, which occupies the site of an earlier house in which Paine died in 1809. The date selected marked the 114th anniversary of the death of the author of "Common Sense" and the "Rights of Man." The tablet, which is the first memorial to Thomas Paine in New York City, is 14 by 19 inches in size. In the centre is a three-quarter portrait of Paine. Above and at the sides of the head are inscribed three of his glorious sayings: "The world is my country," "All mankind are my brethren," "To do good is my religion." At the top of the tablet is a symbolic map suggesting the United States, and at the right and left of the head are symbolic maps representing respectively the British Isles and France. Beneath the portrait is the small inscription, "Thomas Paine, born 1737, died

1809," followed by the words: "I believe in one God and no more." In connection with this memorial which is in line with and an expression of the purpose of H. P. Blavatsky, as stated in the Preface to *"Isis Unveiled"*: "a restitution of borrowed robes and the vindication of glorious but calumniated reputations," the following will be of interest:

> When Thomas Paine died, the house at 59 Grove Street was a frame dwelling with a large yard in the rear. Paine was very ill when he was removed there from his former residence, now 309 Bleecker Street. He was taken to 59 Grove Street in April, 1809, by Mme. Bonneville, who had befriended him in his days of poverty and illness in New York. He was buried at New Rochelle, but in 1819 his remains were carried to England by William Cobbett, but the monument which Cobbett planned to erect in his honor never was made, and Moncure D. Conway, in his life of Paine, states that in 1836 the bones of Thomas Paine, with Cobbett's possessions, were taken charge of by a receiver and, after passing through various hands, finally disappeared.
>
> "As to his bones, no man knows the place of their rest to this day," says Mr. Conway.

Capital Punishment Not a Deterrent

Apropos of the comments in the June issue of this magazine relative to the stand against capital punishment taken by Governor J. C. Walton of Oklahoma, recent statements by Warden Lawes of Sing Sing Prison are significant. In the course of an address he remarked:

> Concerning capital punishment, I have made a study in the last few months of data from all parts of the country, and I find that there are proofs advanced that are conclusive to my mind that capital punishment is not a deterrent of murder. I find that in States without capital punishment the ratio of homicide to the population is less than in those having capital punishment.

The time will undoubtedly come in the United States when the execution of criminals will give way to more intelligent treatment, and let us hope that this will be accompanied or followed by an entire revision of penal codes and practices, based upon a better understanding of man's nature and the larger humanitarianism that will flow from it.

Marked Increase in Insanity

Statistics compiled by the National Committee for Asylum Hygiene show that from 1880 to 1920 the population of the United States gained 110-8/10 percent, while the increase of the number of insane, asylum count, was 468-3/4 percent. Interesting in this connection is a recent article in the New York *Times* by A. H. Desloges, Director of Asylums, Province of Quebec, Canada. Mr. Desloges, in attempting to account for this increase, points out national symptoms and makes some interesting deductions therefrom. He writes:

On the American continent the principal symptom of the national tendency toward insanity is to be found in the continent-wide adoration of the Golden Calf. The craze for the acquisition of wealth has become a universal obsession; every one talks and thinks in terms of accumulated riches, and the moral sense of the community is in danger of becoming atrophied. If, through continued intensification of the national obsession of wealth or the influence of a demented leader—a super-Ponzi, for instance, capable of influencing the whole nation instead of a little local group—the moral sense gives way completely, the result will be national insanity, with the acquisition of wealth as its monomaniacal objective, and chaos, ruin and bloodshed as its general outcome.

With the foregoing we can in a measure agree. But when Mr. Desloges goes on to a discussion of further symptoms, and brings in that grand old anachronism "the sublime religion of their forefathers," we are reminded of the story of the old lady who, in talking with her husband, stated her belief that everybody was insane, "except thee and me—and sometimes I think that thou art a little queer." He writes:

Another evidence of the drift toward insanity seen perhaps more in the United States than anywhere else is the extraordinary vogue of spiritualism, demonism, all sorts of fakes and fads masquerading as religions, so-called science posing as religion, so-called religion posing as a science, people scoffing at the sublime religion of their fathers and worshipping ridiculous ghost-story myths—all evidences of a growing inability to distinguish between the miraculous and the absurd. The faculty of judgment is weakening.

ARE THESE CAUSES OR EFFECTS?

Mr. Desloges in seeking for causes mentions: shock of the war and nervous tension involved, high cost of living, high standard of living, and the complete breakdown of faith. And then he goes on to point out many of the effects symptomatic of the *Kali Yuga* which he himself mistakes for *causes*.

The first move for cure, in Mr. Desloges' opinion, lies in helping people back "to that power of faith, that capacity for believing in their own power for good and their neighbor's will for good, as well as in the ability of providence, God, the laws of nature, or whatever name they choose to employ, to run the universe satisfactorily without any human intervention or guidance."

He goes on:

When we get the Ten Commandments back in their place as the guiding star of respectable men and women, and the Criminal Code back where it belongs as the danger signal for the evil-minded minority, we shall be well on the way to that mental repose which will allow us to recover our nervous health and stem the tide which is leading mankind to universal insanity.

I am not preaching any religion in saying that. The Ten Commandments are the basis of the Jewish, Buddhist and Mohammedan religions as well as the various sects of the Christian faith. We want genuine religion, not fakirisms and faddisms. We need sincerity in religion, and we need belief in the goodness of things, of nature, of destiny, of our neighbors and ourselves, and unless we can get these things there is no hope for the stopping of the headlong downward rush.

So much of the foregoing is good that we hesitate to point out the limitations in it. But has Mr. Desloges ever considered the fact that the Ten Commandments are all "thou shalt nots"—that there is not a single "thou *shalt*" in the entire ten? Thus they are all inhibitions. They do not satisfy and will not effectively guide the natural tendency of men to *do* something. The very nature of Soul demands *freedom,* not restriction. That is one of the main reasons for the general revolt against untrue and out-worn religious concepts. Mankind needs a *living* religion and a sound basis for ethics. The Sermon on the Mount gives a true direction for the active expression of a spiritual existence, and the teachings of Karma, Reincarnation, and the Immanent God alone provide a basis for a rational understanding of these admonitions of the Christ. The most hopeful sign of our civilization is the breaking away of intelligent people from the self-imposed shackles of impossible theologies. The present is the "critical" stage, hence its curious exhibitions of unbalanced gropings. But if it is followed by an understanding and application of the rational, self-proving religion of the Christ or the Buddha, or the many other Avatars of old—with a sweeping away of the debris of theologies, vested religions, and priestcraft—then will come a civilization that will make of this earth a paradise indeed.

Internationalism and Youth

The spirit of genuine international idealism, remote as it has seemed in practical application, is working out in a most remarkable and unlooked for manner among the young men and women of to-day. The Youth movement of Germany, though under the leadership of adults, is going forward in a direct line to objectives which have so far been only talked about in the world. Regulation of working hours, adequate pay, education, vacation, child labor and choice of vocation are a few of the direct aims of some of these Societies. No economic excuse can hinder the spirit of protection manifested toward young workers, and politicians have endeavored to divert the tendencies of these young reformers into other channels, but in vain. When in one small village the young people protest against the lewdness and obscenity of the Carnival, and seek the re-establishment of clean amusements, folk dancing and games, even jaded adults are compelled to see that something

is going on. These Youths demand the preservation of the best in human nature, and as a natural Corollary, the recognition of the Unity of all men as One, will follow.

In Russia representatives of foreign universities are feeding and financing the starving and disorganized student body. In the May 23rd issue of "The New Republic" Dr. Fridtjof Nansen says, "And the fact that a large organization of foreign students, whose political and religious ideas are to a large extent so entirely opposed to the Soviet theories, has shown such a generous understanding of the great duties of international solidarity, inspires one to hope the coming generation will be characterized by tolerance and a desire for peaceable work."

Some time ago the young Duke of York established a Camp for Boys in England. The camp slogan was "Play the Game." Well might the nations of the world take the same one, believe in it, exemplify it, and we would step almost at once from nationalism into internationalism. How long is it going to take us to learn that there can be no peace on earth until there *is* good will toward men? And who knows this better than the student of Theosophy? These signs of the times have a special significance for the practical Theosophist.

GOOD COMING OUT OF NAZARETH

All reformation is from within and never from without and the Christian sects themselves continually bear witness of "the resurrection and the life" of the Soul that *cannot* be suppressed by no matter what synod, presbytery or dogma. Our pages month after month take note of the vast ferment in the various sects of Protestantism, and the strength and prevalence of Masonry in all the Catholic countries show how even the iron bands of Romanism cannot hold back the force of freedom's march toward tolerance and fraternity. In every sect there are men who love mankind, who struggle for moral and intellectual evolution, even though constrained by heredity, by education and by environment to cling to the shirt-of-mail imposed by the *Karma* of the past. Writing in the New York *Christian Advocate* (Methodist), Dr. W. P. Merrill adds himself to the ranks of those sectarians who criticize themselves and their own methods of religious effort. After frankly admitting that all too many young men and women "enter college as Christians and graduate as atheists or agnostics," he as frankly proceeds to consider whether all the blame for this state of things lies outside or within the Christian sects themselves. He esteems the presence as instructors in schools and colleges of teachers who are "positively and openly scornful of the Church and of religion" a serious matter, but—

> Far more serious is the presence of a rigid adherence on the part of the Church to doctrines and traditions and points of view utterly incompatible with that scientific spirit and method which is the very ground-work of present day instruction. . . . The Christian religion is capable of being stated in such a way that it can live in hearty and self-respecting fellowship with modern science.

It was once, and for long, the unvarying habit of the Churches (not "the Church" as Dr. Merrill somewhat euphemistically designates the collectivity of warring sects) to ascribe to "innate depravity" all atheism, all agnosticism, all disbelief in the "doctrines and traditions" of the particular sect in question, even any tendency to really question the "foundations of the faith" by a sincere believer. That was when the sects were on the offensive. Nowadays all Christendom—meaning thereby all the sects—is very much on the defensive. With all that we have quoted above, no Theosophist will find himself in disagreement. Christianity, or any other religion for the matter of that, *can* be "stated in such a way that it can live in hearty and self-respecting fellowship with modern science." But *is it so stated* in any of the Church creeds from the Nicene down to the latest Articles of any recognizedly orthodox Christian denomination? That is the practical question, and the practical answer is that it is not so stated. That is why the Church has lost, is losing, and must continue to lose caste and sanction with every man who demands as the first canon of his faith that a Church no less than the individual shall practice what is preached. Dr. Merrill, like so many other able Churchmen, seems utterly unable to recognize that the sects are all founded and built on dogmas at variance with facts, with ethics, with reason, and with common honesty. A sect is a party in religion. No party can exist except by compromise and hypocrisy, by appeal to selfishness, to class and particular interests. Whenever it is recognized that true Religion and true Science have the same relation as an architect and a builder or workman, a true house of life can be constructed—a scientific religion and a religious science. But that can never be while superstition and sectarianism corrupt religion and materialism corrupts science.

LIVE AND BE HAPPY

OUR life is made up of innumerable activities—different, separate and mostly unrelated. The office and the club, the home and the theatre, labour and recreation, are compartments in which we live, toil and enjoy. We have put ourselves under the influence and illusion of Father Time. We moderns have gone one better than the old gentleman whose scythe cut day into hours of light and those of night. We have divided the day in more than two points—even more than three like some of the ancients—eight hours to work, eight to enjoy, eight to rest.

We talk business at lunch; we settle affairs of nations over cups of tea; business men are busy at matinees and concerts; and there are folk who have to take their pleasures sadly. Sunday is for church—for we have money to earn on week days and it would be surprising to hear it suggested that God has no business of His own from Monday to Saturday.

This compartmental living produces the tendency of always doing the next thing. We seem to be always planning for the future; we are always preparing. The round of gaiety or the round of toil—it is ever going round, ever pursuing. In life we are not living, we are getting ready for death, and people are more interested in life after death than in the death in the midst of which most of us live and move and have our being. During the war we were preparing for "after the war;" today we must get ready for a new war. The war to end war and make the world safe for democracy has turned out to be a begetter of wars, a builder of militarism, a producer of autocrats in whose hands are the reins of the destiny of republics. In winter we are getting ready for spring, and we have no time to enjoy spring when it comes, for we must pack and be ready to go away for summer. We are a-chasing—ever and ever.

A wrong philosophy telling us to think of the future is the cause of this phenomenon. Says the Priest, "Think of what awaits you;" the scientist with his gospel of the ever-changing power of matter promises happiness to generations unborn; the politician is building for the morrow; we are called upon to die that others may live, to sacrifice for the betterment of posterity. The power and influence of Theosophy is in its truth—the fact of the ever-unfolding Soul, and the burgeoning of the bud of our consciousness in the splendour of Super-Consciousness. But we are taught to put soul out of business and only to think about it in reference to art, to hobby, to the power of charm in small talk in smart drawing-rooms. Lack of knowledge bewilders our understanding, and so the truth missed we dance to the tune of the shadows. Calling ourselves

practical we chase that which is visible and tangible. In search of the Soul we pursue the senses; in quest of Peace we make wars; to co-operate we compete; to enjoy the present hour we think of the glory yet to be, and at the end of the cycle of satiety all that we hear is the Voice of the Winter Winds—

I shall clothe myself in Spring and bud in May,
Thou root-stricken, shall not rebuild thy decay.

Some have seen the fruitlessness of this chase, and most among them have said—"Take the cash in hand and waive the rest," and misunderstanding Omar have added—

Better be merry with the fruitful grape
Than sadden after none, or bitter fruit.

Having turned materialists and cynics their careers cease to interest us; for, they die daily and hourly they emit the ectoplasm of melancholy however veiled in the garb of genteel and suave moods—and who wants to contact that?

There is a strange but a sure conviction in the human breast that man is immortal—that he lives though his body dies; there is a part of us which dreams, conceives and plans to be happy in the very midst of abject misery; there is a portion of our being so at rest that it sees and desires to control the wandering mind. In short we somehow feel that *we are,* while feelings alternate between likes and dislikes, and senses between fatigue and enjoyment of sound, odour, color, and thoughts between rest and restlessness.

A true philosophy and a new interpretation of our existence has to be looked for. How to be happy though we are living?—that is a question to which we need an answer. Can it be that we miss happiness because we are pursuing it? The Wisdom of the Ages answers in the affirmative.

It says—Be happy and do not pursue happiness. You *are* it; it is not in loves and despairs, satisfactions and restlessness, in flaming scarlet, in strong musk. It is in you—it is you. See yourself in the blooming of the rose, in the waving of the palm, in the ripples of the lake, in the golden splendour of the sun and the silvery beauty of the moon. Hear yourself in the music of the spheres, and the singing of the birds. Feel yourself in the struggles of the saint, the battles of the warrior, the wisdom of the Sage.

It says—Bliss is in you, it is you. Enjoy it every hour. Live in the present, not in the future. Be happy now, not in the hereafter. Do not try to be good now so that you may be happy later on; be happy now and you will be happy always. Past regrets are of the kingdom of the dead; future anticipations are of the kingdom of the unborn; the present is illusory if we see it as the shadow of future events or the silhouette of past happenings; the Real Present is the Living Present, the Present *in* which we live, the present *by*

which we live. To create and to enjoy—to create so that we enjoy, to enjoy so that we create, in this lies the secret of eternal youth, the conquest of Time, the finding of the Eternal Now.

Thus our goal and the ways to it are not two different things; our means to an end are un-separate; our life and living are one; heaven and hell are on earth; the happiness of the morning is not in the mystery of the night—the chase, the pursuit, the quest, like virtue, is its own reward. Swinburne has recorded the song Mother Nature sang to him before sunrise:—

> This thing is God,
> To be man with thy might,
> To grow straight in the strength of thy spirit, and live out thy life as the light.
> I bid you but be:
> I have need not of prayer;
> I have need of you free
> As your mouths of mine air;
> That my heart may be greater within me, beholding the fruits of me fair.

Our practical politicians and our internationalists, our socialists and communists, should recognize the supreme method of Nature—that she weaves her happiness as she goes along—that she does not build for the future, but builds in the present; that the solving of the problem and the solution are one; that the solution of our problem is not the end thereof, but the beginning of another, that of the present more important than the future; that to prepare for the future detracts from the efficiency of the present; that we ourselves being immortal *are* the future; that the future depends upon the present, and to sacrifice the present to the future is anarchy, suicide, murder.

The gospel of the future is no doubt an expression of virtue, if we are children of matter; but as we are children of the Spirit, to defer living, to postpone hearing the happy throb of the Great Heart of Bliss and lend our ears to the roarings and the whispers of the mind of mortality, is to be untrue to ourselves—is the sin against the Holy Spirit.

This age is one of leagues and conferences and speeches; like the Athenians of the days of St. Paul people spend "their time in nothing else, but either to tell, or to hear some new thing," and while we profess to worship at the shrine of well-known gods and do so in public, many among us in our hearts frequent strange places and hope for the whisper of the unknown god—of some far away somewhere. The same simple truth which Paul taught the Athenians, is the Truth we seek and need—what if we do not know it?

ON THE PATH

III.

OUR fitness or otherwise to enter the Occult World and maintain our position therein is tested definitely at an early stage of our Inner Life. The test comes from the Great Law, Sifter of man's Dharma, on the Path of Woe. The significance of this process can be understood by a correct reading of a few verses in the Gospel of St. Luke (Chapter 9). To different types of aspirants Jesus gives different answers. He rejects one eager "to follow Thee whithersoever Thou goest" by a diplomatic answer that the "Son of man hath not where to lay his head." To a second he advises, "Let the dead bury the dead; but go thou and preach the Kingdom of God." To the third he says, "No man having put his hand to the plough, and looking back, is fit for the Kingdom of God." Here are three definite situations and all of us should enquire if we belong to any of them. Are we only lip-professors and is our earnestness rooted in selfishness or egotism and our devotion energized by personal ends and personal motives? For us then there is no place in the Occult World. Or are we, half-hearted, yet desirous of trafficking in the shades of the shadow world of the dead? Have we very definitely come out from among them? Or do we belong to the third type—having abandoned earthy possessions we regret having left the things of the world, are drawn by Them even by a desire to be like Them, so that we might help Them?

This test has to be passed.

Occultism speaks of the neophyte passing the tests of the elementals of earth, water, air, fire, when he enters the world of the Spirit. The correct understanding of this mystery-emblem is naturally beyond most of us. But let us try to understand as best we can what it implies.

In the composition of our being are the four elemental forces, which on their material side, are spoken of by the Ancients as Elements of Earth, Water, Air, Fire. The four temperaments phlegmatic, sanguinary, choleric and melancholic; the four types of Nature-spirits, gnomes, undines, sylphs and salamanders; and several other quartettes are related to and correspond with each other. For the purposes of our study, it will suffice for us to honestly ask and find answers in full and stern justice to these questions:—Are we of the Earth earthy, so full of worldly belongings that we are thrown out by ourselves from the Occult World? Are we like unto that young man who "went away sorrowful" (note he was not sent away) "for he had great possessions?" Or are we

watery people, sentimental, goody-goody, wishy-washy, desirous of observing customs and manners of the world of the dead? Or are we self-opinionated folk who must *air* our views in season and out of season and tell the world what we are doing or going to do, what we think and feel and who, like unto the third aspirant of Jesus "first go to bid them farewell, which are at home at my house" and incidentally tell them what we are going to do, righteously and virtuously follow the Lord, and air our views on the subject, and other matters besides? Or are we the fiery type—who can burn up earth and dry up water, and whose only enemy is the gale of fury which sometimes over-powers the weak flame and the young fire.

There are fires which cannot be extinguished and there is the Spiritual Fire, which so subdues the breeze and gale of Ahamkara, that it burns steady and bright. This Fire is the controller; it too is the manifestor and expressor of its nature.

Young aspirants sometimes forget that self-control and self-expression are not two processes but two phases of but one process. The co-ordination of these two has to be achieved. To eliminate the earthy-rigidity of the senses, the watery-mobility of the emotions, the airy-velocity of the thoughts by proper, adequate and all-round control, and to use them as channels of the Fiery Soul which is our real self, so that it can express itself in its true grandeur and glory is the double work of every aspirant. To make our body of senses and limbs the stately mansion which puts forth the majesty and tenderness of Mother Earth; to make our emotions start from the spring of Love, glide forth in the river of gentleness and empty itself in the Ocean of Compassion; to make our thoughts harbingers of good-will and spring who rise in the Aether of Space, singing their songs—joyous and clear and fresh; —to transform ourselves into the steady-burning Flame of Nachiketas' Fire—symbol of the Disciple, as Yama's third gift to him is of the emancipated Jivan-Mukta, is the task that lies before us.

Self-made is the Path, self-determined is the effort to tread it. Treading the Path we realize the Self. In Self-realization we become the Path. Thus the Truth, the Way, and the Life are one.

AMONG FRIENDS

"LET'S get out and build up a Theosophical Church, Judge," jokingly remarked Doctor, patting his old friend affectionately on the shoulder. "With your dignified and solemn front, your impregnable respectability, combined with my own ability to strut fussily and energetically about, we would make a great team. Between us we can talk learnedly enough to pass muster, at least among the semi-sophisticated. What do you say?"

The Judge replied by giving Doctor, who was sitting beside him on the pine needles, a slight push—just enough to upset his equilibrium. Doctor clutched at his friend for support, upsetting the latter, and down they both went, sober judge and grayhaired doctor, scrambled together and laughing and "wrastling" like a couple of boys. When at last they were seated and sane again, and their plenteous coating of pine needles had been brushed off, the conversation was picked up where it had been interrupted by Doctor's playful outburst.

It had developed quite naturally out of a reference to the "personal God" idea by somebody in the friendly little group which was taking its after-luncheon period of discussion under the pine trees. Mrs. Crystal and Mrs. Crystal's brother had motored over from their own summer place for a few days' stay with the Family. Quester had dropped in *en route* to the city and been invited to stay; Browser had brought up some books instead of mailing them —and remained for a few days to talk about them; Captain Blunt had snorted madly over a hundred miles by motorcycle to check up with Pilgrim on a scientific article he was preparing. And so the big summer house, brooding like a brown mother hen over her chickens, was packed full of people, and Mother was having a delightful time trying to make them all comfortable.

The conversation had swung to the large number of people in all the great cities of America who have turned away from the churches and aligned themselves in little groups here and there, to follow some person—man or woman—who is dishing up in homeopathic doses a pseudo-philosophy or pseudo-science, guaranteed to bring health, wealth and happiness—at so much per dose. Captain Blunt had insisted that the evident desire of most people to lean upon somebody else and follow a person was a logical development of the Christian "personal God" idea. And upon Pilgrim's terse remark to the effect that *anybody* can build up a following, Doctor had invited the Judge to become his partner in such an enterprise—with the results set forth above.

"But you Theosophists believe in a personal God," remarked Mr. Quester blandly, adding hastily—and not quite so blandly—

as he noted a certain rigidity on Mother's kindly face, "at least some of you do—I've been reading Theosophical books and articles lately in which names like 'Logos' and 'Manu' and 'Lords of Karma,' and so on, were used in such a connotation that one could see that the writers accepted these beings as personal deities."

"No doubt," remarked the Judge dryly, "in some quarters even ideas so palpably false as 'apostolic succession' and 'vicarious atonement' are considered 'Theosophical.' The question is one of facts, not of opinions—*are* they in line with the teachings of Theosophy? Of course, they are not," he continued with a disclaiming gesture, "any more than are any of these materialistic 'personal God' conceptions."

"But how is an investigator, a sincere enquirer, to know?" queried Mr. Quester, with a puzzled frown.

"The intuition, the intuition!" cried Mrs. Crystal dramatically. "It can be developed through effort and meditation," she continued, "until you know, you just *know*—the truth when you see it. Why, only the other day I was reading about the Solar Logos and neither Brother nor I could make any particular sense out of the passage. But we went right out into the bright *sun* and meditated for a while on it—and we were both convinced that a wonderful truth was revealed to us. Of course, we couldn't put it into mere words," and Mrs. Crystal smiled condescendingly on her delighted circle, "but we all know that life's finer truths can seldom be revealed in speech."

"Sister Laura is a psychic of no mean ability," muttered Mrs. Crystal's brother, absent-mindedly caressing a red and sunburned nose.

"Perfect, perfect!" murmured Doctor ecstatically. "When are you going to start your private classes for 'occult meditation,' Laura? There are others in the field, to be sure, but I'll wager they couldn't hold a candle to you and Frederick."

"Oh, Doctor, how *can* you," deplored Mrs. Crystal, raising one plump and beautifully manicured hand to her eyes. "So crass, so materialistic! To scoff is but the natural trend of the scientific mind; but I can tell you——" a goodish-sized pine cone here served as a Karmic agent to interrupt the lady, dropping convincingly between her face and her hand. Thus nobody learned just what Mrs. Crystal could tell the Doctor at the moment.

"Your question deserves an answer, Quester," said Pilgrim thoughtfully, after order had been restored in a very amused but sympathetic Family. "How *is* a sincere enquirer to know the difference between Theosophy and pseudo-Theosophy? Well, a bank man will tell you that he at once notes a counterfeit bill—it's almost automatic with bank tellers and men who handle large amounts of

money, you know. How does this ability develop? By studying and getting the 'feel' of *genuine* bills, of course, never by studying counterfeits," and Pilgrim's earnest face was alight with interest and his desire to help. "Now, we had no Theosophy in the West until H. P. Blavatsky brought it to us, so her statement of the teaching is the Source for us. If we go to that and get our fundamental ideas, we will never for long be fooled by counterfeit teachings.

"But what is the proof of H. P. B.?" persisted Mr. Quester, evidently on the verge of a discovery, but not quite willing to admit it.

"The proof of H. P. B. is H. P. B. herself," was the answer, "—her consistency, her agreement throughout with herself, as also her full agreement with the Wisdom-Religion as it can be traced in its expositions in the great religious and philosophical systems of antiquity, and in the teachings of Messiahs and Saviours down the ages. But our own common intelligence and experience in life will check satisfactorily the fundamentals of her *Secret Doctrine:* they are basically self-evident and as we apply them in daily life, we prove them out in practice."

Pilgrim had spoken with such force and conviction that there was a little period of silence around the circle—to be broken at last by the irrepressible Doctor, who remarked musingly, "These 'Logoses' and 'Manus' and 'Lords of Karma' go by the board as 'personal Gods' in the light of *The Secret Doctrine.*"

"Indeed they do," affirmed Mr. Browser, who had been sitting a little apart, book in hand as usual. "For instance, in Volume I she emphatically states that the Demiurgos, just another name for the Logos, 'is no *personal* deity,—*i. e.,* an imperfect *extra-cosmic god,*—but only the aggregate of the Dhyan-Chohans and the other forces.' Further, that 'neither the collective Host (Demiurgos), nor any of the working powers individually, are proper subjects for divine honours or worship. Do you remember this wonderful passage?" he continued, opening his book:

> " . . . The ever unknowable and incognizable *Karana* alone, the *Causeless* Cause of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart—invisible, intangible, unmentioned, save through 'the still small voice' of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their own Souls; making their spirit the sole mediator between them and the *Universal Spirit,* their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence.*"

Again there was a silence, until this time Captain Blunt remarked, in a tone that was very quiet and subdued—for him, "There you have it, Quester, the 'personal Gods' go into the ash-heap. As for Manu, that means *humanity,* or all the beings of an evolutionary

stream considered as *one* being; and the *Lipika,* or 'Lords of Karma'—the most comprehensible statement in regard to them that I ever saw is this one, based on *The Secret Doctrine,* it is needless to state." The Captain pulled a note-book from his pocket and read:

> "The Lipika are not personal beings, although that idea has been given currency by many 'theosophical' students who have entirely misapprehended the statements in *The Secret Doctrine.* That such beings practically 'manipulate' Karma is foreign to the whole teaching. There are as component parts of every human being, principles, which are drawn from the seven great hierarchies of being. Action, whenever taken, is taken with, through, and felt by one or the other or all of these principles, and there is registration of the general and individual effect produced—all that is good and all that is bad—among those hierarchies to which the principles belong. The action finds its own place and focus of reaction. Each hierarchy has its own individuality *as a mass;* individuality is *not* characteristic of the units. Hence, the Lipika may be regarded as the *recording points* of the general and individual effects of Karma; though this statement requires as a mode of explanation, geometry, which is an expression in form of the reaction of all the forces of nature."

"From that I would deduce that the 'Lords of Karma' were *in us,* not something or somebody outside," remarked Mr. Quester thoughtfully.

"Exactly—and that's the point," affirmed Pilgrim, "the very crux of the dwarfing, unphilosophical and utterly mistaken ideas among students. As a result of religious teaching in our youth, and the race mind in general, we are forever looking *outside* ourselves for help and inspiration. Each one of us *is* the Logos, each one *is* Manu, and each one *is* the Lipika—and each one actually in his own nature *is* the Karana, the Causeless Cause. It was to set forth, repeat and drive home to us this great fact of our own inwardness and greatness that H. P. B. came into the world of men—lived, worked, suffered and died—a veritable Christ mission. We are the Rounds, the Races, the triple Evolution, the Manvantaras, the Pralayas, the Nirvana—and all the rest. In our complex nature are embodied and enshrined all the planes and states, all the beings concerned in them, and all knowledge. The Akashic Records are *in us,* not outside us. Remember that old line in the Upanishads: 'A wise man looked within himself, seeking deathlessness' —well, there you have the story and the cue."

"It seems to me," remarked Mother quietly, "that these personal followings, sometimes built up even by sincere students, would be seen in their true light—as 'personal God' ideas in fact—if we more observantly and closely *studied,* and thought out for ourselves, the available teachings and clear directions now in our possession. For instance," and she turned to Mr. Browser for con-

firmation, "do you remember that very significant statement as to 'Upasika's mission' in one of the letters from the Master?"

"Yes, of course," said the latter. "Let me see—it was in a letter to Colonel Olcott. By 'Upasika' the Master referred to H. P. B.," he explained, turning to Mr. Quester. The statement was to this effect: One of the most valuable effects of Upasika's mission is *that it drives men to self-study and destroys in them blind servility to persons.*"

"H'm, that ought to give us a line on the personal following folly," declared Captain Blunt.

"To me it is always a source of great comfort and satisfaction," remarked Mother, looking at her watch, as the allotted hour of the daily after-luncheon "conference" drew to an end, "that the Teachers left full directions for conduct of the work, as well as the full teaching. If sincere students and pupil-teachers will but 'search the scriptures,' as Doctor sometimes calls the process, they will find direct statements, and hints and cues also, as to ways and means in Theosophical work, so that the true lines established and indicated for the Movement may be followed, especially in the West. The work is to help men and women get on their own feet—become self-supporting and self-reliant. That is not done by following any 'personal Gods' or outside powers or forces, or 'outside' conceptions of teachings. Nor through 'personal followings,' however fine and strong and sincere—or even learned—the person to be followed may be. Let us make full and comprehensive applications of the searching doctrine of the 'Inner Ruler,' both for ourselves and in all our contacts with others—and thus may we fulfill truly our parts in carrying on the work of the Masters in the world.

"That sounds like preaching, doesn't it," she concluded, flushing a little, "but you know I don't mean it that way."

"Not to me," said Pilgrim gently. "What is our Theosophical companionship for, if not to check up together, see that our understanding of the work and the teachings are straight and in line, and thus by the interflow of minds and the warmth of hearts acquire a true unity of knowledge and purpose?"

"Fine—I never saw the time yet but I could learn something," declared Captain Blunt vigorously.

"And I'm always liable to get off on a tangent by being 'too quick on the trigger,' " acknowledged Doctor, with a rueful chuckle.

"All too true," whimsically affirmed the Judge, rising and starting towards the house. "And now if you want to join me in building up a 'personal following,' Doctor," he continued, over his shoulder, "just you follow me down to the bath-house for that afternoon swim we were talking about—I'll teach you a few new flip-flaps, if you'll be a nice obedient boy!"

Doctor, laughing and threatening, ran after him. Mr. Browser turned to his beloved book. The Captain and Pilgrim strolled off houseward to check over the former's manuscript. Remained Mother and Mr. Quester, Mrs. Crystal and Mrs. Crystal's brother. "We four will go for a drive," planned the latter, "get your wraps, ladies."

"Maybe *that's* why I really didn't understand about the Solar Logos," said Mrs. Crystal thoughtfully, as she and Mother strolled towards the house, while Quester and Frederick went for the car.

"Maybe so, Laura," answered Mother quietly, "and have you ever noticed that everything we *do* understand or know, we get for and by ourselves—*inside,* never outside?"

RELATIONS

As to our fellow students: we are apt to be mistaken in regard to their real attitude towards us. It is so often *our* attitude towards them that presents to us a false conception of theirs. That we all have defects is quite certain, and a defect of one kind is no better than a defect of another kind. We notice defects in others, or what appear as such, in much the same way as they may notice defects in us, and then on both sides there is judgment of one another on the basis of the defects perceived. This is the opposite of that respect for our fellow students which we ought to have—because they *are* such, and all are working for a common purpose. We will readily admit the common ground, but say at the same time that on no other basis would we be at all congenial, so it must be true that there rests misunderstanding of one another. What this may be has to be searched out by each one. There is something that causes it. Is it fear, doubt, ambition, jealousy—or what? These things we have to determine and act upon for ourselves, regardless of what any other may do, or what we may have thought of that other. All this will keep us so busy in watching ourselves that we will have no time or inclination to take offense at others. And all the time we will be raising ourselves to a higher and better degree of discrimination and power to help in the best and most effectual way the very ones whom we may now have placed in a pigeon-hole that we have specially constructed for them.

It is written that students are not selected because of their natural affinity for one another, but for quite other reasons. Each student or disciple carries with him some particular expression of racial defects, which on the surface appear as points of dislike to others, and yet which have similar roots in each student, so much alike that one could not tell them apart. So each has to dig out the root, and when he has done this, the true nature shines forth and is reflected in the others.

"KILLING OUT THE PERSONALITY"

STRANGE ideas are afloat concerning the task to be essayed of "killing out the personality," and there is a haziness in the minds of most students as to what the personality *is*, what is to be killed out, likewise as to the process and the end in view.

Where the phrase originated, "to kill out the personality," does not matter, nor what fine soul first used it in an effort to help his fellowmen. Any phrase in metaphor is liable to be a little misleading since it calls up in vari-colored minds vari-colored pictures; it needs "checking" by plain and unequivocal statements. In this case, we shall find Theosophical teachings do not indicate that anything whatsoever should be "killed out" of the rich nature which the Soul has developed for its own use. That which needs "killing" does not lie in the "nature," but in the selfishness with which WE use it. The clear indication is that all things are necessary; instruments are to be retained and properly developed. Such true development implies the understanding and control of the *entire* nature. What we need, then, is a better perception of the right *use* of everything, including the personality.

But what is the personality? It is an instrument of action. It is our contact, as Souls, with the world and all sentient nature. Without the personality we would have no bodies, for the body is a part of the personality; hence, no brains, for brain is part of the body; no organs of sense, which are points of contact by means of which the Soul, through body and brain, gets into touch with nature, learns to know it and gain experience through and from it. In short, without body—the lowest aspect of the personality—we Souls would cut ourselves off from a vast field of experience, losing in assimilation and growth. The purpose of life is the evolution of Soul; but what is the Soul? It is the Intelligence of any being. Our very incarnation in bodies is, in one aspect, in order that Soul may take the food of observation and experience through an appropriate instrument—the body—and thus have a basis for growth, a harvest of stored grain which makes growth possible. If the personality were "killed out," the death of the body would ensue. Such a cutting of ourselves off from Earth would mean a failure in a task undertaken by ourselves as Souls: the lifting up and impelling in their upward course of evolution the physical "lives" of which our bodies are composed. By transmutation of the food we eat, we build these lives into our own system for the time being, and send them forth again into the various departments of great nature from which we took them for weal or woe, according to the use we made of them while a part of our little solar-system. Without a body, the purposes of Soul would be defeated; unfulfilled duties to the lower kingdoms would constitute our failure.

According to the Theosophical teaching, the personality comprises—more than the body—all of the "lower" nature of each one of us. It includes the astral, or design-body, upon which the physical molecules arrange themselves to form a physical body, for the astral is, in fact, our real body, being permanent from birth to death, and its brain and organs our real organs. It is the vehicle of the life-breath, *prana*, without which sentient existence is impossible. *Kama*, also a principle of the "lower man," yet forms the connecting link between the Soul in its own world and Soul acting through instruments in this world. Without this universal principle of desire and energy, Soul could not want and develop all the other instruments by means of which it does its work and gains experience in Nature. The Soul is Intelligence—*Manas*, in Theosophical terminology—which gets in touch with Nature through *Kama;* it gains sensations and, dwelling on those sensations, *identifies itself with them*, believing itself to be that bundle of sensations and emotions and ideas which result from a bodily angle of vision. The Mover in it all is Soul; that which is moved is the personality. "Kill it," and you have destroyed a maneuvering field.

What then, if anything, is to be "killed out"? A verse from *The Voice of the Silence* reads: "Ere thy Soul's mind can understand, the bud of personality must be crushed out." Does the "bud" of the personality mean the personality itself? If so, the word would not have been used. The "bud" of personality is not, indeed, the personality itself, but THE PERSONAL IDEA with regard to it. If the Soul's mind, or *Manas*, is centered and seated in *Kama*, it means we have identified ourselves with *Kama*, with effects, with sensations. It is in this identification of ourselves with the personality that lies the "bud" of personality; the personality of itself is but an essential and potentially wonderful instrument of Soul. "To kill out the personality," then, is to break our identification with it, or to destroy all personal ideas which chain us to it. Above all, the personal idea of possession is to be crushed out. Because we ever talk of "ME" and "MINE" we are almost continually mistaking effects for causes.

Our possessions, physical or metaphysical, are not the Personal Idea, but our *thoughts* in regard to them are. So is our *will* when directed to their acquirement or use, and so are our *feelings* in regard to them and our relations with them. These three go together and might be written: *thought-will-feeling*, for they are mutually energized by ourselves and one aroused always brings up the others before our consciousness. This trinity of God-like powers confined and set to work within the periphery of our *human* nature could be said to constitute the Personality. Each one of us has his own peculiar bunch and brand of personal ideas which becomes an entity, because we have made it one. Our attempts to

"kill it," "crush it"—use whatever term you will—rouse in "that thing which we have with pain created for our own use" the instinct of self-preservation. The life and vitality it has are *induced* properties, given to it by us, its Creators. When we turn on it, it turns on us. It is the "Dweller" of the sacred books. It will fight with the utmost subtlety and the most unrelenting viciousness until its last gasp.

Just as the "Solar Angels" of *The Secret Doctrine* incarnated in the "mindless men" at a certain stage of the Earth's evolution, and by their own flame lighted up the flame of mind in an incipient humanity—for the purpose of raising it up to the "angelic" state—so we Souls, in truth those "Solar Angels," incarnate again and again in "mindless men"—embodiments of the Personal Idea—in order to lift up those embodiments to the Soul state. The analogy is a perfect one: the larger process pictures the small, the small the large. As "Solar Angels" we have forgotten our purpose, while we are in this state of matter at least. As Souls, going from body to body and meeting, from incarnation to incarnation, the effects of what we thought and did in prior bodies, we have forgotten our purpose while immersed in bodily consciousness. That we are beginning to wake up and faintly remember is the cause of our interest and inquiries about these things—our dawning perception that something is wrong, that something has to be "killed out."

How to go about it? A formula might be used. Formulas are of no value in themselves, unless the ideas they carry are true ideas, and unless our use of them is intelligent, or conscious. Formulas used mechanically are no better than the prayerwheels of the "heathen" or the lip-prayers or rosaries of "Christian" lands. But the formula can define a position to be assumed. Take this:

> "I am not this body and this environment; they change continually, but I, their creator and observer, do not change. Since I am able to perceive these changes and relate one to another, my own unchanging Identity persists through all such changes.
>
> "I am not these sensations and emotions—the 'feelings' of which I think and in which I dwell so continually; they come and go and are brief and changeable; I am not these things but *the one who has them*—who can have others, and does have others *ad infinitum*. I change my modes and tenses, but I am the Changer, not that which is changed.
>
> "I am not this mind, that is, this bundle of ideas in regard to life in general that I have adopted as my own, borrowing mostly from other men. I can change my mind, hence I cannot possibly *be* it. This is not the real *Manas*, but *Manas* seated in *Kama*.

Thus formulating in our thought we can travel back through all matters of our acquired nature, back to our *own* nature as Perceivers, as Souls. By this route we travel metaphysically from changing unreality towards the changeless Reality—ourselves. As

we do so, the apparently unescapable and unbreakable connection between the Personal Idea and Ourselves is for the moment loosed —proof positive that it *can* be loosed. The "I" of the formula is not of this "me" of our daily little round of cerebrations; it is the Real I, the Soul; and by thus cutting off the proud flesh of the extraneous even for a moment—and then doing the same thing again and again for other moments—its reality can be established for us, by ourselves.

Persistency now must be our war-cry—persistency, courage, patience and an ever-increasing measure of good common-sense. We use the formula a few times, and nothing happens. We find that we have expected quick results and are surprised and pained that they do not disclose themselves. All alight and happy over our firm resolves, we find the inevitable reaction settling down over us, lose hope and become discouraged over the task. We might as well, however, face the situation squarely at the outset: if we follow this Path there are years before us of unremitting effort! It is written that "no one ever passed that way without bitter complaint." Better wait and think it over before attempting to rush in all unprepared to the "circle of ascetics."

We can take counsel with ourselves in this way, perhaps—and this is where the sterling quality of common-sense comes in to aid us in our undertaking: "I have been for many years building up and energizing this creature of Personal Ideas; I cannot therefore in reason expect to de-energize and destroy its hold on me after a few short trials. That metaphysical thing which has been lives in the building is long in the tearing down; it was built up bit by bit, it must be unbuilt bit by bit. I know, however, that five minutes of right thought, and action in accordance, can undo the errors of years. The very fact that I can see 'this thing' as my own creation and apart from myself is the first step in its destruction—so I AM ON MY WAY!"

This is a true position and facts justify it; it is not a mere "psychologizing" of oneself.

So we can keep moving "on our way," resting a bit now and then if a fog comes along and for the moment blots out our landmarks, but keeping our feet pointed forwards—and *not looking back*. Consider the country as you move along, but *keep looking ahead,* O Companions! Behind are the graves of dear ones buried by us; let us not visit the grave of a fault lest we re-energize it. Let the dead bury their dead.

Now we are ready to begin to make some real use of what we call "the devotional books": *Light on the Path, The Bhagavad-Gita, The Voice of the Silence,* and others. We have thought we were using them before and that their reality was established in us; but we begin to realize that we have only *read* them, and little more.

Such writings begin to "open up" to us; we find they describe the topographical features of a country in which we are actually traveling, that they are not a mere collection of high and beautiful sayings —which often palled on us as "platitudes"—but are a genuine set of maps and definite, unmistakable instructions. We begin to know that these are the "surveyor's notes" of human beings who have passed this way on their route towards divinity, the conscious realization of Their own divine nature, to which They have attained. So also do we begin to sense the profound depths, as well as the practical day-to-day advice of books like *Letters That Have Helped Me, Notes on the Bhagavad-Gita,* and many articles printed in the magazine THEOSOPHY—the series under the title, *The Spirit in the Body,* for instance, and others. We find that heretofore we have been like children learning their letters in order to spell out short words. Comes the time suddenly that they find themselves able to read; progress has been so slow and steady that it was imperceptible during the process, so that the actual ability to read comes as a surprise. Thus with us will eventuate a gratifying and satisfying surprise—one of the bright and beautiful moments on the grim journeying of the Path. We can read now!—a fact we will pass over if we are not on the alert, by saying to ourselves quite casually, "I seem to get so much more out of the books now than I used to get."

From now on the glorious words of Prajapati to his Sons should be ever before us: "Be restrained, be liberal, be merciful; it is the death of selfishness." Our better and deeper seeing of that Teaching which we have been regarding so much and so often and only half seeing, is in itself evidential that the powers of the Soul are beginning to more clearly manifest through body and brain. "The Self shines in all, but in all it does not shine forth," says the Sage. It is now beginning to "shine forth" in us; with it go in some degree the powers that are natural to shining. We must be on our guard lest we misuse these powers, which we are beginning to *feel,* but which we do not fully understand. There is a subtle re-energization in our nature, a sort of "ozonization" as it were—and as whatever is in that nature is vitalized and thrown to the surface, to manifest itself, we must be watchful. The Personal Idea is not yet by any means "killed out"; some of the many departments of the personality have been clarified, that is all; so never have we reached a position before where steadiness and control are more needful, and unless strenuously exercised, we shall find ourselves ultimately thrown back into a greater darkness and despair, a worse condition than obtained when we started on our journey.

Writes a Teacher:

> "Yes, the problems are to be faced now,—in this life—because they present themselves. And we have the ways and means to 'overcome' in our

philosophy of life. Does not the command to 'stand aside,' mean to look on, to watch the play of forces? We cannot do that if we make ourselves the fighter. 'Be not thou the warrior, let him battle for thee,' bespeaks renunciation of self-interest in the result of one's actions.

"Don't you think that much of our feeling of 'strenuosity' comes from wanting what we want and not wanting what we don't want? Like and dislike. To be neither elated by success nor downcast by failure is the even way; we know that and we keep trying for it. The very effort and desire to attain will bring it about through all the circumstances which are our teachers.

"I think that the way is to begin with the small things. Do not permit yourself to be annoyed by them: we demand services as our right in so many ways, and are annoyed when we do not get them as we think they should come. At least, that is the way I have found it; and adopting that attitude in the small, the same is maintained in the great and much more easily,—as also to help us, perhaps, there is a multitude of small annoyances to each great trouble.

". . . One's personal experience is one facet through which experience may be gained; to be of real value it has to be related to and made a part of all experiences. It is as you say, 'dependence on principles and faith in those principles' that leads us out of the obscurity cast by the bundles of perceptions that are dignified by the name of 'mind.' This means a stoppage of the ordinary basis of action, the (lower) mind in use, and a creation from the source within, in a true relation; a creation which proceeds from the basis of the eternal verities. By those who see the truth and look into the principles of things, *the ultimate* characteristic of these both is seen."

"No one who strives to tread the Path is left unhelped; the Great Ones see his 'light,' and he is given what is needed for his best development: that light is not mere poetical imagery, but is actual, and its character denotes his spiritual condition; there are no veils on that plane of seeing. The help must be of that nature which leaves perfect freedom of thought and action—otherwise the lessons would not be learned; mistakes will occur, perhaps many of them, but as is said 'twenty failures are not irremediable if followed by as many undaunted struggles upward.' The help will come for the most part in ordinary ways and from one or another of the companions with whom you were possibly connected in other lives, and whom your soul will recognize.

"And may I add one word to you as a friend and brother—make clean and clear, first, the mental conceptions and perceptions, the rest *will follow naturally;* there will be no destruction, the undesirable will die a natural death. Grow as the flower grows, from within outwards."

Thus may we grow. Thus may "the bud of personality" be crushed out.

What is the goal, the end in view? That our whole nature be used wisely, which most of all, means for us, *understandingly*. We have to make our "lower self" a representation of, instead of a mask for, our Higher Nature—that is, the Soul. As Personal Ideas are killed out, those principles and their uses and adaptations

which we have used in making the personality are turned into perfect tools for the uses of Ourselves. Far from "killing out" the personality, we have *developed* it: all that is best in it we have intensified; all that is out of line with our true purpose as Souls we have gradually turned into line. We have striven to make the personality as good an instrument as a whole for the Soul's use as we know how to make it, and as we work away at the task we find we know more and more and hence can build better. The Path is an *ever-becoming,* but there are stages of development and resting-places and points of assimilation all the way along.

How different we will look to one another, O Companions, when the light of Soul shines through the gateways of the body! How different all life will look to us, as by our own shining we join the Assemblage of the Shining Ones! It is beyond us as to potentiality, even if now beyond us as to condition. If we can see that, we may know *we are on the Way.*

"Upon Nothing Dependeth"

At certain stages of his student life the Disciple often feels that getting away alone somewhere with regularity helps him to keep his psychic balance. Surely it is not a good thing for progress to depend upon *externals* for balance. Thinking so only perpetuates the dependence, and cannot bring that inner strength and perception which is so necessary. That dependence occasions dissatisfaction at the majority of externals, and demands periodical changes, none of which brings anything lasting. From all this a nervous tension is produced which is corrosive and destructive, occupies the mind with one's fancied needs, and reacts injuriously on the body.

True strength lies within and can only be aroused and used by ceasing to think that anything in particular of an external nature is *necessary* for us in the ordinary acceptation of the word. We have our place and our duty to fulfil and perform; externals are our temporary opportunities, and we shall be wise if we use these rightly. Furthermore, we will do well if we take the attitude that "we" are not necessary to others; that if we were gone they would miss us only for a comparatively short time, and that other persons and things would finally fully occupy their attention. Only when we have arrived at that state—the sooner the better—where we stand self-centered in the true sense, and "upon nothing dependeth," can we realize our inner nature, and be of the greatest service in the world of men. All of which means that our tendency is to exaggerate our importance, and that is distinctly separative and obstructive to real knowledge and effectiveness.

WHAT IS EVOLUTION?

THIS is a universe of change; everything in it is in constant transformation. There must, therefore, have been some way by which everything that now is became what it is. For twenty centuries in Europe and America people were taught to believe and to accept, as the child is taught his letters or the multiplication table, that the origin from which all this vast heterogeneity has proceeded was a creation out of nothing by an omnipotent personal God. Insensibly to ourselves, when we try to seek the Source from which all that is has proceeded and the processes by which it has come to be what it is, we shall find ourselves saturated with the notion that Spirit is a gigantic being of some kind and that all the vast structure of the universe—this many-storied mansion of the house of life—was a creation out of nothing.

Less than seventy years ago, Charles Darwin published a book, in which he gave the inferences that he had derived from an immense collaboration of facts, or the ascertained phenomena of physical nature, entitled "The Origin of Species by Natural Selection." This work did not claim to upset completely existing theories of revelation, of an irresponsible God, or a creation out of nothing, but that was the *fact* to the reasoning mind, because, if everything that is comes about by natural selection, there is no room for miracles. The term "Evolution" was speedily applied to the theories of Charles Darwin, and his theory of the origin of species which now exist by natural selection, or the survival of the fittest of former species, was seized upon by men of science and students everywhere. They set to work, first, to verify the facts; second, to test the conclusions of Darwin's logic; third, having verified the facts and finding no fault in his logic, to proceed to speculate beyond the boundaries set by Darwin himself. So now, we have the theory of evolution vaguely and hazily present in the mind of every man, from the ditch-digger to the philosopher, from the boy at school to the savant who has spent his life trying to understand that which lies behind visible nature.

Following this research a curious anomaly showed itself. The orthodox Christian mind which for generation after generation had been saturated with the ideas of a creation out of nothing, of an omnipresent personal God, miracle and revelation, modified the theories of Darwin to the extent of holding that while God created the world in the beginning, he then left it to "hustle" for itself, and in that hustling, "evolution" came into play. Myriads of minds still hold those two bizarre and contradictory notions as to how things have come about.

Looking to the principles of things first, and to their applications second, to the laws and causes of things first, and to the effects pro-

duced second, the Theosophist sees on the one hand that the Christian idea of creation is but a vague, an erroneous, partial perception of the expression or manifestation of the immortal existing in a mortal being; while on the other hand, he sees what the evolutionist can never see because of his mental habitude of naming things and thinking that having named them, he understands them; the Theosophist knows that the theory of evolution is but a partial and erroneous perception of one of the three facets of reincarnation. If a scientific student is asked, "Are you not witness that everything in this universe is in a process of ceaseless transformation?" he will answer, "Yes, indeed; nowhere in nature is there a place where this process of transformation does not go on." And if he is asked, "Can there be transformation without something which is transformed?" he will answer, "Certainly not." "What is it that is thus transformed?" He says, "Matter." We say, "Is transformation temporary or permanent?" He answers, "Transformation is a mortal process; everything that is has a beginning, and a birth, and a life, and a death, and a dissolution, only to enter immediately upon dissolution into those primal elements into a new combination, another body." We say, "My friend, that is the doctrine of Reincarnation applied to matter."

There could not be evolution, even physical evolution—the evolution of form—unless three things were there present. First, must be present that substance, whatever it may be, which is capable of being transformed; secondly, there must be the orderly mode by which all transformations in that substance take place. Call that law. Thirdly, there must be the process of the transformation. On considering these three elements, the substance, the law and the transformation, it will be seen that one is perishable; one has both a mortal and an immortal existence, law; but the third, that which produces the transformation, is omnipresent, eternal, universal, never could have been created, never can be annihilated. There are the three fundamental propositions of all existence expressed in terms of science, and there does not live the man whose experience will bring one jot or tittle of evidence to oppose those three facts. But no scientist can say what "matter" is, what "law" is; he can only declare that law is a force or a something which sets limits to force in connection with matter; that when there is no action, there is no law; the moment there is action there is something which sets limits to the action. Thus, force, matter, and law in the nomenclature of the scientist are the basic trinity whose extensions, ramifications and modifications have produced everything that is, from a sun to a grain of sand; from a daisy on the hillside to the mountain; a man, a God, what not. The scientist does not grasp that since these three—force, matter, law—are never found dissociated, there must be something which lies behind all three of them.

The religionist on his side sees something that the scientist does not see: he sees that matter does not move itself; he sees that law is not a thing in itself, and that every manifestation of law gives the clear index of an omnipresent, perceiving intelligence, everywhere active only in the sense that action being inaugurated, transformation being set up, law, the omnipresent intelligence, sets limits to the formative hand of Nature. Now, the only intelligence he knows of is the intelligence of a being, and since he sees that the intelligence, say, of a black beetle infinitely transcends in range and depth and volitional aspects the intelligence, if there be such, in the chemical elements, and since he sees that the intelligence of man infinitely transcends the intelligence of a black bettle, he infers that there must be somewhere outside the cosmos, beyond nature, a supernal being who is able to exercise functions, attributes, and powers that are as much beyond man's, as man's are beyond a black beetle's; and thence he casts a gigantic caricature of himself upon the fields of infinitude and names that, God.

Theosophy shows that the visible and the invisible are needed to make up the universe: that there never could have been a beginning to anything that now is, nor ever can there be an ending in the sense of annihilation of that which now is; that we need to probe deeper than our Western theory of evolution if we are to get at the invisible manipulation of Nature which goes on before our eyes in all its departments. Behind visible Nature there is an invisible, indwelling, energizing Nature, the exact model of visible Nature in all its aspects, and we may name that invisible, indwelling, prototypal, model Nature, archetypal Nature, Mind, or Soul. What is the evidence? The evidence is that no being performs any action, no action goes on in Nature, unless it is preceded and accompanied by a mental change of some kind—feeling, will, volition, thought, selective affinity—call it what you please. The fact is that every objective change is preceded by a subjective change. Then we see that invisible Nature, Mind, and visible Nature, Matter, are but the obverse and reverse of the same coin; but the two aspects, the two poles of one and the same thing; or, to put it another way, Soul is one pole and Matter the opposite.

Now, when we speak of Matter, the objective universe, and of Soul, the subjective universe, we are in fact speaking of two polar antitheses, the two opposed aspects of one and the same thing. What is that thing? Spirit, alone eternal and supreme of which Soul, and Nature objective, are but the presentments. What is necessary for a man in order to have cognizance of objective Nature? The eye of sense. The rudiments of sense are in the chemical elements the same as in the higher kingdoms, expanding in the same way as the mind or anything else, by experience, contact, change and interchange, by the flux and reflux of all Nature,

until at last we have the borderline between the mineral, the composite types of the elements; we have the borderline between the mineral kingdom and the vegetable kingdom, and we find organisms that can scarcely be distinguished from absolutely pure chemical stuff. The amoeba, as an example, exhibits the power of choice when it shows a preference for one kind of food over another kind; and so on up until we have in the animal kingdom the full flower of sense perception, really sense perception of the one Spirit. While in the animal kingdom sense perception is uppermost, in man there is, in addition, reason.

Our greatest scientists, our greatest religious minds perceive that within the sphere of the eye of reason things happen all the time the source of which cannot be found by reason, nor by the senses; but when there comes amongst us a being of a higher order than man, he shows us that though with the eye of reason we can perceive that which the animal cannot perceive with the eye of sense, yet there are factors missing; there are results constantly accruing the causes of which do not lie within the area of the eye of reason. To understand these causes, man does not throw away his senses; he keeps them, but cultivates his reason. Such beings, these elder brothers of ourselves, these Masters, Adepts, of whom Krishna was one and Jesus another—and certainly of that order of beings H.P.B. was a representative—come amongst us and show us the source of those things which come within the area of our reasoning consciousness. They tell us that the kingdoms below man depend upon the eye of sense which represents their acquired experience of nature and of nature's God; that all the lower kingdoms see of nature is what can be reduced to terms of sense. Man sees more in nature and acts in a far wider area and therefore makes more Karma for himself and for the kingdoms below man. Man has the animal's eye of sense and also the eye of reason, but needs, in addition, the use of the third eye, the eye of Spirit. The eye of Spirit is opened in one way, only—by cultivating the virtues. It cannot be opened by great knowledge, but many a simple and humble man who loved his neighbor as himself, who trusted the unknown justice, the unknown mercy of an unknown God, and dealt by others as he would have that God deal by him, has found out what is meant by "the third eye." He saw all that the man with the eye of sense can see; he saw all that the man with the eye of reason can see; he saw something more.

What prevents the inlet of the light of Spirit? The lack of the third eye, which is a tranquil moral nature; a recognition of universal law; a recognition that each being has become what he is by his own actions, under law, through endless aeons, and as the result of those actions he has gained such an amount of experience,

such an amount of intelligence, as makes him whatever kind of a being he may be.

What we need to do is to cease our disputations as our quibblings upon words and use the eye of sense in the field of physical evolution, the eye of reason in the field of mental evolution; but in the eternal field of which these are but the bud, the flower, and not the harvest, use the eye of the Soul, opened only by the life of the virtues. When a man so does, this becomes an immortal universe instead of a mortal universe. The important thing to grasp is that the pathway lies open to every human being, for evolution carried to its maximum is the return of all souls to the consciousness of the Supreme Spirit.

A SIMPLE LETTER

DEAR COMPANIONS,—

While situations are not always agreeable, or what we would choose, yet they are the very apparatus by means of which we learn discrimination; you know that. Seeming misfortunes turn into blessings if taken right; this must be true if the purpose of life is to learn. Everything that comes is a part of life, and when it comes to us it is part of *our* life, so all must be right for us if our object is to learn. If people could only look at it in that way, they would learn more, get through with less friction, be happier, and, in reality, have fewer difficulties to surmount; the necessity for learning ceasing, no means are drawn to us for that purpose. It is Karma, all of it, and as students, we should realize and benefit by the knowledge. But it takes time for most to do so, and opportunities are lost and energy uselessly expended in the meantime. Our work is with ourselves, however, and we can only do what we can for others, giving them such opportunities as are beyond us to take; then they must choose. W.Q.J. said there are two things needed—to hold on firmly, and to have perfect confidence. I think therein lies the door to a safe refuge. (He used the words "hold on grimly"; these are more expressive of determination.)

It is true that when we are relying on other things, we are not relying on the Law. Yes, it looks a good deal darker than it really is. We have to grow accustomed to another kind of light, and we will then see as plainly, or more so, than before. The very sacrifices made to relieve the trials of others are also tests for ourselves, and means of growth,—growth coming from the sacrifice of the lower to the higher in every way, as well as on every plane of being. It is spiritual fire that burns out all the dross. At no time is it easy, but it is *sure,* and the refining goes on; while if it is necessary to go down it will be with our flags flying, fighting to the very last. That is the worst that could happen, and even that is not very bad

for us; though others might suffer because of our removal to another field. We may now regret the possibility but then we would not because no more could be done.

Also your thought that we are not deserted must be right. Too often we think all depends upon *our* effort and continuance, yet we must know that all these things are provided for, and there are always those who are near us, who see and know, and will never fail us, even though we have to go through the gates of death to get a wider vision and understanding. All the trial and training tend to pull us out of one place in order that we may lay hold of another and better one, when we determine to "suffer or enjoy whatever the Higher Self has in store for one by way of discipline and experience." It is the Higher Self that pulls us into places and conditions that the personality would run in affright from, if it alone were acting. It shrinks from the unknown like the steed, but the rider by spur, bridle and encouragement makes it carry him where he desires to go, for he knows where food, shelter, and rest await both.

In this work natures are intensified; good and bad come to the surface, but the cleaning up process is gradual. Each must do his own work of elimination where such is seen to be needed; it is a process of purpose and discrimination, and events bring us opportunities. Wise are those who take advantage of opportunities and examine motives in the handling of events.

The Law works in strange ways at times; it is never idle and it makes no mistakes. Let us rely on IT for there is nothing else on which we may. If I were utterly worthless, your love and faith and courage would bring results to you just the same, and your sacrifice to an ideal bring out in you all that the ideal holds. And when it is Truth itself we seek and serve, nothing can dismay us or turn us aside. It is much to have gained this understanding—worth its cost ten thousand times.

SELF-DECEPTION

The greatest thing most students have to guard against is self-deception. The versatility of lower Manas in this direction is beyond characterization. So we have to watch to see whether our ostensible motives are not cloaks for other *underlying* ones. While doing this, we should be serious *but cheerful*—not taking "ourselves" too seriously, but *the task itself* as seriously as we can. By this course we will gain insight and strength, if we never despair, never doubt—and keep quiet, thoughtful and persistent, as well as cheerful, through it all. Nothing is as bad as we think it is, nor will anything ever be so.

INITIATES AND INITIATION*

VIII.

"IN ANCIENT INDIA the mystery of the triad, known but to the initiates, could not, under the penalty of death, be revealed to the vulgar," says Vrihasapati. Neither could it in the ancient Grecian and Samothracian Mysteries. *Nor can it be now.* It is in the hands of the adepts, and must remain a mystery to the world so long as the materialistic savant regards it as an undemonstrated fallacy, an insane hallucination, and the dogmatic theologian a snare of the Evil One.

Subjective communication with the human, god-like spirits of those who have preceded us to the silent land of bliss is in India divided into three categories. Under the spiritual training of a guru or sannyasi, the vatou (disciple or neophyte) begins to *feel* them. Were he not under the immediate guidance of an adept, he would be controlled by the invisibles, and utterly at their mercy, for among these subjective influences he is unable to discern the good from the bad. Happy the sensitive who is sure of the purity of his spiritual atmosphere!

To this subjective consciousness, which is the *first* degree, is, after a time, added that of clairaudience. This is the *second* degree or stage of development. The sensitive—when not naturally made so by psychological training—now audibly hears, but is still unable to discern; and is incapable of verifying his impressions, and one who is unprotected the tricky powers of the air but too often delude with semblances of voices and speech. But the guru's influence is there; it is the most powerful shield against the intrusion of the *bhutna* into the atmosphere of the vatou, consecrated to the pure, human, and celestial Pitris.

The *third* degree is that when the fakir or any other candidate both feels, hears, and sees; and when he can at will produce the *reflections* of the Pitris on the mirror of astral light. All depends on his psychological and mesmeric powers, which are always proportionate to the intensity of his *will.* But the fakir will never control the Akasa, the spiritual life-principle, the omnipotent agent of every phenomenon, in the same degree as an adept of the third and highest initiation. And the phenomena produced by the will of the latter do not generally run the market-places for the satisfaction of open-mouthed investigators.

To disbelieve that there exist in man certain arcane powers, which, by psychological study he can develop in himself to the highest degree, become a hierophant and then impart to others under

*Collated from *Isis Unveiled* and *The Secret Doctrine.*

the same conditions of earthly discipline, is to cast an imputation of falsehood and lunacy upon a number of the best, purest, and most learned men of antiquity and of the middle ages. What the hierophant was allowed to see at the last hour is hardly hinted at by them. And yet Pythagoras, Plato, Plotinus, Iamblichus, Proclus, and many others knew and affirmed their reality.

Whether in the "inner temple," or through the study of theurgy carried on privately, or by the sole exertion of a whole life of spiritual labor, they all obtained the practical proof of such divine possibilities for man fighting his battle with life on earth to win a life in the eternity. What the last *epopteia* was is alluded to by Plato in *Phaedrus* (64): " . . . being initiated into those *Mysteries,* which it is lawful to call the most blessed of all mysteries . . . we were freed from the molestation of evils which otherwise await us in a future period of time. Likewise, in consequence of this divine *initiation,* we became *spectators* of entire, simple, immovable, and *blessed visions,* resident in a pure light." This sentence shows that they saw *visions,* gods, spirits. As Taylor correctly observes, from all such passages in the works of the initiate it may be inferred, "that the most sublime part of the *epopteia* . . . consisted in beholding the gods themselves invested with a resplendent light," or highest planetary spirits. The statement of Proclus upon this subject is unequivocal: "In all the initiations and mysteries the gods exhibit many forms of themselves, and appear in *a variety of shapes,* and sometimes, indeed, a formless light of themselves is held forth to the view; sometimes this light is according *to a human form,* and sometimes it proceeds into a different shape."

"Whatever is *on earth is the resemblance and* SHADOW *of something that is in the sphere,* while that resplendent thing (the prototype of the soul-spirit) remaineth in *unchangeable* condition it is well also with its shadow. But when the *resplendent one* removeth far from its shadow, life removeth from the latter to a distance. And yet, that very light is the shadow of something more resplendent than itself." Thus speaks *Desatir,* the Persian *Book of Shet,* (Verses 33-41) thereby showing its identity of esoteric doctrines with those of the Greek philosophers.

The second statement of Plato confirms our belief that the Mysteries of the ancients were identical with the Initiations, as practiced now among the Buddhists and Hindu adepts. The highest visions, the most *truthful,* are produced, not through *natural* ecstatics or "mediums," as it is sometimes erroneously asserted, but through a regular discipline of gradual initiations and development of psychical powers. The Mystae were brought into a close union with those whom Proclus calls "mystical natures," "resplendent gods," because, as Plato says, "we were ourselves pure and immac-

ulate, being liberated from this *surrounding vestment,* which we denominate body, and to which we are now bound like an oyster to its shell."

So the doctrine of planetary and terrestrial Pitris was revealed *entirely* in ancient India, as well as now, only at the last moment of initiation, and to the adepts of superior degrees. Many are the fakirs who, though pure, and honest, and self-devoted, have yet never seen the astral form of a purely *human pitar* (an ancestor or father), otherwise than at the solemn moment of their first and last initiation. It is in the presence of his instructor, the guru, and just before the *vatou*-fakir is dispatched into the world of the living, with his seven-knotted bamboo wand for all protection, that he is suddenly placed face to face with the unknown PRESENCE. He sees it, and falls prostrate at the feet of the evanescent form, but is not entrusted with the great secret of its evocation, for it is the supreme mystery of the holy syllable. The AUM contains the evocation of the Vedic triad, the *Trimurti* Brahma, Vishnu, Siva, say the Orientalists; it contains the evocation of *something more real and objective than this triune abstraction*—we say, respectfully contradicting the eminent scientists. It is the trinity of man himself, on his way to become immortal through the solemn union of his inner triune SELF—the exterior gross body, the husk, not even being taken in consideration in this human trinity. It is when this trinity, in anticipation of the final triumphant reunion beyond the gates of corporeal death became for a few seconds a UNITY, that the candidate is allowed, at the moment of initiation, to behold his future self. Thus we read in the Persian *Desatir* of the "Resplendent one;" in the Greek philospher-initiates, of the Augoeides —the self-shining "blessed vision resident in the pure light;" in Porphyry, that Plotinus was united to his "god" six times during his life-time; and so on.

That Moses was considered the transmigration of Abel and Seth does not imply that the kabalists—those who were *initiated* at least—believed that the identical spirit of either of Adam's sons reappeared under the corporeal form of Moses. It only shows what was the mode of expression they used when hinting at one of the profoundest mysteries of the Oriental Gnosis, one of the most majestic articles of faith of the Secret Wisdom. It was purposely veiled so as to half conceal and half reveal the truth. It implied that Moses, like certain other god-like men, was believed to have reached the highest of all states on earth:—the rarest of all psychological phenomena, the perfect union of the immortal spirit with the terrestrial *duad* had occurred. The trinity was complete. A *god* was incarnate. But how rare such incarnations!

That expression, "Ye are gods," which, to our biblical students,

is a mere abstraction, has for the kabalists a vital significance. Each immortal spirit that sheds its radiance upon a human being is a god—the Microcosmos of the Macrocosmos, part and parcel of the Unknown God, the First Cause of which it is a direct emanation. It is possessed of all the attributes of its parent source. Among these attributes are omniscience and omnipotence. Endowed with these, but yet unable to fully manifest them while in the body, during which time they are obscured, veiled, limited by the capabilities of physical nature, the thus divinely-inhabited man may tower far above his kind, evince a god-like wisdom, and display deific powers; for while the rest of mortals around him are but *overshadowed* by their divine SELF, with every chance given to them to become immortal hereafter, but no other security than their personal efforts to win the kingdom of heaven, the so chosen man has already become an immortal while yet on earth. His prize is secured. Henceforth he will live forever in eternal life. Not only he may have "dominion" over all the works of creation by employing the "excellence" of the NAME (the ineffable one) but be higher in this life, not, as Paul is made to say, "a little lower than the angels." (This contradiction, which is attributed to Paul in Hebrews, by making him say of Jesus in chapter i, 4: "Being made *so much better* than the angels," and then immediately stating in chapter ii, 9: "But we see Jesus who was made a *little lower* than the angels," shows how unscrupulously the writings of the apostles, if they ever wrote any, were tampered with.)

The ancients never entertained the sacreligious thought that such perfected entities were incarnations of the One Supreme and for ever invisible God. No such profanation of the awful Majesty entered into their conceptions. Moses and his antitypes and types were to them but complete men, gods on earth, for their *gods* (divine spirits) had entered into their hallowed tabernacles, the purified physical bodies. The disembodied spirits of the heroes and sages were termed gods by the ancients. Hence, the accusation of polytheism and idolatry on the part of those who were the first to anthropomorphize the holiest and purest abstractions of their forefathers.

From the very day when the first mystic found the means of communication between this world and the worlds of the invisible host, between the sphere of matter and that of pure spirit, he concluded that to abandon this mysterious science to the profanation of the rabble was to lose it. An abuse of it might lead mankind to speedy destruction; it was like surrounding a group of children with explosive batteries, and furnishing them with matches. The first self-made adept initiated but a select few, and kept silence with the multitudes. He recognized his God and felt the great Being

within himself. The "Atman," the Self, the mighty Lord and Protector, once that man knew him as the *"I am,"* the *"Ego Sum,"* the *"Ahmi,"* showed his full power to him who could recognize the *"still small voice."*

This "Self," which the Greek philosophers called *Augoeides,* the "Shining One," is impressively and beautifully described in Max Müller's "Veda." Showing the "Veda" to be the first book of the Aryan nations, the professor adds that "we have in it a period of the intellectual life of man to which there is no parallel in any other part of the world. In the hymns of the 'Veda' we see man left to himself to solve the riddle of this world. . . . He invokes the gods around him, he praises, he worships them. But still with all these gods . . . beneath him, and above him, the early poet seems ill at rest within himself. There, too, in his own breast, he has discovered a power that is never mute when he prays, never absent when he fears and trembles. It seems to inspire his prayers, and yet to listen to them; it seems to live in him, and yet to support him and all around him. The only name he can find for this mysterious power is 'Brahman;' for *brahman* means originally force, will, wish, and the propulsive power of creation. But this impersonal brahman, too, as soon as it is named, grows into something strange and divine. It ends by being one of many gods, one of the great triad, worshipped to the present day. And still the thought within him has no name; that power which is nothing but itself, which supports the gods, the heavens, and every living being, floats before his mind, conceived but not expressed. At last he calls it 'Atman,' for Atman, originally breath or spirit, comes to mean Self, and Self alone; *Self,* whether divine or human; Self, whether creating or suffering; Self, whether one or all; but always Self, independent and free. 'Who has seen the first-born,' says the poet, when he who had no bones (*i. e.,* form) bore him that had bones? Where was the life, the blood, the Self of the world? Who went to ask this from any who knew it?" ("Rig-Veda," i., 164, 4.) This idea of a divine Self, once expressed, everything else must acknowledge its supremacy; *"Self* is the Lord of all things, Self is the King of all things. As all the spokes of a wheel are contained in the nave and the circumference, all things are contained in this Self; all Selves are contained in this Self. Brahman itself is but Self." (Ibid., p. 478; "Khandogya-upanishad," viii, 3, 3, 4); "Chips from a German Workshop," Vol. 1., p. 69.

From the days of the primitive man described by the first Vedic poet, down to our modern age, there has not been a philosopher worthy of that name who did not carry in the silent sanctuary of his heart the grand and mysterious truth. If initiated, he learnt it as a sacred science; if otherwise, then, like Socrates repeating

to himself, as well as to his fellow-men, the noble injunction, "O man, know thyself," he succeeded in recognizing his God within himself.

The Adepts have each their Dhyani-Buddha, their elder "Twin-Soul," and they know it, calling it the "Father-Soul," and "Father-Fire." It is only at the last and supreme initiation, however, when placed face to face with the bright "Image" that they learn to recognize it. How much did Bulwer Lytton know of this mystic fact, when describing, in one of his highest inspirational moods, Zanoni face to face with his Augoeides?

Observation, and what would now be termed "remarkable coincidences," added to revelation during the "sacred sleep" of the neophyte, disclosed the dreadful truth. In India, this sublime lethargy is called "the sacred sleep of . . . ." It is an oblivion into which the subject is thrown by certain magical processes, supplemented by draughts of the juice of the soma. The body of the sleeper remains for several days in a condition resembling death, and by the power of the adept is purified of its earthliness and made fit to become the temporary receptacle of the brightness of the immortal Augoeides. In this state the torpid body is made to reflect the glory of the upper spheres, as a burnished mirror does the rays of the sun. The sleeper takes no note of the lapse of time, but upon awakening, after four or five days of trance, imagines he has slept but a few moments. What his lips utter he will never know, but as it is the spirit which directs them they can pronounce nothing but divine truth. For the time being the poor helpless clod is made the shrine of the sacred presence, and converted into an oracle a thousand times more infallible than the asphyxiated Pythoness of Delphi; and, unlike her mantic frenzy, which was exhibited before the multitude, this holy sleep is witnessed only within the sacred precinct by those few of the adepts who are worthy to stand in the presence of the ADONAI.

The invocation of his own Augoeides, by the purified adept, is described in words of unparalleled beauty by Bulwer-Lytton in *Zanoni,* and there he gives us to understand that the slightest touch of mortal passion unfits the hierophant to hold communion with his spotless soul. Not only are there few who can successfully perform the ceremony, but even these rarely resort to it except for the instruction of some neophytes, and to obtain knowledge of the most solemn importance.

And yet how little is the knowledge treasured up by these hierophants understood or appreciated by the general public! . . . And how they are ridiculed by every Houndsditch commercial traveller who wanders through India in pursuit of "orders" and writes to the *Times,* and misrepresented by every nimble-fingered trickster

who pretends to show by legerdemain, to the gaping crowd, the feats of true Oriental magicians!

In a manuscript of the first century, a combination of the Demotic and Greek texts, and most probably one of the few which miraculously escaped the Christian vandalism of the second and third centuries, when all such precious manuscripts were burned as magical, we find occurring in several places a phrase, which, perhaps, may throw some light upon the question of the word PTR. One of the principal heroes of the manuscript, who is constantly referred to as "the Judean Illuminator" or Initiate, is made to communicate with his *Patar;* the latter being written in Chaldaic characters. Once the latter word is coupled with the name *Shimeon.* Several times the "Illuminator," who rarely breaks his contemplative solitude, is shown inhabiting a cave, and teaching the multitudes of eager scholars standing outside, not orally, but through this *Patar.* The latter receives the words of wisdom by applying his ear to a circular hole in a partition which conceals the teacher from the listeners, and then conveys them, with explanations and glossaries, to the crowd. This, with a slight change, was the method used by Pythagoras, who, as we know, never allowed his neophytes to see him during the years of probation, but instructed them from behind a curtain in his cave.

When the soul of the invocator has reached the *Sayadyam,* or perfect identity of essence with the Universal Soul, when matter is utterly conquered, then the adept can freely enter into daily and hourly communion with those, who though unburdened with their corporeal forms, are still themselves progressing through the endless series of transformations included in the gradual approach to the Paramatma, or the grand Universal Soul.

We recall the words of Plato, given elsewhere, which show that before an initiate could see the gods in their purest light, he had to become *liberated* from his body; *i. e.,* to separate his astral soul from it. Apuleius also describes his initiation into the Mysteries in the same way: "I approached the confines of death; and, having trodden on the threshold of Proserpina, returned, having been carried through all the elements. In the depths of midnight I saw the sun glittering with a splendid light, together with *the infernal and supernal gods,* and to these divinities approaching, I paid the tribute of devout adoration."

Seers, righteous men, who had attained to the highest science of the inner man and the knowledge of truth, have, like Marcus Antoninus, received instructions "from the gods," in sleep and otherwise. Helped by the purer spirits, those that dwell in "regions of eternal bliss," they have watched . . . . . and warned mankind repeatedly. Skepticism may sneer: *faith,* based on *knowledge* and spiritual science, believes and affirms.

(To be continued)

EACH MEMBER A CENTRE

SOME years ago one of those Masters in whom so many of our members believe directed H. P. B. to write a letter for him to a certain body of Theosophists. In this he said that each member could become, in his own town or city, if earnest, sincere and unselfish, an active centre from which would radiate unseen powerful forces able to influence men and women in the vicinity for good; and that soon enquirers would appear, a Branch in time be organized, and thus the whole neighborhood would receive benefit. This seems just and reasonable in addition to its being stated by such high authority. Members ought to consider and think over it so that action may follow.

Too many who think themselves theosophically alone in their own town, have folded their hands and shut up their minds, saying to themselves that they could do nothing, that no one was near who could possibly care for Theosophy, and that that particular town was the "most difficult for the work."

The great mistake in these cases is forgetting the law indicated in what H. P. B. wrote. It is one that every member ought to know—that the mind of man is capable of bringing about results through means of other minds about him. If we sit and think that nothing can be done, then our subtle mind meets other minds within the radius of our sphere—not small—and shouts into them: "Nothing can be done." Of course then nothing is done. But if unselfishly and earnestly we think *Theosophy,* and desire that others should, like us, be benefited by it, then to the minds we meet in stray moments of the day and in many hours of the night we cry "Theosophy," and "Help and hope for thee." The result must be an awakening of interest upon the slightest provocative occasion.

Such an inner attitude, added to every sort of attempt at promulgation, will disclose many unsuspected persons who are thinking along this very line. Thus will the opportunity of the hour be taken advantage of.

Our last Convention marked an era: the dying away of strife and opening of greater chances, the enlargement and extension of inquiry and interest on the part of the great public. This is a very great opportunity. Branches and members alike ought to rise to meet and use all that this will afford. Remember that we are not fighting for any form of organization, nor for badges, nor for petty personal ends, but for Theosophy; for the benefit, the advantage and the good of our fellow-men. As was said not long ago, those of us who follow after and worship a mere organization are making fetishes and worshipping a shell. Unselfishness is the real key note.

Those of us who still, after years and after much instruction, are seeking and wishing for personal progress or preferment in the occult side of life, are destroying that quality referred to—of being a living, breathing centre of light and hope for others. And the self-seekers thus also lessen their possible chances in the next life here.

Close up the ranks! Each member a centre; each Branch a centre; the whole a vast, whirling centre of light and force and energy for the benefit of the nation and of the race.

WILLIAM Q. JUDGE.

A DEFINITION OF KARMA

Law, eternal, immutable, ever-active, is in fact the only aspect of the One Life which presents to us clearly, because undeniably, the idea of an intelligence not limited to a mind nor any number of minds; which presents to us the idea of Deity not limited to any body, nor to any number of bodies; which gives to us our first intelligent comprehension of what is meant by omnipresent Spirit. We cannot imagine a time when there was no law, or a time to come when there will be none, or a spot in space exempt from law. But because we are saturated with the supernaturalism of revealed religion and the materialism of modern science, it is difficult for us to dissociate ourselves from the idea of law as being something *outside* this One Life, as being unintelligent, and as having an independent existence. Therefore the teachings of Theosophy have imparted to the West the word *Karma*. Within its comprehensive definition is included every operation in Nature; it means the subjective side of the objective expression of the omnipresent Spirit; Karma, when interpreted in our English word, law, means nothing less than the action of Spirit, and that action is always in the nature of a reaction. There is a difference between the universal and the particular; between Spirit or the One Life, and any being. A being has position in space and is a power of choice himself, whether that being is a Christ or a chemical element, for even the chemical elements show power of selection since they accept some affinities offered and reject others. So on up the ladder, as the order of being rises, the volitional range constantly increases. Being, then, is a focus of action within the boundless sphere of Spirit; and when any being of any grade acts, his action is incessantly upon the whole of Spirit, and it is Spirit which furnishes the reaction, bringing the reaction to the individual being wherein arose the action. So the saying is that there is no Karma,—that is, there is no operation in Nature —unless there is a being to make it; then, the One Life, The One, of which he is but a number, gives the reaction and he feels the effect of his own action.

MEDIUMSHIP

THERE is no more misunderstood or misapplied word than "Medium." Having been appropriated by the Spiritist, it is, as a natural result, to-day supposed to mean just what he makes it mean.

Men take a word, saddle it with a meaning, ride it rough shod on a full gallop over and into everything until other men shrink in terror from it; or else he stands and curses it for a vile and useless thing. Those who have given the word its present meaning, ascribing all things to the work of disembodied spirits, have made the Medium what he is, and taking to their bosoms the Frankenstein whom they have raised—hug him close, whether he be angel or devil. So long as the Medium gives forth the utterances of *"Spirits"* it matters not at all whether they are the words of divine truth, pure lies, or the thoughts of the Medium; without the slightest true effort to discover the source, all is accepted and claimed for Spirits. This and some other modes of proceeding have discouraged many intelligent students from researches touching Mediumship, and caused all men, outside of a limited number, to distrust or fear the name.

Nevertheless Mediumship does exist, no matter how much it may be reviled or we be prejudiced against it. But Mediumship does not consist wholly in reality of so called communications from dead men, or the alleged materialization of Spirit forms through whose veins the red blood of Nature courses, and whose breaths frequently bear suspicious odor of onions. While there is not one of the phases of Spiritism which is not founded upon a truth, yet these demonstrations almost generally are the results of unscrupulous persons seeking gain or self. A Medium gaining a little knowledge of some unfamiliar occult law, takes it for granted that all is learned, calls it a spirit, and immediately applies it to his own purposes. Finding he can go only a certain length with it, instead of seeking further knowledge, he strains and improvises upon it, to gain his ends or the gold he covets. We do not say they are not Mediums, for they are. All the charlatans and pretenders who cling to the skirts of Spiritism also. They are Mediums for the lower passions and elementals. The error of Spiritists lies in the fact that they ascribe *all* things to Spirits. Clairaudience, Clairvoyance, Psychometry, Hypnotism, etc., are all claimed as the work of a Spirit or Control.

All men are Mediums or Sensitives, and to what extent they little know. We do not claim that all men are Mediums for Spirits of dead men, or that they are all instruments for the most exalted Intelligences, but they are Mediums for Elementals—the embodied,

the disembodied, for those who never have or may never be embodied—for all that the Astral holds, and sometimes for that which is beyond the Astral. They are Mediums for their own Inner and Higher selves or those of other men, and frequently failing to recognize them, they call them "Spirits."

The Psychometrist is a Medium or Sensitive, but he is such for the manifestation of the souls of things. The Hypnotic also, but he is for the manifestation of his own and the latent powers of other mortals. The Clairvoyant sees that which is recorded on the Astral.

The Clairaudient may hear the voices of Spirits, he may quite as easily hear the thought, but unspoken words, of other living men, the voices of forces or that of his own unrecognized Inner or Higher Self.

Upon the Astral Light all things are recorded; the knowledge of ages, the acts of all time, the forms of all who have died and all who live, the thoughts of all who have ever existed or do exist are photographed upon it. It has been and is being daily admitted more freely by wise men, that there are other forces and powers in Nature of which we, largely, have little knowledge. The souls of animate and inanimate things, the lights, colors and auras of non-luminous bodies, the powers of and forces exerted by immovable or quiescent things, and the effects of all these upon the human organism, are realized only to a slight extent by the enlightened and unprejudiced scientist, and fully known only to the *true* occult student.

Thought passes to and fro from man to man. At a higher level it does the same from higher intelligences to man, and all in a sphere beyond the material. Men, from different causes, rising to different levels above their ordinary outer selves, come into the Astral where all is spread out before them. They see and read only that for which they are fitted, and comprehend only that for which they are prepared. Through conscious or unconscious exaltation they rise into or come in contact with some current of thought or unspoken word which enters their brains by divers roads. Comprehended partly perhaps, but being entirely foreign to their normal personal manner of thinking—knowing they have heard a voice—it is ascribed to a Spirit, although in fact it may be the thought of a living man they hear, feel, see or are repeating. All men who by effort, training, or supersensitive personality, lift themselves consciously or are lifted unconsciously above the material, and secure the wisdom knowledge and inspiration of other planes, are mediumistic.

Every student who has sought the Occult and attained his object has been a Medium, from Buddha, Pythagoras, Zoroaster,

Apollonius, Plato, Jesus, Boehme, down to those of later times or of to-day.

The Adept as well as the Chela, the Initiate as well as the Neophyte, the Master as well as the Student. The Chela is but the Medium for his own latent possibilities—his Master and Nature's laws. The Neophyte likewise, for all by a striving for a high ideal, seek to place themselves upon a plane where Occult laws may make themselves visible or intelligible through their agency, and the silent voices of the Great Unseen become audible, be they individualized or diffused through all space as forces are. All things speak and convey a meaning, nothing is silent—all things speak from the monad, through all nature, forces, spheres, and space to the Omniscient silence—the ever living Word, the voice of the All Wise, and all men hear or feel some of these in some way and are Mediums for them.

Forces there are which wait but the will or desire of souls to spring into a certain degree of human intelligence, and make themselves heard to and through the one who has brought them into Material life.

Man's body is but a Medium. If it be not for his own Inner and Higher Self, then it is for those of other men; for we express the thoughts and acts of others quite as often as our own.

There has never been a wise or good word spoken, a note of true music sounded, a line of true poetry penned, a harmonious blending of color painted that was not the result of Mediumship. There never was an occult law explained, a divine mystery revealed through men, chela, student, Adept or Master, that was not the result of Mediumship.

The Master is higher than the chela who is his Medium. There is something higher than the Master, and he is Its Medium; looked at in its true light Mediumship is one of the wonders of the Creator. He who possesses most of this gift, realizing what it is and knowing how to wisely use it, may feel himself supremely blest. The Mystic and true Theosophist realizing what a Medium really is, may well hesitate before he joins with those who cast aside divine wisdom because it has come through an instrument declared in horror by some to be Mediumistic. —THE PATH.

ON THE LOOKOUT

Mental Duplications

There are at present four examples of a psychological phenomenon which has excited considerable interest among scientists; the ability, while maintaining a normal state of consciousness, to carry on multiplex and difficult mental operations.

There are two stage performers in America and two girls in Germany capable of feats in this line almost incomprehensible to the normal intellect.

Scientists are puzzled as to whether this is due to extraordinarily rapid integration of successive mental actions, or to parallel mental operations.

In reality, it is an extension and intensification of the action done by a man who reads a paper and drinks a cup of coffee simultaneously; it is due to the nature of the human mind and body as a hierarchy of graded intelligences acting more or less as a unit under the dominance of a certain class thereof of greater coherence, experience, and intelligence than any of the rest.

Incidentally, it never occurs to scientists that the only possible explanation of the movement of matter by thought, as in human muscular action, is by a *receiving* intelligence as well as a transmitting one.

Perhaps the acceptance of such a doctrine would involve too much; it would, for instance, involve an inherent consciousness in matter, or an intelligence in control of matter, but not subject to it, in the case of every atom. Both ideas being equally unwelcome, but inescapable as the consequences of any discussion, said discussion is carefully tabooed.

Also, an observation of the fact that every atom has an inveterate tendency, not only toward conscious communication with others, but toward *unified* action, would throw too much light on the futures of the human units whose course is diametrically the opposite.

Moreover, the view of the *education* by man of every atom with which he comes into contact, opens too wide a view of consequences with regard to nature as a whole, to be acceptable to men with the motives prevailing today.

Belated Justice

Certain remarks anent the Chinese appear in the Cornell University *Journal of Heredity* which should be carefully—very carefully—noted by our arrogant missionaries:

> "The retardation of Chinese civilization was not caused by Chinese religion, philosophy, habit of thinking or any other attributed agencies, but mainly by geographical isolation. During the Han dynasty (85 B.C. to 327 A.D.) the Chinese had conquered all that was to be conquered, secured all their material desires within the boundaries of their Empire, and, above all, attained higher culture and civilization than all of their neighboring states. . . .
>
> "The Chinese are proverbially known as a moral people, so it is rather unnecessary to dwell any longer to prove that they are a superior people morally. For forty centuries the Chinese have been followers of their philosophy of peace and industry; they are always practicing and preaching peaceful justice. . . . Their filial piety, friendship, loyalty, and amiable character are perhaps unsurpassed. . . ."

There is much more well worthy of being read. True, there is much therein with which we cannot agree; the decadence of a people *is* caused by

its "habit of thinking," and the actions flowing therefrom; and there are materialistic interpretations in the article.

But there is a vast contrast between the savage vice and hypocrisy of the Western World, and the gentle and harmless senescence of China; a contrast strongly brought out by the brutal and humiliating demands made by our Government recently upon that of the Chinese, as the result of a killing of an American for which neither the Chinese Government or people were responsible.

How many Chinese have been wantonly murdered in America? But imagine the shout of laughter which would arise should the Chinese present us with a demand for governmental apology, removal of all local officials, and indemnity, as the result of an American murdering a "heathen Chinee"!

The fact is that abstract and true justice is incomprehensible to the Occidental mind.

The article mentioned is a good sign; but would have been better had it come from the pen of a Westerner instead of a Chinese, as it did. Nevertheless, after years of contemptuous and contemptible treatment of the "heathen" Chinese (who originated the Golden Rule), its admission is decidedly welcome; and its testimony in line with the experience of all but one exception—the missionaries.

The Ancient Taint

Close students of the "Secret Doctrine" have no illusions as to the origin of the almost universal blood taint of the race, its infinite ramifications, or the impossibility of eliminating it except by the eradication of the psychological causes which gave rise to it aeons ago.

"Science," in its everlasting ignorance of causes and devotion to effects, has discovered a new "cure," which may or may not be (apparently) effective in individual cases.

It develops that paresis may be more or less successfully treated by the injection of malaria germs, thus showing, on "immunological" principles, an affinity between these two classes of germs; and it will probably emerge in the course of time that nearly, if not all diseases are offshoots of the scourge which gives rise to paresis.

But we discover the following admission:

> "It is true that patients who have apparently been greatly benefited by the treatment still show a Wassermann blood test for syphilis, but we are coming to learn that the test may result from other conditions, among them malaria."

Now, in view of the fact that the Wassermann test is universally considered a death sentence to the future happiness of an individual, that in many states it is a bar to marriage, and that countless numbers of individuals reacting thereto are voluntarily foregoing marriage, or living in fear and trembling, one would naturally believe that in all humanity and all decency, any arising doubts of the validity of the test would at once be published far and wide.

But what do we find? Merely this casual and perfunctory mention on a back page of a scientific journal read by few laymen. Thanks to the same periodical, we learn that "disinterestedness" is the chief characteristic of "science," to which "disinterestedness" is and will be due all the "benefits" to humanity flowing therefrom.

Not long ago we had Prof. Muensterberg calmly, in the name of "science," reaccepting the long denied human soul, without apology or contrition, without recognition of, or regret for, the fact that the former denial of it led directly to the great war and to most of the ills to which the present day body politic is heir.

Likewise we find "science" now accepting as valid the whole program of "psychic phenomena," from mesmerism to levitation, without apology or regret for the contumely and perseçution heaped upon every sponsor thereof, past and present, from the lowliest and most corrupt medium up to the Adept, H.P.B.

Most truly one is almost forced to the conclusion that "science" is disinterested insofar as concerns common humanitarianism, altruism, or even a plain ordinary sense of honor or fair dealing.

ANIMA MUNDI

A very curious example of the manner in which unprejudiced examination of facts, which would lead otherwise to purely Theosophical conclusions, can be broken up and confused by preconceived ideas, thereby leading to wonderful contradictions and solutions of continuity in an otherwise true and intuitive structure of thought, is furnished by Professor T. Brailsford Robertson, in an article on "Consciousness and the Sense of Time."

Prof. Robertson calls attention to the fact that the discovery of chemical secretions as the causes of the physical expression of emotion, has helped lead many to the "conclusion" that consciousness is not one of the determinative factors of animal existence. (Another of the countless blunders into which the practice of vivisection has led scientists.)

The whole foundation of all such theories is dissolved at once into nothingness by so simple a question as: "How, for instance, does the sight of food serve to stimulate the salivary glands without the intervention of consciousness?"

As it is hopeless to expect a scientist to recognize this fact, let us pass on to his own disproof of the above cited "conclusion."

> "Now this (conclusion) is a very strange thing, because it is impossible to postulate mechanism without at the same time postulating a percipient consciousness . . . the more perfect our mechanistic interpretation of nature becomes, the more utterly do we rely on the reality and verity of consciousness. . . .
>
> "A great many contemporary biologists, perhaps the majority of them, are either tacitly or confessedly 'monists' of one variety or other. That is, they believe that the universe is one thing, either matter or some other primal entity comprehending consciousness and matter within itself. It is true that pure materialism leaves consciousness unexplained, while it utilizes consciousness to construct its thesis, so that it is logically indefensible."

Prof. Robertson concludes that consciousness, so far from being "evolved," has merely been "intersected" and so made manifest, by the increasing complexity of organisms. This comes very close indeed to the truth; but as the Professor is in ignorance of the only inclusive and fully synthetic science, he naturally fails to avoid the fundamental contradictions which this incomplete, even though correct, view, involves. He rejects materialistic monism, concludes that psychmonism involves equal absurdities, and, somewhat against his will, accepts a rank dualism of mind and matter, even though acknowledging its philosophical difficulties; difficulties which even a little excursion into the deeps of Oriental thought would have shown him to be insurmountable.

MULTIPLIED PROBLEMS

Following this course, Prof. Robertson, so far from solving his problem, ends with a dozen others unsolved, which had not appeared at the first; and fails to recognize the fact.

He concludes on good grounds that memory is not always associated with consciousness, as he understands the word. Now, it is true, as he says, that a given consciousness does not always possess its memories in an illuminated condition; nevertheless, as memories never appear save in relation with, and dependent upon consciousness for the establishment of their existence, he has no right to postulate, as he does, that memories are entirely mechanical, and capable of existing independently of consciousness *in toto*. By this hypothesis he brings himself face to face with the quite unnecessary problem of the nexus between consciousness and its mechanisms; a problem which soon vanishes with a little hard study of Theosophy, which shows that all *mechanisms are organizations of consciousnesses.*

CONSCIOUSNESS AND MEMORY

The sinking of memories below the threshhold of consciousness is due, not to their mechanical and *unconscious* nature, but to a temporary disunion between the dominant consciousness of the organism and its subordinates. The basis and nature of memory, analysed to the ultimate, still absolutely necessitates the intervention of *consciousness of some degree.* The scientific horror of recognising this fact and following it up, is one of the most remarkable extant examples of prejudicial prepossession in minds which should be free from it.

The Professor, correctly recognising the incommensurability of consciousness and physical space, and also the relation between time and consciousness, lifts his voice to the stature of an echo of the *Gita.* Consciousness intersects matter along the time-axis, and the intersection is accomplished by an apparatus in the brain which *perceives absolute time.* But, according to the theory of relativity, which he accepts, such an apparatus could not be expressed in terms of matter; and, according to the fundamental principles of philosophy, must be *unchangeable in all its parts.* This removes his "apparatus" at once from any application of his term "cerebral," and from any suspicion of having "parts." Thus the Professor lands himself at once in the fundamental doctrine of Theosophy which calls for a universal, changeless, timeless, all-permeant and indivisible SELF, whose exact manifested characteristic *is* the perception of "absolute time," whose other name is—Karma.

The place of consciousness in the organism, according to Prof. Robertson, is that of a switchman, who, exerting virtually no force, determines the direction and time of discharge of all the vast energies of his yard. Nevertheless a switchman, or any analogue of one, does expend force; *force cannot be modified except by force,* and according to no known law of force can it be otherwise. Therefore the Professor's point-blank statement that his time-machine expends no force, has no sanction in any branch of science, occult or otherwise. Psychic force, which controls the physical, *is* force, though on a different plane and of a different nature; and will be so recognized one day.

Prof. Robertson believes that consciousness merely registers states and conditions, without generating any of the energies thereof: "Thus the bodily events are not necessarily disturbed if the registrar of these is absent, as in dreamless sleep, or compelled to employ a grossly imperfect apparatus, as in the insane."

SCIENTIFIC SYNCRETISM

Immediately after this thesis, Prof. Robertson contradicts his analogy of the switchman by the statement that no act, conscious or otherwise, can be other than the mechanistically inevitable. Verily, "mechanistic determination" is a fetish which has a strangely hypnotic effect on the scientific mind —an effect unexplainable except on the hypothesis of strong karmic taint of psychophobia in the scientific mind, and which *should* have no fetters for such as Prof. Robertson.

Prof. Robertson's final words are interesting:

> "I suggest that this hypothesis of 'mechanistic animism' has a special claim to consideration because it reconciles our subjective experience with the mechanistic generalizations of the physiologist and the idealistic conceptions of reality. Moreover, the difficulty of conceiving the evolution of conscious from nonconscious entities is not encountered, for consciousness has not been evolved by organic nature—it has been discovered."

This is all partially true—and truly partial. And, like most syncretic attempts, misses the heart of which "mechanism" and "idealism" are the veins and arteries.

The whole difficulty would vanish at once upon the postulation of a universal Consciousness permeating every particle of the Universe, but limited in its possibilities of manifestation by the development of its self-created mechanisms.

As the theory stands, there is no sign of solution of the origin of an unconscious organic nature, or of the problem of how the unconscious can "discover" consciousness.

It is, of course, too much to expect any scientist to accept a Theosophical doctrine merely in order to arrive at a correct solution. The scientific attitude toward the theories of science may be expressed Shakespeare-wise:

> "'Tis a poor thing, but mine own."

Nevertheless, Prof. Robertson's theory, in spite of preconceptions and logical fallacies, comes much nearer than most to the accurate and immovable tenets of Ancient Wisdom.

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THEOSOPHY

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THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

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Absolute light is absolute darkness. There is neither light nor darkness in the realms of truth. Good and Evil are twins; separate them by cutting off one from the other, and they will both die.—H. P. Blavatsky.

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THEOSOPHY does not concern itself with dissensions or differences of individual opinion. Its treatment of men, things and methods "is meant to do even justice, and to speak the truth alike without malice or prejudice. But it shows neither mercy for enthroned error, nor reverence for usurped authority. It demands for a spoliated past, that credit for its achievements which has been too long withheld. It calls for a restitution of borrowed robes, and the vindication of calumniated but glorious reputations. Toward no form of worship, no religious faith, no scientific hypothesis is its criticism directed in any other spirit."

THEOSOPHY, believing to the full that "There is no Religion higher than Truth," is consistently devoted to the Three Objects of the Parent Theosophical Society which was founded at New York City, U.S.A., in 1875, by H. P. Blavatsky, William Q. Judge, Henry S. Olcott, and others. Those Three Objects are:

I. To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

A U M

Many, by gratifying anger, have changed the condition of their soul, and have made death preferable to life. But by governing the tongue and being quiet, friendship is produced from strife, the fire of anger being extinguished; and you yourself will not appear to be destitute of intellect.—IAMBLICHUS.

THEOSOPHY

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No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

THEOSOPHISTS IN INDUSTRY

WITHIN the last decade one can perceive a change in attitude of many employers toward labor of much greater extent than might be supposed. This change has been in the direction of greater consideration and toleration, of more industrial democracy.

When analyzed, however, the motives are seen to be, from the Theosophical standpoint, insufficient, arising as they do, largely from uneasiness at the growing power and demands of labor, or from that enlightened selfishness which sees, "as in a glass darkly," that Karmic Law compels at last, payment for actual service rendered—that Emerson's "Law of Compensation" works both ways. If Theosophy is to be of any avail whatever in the amelioration or prevention of the worst event which can befall a social system, it must, and soon, become a matter of practice as well as precept; a matter of daily living as well as of propaganda. It must also cease to be in practice, as largely heretofore, confined to individual personal conduct and a narrow circle of relationships, and must be applied on a large scale among increasing numbers of men having to do with large affairs of the world. The employer bears the heavier load of past guilt; consequently of future responsibility.

To how great an extent the Karma of the nation and of the individual will permit the participation of actual—not theoretical—Theosophists, in general affairs, can only be determined by future events.

It is only fair, however, that those Theosophists who may find themselves in responsible positions should be made aware of what action will be found necessary, and what consequences to be faced. The employer whose will it is to *be* a Theosophist, must first of all assume the attitude that he holds in trust merely, all his power and possessions, and that he has no more right to use them for selfish purposes than he has to embezzle some one else's money. He must be prepared to recompense labor of whatever grade, according to its actual value to the business, and to err on the side of generosity rather than the opposite; and if this, as may be the case, results in the discovery that an employee is worth more than the employer, he must be ready to face the fact and act accordingly. He must be ready to give to each man a full measure of responsibility, and to make him feel that he is not a machine, but one of the mechanics. He must provisionally accept, if he employs at all, each man at his own valuation, and extend true Theosophical charity toward his mistakes and failures, while at the same time avoiding the error of tolerating disloyalty, laziness and indifference, at the expense of the loyal and industrious.

He must redouble his own personal efficiency and industry, in order to prove his right to the position he holds, to maintain the respect of his men and his influence for the better over them, to set an example which will be generally followed to the benefit of all, and to offset the inevitable immediate financial loss which results in the application of an unselfish policy under present conditions. In other words, what is called for is a socialization, *from within outwards*, of the entire enterprise. And this must be carried out without advertisement or proclamation, all of which only arouse suspicion and distrust. No benefit can result from promiscuous revelations of the ruling motive; it is necessary first that sincerity and good faith be shown and accepted; after that inquiry and instillation of the philosophy may follow in individual cases.

The above may be considered the duty (Dharma) of the employer who would be a Theosophist in actual earnest. But he must be ready also to face his Karma, which will be:

(a) Immediate suspicion of ulterior motives and sham on the part of all concerned, or in some cases being classed as a fool, or "easy."

(b) Antagonism from other employers, and a withdrawal of the mutual support which has to such an extent preserved the employer class against greater numbers of opponents, up to the present time.

(c) Robbery, betrayal, incompetence, laziness, and disloyalty from a great number of employees, according to the Karma of the individual employer, and which, when summarily dealt with in the interests of the loyal men, will result in out-

bursts of hatred and vengeance far more virulent than those experienced by the frankly predatory employer.

(d) Implacable hatred and personal danger from that element of the population which is purely destructionist, and to whose purposes a just and fair employer is the greatest of menaces.

The Theosophical employer must be ready, not only to face these conditions for an indefinite time, running the risk of ruin or near ruin, but must do so without becoming discouraged, embittered, or contemptuous, and without ceasing to look for the sources of trouble within his own nature rather than without; in other words, when misfortune or betrayal befalls, to ask himself: "In what respect have *I* failed in the spirit of brotherhood? In what action have *I* been unwise? In what have *I* been slack and inefficient?" This course is hard; as hard as can be imagined. But if entered upon with the determination to continue to the end, sooner or later, as surely as the sun shines, an end- and exosmosis will be set up which will gradually, by the natural action of Karma operating through labor turnover and business circumstances, eliminate the unworthy and replace them with the worthy, and in the end result in a group which will be a family rather than an organization, and a family mutually devoted to one another's interest —*a nucleus of brotherhood,* and an example which will spread endlessly.

Under modern conditions, the greater number of employers are those who are employed in turn by others; that is, managers or executives in some degree; and this condition is on the increase. It is quite probable that the greater number of actual Theosophists (as distinguished from the merely intellectual or theoretical), will find themselves in this category. He who finds himself between a fair employer and loyal men, has only to see that he himself renders full and fair service to both: in transmitting and enhancing the fair dealing of the employer to the men, and in helping and guiding the men in rendering full service, while in every case giving full credit to all subordinates. More often, however, the executive finds himself between disaffected labor and an unfair employer, or between an unfair employer and labor not yet disaffected, but becoming so; very rarely between a fair employer and disaffected labor. There is nothing to do in any of these cases but to render himself invaluable to the employer, and at the same time use his influence to gain credit, appreciation, and better conditions for labor. If he proves himself efficient and tactful it will be less difficult than may be supposed to influence conditions for the better; either through insensibly changing the attitude of the employer by example, or convincing him by results, that generosity is the best policy. If, as may happen, he finds himself under cir-

cumstances where nothing apparent can be accomplished, recourse may be had to the "fulfillment of every duty:" and if conditions refuse to ameliorate, he will, as soon as his own Karma is worked out and his own nature measurably purified, find that opportunities open for change to a situation where altruistic work *can* be made effective.

But whether down-trodden employee, harassed employer, or employer-employee between the upper and nether millstones, all must remember that the reward of effort, as well as reasons for suffering and disappointments, must be looked for *inside* and not *outside;* for nothing effective can be accomplished except from the permanent basis of realization of one's self as SPIRIT. He who thus realizes, even slightly, becomes independent of personal circumstances to a degree not to be understood by others.

The road is dark and hard for all who are in earnest about *really* helping humanity; but some must do it, or all will go down in a hell of mutual and general destruction and misery; civilization is on the brink. *Some are now carrying Theosophy into industry.* Are there others with sufficient courage and conviction to sacrifice themselves for the common good, without hope of personal reward or fear of personal consequences?

To the workman under an unjust employer, or suffering the pangs of poverty, there is nothing more unwelcome than that cardinal doctrine of Theosophy which states that all circumstances are the results of past action, and only to be escaped by ungrudging fulfillment of all duties pertaining to whatever circumstances in which he finds himself. This is all too apt to seem submission to life-long and hopeless slavery; and therefore this view will be accepted at first only by those whose perceptions have been clarified by many lives of suffering. Yet to every man lies just here the laboratory and apparatus for the testing of the doctrine; and a "test" being the constant demand of those who investigate Theosophy, it might be supposed that the opportunity would be seized more often than it is. Circumstances are hard to change; but everyone can change his *attitude* toward them; change of the quality of action follows change of attitude, and finally change of circumstance as well.

To the man who, through Karmic enlightenment, sheer hopelessness, or conviction from reasoning, decides on an earnest adoption of Theosophy as a rule of life, we would give a ray from the light of experience of countless thousands.

The attitude must first be adopted, that whatever be the circumstances, they must have been *earned;* and from this it follows that every pain *not resented* is so much gotten rid of forever, unless invited back again; therefore the unjust master is only the unconscious instrument for the infliction of earned punishment, who in

turn, is earning in his blindness the same punishment for his own future. It must be realized that the attitude with which an employer, or anyone else, receives service, has nothing to do with the duty of every man to do his best under all circumstances. If this attitude is adopted, and strictly lived up to, unpleasant consequences of uncertain duration are to be expected; the chief of which is that advantage will promptly be taken of one's good nature to heap up work without additional recompense; the "good old plug" and not the balky horse, is the one overloaded by the average employer. Second, a Theosophical employee who is fulfilling his every duty, will be set down as a stool pigeon or an "easy mark" by his fellow workmen and ostracized to a greater or less extent. But if he is working steadily and effectively for the bettering of the conditions of his fellow workmen, and not solely for himself, the fact will soon be recognized. And if he is, as he should be, striving to increase his own capacity and efficiency, his value to the employer will sooner or later make his efforts for fellow workmen effective.

THEOSOPHY IN MASONRY

In a general sense it is very well known to Theosophists that modern Masonry is the survival of earlier efforts of the Great Lodge of Masters to keep alive and nourish human aspirations toward the Divine, apart from dogmatic religions. Students are fairly familiar with the tradition of the attempted reformation of the "Grand Orient" in France by Cagliostro; they know something of the writings of Ragon, the Belgian Masonic occultist, and of the voluminous and learned writings of General Albert Pike of this country; and every one is conversant with the general reputation of the Masonic order as an upholder of freedom of conscience and of thought, as well as the practical exemplifier of brotherhood within its own ranks. While Masonry as a whole has lost in large measure its ancient inspiration and has become to a degree merely ritualistic, in a Preservative sense it has fulfilled a noble function. In Catholic countries it has long been almost the sole bulwark of intellectual liberty. In this country, the Fathers of the Republic were, almost without exception, Masons, and the same has been the case with most of the great publicists of Britain.

But what is Masonry doing today in the great Cause of human enlightenment? A great deal, in one form and another. Not only are many Masons Theosophists, but their influence is materially vitalizing this ancient and honorable craft. The doctrine of "once a Mason always a Mason," is *a mantram* that Theosophists might apply with profit amongst themselves. H. P. B. was a Mason—in an honorary sense as regards the modern Masonry; in a highly

occult sense as regards the eternal Craft. Mr. Judge was a Mason; so was Robert Crosbie, and so were and are many other Theosophists of the Ancient School. It is remarkable that of all secret mystical or semi-occult associations, Masons alone were permitted entrance by H. P. B. into the Esoteric Section without giving up their affiliation. Certain it is, at all events, that however greatly its spiritual fire may have died down during past centuries, Masonry has preserved its traditions and symbols intact, while in less than half a century the degenerate survivors and offspring of the Parent Theosophical Society have corrupted both the spirit and the letter of H. P. B.'s Message and Mission out of all semblance. It is most interesting to the scattered and isolated few True Theosophists to observe the steadily increasing interest among Masons of the higher degrees in true Occultism.

THE NEW AGE AMONG MASONS

The present day literature of Masonry shows an astonishing practical virility in wholesome directions and, while Masons are strictly forbidden to proselyte, this literature and the general character of Masons is a propagandum for the higher life that must, insensibly as well as sensibly, profoundly and permanently, if slowly, leaven great numbers of minds and ripen them to a just appreciation of True Occultism when the time comes—as come it will in another generation—to "teach and *demonstrate*" the great Truths that lie behind the ritual and symbolism of Masonry, as behind all things.

Amongst all the Masonic literature that comes under our notice none is more worthy than *The New Age Magazine,* the official organ of the Supreme Council 33rd degree in America, published at Washington, D. C. Not a number of this magazine but is replete with interest to all thoughtful and observant men. Not a number but treats of matters of education, religion, science, public policy and public polity in worthy, dignified and dispassionate mood. In its necessary treatment of those enemies of liberty who seek under false faces to inject sectarianism into the schools and into politics and business, it is never unjust, never *ex parte,* never destructive, however plain and direct in its statements. To be judicial without being either intolerant or afflicted with an emasculated "neutrality" is rare indeed—is, in fact, an example of true Occultism in itself.

Nearly every number contains one or more articles which may be justly called considerations of the First Fundamental Proposition of the *Secret Doctrine*—the Omnipresent Spirit. These are marked, always by genuine learning and study, often by an intuitive perception of what in the Sanskrit has been named *Tat twam asi*—That thou art—that the Self of All is the Self in man. Numerous

other articles in recent years and months treat frankly and sympathetically of reincarnation and karma in terms of understanding and appreciation that betoken real study of the teachings of H. P. B. Not infrequently such articles contain quotations or transcriptions from the *Secret Doctrine* and from the *Voice of the Silence*. The June number of *The New Age* may serve as an example of the general tone and content of this magazine. It contains the "Right of the Child to an Education in the Public School," a portion of an address before a Masonic assembly; a Nebraska Supreme Court decision on "The Bible in the Public School;" an address by Dr. Thomas E. Greene on the subject: "Is Religion Meeting Present Day Needs? If Not, Why Not? " This latter is truly a noble contribution. We can quote but a few sentences:

> The saddest of all things is religious selfishness. . . . Nothing is sadder than a selfish religion that teaches us that the one great thing in life is to save ourselves, to get right with God, to make sure of our individual salvation in the face of an uncertain future of weal or woe.
>
> The religion that shall meet the needs and conditions of to-day must be a religion of humanity, a religion free from the obsession of self, a religion whose practical creed shall be one of Brotherhood, of Creative service, and of self-forgetfulness. . . .
>
> We have far to go. We have many things to forget. We have much of rubbish to cast away, but the ideal still gleams in the sky beyond us—the religion of the Fatherhood of God, in the Universal Brotherhood of Man.

Twentieth Century Civilization

Earlier in his address Dr. Greene, who is an official of the American National Red Cross, gave statistics of the various world religions, and then treats of "our religion"—whether it answers affirmatively the postulated question which forms his subject:

> If by "our religion" you mean a system of doctrine . . . if by religion you mean "Systematic Theology," my answer is an extremely easy one. It is not meeting present-day needs and world conditions. . . .
>
> If by religion you mean any one of or all of the two hundred and two different sects that make up . . . the Church or the Churches —split asunder by a thousand purely human eccentricities—. . . a mess and a mass of utterly insignificant, valueless questions . . . magnified by a peculiar folly into dimensions of great moment; if that is what you mean by religion, my answer again is easy. Yes, that too is decadent. . . . Its failure to meet world conditions is axiomatic. . . .
>
> If by religion you mean the type of alleged allegiance to a spiritual and a moral code that we liked to call Twentieth Century Civilization . . . I shall point you first to a wrecked and ruined world. . . .
>
> If by religion you mean the real embodiment in life and practice of the teaching of Jesus—if you mean to ask me whether that religion is meet-

ing present-day needs and world conditions, I should reply that one scarcely knows because it is so little undertaken and so little tried.

Dr. Greene's address was delivered at a meeting of the National Republican Club. Other speakers who shared in the discussion included clergymen and University men. That such an address as Dr. Greene's should have been listened to with attentive respect, that such a subject should have been chosen for discussion before a political body, that such remarks should be made, all show how deep-reaching and wide-spread is the revolt in the lay mind against the heresy of sectarianism that has so long masqueraded as Religion. Few, we think, will question that Masonry has done much, directly and indirectly, to undermine dogmatic religion and thus, negatively, at least, to prepare the way for the religion of the future.

CHURCH AND STATE

Bolshevism today is but repeating in Russia the struggle that lasted for a thousand years in Europe at large—the attempt to separate religion from government, to divorce absolutely authority in the state from authority in matters of conscience. After ten centuries of feudalism of body and soul, that divorce is at best but *a mensa et thoro*. The same battle goes on daily and hourly, even in America, where religion and politics are supposed to be alien. Does any one doubt that "church influence," protestant as well as catholic, is any less active because not spread on the record in bloody script? Socialism and Bolshevism are brutally and sordidly atheist and materialist. Admitted. But why? Because religion, as men know it and practice it, is nothing but sectarianism, superstition and hypocrisy—idol-worship, as Marx truly denominated it. When true and false are inextricably interwoven and intermixed what wonder, as Disraeli sardonically expressed it, that "sensible men are all of one religion," *i. e.*, no religion at all.

Louis Fischer, an able and careful observer, writing in *Current History* for July on "Soviet Russia's Grim Battle against Religion," makes very clear to "sensible men" the nature of the Bolshevist struggle and, incidentally, the nature of the opposing alignment. He says, for example, that the incessant propaganda and countless demonstrations against religion, the "parades, hilarious jollification and the introduction of a spirit that must needs be distasteful to persons who consider these days as days of solemnity, fasting and prayer," though they seldom "take on an actively offensive character," have occasionally "led to blows and bloodshed." Why? Because "worshippers do not always stand by unmoved when what they consider holy is ridiculed at an open air meeting held simultaneously with the services in a square opposite the church or

synagogue." Is not this the familiar sectarian Christian spirit which would enforce its own Sabbath on unbelievers, while calling all others the Sabaoth of evil? Mr. Fischer can scarcely be called a Bolshevist sympathizer, yet he goes on to say that "Freedom of religious worship, nevertheless, exists in Russia and services are not interfered with except in isolated instances." Furthermore, he declares:

> All Communist anti-religious propaganda rests on the premises that religion is a form of idolatry, that the history of religion is a concoction of lies, and that the machinery of the Church is a tool created and maintained by the capitalists in order further to enslave the peasants and workers.

Well, are the above premises unsound, unsupported by the facts of Russian history? If the Greek and Roman Catholic Chuches are to be taken as "religion," if Russia and the Catholic countries of the world are to be taken as "governments," who shall deny that the alliance of Church and State has ever been anything but a holy one, the enemy of earthly as of spiritual well-being?

Communism and Religion

Only the few truly reflective minds have regarded the armadas of hatred and misrepresentation launched against the Socialist regime in Russia as any great movement should be regarded—with an eye to the discrimination of the causes which underlie all antagonistic play of forces. Bolshevism and Communism are forms of Socialism: Socialism in the saddle as distinct from Socialism on foot and in mere propagandum. Socialism in any guise is a protest or an insurrection against the established order. It is purely subversive and destructive in essence; educative only as a religious "revival" might be so called, that is to say, to gain "converts." Bolshevism has the same underlying basis as the struggle between the patricians and the proletariat of Rome, even the same as the succession of emperors "elected" by the Pretorian guards, or the sultans chosen by the Janissaries. Communism has nothing in common with either the American or the French revolution save the shedding of blood incident to sudden and great changes, political and religious.

Communism in Russia has been forced to proceed against the established religion in the same way and for the same reasons as marked the subversion and destruction of the czaristic state. Caesarism in government breeds revolution. Caesarism in religion breeds persecution. The callousness of Russian imperialistic bureaucracy wore out all respect for government; the repression of soul freedom by the Established Church wore out all reverence for religion. Church and State both were tyrannies ruinous alike to political, intellectual and moral freedom. Only force could unseat and upset them. Knowing nothing of liberty, what could

be expected of the submerged, once they found themselves with lightning in their hands, other than that they should emulate the only example they had ever known—use that lightning to blast their enemies and oppressors? Neither faction had or has the faintest conception of liberty, of tolerance, of responsibility, in an inclusive sense. How could they, given our human ideals of God, of Government, of Life and Duty? Who spells Brotherhood in any but an earthly, a mortal, a materialistic sense?

Bolshevism presents the same phenomena as Caesarism, but in an accelerated tempo—the woes, the injustices, the iniquities of centuries are here enacted in a decade. But let it be remembered that it is Governments and Churches which persecute and oppress continuously, Revolutionists only sporadically and intermittently. Church and State, not less but more than Bolshevism, are "Reds." What are the victims of the Bolshevists contrasted with the hecatombs of the Great War? All alike are selfishness, whether the calculated enlightened selfishness of the "established order" in government and religion, or the frenzied, unenlightened selfishness of communism: travesties, mockeries of true fraternity, the Fraternity of the Buddha and Christ. The world cries out for *enlightened unselfishness,* lest it perish; else it perishes.

X-Ray Eyes

The Los Angeles *Times* of May 21 contained a long despatch from Madrid detailing the feats of a son of the Marquis de Santaora. In the presence of the king and queen and a distinguished court assemblage, the youth read through bandaged eyelids a clipping cut at random and placed within an iron casket, the contents of the clipping being unknown to anyone present. The report states that the Marquis has devoted years to a study of the possibilities of human vision, experimenting with somnambules and others, to find at last in his own son the proof of the capacity of the sight of man to penetrate supposedly opaque substances. All the experiments of the Marquis were conducted "without the aid of hypnotism, mesmerism, or any of the other occult arts." Much excitement is said to have been occasioned by the demonstration before the court, and it is proposed now to have "science" make a full investigation. Great pains are taken in the despatch to affirm that there is nothing occult in the youth's powers—as if anything is known of any of the powers normally and habitually exercised by all men, beyond the fact that we have them and exercise them. The fact of somnambulism is known, as is the fact of the X-ray, and the mysterious exhibitions more or less familiar under the names of mesmerism, hypnotism, trance and mediumship. Religion ascribes these abnormal powers to divine or satanic origin; science investigates, classifies, names and theorizes, but of the un-

derlying causation, the principles and processes involved they all remain, like the common things of everyday experience, as much a mystery as ever in their rationale. They are *all* occult, and nowhere but in the teachings of Theosophy can the clues be found to nature and to man which, followed up, lead to understanding of life and its problems.

Interchangeable Senses

Scientists, forced by recognized facts hitherto denied or ignored, are every day being compelled to readjust their theories of nature and of evolution. A notable vanguard is now rather in danger of too much credulity than of a careful agnosticism. Religion and science may almost be said to have exchanged *rôles,* since religionists are becoming increasingly sceptical of old dogmas and scientists increasingly receptive to bizarre facts and hypotheses. We have from month to month called attention to some of the more notable events in the world of science, amongst others to the case of Willetta Huggins, as instancing this change of attitude if not of perspective on the part of many scientific students. She is now 17 years old. At ten she began losing the senses of sight and hearing, and a year later these two senses were completely eclipsed. Having reached the age of reason before her disabilities became acute, her subsequent development affords an excellent experimental study. She was sent to the Wisconsin School for the Blind. She was educated much as was Helen Keller but soon began to show capacities with her other senses that made such educative methods superfluous. She uses an auditory apparatus but instead of applying it to her ear or teeth as do the ordinary deaf, she touches the diaphragm with her finger tips or, with her fingers touching the throat of the speaker. In either case she "hears" perfectly, but says that she does not hear sounds but does "feel" them. As she was formerly acquainted with the sensation of sound her evidence must be taken as accurate. She can read headlines and other large type as ordinarily printed, which she explains by saying that she can feel the outlines of the ink. Under test she determined various colors by her sense of smell; in one case naming correctly thirty different colors. All the experiments were performed under "test" conditions by physicians before a meeting of the Chicago Medical Society. *Popular Science Monthly,* which reports the case, raises the question whether Willetta Huggins is an abnormality in any other sense than that she is able to use faculties that we all possess but have neglected; whether it may not well be that "one and the same nerve was once the carrier of messages relative to all five of our present senses." This latter is a theory that cannot be tenable, but none the less it carries orthodox scientific speculation one step nearer the frontiers of occultism. H. P. B. wrote long ago that

all the senses are *astral,* distinct from the physical *organs,* and are *interchangeable;* also that they are as subject to mental impression as to physical. Herein is something for spiritualists and "psychic" Theosophists to ponder over not less than others.

NATIVE AMERICANS

The American Indian is literally a man without a country, and possesses neither the rights of a citizen nor an alien. Quite regardless of the Constitution he may be deprived of liberty or property without process of law, and has no redress whatever save such sufferance as may be accorded by his oppressors. Waiving the earlier extortions and cruelties inflicted on these younger brothers of the white conquerors, and considering only the red man's experience under the government of the United States, his history is one long story of mistreatment. Thousands of white men are comfortably housed and comfortably fed on the various reservations, with sworn duties to care for these wards of government, while disease, filth, want and deprivation go on under their eyes. Here and there individual white men strive to make tolerable and progressive the unhappy lot of these wretched wards in chancery, but in general and continuously the whole Indian populations are the mute and helpless victims of intolerable bureaucracy. Few know that some ten thousand Indians fought on the battle fields of France as faithful American soldiers—fought as did other tens of thousands of negroes. Negroes and Indians alike have been treated with shameless bad faith by their white brothers who hold themselves superior in every way to their helpless and unresisting inferiors. Popular sentiment is easily aroused over political and religious wrongs in foreign lands—over the woes of the Armenians, over England's treatment of savage and barbarous peoples, over the oppression of India, over Soviet Russia, over German brutality. But the steady, remorseless, relentless wrongs upon the Egos in red and black bodies excite nothing but sporadic and academic essays. In these wrongs we have all shared, because we have all profited, but the moral iniquity lies for every man in letting them continue without protest. If indeed Spiritual nature does not forget, if indeed power engraves at every exercise the imperishable indictment of responsibility for its misuse, what dread *Karma* are we Americans storing up against the ineluctable future? The woes of the black man and the red man will be our woes in ages to come—with this difference, that inasmuch as our wickedness is performed in full consciousness, our suffering to come shall not have the anasthesia of forgetfulness; it will be stabbed through and through with the memory of what might have been. Theosophical students read in the *Secret Doctrine* of the dark sins of Atlantis, but make no application of what they study to the crimes being

hourly perpetrated by us as a people. As these neglected, abused and unguided brothers pass by incarnation into our own race, become weaponed with our powers plus the accumulated strength of ages and patient and impotent endurance of wrongs, what Attilas, what Ghengis Khans, what Neros, will afflict the men of today? "Caesar's Column" will be more than a literay cenotaph; it will be in every Western land the inverted Pyramid which we are now building on the backs and hearts of those we might have made friends for the future, instead of enemies.

Indian History and Civilization

Views of history are widely divergent but the intelligent-minded will take only one view of Swami Sharvananda's "Vedantic View of Indian History," a lecture delivered recently in Bombay. Very many more sentences deserve quotation than space permits and a summary must suffice. The great Vedantin doctrine to be grasped, his argument proceeds, was the relation between the individual and the aggregate whether in the nation or between the nation and humanity. "The moment each nation began to think of its own aggrandisement at the expense of other nations, it dug its own grave." The basis of a nation might be race, culture, religion, political interest or geographical position. In olden days the emphasis was laid on the three former but today on the two latter. The national consciousness of the United States was based principally on political interest. And according to the main idea of his thesis it is to be inferred that Europe has not entirely transcended even the first stage of physical development, the further development of consciousness showing itself in an intellectual epoch under the sway of art, science, politics, religion, philosophy and ethics for, transposing certain of his words, where the intellect is still subservient to physical life a nation's advancement is checked and in spite of its great intellect it may be a brute. He sums up this phase in the words, "It is given to very few nations to rise above the second epoch."

India's national consciousness, he holds, is neither racial, geographical, nor political but is cultural and religious. Insisting that only by adhering to the ancient ideal of Indian sages and freeing the glory of national life from the conquest of matter would India fulfill her dharma to the nations of the world, he deplored the development in political and economic directions. To him "that is not the path to the salvation of the country" but it consists of "developing their ideal of the unity of life and the solidarity of man." And he drew a noble address to a conclusion by saying:

> "Advanced thinkers of the West are slowly being influenced by the thought-life of India. That will hasten the salvation not only of India but of the whole world. The solution of the Indian problems lies in the har-

mony of the different religions, races, colours, and creeds, and this harmony can not be brought about unless it is based upon the real basic principle of unity, that is, spirit. All political or economic interests are too artificial to exist long. This is the ideal for which India is still living. She will deliver her message to the world by solving first the problem of her own life, adjusting her own home . . . a perfect feeling of harmony and amity amongst the different religions and races in the country. . . . Let every Indian keep this in view and the nation will hasten not only her own salvation but the salvation of the world at large."

THE WESAK FULL MOON FESTIVAL

In the immemorial East as elsewhere at the May Full Moon three hundred million Buddhists celebrated the festival of Bhagwan Buddha, commemorating that day for the two thousandth five hundred and forty-seventh time the birth of the Prince who taught the precept of religious freedom. For more than a third of the human race, it is good for the West to realize, that is a day of days with more than the circumstance of Christmas to the Christians, historically and generally as he who compares the religious life of Orientals and Occidentals realizes. In the various reports from India of the Wesak celebrations, as in the articles in Buddhist journals on this last anniversary, it is significant to note the thoughts that prevailed. Honouring the Buddha, many speakers also honoured Zoroaster, the Christ and Mohammed, emphasizing the fact that He who is universal in appeal is immortal. In one instance a Buddhist drew a comparison between the effect of the teaching of the Buddha, Zoroaster, the Christ; in another a Mohammedan extolled the Buddha for "ideal of thought" and his own Prophet for "ideal of action;" in yet a third, where Parsis arranged the ceremony, the precept of the Buddha's, "the life that you cannot give, you shall not take" was linked to the Zoroastrian teaching of "purity of thought, purity of speech, purity of action." It augurs a greater understanding among the adherents of the great religions of the doctrines dear to their fellows, when, instead of the absurd elevation of one's own tenets at the expense of another's, the manifold wisdom of the Founder of each is appreciated. And as this realization grows we shall see less of that irrationality, missionary work, and that folly, proselytising.

THE TRUE SWARAJ

When we speak of self-government, our thoughts naturally turn to that aspect of self-government with which we have most frequently associated the word, the political aspect— the government of the people by the people, the right of the individual to free himself from political or governmental despotism, the duty of nations to liberate themselves from the binding fetters of autocracy or the

deadening weights of bureaucracy. But, in our haste to govern ourselves politically, many of us have lost sight of our inherent right to govern ourselves in religious matters, while still fewer of us realize the insistent demand of the inner Self for the right of Self-government along spiritual lines. In religious fields the theocratic form of government still stands for the most part unchallenged, while in matters of the spiritual life the Self peers out from behind iron bars, or sits, a voiceless Songster in an airless cage, and "of exhaustion dies."

Hence it is with interest that we find Babu Bhagavan Das, in the *Vedic Magazine* for February, pleading for the true Swaraj, for that form of self-government which will cover spiritual and religious matters as well as demand unity and self-government in political affairs. He says:

> We want self-government (elastic and true democracy very different from mobocracy) and a living legislation in *religion* as much as in *politics*. If we do not want bureaucracy, no more do we want theocracy. The one is as mischievous as the other.

The paramount necessity of a free religious and spiritual life is felt by all of us—a life in which self-expression is the first law, in which the life of the Self is not bound down by dogma and creed, a life in which the Self can expand along its own religious and spiritual lines without encroaching upon the right of other Selves to expand in their own manner. The growing and expanding Soul rebels against any form of religious or spiritual slavery in just the same way that it rebels against political slavery, and always it gropes, however darkly, toward that form of Swaraj which so intimately touches the very core of its being.

> We must have religion, as we must have Politics. But they should both be Spiritual, Humanist, all-reconciling, not bigoted and narrow-minded and sectarian and nationalist, setting one against another and tyrannizing over all.

And then he strikes the fundamental tone of his whole plea, the basic foundation-stone upon which the entire structure of self-government is reared:

> As there are some *essentials* in Politics, which *ought* to be common to all countries and communities, amidst differences of local details; so there are some *essentials* in Universal *Religion,* which ought to be common to all special religions, amidst many perfectly allowable and even necessary differences of details, of customs and practices and conventions.

This is the gist of the whole matter, in religious affairs as well as in the world of politics. Democracy does not mean the leveling down of all tones into one single note, but the formation of ever-expanding chords from different but harmonious tones. The former would tend inevitably towards the dullest monotony, while the latter holds the secret of all great works of art, including the art of politics and the art of religion. Absolute Unity means Pralaya

but, as long as the Universe is in a state or condition of manifestation, the rule of Unity in Diversity prevails, and this rule works out in every department of manifestation as well as in every department of human relationships, political, social, religious or spiritual.

Applying his ideas in a practical manner to the conditions in his own home-land, the Indian savant continues:

> If the Congress wishes to bring about religious peace in India, it should take its courage in both its hands and should begin to diligently educate the people to recognize and realize the obvious fact that it rests upon every human being *himself,* rests upon every one's *"swa,"* to retain his present religion, or cast it off and take up any other he likes. He himself, his *swa,* is the final judge in the matter.

SELF-PREPARATION

Effective Theosophical work cannot be done unless there are found persons in the world who can see the necessity—and will fit themselves more and more to supply that necessity. That certain persons find such an opportunity is their karma, but what they do with the opportunity depends upon their realization of its importance. Once we see something of what the Theosophical Movement means to the world, we are necessary to it—not as persons—but because we see and do. The Movement is accelerated by us to the extent we work for it, and hindered to the extent that we, as it were, let it pull us along. Of course, if we were dead and gone, or not able to grasp the great fact of such existence as the Lodge of Masters and Their work in the world, the great Movement would be going on in such measure as others, perhaps not so wise nor capable in many ways, might afford. So every student who will strive to make himself a fitting instrument is necessary to the work—to his full capacity—Soul, Mind and Body. It is a fact of tremendous significance to our personalities! If we are impressed with the significance of it, and accept "the fight that only fortune's favored soldiers can obtain," we will hesitate not at all, but seeing that the present basis of action in the world is wrong, will work with it as far as we must—for *ourselves* thinking and acting from a very different basis. Our thoughts are *our* thoughts; our lives are *our* lives, and are devoted to *our* work. Having put our hands to the plough, and seeing the field that needs cultivation, we may push on in confidence and faith. More power is needed? It will come, if we will just open those big hearts of ours and let "them" work.

OUR OVERWHELMING VIRTUES

A RIGHTEOUS person is rare indeed in this year of progress, 1923. Self-righteous people are fairly common. In fact, we are some of them.

The truth of the foregoing may not be welcome to all, nor admitted by many, nor evident to some—especially those of us who, quite unaware, have been thinking rather well of ourselves. But a little consideration of conditions—among them, our own—will discover a curious and revealing aspect of the race mind. Being of the race, we share in its peculiarities, and this is well, perhaps, because otherwise how could we understand it and, understanding, help to raise it? But we ought to be able to step aside and look the units over, without omitting to scrutinize ourselves. Otherwise true orientation is impossible, and we will move on with the mass, ceaselessly self-deceived.

Are we self-righteous? Consider for a moment: students of Theosophy are just "people." We have our loves, our hates, our hopes, fears, anxieties, affinities, aversions, joys, sorrows, duties, aches, pains—run the entire absorbing human gamut of experience like all the rest. It is well, perhaps, that we do; for how otherwise could we be genuinely "brotherly," in the sense of being able to put ourselves in the place of another, see the passing spectacle of life, from his point of view, and thus intelligently extend to him that help we would wish extended to us, were we in like case?

But do we *embody* that point of view? Or is that position merely something that we *talk about?* Let us hold up an honest mirror, and be sure the breath of self-delusion does not cloud the glass. What does this "living the life" that we prate about mean anyway? Perhaps we are parrots, shrilly repeating some well-conned phrases!

For instance: we think we know just what the European nations should do at the present critical moment. Do we? Then, let us become articulate! Is it not a fact that when we try to do so there is scarcely a single clear, definite, practical idea emerging from the maelstrom of our thoughts? We can tell the religionists exactly where their fault lies. Are we truly *informed* in these matters? Could we discuss intelligently the technicalities of his creed with a fair-minded representative of any one of them? We know excellently well what *we* would have put into that recent book if we had written it. Why don't we *write one* then, and put it in—or is our written expression of the simplest matters so slovenly and unconvincing at present that those who receive our merely friendly communications wonder what in the world we are trying to talk about?

Turning more intimately to our own affairs if *we* had charge

of this Theosophical magazine, we would make it far different (which means *better*). Quite probably. How many *practical* suggestions have we sent to the hard-working Editors since we began reading THEOSOPHY; how many short, crisp, helpful articles have we turned in; how many actual and definite corrections, even, have we pointed out?

And that Theosophical platform worker who often bores us —if we had it to do what mannerisms would be eliminated, what expressions altered, what methods of presentation changed! But why *haven't* we "it to do"? Nobody is detaining us; nobody withholding. Or is it that we are quite willing to let others do the work? Or,—speak it softly—are we fearful that, once mounted on the platform with all our fellows looking at us, and knowing just how we have felt under the reverse conditions, we shall find ourselves unable to stand their critical eyes, and make sorry spectacles of ourselves?

Turning again, still more intimately to our personal affairs: if *we* were in our employer's place we'd do things differently—strange, with our noble policies, that we still occupy so low a place! If *we* had our neighbor's child to bring up she wouldn't act that way—of course, our own children are perfect models—and so is our home life, our manners, our food, our habits, our very appearance—our car is a better car than our neighbor's car—our very roses in the garden are better, or if we haven't any just at present, those which we are *going to have* will undoubtedly be better.

Such "Theosophists" H.P.B. called "Ye Geese of the Ages!"

But suppose the time has come when we know all this. We admit that we "have our faults." From casual students we become deeper students; from deeper students we move on towards Discipleship. We attack our faults; we weed out some of them. Others are so dear they have become a part of us; generally speaking, we recognize that we have them, but in the grand round-up of our lives—looking back at the past, and considering the lives of other students—we realize that we have traveled a long way, and all in all we are "pretty good" people, taking folks as they come. How many of us, with fancied humility, are now occupying this pleasing "terrace of advancement," enjoying the view, and feeding on our complacency?

We work for Theosophy now. We are encouraging others to work for it. We have helped a good many, and see stretching out before us some years of happy and resultful labor for the benefit of the race. It is a wonderful feeling—and wonderfully self-energizing. It fattens on itself and grows complacent. "We have faults, yes," we think, "but everybody has human faults; one cannot always be at concert pitch, nor expect to clean up his human nature in a single incarnation. We have earned a better chance

for the next one—better heredity, better environment, a better childhood." So we put off doing what we might do now, quite unaware that we are doing so. The result flows from the false position assumed.

For some day as Disciples we are going to experience a terrific *shock*. Some phrase from the lips of another will precipitate it, or something read in a book, or an event in life, or contact with another person, or a dream—the precipitation may come in various ways. It will arrive with irresistible force when the time comes, perhaps in the present incarnation; and happy and blessed are we if perchance it does so arrive during this one—otherwise we will go on with our day-dreaming, our respectability, our overwhelming virtues to the day of our death.

What will be the shock? The crushing discovery that our castle of self-righteousness is falling down about our ears: that the "grand round-up" of virtuous living which we have assigned to our life as a whole is not enough, save for sham discipleship; that a fault is a fault, whether "human" or otherwise, and that no one fault is any better or any worse than any other fault; that our goal is not a lessened faultiness, but PERFECTION, no less; and that we have been mitigating our faults, excusing ourselves, getting soft with ourselves, while laying to our souls the flattering unction that we were not as other men.

When this realization comes the miasmic fog of utter and complete discouragement settles over the Disciple—for he really has become one now. We should shout for joy at the transformation that has taken place, but we do not recognize its true bearings. We blame our fellow students, our Teachers, the Masters, the race, civilization, immediate environment—anything and everything we can call to mind. We *say* that we give up—it's no use—it can't be done. Others may accomplish, but *we* cannot. We will do our duty, *as we see it,* the best we know how—grimly, unhappily, unrewardedly—just because it is there to be done and we are here to do it. We are not "cut out to become Saints," ending our thought somewhat sarcastically with the further words, "as some of these others are."

This condition may last for years, for months, for days, for hours, depending upon the *strength of the personal idea* which is in us. But it will pass. What makes it pass? First, performing duty: "duty is the royal talisman, duty alone will lead us to the goal." Second, not dwelling on the faults of others—and this includes our own faults, for we are not this personality though at present responsible for it; each of us has many personalities here and now, but we are not these things, as we very well know. This does not mean that we should ignore our faults, nor cease our efforts to correct them; but we need not *identify* ourselves with them

but consider them, rather, as a surgeon considers some diseased matter, to be treated and removed. Third, trying in little, simple, self-effacing ways to help others—being useful in the thousand and one small ways that arise in the exigencies of human contacts, instead of letting others serve us: this should be particularly put into practice in the school of family life. Fourth, study—go over everything you think you already know, persistently, thoughtfully and repeatedly—we will find a surprising amount we have hitherto overlooked as we do this; will stop and catch our breaths again and again, as we say, "I declare I never *saw* that before." Fifth, *keep on* doing all these things.

The fact also may be noted that it is terribly lonesome work to sit about in a fog of discouragement, wearing a look of patient suffering all the time, flocking to oneself and drawing one's cloak dramatically about one. To get effective results therefrom an audience is necessary—and we will find that there is enough of the personality left in us so that we become aware of this, and want an audience. By and by some of them will good-naturedly laugh at us, and since laughter is "catching," ultimately so will we laugh.

Follows a period of true re-energization in every worthy direction. The whole nature responds; the music of life is sensed, the very elixir of life in some degree absorbed. Then come cloud and sun inter-mixed; we expand in the one and carry our metaphysical umbrellas with us against the sprinklings of the other. For we have arrived at devoted faith.

We have become recruits in an army of seasoned veterans, an army much larger, as we shall discover during the remaining years of our present life, than we had any idea of. It has a Commander-in-chief, Generals, Colonels, Majors, Captains, Sergeants, Corporals, Privates high and low, and of the front and rear rank. But all are of one army, wear the same uniform bearing the exact marks, use the same ancient and honorable passwords, act under the same orders, are *loyal,* tried and proven, from the bottom of the ranks to the very top. Their purpose is the service and protection of humanity, of all men—and by extension, of all creatures everywhere. The ranks are open, wide open—and you will always march beside somebody else, however lonely you may sometimes seem in the forest of your nature!

"If you urge that I am young and tender, and that the time for seeking wisdom is not yet, then you should know that to seek true religion, there never is a time not fit."—*Fo-sho-hing-tsan-king,* 439-440.

"The great and peaceful ones live regenerating the world like the coming of Spring, and after having themselves crossed the ocean of embodied existence, help those who try to do the same thing, without personal motives."—*Crest Jewel of Wisdom.*

ENVIRONMENT

TO THE WESTERN mind the doctrines of Karma and Reincarnation contain difficulties which while they seem imaginary to the Eastern student, are nevertheless for the Western man as real as any of the other numerous obstructions in the path of salvation. All difficulties are more or less imaginary, for the whole world and all its entanglements are said to be an illusion resulting from the notion of a separate I. But while we exist here in matter, and so long as there is a manifested universe, these illusions are real to that man who has not risen above them to the knowledge that they are but the masks behind which the reality is hidden.

For nearly twenty centuries the Western nations have been building up the notion of a separate I—of *meum* and *tuum*—and it is hard for them to accept any system which goes against those notions.

As they progress in what is called material civilization with all its dazzling allurements and aids to luxury, their delusion is further increased because they appraise the value of their doctrine by the results which seem to flow from it, until at last they push so far what they call the reign of law, that it becomes a reign of terror. All duty to their fellows is excluded from it in practice, although the beautiful doctrines of Jesus are preached to the people daily by preachers who are paid to preach but not to enforce, and who cannot insist upon the practice which should logically follow the theory because the consequences would be a loss of position and livelihood.

So when out of such a nation rises a mind that asks for help to find again the path that was lost, he is unconsciously much affected by the education not only of himself but also of his nation through all these centuries. He has inherited tendencies that are hard to be overcome. He battles with phantasms, real for him but mere dreams for the student who has been brought up under other influences.

When, therefore, he is told to rise above the body, to conquer it, to subdue his passions, his vanity, anger and ambition, he asks, "what if borne down by this environment, which I was involuntarily born into, I shall fail." Then when told that he must fight or die in the struggle, he may reply that the doctrine of Karma is cold and cruel because it holds him responsible for the consequences which appear to be the result of that unsought environment. It then becomes with him a question whether to fight and die, or to swim on with the current careless as to its conclusion but happy if perhaps it shall carry him into smooth water whose shores are elysian.

Or perhaps he is a student of occultism whose ambition has been fired by the prospect of adeptship, of attaining powers over nature, or what not.

Beginning the struggle he presently finds himself beset with difficulties which, not long after, he is convinced are solely the result of his environment. In his heart he says that Karma has unkindly put him where he must constantly work for a living for himself and a family: or he has a life long partner whose attitude is such that he is sure were he away from her he could progress: until at last he calls upon heaven to interpose and change the surroundings so opposed to his perfecting himself.

This man has indeed erred worse than the first. He has wrongly supposed that his environment was a thing to be hated and spurned away. Without distinctly so saying to himself, he has nursed within the recesses of his being the idea that he like Buddha could in this one life triumph over all the implacable forces and powers that bar the way to Nirvana. We should remember that the Buddha does not come every day but is the efflorescence of ages, who when the time is ripe surely appears in one place and in one body, not to work *for his own* advancement but for the *salvation of the world.*

What then of environment and what of its power over us?

Is environment Karma or is it Reincarnation? THE Law is Karma, reincarnation is only an incident. It is one of the means which The Law uses to bring us at last to the true light. The wheel of rebirths is turned over and over again by us in obedience to this law, so that we may at last come to place our entire reliance upon Karma. Nor is our environment Karma itself, for Karma is the subtle power which works in that environment.

There is nothing but the SELF—using the word as Max Müller does to designate the Supreme Soul—and its environment. The Aryans for the latter use the word *Kosams* or sheaths. So that there is only this Self and the various sheaths by which it is clothed, beginning with the most intangible and coming down to the body, while outside of that and common to all is what is commonly known as environment, whereas the word should be held to include all that is not The Self.

How unphilosophical therefore it is to quarrel with our surroundings, and to desire to escape them? We only escape one kind to immediately fall into another. And even did we come into the society of the wisest devotees we would still carry the environment of the Self in our own bodies, which will always be our enemy so long as we do not know what it is in all its smallest details. Coming down then to the particular person, it is plain that that part of the environment which consists in the circumstances of life and

personal surroundings is only an incident, and that the real environment to be understood and cared about is that in which Karma itself inheres in us.

Thus we see that it is a mistake to say—as we often hear it said—"If he only had a fair chance; if his surroundings were more favorable he would do better," since he really *could not* be in any other circumstances at that time, for if he were it would not be he but some one else. It must be necessary for him to pass through those identical trials and disadvantages to perfect the Self; and it is only because we see but an infinitesimal part of the long series that any apparent confusion or difficulty arises. So our strife will be, not to escape from anything, but to realize that these *Kosams,* or sheaths, are an integral portion of ourselves, which we must fully understand before we can change the abhorred surroundings. This is done by acknowledging the unity of spirit, by knowing that everything, good and bad alike, is the Supreme. We then come into harmony with the Supreme Soul, with the whole universe, and no environment is detrimental.

The very first step is to rise from considering the mere outside delusive environment, knowing it to be the result of past lives, the fruition of Karma done, and say with Uddalaka in speaking to his son:

"All this Universe has the Deity for its life. That Deity is the Truth. He is the Universal soul. He Thou art, O Svetaketu!"*

THE PATH.

PRESENTING THEOSOPHY

The right kind of Theosophical talking comes only from practice. It is not merely the use of a facile vocabulary, but the possession of well-digested ideas that is necessary. These come only from constant study and application. Frequent reading of articles by W. Q. J. develops the tendency to present the right ideas in the simplest form, and these ideas become a mental storehouse which can be drawn upon at will. It is not so necessary that we understand the deeply metaphysical concepts of Theosophy, as it is to comprehend the fundamentals and be able to make an application of them to every problem of life. W. Q. J.'s articles will be found to contain alphabet, grammar and composition—in other words, a basis for right ideas, right thinking and right application—and a daily reading from his writings is advisable. One who does this cannot help but imbibe—absorb—the spirit of them, and become an exponent who is at once deep, simple and convincing.

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*1. *Chandogya-Upanishad, vi.*

AMONG FRIENDS

"GREAT weather for work," remarked Doctor that evening, as he stood with his back to the lively fire, after a full day at his portable typewriter.

"Well, that's what we're here for," replied the Judge. "But no doubt Adam began his first talk with Eve by commenting on the weather. Come again, Medico; besides, what do *you* know about work?"

"Work is what you don't want to do," declared Captain Blunt, sententiously, fixing the Doctor with a sardonic eye.

"Oh no, my boy, you are mistaken," returned the latter with an airy wave of his hand. "That is a perfect definition of ***duty***, if I ever heard one."

It was a gathering of the clans. With only a few weeks of vacation left and a busy year of Theosophical work ahead the friends had come together for a few days' conference—to check over the experiences of the season just passed, exchange ideas and observations, and in a general way outline methods for the future. "Not that we shall be too definite and thus fixed in our plans," Pilgrim had explained, "but rather to lay down lines and try to establish principles of work for ourselves, which can be adapted to individual and Lodge requirements as various conditions naturally present themselves."

"It seems to me," said Mr. Browser quietly, from his seat beside the book-case, "that the ground of a discussion of methods, like this one, is always cleared of the underbrush of side issues by a preliminary statement of what the work itself actually is."

"Fine—go ahead," replied Pilgrim, with approval.

"It's to spread broadcast as widely and quickly as possible the fundamental teachings of Theosophy," continued Mr. Browser. "That was H. P. B.'s program, and the Master advised that these be translated into such forms of daily life as the ordinary man could understand and apply."

"Not much room for self-seeking under that program," commented Mr. Quester, who of late seems to show the promise of a good, solid student and worker.

"None at all," remarked Mother. "It is evident from the teaching, and confirmed in our own experience, that we are not to think of our own 'progress' at all. That will take care of itself safely enough, if we are intent on getting true ideas effectively before enquirers and helping them and our fellow students to a better understanding. And what sounder method of doing this can there be than by working selflessly with and for others? It isn't that our own notions shall be followed—certainly not that these shall be imposed upon others—but that some real work of true promulgation

shall *get done*. With that in our minds we won't waste a single thought on the salvation of our own souls, nor try to 'elevate' ourselves above anybody else. We will all be students together, the older students helping the younger, but all united in similarity of aim, purpose and teaching. . . . well, it *can* be done," she added with a radiant smile, turning slowly from one to another of the little group, *"if we think so,* and if we will full-heartedly try for it. Unity is the watchword—unity on the essentials—never mind the non-essentials."

"The exact note for the coming year's work," declared Pilgrim enthusiastically. "Its wisdom lies in the fact that it takes into account our well-known human nature, allows for it, and lays a basis for the practical realization of brotherhood—among ourselves, a class, a Lodge or a great Association. Furthermore, it gives everybody something definite to do."

"I take it," said the Judge, "that here is an application of the phrase we have so often repeated: 'to fit ourselves by study and otherwise to be the better able to help and teach others,' and I see a true impersonality in it—to forget ourselves in service—that's what it really amounts to."

"To be a cog in the wheel—so that the wheel may turn, smoothly as may be," added Mrs. Crystal, seriously.

"Yes, and to see that the wheel *gets somewhere,"* struck in Doctor vigorously. "But what about study, Judge?" he continued. "It's an easy word to *say*—and everybody uses it, and seems to mean something different—judicially and Theosophically speaking now, what is study?"

"Acquiring knowledge," was the answer, "or so it seems to me. First, we have to see the *necessity* for real study—not that *we* shall have food, but shall realize that we cannot hand on true ideas to others unless we ourselves know and understand them. That will energize any really altruistic heart. Then dig into the glorious old writings of the Teachers, learning by heart as we move along in them—not to repeat what the Teacher has said, but using our every ounce of effort and pertinacity to get at the *ideas* that lie behind the words—not to believe anything whatsoever, but to uncover to our own perceptions the ideas set forth, and insofar as we are able to reason them out for ourselves. Only thus can we really *get* the teaching: the seed ideas upon which the whole great structure of Truth is immovably based. And only as we have *gotten* it can we hand it on to others with such conviction and understanding as will make it 'carry home' and fan into flame the spark of the 'desire to know' that lies smouldering in the nature of every man and woman. Incredible as it may seem to some," continued the Judge earnestly, "study of that kind—or even persistent efforts to do that kind of studying—will actually transform a student. It

may seem like going against a stone wall at first but a breach will finally disclose itself in that wall. *It can be done by anybody who will stay with it!"*

"But that has to be done each for himself," remarked Captain Blunt, after the little silence that had followed the Judge's declaration. "So far as I am concerned I seem to be a sort of 'lone wolf,'" he continued, looking up with a half-defiant expression.

"Not at all," returned Pilgrim warmly. "A 'lone wolf' is thinking about *himself*. What are our study classes for, do you imagine? To keep the faithful interested and provide something to do for nice little girls and boys? Perish the thought! We have better and much more pleasing ways to employ our time than that," and Pilgrim's head fairly shook with his earnestness. "Don't you see, Captain, that when *minds* come together and really get to working, a sort of 'universal mind,' relatively speaking, is established for the time being? That is actually what happens when a class settles down to regular work. Every member of it—from the best informed to the least—gets more understanding than it could possibily get under the 'lone wolf' process. Again, we ought to remember that we are not here alone; practically all our experiences come to us with and through our fellow man. Theosophy is a study of *life,* not of books. The teachings are merely a chart; we have to sail the seas in the good ship of life, manned by our fellowmen as well as ourselves. Then we know what the seas contain, and how to handle life. We might name that ship 'Co-operation,'" he added with a smile; "and remember that we can't even get here, become sailors at all, without it."

"That's so; there's no such thing as a lone being of any kind," said Captain Blunt quietly.

"But about these study classes," queried Mrs. Crystal's brother —for be it known that Frederick has "waked up," as Mother terms it, and is going to help conduct a class during the coming season— "what is the best method to employ?"

"Nothing too 'cut and dried,'" responded Doctor quickly, "but definite work should be assigned to definite persons for every session."

"Yes, and the effort should be to get as many persons as possible to take an active part in the class—thus all will get a chance to *help,* and the group will soon become *'our'* class to everybody," said Mother. "To depend entirely upon 'volunteers,' many have found, does not work out altogether satisfactorily; students of Theosophy are just human beings, and in the flush of enthusiasm people will volunteer for anything—to regret it, and make excuses, when the enthusiasm has passed. Thus a class suffers, and every member feels the reaction, although those who carry through gain a strength and poise no other method will afford. Those who take

the responsibility of conducting a class should lay the work out *ahead* carefully, and assign it *ahead* discriminately. Study class work is perhaps the most important work we have in hand—and it surely can be made the most resultful and satisfying."

"But somebody is sure to give a wrong idea now and then," remarked Mr. Quester, doubtfully. "I know I would myself."

"Yes, and some will criticize others—and then where is your unity?" mused Mr. Browser, fairly reddening at some memory of his own.

"Well, what of it?" responded Mother. "As to wrong ideas, what are conductors of classes for but to tactfully make any needed rectifications? As for the critics, have none of *us* right here in this room a strongly accentuated critical faculty? We who have fought it, and are still fighting it out, know that criticism has the same effect on us as rust has on metal—and that it hurts *us* far more than it hurts anybody else. The class will go on long after the critics have rusted out and blown away! Critics and fault-finders can't break it up—they will merely break themselves.

"If we do all in our own power to make our part in it right, we can assuredly rely on the Law. If we are doing the best we can, and all that we see to do, why can't we assume that others are doing the same? So all that we have to look after is *our own part* in the work. That is our business—and 'the duty of another is full of danger.' Again, we are assured that 'the Master's hand is over all'—which means 'all' that is done with the right thought, will and feeling. Criticism, both on our part and the part of others, melts like fog before the sun when we assume the true position. Why, just think how our very best efforts would appear to Masters, if They took a critical view of us!"

"You see, Family," said Pilgrim, "at the public meetings we are talking for the newcomer, the inquirer, all the time; and if we make simple, practical, fundamental talks, much of what is said will be understood, carried away and even some application made of it, by those who have not yet become real students for themselves. Anybody can grasp Theosophical principles, if these are simply expressed and if given with conviction their appeal is immediate. The cure of a sick civilization lies only in them."

"THE DRIFT OF WESTERN SPIRITUALISM"

LAST year was held at Copenhagen the first International Congress of Psychical Research, and the work of organization has progressed sufficiently to enable the promoters to gather together students, enquirers and those interested in the subject, in a second Congress which is being held at Vienna during this month. A more definite program of work is being put forward and an earnest attempt is being made to weld together into an international body a band of student-experimenters in the sciences of the borderland.

The work of H. P. Blavatsky, in the sphere of psychism, consisted in exposing the dangers of mediumistic practices, in explaining how spiritualistic phenomena are not what they are understood to be in their mechanics and operation, in expounding their real nature, and in showing how the path of mediumship takes its twisted course in the opposite direction to the Path of Adeptship.

For long years her efforts met with opposition and hostility. Even among her own students, the true import of her hints, suggestions and clear statements was not fully understood. With the passing of time, however, in this as in other matters her wisdom is justifying her claims to true seership.

Since the days of H. P. Blavatsky the interest in the occult and the psychic has naturally grown. Her wonderful phenomena attracted world-wide attention, but very few perceived, as she did, that racial tendencies, working themselves out in terms of the Law of Cycles, would presently cause havoc to the mind of the race. She did not perform her phenomena as miracles so that thoughtless people may open wide their eyes and with a gaping mouth cry "How wonderful." Her endeavor was to provoke thought about the growing psychic faculty in man and its complex and many-sided nature, to help men help themselves by protecting themselves against its serious dangers with the aid of true knowledge. She wrote:

> "Your position as the fore-runners of the sixth sub-race of the fifth root-race has its own special perils as well as its special advantages. Psychism, with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the Psychic outruns the Manasic and Spiritual development. Psychic capacities held perfectly under control, checked and directed by the Manasic principle, are valuable aids in development. But these capacities running riot, controlling instead of controlled, using instead of being used, lead the Student into the most dangerous delusions and the certainty of moral destruction. Watch therefore carefully this development, inevitable in your race and evolution-period, so that it may finally work for good and not for evil; and receive, in advance, the

sincere and potent blessings of Those whose good-will will never fail you, if you do not fail yourselves."

This and similar warnings were not heeded, with the result that in the world of today psychism has not only destroyed spirituality, but has weakened the thought-power and reasoning intelligence of men. Churches and mosques are but instances of this, and a score of isms flourish, enslaving man's divine nature where they set out to free and to liberate it from the bondage of matter. What can, then, an international body of psychical researchers do? In the very first issue of the first journal she edited, H. P. Blavatsky wrote an article entitled "The Drift of Western Spiritualism," in which she made the very valuable suggestion for "the creation of a science of Comparative Psychology." Neo-Psychology and Psycho-Analysis, Mental and Metaphysical Healing, Romish and Christian Science Cures, New Thought and Neo-Theosophy, and a dozen other materialistic and psychical creeds are faiths pursued by well-meaning folk of good intent, and they one and all end in disastrous mediumship or what is far worse, fatal black magic. What a useful service would the Psychical International render to our world if as a body of genuine students it would work on a sound basis and by sane methods for a comparative study of the modes of life of these followers of the many sects and the philosophy, and especially the lack of it, which inspires them. We reprint herewith the article to which reference was made, and we request our readers to draw to it the attention of interested friends.

Late advices from various parts of the world seem to indicate that, while there is an increasing interest in the phenomena of spiritualism, especially among eminent men of science, there is also a growing desire to learn the views of the Theosophists. The first impulse of hostility has nearly spent itself, and the moment approaches when a patient hearing will be given to our arguments. This was foreseen by us from the beginning. The founders of our Society were mainly veteran Spiritualists, who had outgrown their first amazement at the strange phenomena, and felt the necessity to investigate the laws of mediumship to the very bottom. Their reading of mediaeval and ancient works upon the occult sciences had shown them that our modern phenomena were but repetitions of what had been seen, studied, and comprehended in former epochs. In the biographies of ascetics, mystics, theurgists, prophets, estatics; of astrologers, "diviners," "magicians," "sorcerers," and other students, subjects, or practitioners of the Occult Power in its many branches, they found ample evidence that Western Spiritualism could only be comprehended by the creation of a science of Comparative Psychology. By a like synthetic

method the philologists, under the lead of Eugene Burnouf, had unlocked the secrets of religious and philological heredity, and exploded Western theological theories and dogmas until then deemed impregnable.

Proceeding in this spirit, the Theosophists thought they discovered some reasons to doubt the correctness of the spiritualistic theory that all the phenomena of the circles must of necessity be attributed *solely* to the action of spirits of our deceased friends. The ancients knew and classified other supercorporeal entities that are capable of moving objects, floating the bodies of mediums through the air, giving apparent tests of the identity of dead persons, and controlling sensitives to write and speak strange languages, paint pictures, and play upon unfamiliar musical instruments. And not only knew them, but showed how these invisible powers might be controlled by man, and made to work these wonders at his bidding. They found, moreover, that there were two sides of Occultism—a good and an evil side; and that it was a dangerous and fearful thing for the inexperienced to meddle with the latter,—dangerous to our moral as to our physical nature. The conviction forced itself upon their minds, then, that while the weird wonders of Spiritualism were among the most important of all that could be studied, mediumship, without the most careful attention to every condition was fraught with peril.

Thus thinking, and impressed with the great importance of a thorough knowledge of mesmerism and all other branches of Occultism, these founders established the Theosophical Society, to read, enquire, compare, study, experiment and expound, the mysteries of Psychology. This range of enquiry, of course, included an investigation of Vedic, Brahmanical and other ancient Oriental literature; for in that—especially, the former, the grandest repository of wisdom ever accessible to humanity—lay the entire mystery of nature and of man. To comprehend modern mediumship it is, in short, indispensable to familiarize oneself with the Yoga Philosophy; and the aphorisms of Patanjali are even more essential than the "Divine Revelations" of Andrew Jackson Davis. We can never know how much of the mediumistic phenomena we ***must*** attribute to the disembodied, until it is settled how much ***can*** be done by the embodied, human soul, and the blind but active powers at work within those regions which are yet unexplored by science. Not even proof of an existence beyond the grave, if it must come to us in a phenomenal shape. This will be conceded without qualification, we think, provided that the records of history be admitted as corroborating the statements we have made.

The reader will observe that the primary issue between the theosophical and spiritualistic theories of mediumistic phenomena is that the Theosophists say the phenomena may be produced by

more agencies than one, and the latter that but one agency can be conceded, namely—the disembodied souls. There are other differences—as, for instance, that there *can* be such a thing as the obliteration of the human individuality as the result of very evil environment; that good spirits seldom, if ever, cause physical "manifestations;" etc. But the first point to settle is the one here first stated; and we have shown how and in what directions the Theosophists maintain that the investigations should be pushed.

Our East Indian readers, unlike those of Western countries who may see these lines, do not know how warmly and stoutly these issues have been debated, these past three or four years. Suffice it to say that, a point having been reached where argument seemed no longer profitable, the controversy ceased; and that the present visit of the New York Theosophists, and their establishment of the Bombay Headquarters, with the library, lectures, and this journal, are its tangible results. That this step must have a very great influence upon Western psychological science is apparent. Whether our Committee are themselves fully competent to observe and properly expound Eastern Psychology or not, no one will deny that Western Science must inevitably be enriched by the contributions of the Indian, Sinhalese, and other mystics who will now find in the THEOSOPHIST a channel by which to reach European and American students of Occultism, such as was never imagined, not to say seen, before. It is our earnest hope and belief that after the broad principles of our Society, its earnestness, and exceptional facilities for gathering Oriental wisdom are well understood, it will be better thought of than now by Spiritualists, and attract into its fellowship many more of their brightest and best intellects.

Theosophy can be styled the enemy of Spiritualism with no more propriety than of Mesmerism, or any other branch of Psychology. In this wondrous outburst of phenomena that the Western world has been seeing since 1848, is presented such an opportunity to investigate the hidden mysteries of being as the world has scarcely known before. Theosophists only urge that these phenomena shall be studied so thoroughly that our epoch shall not pass away with the mighty problem unsolved. Whatever obstructs this—whether the narrowness of sciolism, the dogmatism of theology, or the prejudice of any other class, should be swept aside as something hostile to the public interest. Theosophy, with its design to search back into historic records for proof, may be regarded as the natural outcome of phenomenalistic Spiritualism, or as a touchstone to show the value of its pure gold. One must know both to comprehend what is Man.

—THE THEOSOPHIST.

OUR COMMON DISEASE

EVERYWHERE there is trouble; suffering, economic or political, individual or racial, is the common lot of all. A hundred theories tell us why these troubles are; a hundred more advise us what to do. Our goodness of heart and our general nobility of mind enables us often to forget our own sorrows because a greater misery is the fate of our fellows. It is said that extremes meet: our pride and conceit meet our spirit of sacrifice, and both engender that desire to help and serve others.

Our civilization is one of compromises. Its virtue is not consistency. We compromise in all things and to begin with our weaknesses and virtues effect a compromise in our own beings thereby facilitating compromises elsewhere. We do not mind not being consistent; we are not even aware that we are inconsistent. Thus we do not see that our very desire to help our fellows is rooted, partly at any rate, in our conceit covered over by our sacrifice. Self-righteousness is not righteousness, and because we do not recognize this we fail in our attempts to be our brother's keeper. Nations make the same mistake as individuals and the result is not war, but the letting loose of the spirit which makes war—great and small wars, class wars and creed wars, and sex wars and trade wars. We are born warring and we die fighting—some do it all nobly, others otherwise. "Righteousness exalteth a nation," it was said of old, but not self-righteousness.

We are suffering from the infirmity of proud minds and noble hearts. We are not bad, we are good, and our defects are the defects of our qualities. That is so because we do not know how to handle our virtues and our goodness; we do not know what to do with them. This lack of knowledge begets inconsistency and fructifies as sin against the holy ghost—being false to our own goodness. We feel this, though we do not know it, much less understand it. That is why we go to doctors to be cured—doctors of body, of mind, of psyche, of spirit. "What ails us, what ails us?" we ask in agonizing cries. "Why is my goodness not helping me to find and feel peace and joy and radiate happiness and bliss? It may be that I am *not* good—yes, it *must* be so." Our doctor tells us "I am glad you came; a few days more and I don't know what it might have been;—you are just in time; you are sick, yes—very." Our priest also says "Yes, that is too bad; I am glad you came; we are all sinners, miserable sinners—but I will set you free from the path of sin."

Thus we fall into the very position which is the reverse of our true conditions. Thinking and feeling we are diseased, we desire to be confirmed in our view, and the doctor and the priest oblige us in all sincerity. Only the diagnosis is not correct—ours is not the disease of vices but of our virtues.

The growth of mind, the freeing of mental energies, and the vitalizing of the intelligence have been productive of good things. Nobility of mind, profundity of thought, width of outlook have resulted therefrom. Knowledge is abroad—knowledge which bridged rivers, which invented locomotives and trains to carry peoples and cargoes thereon, and speed to carry them backwards and forwards, quick and quicker. Knowledge tapped the resources of living Nature, discovered the hidden springs, invented a hundred devices to replenish life, and Nature, ever-bountiful, bestowed her gifts in ever increasing abundance. Minds proved themselves worthy of relationship with Nature and she rewarded them to the full.

Those minds, however, were not energized by the hearts as the mind of Nature is always vitalized by her Great Heart. Thoughts multiply things but lack the power of conservation and nourishment, and the faculty to sustain which belongs to the heart. When minds made machines, the hearts did not devise methods for sustaining humanity which was to come under the dominance of the machine-rule. Thus machines which ought to have worked for freedom produced enslavement.

This mind-activity did something more. It went on creating along a hundred lines—machines, instruments, weapons. Having come to life, the machines laboured, the instruments worked, the weapons moved. Gift of benign Nature to her worshiper, the mind in Man, they too were bountiful—they too obeyed the ancient call, "Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

The energy of the mind, the vitality of the intellect has enveloped our civilization, after permeating it through and through. This energy has characteristics similar to the vital energy which sustains our body. Living in an ocean of life our physical frames succumb to its over-powering and masterful nature—producing the phenomena of sleep as well as death. Our bodies, over-energized by life, fail to respond to its call and so go to sleep or die. Our minds, over-vitalized by the mind of Nature, similarly fail to keep awake in the ocean of intelligence in which as minds we live and move and have our being. Thus can be understood the strange phenomena of the death of cultures and civilizations, the approach of dark ages and the dawn of bright ones alternating, in the midst of which humanity lives and learns.

A strange disease has come over humanity during the last decades—the sleeping sickness. Perhaps this is emblematic of the world-wide mental sleep which is overtaking our race because it is unable to stand the strain of intellectual life and is falling under the stupor of over-energization.

It is not that we have too little, but that we have too much of mind. It has been working independent of the Heart, which has not kept pace with the former. Thus our intelligence and our goodness not co-ordinated have brought on a common disease which prevails everywhere. Our mind has created more things than we are able to take care of. We suffer from excessive number of possessions—we do not know how to use them most effectively for the benefit of all. We are not perishing of poverty, but of wealth, squandered, wasted, disorganized. The sustaining power of the Heart is absent, and so we see the rich and the poor striving side by side and both unhappy; women running the race of death because men are running; the poor children are following suit and all are coming under the dominance of fatigue; we have money to purchase coal to blaze it forth in electric signs on Broadway, when elsewhere a coal-famine prevails.

Our possessions are our poverty; our virtues are our weaknesses; our goodness makes us blind. This is the common disease of our race—we desire to be altruistic, we think we are unselfish, while we follow the track of self-righteousness, which is the apotheosis of selfishness.

The sin of inconsistency passes for the virtue of growth, and while we stagnate we make believe that we evolve.

We are good—let us be consistent in our goodness and not allow ourselves to be fooled into the belief that we are sinners, for therein lies the birth of our troubles.

All of us are good—as individuals or as nations. We should learn to be righteous, and the first step towards it is to cease to be self-righteous.

SELF-DECEPTION

The greatest thing most students have to guard against is self-deception. The versatility of lower Manas in this direction is beyond characterization. So we have to watch to see whether our ostensible motives are not cloaks for other *underlying* ones. While doing this, we should be serious *but cheerful*—not taking "ourselves" too seriously, but *the task itself* as seriously as we can. By this course we will gain insight and strength, if we never despair, never doubt—and keep quiet, thoughtful and persistent, as well as cheerful, through it all. Nothing is as bad as we think it is, nor will anything ever be so.

LETTER TO A STUDENT

YOU have it right about passing from plane to plane daily but relating everything to the brain circle of necessity and thus losing the meanings. I think both a dwelling on the fundamentals and a giving it to others is what produces the best results. W. Q. J. says,—"Thus it (the Will) is freed from the domination of desire and at last subdues the mind itself. But before the perfection of the practice is arrived at, the will still acts according to desire, only that the desire is for higher things and away from those of material life." The ordinary events and duties of the day do become fatiguing and harassing to the earnest student by the very nature of the change of attitude and plane of action, and of the changes going on in the body itself; but this has to be overcome. The disciple must work, must do every duty, and not in order to get it done, but as though his whole interest were in it and it were the only thing to be done. This, you will see, is because desire is working in the new field.

As to memory: you see that memory is a faculty of perceiving registration. Registration is there, but oftentimes remote from the plane of perception, the impression being pressed upward, as it were from below. Physical memory can be trained to greater effectiveness, a close observation and notation of everything and every circumstance being the principal agent. We have so many careless habits of letting things impress us without definite notation; for instance, people often look at their watch and put it back in the pocket; then, being asked "what time is it?" have to look again, being unable to tell. In such cases, the object was to see what time it wasn't, and observation went no further in the way of notation. To carefully note things and not allow the notation to affect our proper course of conduct—that is, to note impersonally —is studying the hearts of men who make up the world in which we live; studying man as a whole, in fact, for the whole is made up of the parts. Such an attitude neither judges nor condemns, but *notes,* in order to help understandingly. This careful notation works both ways—inward as well as outward, and tends to effectiveness of the physical registry. Motive counts in this as well as elsewhere; otherwise, it might descend to "peering about." One sees without giving any indication of having done so, and without the slightest intention of making any personal use of perception so gained. When we can read the thoughts of others, such knowledge is never used to the detriment of others but ever for their benefit and with wisdom; and, like the saying of the Masons, it is "locked in the safe and sacred repository of the heart."

I think you have the understanding of "Look not behind or thou art lost." The context says "kill in thyself all memory of

past experiences." If we do not do this, we live in them and rejuvenate them. Having in the past made a deep impression, while we have now increased our power of thought, they are *re-lived* with increased power and expression. Reliance on the Self—"That Thou Art"—is the way out. "As we admit the reality of the Higher Self, we should embrace the idea, dwell on it *day in and day out* until the will and desire naturally incline to it and have it as the subtone or aim of thought. This process will make the line of influence brighter and better *with every thought*. When the influence grows strong it pervades the entire nature and strengthens as well as improves. It will give *knowledge and also* energy. This is the real and only road to the Masters, the Adepts, the Mahatmas."

What you say is true, that any other position than that of the Self is all the more disastrous because temporarily strong. Whatever a man relies upon to that he goes; he, only, who relies upon the Self is not *subject* to rebirth. It does require an immortal courage to have an immortal point of view, and to hold to it while watching and guiding the lower forces in unity, for the Self of All. The Spiritual Will cannot act so long as there is any selfishness in the action or the desire for its results. The *only* way out is renunciation of self-interest in the fruits of actions, and while the perfection of renunciation may not now be ours, growth in that direction is always possible, and each modicum of growth makes for better attainment.

It is well to have recognized that for a long time the hidden activity of the spiritual aspiration manifests most in the increased activity of the lower nature, and this may also mean in the circumstances of life. It is the hastening of Karma, which may be good quite as well as what we might be disposed to call "bad" Karma. Good Karma is that which is pleasing to Iswara; bad Karma is that which is displeasing to Iswara; the best definition of the two kinds.

We need not mind what we have not done nor yet what we have done. Have care only for what we are doing; so shall we best work and serve. Like St. Paul we find the spirit willing but the flesh weak, yet the latter gets stronger all the time; it looks weaker than it is because of the high standard of judgment we apply to it. Always the inner is the more perfect, and it is that which does the work of perfecting. "He who seeth that all his actions are performed by nature only and that the Self within is not the actor sees indeed." Our declaration says, "A truer realization of the Self—a profounder conviction of universal brotherhood." We are beginning to realize what those words mean, and we realize it by teaching it and endeavoring to live it.

You say that the Perceiver having to be understood as *change-*

less troubles a good many. This is because we identify that which perceives with Its perceptions. Each person has what he calls his mind, but many think that the present attitude of mind is the Perceiver, although he had other attitudes at one time, and will have still others because *He changes his mind* as He perceives need for such change. The mind is therefore only his *instrument* for comprehending things and natures on the plane upon which it is used; that instrument can be strengthened and improved. It is and must be something *permanent* which uses, strengthens, and improves the instrument. The mind might be likened to a telescope in use by the Man—the Perceiver—in order to be able to perceive the nature of the things about him; he can only act in accordance with what He perceives through the telescope. If the telescope is not properly adjusted or out of focus, the perception will be out of true, and wrong action will follow. The Perceiver must therefore learn, by experience and through the experience of others like himself with similar instruments, the proper adjustment and focussing of the instrument upon which right perception and action depend. If he became any particular perception or perceptions gained through his instrument, he would immediately lose all relation with other possible attitudes to be obtained, together with those that have been obtained.

DESIRES—PERSONAL AND IMPERSONAL

The student life and the personal life are not separate. Therefore, when issues in the personal life are not consonant with the student life, but one of two courses is open: either we have to give up our personal desires, or we have to give up our impersonal desires—those which are highest and best in us, and which are consonant with Master's desires for the benefit of Humanity. We can not serve Humanity while we take a course toward another which is contrary and opposed to Master's course. If, then, we are bound to take our own personal course, it is evident that we deliberately choose to set aside the tie that binds us to those Great Beings.

VISVA-BHARATI

FOR NEARLY a quarter of a century Rabindranath Tagore has fostered the ideals in educational work of the Institution some hundred miles from Calcutta, founded by his father, the late Maharshi Dehendranath Tagore, laying there the foundation for what is the only University of its kind in the world. From the Santiniketan Ashram, where the academic life of culture is lived, and the Surul Farm, where educational training and Indian village life are unified, has sprung Visva-bharati, the Santiniketan University, which is now beginning to attract the globe-wide attention it deserves. The Sanskrit names are significant for Visva-bharati means "world culture" and Santiniketan "abode of peace." What but India, who but Indians, could have brought it into being?

Its Memorandum of Association makes most interesting reading for the objects as avowed are:

> To study the mind of man in its realization of different aspects of truth from diverse points of view; to bring into more intimate relation with one another, through patient study and research, the different cultures of the East on the basis of their underlying unity; to approach the West from the standpoint of such a unity of the life and thought of Asia; to seek to realise in a common fellowship of study the meeting of East and West, and thus ultimately to strengthen the fundamental conditions of world peace through the establishment of free communication of ideas between the two hemispheres.

What has already been achieved is set forth in a most interesting article in "The Indian Review" by Mr. Charles F. Andrews, M.A. (Cantab), one of the Vice Presidents, who is also a teacher at Santiniketan, the University working out the ideals to which allusion has already been made. It is of world significance that associated with it as Vice Presidents, or Foundation Honorary Members, are such men—in whose famous work East and West alike are interested—as Sir Jagadis Chandra Bose, M.A., D.Sc., F.R.S., the eminent Indian scientist, Sir Michael Sadler, M.A., LL.D., Vice-Chancellor of Leeds University, Dr. Sylvain Levi, D.es lett., Ph.D., D.Sc., LL.D., of the Sorbonne, Paris, and Dr. M. Anesaki, Professor of the Imperial University, Tokio. Dr. Sylvain Levi joined the staff of Visva-bharati for a year; Dr. Winternitz of Prague University took his place when he left, and Dr. Geiger of the University of Vienna will shortly go there. Further, other eminent scholars, Oriental and Occidental, are revealing in practical ways their interest in this World Culture University. Its Library, one of the features of the Institution, numbers among its benefactors the French Government and the University of Prague. So are being forged those bonds in the academic world which will knit together the East and the West in a way before unknown.

Freedom is the keynote of the religious atmosphere, in keeping

with the words which Maharshi Debendranath Tagore had engraved in stone in the Ashram "Here in this Asram, the One Invisible God is to be worshipped, and such instructions are to be given as are consistent with the worship, the praise, and the contemplation of the Creator and Sustainer of the world, and are productive of good morals, religious life and universal brotherhood." The measure of the recognition of this precept is that each of the religions of mankind has, or is to have, its residence, institute and library there. It is out of this spirit there arises the three simple principles quoted by Mr. Andrews—no image the object of worship, no word of religious controversy, and no injury done to the life of bird or beast within its precincts.

The gap between the East and the West is not the only one of mankind's gaps that is being bridged; there is that between scholar and peasant. At and around Surul, Indian village life is being reconstructed, taking advantage of Western hygiene and science, so that village life is preserved but does not "merely linger on, as a survival of the past, but may flourish anew under modern conditions and enter into the current of modern life." Such work is done among the village youth that a taste for art and literature is fostered though agricultural requirements are not neglected. There are short courses at Surul Farm and certain students can enter and earn their board and lodging while studying there. Fees are kept as low as they can be, the School monthly fee being twenty-three rupees, and the University monthly fee, twenty-six rupees. But this will not enable the work to expand, so public aid is invited, if public interest is aroused.

There is another aspect in this triune surmounting of man-made barriers that should not be neglected. Men and women together study common subjects though the latter, if they desire, have opportunity for specialized work in child-welfare, nursing, hygiene, and domestic economy.

It is worthy of note that the medium of instruction is Bengali but experience has shown that in the higher branches of university work, English is an essential at Santiniketan. Facilities are also given students from various parts of India for study in their vernacular. While the equivalent of a university course may be taken, research scholars may also enter for study along specific lines.

Even from this brief review of the work of Visva-bharati it can be seen that it is another indication that barriers of the narrower nationalism are crumbling. In the words of the great poet, its Founder President, quoted from "Vaisakh," the first number of the Visva-bharati Quarterly: "Visva-bharati is India's invitation to the world, her offer of sacrifice to the highest truth of man."

MUSINGS ON THE TRUE THEOSOPHIST'S PATH

"THE WAY of inward peace is all things to conform to the pleasure and disposition of the Divine Will. Such as would have all things succeed and come to pass according to their own fancy, are not come to know this way; and therefore lead a harsh and bitter life; always restless and out of humor, without treading the way of peace."

Know then Oh Man, that he who seeks the hidden way, can only find it through the door of life. In the hearts of all, at some time, there arises the desire for knowledge. He who thinks his desire will be fulfilled, as the little bird in the nest, who has only to open his mouth to be fed; will very truly be disappointed.

In all nature we can find no instance where effort of some kind is not required. We find there is a natural result from such effort. He who would live the life or find wisdom can only do so by continued effort. If one becomes a student, and learns to look partially within the veil, or has found within his own being something that is greater than his outer self, it gives no authority for one to sit down in idleness or fence himself in from contact with the world. Because one sees the gleam of the light ahead he cannot say to his fellow "I am holier than thou" or draw the mantle of seclusion around himself.

The soul develops like the flower, in God's sunlight, and unconsciously to the soil in which it grows. Shut out the light and the soil grows damp and sterile, the flower withers or grows pale and sickly. Each and every one is here for a good and wise reason. If we find partially *the why* we are here, then is there the more reason that we should by intelligent contact with life, seek in it the farther elucidation of the problem. It is not the study of ourselves so much, as the thought for others that opens this door. The events of life and their causes lead to knowledge. They must be studied when they are manifested in daily life.

There is no idleness for the Mystic. He finds his daily life among the roughest and hardest of the labors and trials of the world perhaps, but goes his way with smiling face and joyful heart, nor grows too sensitive for association with his fellows, nor so extremely spiritual as to forget that some other body is perhaps hungering for food.

It was said by one who pretended to teach the mysteries "It is needful that I have a pleasant location and beautiful surroundings." He who is a true Theosophist will wait for nothing of the sort, either before teaching; or what is first needful, learning. It would perhaps, be agreeable, but if the Divine Inspiration comes only

under those conditions, then indeed is the Divine afar from the most of us. He only can be a factor for good or teach how to approach the way, who forgetting his own surroundings, strives to beautify and illumine those of others. The effort must be for the good of others, not the gratifying of our own senses, or love for the agreeable or pleasant.

Giving thought to self will most truly prevent and overthrow your aims and objects, particularly when directed toward the occult.

Again there arises the thought "I am a student, a holder of a portion of the mystic lore." Insidiously there steals in the thought "Behold I am a little more than other men, who have not penetrated so far." Know then Oh, Man, that you are not as great even as they. He who thinks he is wise is the most ignorant of men, and he who begins to *believe* he is wise is in greater danger than any other man who lives.

You think, Oh, Man, that because you have obtained a portion of occult knowledge, that it entitles you to withdraw from contact with the rest of mankind. It is not so. If you have obtained true knowledge it forces you to meet all men not only half way, but more than that to seek them. It urges you not to retire but, seeking contact, to plunge into the misery and sorrow of the world, and with your cheering word, if you have no more (the Mystic has little else) strive to lighten the burden for some struggling soul.

You dream of fame. We know no such thing as fame. He who seeks the upward path finds that all is truth; that evil is the good gone astray. Why should we ask for fame? It is only the commendation of those we strive to help.

Desire neither notice, fame or wealth. Unknown you are in retirement. Being fameless you are undisturbed in your seclusion, and can walk the broad face of the earth fulfilling your duty, as commanded, unrecognized.

If the duty grows hard, or you faint by the way, be not discouraged, fearful or weary of the world. Remember that "Thou mayst look for silence in tumult, solitude in company, light in darkness, forgetfulness in pressures, vigor in despondency, courage in fear, resistance in temptation, peace in war, and quiet in tribulation."

—THE PATH.

ON THE LOOKOUT

AGAIN THE GIANTS

In our issue for June appear certain remarks anent the objective facts extant indicating the former existence of mankind in *Meganthropos* form —an important, even though "grotesque" Theosophical doctrine.

The wave of scientific discovery along lines substantiating the "Secret Doctrine" seems to be cumulating rapidly. According to news reports, Samuel Hubbard of Oakland, Calif., has discovered the skeletons of two giants in the Grand Canyon of Arizona; one, a woman eleven or twleve feet tall, the other a man of about fifteen feet.

It is safe to say that no serious scientific attempt will be made to investigate or report on this, and that about the only treatment it will receive will be in the way of contemptuous witticism. We cannot vouch for the discovery; but in case it should be substantiated—perchance after the years have brought too great a mass of collateral proof for contradiction—we may draw attention to the following:

> "The antediluvian ancestors of the present elephant and lizard were, perhaps, the mammoth and plesiosaurus; why should not the progenitors of our human race have been the 'giants' of the Vedas, the Volüspa, and the Book of *Genesis*?" *(Isis Unveiled,* I, 153.)
>
> "Nevertheless, even the 'Giants' have not been left without their witnesses . . . to begin with geology; it has already been confessed that the older the excavated skeletons, the larger, taller and more powerful their structure." *(Secret Doctrine,* II, 278.)
>
> "It is just as possible that the future should have in store for us the discovery of the giant skeleton of an Atlantean, 30 feet high, as the fossil of a pithecoid 'missing link': only the former is more *probable.*" (*S. D.* II, 674.)

Students who fail to be convinced by the long list of already fulfilled prophecies of the "Secret Doctrine" of 1888 and of "Isis Unveiled" of 1877, are at liberty to take note of this.

Incidentally, we have at hand reports of the discovery at Albany, Ore., of burial mounds containing, not only skeletons of unusual size and weight, but specimens of well made mortar—a rather peculiar vagary of "primitive man."

OUR RELATIVE—THE JELLYFISH

Much scientific energy has, during the past years, been used up in attempts to reduce all psychic action to "reflex action," which, as nearly as one is able to ascertain, is a synonym for "unconscious response." We have elsewhere alluded to the idiocy, "scientific" or otherwise, of "unconscious consciousness," and the absurdity of the whole idea is now being attacked by scientists themselves.

However, the discovery that in some species of jellyfish, the nerves do not lead to any central organ, is made to serve as basis for the idea that sensation is therefore not necessarily present.

Quite likely there is no sensation perceptible to any central consciousness; but one day the world will awake and marvel most exceedingly that the human mind could ever have been guilty of formulating words to the effect that a capacity for response can lie in *anything but consciousness,* which in our meaning is nothing more or less than the power to perceive sensation.

Likewise, one day it will be recognized that every cell, molecule, atom, and electron, has a consciousness of its own, whether or not in direct connection with any more complex organization of its brother units. Every man who is not insane, knows that his own consciousness can produce and perceive physical results within his own body; how much longer will it be before recognition takes place of the elementary and common-sense fact that only consciousness can receive and obey the commands of consciousness?

Probably a very long time; for this carries with it the corollary that impressions of hatred, greed, and passion hurled against the minor environmental consciousnesses interlocked with the central Ego, will be instantly returned in kind; and that diseased and rotten minds and bodies can in the end be cured, neither by drugs, serums, "Christian Science," Couéism, nor any other patent and painless vicarious atonement, but by an equal amount of effort in the opposite direction to that which produced the condition.

The majority of the human race being deeply imbued with the "vicarious atonement," whose other and more accurate name is "getting something for nothing," the truth makes and will make very slow headway.

Nevertheless, the idea of a Universal Soul has at last forced its way, slowly but surely, into the embattled ranks of materialistic science: and will without doubt be widely exploited after a time as another "glorious discovery" of science.

THE "SECRET DOCTRINE" IN SCIENCE

J. E. Greaves, of the Agricultural College, Logan, Utah, in an article on life phenomena, writes as follows: "The carbohydrates and fats are systematically fragmented so the energy is nicely liberated to meet the demand of the living organism . . . when the master of ceremonies, life, departs, each works independently of the others. They pull and tear until they destroy their very home."

This is not only straight Theosophy, but an acceptance of the soul, or return to vitalism; a matter of some significance in these days when an especially stubborn fight against such return is being waged in "scientific" circles.

> "The four aspects . . . are the body, its life or vitality, and the 'Double' of the body, the triad which disappears with the death of the person, and the Kama-Rupa which disintegrates in Kama-loka." (From the *Secret Doctrine* of 1888, I, 122.)
>
> "One of the mysteries of physical life is hidden among these 'lives' [of the body]. Their action forced forward by the Life energy—called *Prana* or *Jiva*—will explain active existence and physical death. They are divided into two classes, one the destroyers, the other the preservers, and these two war upon each other from birth until the destroyers win. In this struggle the Life Energy ends the contest because it is life that kills." (Judge, *Ocean of Theosophy,* 35.)
>
> "ALL IS LIFE, and every atom of even mineral dust is a LIFE, though beyond our comprehension and perception." (S. D. I, 248.)

Day by day, unknown to the public, the "Secret Doctrine" is becoming, as predicted, "the text-book of science." That this is *unknown,* is the fault of theosophists and not of Theosophy itself. In the meantime we may possess our souls in as much patience as possible with the following words in mind:

> "Suffer not yourself to be annoyed because scientific men claim as their new and original discoveries that which theosophical literature has always claimed; remember we are not in this movement for glory, but that men shall know the truth regardless of where the credit for discovery is given." (Judge, *The Path,* July, 1893.)

ALICE IN BLUNDERLAND

We believe that as an example of linguistic ineptitude, the following, from "Science," deserves to rank as a classic:

> "Space by itself does not exist but is produced by what is in it, and the sort of space it is depends upon the amount and distribution and motion of the particles of matter."

It is almost a pity to inquire, if this is the case, In what were the things which produced space before the space they produced was there for them to exist in?

Space, scientifically, is the capacity of containment; that existence by virtue of which things possess the quality of extension; and it is solely by this quality that they are perceptible to the eyes of scientists, whether directly or indirectly. Carrying out the above statement to a logical conclusion results exactly and precisely in the acceptance of a cardinal tenet of the *Secret Doctrine:* that things can cease to exist, and still *be;* conversely, that things have an existence entirely aside from that of matter, aside from motion and extension, both of which depend upon physical space; in other words, a *noumenal and spiritual* existence, not material, but from the basis of which material effects can be produced.

Had the writer of the quoted sentence had such a meaning in his mind, he would be, *intellectually,* a Theosophist indeed; not having such, he is a typical example of the chaos reigning in the scientific mind as the result of endeavoring to square the Einstein theory, which calls for a *mental* universe, with the materialism of orthodox science. Contrast the above wild juggle of words with the following:

> "Space is the *one eternal thing* that we can most easily imagine, immovable in its abstraction and uninfluenced by either the presence or absence in it of an objective universe. It is without dimension, in every sense, and self-existent . . . the causeless cause of both Spirit and Matter." *(S. D.,* Comm. on Stanza 1.)

CONFUSION WORSE CONFOUNDED

Dr. J. G. Wolf has discovered a fossil human skull of the Tertiary period in Patagonia.

His claim was investigated by a committee consisting of Dr. Jose Imbelloni, University of Buenos Ayres, Prof. Eric Boman of the National Museum, and Prof. Onelli of the Buenos Ayres Zoological gardens; which committee considered it worthy of further investigation.

The skull possesses tooth sockets in the upper jaw, and other details remove it from the suspicion of sculpture, though so completely fossilized as to be sandstone entirely.

Now, as a human skull of this period and age (supposedly 3,000,000 years) is, in the opinion of orthodox science, a *faux pas* of nature amounting almost to a scandal, it is interesting to watch the orthodox reaction of the scientific mind thereto. Dr. Hrdlicka, a hopeless Darwinian addict, says there "is no such animal," because "as human beings did not exist on earth more than a half million years ago, it is impossible that a human skull three million years old has been discovered." He cites a case in which a doctor of surgery "mistook" a "remarkable accidental formation in stone" for a fossil human hand.

Now, laying aside an inquiry into Dr. Hrdlicka's qualifications, Dr. Osborn, equally addicted to "animal descent," and generally recognized as of at least equal authority with Dr. Hrdlicka, says they *did* so exist, and accepts the discovery—although it would be interesting to know just how Dr. Osborn, in his mind, circumvents certain difficulties which this chronology introduces into his own theory.

From Bad to Worse

The editor of "Science" then proceeds to warm up the scientific soup by the remark that as no "early" types of men have been found in America, this skull cannot be as old as claimed!

Now, it is quite true that no "early types" (meaning animal-like or inferior) have been there discovered; nevertheless, men of a very "early" age have been discovered, depending entirely on the columns of the Editor quoted, and laying aside the numerous other examples dealt with in Theosophy, from "Isis Unveiled" down. For in "Science" of just one week later, we find that Ellis W. Shuler has discovered undoubted Pleistocene human remains; and, to add another irreconcilable pattern to the present Darwinian crazy-quilt, remains of "a large adult male of modern type!"

Mr. Shuler remarks upon about a dozen other similar cases; rather indiscreetly, as it has been very bad form to mention these things in public in the past.

This may be due to a certain dangerous heretical tendency on his part: a tendency to rupture all established rules of "scientific" thinking, thus expressed by him:

> "A review of these cases shows that in applying the theory of the multiple hypothesis, the most elaborate and involved explanation is chosen rather than the simple direct fact of visible association and contemporaneity. Should a visible association be of less importance than a preconceived notion as to the type of man which ought to be uncovered with Pleistocene fossils?"

Now, this is one of the most hopeful signs we have seen for some time. It is not at all impossible that some day in the future we shall see the majority of scientists taking the "simple direct facts" and "visible associations" rather than straining personal theories and prejudices beyond all reason.

Whenever this shall come to be the case, facts and actual discoveries be considered for their own worth, the old theories reconsidered and a search made for something which will better fit things as they *are,* we shall find science accepting, not only human remains of the Tertiary period, but *civilized* remains; yea, civilized remains of the Secondary!

And in the course of reconsideration, the *truth* as known to Theosophists may be happened upon; the truth that man did not descend from the animal, however much animal forms may have evolved and changed; that man is not an animal, but psychologically a god linked so closely with an animal that the division line is as a rule invisible to himself except in moments of deepest self-search; that the *Identity* within man is no animal, with an animal's lusts, hungers, fears, and desires, but a Divine Being, free, unconcerned, pure, and all-powerful within its own sphere—that of Spirit, which is that of *selflessness.*

Atlantis Translata

At times the scientific wall seems almost impervious to any fact which

runs counter to established theory; nevertheless a startling breach appears now and then, almost overnight.

It would seem that the evidence which has accumulated throughout history for the existence of ancient races and sunken continents, has at last been too much for the stock scientific incredulity, at least in some quarters. We have already had Dr. MacMillan Brown and others of note accepting an ancient civilized continent in the Pacific; now comes Garrett P. Serviss, who, in the San Francisco *Call,* in 1917, was very contemptuous of any such idea, with remarks concerning "the peoples who occupied the once great continent that may possibly form the present bed of a large part of the Pacific Ocean." . . . "That matchless ocean, which may hide the greatest secret and the greatest tragedy in the past history of humanity itself. Easter Island, in itself, is a very gem of mystery for curious minds."

True, Dr. Serviss calls Atlantis a "myth": (we do not know why, inasmuch as the available evidence is at least as strong for Atlantis as for a Pacific continent). He and the others seem likewise to confuse the issue between Atlantis and Lemuria. But a complete conception of the relations of these two ancient continents is too much to expect of present day science, which will admit nothing as knowledge which it has not itself discovered.

Leaving these gentlemen to the problem of accepting an inhabited Eocene continent without discarding the animal theory of human descent—to which they will no doubt be equal in their own peculiar way—we turn to Dr. Jonathan Wright, who writes in the "Scientific Monthly" for June, 1923:

> "One cannot help being impressed with the coincidence of chronology from so many different sources. What Herodotus says of the land of Egypt, what Plato passes on to us as to the lost Atlantis, the confirmation of Herodotus' report as to the age of the delta of the Nile by modern geology, and, finally, the present advocacy of the recent date for the recession of the ice sheet from temperate European and Asiatic regions—all together they lend an air of probability to the old legend of the Atlantis which has invaded geological opinion itself. Termier's advocacy of it is well known and recently the article by 'Ph. Negris, Docteur honoraire de l'Universite d'Athenes', in the *Revue Scientifique* for September, 1922, has for its opening phrases the following:
>
> > " 'The tradition of the submersion of the Atlantis has been for a long time relegated to the realm of fables: I shared in this general opinion myself until the American geologists established the time with narrow limits (seven to ten thousand years) which has elapsed since the glaciers have receded.'
> >
> > ..."I instance the article, as I might a number of others, in evidence of the growing interest in phenomena which aroused the same theories in Herodotus and Plato near twenty-five centuries ago, but there exists more to support them in our day than in their own."

Apart from the fact that these were not *theories,* with Plato, at least, this is very good and very hopeful, and portends a more willing acceptance than heretofore of other and more important traditions descended from the ancients: among them the *cause* of the disappearance and destruction of those ancient civilizations which, in development, manners, and morals—or lack of them—paralleled our own.

A New-Old Continent

Continents and their civilizations, like the individual human, have their phases of manifestation and obscuration: of incarnation and death.

The existence of an ancient Lemurian or Atlantean continent, or both, now not being far from acceptance by official science, it behooves us to con-

sider the meaning of the recent long series of disturbances in the Pacific and along the South American coast.

The trouble has been almost continuous for months, and is perhaps not yet over with; regions of the Pacific sea bottom have risen 1600 feet in elevation, and more than one new island has appeared.

In 1888 H. P. Blavatsky said:

> "It (Keely's Atomic Force) will be at its appointed place only when the great roaring flood of starvation, misery, and underpaid labor ebbs back again—as it will when happily the just demands of the many are attended to; when the proletariat exists but in name, and the pitiful cry for bread, that rings throughout the world unheeded, has died away. This may be hastened by the spread of learning, and by new openings for work and emigration, with better prospects than exist now, *and on some new continent that may appear.*" (S. D., I. 563.)

Whether that continent is to arise soon or late, in the next few centuries or in far geological periods, when "there will be no more Americans, but a new race and many new nations," we do not know. Probably these convulsions are only the first faint premonitory symptoms of the return of Lemuria. At any rate we can assure those scientists who are now concerned as to whether the discovery of atomic force, for which they are seeking, may not result in a general world explosion, that there is no present cause for concern. *These powers will not be allowed in our time.*

Causation

There has of late been much interest in the causes of earthquakes, and many new theories are being broached—while at the same time any layman who should suggest anything counter would be severely rebuked, of course.

We learn from Dr. R. D. Oldham, F. R. S., that the primary origin of convulsions is often far below the surface, and probably due to change of bulk from causes *as yet undetermined.*

In 1893, W. Q. Judge stated that all cataclysms are caused by the action of human minds and ideas, working behind the scenes and affecting the constitution of the globe.

> "Earthquakes may be brought on according to this philosophy by two general causes; *first,* subsidence or elevation under the earth-crust due to heat and steam; *second,* electrical and magnetic changes which affect water and earth simultaneously. These last have the power to instantaneously make the earth fluidic without melting it, thus causing immense and violent displacements in large or small waves."

Muscular action is due to change in spacing of the molecules; this is due in turn to electrical action, which is controlled by mental action or feeling. And, Theosophy states that electricity, in its higher aspects, is consciousness, and also a *unity.* Therefore as no man can perform mental action without affecting the Fohatic web, the mass action of many minds in a given direction cannot help but affect nature in such a way as to give objective results in course of time.

Life in the Rust

Dr. Adolph Ackermann of Berlin has demonstrated that at its inception, iron rust forms itself into plant-like shapes, resembling especially certain "iron bacteria," which are low grade plants living in and on rust deposits.

To the Theosophist, who knows that every form is a manifestation of One Life and One Consciousness seeking self-realization through every form, from the electron to man, there is nothing surprising in this; nor is he puzzled

by this peculiar resemblance, knowing that the imitative power is inherent in nature, operating in every manifestation from the formation of a crystal to the "spiritualist" seance, and causing the so-called "adaptive coloring" of animals, so touted by the Darwinians, and of late discovered not as "protective" as formerly thought.

It may not be too much to hope that in some century not too far distant, scientists will waken to the fact that the resemblances between man and animals are due to this imitative faculty—which always works in the direction of imitation by the lower of the upper—and not to co-linear descent. From that it will not be a far step to concede that man was in his origin conscious and spiritual, even though in a form of matter not now recognised by science; that he will never rise above his self-imposed animal state other than by recognition of his own true inner nature, which is spiritual and not bestial, angelic and not animal.

"THE INTERPRETERS"

"A. E.'s" latest volume (published by Macmillan & Co., London), "The Interpreters," is exhilarating—the attempt of an intuitive mind to use its knowledge of the most ancient science-philosophy in explaining the doctrines of political schools which are powerfully influencing the race-mind today. A. E. is a practical mystic; his philosophy is not speculative; that mysticism and philosophy does not only sing in charming verse, or produce the candle which gives light to our vision, or reveal the existing of the National Being who is the energizer and inspirer of the Nation, but also manifests its power and knowledge in editing the *Irish Homestead*. A. E. in this new book intimates what in his conception is the relation subsisting between the politics of Time and the politics of Eternity. Week by week in his agricultural journal the reader finds practical application of the 13th discourse of the *Bhagavad-Gita*—the relationship of the agriculture of measurable spaces to that of Space Absolute. A. E. seems to have learnt of the common source of all branches of knowledge, and possesses adequate if not complete power to use the magician's wand.

"The Interpreters" is a symposium of views different but converging. The discussion takes place between personalities representing principles which find articulation in political moods; its starting basis is the idea that the universe is a spiritual being, and the object of investigation is "what relation the politics of Time may have to the politics of Eternity." Says the author, "*The Interpreters* may be taken as a symposium between scattered portions of one nature dramatically sundered as the Soul is in dream." The discussion takes place in a prison-house and it shows how dangerous revolutionaries can be even behind the bars! If A. E. is the fashioner of the character-principles, we may presume that the Irish prison-house wherein they manifest their entertaining and even fascinating natures may be known by the name of George W. Russell.

As a companion volume to *The National Being*, "The Interpreters" becomes more valuable; but even by itself, it is worth going to again and yet again.

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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XI.—No. 12 **October, 1923**

On this plane the Spiritual nature is in bondage to the lower. Unless the Ego takes refuge in the Atman, the ALL-Spirit, and merges entirely into the essence thereof, the personal Ego may goad it to the bitter end.—H. P. Blavatsky.

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THEOSOPHY is an independent Journal, devoted to the interests of the Theosophical Movement, and is not the organ of any Theosophical Society. It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and is therefore interested in all men and in all efforts to ameliorate the conditions of mankind. It is devoted to the dissemination and the application of the fundamental principles of the philosophy of Theosophy. It is loyal to the great Founders of the Theosophical Movement, to their Messenger, H. P. Blavatsky, and to her Colleague, William Q. Judge.

THEOSOPHY does not concern itself with dissensions or differences of individual opinion. Its treatment of men, things and methods "is meant to do even justice, and to speak the truth alike without malice or prejudice. But it shows neither mercy for enthroned error, nor reverence for usurped authority. It demands for a spoliated past, that credit for its achievements which has been too long withheld. It calls for a restitution of borrowed robes, and the vindication of calumniated but glorious reputations. Toward no form of worship, no religious faith, no scientific hypothesis is its criticism directed in any other spirit."

THEOSOPHY, believing to the full that "There is no Religion higher than Truth," is consistently devoted to the Three Objects of the Parent Theosophical Society which was founded at New York City, U.S.A., in 1875, by H. P. Blavatsky, William Q. Judge, Henry S. Olcott, and others. Those Three Objects are:

I. To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

A U M

The soul passeth from form to form; and the mansions of her pilgrimage are manifold. Thou puttest off thy bodies as raiment; and as vesture dost thou fold them up.—HERMES.

THEOSOPHY

Vol. XI OCTOBER, 1923 No. 12

No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

THE SCREEN OF TIME

GREAT events are momentarily transpiring in the vast world area of human existence; events only partially perceived and for whose causation there are as many theories as there are minds to speculate. These events have to be regarded as *both* cause and effect. If not regarded at all, it is as if the events were not, because not perceived; if perceived only as effects, imaginary causes will be assigned by each according to his nature. Yet all things, we say, are under Law; hence we should so study them.

Within the area of the Theosophical Movement proper, the Circling Path of Time is moving at every instant into new spaces of consciousness. We draw near to the half century mark since the inception of the Theosophical Society—the extreme of the outward arc in the swing of the centenary movement of the pendulum. Some have their perceptions sharpened and perceive ever more clearly the unbroken continuity of the Past with the Present, the Present with the Future of the Theosophical Movement. Others, very many, see past, present, and future as isolated phenomena. They perceive events singly, one at a time, or merely as in juxtaposition with each other, because they do not measure the thread of causation on which all are strung.

It seems fitting that with this closing number of the eleventh volume of THEOSOPHY there should be some attempt to gain perspective of the reflections in the Mirror of the Movement. For we are, each one of us, the Doer and the Witness, the Creator and the Creature of the moving panorama on the Screen of Time.

THE UNSOLVED PROBLEM

This magazine was founded with the specific purpose to bring about among theosophical students a *return to the Source* of the Theosophical Movement, from whose Messenger, whose Message, and whose Objects there had been a continual drift into side issues for many years.

Hence from the very beginning this magazine has constantly presented the facts of Theosophical history and as constantly called attention to the significance of those facts in the light of the Theosophical philosophy. This has been done, not merely to explain the confusions and storms of the past, but for their practical value in explaining the storms and confusions of the ever-unfolding present.

When this task was begun the Occult nature and status of H. P. Blavatsky and that of her life-long Colleague, Wm. Q. Judge, together constituted a vexed problem which had either long since been set aside as insoluble, or ignored lest it re-arouse old antagonisms and produce fresh frictions. There had existed for years a tacit understanding by all parties theosophical to "let the dead past bury its dead"—that is, to gloss over all references to the fierce struggles of those earlier days when H.P.B. and W.Q.J. were the storm-centres of the Movement, within and without.

Eleven years of steady, patient reiteration of fact and philosophy have wrought a wondrous change. The writings of the Messenger and her Co-Worker are now more in demand and command a deeper study than at any time in more than a quarter of a century; while the theosophical activities of a generation ago are now the subject of wide-spread inquiry. A re-trial of the old issues is on the calendar, and in this re-hearing there will be a far better opportunity for the inquiring mind to reach a correct verdict than when the same issues were before the bar of judgment in the fateful years 1893-95. For not only are many facts now accessible which were then obscured, but the student of today has in addition the priceless advantage of being able in large part to judge the respective trees by their fruits.

Then, the life-ledgers of both H.P.B. and W.Q.J. had been closed: their works and their wisdom were of record as a tale that is told. But those who took their places took over also the course of the Movement; then they could only be judged by their professions and their promises. The intervening twenty-five years show what they have done, respectively, with the Karmic talent.

How have their preachments been borne out by their practices? Have they been consistent or inconsistent in word and deed? That is the real problem to be solved, whether as regards one's self as a Theosophist, whether as regards H.P.B., W.Q.J., or as regards any other exponent of Theosophy, past, present, or to come.

Mr. Sinnett's Theosophy

The posthumous publication of Mr. A . P. Sinnett's *Early Days of Theosophy in Europe* closes the chapter of his connection with the Movement and makes complete his record, with the exception of the full text of the original series of Letters received by him through H. P. B. from her Masters, and these are promised for publication in the near future. Some extracts from these Letters are contained in Mr. Sinnett's "Occult World" and "Esoteric Buddhism," but for the most part these first two books of Mr. Sinnett represent simply Mr. Sinnett's understanding, interpretation and inferences. H.P.B. corrected, on the authority of her Master, certain of the more glaring of Mr. Sinnett's erroneous presentations, and those corrections are to be found in the first volume of her *Secret Doctrine.*

Many—perhaps most—Theosophical students of today, like those of a generation ago, have supposed that the breach between Mr. Sinnett and Madame Blavatsky was occasioned by these corrections, and that the actual differences of teaching were unimportant, since they supposed that the teachings of both came from the same Masters of Wisdom. That all these suppositions were incorrect is now made absolutely clear by the contents of Mr. Sinnett's final book. The truth should have been manifest—and indeed was—to every one who took the trouble to compare, test and verify the several teachings, but those who do that are ever in a small minority.

(a) Mr. Sinnett's book makes plain that he never, after 1885, received any communications from the Masters through H. P. B.

(b) It makes equally plain that Mr. Sinnett himself never possessed in the slightest degree what are commonly called occult powers, but that at all times from 1880 until his death he could only get "messages" at second hand, whether through H. P. B. or some one else.

(c) It makes plain that when the Masters of H. P. B. refused any longer to send him messages through H. P. B., Mr. Sinnett, in spite of warnings received, assumed that the refusal was due to the conduct of H. P. B. instead of his own, and set about restoring the connection through sensitives.

(d) It makes plain that Mr. Sinnett at once began receiving "messages" through these "psychics"—of whom he had one after another for 35 years, until his own death—and that these "messages," which Mr. Sinnett assumed to be from the very same "Masters" as had in the beginning communicated with him through H. P. B., were the foundation of all his subsequent weird notions and teachings of "occultism," and, as well, of his convictions and assertions that H. P. B. was a "clairaudient amanuensis;" that "the fundamental ideas underlying Theosophy were previously as unknown to Madame Blavatsky as myself;" that "the Masters sel-

ected such an ill-qualified Agent simply because they could not find a better;" that she "fabricated" messages from the Masters; that she took "the name and handwriting of the Master in vain more than once;" that she would "sometimes stoop to trickery;" that she sometimes "fell under terribly evil influences," her "body being actually run at the time by an evil entity;" and he even accuses H. P. B. of tampering with the original messages sent to him through her. This, he says, he learned from the Master long after H. P. B.'s death, through the "new and improved conditions" of his "method of communication with the Masters."

In connection with all this, the student may very well refer to Letters IV, V, and XIX, in the book, "Letters from the Masters of the Wisdom." In connection with Mr. Sinnett's "psychics" and all the *tutti quanti* of "messages from the Masters of H.P.B." with which the theosophical world has been and is being afflicted, with their "progressive revelations of new teachings," and their "unimpeachable facts" (from the "astral plane") students may turn to H.P.B.'s article in *Lucifer* for March, 1889, on *"Pseudo*-Theosopy." A sentence from that article is well worth quoting, in connection with the numerous "Chelas" and "Initiates" now strutting upon the theosophical stage:

> "Nor is Chelaship consonant with mediumistic sensitiveness and its hallucinations; and therefore all the *sensitives* who have hitherto forced themselves into discipleship have generally made fools of themselves, and, sooner or later, thrown ridicule upon the T.S."

And with reference to H.P.B. herself and *her* Masters, it is worth remembering what she wrote in "Lodges of Magic," published in *Lucifer* for October, 1888:

> "On the simple grounds of probability and common honesty, the unseen correspondent who would tolerate *one single fraudulent line in his name,* would wink at an unlimited repetition of the deception."

This was written for the benefit of those who, like Mr. Sinnett, could believe that *Masters of Wisdom* would select, keep and continue to use as Their Agent, anyone who would "fabricate" Messages from Them.

Mr. Sinnett's book serves the cause of pure Theosophy in that it makes it impossible for those who have hitherto thought that they could, to accept the teachings, the methods, and the statements of *both* H.P.B. and Mr. Sinnett. It should serve to make Theosophists *think.*

MRS. CLEATHER'S OCCULTISM

H. P. Blavatsky: A Great Betrayal, and *H. P. Blavatsky: Her Life and Work for Humanity,* are two books by Alice Leighton Cleather, published in Calcutta, India, during the last year.

In the *Foreword* to the first-named book Mrs. Cleather introduces herself as "one of H. P. Blavatsky's old pupils, who was a

member of her Inner Group." Next, she says: "I feel that I should be failing in my duty, and false to the solemn pledges I have taken, if I did not now do my utmost to clear H.P.B.'s name from these horrible associations"—the "horrible associations" being the corruptions and perversions of H.P.B.'s teachings by the "present leaders" until now they are the "direct antithesis" of all that H.P.B. represented. Finally, Mrs. Cleather says:

> I therefore PROTEST with all my strength, and *in Their* [the Masters] *sacred Names,* against what is to me a desecration and a blasphemy.

Now, for any one soever to claim to speak *in Their sacred Names* is either by Their Instruction, or it is itself a desecration and a blasphemy. Mrs. Cleather's words, therefore, can only be construed as a claim on her part that she is an Occultist of high degree, speaking not merely for herself, but for the *Masters of Wisdom.* Mr. Sinnett, Mrs. Besant, Mr. Leadbeater, Madame Tingley, and many others of lesser fame, have all made similar claims, and have found many to believe them, and therefore to attach a vast importance to anything emanating from their lips.

Claims of this nature are merely one more attempt to take advantage of the human tendency to listen to the voice of Authority, real or pretended. It is the *rôle* played time out of mind by the politician and the priest who, under the guise of devotion to a Cause is, in reality, merely making a bid for the place and power which he covets. Those who make such claims must of necessity betray themselves by the incessant bringing of themselves into the foreground of the Cause they profess to serve, and Mrs. Cleather is no exception.

The *Introductory* to her second book is purely autobiographical and again strikes the same familiar personal note:

> For it is as the personal pupil of the late Madame H. P. Blavatsky . . . and as an exponent of what she alone taught, that I address my readers.

Over and over again, facts, events, circumstances, teachings, are used as a mere occasion for a "speaking part" by Mrs. Cleather. Over and over again direct statements are made that, since there is no recorded means of verification, must be taken on Mrs. Cleather's *ipse dixit*—and those putative facts are always such as to compel the assumption, if Mrs. Cleather is to be believed, that she possesses great Occult knowledge and powers. An instance of this occurs, for example, on p. 5 of her first book, where she says that both Mr. Judge and Mrs. Besant were "unfit" to carry on the Esoteric School after the death of H. P. B.

Again, Mrs. Cleather, who says she "has never had any illusions regarding Mrs. Besant" since 1894-5, (p. 42) intimates (pp. 47-48) that Mr. Leadbeater and Madame Tingley practice "Vampirism," "Sorcery," and (p. 55) says, "it may serve a useful purpose if I specially define my own position in regard to Mrs. Be-

sant's claims. *I entirely and most emphatically reject them all.*" To Mrs. Besant's claim that H.P.B. has reincarnated, Mrs. Cleather replies with a claim of her own, made so emphatically as to be an assertion of Occult knowledge indeed: *"H.P.B. has not reincarnated."* On p. 66, speaking of Mrs. Besant's conduct in 1894-5, when "under the direct hypnotic control of Brahmin influence," Mrs. Cleather charges against Mrs. Besant that she—

> . . . threw doubts upon her old Teacher's *bona fides* and her occult knowledge; and, in the course of formulating her charges against her fellow-disciple [Mr. Judge] (a chela of many years standing before she ever heard of Theosophy) suggested that, *"misled by a high example"* (H.P.B.) he had fallen "a victim."

This is perfectly true as a statement of fact on record, but Mrs. Cleather's two books testify that she has herself fallen into the same habits as Mrs. Besant, and as unconsciously to herself as Mrs. Besant to herself. For—once more—on p. 86, Mrs. Cleather writes in regard to both Mr. Judge and Mrs. Besant:

> *The one error,* and the foundation of all subsequent ones, as I subsequently realized, was that of speaking of themselves as H.P.B.'s "agents and representatives after her departure."

Now, is not this precisely what Mrs. Cleather claims for herself—that of being H.P.B.'s and her Master's "agent and representative?"

Moreover, just as Mrs. Besant, finding herself at variance in conduct and in practice from Mr. Judge and H.P.B. charged first one and then the other with fraud or mediumship, in order to justify herself—*so does Mrs. Cleather.* For, p. 121 of her second book, Mrs. Cleather says:

> . . . reference must be made to Mrs. Katherine Tingley . . . ; for those of us who followed Mr. Judge in 1895, later discovered that about the time of H.P.B.'s death, or soon after . . . Mr. Judge came under the influence of this woman, who is possessed of considerable hypnotic and other dangerous powers . . . which led eventually to her obtaining a complete hold over him. . . . She gave him "messages" purporting to be from Them, but subsequently I discovered that most—if not all—of those which he gave out as having been received by him had come "through" Mrs. Tingley. . . .
>
> In view of the unimpeachable facts concerning Mr. Judge and Mrs. Tingley it is to be deplored that there are groups of earnest Theosophists in America who endeavor to uphold the entirely indefensible theory that he was the occult equal of H.P.B. Some of them even go so far as to assert that he and she were sent out together by the Masters as Co-messengers. I need hardly add that this claim is not only impossible and untenable, but has no shadow of justification in fact.

Mrs. Cleather declares to be *unimpeachable facts (a)* that at or soon after the death of H.P.B., Mr. Judge came completely under the dominance of Mrs. Tingley; *(b)* that most of the "messages" that he gave out as received by him from Masters were obtained

"through" Mrs. Tingley. Here are two statements as damaging to the repute and theosophical status of Mr. Judge as anyone could possibly make—and they are made by one who professes: "My teacher is H. P. Blavatsky and she alone: I follow no lesser light."

Now the most ordinary code of decency demands that he who makes damaging charges should produce the evidence. Mrs. Cleather's entire "evidence" consists in such phrases as "I subsequently found out," "discovered later," and so on. Nor has any other *evidence* ever come to light than baseless assertions similar to Mrs. Cleather's "unimpeachable facts."

Mrs. Cleather did indeed *subsequently* find out and *later* discovered what were *to her* "unimpeachable facts," but she is as yet far from ready to state publicly and unequivocally *where and how she got them.* It is known now where and how Mr. Sinnett got *his* "unimpeachable facts;" it is becoming pretty well known where and how Mrs. Besant gets *her* "unimpeachable facts;" and the absence of any verifiable evidence to back up Mrs. Cleather's defamatory charges against Mr. Judge, or her claims of Occult Authority, is *prima facie* evidence either that Mrs. Cleather is a common slanderer or has been "consulting the spirits" on her own account. In fact, this magazine is in possession of documents over Mrs. Cleather's signature which bear no other construction. If Mrs. Cleather should request it, we will publish them.

As to those deluded and misguided "earnest Theosophists in America" whom Mrs. Cleather "deplores" for holding that neither H.P.B. nor Judge were subject to "obsessions," but who regard them both as consistent, unequivocally true and loyal *Chelas* and Servants of Masters—opinions which Mrs. Cleather calls an "indefensible theory not only impossible and untenable, but has no shadow of justification in fact"—well, the world is wide, and surely she ought not to object to having her "unimpeachable facts" *compared* with the said "indefensible theory."

"Back to Blavatsky"

As the years have gone by, students here and there have taken up the task of acquiring a theosophical education. Dr. H. N. Stokes of Washington, D. C., for many years a member of the Besant theosophical society, accepted in all good faith, as did and do so many others, the statements made in the books and publications emanating from the official heads and leading exponents in that society. In time the inconsistencies of conduct, the inaccuracies in mundane facts, and the gross claims made by and on behalf of these assumed "Occultists," roused his critical faculties and revolted his common-sense. Investigation and comparison followed, both as to supposedly Theosophical teachings and as to claimed facts of history. Learning of his own knowledge that impositions

and deceptions were being practiced, Dr. Stokes determined, while retaining his membership in Mrs. Besant's society, to place the facts before the world. To him is due the slogan, "Back to Blavatsky," which has gone round the theosophical world and is still reverberating. His articles in the *O. E. L. Critic* have served to place the facts before thousands who were not only wholly ignorant of the truth, but who had been taught false history and false Theosophy by those to whom they looked with trust and confidence as their guides and leaders.

Not only has his *O. E. L. Critic* worked for a revival of interest in the original and pure teachings of Theosophy; not only has it exposed *pseudo*-theosophy, *pseudo*-theosophical history, *pseudo*-theosophical activities and practices, but it has performed another notable service to all serious students and inquirers. In numerous issues Dr. Stokes has published exact and categorical evidence:

1. That the "third and revised edition" of *The Secret Doctrine* contains numerous omissions, corruptions and other alterations of the original text.
2. That the same is true of *The Voice of the Silence.*
3. That the same is true of *The Key to Theosophy.*
4. That the so-called "Third Volume" of *The Secret Doctrine* is spurious and is *not* the third volume as described by H.P.B. This spurious Third Volume is proved to consist in part of miscellaneous literary fragments left by H. P. B., in part of rejected manuscript of the first volume, in part of private papers left by H.P.B. that Mrs. Besant was under a written and signed Pledge not to make public, and in part of matter not from the pen of H.P.B. at all.

THE CANADIAN SECTION

The past year has been an active one in the Canadian theosophical community. There the Canadian Section of Mrs. Besant's society was organized a few years ago, largely to free the Canadian members from the unwholesome conditions prevalent in the American (U.S.) Section of the same society. The organization of the Canadian Section was mainly due to the work and influence of Mr. Albert E. S. Smythe. Mr. Smythe had been one of the charter members of the Toronto, Canada, T.S., which was established before the death of H.P.B. The Toronto T.S. and Mr. Smythe passed through all the vicissitudes of 1894-5, and remained with the Theosophical Society in America when the split came in the Parent Society. Then followed a succession of troubles among the followers of Mr. Judge after his death, after which the Toronto society remained for some years practically independent. When the Canadian Section of Mrs. Besant's T.S. was organized, Mr. Smythe, then President of the Toronto Lodge, was made Gen-

eral Secretary of the Section and Editor of the Sectional magazine, *The Canadian Theosophist.* The Canadian Section has been kept measurably true to theosophical activities and the magazine has been by far the best in Mrs. Besant's society. Mr. Smythe has himself always remained loyal to the teachings of H.P.B. and W.Q.J., and has exemplified the extreme of tolerance and neutrality as General Secretary and in the conduct of *The Canadian Theosophist.* Notwithstanding all this, a very considerable element in the Canadian Section has labored diligently to unseat Mr. Smythe in the confidence of the members and to turn the Section into the channels of study and activity familiar to the Adyar hierarchy. At the recent election in the Canadian Section Mr. Smythe was upheld by a very large majority of the members; this, after he had frankly stated his own views of the "psychic" and other tendencies in the society at large, and his determination, if re-elected, to devote more of the magazine and more of his energies to the promulgation of the original Message of Theosophy. Other encouraging features in Canada include the surrender of the charter of the Victoria Lodge and its reorganization by the large majority of its former members as an independent theosophical body, modeled on the preamble and by-laws of the Parent T.S. of 1875. On the whole, therefore, the activities in Canada afford great encouragement to all those who are laboring to keep that Section of Mrs. Besant's society true to the original Objects of the Parent society in 1875, and to promote a more serious study of the pure teachings of Theosophy.

The Holy War in Europe

Least noticeable, but perhaps most hopeful of all in potentiality for the revival of pure Theosophical teachings, is the situation developed during the past year in Great Britain and on the Continent of Europe. Besides the numerous national Sections of Mrs. Besant's society, there are, in the various countries, a dozen or more off-shoots hurled out from the disrupted orbit of the Theosophical Movement. All these derived their original impetus from that Movement; their eccentric and erratic movements are due to the following of some particular "psychic" or other and the acceptance of his particular revelations as the "law and the gospel." Besides these, sporadic groups, here and there, struggle for foot-hold on the basis of claims essentially the same as those by means of which Mrs. Besant and Mr. Leadbeater achieved renown and reward. Popery and priest-craft, and all that goes with those venerable and sanctified devices for exploiting the spiritual and moral nature of mankind, are just as effective in theosophical as in pagan or Christian hands. Those who are seeking a Prophet will always find one; those who are seeking a Successor will not be disappointed.

Active efforts are being made, particularly in France and in Scandinavia, to attract to Mrs. Tingley and her moribund "universal brotherhood and theosophical society," the disaffected of Mrs. Besant's flock. Why should not Madame Tingley with her double claim to being the "Successor of *both* H. P. B. and W. Q. J., be a more enticing lure than Mrs. Besant who merely claims to be the "Successor" of H. P. B. only?

Where then, it may be asked, is there room for hope in a revival of pure Theosophy in Europe, seeing that the existing situation is openly and notoriously the reverse? Well, when thieves fall out, honest men are said to get their dues; when augurs hurl maledictions at each other, instead of sooth-saying to their respective worshippers, the various congregations may do some thinking on their own account. The conflicting claims of the theosophical and occult sects, the glaring contradictions between profession and practice on the part of each of them, instead of the usual ready-made program, compel the attention of those disturbed and partly aroused by the unaccustomed clamor, to reflect on the contrasts before their eyes. In England, France, Belgium, Denmark, Norway and Sweden more particularly, hitherto devoted followers of *pseudo*-theosophical leaders, have begun actively, temperately, but firmly and openly, to question the policies and compare the *neo*-Theosophy of their respective societies and leaders. And they are doing this both as individual Theosophists and as members of a supposedly theosophical society. Nothing is so destructive of pretense as impartial scrutiny of its claims; nothing so helpful to Truth as rigid examination of her credentials.

THEOSOPHY IN AUSTRALIA

In Australia, the situation which had been growing acute for several years in that Section, has come to a head within the past year. Unlike the American and Canadian Sections of Mrs. Besant's society, the Australasian membership has, with extremely rare exceptions, been nourished exclusively, in precept and example, from Adyar. Readers of *The Theosophical Movement* will recall that the Australian Section was organized by Mrs. Besant in 1894 in the midst of the "Judge Case" and for the purpose of "packing the jury" to insure a sectional majority against Judge. Mrs. Besant was then in the height of her fame as an orator and of her reputation as an "occultist." She spent months in Australia, and in the glory of their enthusiasm, alike for Theosophy and for Mrs. Besant, it is not to be wondered at that the few old and many new members there, never questioned the accuracy of Mrs. Besant's statements nor the validity of her professions—the more that neither H.P.B. nor Judge had ever been in Australia and their

theosophical writings and theosophical activities were either entirely unknown or known only at adverse second hand. Loyal to the core to the only Theosophy and the only Theosophical exponents they knew, the Australian members have always been active and energetic. The result has been a very large membership in proportion to population, and the Sydney Lodge has been for many years by far the largest single Lodge in Mrs. Besant's society. In spite of their unquestioning loyalty and of the supposedly pure "occultism" administered from Adyar, uncontaminated by any influence of "Back to Blavatsky" or of the "Judge Heresy," it was nevertheless more and more forced upon the consciousness of the oldest and most devoted of the members that there was and is "something rotten in this state of Denmark." The removal of Mr. C. W. Leadbeater to Sydney; the taint that accompanied him; its unwholesome renewal in their own land; the determined activities of Mrs. Besant to force him and his teachings and practices upon the membership—all this and allied matters roused the conscience and the common-sense of leading Australian Theosophists. They began to question, to investigate, to discuss, to demand facts and freedom of opinion. Mrs. Besant parried, denied, affirmed, but did not meet the issues raised. The protestants not proving amenable and docile as before, Mrs. Besant removed the official esoteric head of Mr. T. H. Martyn, the most active of the Australian members, whom both she and Mr. Leadbeater had certified as an "Initiate." In his stead she appointed Mr. Leadbeater to the vacant hegemony of the "esoteric section." Mr. Martyn thereupon wrote Mrs. Besant a long letter which, despite his supposed beheading, contained such an array of facts and asked Mrs. Besant such pertinent questions that neither she nor Mr. Leadbeater—*"Arhats"* though they call themselves—found it convenient to reply. This letter became public and has been read by thousands. It created such a *furore* that Mrs. Besant found it necessary to visit Sydney herself. She was received with respect but found, to her pained astonishment, that her customary affirmations and denials were no longer efficacious. Not being able to meet facts with facts, she ordered all the faithful who believed in her claims that she and Mr. Leadbeater are "on the threshold of divinity," to withdraw from the Sydney Lodge and form a new one of their own. The recalcitrants were sternly admonished that worse would befall if their contumacious conduct continued. It turned out that the withdrawing contingent was small indeed—numerically and in influence. The Sydney Lodge flourished as before. Meantime a publication had been begun—*Dawn*—to ventilate the unseemly facts of the *Besant-Leadbeater* regime and hierarchy. So now Mrs. Besant has canceled the charter of the Sydney Lodge and expelled twelve leading members from her T.S., as before she beheaded Mr. Martyn.

THE MOVEMENT IN INDIA

And what of Asia, "mother of religions;" more particularly of India, "motherland of my Master," as H.P.B. called that ancient land? Out of the East has come from age to age every torch ever lighted at the sacred, imperishable flame of the undying Wisdom-Religion. All the great religions, and Theosophy no less, have sprung from that ever-living human banyan tree—the Lodge of Masters. Alas, Theosophy is dead in India; dead as its venerable forbears; represented, like them, only by a *kama-rupa;* but the great impulsion of the Movement goes on, and the future is not without hope, as the present is not without witnesses. Since H.P.B. was driven out of India in 1885, the work which she began and which she named Theosophical, has steadily dwindled and degenerated. Signs of the Movement are no longer to be looked for in the Indian Section of the Besant society, and no other is known there. The great Objects of the Movement are now far more truly represented in Tagore's University, in Professor Bose's Institute, in the sacrifices of Mr. Gandhi and his followers for an ideal, in the work of the Angarika Dharmapala to revive Buddhism in its ancient birth-place, than in anything called theosophical. And here and there are isolated individuals struggling, in the midst of the most difficult circumstances, perhaps deceived by them often, to live the life of discipleship while actively engaged in the complex and perplexing affairs of every day existence. All of these were either members of the T.S. in the days when H.P.B. was in India, or sympathetic to her aims and ideals. The standing reproach to the kind of theosophical teachings and practices known in India is that it has not only failed to command respect in the community at large, but has cut itself off from the best and ablest of its own original sympathizers. There were not in all India three more upright, disinterested, devoted and extraordinarily capable Theosophists than Mr. Bhagavan Das, Mr. H. Dharmapala, and Mr. B. P. Wadia. Of these, Bhagavan Das still retains a nominal membership in the Indian Section, but his powerful pen, voice, and influence are no longer given to Theosophical work in name and association; they are compulsorily diverted to cleaner, more useful if more limited channels. H. Dharmapala has long since turned the force and current of a pure heart and personal philanthrophy of soul to Buddhist work, properly esteeming it to be better, at least, than the impure practices and corrupt teachings of the only theosophical society in India. B. P. Wadia, fortunate in that *karma* which in youth brought him in contact with *The Secret Doctrine,* and in its *phalla* which kept him faithful to her teaching and example, resigned from the Adyar society after twenty years work and effort to induce even a few to follow the noble motto of the T.S. He failed, as H.P.B. had failed before him and, like her,

sought other lands and other associations in which to *go on with the work.*

Three Powerful Statements

In the year 1890 H.P.B. addressed a long letter to the Indian Theosophists telling them in fraternal but plain words why she had left India and why she had not returned. Col. Olcott and Mrs. Besant kept that Letter hidden from those for whose benefit it was written. It did not see the light of day for more than thirty years. And W. Q. Judge in 1893 addressed an Open Letter to the Brahmins of India on the real Objects of the Movement and the dangers threatening in India.

In withdrawing from Mrs. Besant's society and from its Indian Section, Mr. Wadia addressed an Open Letter to his old associates and to all Theosophists. Its occasion was the same as that which drew the earlier letters mentioned. Mr. Wadia's communication is not unworthy of the models set by them. The publication of Mr. Wadia's Letter has cast a great light on the obscurities and perplexities enveloping the course of Mrs. Besant, her satellites and her society in the period since 1906. The Wadia Statement has gone round the world and has set hundreds of sincere men and women in all the Sections to reflection and investigation on the original impulse, objects and teachings of Theosophy in contrast and comparison with current psychic tendencies, practices and teachings presented as Theosophy and Theosophical.

The burden of correspondence, of inquiry for historical and verifiable facts, of requests for documentary references, not to speak of the demand for uncorrupted editions of the works of H.P.B. and W.Q.J. and for files of this magazine containing the history of the Theosophical Movement—all these tell an encouraging story of the dawning perception among Theosophists the world around that something has gone wrong with the various theosophical organizations and exponents, and afford a hopeful index of a determination on the part of many to *return to the Source* of the Movement —the Message and the Messenger—in order to regain that which was lost.

More these fellow students investigate, compare, test and verify everything and every one claiming to be Theosophy and Theosophical, more they will discover how absolutely the spurious and the adulterated have replaced the genuine and the pure ever since death put a terminus to the guiding and restraining hand of the Messenger and her Colleague.

The Path of Action

Attention has been given chiefly to the prevailing situation in the Besant theosophical society for the simple reason that it is the only one with a world-wide organization and membership; and to

its leading public figures because they embody the good and evil tendencies and activities of that society. Very similar practices and tendencies are in vogue in the hoi polloi of lesser theosophical and occult organizations. One and all, they spring from the same basic soil and seed: the soil of human nature, and the seed of misconception.

It must, therefore, necessarily be a matter of deep and friendly concern to all well-wishers of the Theosophical Movement, what course the minority of recalcitrants in the Adyar and other theosophical bodies of formal organization, may take. Now that they are aware of the spurious teachings, the corrupt practices, the false pretenses, so long accepted and acted upon in all sincerity as genuine—what course will they take?

Will they be able to recognize that he who has been misled is as much at fault in an intellectual and moral sense as those are in a spiritual and ethical sense who have misled him?

It is a time of all times for those who have been the dual victim of blind leadership and their own blind following, to take stock of the fortunes of war and see what lessons are to be learned from failure and defeat.

It is time to *recognize* that *no* theosophical book or exponent is entitled to the least consideration or reverence because of pretended authority; that *no one* can be trusted to do another's thinking for him. Negatively stated, these two propositions mean that *anyone soever* who claims or accepts intellectual and spiritual consideration and obedience by virtue of some assumed *authority,* is utterly unworthy of a moment's serious attention on the part of any one aspiring to real freedom of thought, real liberty of conscience, real emancipation of the soul.

Those who have been nurtured by false leaders and teachers have much to *unlearn,* as well as much to learn, if they would not again fall victim to fresh errors; and, what is worse, become themselves blind leaders of the blind. Of what avail to substitute for the Authority of Mrs. Besant and Mr. Leadbeater, that of Madame Tingley, Mr. Martyn, Mrs. Cleather or anyone else? What is the following of Authority but the ideas of a Personal God, a Vicarious Atonement and an Apostolic Succession under new masks? If those who are awakened and awakening really aspire to fit themselves to be the better able to help and teach others, is it not self-evident that they must speedily turn their energies and their efforts from mere iconoclasms, mere fighting over the personal equation, mere diatribes against those who have betrayed them? That they must turn to self-inspection, self-discipline, and heroic struggles to find and plant themselves firmly on the true foundation for all constructive theosophical work, individual or collective?

What the Teachers Have Said

Where else should they turn but to the neglected Source of the theosophical life—the writings and example of the Messenger and her Co-Worker? All that has been said above is but a repetition of what H. P. B. and Judge continually preached and practiced, and at every crisis reiterated as strongly as they knew how. Thus, in the great crisis preceding and following the formation of the "Esoteric Section," H.P.B. told her students frankly that the T.S. was a sham and a failure—and why. She wrote:

> The Masters can give but little assistance to a Body not thoroughly united in purpose and feeling, and which breaks its first fundamental rule —universal brotherly love.

Is the Adyar T.S. *as a Body* fulfilling the requirement today any more than the Parent T.S. was fulfilling it in 1888-1889? Then of what use is it to Masters' Cause, and should anyone who aspires to serve that Cause remain in it, despite its numbers and its world-wide organization? Those who cling to it while bitterly fighting its leadership, its practices, and its sham teachings, say they do so because they desire to reform the society. Do they hope to achieve with the weapons at their command what Masters, H.P.B. and Judge failed to achieve when the evils were far less deeply seated than now? Do they desire to reform—or to destroy?

But there is another side to consider: Does the Society *as a body* want to be reformed? Have the few the Theosophical right, let alone the Theosophical duty, to go on fighting to destroy, if they cannot reform, what the vast majority must still think to be *the* "theosophical society?"

It is steadily and strongly insisted by all the reformers, so far as we know, that the Adyar T.S. is a *democratic* body, and they charge Mrs. Besant with autocratic rule. If so, they must know that this autocracy is not imposed—it exists by the desire and will of the membership. *Three* times—the last only recently—has Mrs. Besant been elected President by absolutely overwhelming percentages, the last time by the largest percentage of all, and when both her policies and those of her opponents were well known to all the membership. Not *one per cent* of the members opposed her candidacy; not *one-tenth of one per cent* registered any protest against her election. Shall then, this handful seek to enforce its ideas and its will upon the stupendous majority of their fellow members who have, as emphatically as they have democratically, endorsed Mrs. Besant and her policies? If so, where is their own consistency of either democratic or theosophical conduct?

In the great crisis faced at the death of H.P.B., Mr. Judge addressed to the theosophical world words of encouragement and of admonition. He said:

> All that the Society needs now to make it the great power it was in-

tended to be is first, *solidarity,* and second, *Theosophical education.* These are wholly in the hands of its members. The first gives that resistless strength which is found only in Union, the second gives that judgment and wisdom needed to properly direct energy and zeal.

History shows that these wise words were no more pondered and taken to heart by the members than the earlier words of H.P.B.

Again, in the great and final crisis of 1894-5, Mr. Judge once more essayed to give true suggestion and guidance. He wrote:

There is need of three things on the part of all—UNITY, STUDY and WORK.

Are the quotations given any less true, any the less applicable, now than when they were uttered? Were not *all* the failures due to disunion, lack of harmony, lack of study, lack of work, leading not only to desertion of the great Objects of the Society, the great Message of Theosophy, but at last to the substitution and acceptance of false Objects and spurious Theosophy?

To "return to the Source," to go "back to Blavatsky," does not mean blindly to follow her without in any way understanding who She was or what She represented; blindly to accept anything she did, everything she wrote, because she said or did it, without in any way understanding the laws and principles of the philosophy of which she was the embodiment. Too many, far, far too many, did that, both in the case of H.P.B. and of Mr. Judge. They would worship, they would follow; they would not *study and apply;* and hence when the mere bodily presence of the Teachers was removed, the great bulk of the members blindly followed false teachers and false paths with the same energy and zeal, but with no more judgment and wisdom of their own than if the Teachers had never been among them at all.

Elsewhere in this issue we reproduce two articles by Mr. Judge originally published following the death of H.P.B. The conditions then are the conditions now. We commend the teaching value of these articles to all those who seek but have not found the way.

A CALL TO WORK

H. P. B. has left us the token of her immortality. In making herself invisible by the veil of death she really performed the mighty miracle of being with us always, a Living Presence. Mr. Judge pointed to this perennial source of instruction and inspiration—the books and works of H. P. B.—but to receive their guidance and to embody their influence we have to depend on the purity of our own motive.

What do Theosophists, belonging to any organization or to none, desire to achieve? The programme of the Masters is clear and unequivocal—study of Their philosophy, service of Their humanity. Study and service are the two wings of the immortal bird of time; on them we soar to spiritual heights; on them we return to earthly toil, "true to the kindred ties of heaven and home." When suffering dogs the feet of poverty causing wars of hatred in the spheres of economics and nationalism, good men fall down in despair; this because they look at material effects and are blind to spiritual causes. Though the rank materialism of science is dead, it has reincarnated in a rank super-materialism whose goddess is Psyche. Though churchianity has received death-blows, sacerdotalism still survives. Though the Laws of Reincarnation and Karma have become popular as theories and words, the Law of Brotherhood is not understood and accepted, and all three are materialized. If the world at large suffers through this, the Theosophical Movement, alas! has not been free from its ill influence. Yet the cycle is auspicious.

We reprint two articles,—"The Theosophical Society" and "The Future and The Theosophical Society," by W. Q. Judge in *The Path.*, Vol. VI, with confidence that they will give hope to the down-hearted, inspire the wounded, and encourage the crest-fallen in the Theosophical world. They are meant to serve as a bugle call to all to renew the Holy War against their own lower natures, and also against the prevailing false notions due to untheosophic directions in the world of creeds—scientific, social and religious.

If earnest hearts in whom the fire of Theosophy has been burning, or who have merely known of its existence, will but ponder over the teachings of these two articles, a way out will be found.

Individuals equipped with the true knowledge are the prime requisite. Not organizations, but living men and women who will study and reflect with the definite view to teach and to help—that is the need of the Movement to-day. Individuals doing this, however separated by space, will be united by the beneficent energy of study. A unity of hearts will precipitate and produce a unity of hands, for as each individual studies and applies and lives The-

osophy he will become a magnet to which will be attracted others whose inner natures are ready.

Let us then take to the serious study of the philosophy of the Masters, never forgetting, not for a day over-looking, that we are preparing ourselves to feed hungry minds, to soothe suffering hearts, to uphold the hands which are aching with the pains of monotonous drudgery. Therefore we must have the knowledge and sympathy and strength that comes from within. *Theosophical education will produce solidarity.* To be true to the Movement we must be true to ourselves and then, presently "we will all labour together transmitting the same charge and succession and saturate our time and our era" with the Message of the Masters.

THE THEOSOPHICAL SOCIETY

The death of H. P. Blavatsky should have the effect on the Society of making the work go on with increased vigor free from all personalities. The movement was not started for the glory of any person, but for the elevation of Mankind. The organization is not affected as such by her death for her official positions were those of Corresponding Secretary and President of the European Section. The Constitution has long provided that after her death the office of Corresponding Secretary should not be filled. The vacancy in the European Section will be filled by election in that Section, as that is matter with which only the European Branches have to deal. She held no position in the exoteric American Section, and had no jurisdiction over it in any way. Hence there is no vacancy to fill and no disturbance to be felt in the purely corporate part of the American work. The work here is going on as it always has done, under the efforts of its members who now will draw their inspiration from the books and works of H.P.B. and from the purity of their own motive.

All that the Society needs now to make it the great power it was intended to be is first, *solidarity,* and second, *Theosophical education.* These are wholly in the hands of its members. The first gives that resistless strength which is found only in Union, the second gives that judgment and wisdom needed to properly direct energy and zeal.

Read these words from H. P. Blavatsky's *Key to Theosophy:*

> "If the present attempt in the form of our Society succeeds better than its predecessors have done, then it will be in existence as an organized, living, and healthy body when the time comes for the effort of the XXth century. The general condition of men's minds and hearts will have been improved and purified by the spread of its teachings, and, as I have said,

their prejudices and dogmatic illusions will have been, to some extent, at least, removed. Not only so, but besides a large and accessible literature ready to men's hands, the next impulse will find a numerous and *united* body of people ready to welcome the new torch-bearer of Truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organization awaiting his arrival which will remove the merely mechanical material obstacles and difficulties from his path. Think how much one to whom such an opportunity is given could accomplish. Measure it by comparison with what the Theosophical Society actually *has* achieved in the last fourteen years without *any* of these advantages and surrounded by hosts of hindrances which would not hamper the new leader. Consider all this and then tell me whether I am too sanguine when I say that, if the Theosophical Society survives and lives true to its mission, to its original impulse, through the next hundred years—tell me, I say, if I go too far in asserting that this earth will be a heaven in the twenty-first century in comparison with what it is now!"

"Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

THE FUTURE AND THE THEOSOPHICAL SOCIETY

In 1888 H. P. Blavatsky wrote:*

"Night before last I was shown a bird's eye view of the theosophical societies. I saw a few earnest reliable theosophists in a death struggle with the world in general and with other—nominal and ambitious—theosophists. The former are greater in number than you may think, and *they prevailed*—as you in America *will prevail,* if you only remain staunch to the Master's programme *and true to yourselves.* And last night I saw . . . The defending forces have to be judiciously—so scanty are they—distributed over the globe wherever theosophy is struggling with the powers of darkness."

Every member of the Society should be, and many are, deeply interested in the above words. The outlook, the difficulties, the dangers, the necessities are the same now as then, and as they were in the beginning of this attempt in 1875. For, as she has often said, this is not the first nor will it be the last effort to spread the truths and to undertake the same mission as that taken up by Ammonius Saccas some centuries ago—to lead men to look for the one truth that underlies all religions and which alone can guide science in the direction of ideal progress. In every century such attempts are made, and many of them have been actually named "theosophical." Each time they have to be adapted to the era in which they appear. And this is the era—marked by the appear-

*See *Lucifer* for June, 1891, p. 291.

ance and the success of the great American republic—of freedom for thought and for investigation.

In the above quotation there is a prophecy that those few reliable theosophists who are engaged in a struggle with the opposition of the world and that coming from weak or ambitious members will prevail, but it has annexed to it a condition that is of importance. There must be an adherance to the program of the Masters. That can only be ascertained by consulting her and the letters given out by her as from those to whom she refers. There is not much doubt about that program. It excludes the idea that the Society was founded or is intended as "a School for Occultism," for that has been said in so many words long ago in some letters published by Mr. Sinnett and in those not published.

Referring to a letter received (1884) from the same source we find: "Let the Society flourish on its moral worth, and not by phenomena made so often degrading." The need of the west for such doctrines as Karma and Reincarnation and the actual Unity of the whole human family is dwelt upon at length in another. And referring to some of the effects of certain phenomena, it is said* "They have to prove . . . constructive of new institutions of a genuine practical brotherhood of Humanity, where all will become co-workers with Nature." Speaking of present materialistic tendencies, the same authority says:

> "Exact experimental science has nothing to do with morality, virtue, philanthropy—therefore can make no claim upon our help until it blends itself with metaphysics. . . . The same causes that are materializing the Hindu mind are equally affecting all western thought. Education enthrones scepticism, but imprisons spirituality. You can do immense good by helping to give the western nations a secure basis on which to reconstruct their crumbling faith. And what they need is the evidence that Asiatic psychology alone supplies. Give this and you will confer happiness of mind on thousands. . . . This is the moment to guide the recurrent impulse which must soon come and which will push the age towards extreme atheism or drag it back to extreme sacerdotalism, if it is not led to the primitive soul-satisfying philosophy of the Aryans."

This is the great tone running through all the words from these sources. It is a call to work for the race and not for self, a request to bring to the west and the east the doctrines that have most effect on human conduct, on the relations of man to man, and hence the greatest possibility of forming at last a true universal brotherhood. We must follow this program and supply the world with a system of philosophy which gives a sure and logical basis for ethics, and that can only be gotten from those to which I have adverted; there is no basis for morals in phenomena, because a man might learn to do the most wonderful things by the aid of occult forces and yet at the same time be the very worst of men.

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*_Occult World_, p. 101.

A subsidiary condition, but quite as important as the other, is laid down by H. P. B. in her words that we must "remain true to ourselves." This means true to our better selves and the dictates of conscience. We cannot promulgate the doctrines and the rules of life found in theosophy and at the same time ourselves not live up to them as far as possible. We must practise what we preach, and make as far as we can a small brotherhood within the Theosophical Society. Not only should we do this because the world is looking on, but also from a knowledge of the fact that by our unity the smallest effort made by us will have tenfold the power of any obstacle before us or any opposition offered by the world.

The history of our sixteen years of life shows that our efforts put forth in every quarter of the globe have modified the thought of the day, and that once more the word "Theosophy," and many of the old ideas that science and agnosticism supposed were buried forever under the great wide dollar of present civilization, have come again to the front. We do not claim to be the sole force that began the uprooting of dogmatism and priestcraft, but only that we have supplied a link, given words, stirred up thoughts of the very highest importance just at a time when the age was swinging back to anything but what the reformers had fought for. The old faiths were crumbling, and no one stood ready to supply that which by joining religion and science together would make the one scientific and the other religious. We have done exactly what the letter quoted asked for, led the times a step "to the primitive soul-satisfying philosophy of the Aryans."

But we can never hope to see the churches and the ministers coming over in a body to our ranks. It would be asking too much of human nature. Churches are so much property that has to be preserved, and ministers are so many men who get salaries they have to earn, with families to support and reputations to sustain. Many "houses of worship" are intimately connected with the material progress of the town, and the personal element would prevent their sinking the old and glorious identity in an organization like to ours. Congregations hire their priests at so much a year, to give out a definite sort of theology, and do not like to be told the truth about themselves nor to have too high a standard of altruism held up to them in a way from which, under the theosophical doctrines, there would be no escape. They may all gradually change, heresy trials will continue and heretical ministers be acquitted, but the old buildings will remain and the speakers go on in new grooves to make other reputations, but we may not hope to see any universal rush to join us.

Our destiny is to continue the wide work of the past in affecting literature and thought throughout the world, while our ranks see many changing quantities but always holding those who remain

true to the program and refuse to become dogmatic or to give up common-sense in theosophy. Thus will we wait for the new messenger, striving to keep the organization alive that he may use it and have the great opportunity H. P. B. outlines when she says, "Think how much one to whom such an opportunity is given could accomplish."

EVOCATIONS

The opinion of hermetic philosophy is unanimous in rejecting the theory of modern Spiritualists. Whenever years after the death of a person his spirit is claimed to have "wandered back to earth" to give advice to those it loved, it is aways in a *subjective* vision, in dream or in trance, and in that case it is the soul of the living seer that is drawn to the *disembodied* spirit, and not the latter which wanders back to our spheres. Nature—say the Kabalists—opens to life all its doors, and closes them as carefully behind, to prevent life from ever receding. Look at the sap in the plants, writes upon that subject Eliphas Levi, in his "Science of Spirits;" examine the gastric juice in the crucible of human bowels, or the blood in our veins; a regular motion pushes them ever onward, and once the blood expelled, the veins, auricles and ventricles contract and will not let it flow backward. "The living *souls* of a superior sphere" tells us Louis Lucas "can no more return to ours, than a babe already born re-enter its mother's bosom." We think as he and the other hermetic philosophers do, and, therefore is the story of Samuel coming down once more on earth to curse Saul, though believed in by the Christian Kabalists explained in quite a different wise. For them the witch of Endor was an ecstatic seer who through somnambulism and other occult means placed herself in direct communication with the mournful and sur-excited soul of the Israelite king and drew forth out of it the ever present form of Samuel whose image preyed on his mind. It is from the depths of the tormented conscience of the murderer of priests and prophets, and not from the earth's bowels, that arose the bleeding spectre of Samuel; and, when apparently his voice was vociferating anathemas and threats, it was *her* own lips and those of the pythoness—half *medium* and half *magician,*—who, drawing down from space the ever-living vibrations and notes of the prophet's voice, assimilated them to hers and reading clairvoyantly in the culprit's mind, repeated but what she saw engraved by the remorse in the thoughts of Saul. *"Chaos magnum firmatum est,"* says Robert Fludd, the great mediaeval Rosicrucian and Hermetic philosopher of England. "The great chaos consolidates and closes, and those who are *above* can no more come *down.*"—H.P.B.

AMONG FRIENDS

"WELL, this communion of saints seems to be doing its work rather silently," commented Doctor breezily, dropping his hat and coat on a convenient chair, and advancing upon the disorderd tea-table like a man expecting something.

"Waiting for you to disturb us," responded Captain Blunt, toning the remark with a welcoming smile, and resigning his chair beside Mother. "Sit down here, drink your tea, and make some remarks," he continued. "Why all this dilatoriness? Five-thirty was the accepted hour."

"Yes, and the biscuits are cold, I'm afraid," warned Mrs. Crystal, pouring the Doctor's tea.

"The penalty of being a medico—or depending upon such," said Doctor. "But what were you talking about, to induce all that silence?"

"Theosophical fundamentals," answered Mr. Browser, "and the necessity for regular drill upon them—at classes and meetings, for the sake of speaker and hearer alike."

"But some of the folks do not fully approve of the program, Doctor," explained Mother gently, "not that there is anything one could name 'opposition' to the idea of constant presentation of fundamental Theosophy, of course," with a smile of reassurance that would have melted opposition, had there been any.

"It's just to work out the best method of propaganda," said Pilgrim. "The work in hand is to spread broadcast the teachings as rapidly and as widely as possible—to reach the most people, in the most effective way—especially those who need Theosophy most."

"And can *take it,*" added Captain Blunt, "for it's no use trying to devise ways and means of reaching mere 'metaphysical shoppers' or people who will come to hear an occasional lecture on some subject that intrigues them for the moment. It's Theosophical study and application that we want to promulgate and encourage."

"But what of the students and the regular attendants at meetings, who will hear practically the same old things over and over again?" objected Mr. Quester. "They won't like it."

"It isn't a matter of what people 'like,' or don't 'like,' don't you see, Quester?" said the Judge. "It's doing the right thing, at the right time, in the right way. The old saying is that 'Realization comes from dwelling on the thing to be realized.' Have any of us, do you think, such a full realization of Theosophical fundamentals, that dwelling upon them will not help us? As we do so dwell, we become ever increasingly glad to do it—sensing as we do the great benefit we are receiving therefrom. Furthermore, we all will admit that we 'came into Theosophy' on its fundamental

truths, so why not remember the enquirers who are present at every public meeting, since 'spreading broadcast' actually is our work and our charge? As for those who do not 'like' the method," he added, "liking or disliking is no basis for judgment. Those who continue to rely on such a basis will not be able to get from or give to Theosophy. Let such go where they can get what they 'like'—for *getting* would seem to be their end and aim."

"What line of subjects for talks, Pilgrim?" asked Captain Blunt.

"Karma, Reincarnation, and their applications—the line W. Q. J. and H. P. B. both indicated," was the answer. "Use any 'fancy' titles you like, but you'll always find the big audiences come to hear talks on the fundamental subjects. Check up your attendance book and it may astonish you!"

"But people are interested in modern movements and psychoanalysis and the new psychology and socialism and art and drama—and all that," objected Mrs. Crystal, at which brother Frederick nodded affirmatively.

"Let them go where such subjects are treated of, then," replied Doctor. "*Theosophy* is our job. I always find when I take one of such subjects that if I am not very wary I place the emphasis on the 'ology' or 'ism' treated, instead of upon *Theosophy*. Sounds horribly 'orthodox,' doesn't it, Laura?" he added with a chuckle. "But think it over—we're not spending time, money and work, and devoting all that we have and are, to pander to the passing fancies and incomplete and changing mental modes of the day. Our task is to continually try to formulate such expressions of Eternal Truth as may be grasped and made of service by the race mind, which is what we are dealing with."

"Exactly," agreed Pilgrim. "And I'll venture the opinion that no socialist who ever came to hear a talk on 'Theosophy and Socialism' was ever converted to Theosophy thereby—nor any psychoanalyst under similar conditions, nor any spiritualist—and so on. They come prejudiced and in opposition; whereas if they came to hear a talk and ask questions on 'Reincarnation,' for instance, they might find themselves unable to get away from its rationale—and eventually come along the straight road."

"I can endorse that from an experience of more than thirty years of active Theosophical work," declared the Judge emphatically.

"How about the social side of the work?" enquired Mrs. Crystal.

"Plenty of chance for that before and after meetings," said Captain Blunt shortly.

"But people have remarked that they thought us 'cold'," was the rejoinder. I think they miss the social life they have had in

the churches and in other Lodges—I know that I, myself, did at first."

"Don't you think, Laura, if we embody a principle of brotherhood in our Lodge work and life, it will take the place of that so largely artificial activity that we call the 'social side'?" queried Mother. "It would actually be felt by all those who came into our Theosophical rooms; they would *feel* that they were welcome and appreciated. Then if we were careful to provide for the greeting of strangers before or after meetings, all that is necessary would be done—and there would be a *genuine* quality in it. Thus the rooms would be kept for the promulgation of Theosophy, our sole duty—our very reason for existence—and such favoring currents as might have been established not all broken up by purely personal, social amenities. You see, friends," she concluded, "this is not a *personal* work in which we are engaged; the more we keep it impersonal, the more truly to the Soul itself will be its note and appeal."

"That is so," confirmed the Judge. "In the old days we used to have teas and 'conversationes,' as they were called. We were supposed to talk Theosophy, but they soon degenerated into purely personal functions—perfect hot-beds of gossip and tales of the 'occult' and phenomenal—did much more harm than good."

"Why, I remember one Lodge where we provided a social room for the men," said Doctor reminiscently. "Everybody hailed it with delight, but within a month we were hard put to it to drag out its occupants when meetings began—they would wander in a few at a time, five minutes to half an hour late, disturbing the meeting. And the arguments that went on! We just put the room to another use, and after a little grumbling everybody admitted that as a Lodge we were better off. No, the 'social side' has been proved a 'side issue'—and we have 'neither the time or inclination to take part' in them, you know, Laura."

"I guess you're right," said the latter resignedly.

"Well, let's at it, folks!" and Pilgrim's eyes flashed fire. "So far, so good—these are true lines to think about, embody, always feeling free to adapt as exigencies arise, for it is by self-induced and self-devised exertions that we learn and become more capable all the time."

"Yes—without qualification," agreed Captain Blunt, heartily; and there were approving nods from all around the room. "And now let's to our study—have to get our ammunition ready for the Holy War, you know."

And the gathering of the clans was over for that day.

FROM A LETTER

YOU ask about the Ego leaving the astral body. I think that the best comprehension of the subject can be had by analogy. When one is said to be asleep, the Manas or mind is no longer receiving nor transmitting impressions through the body; he passes into the dreamless state, where he functions as a spiritually self-conscious being until the cycle of return comes, to function through the body again. Now if we regard death as a more complete sleep, a final one for that body, the Ego would simply cease forever to function through that body; the *linga sarira* or "form" astral would immediately begin to disintegrate, remaining with the body until its last particle—except the skeleton—is dissipated. The Ego, however, is no more tied to the one than to the other; the *Kama Rupa,* or desire form, aggregates itself from the skandhas or tendencies of the lower nature clothed in astral matter (not the *linga sarira*), and the Ego ascends to Devachan clothed in his highest essence. The *Kama Rupa* quickly or slowly fades out according to the grossness of the nature of the man in life, but its "seeds" remain, awaiting for the return of the Ego from Devachan. As the Ego while inhabiting a body, and during the sleep of the body, may ascend to Devachanic regions without hindrance by the fact of the existence of that body or the desires pertaining to it; so after the death of the body the Ego is not held by the disintegrating processes of his lower principles, but may quickly pass through kama-locic (dreaming) to Devachanic state. The *kama-rupa* is but the mass of desires and passions, abandoned by the real person who has fled to "heaven." Yet as some dream more than others and in different ways, there is a period of greater or less extent, before the segregation of the *kama-rupa* is complete, before the Triad is entirely free. You will note that Mr. Judge writes, "When the separation is *complete* (between the body that has died, the astral body *and* the passions and desires) . . . the Higher Triad . . . immediately goes into another state."

If it is remembered that the real Man is the Perceiver of *all states,* the different states will simply mean *his perceptions on different planes.* When he finally leaves his lower principles or instruments he has no further perceptions of those sorts, but has others of a higher sort; he never ceases to perceive, while in manifestation—on any plane, he simply changes direction of perception. While occupying a body and during waking hours he is affected by the stimuli received through the body; after the body sleeps he is affected by the repetition of the stimuli more or less during the dream; these dies out and he is free as Ego on a still higher plane. At death these have a wider range, each of the lower principles *be-*

ginning to disintegrate immediately upon the death of the body, for *it* was the field of their operation.

* * *

Body of itself has no consciousness, no power of perception; it is the gross, concrete, earthly part with which we contact earthly things. One of the Teachers wrote "Chelaship does not consist in any kind of eating or drinking, in any practices, observances, forms, or rituals; *it is an attitude of mind.*" Another Teacher said "Seek ye *first* the kingdom of heaven and all the rest shall be added unto you." The reason for this is that it is the mind which is involved; if we resort to practices, then the mind is bent upon them, becomes more and more implicated in them, and as they are concrete things, the mind becomes of that direction. Jesus said "Be ye not as the Pharisees who make clean the outside of the platter." The inner nature has a diet out of our thoughts and motives. If those are low or gross or selfish, it is equivalent to feeding that nature upon gross food. True Theosophic diet is therefore of unselfish thoughts and deeds, untiring devotion to the welfare of Humanity, absolute negation of self, unutterable aspiration to the Supreme Soul. This only is what "we" can grow upon, and vain are the hopes of those who pin their faith on any other doctrines.

As to bodily food. It is that which best agrees with you, taken in moderation, neither too much nor too little. If your constitution and temperament will permit vegetarianism, then that will give less heat to the blood. "If from illness or long habit a man cannot go without meat, why, by all means let him eat it. It is no crime; it will only retard his progress a little; for after all is said and done, the purely bodily functions are of far less importance than what a man *thinks* and *feels*, what desires he encourages in his mind and allows to take root and grow there." (H.P.B.)

I am saying so much on this subject because experience has shown that it is so easy for students to slip into bodily observances and stay there; it is the wrong end to begin on. It is best not to make any particular selection as to diet; take what best agrees with you and sustains your body best. There is nothing in vegetarian diet to create spirituality. The Hindus who have been vegetarians for centuries are for the most part degraded, and the better portion have as much difficulty as the western man in the acquirement of spiritual knowledge. Also, cows and sheep would be spiritual if such food had that kind of effect. It is the motive that counts, too, in anything. If a person stops eating meat in order that he may by complying with that condition, attain to a development he has set before him, he misses the mark and has acquired a selfish motive for the line thus adopted. Also, of course, you should know that it has proved to be a real danger for western peoples, whose digestive organs have become habituated to a meat diet, to change

to a vegetarian one. The trouble does not arise from weakness following lack of meat, but from imperfect digestion causing disease. This is due to the retention in the stomach of vegetable matter for so long a time that yeasts and other growths—including alcoholic fermentations are thrown into the circulation; these are sufficient to bring on nervous diseases, tuberculosis, and other manifold derangements. It is well known that a man who has melancholia due to systemia cannot expect to reach a high development in occultism.

The first thing then is to have the right kind of thoughts; the other and by far the least important is diet; the main thing in this to be observed is, eat whatever will keep the body in the best working condition, so that it may be as effective an instrument for work in the world as possible.

It is quite true that the foods of the present time are not ideal. In the future, better products will be had, but they will come from right thinking; our present work is to think from a right basis and become established in that basis, and assist others to do likewise; from this will flow what is in accord with it—from within, outward —a natural growth.

ANIMAL SOULS

Western Science, of course, as a rule, holds that animals have no conscious Ego, but this we know to be erroneous; they possess no spiritual, but they *do* possess an animal, consciousness. Could men communicate with them, they would discover not only this, but also that many of the anthropoid apes possess an intelligence, consciousness, etc., little inferior to that of lunatics and madmen, and some desperately wicked and depraved men who have, in fact, become animals, through the loss, temporary or permanent, of their sixth and seventh principles, even while the combination of the other five principles is still intact, *i.e.*, even during life.

Was it some hazy tradition of the truth handed down through the Romish Church, which has ever possessed some secret knowledge of the teachings of the ancient mysteries, or was it the great Poet Soul's own glimpses into the Astral Light, that made Dante represent the souls of several of his enemies as already in the "Inferno" though the men themselves still lived upon earth? Of course, the fragment of truth thus embodied, was utterly distorted by the malign influence of the then prevalent material Hell superstition—but it was quite possible, as the Modern West has still to realize, that the souls of some of these evil men might have already passed away (though not to the fabled Inferno), whilst the men themselves still lived.—H.P.B.

MUSINGS ON THE TRUE THEOSOPHIST'S PATH

II.

"WORK as those work who are ambitious. Respect life as those do who desire it. Be happy as those are who live for happiness."—*Light on the Path.*

We are tried in wondrous ways, and in the seemingly unimportant affairs of life, there often lie the most dangerous of the temptations.

Labor, at best, is frequently disagreeable owing either to mental or physical repugnance. When he who seeks the upward path, begins to find it, labor grows more burdensome, while at the time, he is, owing to his physical condition, not so well fitted to struggle with it. This is all true, but there must be no giving in to it. It must be forgotten. He *must work,* and if he cannot have the sort he desires or deems best suited to him, then must he take and perform that which presents itself. It is that which he most needs. It is not intended either, that he do it to have it done. It is intended that he work as if it was the object of his life, as if his whole heart was in it. Perhaps he may be wise enough to know that there is something else, or that the future holds better gifts for him, still this also must to all intents be forgotten, while he takes up his labor, as if there were no to-morrow.

Remember that life is the outcome of the Ever-Living. If you have come to comprehend a little of the mystery of life, and can value its attractions according to their worth; these are no reasons why you should walk forth with solemn countenance to blight the enjoyments of other men. Life to them is as real, as the mystery is to you. Their time will come as yours has, so hasten it for them, if you can, by making life brighter, more joyous, better.

If it be your time to fast, put on the best raiment you have, and go forth, not as one who fasts, but as one who lives for life.

Do your sighing and crying within you. If you can not receive the small events of life and their meanings without crying them out to all the world, think you that you are fitted to be trusted with the mysteries?

The doing away with one or certain articles of diet, *in itself,* will not open the sealed portals. If this contained the key, what wise beings must the beasts of the field be, and what a profound Mystic must Nebuchadnezar have been, after he was "turned out to grass!"

There are some adherents of a faith, which has arisen in the land, who deem it wise to cast away all things that are distasteful

to them; to cut asunder the ties of marriage because they deem it will interfere with their spiritual development, or because the other pilgrim is not progressed enough. Brothers, there lives not the man who is wise enough to sit as a judge upon the spiritual development of any living being. He is not only unwise but blasphemous who says to another: "Depart! you impede my exalted spiritual development."

The greatest of all truths lies frequently in plain sight, or veiled in contraries. The impression has gone abroad that the Adept or the Mystic of high degree, has only attained his station by forsaking the association of his fellow creatures or refusing the marriage tie. It is the belief of very wise Teachers that all men who had risen to the highest degrees of Initiation, have at some time passed through the married state. Many men, failing in the trials, have ascribed their failure to being wedded, precisely as that other coward, Adam, after being *the first transgressor* cried out "It was Eve."

One of the most exalted of the Divine Mysteries lies hidden here—therefore; Oh Man, it is wise to cherish that which holds so much of God and seek to know its meaning; not by dissolution and cutting asunder, but by binding and strengthening the ties. Our most Ancient Masters knew of this and Paul also speaks of it. (Ephesians v. 32.)

Be patient, kindly and wise, for perhaps in the next moment of life, the light will shine out upon thy companion, and you discover that you are but a blind man, claiming to see. Remember this, that you own not one thing in this world, your wife is but a gift, your children are but loaned to you. All else you possess is given to you only while you use it wisely. Your body is not yours, for Nature claims it as her property. Do you not think, Oh Man, that it is the height of arrogance for you to sit in judgment upon any other created thing, while you, a beggar, are going about in a borrowed robe?

If misery, want and sorrow are thy portion for a time, be happy that it is not death. If it is death be happy there is no more of life.

You would have wealth, and tell of the good you would do with it. Truly will you lose your way under these conditions. It is quite probable, that you are as rich as you ever will be, therefore, desire to do good with what you have—and *do it.* If you have nothing, know that it is best and wisest for you. Just so surely as you murmur and complain just so surely will you find that "from him that hath not, shall be taken even that which he hath." This sounds contradictory, but in reality is in most harmonious agreement. Work in life and the Occult are similar; all is the result of

your own effort and will. You are not rash enough to believe that you will be lifted up into Heaven like the Prophet of old—but you really hope some one will come along and give you a good shove toward it.

Know then, Disciples, that you only can lift yourselves by your own efforts. When this is done, you may have the knowledge that you will find many to accompany you on your heretofore lonely journey; but neither they or your Teacher will be permitted to push or pull you one step onward.

This is all a very essential part of your preparation and trial for Initiation.

You look and wait for some great and astounding occurrence, to show you that you are going to be permitted to enter behind the veil; that you are to be Initiated. It will never come. He only who studies all things and learns from them, as he finds them, will be permitted to enter, and for him there are no flashing lightnings or rolling thunder. He who enters the door, does so as gently and imperceptibly, as the tide rises in the night-time.

Live well your life. Seek to realize the meaning of every event. Strive to find the Ever Living and wait for more light. The True Initiate does not fully realize what he is passing through, until his degree is received. If you are striving for light and Initiation, remember this, that your cares will increase, your trials thicken, your family make new demands upon you. He who can understand and pass through these patiently, wisely, placidly—may hope.

—THE PATH.

RELIGION AND RELIGIONS

Surely, without in any way lowering down the Christ system, or even the *ideal* Christ, we can say what is but too easy of proof, that, properly speaking, there is no "Esoteric Christianity," no more than there is Esoteric Hinduism, Buddhism or any other "ism." We know of one Esoteric doctrine—"the universal secret Wisdom-Religion" of old. The latter embraces every one of the great creeds of the antiquity, while none of these can boast of having it in its entirety. Our mission is to gather all these scattered rays, bring them back to one focus, and thus help those who will come after us to unveil some day the glorious sun of Truth. Only humanity must be prepared for it—lest it should be blinded by the unexpected splendour. The true Theosophist, he who works for the sake of truth—not for his own self or personal predilections—ought to respect every religious system—pander to none.—H.P.B.

THEOSOPHY—THEORY AND PRACTICE

THEOSOPHY is both a science and an art. From the viewpoint of a science, it is a teaching in regard to life, its laws, its processes, its manifestations, its developments, and their resultants; from its aspect as an art, Theosophy is a mode of life. We have in English a simple phrase which well expresses these two aspects: theory and practice.

Whenever there is presented to us that which seems to be a wisdom greater than ours it must remain to us unreal until we take the necessary steps to make it part of our experience; that we call theory. When we have verified the theory by personal application, then it becomes practice. Those who come to Theosophy expecting to gain from theory are as deluded as those who go to whatever sect or church, philosophy or science. The theory can be presented; books will give it; but when anyone goes to the books, he gets but the speculative doctrine, the theory of life, of its laws and processes, of its modes of manifestation and what they lead to. All the time the enquirer is an indivisible part of that very life of which the theory treats. Act, he must, because action is the law of life. Action of every kind is a sowing on the life that surrounds, and the reaping must be from that life and in strict accord with the seed sown.

If we study the teachings of Jesus as they have come down to us, or the teachings of Plato, or of Buddha, or of Krishna, or of any other of the world's great leaders and teachers, we shall find they invariably taught this very doctrine. How did they come to know it? In but one way; they recognized that the only way to determine the truth of any teaching is to apply it oneself, and having so applied, they were able to weed out in themselves the erroneous and the false from the true, and gradually arrive at a state of pure knowledge. The transmission of the true doctrine of life is continuous, is unbroken, never having had a beginning, and can never come to an end. There are always the knowers of the truth in regard to the divinity in, permeating and enveloping all Nature, God-like knowledge.

In the light of this teaching of Theosophy, of theory and practice, of study and application, let us, then, consider what it is theoretically. From first to last Theosophy teaches one vast inclusive principle—there is nothing apart from Life. To understand that, one does not need a "revelation," or creed, or ritual. Now enlarge our conceptions of Life until they become as high as Life itself in its highest manifestation, and until they become as low as Life in its lowest manifestation—and we are ourselves conscious tabernacles of the Most High. People talk about "good" and "evil;" there is no "good" apart from Life; there is no "evil" apart from

Life; both alike are manifestations of Life. We speak of the mineral kingdom as if it existed apart from and outside of Life; yet it has its laws, its manifestations and a most orderly sequence. The mineral kingdom is a sleeping manifestation of life; the vegetable kingdom is a dreaming manifestation of life; the animal kingdom, a crying, questing, calling manifestation of life; and the human kingdom, that stage and manifestation of life when for the first time the evolving self begins to recognize that God is not in one place, man in another, and Nature in a third quarter, but that these three are veritably one. H.P.B. wrote that the overwhelming difficulty in the face of the Western theologian and of the Western scientist and of all those who are conscious and unconscious followers of sectarianism, of materialism masquerading as pseudo-religion, of materialism masquerading as pseudo-science, is the non-perception of the substantial nature of life itself. What was there in the beginning of manifestation? Can one imagine anything back of Life? When the earth and heavens are rolled up like a scroll and dissipated like incense smoke throughout the endless reaches of invisible space, what will remain? Life. What is it that thrills through every atom, asleep, awake, or in that pulsing moment that we call the dream state? Life, nothing but Life.

In the perception of an omnipresent, eternal, boundless and immutable Principle back of everything, sustaining everything, creating everything, changing everything, withdrawing everything into itself—Life, Spirit, Consciousness—we have the first step in the theoretical understanding of what Theosophy is.

The second step is the perception of the Spiritual identity of all beings, the basis of Universal Brotherhood. That is the basis of every hope, every speculation, every longing and aspiration and, as well, of every false teaching of immortality. If the life that courses in what each calls "myself" and the life that is in the atoms of our bodies and in the viewless air and in the tidal haste and hurry of the vast waters of Space; if the life that is in all of us is indivisible and inseparable from the One Life, how can we ourselves be other than "ancient, constant and eternal?" It is only when a man esteems himself in his pride, and ignorance, *separate*—that the life that he calls "myself" *is* separate from the life in the men about him, separate from the life in the elements, separate from the One Life which permeates all, it is only thus that the vision of immortality becomes but a dream. We have to burst the illusion that our life is separate from the One Life if we are to gain any conception of the ceaseless struggle of Life, the ceaseless struggle for Brotherhood, for fraternity, for unity that goes on everywhere in Nature.

Manifestly, differences in abundance exist, varieties in degree surround us on every hand, but they are not the source of our woes. There is no friction between a pear and a peach; between a fig tree

that bears nothing but green leaves and one laden with fruit; there is room in Nature for everything that is, else it could not be there. There is room for the evil and room for the good, room for the to-be-born, the being born, the old, and the dying; room for moons and planetoids just as much as for suns and for comets.

We say the trouble with the world today is due to "human nature." What is human nature? It is the theory of life that we *practise*. The teachings of Jesus are theories of life that we do not practise; so are the teachings of H.P.B. and of Krishna. We *believe* Theosophy and *practise* human nature; we *believe* in Jesus and *practise* human nature; we *believe* in Buddha—take *pansil* as the Christians go to the Communion Table,—and all the time our basis of action is human nature. Let us consider what is "human nature." Human nature is "safety first—for me." Human nature is "look out for Number 1;" human nature is *selfishness*. To save our bodies from day to day, from year to year for three score years and ten, we wreck our souls life after life; we put our divinity in pawn and never take it out of the pawn-shop from life to life; because if life is *one* and not *many*, the death of spiritual living is selfishness. Do we know that the life which is ours is the only real thing in all the eternities, is the most sacred thing there is; and that every form, every power, every function, every faculty, is a form and power and function and faculty of the Supreme Spirit? The life in any form is the God in that form; this God dwells there either as a pig in a sty, nescient of everything but his own ignorance; or he dwells there like a benign priest in a saving tabernacle.

Theosophy teaches not to seek dominance of Nature, nor dominance of one's fellow man, but to seek to co-operate with Nature and with the life in all evolving fellow beings; not to seek possessions but to work for the necessities of life. What are the necessities of life? The necessity of the Spiritual Life is Brotherhood; without that it starves as far as knowledge here is concerned. The Spiritual life is almost entirely driven out of the life of mankind; why? Man has starved it. And so we should get a clear light that the same life is in all and that the woes of the world are due to selfishness—human nature—yet that there is that in us which is divine; divine power as well as divine nature. It is because we do not recognize this divine power that we cannot discriminate between the appeal of the patriot and the appeal of the politician; therefore the politician trades upon the patriotism in us. We do not know the difference between a sectarian and a Spiritual teacher, and therefore the priest preys upon the divine longings in our hearts. We do not know the distinction between Spirit and matter, and therefore the materialist preys upon our longings during this life, saying, "Make the most and best of your possibilities here." The religionist bids you to be happy in the life hereafter and suffer in this. It

makes no difference which way we turn, we are faced with false teachings claiming to be true, and unless a man is prepared to realize, to see for himself the One Life, and to act upon that perception, to practice according to what he sees, he must forever fight; he must eat or be eaten; he must rob or be plundered; he must cheat or be betrayed. The great wheel is set in motion, swinging the pendulum this way, and as far as it is swung in any direction, so far will it swing back in the other. So, if we cheat others, Life will not forget, and though the memory fades and the writing grow dim in our bodies, next life we are cheated, we are betrayed.

Every man sees from what to him is the highest, down to what to him is the lowest; that is his angle of Spiritual vision, because Spiritual knowledge is our perception of life itself as it is, and Spiritual knowledge must necessarily include all kinds of actions and manifestations good and bad. With that sheer distinction of good and noble and true and philanthropic and benevolent and fraternal, on down to the most devilish idea of preying upon our fellows, cannot we see which is the better path? Unless a man chooses the better, chooses the nobler, chooses the truer as he sees it and then practices it, he will infallibly use his powers according to the lower perception. If he does he holds back, he debases, he disintegrates, he corrupts the life about him, and then in the next life and the next and the next he reaps what he sowed.

Theosophy comes like a current of pure air off the uncontaminated seas through the foul streets of a great city in summer. Theosophy is a breath of pure Spiritual teaching blown square across the fetid atmosphere that we call religion, philosophy and science. We all seek something, else we had not come inquiring to Theosophy; we cannot possibly have the imagination and the longing unless that which we desire and that for which we long, exists. In the teachings of Theosophy is to be found what a captain of a ship finds in the chart room; there is to be found the topography and the lines of action, of study, of reflection, of meditation, which shall lead into the position indicated by Krishna when he says: "I will now tell thee what is the object of wisdom from which a man *enjoys* immortality." Because we *think* we are mortal, the best enjoyments we can get are mortal enjoyments. The best enjoyments we can get are earthly enjoyments because we *think* we are of the earth earthy. We are *Spiritual,* however ignorant, however corrupt, however depraved we may be. To cure that corruption, to remedy that depravity, to once more see God as omnipresent; to once more see the Supreme Spirit in all things is the final step in the path of Spiritual evolution. All Nature exists for no other purpose than for the sake of the Soul's experience and emancipation, and that *all shall to some degree be helped to see,* is the purpose of the teachings of Theosophy.

"THE SAME OLD THINGS"

PERIODS of mental and "spiritual" boredom are common with earnest students of Theosophy. That they are assimilative periods, or may be, is what we do not understand. While they are on us we believe that they are going to last forever. That is because we lay hold of them with such serious and terrible earnestness; we would not feel so, did we not pump them full of power by our thought. Consider the caterpillar: when it moves from one leaf to another—from a lower leaf, say, to a leaf that is higher up. Is there not for it a period of vain reachings? Coming to the edge of one leaf and desiring to reach up and over to the other, does it not writhe and stretch, and put forth and pull back, trying here and there and elsewhere, having a busy, but actually a static, season so far as progress is concerned? Then at last it reaches over, and draws *itself* over to the higher leaf. At times with us would-be disciples, things are very much like that.

To be "sick of things," in difficult, probationary days, sometimes indicates progress. Not that we need to be proud of the state or seek to induce it, or utilize the fact in our fits of mental laziness or "personality" as an excuse. Well we should know, "An excuse is worse than a lie; for it is a lie guarded." But we would not feel "sick" if we were satisfied with *ourselves,* that is certain. We think it is the environment which dissatisfies us, though when we look things over thoughtfully we find it is the same old environment that was observable when we were so well satisfied not long ago. We are the variants, not the environment; our attitude toward it has shifted, not the thing itself. Our "sick of things" feeling is the best evidence in the world that we have moved onward somewhat in our spiral path of evolution. We are in a *critical* state, using the term in a technical sense as a state between two states—neither the one nor the other, but between the two, and partaking something of the nature of both. After a time, like the caterpillar, we will reach over to the new and higher leaf, and draw ourselves up to it.

Yet, it is a state which must be refused indulgence.

If we are unable to break it by taking an honest accounting of our mental and moral situation, unable to reason ourselves into a better frame of mind, unable to energize ourselves by flogging the Personal Idea into subjection and peace—for these are things that we must try—we can pursue another method.

The first and best thing to do is to recognize the condition. If with that recognition comes a chuckle—or at least a little smile—it is one more time a sense of humor has saved the day. The next best thing is to get out of that place metaphysical by moving to some task physical: go out and help somebody, with a smile on

your face, convinced that it is the most important task that you can possibly do, and that you are the only one who can do it. For it *is* that to you, *if you think so.* Thus our important selves are set at their legitimate tasks, in accord with the demands of Great Nature, where before vain phantasies engaged us.

Plunge a sponge into a bowl of water and let it fill itself; lift it out, then try to get some more water into the sponge. No matter how many times you plunge it in the bowl, the sponge will carry no more water, for it is already full. The task is to get more water into the sponge. How? Why, just squeeze the sponge; it is as simple as that!

We are like the sponge; Theosophy, the water; our books, our meetings, our affairs of daily life—all constitute the bowl. If we have reached a point of saturation, as every student does sooner or later, we must *squeeze the sponge:* which means step out and perform some service—spill *ourselves,* by life, by service, by helping others, by consciously and confidently going out of our accustomed ways to initiate and carry through some unselfish action. What that action is does not matter so much, though common-sense ought to warn us and prevent the action from being "love's labor lost." It is the *doing for others* that counts for most, and that serves to "break" our state.

The foregoing method is *infallible.* Self-interest starts us, makes the action seem necessary; it soon is set aside as a motive and a purer one substituted—to help others. The specific application will become apparent when we have looked the field of possibilities over and selected that action and purpose we propose to perform and fulfil.

What a change comes in our metaphysical climate when service has vitalized the old familiar things! The whole world and our relation to it seems once more to come into harmony and line. The caterpillar has drawn itself over to the leaf that is just above, there to rest and recuperate in the sunshine, there to feed and strengthen itself against its next upward climb on the spiral path of evolution towards the glorious creature it will become. Our books open up to us again, to reveal new and deeper meanings. The meetings are no longer gatherings where we hear "the same old things," but instead we marvel that we did not perceive what was in the well-worn phrases. "Why didn't he ever say *that* before," we exclaim to ourselves, and then remember it has been said and resaid; but we did not *get* it.

We begin to sense the truth of the saying of a true Teacher: "One can hardly exhaust the shades of meaning and applications that can be made in regard to these apparent commonplaces," now become commonplaces no longer for us. We find that these words

are but a transmission, a re-statement of what W.Q.J. had written before:

"I find that you state my view exactly. That view is that the A B C of Theosophy should be taught all the time, and this not only for the sake of outsiders, but also for the sake of the members who are, I very well know, not so far along as to need the elaborate work all the time. And it is just because the members are not well grounded that they are not able themselves to get in more inquirers. Just as you say, if the simple truths practically applied as found in Theosophy are presented, you will catch at last some of the best people, real workers and valuable members. And Theosophy can best be presented in a simple form by one who has mastered the elements as well as 'the nature of the Absolute.' It is just this floating in the clouds which sometimes prevents a Branch from getting on. And I fully agree, also, that if the policy I have referred to should result temporarily in throwing off some few persons it would be a benefit, for you would find others coming to take their places. And I can agree with you, furthermore, out of actual experience."

DOGMATISM

Dogmatism is a failing of many. I think it is engendered by a feeling of insecurity, in reality, while endeavoring to assure oneself and others of certainty of one's correct knowledge. Of course there are other kinds: that is, the maintenance of one's own opinion simply because it is one's opinion—an egotistical assertion. Dogma is said to be that which appears good and right to one; Dogmatism—arrogance usually, is assertion. It always calls up to my mind the idea of the assertion of a statement the proof of which is unattainable. One may speak convincingly of that which to him is true, without incurring the charge of dogmatism. When we are convinced of the truth of a matter, there is no reason why we should not voice that conviction as strongly as the case demands, but there is no reason why—in such case—we should demand acceptance of it. In our case we do not demand acceptance of Theosophy; we point out its principles and their applications. Theosophy makes certain statements as being matters of knowledge by perfected men, but not as statements to be believed. It is shown that such knowledge, being acquired by Them from observation and experience in many bodies can be reached by all men, and the ways to do so are pointed out. The reasonableness of the claim of knowledge takes the statement out of the realm of dogma.

"Consciousness is ubiquitous, and can neither be localized nor centered on, nor in, any particular subject, nor can it be limited. *Its effects alone* pertain to the region of matter, for thought is an energy that affects matter in various ways, but consciousness *per se* does not belong to the plane of materiality."

IN TRUST

DOUBT is the worst of all obstacles to the student, and in fact to all mankind. So long as doubt remains there can be no peace, no certainty, nor any hope of finding such in this world now, nor even in the vast reaches of other universes on which we may live in ages yet to come; the doubter now will be a doubter then, and so on while the wheel revolves. Doubt arises from ignorance. What we need is knowledge; before getting knowledge we must know that it exists, and if knowledge exists there must be the Knowers of Knowledge.

These Knowers are the Masters. In the abysses of sorrow, despondency and despair that come to every true student as he attempts to follow the small old Path, he must renew his faith in the fact of Masters as the Friends and Compassionators of Mankind—Friends and Compassionators, only, having naught to do with our violations of Law, nor with our involvements in matter. For the disciple is expected to deal with the snake of his lower self, unaided; but with our efforts, our motives and our aspirations, They have everything to do. They stand ever *ready* to help, but we must prepare the material for the Architect. When the materials are prepared and ready, we may know that the Architect will appear, for not even Humanity—much less the aspiring student—has ever been without these Friends and Elder Brothers of the race.

The earnest student is one who is *making effort,* the best he can and that he knows how to do, however futile the results may seem. Even if he feels himself so faulty that try as he will, in the unfathomed depth of his being he knows there is yet unmeasured selfishness, he can still have faith in his choice, his wish for an unselfish motive as the only desirable end and aim. He may by the fact that he sees such desirability, know that Selflessness is in him even as he *is,* or he could not aspire to it. Why not, then, in his deepest despair reflect that his despair lies in being able to *see* infinitely better than he does, and that *he is that Seer,* no matter how small and weak he may feel?

When we make effort, honest effort, that seems to be of no avail and to end in disaster, let us look openly and honestly at the Law as *complete,* not leaving *us* out any more than any other unit of life. To think that there is no compensation for effort in right direction, no matter how ineffectual it may seem, is to ignore the fact of Law. To try to manage results for oneself, to try to predicate any result for oneself would indeed be folly, since to do so, it would be necessary to have the knowledge of all past heredity of the three lines of evolution of man! But we can be sure that effort in the right direction always does bring results. If we have tried

and failed—or simply tried—let us remember only that, and *have faith in it.*

"Try, ever keep trying," said that great personage H. P. B.; and They have ever said the same thing. *Trying* to help is all that even They can do in their efforts for a blind Humanity. Let us then have faith that "by being steadfast we shall at last become steady." If our struggles are hard, then we shall have the compensation, not because we look for it for ourselves, but because it must come under Law—the Good Law that moves ever for Righteousness. In this trust, and whole-hearted in the performance of our duty, we shall at last have that fiery and unqualified application to whatever work is at hand, which is the prime and shining characteristic of the Great Ones. It was said of Mr. Judge that he would walk over hot ploughshares to do his duty—his "work."

Is it conceivable that They have not found a subtle secret reward in Duty itself? Since Masters are beneficent forces in Nature, might They not actually be *found* in the doing of unselfish duty—in the beneficence of the force expended in Their name for Their work? No matter how distasteful the "work" might be, it would become sweetened by the same motive which was Theirs. Not what is done but with what spirit and intention it is done, They say. Then, although at times the Path seems swept of every dear and familiar land-mark and o'erspread by the bleak winter of Dearth and Death ahead, we may know *They have not forgotten,* and that *They never forget anything* done in Their name, in any degree; nor any effort whatsoever, even the least made. In our very darkest hour They surely do send "reminders," when we have not chosen the way or manner by which these reminders shall come.

WORK WITH NATURE

If an individual attempts to move in a direction other than that in which Nature is moving, that individual is sure to be crushed, sooner or later, by the enormous pressure of the opposing force. We need not say that such a result would be the very reverse of pleasurable. The only way, therefore, in which happiness might be attained, is by merging one's nature in great Mother Nature, and following in the direction in which she herself is moving: this again, can only be accomplished by assimilating men's individual conduct with the triumphant force of Nature, the other force being always overcome with terrific catastrophes. The effort to assimilate the individual with the universal law is popularly known as the practice of morality. Obedience to this universal law, after ascertaining it, is true religion, which has been defined by Lord Buddha "as the realization of the True."—H.P.B.

ON THE LOOKOUT

"O TEMPORA, O MENTES!"

A curious and valuable combination appears in a single issue of one of our popular dailies.

Dr. Mark A. Matthews, of the First Presbyterian Church of Seattle, classes the non-church-goer with the "bum, gambler, fraud, embezzler, outcast, loafer and scum of the earth." Fortunately, lest one be somewhat puzzled as to the moving cause of this benign outburst of Christian charity, the gentle Doctor enlightens us as follows:

> "Church support is an obligation. Church attendance is a duty. Worship is absolutely essential. And every honest man and woman discharges these duties and obligations every week."

Now, it really would seem that those who decline to fulfil such light duties "every week," especially when left at full liberty to do unto their fellow men as they please the rest of the week, are unmindful of true gratitude, especially when the Doctor goes on to say that "The Christian Church has added 50 cents to every dollar's worth of property in America."

Undoubtedly, if the Doctor could prove this latter thesis, the problem of "church support," whether "every week" or otherwise, would be immediately solved, inasmuch as he has hit most deftly upon the tenderest spot in the "christian" heart.

But somehow or other our gratitude for the "50 cents" is tempered by a dim memory of certain words spoken by One, against whose name the entire "christian" church of today is a blasphemy; and we wonder just what relation the necessity of "forsaking all to follow Me," has to a fifty cent increase in the dollar.

The central feature of Theosophy is its ability to tie together and demonstrate the working of cause and effect between the most (apparently) diverse phenomena. So when we find in the same paper a recital of Cagliostro's correct predictions in regard to Marie Antoinette and Josephine, in which, and in the same sentence, he is referred to as "the famous Italian charlatan," we begin to speculate whether there may not be a connection between "50 cent Christianity" and the application of "charlatan" to an *admittedly accurate* prophet. Looking a little further, we discover that a certain Italian gentleman predicted, some time in 1918, that the war would end on November 11. No attention in particular was paid to him at the time; but immediately upon the Armistice, his relatives strenuously endeavored to incarcerate him in an insane asylum!

WHICH?

Inasmuch as Theosophists, from H. P. Blavatsky on down, have become accustomed (if not reconciled), to the epithets of "charlatan" and "lunatic," it is comforting to come suddenly upon a further article which seems to throw a great light upon the above erraticisms.

According to a bulletin issued by the national committee for mental hygiene, the number of hospital beds occupied by mental cases now exceeds all the remaining beds in use in general hospitals. This, of course, is merely a matter of academic interest to the general public, each constituent of which is serenely confident of present and future personal immunity from any mental disorders or failings whatever.

But in these days of high taxes and high living, it is much more to the point to learn that in some states the expenditure for the insane exceeds that for any other purpose, with the possible exception of education. (Significant juxtaposition, that!) The yearly cost of maintenance of mental cases is about $75,000,000, and the economic loss estimated at $200,000,000 a year. One in every ten persons in New York is receiving, or has received, treatment for mental trouble.

The medical profession is becoming seriously concerned in regard to the matter; although it is perhaps too much to hope that the concern will become great enough to lead to a reconsideration of the medical attitude and teachings which have contributed so largely to this result: namely, the ethical basis that man is a carcass and nothing else, from which it largely results that the only right is might, that physical well-being is the highest good, and that any means of attaining it are justified so long as they do not result in personal jeopardy.

Dr. Charles L. Lambert, lecturer on mental hygiene in Columbia University, goes far toward recognising the true condition, although it is too much to expect him to recognize a deeper cause in just such theories as those propounded by his colleague, Dr. Berman. He says:

> "Many of these mental troubles are due to lack of ability to adjust ourselves to our environment and conditions. We want something we do not possess, and very often lack the ability to achieve our object. This makes us disgruntled and we brood and brood over our 'misfortune' until we find ourselves in a state of 'nerves.'
>
> "Perhaps in our desire to succeed in a material way, we have not yet given enough thought to our behavior in our relations to man. And perhaps in these relations the influence of our emotions has told, rather than accurate thinking."

This is perfectly true; but all of it, and much more, was predicted and pointed out by Theosophy between 1877 and 1891, insofar as this country is concerned, and for untold ages in others.

Dr. Lambert proves himself ignorant of the true conditions and the true remedy by the remark that:

> "Man has worked out his material environment and his physical salvation rather well. Now he is beginning to turn to the problem of his own behavior and the deviations which may occur in the direction of delinquency, crime, personal inefficiency and social dependency, which problems are receiving much more accurate and intensive study than ever before in the world's history."

This is absolutely incorrect; and study proceeding along just the lines which brought about the conditions does not promise much.

INTO THE DARK

It is questionable whether man has worked out his environment and physical salvation well, so long as these things are on an absolutely inequitable basis, as at present; and there is some question as to how much benefit physical well-being will be in the future to a race which will be 100 per cent insane in 200 years from now, at the present rate of increase.

There is only one means of amelioration, which is by the elimination of selfishness. The profession which practises and upholds the supreme selfishness of vivisection, human and animal, and consistently denies Spirit and free will, is one whose pretensions to ability along this line must be rejected.

So long as men are taught from birth that "creatures are produced alone through the union of the sexes . . . and the enjoyment of the objects of their desires the supreme good," so long will they "seek by injustice and the

accumulation of wealth for the gratification of their own lusts and appetites," and will, "confounded by all manner of desires, entangled in the net of delusion, firmly attached to the gratification of their desires, descend into hell."

Thus the *Gita,* 5000 years ago, pointed out the dark path which the "civilized" nations have steadily followed, and thus proved beforehand the worthlessness of such contentions as that quoted above. And proved in this wise how long ago was known the only true rule of moral and mental sanitation:

> "But he who, free from attachment or repulsion for objects, experienceth them through the senses and organs, with his heart obedient to his will, attains to tranquility of thought. And this tranquil state attained, therefrom shall soon result a separation from all troubles; and his mind being thus at ease, fixed upon one object, it embraces wisdom from all sides. The man whose heart and mind are not at rest is without wisdom or the power of contemplation; who doth not practice reflection, hath no calm; and how can a man without calm obtain happiness?"

Teach *this* to the coming generations, and the problems of the alienist, as well as of the sociologist, will vanish like an evil mist of the night, for men will come to know that the innate nature of the Self, when freed from all desire, is Bliss itself, as many have found and are finding.

Pro and Con

The judicious and even minded editors of the "Scientific American" cannot well be said to be *pro* in regard to "psychic phenomena": But the good Father de Heredia (jesuit) is certainly "con" in more ways than one.

It seems that the Father undertook to demonstrate to the Editors that "spirit photographs" were all fraudulent, by the simple and conclusive method of proving that some of them could be made fraudulently. After a little informal séance, the Father rushes into print with the statement that he had successfully made "spirit photographs," under test conditions, and that the Editors were completely mystified.

In the next issue of the periodical, however, it is calmly and good-humoredly explained that the Father's claims are all correct, except that none of them fit the facts; the performance having been made under de Heredia's own conditions, and his trick having been detected and pointed out immediately; upon which he nevertheless insisted on continuing to show how it was done, anyhow.

The Editors, with quite uncalled-for charity, give him credit for believing what he says; as to ourselves, having a wide acquaintance with jesuits and jesuitic methods, the matter appears rather to tend towards a clever and premeditated effort to obscure issues at the source; since if "psychic phenomena" are accepted by the "Scientific American," they will be at once placed on a plane of respectability never before achieved; the which would be directly and dangerously against jesuit interests. The plan is obviously to discredit the "Scientific American," in case it cannot be used against the facts otherwise.

No one knows better than the Jesuit College the reality of the phenomena, and of the "occult world," and no body is more vitally interested in keeping these matters in the shade.

In the meantime an interesting example of the law of cycles is shown in the parallelism between the interest shown in psychic phenomena fifty years

ago, and that of today; and the scientific world is once more at loggerheads with itself, as of old.

PREJUDICE

The Editors of the "Scientific American" are now experiencing at first hand the karma of those who deal fairly and with open minds with such disputed phenomena.

A single reading of their original statement of motives and methods in their present psychic research competition should be sufficient to show that they espouse no cause, and are only looking for facts; also that in their view proof or disproof of such phenomena have no direct or necessary relation to spiritualism, *pro* or *con*.

Nevertheless, they are finding that those interested are divided merely into two classes: those who are violently for or violently against, none of whom deign to approach the subject from any standpoint other than personal prejudice. The Editors have good reason to complain, as they do, that "the world seems in a curiously illogical mood." It is the same world, and the same mood, as greeted H. P. Blavatsky and W. Q. Judge in their original attempt to set these phenomena on a sound basis and institute a sane and philosophical study.

We wish the Editors good fortune in getting at the truth, especially as the "Scientific American" is the one outstanding publication which shows a moral basis in its scientific work; but we have no illusions as to the reception they will receive, whatever their findings. We have been through it, like others far greater. There is nothing more unwelcome than unadulterated truth.

In the meantime it is interesting to note that the first competitor for the prize seems to have been a gentleman with much more nerve than judgment, as is shown by the somewhat amusing report of the séances. And, of course, it will be impossible to convince a non-spiritualist that all mediums are not fraudulent, or a spiritualist that this one *was*. The unfortunate Editors have doubtless discovered this for themselves by now.

CUI BONO?

Whether the times are ripe for a really scientific demonstration of the reality of the "ectoplasm" and kindred phenomena, is as doubtful as its utility.

Certainly we would hardly care to take the Karma of such a *demonstration,* which might well lead to an ill-balanced rush, scientific and mediumistic, for phenomena of various kinds; a rush which could hardly bring any good results to the race. However, as H. P. B. declared that the whole issue between Theosophy and official science, in many regions depended upon the existence of the astral body within the physical—in other words, the "ectoplasm"—our foreboding is tempered with a certain amount of hope for results which may lead some, at least, in the direction of wisdom.

The scientific mind, however, is convinced by evolution and not by reform: otherwise an overturn as the result of accumulated evidence would have taken place long ago.

Doubtless many scientists now convinced would like to see the decision (in public) postponed until the popular mind has a little forgotten the mass of opposing doctrines which it has been fed for so long. It is an unfortunate condition which necessitates the maintenance of a reputation for infallibility

along with such frequent reversals and changes. One might almost expect some to turn to Theosophy with a certain amount of relief, inasmuch as the Theosophist is the only man, religious or scientific, who always finds himself in accord with facts without ever encountering the necessity of changing his doctrines.

Blind Faith

The American Society of Mammologists has gone on record for vivisection as at present practiced with a resolution thus worded:

> *"Whereas,* it is a fact known to all thinking people that most of the great advances in medicine and surgery have been made as a result of experiments on living animals, especially mammals...."

Now, it is of course out of the question to expect a vivisectionist to concede the term "thought" to any process of cerebration not analogous with his own, therefore we may pass over in comparative silence the gratuitous insult to numbers of persons, theosophic and otherwise, who know nothing of the kind, and are violently opposed to any such unfounded statement: and who nevertheless prove and have proven themselves more than equal to any vivisectionist advocate whenever such have ventured into open debate with them.

However, we may be permitted to proffer the following questions:

1. If vivisection of animals for the benefit of man is permissible, then is not the torture or destruction of any being for the benefit of a stronger permissible? And, logically carried out, is not the destruction of 49 per cent of the human race for the benefit of the other 51, equally permissible? And if so, are not conquest-mad nations, such as the old Germany, entitled to admiration rather than to general execration? If the only criterion of right is might, then is not the claim of vivisectors, that they work unselfishly for humanity, pure hypocrisy, since in their philosophy there is no place for unselfishness? Is there any logical line between human and animal vivisection, and if so, what?

2. The great increase of cancer and other diseases, and of insanity, which has taken place in recent years, coinciding with the vivisection craze and the application of its results, is there not a strong probability that such increase is at least partly the result of unlimited serumization of the population, with the introduction of alien and fast-growing animal cells into the human body?

3. The results of vivisection having tended steadily toward the evolution of materialistic theories of life which can be positively proven to hold for the individual only the negation of freewill, and despair, is it not probable that the general unrest, selfishness, lack of responsibility, and general desperation of the present, are largely due to just these theories, which in themselves are irreconcilable with the conclusions being formed by many foremost scientific men?

4. If the real causes of disease are as held and alleged by medical doctors: namely, purely physical and material, does not such a theory entirely negate any rule of justice in the world, or any incentive to altruistic action on the part of the race: and if not, why not? And if said causes are not physical, but mental and superphysical, has medical science, then, effected the slightest advance toward any knowledge of the true nature of such causes, or toward their removal?

5. Has any scientist, medical or otherwise, ever embarked on a reasoned, thorough, and studious effort to prove the fallacy of the Theosophical explanations of all these matters, or to prove that the Theosophical doctrines do not, as claimed, contain more knowledge of real causes and cures than all Western science together?

WHOLESALE HUMAN TORTURE

In regard to question 1, it develops that some scientists, at least, have finally passed once and for all the line between human and animal vivisection, as was logically called for and certain to be the case sooner or later, especially as Pasteur, the much celebrated and overestimated god of modern medicine, made no bones about demanding human victims for his experiments.

According to reports and pamphlets of the American Medical Association, more than a thousand tests by various methods have been carried out on small children, of a distressing, dangerous, and painful nature, often resulting in partial loss of sight and other permanent disabilities, and in nearly all cases without any direct relation to any benefit to the unfortunate victim. It is, of course, unnecessary to state that few if any of the children were of any but poor parents; in fact some of the children were orphans and foundlings.

All this is defended by the American Medical Association, and in the next breath the Association remarks that "The public should definitely understand that the medical profession wholly repudiates and regards with abhorrence the employment of any proceeding whatever which is in any way likely to injure rather than to benefit a patient who has entrusted himself, or who has been entrusted to the physician's care."

It would seem from the above showing that the meaning would be clearer were the word "protected" inserted before "patient." All of which lends weight to our opinion that had vivisection never resulted in anything worse than wholesale suffering and injury inflicted on the poor and helpless for the benefit of the more fortunate, or in such utter moral obtuseness as shown, its evil effects would still far outweigh any putative and as yet unproven benefit.

"SCIENCE AND RELIGION"

The hard-pressed ranks of theology are finding some hope in an armistice with science, as formulated in a statement to which Dr. R. A. Millikan has secured many eminent signatures, and the gist of which is:

> "The purpose of science is to develop, without prejudice or preconception of any kind, a knowledge of the facts, the laws, and processes of nature. The even more important task of religion, on the other hand, is to develop the consciences, the ideals and the aspirations of mankind." (Note the truly delicious condescension in that "even more.")

Upon this basis the statement endeavors to have credited the claim that there is no conflict between religion and science. We may be permitted the opinion that to separate two fighting men will result in less physical damage to themselves, but will hardly prove both or either of them right. And the separation is wholly theoretical and artificial. Science, in the form of nearly every generally accepted psychological and physiological theory, invades religion, insistently and impudently, with a mechanistic, materialistic, and deterministic view of life which brooks no free will and upholds physical well-

being as the only object to be sought. Religion, in the person of Mr. Bryan and his millions of followers, seeks to chain science in the dungeons of medieval bigotry: and, having the courage of his convictions, as well as the following, he is as entitled to speak for religion as any of the vacillating opportunists who seek reconciliation with science in the interests of their prerogatives and perquisites.

This step is in the opposite direction from any real synthesis or reconciliation: and only two thousand years of eliminating reason from the realm of religion, could have made men blind to the necessity of true religion being in full accord with fact, and a fact-producer of itself: and to the necessity of true science not only not conflicting with the highest spiritual ideals, but of producing, adducing, and substantiating deep and powerful reasons why those ideals should be followed.

The history of christianity (and no other religion is recognised by the signers) has been one of suppression of conscience and smothering of spiritual ideals down to the present hour: the history of science has been one of enforced abandonment of prejudice and preconception, down to the present hour; and these charges cannot be successfully denied, because every fact of history proves them.

The modern churchman, unversed in scientific thought and spirit, cannot be expected to recognize them as utterly irreconcilable with free will, although his stubborn retention of the creeds, while abandoning them in public work, can hardly be considered anything but hypocrisy.

The scientist, who is trained in straight and logical thinking, and knows perfectly well that there is no point of contact between the christian creed and the facts or theories of science, lays himself open to the charge of a more acute, intellectual, and dangerous hypocrisy.

The whole statement is made in the spirit of fear of consequences of too public a breach, with disastrous effect on the popular support of one or both parties. The inclusion among the signatures of various eminent men of politics and financial affairs lends weight to this, but can hardly be considered as having any particular significance or importance otherwise.

There will be no real reconciliation or unity short of both science and religion recognizing their respective failures and short comings, eliminating them, and thereupon discovering themselves no longer science or religion, but inseparable components of—*Theosophy*.

An Attempted Synthesis

Men of science who have not been narrowed into automatons by too intensive concentration along certain lines—and there are more of them than may be supposed—are becoming seriously concerned over the craze for specialization, with resultant narrowness of view, duplication of effort, and contradiction of theory, which has become so prominent of late.

The magazine *Scientia* of Milan, Italy (a Franco-poly-lingual magazine) has for its object the internationalization of science, the breaking down of the walls of specialization, and the synthesis of all branches of science into a united and coherent whole. The basis of the work is expressed as follows:

> "...There is a deep-seated conviction that all valid sciences must be parts of one whole, one Science, which subsumes all of them under its universal extent. If such a general science exists effectively, in the sense of a body of truth which is

> accessible to all intellectually minded people with a desire to understand it, it must be possible to gather the essentials of the science into an organized whole whose connections are not very complicated. This science must be organized along rather simple lines and its main truths must be capable of being brought into connection under a few general headings of a comprehensive character."

There could hardly be a better expression of the basic conviction of Theosophy, or of what Theosophy itself *is;* and any attempt at synthesis along this line will produce good results, inasmuch as every fallacious theory can be and by Theosophists is, controverted by findings in the same or some other branch. The general effect will thus be a gradual sorting out of truth from error, and a consequent approach to Theosophy itself; although there is, of course, little hope that Theosophy will in any near generation be recognised as precisely that Science which is sought, and as being expressed in exactly the manner outlined.

The great stumbling block in the way of this or similar attempts, will probably be failure to perceive that if there is unity of knowledge, it can be attained only by recognition of the Unity of that which is superior to all knowledge: the Knower, Who is the same in all beings, and Who is not knowledge, but the perceiver and container of it.

ADVERTISEMENTS

In a very conservative scientific publication appears an advertisement for a book on economic cycles, which contains the words:

> "Will the theory of the cosmical origin of generating cycles, like Kepler's theory of the cosmical origin of terrestrial tides, incur the scorn of eminent critics and receive an adequate development only after two hundred years?"

This is almost startlingly hopeful, and implies the possibility that Theosophy, whose Second Fundamental is the Law of Cycles, may not, perhaps, have to wait two hundred years for recognition.

In another issue of the same magazine is advertised a book by Prof. Dunlap, of which it is said:

> "The world owes a debt of gratitude to Professor Dunlap...He has performed the very much needed but very disagreeable job of cleaning up this festering stench in our modern intellectual life, by showing in a scholarly and scientific fashion that the whole basis of Freudianism is pseudo-scientific and wholly without foundation in the facts derived from the mind and consciousness of man."

Professor Freud discovered a number of valuable truths (new only to *non*-theosophists) in regard to the workings of the Kamic principle. It is to be hoped that the filthy interpretations which he and others placed on them, leading, in the case of hundreds of superficial thinkers and non-thinkers, to a casting off of all moral restraint and self-control, and to a hideously cramped view of life and morality, will not react to the extent of causing the facts themselves to be lost sight of.

It will take much more than one book, however, to clean up the tendency of the human mind to justify its yieldings to unlimited and insatiable desires by fallacious logic of the lower mind; a tendency which is the whole basis of Freudism. It will be necessary to teach the distinction between the higher mind, which is divine, and the lower, which is animal; and it will be necessary to show that the lower is without conscience, insatiable, and without limit in its demands, when unchecked.

The United Lodge of Theosophists

Declaration

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is *"similarity of aim, purpose and teaching,"* and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect, yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists.

Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no dues of any kind, and no formalities to be complied with.

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