

75



*Theosophy and Occultism*  
As Taught by Madame Blavatsky

*Theosophy*  
Annie Besant, D.Litt., P.T.S.

*Questions and Answers*  
Rt. Rev. C.W. Leadbeater

*A Vision of the Future*  
George S. Arundale, M.A., D.Litt.

*The Occult Life*  
Capt. Leo L. Partlow

July, 1932

*Theosophy  
Occultism*

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## *Our Policy*

*World Theosophy* is an unsectarian publication dedicated to the art of living, to world Brotherhood, and to the dissemination of truth. Theosophy means Divine Wisdom.

Contributions will be considered on the subjects of Theosophy, philosophy, religion, education, science, psychology, art, health, citizenship, social service, and all other branches of humanitarian endeavor.

Contributors are earnestly requested to remember that harmony, understanding, and cooperation are vital essentials of practical brotherhood, and are impeded by controversial opinions of a critical, personal nature.

The pages of this magazine are open to all phases of thought provided they are in consonance with the ideals of Theosophy. But the Editor is not responsible for any declarations of opinions expressed by contributors.

*"The inquiry of truth, which is the love-making or wooing of it; the knowledge of truth, the preference of it; and the belief of truth, the enjoying of it, is the sovereign good of human nature."*





# World Theosophy

*A Journal Devoted to the Art of Living*

**Marie R. Hotchener, Editor**

*(Formerly Co-Editor of The Theosophist)*

**Henry Hotchener, Publisher**

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## CONTENTS

SERVICE TO MANKIND (Frontispiece)	490
LEST WE FORGET	491
OVER THE WIDE WORLD	The Editor 494
THEOSOPHY AND OCCULTISM	As taught by Madame Blavatsky 501
PRAYER	C. Jinarajadasa 504
THEOSOPHY	Annie Besant, D.Litt., P.T.S 505
QUESTIONS AND ANSWERS	Rt. Rev. C. W. Leadbeater 511
GOD SMILES	George Burt Lake 514
A VISION OF THE FUTURE	George S. Arundale, M.A., D.Litt. 515
THE WISDOM OF FOLLY	Ellen Thorneycroft Fowler 518
VISION	Geoffrey Hodson 519
THE CANDID OCCULTIST	John Elliott 523
EVOLUTION AND IMMORTALITY	John Haynes Holmes 526
THE CAMPER	Diana Gracey Winslow 528
OCCULTISM OF MEMORY, HERE AND HEREAFTER	Marie R. Hotchener 529
REVELATION	J. H. Knoche 532
THE OCCULT LIFE	Leo L. Partlow 533
BROTHERHOOD—THE UNIVERSAL LOVE	Norman Ingamells 538
GOD'S PLAN FOR OUR AGE	The Rev. Edmund Sheehan 541
THE UNITY OF HUMANITY	A. Karoli Gallion 543
THE MASTER-MAGICIAN	John Caldwell-Johnston 544
TESTS AND INITIATION	Carl F. Propson 545
INTELLIGENCE IN NATURE	R. F. Goudey 547
THE UNEMPLOYMENT CRISIS	William C. Dean 553
IF A BIRD CAN SING	Douglas Mollock 555
THINKING WITH THINKERS	556
THE LIBRARY	
MADAME BLAVATSKY AS OCCULTIST—Article Review by M.E.B.	560
CORRESPONDENCE	562
OUT OF THE EVERYWHERE	
HOW WE HAVE BECOME WHAT WE ARE	566
"HAND OF DEATH"	567
NO WAR SPIRIT HERE!	568
SMALLPOX	568
SONG FOR A SUMMER DAY	568

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*Bronze Statue in the English High School,  
Boston, Mass., donated by Hayden Stone Co.*





## *Lest We Forget*

### *Theosophical Teachings of the Masters*

**T**HE SUN of Theosophy must shine for all, not for a part. There is more of this movement than you have yet had an inkling of, and the work of the Theosophical Society is linked in with similar work that is secretly going on in all parts of the world.—M.

• • •

He who will not find our truths in his soul and within himself has poor chances of success in Occultism.—K.H.

• • •

The methods of Occultism, though in the main unchangeable, have yet to conform to altered times and circumstances. The state of the general society of England—quite different from that of India, where our existence is a matter of common and, so to say, of inherent belief among the population, and in a number of cases of positive knowledge—requires quite a different policy in the presentation of Occult Sciences. The only object to be striven for is the amelioration of the condition of *Man* by the spread of truth suited to the various stages of his development and that of the country he inhabits and belongs to. *Truth* has no ear-mark and does not suffer from the name under which it is promulgated—if the said object is attained.—K.H.

• • •

The world of force is the world of Occultism and the only one whither the highest initiate goes to probe the secrets of being. Hence



no one but such an initiate can know anything of these secrets. Guided by his Guru, the chela first discovers this world, then its laws, then their centrifugal evolutions into the world of matter. To make him a perfect adept takes him long years, but at last he becomes the master. The hidden things have become patent, and mystery and miracle have fled from his sight forever. He sees how to guide force in this direction or that—to produce desirable effects. The secret chemical, electric or odic properties of plants, herbs, roots, minerals, animal tissue, are as familiar to him as the feathers of your birds are to you. . . . And to show you how exact a science is Occultism let me tell you that the means we avail ourselves of are all laid down for us in a code as old as humanity to the minutest detail, but everyone of us has to begin from the beginning, not from the end. . . . We build our philosophy upon experiment and deduction. . . . Learn first our laws and educate your perceptions. Control your involuntary powers and develop in the right direction your will, and you will become a teacher instead of a learner.—K.H.

• • •

Ah, how long shall the mysteries of chelaship overpower and lead astray from the path of truth the wise and perspicacious, as much as the foolish and the credulous! How few of the many pilgrims who have to start without chart or compass on that shoreless Ocean of Occultism reach the wished-for land! Believe me, faithful friend, that *nothing* short of full confidence in us, in our good motives if not in our wisdom, in our foresight, if not omniscience—which is not to be found on this earth—can help one to cross over from one's land of dream and fiction to our Truth land, the region of stern reality and fact. . . .

However well fitted psychically and physiologically to answer such *selection*, unless possessed of spiritual, as well as of physical unselfishness, a chela, whether selected or not, must perish as a chela in the long run. . . .

The mass of human sin and frailty is distributed throughout the life of man who is content to remain an average mortal. It is gathered in and centered, so to say, within one period of the life of a chela—the period of probation.—K.H.

• • •

The path to Occult Sciences has to be trodden laboriously and crossed at the danger of life; every new step in it leading to the final goal is surrounded by pitfalls and cruel thorns; the pilgrim who ventures upon it is made first to confront and *conquer* the thousand and one furies who keep watch over its adamantine gates and entrance—furies called Doubt, Skepticism, Scorn, Ridicule, Envy, and finally Temptation—especially the latter; and he who



would see *beyond* has to first destroy this living wall; he must be possessed of a heart and soul clad in steel, and of an iron, never-failing determination, and yet be meek and gentle, humble, and have shut out from his heart every human passion that leads to evil.—K.H.

• • •

Does it seem to you a small thing that the past year has been spent only in your "family duties"? Nay, but what better cause for reward, what better discipline, than the daily and hourly performance of duty? Believe me, the man or woman who is placed by Karma in the midst of small plain duties and sacrifices and loving-kindnesses, will through these faithfully fulfilled rise to the larger measure of Duty, Sacrifice, and Charity to all Humanity. What better path towards the enlightenment you are striving after, than the daily conquest of Self, the perseverance in spite of want of visible psychic progress, the bearing of ill-fortune with that serene fortitude which turns it to spiritual advantage—since good and evil are not to be measured by events on the lower or physical plane.—K.H.

• • •

(Written to a Hindu disciple)  
Greetings, My Chela,

At my request, Olcott has explained the theory of chelaship. It is an educational as well as probationary stage, and the chela alone can determine whether it shall end in adeptship or failure. Chelas, from a mistaken idea of our system, too often watch and wait for orders, wasting precious time which should be taken up with personal effort. These remarks are suggested by your questions. You offer your services; well. You are willing to devote time, incur expense, run risks for *Our* cause. Well, it is the cause of humanity, of true religion, of education, of enlightenment and spiritual elevation, of course. It needs missionaries, devotees, agents, even martyrs perhaps. But it cannot demand of *any* man to make himself either. If he chooses,—well;—well for the world and for himself. For, to work for mankind is grand, its recompense stretches beyond this brief dream of life into other births. So now, you my chela, choose and grasp your own destiny. You wish to heal the sick,—do so; but remember your success will be measured by *your faith*—in yourself, more than in us. Lose it for a second, and failure will follow. I will give orders to Morya *Junior*—Olcott—to teach you the mechanical art. Have faith in your soul power, and you will have success. . . . My blessing be with you, my son.—M.





## Over the Wide World

*Union and Coöperation Are Indispensable.—Master K. H.*

When one understands that new and better world conditions are slowly being created everywhere, one's mind and heart are not so distressed as the vision searches the far and near places. It is this understanding that gives the individual the courage and power to direct his life accordingly, and ever inspires him to greater personal efforts to aid the reconstruction.

As Theodosia Garrison says:

We are the keepers of that steadfast light  
That guides a people's course and destiny;  
Not ours the skill directing o'er the sea  
The mighty beams that blaze aright:  
Ours but the hands that, serving, keep it bright,  
The bringers of the oil, the workers we  
Who day long, without pause and faithfully,  
Toil that its radiance may pierce the night.

Above us are the wills that guide and turn;  
It is not ours to watch nor question these;

Ours but to see each wick is trimmed and fit;

O, keepers of the light, keep faith with it!

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News from Adyar says that Dr. Besant's health is about the same: "Some days a little stronger, with a short drive; other days too weak to walk or drive." She carries on valiantly.

▲ ▲ ▲

It is with sincere regret we learn from Australia of Bishop Leadbeater's illness there, resulting from the trying voyage from India. We hope that long ere this he is fully restored to health. One marvels that at his advanced age he is able to travel, and to carry on the heavy work that he constantly assumes. He certainly is an inspiring example of devotion to Theosophy. He returned to Adyar the middle of June.

Even though he was unable to attend the Easter Convention of the Theosophical Society at Sydney, a microphone was placed



in his room, to which he was confined for some days, and he was able to broadcast to some of the meetings.

At the time of the Convention the opening of the great new bridge at Sydney harbor was being celebrated, so Bishop Leadbeater's address appositely described the "bridging powers" of Theosophy. The following excerpt from his address is from the *Australian Theosophist*:

As you probably know, my special subject is Theosophy. I have spent over fifty years studying it. And now during the last few days, hearing people speaking about the Bridge and all the wonder of it, I feel there is a very decided parallel between this great bridge and the opening of it on the physical plane, and the Theosophical bridge which we want to open mentally in the higher life. Because, you know, this Theosophy of ours is a system—of philosophy if you like, and one of its great specialties is that it is a bridge—a bridge, for example, between religion and science, because it explains that religion may be founded on an absolutely scientific basis and that is something which I do not think has been done in the same way by any other system than this. . . . Today science is in line with religious thought, and the reconciliation is in no small measure due to the influence of Theosophy in bridging the gulf between them.

Then, not only is it a bridge between religion and science, but it is a bridge between religion and religion. There are a number of these paths in the world, and each announces itself as the one and only, or at any rate the best and shortest path. Theosophy is a system which explains them all and harmonizes them, and shows how, though all are different ways, yet they all lead to the same goal. Theosophy links them all together and explains them all in a rational and common-sense way, so that the man in the

street can see what underlies them all.

Then it is a bridge between the East and the West. . . . It is a bridge between nation and nation. It calls upon each people instead of being in a surly, suspicious, hostile attitude to try to understand the other man, however different may be his point of view. . . .

Theosophy emphasizes that all men are brethren, and if they will all try to understand one another they will often find that their differences are merely nominal, or in any case can be solved by a rational give-and-take method. If both resolve never to give in to the other on any point there is no common ground between them. But if both will be unselfish, if they will be patriotic, if they will submit their differences to arbitration, then they will find solutions. You may say that the present difficulties in which the world finds itself are insoluble. I doubt it. The human intellect is a fine thing, and I am quite certain that it is within its power to solve all the difficulties that arise between nation and nation, between capital and labor—with due consideration and willingness on both sides—between one political method of looking at things and another, if only the people will be unselfish, put aside the limitation of their little parish-pump ideas, and take the broad, national view of things. But they must be prepared to meet the other man on a similar footing. Each knows that his own motives are fine and noble, but finds it difficult to believe the same of the other man; yet he ought to give credit to the other man for the same thing, even if he belongs to a different race and has a point of view entirely different. The only way is to understand one another and resolve at all costs to settle the differences.

Theosophy is also a bridge in many other ways, between the known and the unknown, the seen and the unseen, between men and angels. You may think that is a very curious statement to make, for I probably should not be very far wrong in making a guess that half of you do not believe in angels



and have not seen them. Well, I have been studying these matters for fifty years, and the existence of the angelic kingdom is perfectly true and just as scientific as botany or zoölogy. There are links between these two worlds. Here, then, we have a bridge between religion and science, between religion and religion, between East and West, and between all the kingdoms of Nature, veritably a bridge far more wonderful than the mighty and beautiful bridge which spans this harbor of yours.

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The Ojai, California, Star Camp, of J. Krishnamurti was held from June 2nd to 8th, and was greatly enjoyed by a large concourse of registrants and by the public in general.

At eleven o'clock each day Krishnamurti gave a lecture, or answered questions, and read some of his poems at the evening Camp-Fire. The lectures and questions and answers will be printed in future *Star Bulletins*.

Some lines of Christopher Prere, of Canada, may be used to express the feelings of those present at the Camp:

A slim, dark figure, standing 'neath  
the trees;  
Quiet, unassuming, almost diffident;  
Straight like an arrow, vivid, poised,  
and beautiful;  
Smiling.

Like arrows tipped with humor, his  
winged words flying  
Straight to their goal in the seeking  
human heart—  
Words clear-cut as crystal; drop by  
drop distills he  
Wisdom.

O Perfect Love and Reason in perfect  
balance held;  
Emanation of Pure Being; Beauty  
manifest;

O very human Teacher, human sorrow  
understanding;  
Krishnaji.

▲ ▲ ▲

A well-beloved friend of so many people in many countries, especially of Theosophists, is receiving deserved appreciation.

An audience composed of representatives of numerous groups met in the impressive galleries of the twenty-six-story Roerich Museum in New York, on March 31st, to celebrate the publication of the first collected edition of the poetry of Dr. James H. Cousins, one of the co-founders of the Irish Literary Revival of a generation ago. The book is called *A Wandering Harp*.

Dr. Robert Norwood, famous pastor and poet, presided, and emphasized the high function of poetry and the unfailing loyalty of Dr. Cousins' poetry to the highest ideal.

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There is great enthusiasm expressed for the Institute which is being held at the Headquarters of the T. S. at Wheaton, Illinois. It began the 18th of June and will continue its classes until August 11th. Mrs. Josephine Ransom, Mr. Geoffrey Hodson, and others began at that time holding classes. Dr. and Mrs. Arundale will arrive the middle of this month, and will remain through the Summer School (August 6th to 11th) and the Olcott Centenary Convention (August 13th to 16th).

Mr. Cook, President, says the classes are devoted to the study of life itself, feeling it, expressing it,



and learning from it, with self-realization as the great ideal.

What a splendid opportunity to meet our national officers, illustrious visitors and members, and share in this feast of Theosophy and Brotherhood at our T. S. Home! The Editor and the Publisher of this magazine do not intend to miss it.

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A correction: In our May issue there was printed an article called "Freedom Through Right Endeavor," from *The Noble Eightfold Path*. The typed manuscript was sent us by an eastern friend, and the author's name was given as C. Jinarajadasa.

We now learn that the article is an extract from a book (*The Noble Eightfold Path*) by the Bhikku Silacara, of India. We regret exceedingly that the mistake was made. However, our regret is lessened somewhat, for we now have a copy of the book itself, and take the opportunity to say that students of the Lord Buddha's philosophy will find this book of true interest, containing very valuable suggestions for the path of attainment. It is obtainable at the Theosophical Publishing House, Adyar, or at the Theosophical Press, Wheaton, Illinois.

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Donald Grant, in Geneva, writing to *The World Tomorrow*, gives a deeply impressive account of the Youth Crusade for Disarmament that met at Geneva:

Fifty thousand people took part in the European Youth Crusade for Dis-

armament. One hundred and fifty meetings were held, the audiences ranging from 260 to 1,600. Six hundred addresses were given in towns and villages often traversed on foot by the Crusaders. The Crusade, launched by the International F. O. R. culminated in Geneva, where 1,200 people gathered on Sunday, April 3, to hear the Youth speakers from six different countries urge total disarmament. Next day 12 members of the Crusade presented their petition to Mr. Henderson, chairman of the Disarmament Conference. Among these were Helen Kirkpatrick and Camille Solomon, both of the United States.

The petition to the Disarmament Conference contained the following definite points:

"We expect from the Disarmament Conference now assembled in Geneva:

"The unreserved recognition of the total disarmament of all states as the goal, since without disarmament there is no real security;

"The adoption, as a first effective step, of a definite plan for the reduction of the world's armaments in the next five years by at least 50 per cent and their actual reduction during 1932-1933 by at least 25 per cent;

"The prohibition, in particular, of specific weapons of aggression, such as the monster battleship and the submarine, the bombing-plane, tank and the howitzer, together with the preparation and use of poison gas and bacteria and the private manufacture of arms and munitions of all kinds;

"The abolition of compulsory military service—even if carried out by stages only—and the prohibition of military training of youth and of unofficial military organizations in any state.

"The present conference is to decide whether the young generation of today is to live or to die; yet youth is shut out from the deliberations.

"We shall support every sincere measure which will lead to real disarmament. Should the conference however fail to reach a satisfactory result, we are determined to achieve disarmament for ourselves. We refuse



to take up arms against one another or to take part in a new war whose victims will be youth."

February 2, the day on which the Disarmament Conference began, saw the Youth Crusade begin its movement across France and Germany by several routes converging upon Geneva. Although there had been little time for preparation, it was found easy enough to organize meetings which were attended by hundreds and often by more than a thousand people. Speakers from other countries accompanied the Crusaders in France and Germany, and the platform was nearly always international.

Most striking was the keen response evoked everywhere by the Crusade and its radical disarmament program. The experience of the Crusaders in these two months, crossing France and Germany by different routes, carrying their message to the more sequestered places, has shown that the peoples, on the whole, are set against war and armaments. Local authorities eagerly co-operated, provided hospitality, and usually in the towns and villages the mayor presided at the meetings, while teachers and pastors also helped. The coöperation of both Catholics and Protestants was notable.

The doors are open. That is the most common report. It means that hearts and minds are open. The populations are ready, are longing, for real disarmament and the substitution of generous, friendly relations in the place of the continued mistrust, fear and militarism.

Here in Geneva, this world citadel of disarmament, among the observers and the supporters of the Conference, one seems to notice a movement from the moderate to the more radical position in disarmament. The progress of the Conference, the influence of public opinion, the speeches and the stand of few individuals—these quietly play their role. The cause of real disarmament and a new beginning is surely winning further support. The Youth Crusade for Disarmament leads to the revelation that great masses of the population in town, village and country,

both in Germany and in France, utterly condemn war, believe in and demand total disarmament, and are ready for it now.

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We have received, too late for review in this issue, a very finely illustrated book, *Towards the Light*, by Joseph Bibby of Liverpool, England.

Our readers may remember *Bibby's Annual* which for many years was read and greatly enjoyed, but ceased publication some time ago. The present book is very much the same—beautiful colored illustrations and fine reading matter. It is indeed a work of art, and we shall review it in the near future.

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Another book just received, and that will be reviewed later, is *Man, The Triune God*, by Geoffrey Hodson. The list of Contents presents tempting reading. It is now on sale at Wheaton.

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Theosophists, understanding as they do the phenomena of obsession, will be interested in the following report from Paris, printed in the *Los Angeles Times*:

Dr. Paul Gorgulov, the man who assassinated President Paul Doumer, told an examining magistrate today that he was in a "kind of hypnotic sleep" when he committed the crime.

"A mystic force armed my hand," he said. "I had no reason whatever to murder M. Doumer. I was in a kind of hypnotic sleep."

Gorgulov informed Magistrate Fougery that he drank a bottle of cognac before going to the war veterans' charity exhibiton where he shot the President.

"When the President entered the



room," he said, "I fired without hesitation, not knowing what I was doing."

He said he could tell nothing about the gun he used because he was too drunk to remember anything about it.

The prisoner asserted that while on his way from Monaco to Paris before the assassination he "tried to ward off the evil spirit which constantly urged me on to murder."

"On my arrival in Paris," he continued, "I went to Notre Dame Cathedral and prayed to God to rid me of the spirit. I fought to the last against this obsession."

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Those of us who are animal-lovers were greatly moved by the recent story of a dog, the pet of a Kansas farmer. When the latter died the dog was given to a neighbor living on a farm some distance away, but in a few days the dog was missed. After searching they found it had dug a hole down through the earth to his master's coffin, and died there. The dog had not known the place of his master's grave, but in some mysterious manner found his way to it. "O powerful love! That, in some respects, makes a beast a man."

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"We must realize, profoundly and deeply, that man is emerging into an era of peace and goodwill, but that a great effort is needed to force wide open the Door leading into the New Age," are Alice A. Bailey's inspiring words in one of her *Anti-Fear* pamphlets. Fearlessness is indeed a world need in this time of stress and unsettlement. "Let us plan for an organized effort," as Mrs. Bailey suggests:

Let us work for the elimination of fear. It will be necessary to start a

current in the opposite direction and to enlist the help of everyone, rich and poor, high and low, in a campaign to fight this fear complex.

Individuals must overcome fear in their own lives and in their own environment. Those who are in a position to do so must speak and write publicly and in constructive terms of the beauty of fearlessness. Groups must be formed everywhere whose work it will be to spread the cult of courage and thus will be built a wall of protection which will hold back the evils which men can bring upon themselves through their wrong thinking and constant reversion to the instinctual habits of the animal nature. This is not a matter of religious propaganda but of sound common sense and true psychology. Such an attitude of mind as will make this work possible has no group limitations, either religious or racial. Men of good-will in all parts of the world can band together to open the door into the new age and to overcome that great hindrance which at present holds man back from liberty.

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Mr. Reinhold Niebuhr warns us against the danger of allowing sentimentality to creep into our radicalism, religious as well as secular, and thus throwing our ideas out of balance. His thoughts on the subject are well worth deep consideration:

Religious radicalism without the influence of secular radicalism has a tendency to deteriorate into sentimentality. Its pacifism easily underestimates the brutal factors in history and lives under the illusion that social progress can be effected merely by a change of heart and an ethical conversion of those who appear recalcitrant. Secular radicalism, on the other hand, tends to underestimate the ethical factors in history and is in danger of reducing methods of social change to pure conflict, because the process is initiated on the assumption that only conflict can create change. It is driven to this assump-



tion by its economic determinism which, though it may be an adequate explanation of most social behavior, does not do justice to the modicum of ethical integrity possible for the human spirit.

In conclusion, it might be said that religion, whatever its resources for social action, will never live in perfect peace with radicalism because the latter's sole concern is the social and historical task, while religion is bound to interest itself in those needs and aspirations of the human spirit which transcend the social struggle and the historic situation. The human spirit does, after all, confront some problems which have nothing to do with the society in which it lives. The miseries men suffer from are increasingly those which they bring upon each other through their social relationships; that is one reason why religion, which has placed more emphasis upon man's cosmic than upon his social problem, is so badly adjusted to our own day. Nevertheless, the social problem can never be so all-absorbing, except for those who are in a desperate social situation or those naïve souls who think that all human problems can be socially solved, but that the human spirit, abstracted from time and place and every peculiar circumstance, will not arise occasionally to view the total cosmic scene and meditate upon man's tragic eminence and impotence within that order.

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The August number of *World Theosophy* will be an Olcott

Centenary Number, and will contain original articles of tribute, condensed history of his work, published and unpublished incidents of his life, and the last photograph of him taken a short time before his death.

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We wish to call the attention of our American correspondents to the increase in postage to 3 cents for letters, effective July 1st.

Even at present rates of postage the resources of this magazine are considerably taxed by the large number of letters received from enquirers and subscribers. These are a delight to us, so do not stop writing; but please enclose postage and envelope if you desire a reply.

Of course we know that stamps from foreign countries are useless here, but International Postage Coupons are easy to obtain.

This notice is not intended for personal letters to Mr. and Mrs. Hotchener, but for those who send letters to *World Theosophy*, asking personal questions or information about the magazine.





# Theosophy and Occultism

As Taught by Madame Blavatsky



IT IS easy to become a Theosophist. Any person of average intellectual capacities and a leaning toward the metaphysical; of pure, unselfish life, who finds more joy in helping his neighbor than in receiving help himself; one who is ever ready to sacrifice his own pleasure for the sake of other people; and who loves Truth, Goodness, and Wisdom for their own sake, not for the benefit they may confer—is a Theosophist.

But it is quite another matter to put oneself upon the (occult) path which leads to the knowledge of what is good to do, as to the right discrimination of good from evil; a path which also leads a man to that power through which he can do the good he desires, often without even apparently lifting a finger.

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It is impossible to employ *spiritual* forces if there is the slightest tinge of selfishness remaining in the operator. For, unless the intention is entirely unalloyed, the spiritual will transform itself into the psychic, act on the astral plane, and dire results may be produced by it. . . . The powers and forces of spirit lend themselves only to the perfectly pure in heart—and this is *Divine Magic*. . . .

Those who desire to acquire the knowledge leading to the occult powers have to renounce all the vanities of life and of the world. None can feel the difference between himself and his fellow-students, such as "I am the wisest," "I am more holy and pleasing

to the teacher, or in my community, than my brother," etc.—and remain a disciple. His thoughts must be predominantly fixed upon the heart, chasing therefrom every hostile thought to any living being. The heart must be full of the feeling of its non-separateness from the rest of beings as from all in Nature; otherwise no success can follow. . . .

No animal food of whatever kind, nothing that has life in it should be taken by the disciple. No wine, no spirits, or opium should be used. . . . Meditation, abstinence in all, the observation of moral duties, gentle thoughts, good deeds and kind words, as good will to all and entire oblivion of Self, are the most efficacious means of obtaining knowledge and preparing for the reception of higher wisdom.

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Let those who complain that they have learned little in the Theosophical Society lay to heart the words: "The key in each degree is the *aspirant himself*." It is not the "fear of God" which is "the beginning of Wisdom," but the knowledge of *Self* which is *Wisdom Itself*.

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The Master taking the pupil by the hand leads him into, and introduces him to a world entirely unknown to the pupil. For this world is that of the invisible but ever potent *Causality*, the subtle, yet never-breaking thread that is the action, agent, and power of Karma, and Karma itself in the field of divine mind. Once acquainted with this no adept can any longer plead



ignorance in the event of even an action, good and meritorious in its *motive*, producing evil as its result; since acquaintance with this mysterious realm gives the means to the Occultist of foreseeing the two paths opening before every premeditated as unpremeditated action, and thus puts him in a position to know with certainty what will be the results in one or the other case.

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There are four (out of the many other) names of the various kinds of Esoteric Knowledge or Sciences given: (1) *Yajna Vidya*, knowledge of the occult powers awakened in Nature by the performance of certain religious ceremonies and rites. (2) *Mahavidya*, the "great knowledge," the magic of the Kabalists and of the *Tantrika* worship, often Sorcery of the worst description. (3) *Guhya-Vidya*, knowledge of the mystic powers residing in Sound (Ether), hence in the Mantras (chanted prayers or incantations), and depending on the rhythm and melody used; in other words, a magical performance based on Knowledge of the Forces of Nature and their correlation; and (4) *Atma-Vidya*, a term which is translated simply "Knowledge of the Soul," *true wisdom* by the Orientalists, but which means far more.

This last is the only kind of Occultism that any Theosophist who admires "Light on the Path," and who would be wise and unselfish, ought to strive after. . . . All the others may be mastered and results obtained, whether good, bad, or indifferent; but *Atma Vidya* sets small value on them. It includes them all and may even use them occasionally, but it does so after purifying them of their dross, for beneficent purposes, and taking care to deprive them of every element of selfish motive.

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"When the pupil is ready, the teacher will be found waiting," says an Eastern maxim. The Masters do not have to hunt up recruits in special Lodges, nor drill them through mystical non-commissioned officers;

time and space are no barriers between them and the aspirant; where thought can pass they can come. . . . For the extension of the Theosophical movement, a useful channel for the irrigation of the dry fields of contemporary thought with the water of life, Lodges are needed everywhere; not mere groups of passive sympathizers, but active, wide-awake, earnest, unselfish Lodges are needed, whose members shall not be constantly unmasking their selfishness by asking, "What shall it profit us to join the Theosophical Society, and how much will it harm us?" but be putting to themselves the question, "Can we not do substantial good to mankind by working in this good cause with all our hearts, our minds, and our strength?"

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Occult truth cannot be absorbed by a mind that is filled with preconception, prejudice, or suspicion. It is something to be perceived by the intuition rather than by the reason; being by nature spiritual, not material. Some are so constituted as to be incapable of acquiring knowledge by the exercise of the spiritual faculty; e.g., the great majority of physicists. Such are slow, if not wholly incapable of grasping the ultimate truths behind the phenomena of existence.

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Never were our (psychic) phenomena presented in any other character than that of instances of a power over *perfectly natural though unrecognized forces*, and incidentally over matter, possessed by certain individuals who have attained to a larger and higher knowledge of the Universe than has been reached by scientists and theologians. Yet this power is latent in all men, and could in time be wielded by anyone who would cultivate the knowledge and conform to the conditions necessary for its development. . . . An occultist can produce phenomena, but he cannot supply the world with brains, nor with the intelligence and good faith necessary to understand and appreciate them. Therefore, it is hardly to be wondered at, that *word* came to abandon phe-



nomena and let the ideas of Theosophy stand on their own intrinsic merits.

Who among the many thousands of members does *lead the life*? Shall any one say because he is a strict vegetarian—*elephants and cows are that*—or happens to lead a celibate life, after a stormy youth in the opposite direction; or because he studies the *Bhagavad-Gita* or the "Yoga philosophy" *upside down*, that he is a Theosophist according to the Masters' hearts? As it is not the cowl that makes the monk, so no long hair with a poetical vacancy on the brow are sufficient to make of one a faithful follower of Divine Wisdom. . . . From the first I knew what I had to expect, for I was told that which I have never ceased repeating to others: as soon as one steps on the Path leading to the Ashram of the blessed Masters—the last and only custodians of primitive Wisdom and Truth—his Karma, instead of having to be distributed throughout his long life, falls upon him in a block and crushes him with its whole weight. He who believes in what he professes and in his Master, will stand it and come out of the trial victorious; he *who doubts*, the coward who fears to receive his just dues and tries to avoid justice being done—*fails*. He will not escape Karma just the same, but he will only lose that for which he has risked its untimely visits.

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The first and most important step in occultism is to learn how to adapt

your thoughts and ideas to your plastic potency, because otherwise you are creating things by which you may be making bad Karma. No one should go into occultism or even touch it before he is perfectly acquainted with his own powers. And this he can do only by deeply studying the philosophy of Occultism before entering upon the practical training.

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As for him who is invincibly attracted towards the "Occult," yet neither realizes the truth of what he aspires towards nor has become passion-proof, far less truly unselfish, . . . let him aspire to no higher than he feels able to accomplish. Let him not take a burden upon himself too heavy for him to carry. Without ever becoming a "Mahatma," a Buddha, or a Great Saint, let him study the philosophy and the "Science of Soul," and he can become one of the modest benefactors of humanity, without any "superhuman powers." Such powers are only for those who are able to "lead the life," to comply with them *to the very letter*. Let them know at once and remember always, that true *Occultism or Theosophy* is the "Great Renunciation of Self," unconditionally and absolutely, in thought as in action. It is *Altruism*, and it throws him who practises it out of calculation of the ranks of the living altogether. "Not for himself, but for the world, he lives," as soon as he has pledged himself to the work.

## Destiny and Astrology

Every student of Occultism knows that the heavenly bodies are closely related during each Manvantara with the mankind of that special cycle; and there are some who believe that each great character born during that period has—as every other mortal has, only in a far stronger degree—his destiny outlined within his proper constellation or star, traced as a self-prophecy, an anticipated autobiography, by the indwelling Spirit of that particular star.

—H. P. Blavatsky



# Prayer

By C. Jinarajadasa

(From *The Master—Meditations in Verse\**)

Guide Thou my feet away from heaven's gate,  
Father and Friend,

For now with eager heart each day I wait,  
To greet life's end;

And strength have none renouncement due to make  
Of all my dreams,

To pour with pity's might for men to take  
Love's healing streams.

Teach Thou my heart to know that when Love weeps  
Renouncing all,

That then the Lord of Love in splendor keeps  
High festival.

Let now Thy son of dreams in Thee abide,  
Awaiting day,

To sail at Heart's own will, with Love's own tide,  
Far, far away.

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\* . . . . I publish these verses now because some say that even if Those whom Theosophists have termed the "Masters" do really exist, They should not be allowed to influence our daily actions—as if when the sun rises the flowers should refuse to open! I desire to show my friends that to me at least my own Master is a living reality.—C. J.





## Theosophy\*

By Annie Besant, D.Litt., P.T.S.

**U**VERY great religion has two parts, an inner and an outer, a spirit and a body, "the knowledge of God" which is "Eternal Life," and its dogmas, rites and ceremonies. The inner part, "the wisdom of God in a mystery," spoken of by St. Paul as known to "the perfect," is that which has, since the third century, been known in the West as *Theosophy*; in the East it has been known for ages under its Samskrit equivalent, *Brahma-Vidya*, God-Wisdom, or God-Knowledge, or God-Science.

No man is truly a Theosophist who has not direct knowledge of God, but he may win this through any religion or by his own unaided efforts.

Theosophy, in the modern as in the ancient world, proclaims the possibility of such knowledge as the inevitable result of the Immanence of God. Man is essentially a spiritual being, his Self, or Spirit, being an emanation from the universal Self, or universal Spirit, God, as a ray is an emanation from the Sun. Hence, to know himself, his deepest Self, is to know God; he can sink in consciousness into the depths of his being, beyond the body, the passions, the emotions, the mind, the reason; these are all his, but they are not he; he can pass beyond them all, and realize himself as separate from them, the pure "I," pure being. This is the universal experience of those who successfully seek the Kingdom of Heaven within, and it

is followed by the recognition that this universal Being into which the Self opens transcends all the beings in which it is manifested, and is alike in all. Out of this experience, repeated for every one who becomes a knower of God, or Theosophist, are built the two fundamental truths of Theosophy: the Immanence and Transcendence of God, and the solidarity, or brotherhood, of all living beings. The realization of the first truth, his identity of nature with God, as a fact in consciousness, and the subsequent realization of the second, his identity of nature with all around him, by a blending of his Self with their Self, a conscious dwelling in their forms as in his own, these sum up Theosophy in its fullest and deepest sense. The man who has thus reached Self-realization in God and in all beings is a Theosophist; those who deliberately aim at such Self-realization are generally called Theosophists.

The word Theosophy has also, historically, a second meaning: it denotes a body of truths, or facts, concerning God, man and the universe, and these may conveniently be classified under three heads: religion, philosophy and science. On these truths is based its system of ethics, rational, inspiring and compelling. In considering this body of truths, we are not studying a system invented and published in modern days; we have to do with what has aptly been termed the Wisdom-Tradition, handed down in all

\* Notes from *The Theosophist*, November and December, 1931.



civilized countries, ancient and modern, by a long succession of prophets, teachers and writers.

All religions come from a single source, the divine Wisdom, and have as Founders divinely inspired men, men who have climbed up the ladder of evolution till they have reached perfection in humanity and have entered on the superhuman evolution. Such men we call Masters, and we regard Them as the guides and directors of the evolution of humanity.

The universal—i.e., Theosophical—doctrines of religion are: The Unity of God; the Manifestation of God as a Trinity for the building of a universe; the existence of graded Orders of Intelligences, a vast hierarchy of Beings, forming the inhabitants, visible and invisible, of a universe, of a solar system.

#### PHILOSOPHICAL TEACHINGS

Philosophically, Theosophy is idealistic. Consciousness is primary, the one indubitable fact which can neither be strengthened nor weakened by argument. "I am" is the testimony of consciousness to itself, and naught can disprove its witness, since every disproof, every argument, must be addressed to that same consciousness and imply its existence. To the All-Self, matter is but the limitations imposed by Himself on His thoughts; to us, evolving in a universe which is the manifestation of our Logos, matter is His thought, limitations imposed on us by His thought and activity, limitations which we cannot transcend until we can realize ourselves in Him. Human thought, though feeble and undeveloped, is of the same nature as divine thought, and increases its power over matter with its increasing growth; thought is the one creative and moulding power. As evolving man realizes this, and so clarifies his lower nature that this aspect of the Self can work through it, he becomes the master of that lower nature and of his surroundings, the creator and controller of his destiny. By thought, mastering the science of physical nature, he bends it to his will

and utilizes it; by thought, mastering the science of the emotions, he builds virtues and destroys vices; by thought, mastering the science of mind, he subdues its turbulent energies into orderly obedience; by thought, directing will and controlling activity, he brings all things, within and without, into subjection to the Self, "the inner Ruler Immortal."

The eternity of Spirit—more loosely spoken of as the immortality of the Soul—is an integral part of Theosophical philosophy. It is an inevitable deduction from the identity of nature of the human and the universal Self; "unborn, undying, perpetual," it is eternal as God Himself. The continuity of consciousness is equally inevitable, since the Self is conscious and continuous, and in the Self must consequently abide all its experiences, of which a successive survey is memory.

The method of the unfolding of this continuous and conscious Self in the human kingdom is by reincarnation. Reincarnation is, in fact, the only doctrine of immortality that philosophy can look at, as Hume said. It means that the Self, having unfolded to the human stage, appropriates matter from the three worlds and builds it into bodies, suitable for life in those worlds, beginning in the stage of barbarism, as a savage of a low type. During earth-life he gathers experiences, pleasant and painful; after death, he meets the results of these experiences, the lower in the intermediate worlds, where he suffers in the appropriate body of matter belonging to that world, and the higher in the heavenly world, where he enjoys in the appropriate body of matter belonging to that world, and converts all these experiences into mental and moral capacities. When all are thus converted, he returns to earth-life, bringing with him these capacities, wrought out of experiences, into new bodies built to express and utilize them. In these he goes through a similar cycle, gathering, suffering, transmuting, and so on and on; each birth brings the fruitage of the preceding lives to start the new pilgrimage, and this is the inborn



character and temperament, mental, moral, physical. Step by step, he climbs the ladder, working under inflexible and inviolable laws, until he reaches the stature of the Perfect Man. He is then a Man beyond birth and death, "fitted for immortality," ready for work in the larger life.

#### SCIENTIFIC TEACHINGS

Theosophy differs from modern science in the fact that it includes under "science" investigations into super-physical worlds. Its methods are the same: investigation by observation of objective phenomena, reasoning on observations, framing of hypotheses, discovering of invariable sequences, *i.e.*, of natural laws, repeated experiments to verify deductions, and formulation of results. It uses the senses for observation, but the senses intensified into super-senses, responding, in fact, to vibrations of matter finer than that which affects the physical senses.

As with modern science, so with Theosophical—Occult Science, it is usually called—there is a body of accepted facts, laid down by recognized experts and largely re-verified by later experiments, and a fringe of modern discoveries, constantly added to, revised and modified. The accepted facts have been established by generations of occult experts and their existence is often referred to in the scriptures of various religions; the more accessible of these are being constantly re-verified by occult students today, but the larger cosmological facts are beyond our reach.

#### CONSTITUTION OF THE UNIVERSE

A universe consists of seven kinds of matter, or planes, of which the densest is called physical or solid; the next finer, astral, or watery; the next mental, or fiery; the next spiritual, or airy; the next super-spiritual or ethereal; and the finest, divine. What are called solar systems are all on the physical plane of the universe, and a solar system repeats within itself the seven kinds or states of matter, these subdivisions of the vast cosmic plane forming its planes, or worlds.

Within a solar system these subdivisions can be mostly studied by less developed seers, and we are in a field of research open to the occult student of our own day. We find in relation to our own earth: *physical matter*, all formed by aggregations of similar physical atoms, similar save that some are positive, some negative; these aggregations are grouped into solids, liquids, gases and three kinds of ethers; *astral matter*, formed by aggregations of astral atoms, differing from physical atoms in shape, and grouped into states corresponding to the physical; *mental matter*, formed by aggregations of mental atoms, again distinguishable by their form and again grouped as before; the *spiritual* and *super-spiritual* worlds are formed on the same plan, each having its own type of atom and its own corresponding state of aggregation. Of the *divine world* we cannot directly speak.

#### THE CONSTITUTION OF MAN

This is analogous to that of the solar system, and hence the possibility of knowledge concerning it. As said, man is a fragment of the universal Self, and he is clothed in the matter of his system. In the divine world dwells his true Self, the Monad, and his consciousness appropriates matter from each of the six worlds below in order that he may know and conquer them. As the continuing "I," he uses matter from the super-spiritual, spiritual and the finer regions of the mental world; this is the "spiritual body" of which St. Paul speaks. It grows and evolves through the whole cycle of Reincarnation, and beyond, but is not changed or lost in birth or death; probably St. Paul refers to this when he speaks of our "house not made with hands, eternal in the heavens," which he says "we have." It is this spirit in the spiritual body which is the reincarnating ego, or individual, though the term is often used to indicate only the consciousness working in the finer mental matter, in what is termed "the causal body," a subdivision of the spiritual, taken separately.

When the reincarnating ego takes



a new birth, he appropriates some of the coarser matter of the mental for his "mental body," some of the matter of the astral world for his "astral body," some of the matter of the physical world for his "physical body." His consciousness, in thinking, uses mental matter; in desiring or sensing, uses astral matter; in acting in the physical world, uses physical matter. These are the three worlds in which his evolution goes on, and in which he is affected by birth and death, and is a personality, or person, *i. e.*, the individual as limited in expression by grosser matter.

The mental body is closely related to the brain, though not dependent on it, save for activity in the physical world; the astral body is mainly correlated with the cerebro-spinal and sympathetic ganglia and nerves, and the glands; the three bodies interpenetrate each other, mutually acting and reacting throughout waking life. In sleep, consciousness withdraws from the physical body, clothed still in its astral and mental garments, living then in the astral world, and sometimes, on its return, impressing on the physical brain some of its experiences in vivid and coherent "dreams"; it keeps in magnetic touch with its physical body. In death, this magnetic touch is broken off, and the consciousness dwells for a while in the astral world, called often "the intermediate world," in relation to those who have passed away from earth. After a while the astral body dies, and the man passes in the mental body into the mental world, or heaven, where he abides for a period often extending to many centuries, the length depending chiefly on the richness of his intellectual, emotional and artistic past life on earth. When he has assimilated all the experiences of this nature accumulated on earth, the mental body disintegrates, and the consciousness withdraws to the spiritual body with all it has gathered to enrich the ego. Then the ego builds a set of new bodies for a new pilgrimage in the three worlds, and returns to them by birth.

Thus the evolution of man is carried on in the three worlds brooded

over by the Spirit himself—the Spirit garnering the results and unfolding thereby. He is an inhabitant of the three, during waking life; of two, during sleep and for a period after death; of one, during his heavenly life. The lowest, the physical body, is, at present, the most perfectly organized, and therefore the most capable of receiving impressions from without and transmitting them to the consciousness. The astral body is rapidly becoming organized, and its proper senses are developing, so that it is receiving and transmitting many impressions from the astral world, though generally with a lack of sharpness and accuracy; these include the phenomena of second-sight, premonitions, warnings, visions, perception of phantasms of the living and the dead, etc., the phenomena to which modern psychology is paying so much attention. An increasing number of people are "sensitive," or "psychic," and are using the super-senses, *i. e.*, the senses of the astral body, more or less consciously.

The mental body is becoming well organized in educated people, but more in relation to its organ, the brain, than as an independent vehicle of consciousness, active in its own world. Consciousness, in the mental body, is inturned rather than outward-turned. The Occultist, having by the practice of special methods—meditation, concentration, etc.—artificially forced the evolution of the astral and mental bodies beyond the normal, is, as regards these, many centuries ahead of his time; he uses the super-senses for life in the astral and mental worlds in his waking consciousness, and thus carries on his investigations in them as the physical scientist does in the physical world. The dying of the three bodies, and the building of new ones for each successive life-period, is the cause of the loss of the memory of past lives; that memory is in the re-incarnating ego, and is shared by the consciousness when animating the lower bodies only when in those bodies the man has realized himself as one with the higher.



## LAW OF ACTION AND REACTION

This law is universal, and exists in the world of emotion, thought and spirit, as much as in the physical world. Hence a man can build his character as scientifically as he can build up his body, and disregard of the mental and moral laws is as destructive of mental and moral health as disregard of physical laws is destructive of physical health. The study and utilizing of the laws, summed up as "karma," forms an important part of Theosophical work.

## EVOLUTION

The Monad gradually unfolds his powers by coming into touch with matter, and appropriating portions of it; he thus passes through the mineral, vegetable and animal kingdoms, until in a highly developed animal the intelligence reaches the human stage; thenceforward reincarnation under karma is his means of unfolding. Humanity, on our globe, takes on a fresh type, more delicately organized as to the nervous system—that of a Root-Race—when a considerable number of reincarnating egos are ready to develop a higher quality of consciousness. The Third, or Lemurian, Race, was the first to assume the really human type in the middle period of its evolution—the previous types being embryonic; the surviving remnants of the Lemurian are the Negroes and the many Negroid peoples scattered over the world. The Fourth, or Atlantean, Race, with its seven sub-races—of which the Toltec, Akkadian, Turanian and Mongolian peoples are typical—is still the most numerous. The Fifth, or Aryan, Race has already five sub-races—the Aryans of India, the Mediterranean Aryans (Arabs, the later higher-class Egyptians, etc.), the Iranians, the Kelts and the Teutons—and has yet to develop two more. These varying types afford to the reincarnating egos the necessary variety for their evolution, each ego taking birth in the races and sub-races as often as is necessary for the unfolding of the qualities characteristic of each.

By repeated reincarnations under in-

violable law, each man reaping exactly as he has sown, man reaches his temporary goal—human perfection. At the present stage of evolution, it is possible for him to reach this goal in advance of the evolutionary term, which will last yet for many millions of years. By strenuous exertions and noble and unselfish living, he may attract the attention of the spiritual Guardians of mankind, who will teach him how to quicken his evolution, so that he may enter on "The Path of Holiness," pass through its five Initiations—or stages of widening consciousness—and become a "Master," the last of the five Initiations opening the gateway of superhuman evolution. He may then pass into other worlds, or enter the ranks of the Guardians of this world, as he wills. From the Hierarchy of these Guardians have come the Founders of World-Religions, the lesser Prophets and Teachers being their disciples.

## THE ETHICS OF THEOSOPHY

These are not definitely formulated into any code, but consist of the highest and purest teachings of the world's noblest Saints, Prophets and Founders of Religions; all that is sweetest and most lofty in the world's Bibles, all that is most inspiring and ennobling in the writings of its philosophers and moralists, forms the Ethics of Theosophy. As a man lives by the highest ethic he can grasp, he becomes capable of appreciating ethic yet sublimer; the Theosophist strives to live by the spirit of Christ rather than by any legal code, and, cultivating love, he hopes to be enlightened by the Lords of Love. Broadly speaking, that which works with the divine Will in evolution is right; that which works against it is wrong; and the best examples of that Will are found in such divine Men as the Buddha and the Christ. These he looks up to as examples, and strives to reproduce Their likeness in himself.

## THE THEOSOPHICAL SOCIETY

This Association was founded on November 17th, 1875, in New York City, U.S.A., by Helena Petrovna



Blavatsky and Colonel Henry Steel Olcott. The former was a Russian noblewoman, of extraordinary psychic endowments, and these had been trained and cultivated to the highest point by her Master, an Eastern Occultist. She gave up social rank, wealth and family to seek Him in Tibet, and spent some years with Him near Shigatze, after which, returning to the world, she gave the rest of her life to carrying out His directions. In America she met, at the famous Eddy farmhouse, a man who had won high distinction during the Civil War, Colonel Henry Steel Olcott, and he became her pupil. She endeavored first to collaborate with the American Spiritualists, but failing in this, she, with Colonel Olcott, founded the Theosophical Society; she became its Corresponding Secretary, an office she held for many years, and he its President. Its organization is due to him, and he remained President until his death in 1907, when the present writer was elected as his successor.

The unit of the organization is a Lodge, of not less than seven members; when a number of Lodges, not less than seven, exist in any territory, they may group themselves into a Section, or National Society, which is self-governing, within the wide limits of the General Constitution. The central ruling body consists of President, Vice-President, Treasurer, Recording Secretary, and a General Council—consisting of the General Secretaries, each elected by his own National Society, with not less than five additional Councillors, chosen by the General Council. It meets once a year and deals only with matters affecting the whole Society; it may not meddle with the business of the Sections, unless there

is a transgression of the General Constitution. The Headquarters of the Society were first in New York; in 1878, the Founders left America for India, and fixed the Headquarters in Bombay in 1879; in December, 1882, they moved to Adyar, a suburb of Madras, and there the Headquarters have since remained. The Society owns there an estate of 262 acres, with several fine buildings, and a Library which is known all over the world of scholarship as possessing the finest existing collection of Upanishads, as well as some unique Samskrit manuscripts.

While the Society exists for the purpose of spreading the ideas formulated above, it does not impose belief in them on its members, who, providing they accept the principle of Universal Brotherhood, are absolutely free to think as they will. Admission to membership is obtained on the recommendation of two Fellows of the Society, and the acceptance of the following objects:

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

To encourage the study of comparative religion, philosophy and science.

To investigate the unexplained laws of nature and the powers latent in man.

H. P. Blavatsky remains as the revered Teacher who brought the old truth to the modern world, and though she suffered the martyrdom which is the privilege of the pioneer, she is ever enshrined in the hearts of those to whom she brought the Light.





# Questions and Answers

By the Rt. Rev. C. W. Leadbeater\*



**QUESTION:** *What are practical ways of sending helpful thoughts if one has no opportunities of special times for meditation?*

**ANSWER:** Every day you can find an opportunity to do good by sending out good thoughts. In a street car you see a man or woman weighted with sorrow, troubled, or worried; form a good thought and send it out to that person, and very often, even while looking at him, you can see the person's face light up under the influence of your thought, but even if you can not see it, the good has been done and will have its effect. We little realize the power of thought. It is well demonstrated in the case of an irritable person, or an angry person. If he is in a household, whether he says a word or not, his irritability will soon make itself felt on other persons in his presence, and they will grow irritable and angry. That has probably been experienced by everyone present. You feel the irritability of the other person, not by his action, but through his thoughts. You can resist that by sending back good and soothing thoughts, and you will not only benefit the person but benefit yourself. The thought in the irritable or angry person is stirring up the astral body, the body of passion and emotion, and it is all shaken and torn up, its effect being disastrous to that finer body.

**QUESTION:** *Is not the feverish desire to accumulate money a great obstacle to occult progress?*

**ANSWER:** Money-getting is the least important of the things of this life. To us familiar with occultism and the higher life the struggle for personal worldly gain seems foolish and harmful. To gain greedily in that way is

really not a benefit. It makes no provision for the existence of man after his life in the physical body, and his growth there is simply retarded by his sordid selfish endeavors and narrow life in the physical body. The man whose only aim is to gain something worldly is to us like the child at play, all earnest in his efforts to win a game as though his life depended on it, when in fact the result means nothing, and the work and effort accomplishes nothing in the end. The possession of money does not bring the satisfaction and comfort that is anticipated by the person when he is striving for it, and he begins to realize that there is something else he wants, but he does not know what it is. He will learn some day. We must teach him Theosophy, which explains the proper use and value of money as an instrument of altruistic service.

**QUESTION:** *In some of our Theosophical books there are contradictions. Is this unavoidable?*

**ANSWER:** Theosophical students generally do not claim to write infallible, inspired scriptures. They admit that their writings contain many contradictions. This seems inevitable because they are constantly learning more, adding to their store of knowledge, and they impart that knowledge when they gain it. They are not afraid to tell you when their previous statements need correction or elaboration in the light of later knowledge.

**QUESTION:** *Are Buddhist meditations in the nature of prayers, as we understand the latter?*

**ANSWER:** The Buddhist says he never prays because the powers are already doing all they can for him in love and compassion; he says they know what is best for him, and it would be

\* These questions were answered by C.W.L. some years ago. They are unrevised, and have never before been printed. Time does not decrease the value of his teachings.



wrong to ask for more. His religious exercise is meditation. To pray is to ask for something.

**QUESTION:** *Sometimes the statements of writers, especially Theosophical writers, give out a certain teaching, and we accept and apply the teaching. Then later the writer changes his opinion. Would it not be better if the student would accept all statements as hypotheses rather than in blind faith? Science gives us proved facts.*

**ANSWER:** In Theosophy we never ask people to accept or believe anything in blind faith. We say live the life and you will never regret it; seek and find for yourself; in the very act of living you will find the truth for yourself. The best way to find out the truth is to investigate and inquire; if it appeals to you, live accordingly, and soon you will find the proof for yourself, and confirmation will be piling in on you. You will know the facts as you go along. In the meantime accept these teachings as a working hypothesis, remembering always that some day you will know for yourself.

You say you know certain things as scientific facts, yet you don't know; you only believe. If you have yourself made the investigations and the tests in chemistry and with the telescope, then you may say that you know such and such to be true, but how many have made such tests for themselves? You accept the statements of some one else every day in your life, in everyday affairs. You have to do that, and that is quite right, but when reference is made to these higher things you take quite a different view and you say if you can be made to see it you will believe, forgetting that you are not trained or educated to see it. It is foolish to take the attitude that because you have not seen a thing it does not exist and can not have happened. That is not scientific! As your experience increases you will learn that there are some things, many things, in the world of which you know nothing. After learning something of occult science you will be very chary in saying that certain things have not happened. You

may say you have not seen them, but not that they did not happen. Nothing supernatural happens. It may be contrary to the laws of nature as you know them, but there may be several million laws of nature with which you are not yet familiar.

**QUESTION:** *Are sin and suffering an actual necessity in the scheme of things, in the working out of the law of progress? Theosophical teachings of evolution seem to assert that they are. I want sincerely to accept these teachings, but doubts at times enter my mind and some of my associates blame me for desiring proof, or more accurate knowledge from a scientific viewpoint.*

**ANSWER:** True, we see a great deal of sin and suffering about us, and it is strange how such things fit into the great scheme, but why we do not know, except that they are a part of the working out of the law. As well ask why the green grass is green as why God did not make people good and happy in the first place. The fact is that the very ordinary things in everyday life are mysteries to us. We don't even know why we lift this hand. We are told that certain muscles are controlled by the will and the hand is raised, but why and how the will acts on the muscles, or how the will is transmitted somehow through the action of the brain into muscular reflexes, we don't know. Some day we will attain that height of knowledge where we will know all, but at present we must accept what seem to be reasonable explanations by others more experienced than ourselves.

You believe the earth rotates on its axis, and you believe it without *personal* knowledge and in the face of apparent proof to the contrary.

So with Theosophy. Some have seen and demonstrated certain truths and you ought to be satisfied to take their statements as a working hypothesis till you can know for yourself. Science is steadily confirming occult knowledge. In the old Theosophical books we find statements that recent science is corroborating. Science has just discovered that light radiates from



the human body, yet that was known to occult science 2,000 years ago. Pictures of Buddha have always shown the radiation of that light—the aura.

Well known facts of science of today were a few years ago received by scientific men with great skepticism. Fifty years ago in London a leg was amputated while the patient was under *mesmeric influence*, and the doctor who performed the wonderful operation offered to read a paper on the subject before the medical society, but the wise doctors and eminent scientists of the day refused to hear him. In the first place, they said, the thing represented by him was most improbable and impossible on the face of it; either it wasn't true or the patient was shamming. In the second place, even if true, the act was impious because God decreed that pain should be concomitant to such an operation. That action of the "wise ones" is still upon the minutes of that society.

We do not care to coerce anyone into believing the truth of Theosophical teaching. We wish to permeate current thought and help others. We are willing to present our facts if they are wanted, but we will urge no man to accept them. We prefer that people carefully consider the matter before becoming one of us. We want men to help us spread the glorious truth, but we do not care so much for one who is looking for something for himself alone.

QUESTION: *We are told that we all possess wonderful latent powers; is it wise for one to proceed to develop them?*

ANSWER: There is a great deal of latent power in every human being, and the sooner he learns to know, to respect, and to use it, the better it will be for him; but the science of Theosophy must first be understood. When man once realizes that he has within himself the divine spark, he can do all things that he may desire to do. He will know that he is all-powerful, and responsible for that power.

The more you learn, the more you will see there is to know, and that you

don't know. There are such volumes to know. The more you learn, the more you will realize the beauty and grandeur of the whole scheme. It includes everything there is.

QUESTION: *Many of our Theosophists belong to different religions, and I have heard heated discussions among them over their beliefs, especially about the churches refusing to teach the doctrine of reincarnation. As some of them are present at this meeting, perhaps you could tell them a way out of their difficulties.*

ANSWER: All religions, though different, are attempts to express the same great truths. Instead of looking for differences in religions, as you advance in Theosophy you will be looking for the similarities, and wonder what all your quarrels were about. You are probably divided on some minute details.

In the Alexandrian days the church was all torn asunder over the question of the dot on the "i," by the presence or absence of which, in the Greek, it would designate whether Christ was of God or like God. No human being could possibly determine that question, and it could make no difference one way or the other, as it would not change the fact or the result.

What a powerful influence the church could yield if it had united on fundamental truths and had let insignificant details go!

Do you know how the four gospels of the scriptures were selected? There were so many gospels that the church fathers could not decide which was right, so they piled them all up high in the church one day and prayed over them. They then went out and locked the doors. When they returned the next morning the four gospels were on the altar, away from the others. It is hard to accept the story unless we believe that some monk had a key to the church!

Christ made a positive statement of His belief in reincarnation when, in speaking of John, He said, "This man is Elias." But that does not fit orthodox beliefs, and they say He did not mean what He said. We know from



history that the entire Jewish nation was expecting the return of Elijah, and Christ knew that He would be so understood when He declared Elijah had returned in the person of John. He meant what He said.

Christians will find great reverence for Christ among Theosophists, because we know more about Him than the average theologian seems to know. Christians ought to welcome Theosophy and investigate it.

QUESTION: *How can one prevent dreams that have a tendency to cause fatigue? I have vivid dreams every night that I am helping people, but I wake up greatly exhausted.*

ANSWER: This probably arises from feeling great sympathy for people in trouble, or perhaps for some friend or relation who has died in great pain or through an accident and who lives over and over again the experience by repeating it to you. This perhaps makes you unhappy, too, because the emotions are controlled with difficulty on the astral plane. This would make your body feel tired through repercussion. Of course this does not mean that one should be less sympathetic, but in being so he ought not to allow de-

pressing emotions to overwhelm him, for this does no one good; it only makes matters worse.

Before going to sleep you must make up your mind that you will not waste your strength needlessly in uncontrolled emotions. Go over clearly in your mind exactly what you would say to anyone who might thus be appealing to your sympathies. You will probably note, after several trials, that your work is more satisfactory because you have been impressing the departed with right thoughts and not stirring up his emotions with your own.

QUESTION: *How can one judge between intuition and impulse?*

ANSWER: People very often make the mistake of interpreting impulses as intuitions. An impulse grows less important as you think over it—it becomes less reasonable; whereas an intuition grows more important and more reasonable. True intuition is of two kinds: the ego sends down a certain piece of knowledge—he just *knows*, and sends it down into the consciousness with great certainty; the second kind is a touch of knowledge from the realms higher than the ego, but this is not usual, but rare.

## God Smiles

By George Burt Lake

(Chicago)

I cannot feel that God would thrust  
A soul in torment æons long  
Because it had a broken wing  
And could not bring Him of its best.

I think He has a tender smile,  
Like ours, but more compassionate,  
And will, with sweetness infinite,  
Open His arms and save us whole.





## *A Vision of the Future*



*By George S. Arundale, M.A., D.Litt.*

**T**HE GREATEST safeguard against wars, quarrels and all other kinds of disruptive forces is the Theosophical Society. The Society, in certain respects at all events, strongly influences public opinion, and becomes so well organized, so harmonious, that it inevitably exercises the power which order ever has over disorder. That against which the Society unitedly stands, the world finds it increasingly difficult to do.

How does this come about? By compelling example. The Society, every individual member, is living Theosophy, living it in the everyday things of life. Members live without fear. They live peacefully. They live far more happily. They live far more healthily.

They seem to have in great measure eradicated disease because they know how to live. First, they do not live at the expense of others. They do not live on the pain of others, whether human or sub-human. They eat pure things, and find deliciousness in grace, in purity and in simplicity, not in complexity and coarseness. Second, they live hygienically. Their clothes, their homes, all their arrangements for the care of the body, are designed to this end. And they have learned that hygienic living does not merely mean pure air, the right values of food, and so on; it means also artistic and rhythmic living, graceful living. This is equally indispensable.

I see, too, that the Theosophists of this period—it is not, perhaps, so very far off—have ceased to worry and to

be anxious, have to a large extent done away with irritability. Anger and hatred have, of course, entirely disappeared. So have suspicion and distrust. The sexual problem has also been solved, partly by a clear understanding of sex and its Divine purpose, partly by the recognition of marriage and maternity as wonderful Sacraments. The Theosophists of this period are deeply reverent while at the same time delightfully light-hearted.

I see the Lodges of today gradually becoming communities. They are communities at the time of which I write. Little by little, families congenial to each other have either built or taken houses close together on the outskirts of towns, and community living begins, without the loss of individuality. More and more, that which can advantageously be done in common is done in common, with the result that living becomes cheaper, and much more time becomes available for the larger work.

In some cases, a number of families live together in a house specially built for the purpose, giving ample opportunity for individual development, as well as, within reason, for the satisfaction of individual idiosyncrasies. In other cases, there is a kind of village community, a group of houses or cottages, self-contained, a kind of Garden City on a small scale. I see that these communities specially concern themselves with education and with amusements. I could write at length on the educational side, but it must suffice to say that the Theosophical education given in the times of which I write is



extraordinarily practical, is far more by doing than by learning, enables the young people to understand the Laws of Life and how to use them, and certainly makes for a very great efficiency. These Theosophical young people are much more markedly different from other young people than those of today. Very practical, very thorough in everything, never satisfied unless they get to the root of things, always insisting on finding out things for themselves; deeply reverent of the Real, equally impatient of the unreal, of sham, of hypocrisy, of pretence; reliable, beautifully courteous to all, tender, understanding. It is obviously so beautiful to be young that those who are young no longer almost begin to be impatient for youth again. I can hear some of them saying, "Ah! well, in a short time I shall have a young body once more." Death thus comes to mean but exchange, the giving up of old clothes for new. Young people in these later times are so very delightful. They make life so sparkling. Old people never feel "out of things," partly because the young share with them their bright lives, and partly because they have their own "things" to do, things appropriate to age, things only age can do, and which need to be done.

I thus see every Lodge and every Center a community or a number of communities. These communities almost become places of pilgrimage for the people round. People gradually become attracted to the Science whose votaries are so obviously happy and equally obviously "all there." People see that these Theosophists are no mere talkers and dreamers, but are the best among the citizens, patriotic, loyal, and always ready both to help good causes and to fight bad ones. There are no weaklings, whether in body or in mind, among these Theosophists. Straight, clear, strenuous, efficient, healthy, they all of them are. Thus, as people see the effect of belief in brotherhood, in karma, in reincarnation, and so on, they begin to turn to these beliefs, very rightly holding that there must be something in

theories which produce such results, and which for most of the Theosophists do not seem to be mere theories, but rather experienced facts. Theories which make better people need looking into. And the result is that by degrees vegetarianism, for example, becomes widespread, and in all spheres of life begins a great renaissance of Reality.

I see such beautiful libraries in these communities, so up-to-date, not so much with Theosophical literature—although each community has its full complement of standard Theosophical works—but with the latest works of outer-world thinkers in religion, politics, philosophy, sociology, science, art, literature, education, etc. These communities are nothing if not thorough, and being in advance of the world in certain directions they take good care to be abreast of the world's most eminent thinkers and workers in all departments. Wireless keeps them in constant touch with events all over the world, just as the world, as well as all Theosophical communities in every part of the world, receives wireless news from the principal Theosophical communities everywhere.

I must especially stress the beautiful color and sound music these communities have developed in wonderful degree, music far more subtle than that which the outer world has reached. I also notice the simplicity and dignity of the furnishing of the rooms, and the beautiful homage paid to greatness in the inspiring pictures of the world's great deeds and the world's great doers of them, as also pictures of places of great historic and spiritual interest.

The keynote of every community is service. All that is done is done to that end. Service is the dominant objective of all community activity. Every member of the community lives and grows in an atmosphere of joyous and efficient service. In all emergencies, national or local, Theosophists are active with trained capacity and tireless energy. They are the first people upon whom reliance is placed in all difficulties, for they know how to apply the healing balm of scientific brotherhood to all wounds in the body politic.



In the outer world, for the most part, are the world's great scientists, poets, statesmen, philosophers, industrialists, but within the Theosophical Society are the world's great seers and prophets, and those who lead the way in the application of brotherhood to life in all its varied aspects. Thus does the Theosophical Society become a golden chain of brotherhood encircling and uniting the world.

Do you wonder, with so glorious a vision before my eyes, that I become eager for the vision to descend into the outer world? I know it is on the threshold. I have written of the vision as it is when partly realized, but I know that its beginnings are now. I know that every member of our Society—for though I write of Australia, the vision is for all countries—should without delay begin to turn his eyes toward the Real.

How well it would be if, even from now, every member eagerly began to plan ways and means of entering more quickly into our Theosophic inheritance, if every member made up his mind to live quite definitely more unto brotherhood, less unto self! How well it would be if every member determined to make Theosophy a truly living force in his life, far more in the daily routine, in the daily toil, in the daily cares and troubles, even than in his utterances, so that his utterances are fortified by their harmonization with his daily life! How wonderful it would be if we could live Theosophy, as well as preach it! Many are trying to do this already, I know; but it needs to be done by us all, and far more fully. We must believe, really believe, in Theosophy, so that as time goes on it becomes impossible to live otherwise than Theosophically, so that we become Theosophists, not merely members of the Theosophical Society.

How well it would be if all over, members, groups of members, groups of families, Centers, Lodges, seriously began to discuss ways and means of making brotherhood more practical among themselves, discussed schemes of community living, concerted measures for doing as much together as possible,

went into the possibilities of combining in certain activities to make living cheaper, to make leisure more enjoyable and purposeful, to pool individual resources in pursuit of common happiness and greater efficiency! Why cannot Lodges and Centers go into all these questions to see what can be done? At the least, why cannot certain families and friends combine to live much more together, to work much more together, to play much more together? Is it not time for us to hustle, and to make our nuclei of the Universal Brotherhood much more real than they are?

The result will be, because of the more brotherly living, a much more potent and effective brotherhood activity in the outer world. To set the nation-house in order, or the world-house, or the town- or city-house, we must set our Lodge or Center-house in order, as well as our body-house, too, of course. We shall in this way become much more strenuous and efficient than before. We shall have much more time to participate in all kinds of brotherhood activity in the outer world. Though we may live on the outskirts of the town, and grow very self-contained, we shall not become in the least degree exclusive or aloof. On the contrary, the increased sense of brotherhood will compel us to regard our community life as a center from which we radiate our vitality to the farthest limits of our respective circumferences. We shall take part in all the life of our surroundings as we have never taken part in it before. We shall have our centers in our own town or city, veritable hives of brotherhood industry, places of meeting, centers for organization, for industrial, commercial, political, educational, social and religious activities of all kinds. These centers will gradually be recognized as centers of truly practical idealism. We shall show the world how to live, how really to live, how to be full of life, of true life, in every sphere—in the home, in business, in the duties of citizenship, in leisure.

Let us begin, individually and in



groups, to think about all these things now. Let us begin to think about them with definite intention to achieve them. Let us not think of them as unattainable. They are attainable. They are about to come. If we have the will, we must assuredly find the way. Difficulties? Of course. But as we encounter the difficulties, let us discover ways and means of overcoming them. Under no circumstances must we give up simply because we encounter difficulties and obstacles. These are things to be got over or under or round. In some cases, indeed, they may be imaginary, so that with a little light-heartedness and self-confidence we may go through them.

I make it a personal request that members begin to discuss ways and means. I ask them to consider these things at members' meetings in a spirit of constructive criticism, looking for the way to them. The way is there. The way for every Lodge and Center is there. It only has to be sought per-

sistently. Of course, it means an upsetting of conventional jog-trot living. But that is exactly what we have to do. Let every member impose this penance upon himself—not to throw cold water on the discussion or on any earnest endeavor to find the way. It is so easy to throw cold water, to find difficulties. Anyone can do this. It requires little intelligence, and is the way of the world, and so the line of most easy going, of least resistance, of least effort.

Let us find out the way how to achieve. It may take time. Achievement is not by any means possible all at once. But I ask for the thin end of the wedge. Will every Lodge, every Center, every member, find the thin edge of the wedge, never mind how thin it is, place it in position and begin to hammer it home, however long the hammering may take? Every hammer blow will bring us nearer to the Real, and deliver us from the shackles of the unreal.

## *The Wisdom of Folly*

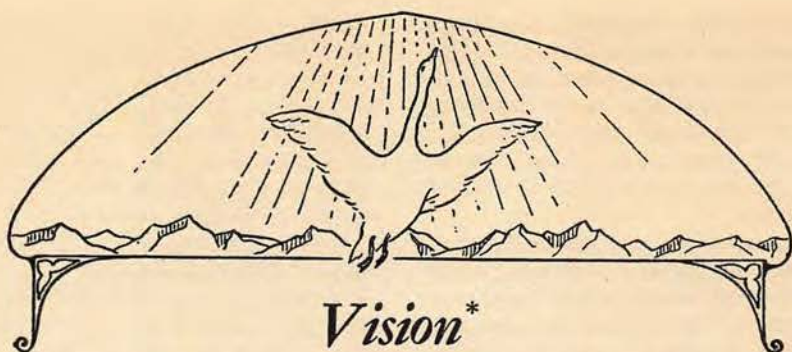
*By Ellen Thorneycroft Fowler*

The cynics say that every rose  
Is guarded by a thorn which grows  
To spoil our posies;  
But I no pleasure therefore lack;  
I keep my hands behind my back  
When smelling roses.

Though outwardly a gloomy shroud  
The inner half of every cloud  
Is bright and shining:  
I therefore turn my clouds about,  
And always wear them inside out  
To show the lining.

My *modus operandi* this—  
To take no heed of what's amiss;  
And not a bad one;  
Because, as Shakespeare used to say,  
A merry heart goes twice the way  
That tires a sad one.





## A Contribution to Contemporary Theosophical Thought

By Geoffrey Hodson

*Theosophy means divine wisdom. The true Theosophist is one whose whole life is guided by divine knowledge, is founded upon divine power, and is irradiated by divine love. The life Theosophical is the perfect life: it demands above all things spiritual vision. These articles are offered as a possible guide to the acquirement of this great gift.*

### VI.

#### THE LIFE THEOSOPHICAL

This vitally important work of gaining expansion of consciousness and self-realization may very well be carried out in groups. In every spiritual movement, and therefore in every Theosophical Lodge, regular meetings for members only should be held for the purpose of meditation, study and devotion. For thus the inner life is continually strengthened and renewed; by meditation alone may the true vision of life be achieved.

Success in the spiritual life demands both interior illumination and outer activity; as individuals and as groups we need to drink at the fountain of eternal life and truth as well as to engage in outer activity in service to the world. If we confine ourselves to outer activities and public meetings alone, there will be a tendency for the work to become arid, to be merely mental instead of spiritual, personal and formal instead of egoic and full of life. If on the other hand we withdraw entirely from outer activity and confine our spiritual life to study and meditation alone, then the work will suffer and our own inner growth will be im-

peded by our failure to give active expression in service to the power and knowledge which we hope to gain.

Group meditation could be most usefully employed as a means of deepening the inner life of the members of a Theosophical Lodge, of helping them to gain a realization of the Masters as living Presences in our midst, rather than as unapproachable Beings, dwelling in the remote fastnesses of a distant mountain chain. For *They are here, in our own lands, in our cities, Lodges and homes, as also in the heart of every man.*

This is not a mere mystical doctrine, but a veritable fact, for there is indeed a spiritual flame within the etheric chamber in the heart. That flame is the manifestation of the Christ consciousness in the physical body. It is present in the heart of every newborn babe and constitutes the certainty of regeneration, of ultimate Christhood for every man; it ensures the safe passage of the pilgrim God through the darkness of the dense material worlds; it is "the true light which lighteth every man which cometh into the world." It is the manifestation of the Christ-to-Be in the man of today, and through that

\*This is the concluding article of this series.



presence of the Christ in the heart, unity with all Christs-Who-Have-Become is perpetually maintained. So the Christ-to-Be is there in the hearts of all, and therefore the Masters, in whom the great at-one-ment has occurred, are also in our hearts, and we in theirs.

The more mystically minded student will find no need to travel to the Himalayas, to climb great heights or to plumb great depths in order to reach and become "one with the Beloved." He will perceive that all things are ever present in the heart of man; for the heart of man is the heart of God and these two are one.

Realization of this great truth can be maintained, even midst the outer activities of daily life; it demands a quiet mind, controlled and purified emotions and a measure of detachment from, and dispassion towards, material existence. Periods of physical silence, of retreat, of aspiration, and of prayer are required in order that this inward poise may be attained. A measure of such equipoise is essential on both the mystic and occult path, for the voice of the Master can only be heard in the silence; He speaks from within the heart of the neophyte. His voice is heard as the voice of the Higher Self, often as a soft whisper, a tender calling, sometimes as a quiet reasoning, sometimes a clarion call or even a shout of victory; it always arouses, refreshes and reorients the soul. Yet to hear that sweetest of all voices, the lower self must be still. We tend to become deaf to the Master's voice unless we cultivate the habit of mental and physical stillness; we shut out the Master's life, lose the inspiration of His thought and therefore serve far less efficiently as channels for His blessing to the world. Therefore, both as individuals and as groups, we require periods of time in which to withdraw ourselves from outer, temporal illusions and to focus our consciousness upon the inner, eternal verities. Much of this essential work must be done alone, but much also can be done in groups of harmoniously related students, wisely led.

Such groups would quickly begin to touch the fundamental facts and forces behind manifested life. The one fundamental fact behind all other facts is primordial motion. This is manifested as eternal flux and reflux. All forces flow; nothing ever stands still. All living things remain alive by virtue of this everlasting, rhythmically pulsing flow through them of the creating, sustaining and transforming life of the Supreme. If that flow is impeded in man, ill-health results. If it ceases, death comes; and this is true in the spiritual and mental worlds as well as in the physical. We must establish a flow through all our work, otherwise that work will die. There must be a flow through every Lodge, study group and individual, otherwise their work will become lifeless, stagnant and eventually will die.

Expression; service; flow—these are essentials to success in the spiritual life.

Another basic fact is that amid all the wide diversity of form, there is one life. Where members are formed into groups for spiritual work, there must therefore be a deep and abiding sense of unity between them. Otherwise the downpouring of spiritual power and inspiration will intensify the divisions and the differences and will increase the friction. The Masters cannot send the full measure of Their power through unless we are in a state of harmony. For that wondrous outpouring, which is so potent to inspire and bless, can also be a source of difficulty if the vessel which receives it is not properly prepared.

So, in all occult group work—and all Theosophical work is occult work—a great essential to success is unity amongst the workers. The Theosophical Society is an occult society and part of its mission is to serve as a channel for a mighty flow of force, wisdom and knowledge to the world. It is a funnel, as it were, between the spiritual and the physical planes. The condition of the funnel greatly affects the external manifestation of the power which passes through.

If then we are to work effectively, we must first gain spiritual vision, sec-



ond, become unified, and harmonious channels, and third, express our knowledge and ideals in active and wisely ordered service to the world. Inner research must be balanced by outer activity; we must take a keen and vivid interest in the outer world, especially in social, religious, scientific and cultural movements. Our work is to carry abroad the light of the Ancient Wisdom. We cannot do this unless we have vision and are unified, unless we can be relied upon to co-operate harmoniously with our Elder Brethren and each other in the Great Work.

The greatness of our work is limited only by our vision of it; therefore, our vision must be large.

We must have the greatest and widest possible vision of our Theosophical contribution to the world of today. We must have an immense vision of what our work can mean to the city and country in which our Lodges are formed. We must plan great Theosophical campaigns, in which every single member will co-operate, to Theosophize the town, the state, the nation and the world.

How splendid if all claiming the great title of Theosophist, even in one city, such as London, New York, Chicago or Sydney, could unite in one big Theosophical endeavor, all coöperating, all sacrificing, all working, all combining in a spirit of harmony, devotion and enthusiasm, to give the Divine Wisdom to the world!

Is such a thing possible? Would divergent groups be willing to combine? Who will take the first step? Who will respond?

Already tentative advances are being made, but human nature—and especially Theosophical human nature—apparently is such, that true co-operation necessitates certain sacrifices, of temperament and of point of view; this we are not always ready to make. True sacrifice, however, is always productive of joy. There may be a limitation on the form side, but there is an immense expansion on the life side and that always brings joy. We Theosophists—and in no sense is the

term limited to members of the Adyar or any other Theosophical Society—if we are to fulfill our great task, must be ready joyfully to sacrifice personal prejudices, time and money to the Great Work.

There is, however, one sacrifice which few of us are willing to make; and yet without it the life-Theosophical is impossible. *It is the sacrifice of personality*; we must offer our personal selves upon the altar erected by the Great Ones to the service of the world; for there is no room for personality in Their Work, none whatever; we serve Them as egos. The ego lives on the plane of unity, and that egoic unity must be manifested down here in the personality. Personal prejudice, predilections, criticisms, likes and dislikes, self-seeking, jealousies, littlenesses, have no place in our work and must be set aside by each one who would be a true servant of the Master.

Which is to have first place—the Masters' work or our particular prejudice? Is Their work to be marred by the continual indulgence of our personalities? This great work to which we have been called should be enriched by our differing personalities, not injured by them. Whilst retaining our individual outlook, gifts and capacities, should we not also be ready to *pool all these for the common good*?

In olden days, when we set forth upon the great racial immigrations, led by the Manu and His Lieutenants, the hordes of savages who attacked us were broken up and dispersed by our defenses because of the solidarity and unity which bound us together in the service of the King.

The Lord Manu and His mighty Brethren are in our midst today. They are calling again to Their co-workers through the centuries, to follow and serve Them as of old. Once more we must be one in our answer to that call, as the Masters Themselves are One. For though They are many and Each serves by the method of His own temperament, *in action They are One*.

Founded on the principles of Brotherhood and Truth, the Theo-



sophical Society may well be thought of as a reflection on earth of the Great White Brotherhood of Adepts. If as Fellows of that Society, whilst retaining our own individualities, in action we could be one, not only would the whole world soon become Theosophical, but we as individuals would rapidly qualify to pass from membership in the reflection to admission into the reality. That great achievement is definitely before each one of us; is within our reach, if we but learn to live in the spirit of the Great White Brotherhood, working together as the fingers of a hand.

Our world needs each one of us at this moment above all other moments, because mankind is on the threshold of a new life. Not only is the birth of a new race taking place in our midst, but the emergence of a new vision of individual, national and international life is imminent; that birth and the emergence of that vision is being resisted by the forces of reaction. All possible help is needed if the victory is to be quickly gained.

America, for example, has the opportunity of teaching the world the art of spiritualizing material things. She has to discover and to show the nations of the world that the singleness of purpose, the self-control, self-denial and even asceticism, by which her business men have achieved material prosperity, when transmuted and turned to spiritual attainment, can and

will produce a great spiritual enrichment, both of the individual and the community.

Ruskin said: "There is no wealth but life, life including all its powers of love, of joy, of admiration."

This, surely, is the message of the Theosophical Society to America and also to the world. We cannot give that message if we are still seeking satisfaction for the smaller self, are uncertain of our goal and are at variance among ourselves.

In these closing sentences, the writer desires to make an appeal to all Theosophists, both within and without the Adyar Theosophical Society, to all groups, Lodges and members, to combine in the task of giving Theosophy to the world, to unite on the essential things upon which all agree and to set aside those non-essentials which alone divide us today.

The spirit of America has been described as a giant striding up and down the continent, swinging a censer and shouting:

"All One! All One!"

This surely is our great message to the whole world, to which we must cry "All One! All One!" Then the vision splendid will be ours. Then we shall know that "there is but one work and one service, one life and one goal, one power and one purpose"; by that knowledge shall our actions be ruled and our lives guided to eternal peace.

## *Confidence*

What a revelation to hear a young man admit that, on reading a great masterpiece, he has said to himself, with a feeling of confidence strangely mingled with awe: "I, too, can do that!" The magic of the composition has for the time lifted him to the pure region where the piece was conceived; and by a marvelous accession of power from this transcendent plane, he has come to feel that even he can achieve the less splendid result he sees projected down upon the mist of words.—*F. Milton Willis.*



# The Candid Occultist

By John Elliott  
(California)



A GROUP of young people had come home late, after a theatre party, and found their Uncle Jack sitting by the fire, quietly reading. He was with them for only a short visit, having recently returned from a trip to India, and being en route to his home on the Pacific coast.

The candid generation had evidently been discussing him, in fact it always discussed him when he made these rare visits, for he was (of all things!) a Theosophist, and it was rumored that he believed in "Occultism." The play had contained some references to reincarnation and other mysterious ideas, and it was this which prompted them to ask him some questions:

"Has occultism anything to do with alchemy?"

"Perhaps to a certain extent. Occultism deals with the (generally) unknown, and the alchemist of some centuries ago was a student of the unknown. He was the scientist of his generation, some of them experimenting with purely physical substances in an effort to understand their forces and constituents. These were the direct forerunners of the modern physicist. Other alchemists experimented with emotions and ideas, their search for the 'philosopher's stone' being not for an objective mineral, but rather for a subjective group of ideas that would solve the problem of man's life and consciousness. Such alchemists, like Robert Fludd and Thomas Vaughan, were the precursors of the modern psychologist."

"Well, do you practise any of these

alchemical arts as an occultist or Theosophist?"

"As a *Theosophist* I need not do so, for a Theosophist is such by virtue of his belief in Universal Brotherhood and his acceptance of the general outlines of the philosophy of Theosophy. But if one decides to be an *occultist*, then he does begin certain practices which to a certain extent may be said to be alchemical, in that they require definite study, knowledge, and practice, and also in that they accomplish definite results upon his body, his feelings, and his thoughts. They also have a marked occult effect upon his relations to other people and upon his attitude to the world in general."

"That sounds rather eerie! Do you mean to say that right here, in the midst of your daily life and duties, you are doing these mysterious things that we don't know anything about, and that they don't unfit you for the 'normal' things of life?"

"Yes, only to me they aren't mysterious, they seem eminently sensible, and they make life so much more pleasant, attractive, and meaningful. Shall I give you an illustration?"

"Please do."

"Take the simple matter of food. Most people eat the kind of food they were taught to eat by their parents and friends; they eat from past instruction and habit, not from self-gained and deliberately acquired knowledge. They eat for mere enjoyment and satisfaction. Physicians will tell you, if personal experience does not, that ill-health, diminished efficiency, shortened life, are the result.



The occultist, on the other hand, eats with understanding of the inner quality of food. To him his body is the servant or tool of his mind. He chooses his food deliberately. It is such as will give him health, strength, the maximum use of his senses and faculties. As his knowledge increases, he learns that the vibrations of certain foods increase his powers of emotional and mental expression. I presume this sounds a little fantastic, but at least you will all agree that the person who knows what to eat and when to stop eating will have better health than the person who doesn't!"

"That sounds sensible enough, though I don't think it is so easy to do; but what has occultism to do with one's feelings? Mine vary so much, I am happy one day and miserable the next, is there any way to strike a happy medium?"

"Theosophy explains that, too, and by practice one can accomplish it. The starting point is that life is happy in essence, and that when anything occurs to make us unhappy it is not life that is at fault but our misunderstanding it. Whatever the event is, the purpose behind it is beneficent. If we accept this as a hypothesis and experiment with it, earnestly analyzing every incident that causes us sorrow, we shall soon contact the outer edge of this beneficent stream, gradually understand and visualize it better, and finally realize and live in it so fully that joyousness will be our normal, almost constant state of mind. Moreover, we shall acquire the power to help others to such happiness."

"I admit it sounds delightful, but would I have to change all my ideas of life and give up all my pleasures and friends to accomplish it?"

"No, not necessarily, but after studying these things you would have a different conception of both pleasure and friendship, and you would direct your choice of both instead of having it accidental. One then enjoys a friendship more fully, and there are fewer misunderstandings. One would have to change one's ideas of life somewhat, but it is a change all for the better. For instance, the concept of

reincarnation, many lives on earth, enlarges the scope of love and friendship. How short a time is one life for the expansion of love between two people! But reincarnation completes it: the love survives death, people meet beyond the grave, live together in the ethereal realms in full consciousness, are born again on earth, meet and love again, and thus grow in knowledge, understanding, and spiritual unfoldment until they attain their destiny of perfection."

"You mean that the occultist thinks he has been on earth for thousands of years and will be born again and again until he becomes quite perfect? And so he gradually makes friendly ties with thousands of people?"

"You see, he *believes* in the universal brotherhood of humanity; he regards every person as part of the universal life and as necessary for its fulfillment; he knows that with every one he meets there is an exchange of occult force; thus endeavors to make himself a center for peace, for kindness, for good-will, and an active agent for spreading throughout the world those beneficent agencies that will make it a better and happier place to live in."

"I'm afraid that seems too advanced a conception for young people like us, but what would you suggest as a first step for those who are, so to speak, just beginning to carve out their careers?"

"First I would suggest setting one's mental house in order, that is, a careful analysis of one's physical, emotional, and mental condition. Then a sensible regime that will eliminate what is unwanted and assimilate what is wanted. This is the foundation of all true and permanent happiness. The experience of thousands of people has proven that *any* fault can be removed, *any* virtue can be acquired by resolve, knowledge, and practice. The excuse the average person makes for retaining his faults (with their resultant unhappiness to other people) is that they are a natural part of "human nature." The stimulus that the occultist has in striving to overcome his faults (and thus making himself and others happier) is



that the divinity in human nature makes it possible for him to improve his character swiftly and in due time to attain perfection."

"These suggestions that you make seem to deal with very real and tangible things; why is it, then, that people regard occultism as so vague, weird and indefinite? Is it because it speaks of this world as 'illusory'?"

"Madame Blavatsky, who was the great teacher sent by the Masters of Wisdom to bring Theosophy to the West some fifty years ago, said that the world is just as real as we are. She said that the world which we contact with our physical senses is a world of effects, and that the causes and forces which produced it are not cognizable by our physical senses. As time goes on and we develop superphysical 'senses,' we shall cognize superphysical causes. But the advice of our spiritual teachers is to perform to the utmost every normal duty and obligation which we now have, to increase our knowledge, and to improve our character here and now as best we can, and to let supernatural knowledge and faculty come naturally in their due time."

"In other words, Uncle Jack, do you mean to say that each of us young people could live a normal life in the world, choosing a career (whether in

the home, or in the arts, or in business), and attain success in it, and at the same time utilize some of the principles of occultism to our advantage?"

"Thousands of others have done it, so why shouldn't you? The main idea is that you would consciously understand and guide your life instead of letting merely outer circumstances do it; you would regard all experience as beneficent and so you would meet it good-naturedly; you would have high ideals because you would know that only those were worthwhile and permanent; you would be genial and kind toward all because you would consider them as part of your spiritual unity; and you would think of death and the future as benignant events assuring you of adequate time in which to discover and express all the latent potencies of a perfected nature."

"Well, Uncle Jack, that sounds like a rather large program, especially at this hour of the night when we are all ready to go to sleep after a jolly day. Please, may we start our reforms tomorrow morning?"

"No, because sleep itself furnishes opportunities for these same reforms. Only the physical body sleeps, but the real you will be wide awake and probably having many interesting experiences—but we'll talk about that at the breakfast table tomorrow morning. Good night."

## *Heights of Redemption*

Only the profound hypothesis of reincarnation has been able to show me the consoling point where all converges in the end of an equal height of redemption, after their divers life-careers, running severed but side by side in time, have met in the full intelligence beyond it. On that beautiful Buddhist hypothesis the spotless purity of Lohengrin becomes easy to explain, in that he is a continuation of Parsifal—who first had to wrest to himself his purity; in the same sense would Elsa reach up to Lohengrin in her rebirth.—*Richard Wagner.*



# Evolution and Immortality

By John Haynes Holmes

(New York)

What is the basic fact of this universe? Ever since the year 1859, and the publication of Charles Darwin's *Origin of Species*, it has been *Evolution*. The world was once thought of as static—the same today, in all its form and substance, as on that first day when it came fresh from the hand of the Creator. Now we think of the world as dynamic—beginning very simply, in early protoplasmic forms, and then ever changing, slowly but surely, into the complexity we see about us. One line of this evolutionary process we have uncovered upon our own planet. Through millions of years this process of life has been a development from the lower to the higher, from the simple to the complex, from the "homogeneous" to the "heterogeneous." At the start a little unicellular organism, expanding and bisecting itself indefinitely, until there were myriads of such organisms! Then combinations, from unicellular to multicellular organisms; then classifications of forms and function, from the vegetable to the animal, from the invertebrate to the vertebrate, from the fish and the bird to the mammal and the primate; until at last, after thousands of centuries, man came upon the scene, and with him the process apparently came to an end. Evolution still continued, of course, but it was no longer physical, but mental and moral, and thus within man and not yet beyond him. "On earth," said John Fiske, "there will never be a higher creature than man."

But what about the other planets? Have there not been other lines of evolution in other portions of the sky? It seems highly improbable that, on this one inconspicuous planet alone, there has taken place this extraordinary development known as life. We have

no evidence of any other inhabited planet but our own. But our range of vision is small. We know little about the nooks and corners of the cosmos. Every rule of rational probability would seem to indicate that on some other planet—conceivably on many of them!—other lines of evolution have developed to some such issue as we find here in our own species upon this earth. On Mars, or Neptune, or some unknown planet in the void, there may be beings as much above man as man himself is above animal. If so, we have here a higher spiritual phenomenon than our own, but like ourselves, undoubtedly, a terminus in each case to the particular line of evolution.

Now here, in these vast spaces of the cosmos, we have these various processes of evolution, all tending, as in man, to some essentially spiritual phenomenon. What is the purpose of all this development? What has the universe been doing through all these aeons of unfolding? Surely, it has been seeking to produce something—something which would endure, like the work of an artist, and thus justify its vast expenditure of labor. But what can this "something" be in the face of the sober fact that sooner or later this universe is coming to an end, and with it all the forms that it has builded? Just how this last day is coming, our scientists cannot tell. Some say that the universe is running down, like a clock, and thus in the end must return to one dead level of inanition. Others contend that the universe is winding itself up, and thus must finish in some cosmic explosion which will scatter everything to primeval chaos. All agree that, long before this final day, our own little planet must be swallowed up by the sun, and the solar system itself vanish "like a flaming



scroll." In any case, there comes an end to all that evolution has ever done with the material substance of this stupendous world. *Does this mean a complete end?*

Will there be nothing to show for all the "groaning and travailing" of the ages? Has the creative spirit only been playing like a child with blocks, "just for the pleasure of knocking them down"?

It is this which seems so impossible to the sensible man. Just because he is sensible, he believes that the universe must be sensible, and he cannot find it sensible if it exists only in the end to destroy itself. He agrees with Charles Darwin, himself one of the most sensible men who ever lived, that "it is an intolerable thought that man and all other sentient beings are doomed to complete annihilation after such a long-continued slow progress of evolution."

The sensible man cannot accept this thought. The universe, through all these aeons of enormous and costly labor, must have been producing something that would survive itself. Evolution, in other words, must have a method, a plan, a purpose. *It must be a process directed to an end.* And if we look for this end, do we not find it in that spiritual element in man which is the crown and fulfillment of all the physical development which has gone before?

*The soul of man—the immortal soul of man—this is the goal of evolution.* The undying spirit, the spirit evolving from matter by some such miracle of transformation as organic forms developed from inorganic—this is the answer to the cosmic riddle. The more thoroughly we comprehend the evolutionary process, the more certain it becomes that here on this planet, and mayhap elsewhere in the skies, the cosmos has been laboring for the production of a reality that would survive itself. Hence the conclusion of the sensible man that the immortal hope is not only consistent with the universe but is essential to explain its meaning and justify its end.

The sensible man is now not only interested in immortality, but excited about it. Here is an idea, deep-rooted in our racial consciousness, confirmed by the best thinkers and noblest spirits, which matches everything we know about man and about the universe. Why is this idea not true? Why do we not know that it is true? If immortality is so reasonable, why is it not proved? . . . .

Now to many persons this lack of evidence is a crushing blow. But not to the sensible man! For the sensible man is too sensible not to know that absence of proof is by no means equivalent to proof of absence. . . . For thousands of years there was not a scrap of evidence in Europe that Cathay existed in Asia, but none the less it was there all the time. Until a century or so ago, no ray of light had ever flashed its signal to us from the planet Neptune, but all the while the mighty star was swinging in its orbit.

But if the question is wide open, then it is open not merely to belief but to investigation. In the absence of final evidence, either one way or another, it is proper to believe what seems to be *reasonable*; and in this case, as we have seen, it is not only reasonable, but inevitable, if we would be sensible, to believe in the immortality of the soul. But this is not enough! The sensible man, in this scientific age, cannot be content with faith however rational. He must press on and seek for proof. In this question as in every other open question, he must investigate and inquire—search unrelentingly the dark mystery of the beyond, in the hope that some day, some way, he will catch a ray of light. Some people in our time are doing just this thing. They are frequently ridiculed and denounced for gullibility, but as a matter of fact these "psychical researchers" as they are called, are the people who are scientific in their approach to the problem of immortality.

What is psychical research? It is the application of the principles of scientific inquiry to the vast question of the survival of individual existence after



death, in the hope of finding evidence, either favorable or unfavorable, *which can be trusted*.

In the face of failure and rebuke and ridicule, this little group of faithful seekers after truth, headed by such distinguished leaders as Leslie Stephen, Arthur Balfour, James Hyslop, William James, Henri Bergson, Sir Oliver Lodge, have pushed their inquiry with utter patience and fidelity. These persons are not superstitious—they are simply sensible! . . .

Of men of this type, no more sensible ever lived than the great physician, Dr. William Osler. This man had one of the best minds of his time. This mind was trained to the knowledge and mastery of science, and touched to sympathy with human nature. Such a mind, so trained and so touched, made Dr. Osler the greatest physician of his age. In addition, he knew poetry and loved music, and had the gift of friendship. His career from McGill University to Johns Hopkins

and on to Oxford was one uninterrupted triumph. Only at the end came a shadow over the splendor of his days, and the shadow was deep and dark. For his only son, whom he loved more than his own life, was taken into the War and killed on Flanders fields. When the news came of the boy's death, something snapped in Dr. Osler's heart. He was never the same man again. Life had lost its meaning and its light. Sickening from his sorrow, he grew feeble, and in a short time passed away. After his burial, when all the honors of the realm had been heaped upon him, a little scrap of paper was found lying on his desk. It contained a sentence or two, written in his own hand, as though in a moment of inward meditation. The words were these:

"The Harbor almost reached after a splendid voyage, with such companions all the way, and my boy awaiting me."—*A Sensible Man's View of Immortality*.

## *The Camper*

By Diana Gracey Winslow


(Tennessee)

Dawn with pearly fingers twisting through tree tops;  
 Misty gray of camp-fire smoke.  
 A light wind whipping dying embers  
 Then passing on to quiver my tent flaps,  
 To touch my brow with coolness,  
 The odor of cedars tinging my dreams with freshness,  
 Putting new life into the veins of my sleeping body.  
 Low twitter of birds,  
 The bark of a squirrel—  
 Far above the honk of geese.  
 Consciousness slowly quivering through my sleeping frame,  
 Dragging my resisting soul back to its earthly anchor.  
 I awake! To sunrise and another day.



# The Occultism of Memory, Here and Hereafter

By Marie R. Hotchener

O you know, dear reader, that there are occult changes in the memory centers of your consciousness at the time you pass away from this life on earth? At the moment of death, as the physical, emotional, and mental consciousness withdraws from the body, the events of the life just lived pass before the mind as pictures: they are part of what is called the memory of nature.

But what I intend to refer to are other kinds of memories, before and after death, those pertaining to any Theosophical teachings you may have acquired about the meaning and purpose of the life just ending, and about any efforts you may have made to remember and apply these teachings to your spiritual progress.

There is a profoundly important occult fact relating to the knowledge we receive on the physical plane: unless it is well understood, memorized, made living, sufficiently to respond when the mind turns to recall it, *while one is still on the physical plane*, one will be unable to recall it after death on the plane of the astral.

Most people imagine that after death all the mysteries of life will be made plain, that they will understand everything "when this fleeting life on earth is over." Alas! it is not so. Some occult teaching from helpers may be given one after death, but helpers are few and there are many millions to be taught on the astral plane. And why expect such helpers to aid us to recall the knowledge we have already received during life but have been too indifferent to make it a *living and conscious* part of ourselves?

Occultly speaking, there are vital reasons why knowledge should be

made a permanent part of ourselves now: The physical consciousness has its memory centers, and the essence of what is known and experienced while in a physical body is, at the death of it, synthesized and stored in the permanent physical atom. The knowledge and characteristics stored in this essence will express themselves in the physical body of the next incarnation on earth. So the opportunity should be seized to make one's present knowledge and characteristics such as will be desired in the next life, and to make sure that they are so memorized, strong, and vital, that they will impress their power on the consciousness of a new physical body.

Furthermore: We should remember that in life the consciousnesses of our astral and mental bodies interpenetrate that of the physical, and are unified to a considerable extent with it, consequently they receive impressions from what takes place in the physical consciousness. So it is not difficult to understand that unless the knowledge received by it in life is understood and permanently impressed upon its own memory centers, it will neither impress deeply the memory centers of the astral and mental consciousnesses, nor will its memories have the power to persist after death and radiate sufficiently from its permanent atom (now drawn into the confines of the astral) to be recalled by the person in the astral life.

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For many years, before and during work as an astral-plane helper, the loss of memory on the part of persons on the astral plane was a great and troublesome mystery to me. I began to search for the explanation during a visit to London many years ago, at which time I met several members of



the Society for Psychical Research, among them Professor Sir William Crookes, Mr. F. W. Myers, and Sir Arthur Conan Doyle. It was at a tea-party given by Lady Crookes. A discussion arose among these scientists about some of the psychic "cases" they were investigating. There was one special experience that was troubling Sir William: An old friend of his who had recently died had, he believed, tried to communicate with him through the mediumship of a young psychic. He had not seen his friend for some years, as he (the friend) had been living the remaining years of his life in America.

This friend had written and published a book before he went to America, and had inscribed and given a copy of it to Sir William. What had so troubled and caused some doubt in the mind of Sir William, at the time his friend was supposed to be speaking through the medium, was the strange fact that he could not recall the title of the book he had written, in answer to the question of Sir William, who had asked for it as a test. The friend told him, in a general way, what the book was about (some incidents of travel), but the title he could not remember. Another factor of doubt was that his friend had forgotten some of the events that they two had experienced together long years before. He could recount the *recent* events in America prior to his death, but Sir William had no way of confirming these. So he remained puzzled, especially over the loss of memory of his friend, though, from some of the evidence, he felt sure that it *was* his friend who had spoken to him.

Some time later the wife of the deceased told Sir William that she herself had chosen the title of her husband's book, only when the volume was about completed, and perhaps that was the reason he could not remember it.

Another strange case of after-death loss of memory occurred at the time when Oscar Wilde returned after death and spoke and wrote through mediums. There was much discussion in London about the genuineness

of his communications. Very many of these were indisputably his. The medium had never even read any of his books, yet, in what she wrote down, his brilliance and style were unmistakable. Unfortunately there was a certain test question asked him by a doubter, and he was unable to answer it: the name of a house and that of the street where he had lived when a boy. He had completely forgotten them; yet he remembered places of more recent residence, and incidents of his life when in Reading Gaol. This loss of memory about his childhood home caused some persons to doubt the genuineness of his communications.

Another case, one of personal experience:

I was in Europe at the time of my father's death in California. He appeared to me and my maid-companion, about noon, a very short time after he had passed: there was always a strong tie between us.

He described how his death had occurred, where the different members of my family were at the time, and very many other details, afterwards confirmed by my mother.

He said he had come to tell me of his death, and the persons who had brought him to me wished him to tell me to get books on the philosophy of Theosophy and study it, as it would mean much to me, and would explain the mystery of one's existence. I had never before heard of Theosophy.

In spite of being terribly frightened at my father's coming to me in this manner, after a few minutes I controlled myself sufficiently to ask him some questions as a sort of test. With one exception, he answered them all fully and correctly. Among them was the request that he give me his full name. He replied by giving the first and last, but used the correct *initial* only for the middle one: he could not remember the complete word. He explained that his inability to remember it might be from always signing his first and last names but only the initial of the middle name.

The next case is one with elements of even greater interest, because I ex-



perienced it as a helper on the astral plane:

Several days after the passing of a friend of mine I decided that I would try to find her, and after repeated attempts succeeded. She was quite alone except for the passing by, now and then, of people unknown to her. She seemed in great grief and despair, confided to me the cause of it, and asked my help.

It seems that a short while before her death she was given an esoteric meditation and was told that its purpose was to help her eliminate a certain fault that had been a great obstacle to her progress and would continue to be so if she did not practise it faithfully several times every day. She said she did so for two or three days, then neglected it, therefore she had not memorized it sufficiently to remember it now that she had passed out of the body. She wanted so much to practise it now, for it was one from H.P.B.'s esoteric teachings and of great power. She had been told that if she could continue to practise it in her after-death life it might be so impressed on her memory as to act as a "helping conscience" in her next life on earth.

She also complained bitterly of her loneliness. She said that now and then she would see some of her old friends from a certain Center at which she had once lived, but they seemed to have no desire to speak to or to be with her. She felt "something invisible" that acted like a wall and kept her isolated from them.

After a little more conversation, I got her to confess the fault that the meditation was intended to correct. I knew well myself what it was, for I recalled how much she had been criticized for it when living, but I wanted to see if she would remember it. She said it was *malicious gossip* and had caused many of her friends great unhappiness.

As she had been taught for many years the occultism of Theosophy, I was finally able to recall some of its teachings to her hazy mind and make her understand how she had isolated herself from others by creating in her

consciousness a condemnation of them by gossip and hatred. It was this attitude existing in her consciousness that had created the "invisible something," the wall, that now isolated her through its reactions. Some of the friends who now shunned her felt this wall of separation, especially as they, when still living, had also felt great resentment towards and condemnation of her because of the cruel gossip, so their attitude added to the forces of separation that now continued to keep them apart. Only the realization of this fact and her own efforts, can help her to gain the ideal of love to others, from a new meditation given her.

We can see from these four cases that the things which the discarnate persons could not remember were those that were not "living" in the memory at the time of death, and the forgetfulness proved most unfortunate.

Sir William's friend could not remember simple unimportant incidents of years long gone, nor the title of the book published many years before he left England, a title which he had not created: some of the contents of the book he could remember.

Oscar Wilde had not lived at the house on a certain street since he was a boy. Fifty years had deadened the memory of them: they were not "living" memories at the time of his death.

My father had always used the initial for his middle name and so it was not "living" in his memory. The events immediately prior to his death were so, and easily recalled.

My dead friend had forgotten the meditation, had also forgotten the Theosophical teachings she had received about correct and kindly speech, and of the separative forces of hatred—the power of the law of cause and effect. In other words, she had not memorized the great truths given her, by living and practising them sufficiently when on earth to make them "living" memories to guide and explain her astral-plane life.

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These and many other similar experiences finally impressed the truth



upon me that what we learn here must be firmly impressed upon the memory centers and kept "*living*," with the power to revive it under any circumstances, in this life and in the life after death as well. And it was a great encouragement to me, quite recently, to find a confirmation in the teachings of Madame Blavatsky of what I had so often thought to be true about loss of memory after death:

She says: "Advance may be made in Occultism even in Devachan (the Heaven World), if the mind and soul be set thereon *during life*; otherwise it is only as in a dream, and the knowledge will fade away as memory of a dream fades, unless it be kept alive by conscious study."

Again she says: "After the dissolution of the body there commences for it either a period of full clear consciousness, or a state of chaotic dreams, or an utterly dreamless sleep indistinguishable from annihilation. . . . After death there begins (before the spiritual eyes of the soul) a performance according to a programme learnt, and very often composed by ourselves, the carrying out of correct beliefs by ourselves. A Methodist will be a Methodist, a Mussulman a Mussulman, . . . according to what one has believed in and expected after death, such is the state one will have."

Is it not clear, dear reader, that I have every reason to feel very deeply about advising people to set their minds and souls to making the eternal truths

of Theosophy "*living*" and "*conscious*" in their memory before death? They may have read all the books, heard lectures on the teachings, and stored up some vague *general ideas* about character-building and the truths and purpose of life, but vague, general ideas do not *deeply* impress the memory centers of consciousness, or persist sufficiently to remain *permanent* memories after death. Will their consciousness be "*clear*," "*chaotic*," or "*utterly dreamless*"?

I do not know of any fact of occult truth more important or more joy-giving than that while living one can make one's Theosophy "*clear*." If one stops to consider that one's physical body possibly may drop away at any moment, he can lose no time, but should set to work, take stock of what stores of the Ancient Wisdom he possesses, and not only see if they have been made living memories but add to them others that may be vital to his future. If so, they can be made an ever-present, permanent light to guide him on the long road to perfectionment in all his future heres and hereafters.



There are also physiological and psychological reasons to explain the mysteries of memory processes, and in another issue of this magazine there will be given some of the explanations of scientists, together with helpful illustrations, as well as applications of them according to Theosophy.

## *Revelation*

By J. H. Knoche

(Illinois)

I sorrow for a dying rose—  
The briefest time ago it lived abundantly,  
Now cold senescence comes,  
Brings desiccation!  
Infinity of sadness!  
But that—below the withering red? . . .  
A new-born flower!  
Death shakes my soul  
That I may vividly behold  
Eternity . . . .





By Leo L. Partlow

(Hawaii)



IN joining the Theosophical Society you have taken what is probably the most important step you have yet made in any incarnation since the time you individualized into the human kingdom, because this marks the beginning of a new epoch in the age-long life of the soul. It means that the higher Self, recognizing the strength and courage of the personality, and the willingness of the personality to submit to the guidance of the higher Self, has now decided to undertake the last arduous labors that humanity must undergo—the herculean labors that lead to self-perfection. It means that you are now Seniors in the School of Human Experience, and that only the final examinations are between you and your graduation into a life of wider activity and significance, for which this school is only a preparation.

I hope you are aware of the great distinction which the higher Self is conferring upon you in thus deeming you worthy to undertake these final labors. Not every one is called. At this stage of humanity's evolution, only a few. But you have been called, and to the divine invitation you have responded.

For you, now, the processes of evolution are about to be tremendously speeded up—a hundredfold, a thou-

sandfold, perhaps more. At this accelerated velocity your environment will take on a new appearance. It will present new and strange characteristics. Also your bodies may give unusual and unexpected reactions when faced with old and familiar situations. A small stone in the road may not make much difference to a car traveling slowly, but at racing speeds it is a violent shock.

It is well to know the nature of the peculiar problems that lie before us, in order that we may understand them better when we come upon them.

We shall find that a change of pace on the inner planes is very much like a change of speed on the physical. For example, at very leisurely speeds the air offers no perceptible resistance. It parts before us so gently and so unobtrusively that we are not even conscious of being surrounded by it.

But let us ride in a speeding express train or a racing car and the situation becomes vastly different. The air, which at slower speeds was no obstacle, now becomes almost a solid barrier. The faster we go, the more it opposes us. It has become apparently an enemy, offering an implacable resistance to our progress. To meet this resistance we make our engines more and more powerful, we streamline our bodies more and more efficiently, but in spite of all that, the resistance of

\*An Address to New Members, F.T.S.



the air eventually establishes a practical limit to our speed.

Now let us change the design of our vehicle a little. Let us add a pair of wings and a propeller, let us eliminate every superfluous ounce of unnecessary weight. Now we have an airplane and are no longer earthbound. We can leave the ground at will, and soar in a new realm where new and greater velocities are possible. Here we find that our old enemy, air resistance, is really our friend, because it is he that sustains our flight. If it were not for the resistance of the air we could not leave the ground, nor could we, having left the ground, remain aloft for one second without his support. He still limits our speed, it is true, but he also bears us up. We cannot travel where he is not. When he fails we fail too.

This principle serves to illustrate our occult progress as well. When we first awake to the possibilities of the inner life, when the call of the higher Self is heard as an irresistible command by the lower, we open our eyes and look wonderingly about us. We find ourselves in an environment we have never really and truly seen before. As long as we were moving about in it casually—in a sense aimlessly—it offered no resistance. It was pleasant, friendly, harmonious. But now we begin to feel its obstructive pressure from the very moment we quicken our pace under the motive force of an awakened will.

Whenever any one is moving at a speed with reference to his environment he is sure to meet with resistance. The criminal is one who is moving more slowly than his environment. The occultist is one who is moving faster. Both are certain to find conflict. But whereas the career of a criminal is opposed to the general law of progress, and hence ends in a blind alley whence he must retrace his steps, the life of the occultist on the other hand is in line with his natural evolution and hence its possibilities are unlimited.

From the outset, then, we may expect opposition on the occult path. Sometimes this opposition is crude,

sometimes it is subtle, but we always find it in some form or other—generally in the form that seems hardest to bear. To overcome this opposition we must constantly do two things: we must refine our bodies, and we must increase our internal power. Even then our efforts will not be apparently successful beyond certain limits. The resistance of our environment will correspondingly increase until we find ourselves hemmed in, cramped and frustrated on every hand. All our efforts will seem utterly futile, everything to conspire against us. Not only shall we meet opposition from our enemies—which is to be expected—but there may come a time when even our friends, to whom we have looked for guidance and comfort, may fail to understand us, and neglect to speak that word of cheer and good courage that our very souls are fainting to hear.

This feeling of aloneness is invariably the experience of all who take the first steps in any new line of activity, from birth to death, and the occult path is no exception. If we, therefore, seem to be battling alone against a hostile environment, let us remember that its hostility is only apparent, not real. In itself the environment is neutral, inert, not personal, and its opposition is merely the product of our velocity against its inertia.

So, when we seem to be most hopelessly entangled in the net of our environment, and are apparently making little or no progress, let us not be discouraged. It is one of the hardest things in the world for a moving body to be conscious of its own motion. It always seems to itself to be standing still while the rest of the world is rushing in the opposite direction. When this experience comes to us in the occult life, as it undoubtedly will, there is only one thing to do—drive straight ahead, not blindly, not recklessly, not necessarily with wide-open throttle all along the road, but sanely, intelligently, adjusting our course and our power to the inequalities of the way, with due regard for the rights of others, following the light as best we can,



serenely confident that nothing can prevent us from reaching our goal if we keep on traveling.

We must take care of our bodies and keep them clean and strong, for they are the vehicles which will take us to our goal. If we abuse them, or overstrain them, or drive them carelessly, they are subject to breakdowns, just as our motor cars are, and when they break down, our progress is delayed until they are repaired or replaced. Eventually, of course, these bodies that we now have, will wear out. They will become obsolete, worn-out junk. Then we shall discard them entirely—shortly to reappear in a new and better model, with all the latest improvements, built to our individual specifications by the Master Builder.

The time will come—perhaps in these present bodies, certainly at some time if our will falters not—when our vehicles will undergo a subtle modification and we shall find ourselves able to function consciously on higher planes—an event which was foreshadowed on the physical plane millions of years ago when the creatures that fly in the air were evolved from those that crept on the ground. When that happens to us in the inner sense, we shall find ourselves in a new evolutionary field, where a new and glorious freedom awaits us, together with a vastly enhanced power to help others as well as to further our own development. At that time we shall also discover to our astonishment that the difficulties that we experienced earlier were the very means by which we were able to rise above them.

Let us, then, face the future with a full measure of courage, enthusiasm and optimism that nothing can quench. Let us place the guidance of these lower vehicles into the capable hands of the Divine Driver within us, Him whom we variously call the Spirit, or the Ego, or the Higher Self, or the Father in heaven. Let us reflect in our personalities His divine characteristics of will, love and activity—of will that manifests not as stubbornness or the ruthless pursuit of a predetermined course,

but rather as a quiet background of life, a pattern of growth, to which we shall conform as nearly as circumstances may permit when the rights of others and our own duties are taken into consideration; in short, a will that is tempered by love, guided by wisdom, and productive of activity. When we succeed in doing this completely, when the lower self becomes a perfect reflection of the Higher, then it is no longer a reflection, but the thing itself, and we realize that we indeed *are* That Self, as we have always been, though unconsciously.

To some of you, doubtless, Theosophy will be a quiet, gentle experience, developing slowly over a period of years. Your growth will be like that of the flower, instinctive and unconscious. If so, you are fortunate, for you will probably be spared much of the inner storm and outer conflict that would otherwise be your lot. Like the mystic lotus of the East, whose beautiful chalice appears only after the greater part of the plant's growth is completed in the silent and invisible places, your soul will come to flower sweetly and naturally.

But we are not all alike, and we do not all respond alike to the vitalizing rays of Theosophy. Some of you, no doubt, in your early contact with Theosophy, will want to do nothing but drink in its glorious truths. You thirst so deeply for its water of life that you feel you can never be filled. You will read eagerly, and seek occasion to talk with any who may be able, as you think, to give you more of the Wisdom of the Ages.

If that is the direction of your growth, well and good. Accomplish it. It is your path, and no other can make you happy. But know that you are damming up a mighty river, which must eventually overflow. You are building up a great reservoir of power, and, sooner or later, you will have to face about and give again to the world that which you have received, plus a part of yourself—no! all of yourself. That is the only way to escape stagna-



tion. It is only the flowing water that is sweet. When the time comes for you to face about, you will know it by many signs, and then you will impart instruction as naturally and as joyously as you now receive it.

For us all henceforth the law of growth is to give. And this, being interpreted in terms of life, means service to others. In bygone ages our law was to take, and we took whatever we liked, wherever we could. But that period is finished. If now we receive, it should be in order that we may give again. We may ignore this law, in practice we may deny it, for old habits are hard to break; but in so doing, we should realize we are not advancing.

However, service has many forms, and it is not for one person to say what another's life of service shall be. A life of the most consecrated devotion can be lived in the small affairs of our ordinary duty, just as truly as in the council halls of the mighty. It is the attitude that counts, the willingness to help. Wherever there is need for help and we are able to meet that need, that constitutes an occult claim upon us. But here, as everywhere, discrimination is necessary. We must mix intelligence with our service. A mother is devoted in her service to her child, but that does not mean she must run to it and pick it up every time it cries. Indeed, by so doing she might be doing the child an injustice. But she is always listening for its cry, and when she does withhold her hand, it is through love and not indifference.

In our Theosophical scheme of things there is an organization known as the Order of Service, of which Mr. Max Wardall is the head. This organization makes our group body complete. The Theosophical Society proper corresponds to the head, the Esoteric Section to the heart, and the Order of Service to the hands—the head to think with, the heart to love with, and the hands to work with, making the trinity complete.

The Order of Service requires no obligations, no dues. It is simply the service department of Theosophy. Its

activity is directed along seven lines—peace, arts and crafts, health, social service, healing, animal welfare, and the like, so that it is possible for every one to find a natural means of expression somewhere within it.

Some Theosophists are interested in the work of healing. Some are deeply in sympathy with the cause of peace. Some would like to help print books in Braille for the blind. And an unusually large number of members are actively engaged in the fine arts—music, painting, architecture. Among other professions represented in our membership are journalism and school-teaching. Surely we have here a golden opportunity to direct our Theosophy to work in practical ways.

There is one form of service that I want to lay upon every heart, and that is attendance upon our Lodge meetings. That is a greater act of service than is sometimes realized. The Lodge needs you. The other members need the inspiration of your presence. The community needs in its mental atmosphere the thought-forms that you help create when you assist at a Theosophical meeting. The nation needs the increased capacity for good citizenship that Theosophy can develop in you. The Masters need you to help build larger the channel through which Their forces may flow to bless the world. It is not desirable that you should ever feel it a burden to come to the meetings, but I hope you will not lightly set aside the opportunity for service that this simple act affords.

May I recommend to you the virtue of promptness? All Lodges lay great stress on promptness—promptness in opening the Lodge, promptness in attending to business, and promptness in closing. This may seem a small thing, and perhaps it is, but so is the point of a wedge a small thing. Promptness is the beginning of accuracy and dependability, and the Masters want, above all, people who are accurate and upon whom They can depend all the time.

Cheerfulness and willingness I take for granted. The tasks you are given at first may seem trivial and inconse-



quential, but they will assuredly lead to greater service, if you are willing, for it is always true that "the harvest is great and the laborers few."

I feel that I should say a word in regard to gossip—not because I think you need it particularly, but merely to emphasize the occult point of view, for the benefit of us all. Many people look upon gossip with a certain degree of indulgence, but if they could see its terrible effects on the inner planes they would not be so complacent about it. Gossip is one of the gravest of occult crimes. It is almost as bad as murder—in fact, is frequently worse than murder, for its malignant effects may be felt throughout more than one incarnation.

Regardless of whether a juicy bit of gossip is true or false, don't repeat it; don't even dwell on it in your mind. When you think of a person, think of his good qualities, for by the power of thought—that great creative force—you strengthen in him whatever qualities you think about.

Try not to encourage gossiping in your presence, for you have no more

right to pry into the private affairs of another person than to open and read his private letters. By coming into Theosophy you are taking the first steps on the occult path, and on that path curiosity about other people's business is occultly wrong. An advanced occultist might be able to see many hidden weaknesses of character delineated in the auras of those about him, but he would avoid noticing them unless asked to help by the person himself—help to eliminate his faults.

In welcoming you into our fraternity, my brothers, I pray that the Ancient Wisdom which we profess may indeed be a light upon your pathway. May the enthusiasm which has led you to join us never grow less, but may it ever burn brighter and more radiant, with the divine power of kindling a like flame in the hearts of others who are ready for the life of discipleship.

And to my humble prayer may the Great Guardians of humanity, our Elder Brothers, who have gone this same way before us, grant us Their blessing, Their power, and Their peace!

### *Emerson's Confession of Faith*

A man contains all that is needful to his government within himself. He is made a law unto himself.

Any real good and evil that can befall him must be from himself. He only can do himself any good or any harm.

Nothing can be given to him or taken away from him, but always there is a compensation.

There is correspondence between the human soul and everything that exists in the world; more properly everything that is known to man.

Instead of studying things without principles of them, all may be penetrated into within him.

Every act puts the agent into a new condition.

The purpose of life seems to be to acquaint man with himself.

He is not to live to the future as described to him, but to the real future by living to the real present.



# Brotherhood—The Universal Love

By Norman Ingamells

(Australia)



LOY, Love, Peace, Immensity, Beauty, Power; a sense of the boundlessness of the life that lies hidden behind and within these word-symbols flashes upon the consciousness as one broods upon the fact that their roots lie in Brotherhood. This word, *Brotherhood*, like the word *Unity*, will convey most to those who know most.

"There is naught exists bereft of me" expresses the scope of its penetration. Peace and Power that passes the understanding of most of us lies hidden within these words, taken from what I regard as earth's greatest scripture, the Indian *Bhagavad-Gita* or Celestial Song.\* The Lord Krishna (speaking for the One Life and from the plane of Unity) enunciates the Law of Brotherhood in this statement. When this Law is recognized and applied there will be Peace on earth and every otherwheres, and not till then, for it is the heart principle at the center of the universe. Of its fathomless depths we may not speak, indeed we cannot; it is both too sacred and too sacred to be capable of anything approaching full explanation. Only in the innermost world of consciousness may we know and feel its fullness; and that is a state not of this world alone. Its roots lie in Tao, that is, in the beginningless and endless Eternal. Lao-Tze says, "The Tao that can be said is not the real Tao."

In deep sleep, Eastern philosophy and religion teaches, man enters an internal world and state of consciousness where Brotherhood reigns "*in excelsis*," and it would appear to be Nature's plan (therefore the plan of Nature's God) that mankind spend part of each day's life in the far vaster and more permanent spiritual worlds.

We read of isolated cases where men do without sleep or with an infinitesimal amount of it, but these are the very rare exceptions and might be regarded as abnormalities. Therefore we note how, at the peace of eventide, the Cosmic Mother sheds her loving blessing upon all her tired children and enfolds them in her strong protecting arms, and all whose lives are imbued with the spirit of Brotherhood feel the deep content and peace that follows a day of labor and service in the outer worlds as they pass to the realms of sleep. Not to sleep is an incalculable loss to the Soul—at least from the above point of view it would seem so.

In the Highest the spirit or law of Brotherhood has its origin and—shall we say?—saturation; this Highest that is nearest of all to us, therefrom we find Tennyson declaring,

"Closer is He than breathing,  
Nearer than hands and feet,"

for we and all embodied life are the "Broken Body" of the Lord of Lords, the universal Spirit.

Lao-Tze proclaimed it somewhat in this wise: "Tao (the Eternal, the One) is the source of Heaven and Earth, One begat Two, Two begat Three, Three begat Millions, and Millions return again into One."

If we wish for corroborative evidence of the divine Immanence and a recognition of Brotherhood, beyond our own deep thinking and experience, the following from the great bibles of the world provides it.

In the *Old Testament* we read: "Shall there be evil in a city and the Lord hath not done it."—Amos, Ch.3, V.6.

The *Bhagavad-Gita* states: "I am the gambling of the cheat, and the splendor of splendid things I . . ."

Mohammedanism declares: "There is naught but Allah."

\* Translated by Dr. Annie Besant, Sir Edwin Arnold, and others.



In our day we have the Indian Teacher, Krishnamurti (the *Teacher* is not Indian, even though his body be), voicing the One Life, in his poem "I Am All," declaring,

"I am the barbarian and the sage,  
I am the pious and the impious,  
I am the godly and the ungodly,  
I am the harlot and the virgin. . . ."

And so on through all the great Teachers.

God maketh His sun (the spiritual Sun also) to shine on the just and on the unjust. *All*—bird, beast, plant, sea, air, jewel, etc.—are equally His children, life of His life, "flesh" of His "flesh"; *all* learning life's great lessons.

The drunkard and man of dark words and deeds, whose soul is plunged in darkness and ignorance; the servant and the master, the politician, the merchant, the priest—all are the One Life procuring experience. Most evil is the result of external pressure which the wrongdoer is not yet strong enough to resist, and he is largely the result of a lack of Brotherhood in the social conditions, or rather want of social conditions, in which he lives. Oh that we would, for we can, climb to a vision of the sacredness, the divinity, the beauty, the glory, and immensity of life! It will probably be through much sorrow as well as much joy that we will attain this Vision Splendid, for it is a Vision Splendid.

On this plane of true vision any feeling of superiority or separateness from anyone or anything becomes a pain, a kind of loss of bliss, and even a *sin*.

Separateness is the only sin one acknowledges on this spiritual mountain. The sinner one feels is oneself, although one realizes more than ever that each must himself do his own purifying and strengthening. The one consuming desire here is to point the way to the army of beings on their pathway to the Elysian fields—the Eternal. Here war seems like the quarreling of selfish children, overwhelmed with dark discord and irresponsibility, and so limited in vision that they cannot see the futility of trying to reach their goal by such means. War is sub-human rather than human,

it seems like a nightmare of some disordered and limited intelligence.

The League of Nations is probably one of the greatest assets and opportunities the world has ever had as an instrument for the realization of Brotherhood—its spirit is right, and that is the main thing. All attempts at external pressure, in the way of laws, can be but a kind of barbed-wire fencing-in of man, a temporary expedient. Discipline, to be of lasting value, must be *self-imposed*, and gladly self-imposed—but of course there must be this self-imposed discipline.

How may we contact and commence to establish this supreme state of consciousness in ourselves? We may be much helped by coming into contact with the greatest and most spiritual people, the fine arts, and the great ceremonials, the verdure-clad mountains, the flower-decked valleys, the restless, ever changing ocean, and the starry depths; pondering upon their beauty and meaning.

By high "day-dreaming"? Yes! For as a man thinketh so is he, and the dream precedes the realization. He who has the spirit of Brotherhood sufficiently manifest may (of whatever age his body be) when he slips the moorings of his body during its sleep, wander in the great heavenly places. The shadowy groves are his (the inner mystic ones), the vast verdant hills and vales, the cloud-decked sky, and aught else of Mother Earth's birthing. All forms of beauty here on earth are the concrete forms of her love-thoughts. It is the fact that the externalized forms can lead to a contact with the love that gave them birth that makes flowers, sky, mountains, etc., so attractive to the sensitive artist soul, and in this fact lies the priceless value of all the fine arts.

In Brotherhood is Love, Joy, a hallowed Presence, Immensity too, but also much more, for it is all describable and indescribable things. It is the love-cement that holds all the solar systems together, from their birth to their dissolution.

In seeking contact with spiritual consciousness, one must, whilst living



in and working in the outer worlds, prevent attachment to, and the domination of, the outer things of the senses. This may cause a feeling of painful isolation from one's fellow-men, for, being often immersed in material undertakings, they will feel that the *aspirant* is withdrawing himself from interest in their affairs and life, whilst, in reality, he may more than ever have their larger and more permanent interests at heart.

Having, through hundreds of lives (and all the greatest minds have accepted the doctrine of reincarnation), been centering his consciousness in one or more of the sense centers of his being, the transfer of the consciousness to the spiritual nature may be a long and difficult process. Furthermore, the harmonizing or balancing up of the forces playing through the different centers (technically called *chakrams* in Theosophic terminology) may require much and patient endeavor. A center, by unbalanced use, becomes like a weak spot in a cycle tire, and man, when he commences the spiritual vitalization of himself, may find he will have to face a kind of "blow-out" of the overdeveloped or weakened center in his nature.

Brotherhood implies unselfishness and universal love, and it is the key and the only key that can solve the problem of the dis-ease and discord of mankind. Those who are in positions of power should be the first to set the example of brotherliness, though all must have good-will, and be active in deeds for the commonweal before the goal for man can be reached.

Here, in and on earth, we are exiles, far, far, from our Native Land, most exiled when we are most immersed and bound to our prisonhouses

of flesh. Earthly things are the passing things, hence Eastern philosophy always speaks of them as illusive things, as shadow shows—even as shadows of shadows—existing but for the sake of giving experience of physical life to psyche (soul); they are necessary but impermanent.

When through many lives on earth we will have been through all necessary experience and learned to obey the laws of Brotherhood, then will we finally break the ridge-pole of our earthly tabernacle and be bound no more to our prisons of flesh. Then we will join the great Cosmic Orchestra, and, having become gods, play upon the seven-stringed harp of our being (the bodies we use on the seven planes of consciousness) and fully wake it from its age-long silence. Then a shout of joy will go up, which, careering through the boundless spaces, will declare again, to all who have ears to hear, the wonder of man's Resurrection Morning.

Beethoven, to wonderful music, expresses the truth in the choral section of his great symphony. He ends, using Schiller's *Paean to Joy*. The following is a translation of some of the words:

Draughts of Joy from cup o'erflowing  
 Beauteous nature freely gives,  
 Grace to just and unjust showing,  
 Blessing everything that lives.  
 Praise to Joy, the God descended  
 Daughter of Elysium,  
 Ray of mirth and rapture blended,  
 Goddess, to thy shrine we come.  
 By thy magic is united  
 What stern custom parted wide,  
 All mankind are brothers plighted,  
 Where thy gentle wing abide.

## Bigotry

For modes of faith let graceless bigots fight,  
 He can't be wrong whose life is lived aright.—Pope





## God's Plan for Our Age

By The Rev. Edmund Sheehan  
(Illinois)

**W**HETHER WHO are students of the Ancient Wisdom know that God has a Plan; that the Plan is ultimately beneficent; and that when men through lack of wisdom refuse to coöperate with the Agents of God in forwarding His Plan, trouble follows. The ignorance of man cannot interfere with the complete unfolding of the Plan, but the race may go forward joyfully or painfully. Our Western civilization seems determined to go the painful way—if we are to judge by the Protestant Reformation and the French Revolution. A brief review of these two great reforms may throw light on the present unhappy situation.

It is obvious that the Plan in the sixteenth century called for a reform of the Roman Catholic Church, and efforts were directed to reform it from within. Read the story of the Oxford Reformers by Frederic Seebohm. Erasmus, Sir Thomas More, and John Colet, Dean of St. Paul's, were all faithful sons of the Church and they worked and suffered to awaken the Roman Catholic Church to its need of drastic reform, and to its peril in failing to institute the much needed changes. The objective of the Plan in the sixteenth century, as we perceive it, was not the splitting of Christianity into two opposing groups, bitterly hating each other, but the establishment of a liberal Roman Catholic Church freed from superstition, narrowness and dogmatism. The Oxford Reformers preached constructive re-

form within the Church, but the Church leaders rejected the reforms. Then Luther became the instrument of reform, and his defiance at Wittenberg started a religious revolution which lighted the destructive flame of hatreds and persecutions—and blood ran. Such was the price the Western civilization paid for religious freedom.

In the last half of the eighteenth century a potent figure moved among the French nobility. He was known as the Comte de St. Germain. With a clear insight into the political forces at work in Europe he urged the nobles to initiate drastic reforms to free the French people from the excessive taxation and the despotic government which kept them living in degradation and misery. "The friend and councillor of kings and princes, an enemy to ministers who were skilled in deception, he brought his great knowledge to help the West, to stave off in some small measure the storm clouds that were gathering so thickly around some nations. Alas! his words of warning fell on deafened ears, and his advice went all unheeded." (*The Comte de St. Germain*, by Mrs. Cooper Oakley.)

So all the pent-up hatred of years of hunger and suffering came to a terrible climax; the guillotine reared its ugly head, and the great principles of liberty, equality and fraternity were established in streams of human blood. Such was the price the Western civilization paid for political freedom.

Thus on two occasions wise men came to the West and with eloquence,



logic and satire sought to arouse the nobility and the clergy to the need of reform; to cease exploitation of the masses; to rule with justice, wisdom and mercy; and to establish upon the earth a new social order with brotherhood and freedom for its foundation stones, and wisdom and good-will for its guiding principles.

The sixteenth century established the principle of religious liberty—through revolution and bloodshed. The eighteenth century established the principle of political freedom—through revolution and bloodshed. And the twentieth century must establish the principle of economic freedom. In two-hundred-year cycles the Plan has presented three aspects of liberty to the race for acceptance—a trinity in unity. Man cannot exercise religious freedom while he is politically and economically bound. Nor can he unfold his spiritual and cultural faculties or intelligently exercise his political prerogatives while he is an economic slave.

The demand for immediate reform of our defective social order, which permits people to starve in the midst of plenty, is rising from the throats of millions of hungry, destitute people, and once again the tears of the multitude are washing away the foundations of a civilization which seemed established for all time. The poignant voice of human woe challenging the established order, echoes and re-echoes in the council chambers of statesmen and in the conference rooms of industrial leaders, and they rush about unwisely seeking to patch up the defective economic machine, when what is needed is a thorough overhauling.

Our "dog eat dog" competitive economic system should be banished forever from the affairs of men, as were the "sale of indulgences," symbol of religious superstition, and the Bastille prison, hated emblem of autocratic power. Today the direction the reform will take is undecided—shall it

be through wise guidance and constructive reform, or shall hate-obsessed mobs kill and destroy? There are, fortunately, men in power throughout the world who realize that drastic reform of our economic system is inevitable, and they are seeking a solution of the problem in a constructive way. An encouraging sign in America is that business men are realizing their obligation to provide continuous employment, and so are not discharging men when there is no work for them, but are adjusting the work load so that all equally bear the burden of lack of work.

What can we accomplish in this present world crisis, we students of the Ancient Wisdom who are so few in numbers? We can do much: We can use our powers of thought and intuition to learn the immediate objectives of God's Plan—and if we persist we will find the answer. And when we have learned the Plan's objectives we can impart our knowledge to others according to our technique of expression. We can, furthermore, clearly visualize the objectives of the Plan, and in that way influence the minds of people in our community. We can preach the doctrine of good-will and non-exploitation of any living thing—and above all live it. We can also become potent channels for the radiation of love and peace into the astral and mental worlds to neutralize the forces of hate, despair, and unrest.

Hate won twice, and bloodshed and horrible excesses followed. Perhaps this time the race, profiting by two terrible lessons, will go forward under the guidance of Him who was the Comte de St. Germain to a golden age of brotherhood, peace and freedom to which He, as the administrator of God's Plan for the West, would lead us. We can do no less than follow Him in courage, wisdom and love, even as the wise men of old followed the star of hope.





# The Unity of Humanity

By A. Karoli Gallion

(Mexico)

**W**HAT is the aim of life, why all this struggle to live, why birth and inevitable death in spite of the desire to live? are questions which confront the earnest observer of life from time to time.

Studying into the past of human history, the thinker at last can deduct certain facts that help him to construct a definite opinion as to the "why." It becomes clear to him that the manifold struggles, wars, bloodshed of all kinds, are not an aim in themselves, cannot be an end in themselves, but are incidents on the way to a certain goal, that behind the material struggle, ugly as it is, there moves a great unseen *ideal* toward a glorious goal; and the material obstacles that obstruct at times the march of that ideal are the cause of so much strife, but that in every case the self-seeking material obstacles must perish in order that the high ideal may march victoriously ahead.

The great lesson that humanity deducts from the sum total of wars and strife is: *Equality of rights to all human beings*. In other words, the manifold manifestations of egoism that have hampered the free development of the human race are traced to its dangerous and pernicious root, *egoism*. And if humanity as a whole sees that truth—that egoism is the root of all evil—the final step in human emancipation that opens an era of unthought-of happiness will be introduced.

But to make possible this forward step in the evolution of the human race, we need the coöperation of the foremost thinkers of mankind, without regard to race, nation, sex, or sect, to put up a model colony of world-citizens who might demonstrate to the governments of the old-school thought what the new-school thought (which is only the old eternal truth adapted

to modern conditions) is able to bring about.

Many will proudly say, "We (thinking as a nationality) are all right as we are." But let me say: I have travelled over various continents and countries, even among nations that claim to be highly civilized, I found a great percentage of citizens drunk with national egoism, exploding in disrespectful epithets of each other, exemplifying national hatred. It shows the evil root is there. Unless children in the first stage of development through educational channels are taught to think right, there comes up a national harvest that spells blood and disaster; and worse than that, this wrong thinking is an obstacle to the great ideal that has to crush all obstacles.

Many will say: "An international colony of rightly thinking people who want to demonstrate to the world the correctness and redeeming power of their principles!"—and doubtfully shake their heads. They think of some colonies existing on sectarian lines. I know of some of them, like the Mennonites and other sects in the United States, that have formed strong colonies and have gained material success, for unity always makes for strength. There are others in Brazil who formed colonies along national lines—strong German colonies with schools, churches, all conducted in their national tongue.

All these colonies are a success from the view-point of the "ego" of the individuals forming them. But for the world's ideal they are non-existing, because they exclude, they draw back from all who do not share their particular sectarian views, or who do not happen to be born in the same country, as the case may be. But this new colony I am speaking of is not excluding, it is *including*, does not grow from



egoism but from its opposite, altruism.

The essence of the thought I want to present is this: The new humanity of the new and better era to come shall not be divided along national lines, which is only the manifestation of a backward condition of passing ages. Many will say: "How is this possible?" As answer I remember the words of the great Master:

"There shall be one shepherd and one fold."

The great ideal—you may think it personified as God as you can see and believe Him, or in any form your philosophy or sectarian conscience is able to grasp—shall be the One Ruler of all the departments of the United States of the World. Today, in art and science the world knows no distinction between race, nation, sect, or sex. All are welcome in the universal temple of wisdom and beauty.

In my opinion these higher manifestations of the human being are much more important than the daily routine of the material mechanism, eating, drinking, talking, doing the job, the way of dressing to appear decent, to entertain the tired nerves with pleasure—all these activities are the same in the whole world, only their forms of expression differ in the various countries. And now then, must we believe that because the material part of humanity is divided along national lines, and is inflicting upon itself millions of sufferings on account of these barriers, it shall be so in all eternity? Intelligent study and logical observation of the world's history leads one to the conclusion that the human evolution will also sweep away this barrier. It will probably be the last chain the human slave is going to shake off, but it will be done.

## *The Master Magician*

By John Caldwell-Johnston

(England)

Little Brother, if you desire to become a Master-Magician, as I know you do, remember that the Master-Magician works always *with* Nature, that he is best pleased when his magical operations are as silent, as omnipresent, as irresistible as the rising tide. To create a bouquet of roses from the ether of space is easy, to turn the hearts of men to Justice and Peace and Truth, which is my work and your work,—behold no easy task!

Who marks the springing of a flower? Who notes the seeding of a good thought in the human heart? Yet the season of flowers comes and, lo! the fields are multicolored to the dawn. So is the coming of God's Kingdom on the earth.

These things are well known to you. Yet, perhaps, you do not know them as well as they should be known. The true things are ever old. The old things are ever true. What can be older than the twin saying, "Respect thy neighbor. Respect thyself"? Nevertheless within this saying you find your whole duty; and wheresoever you may go, high or low, within the manifestation of God, which is His universe, you will never see, you will never hear tell of any Being who has been able to exceed this saying.

All men are Magicians but not all are Master-Magicians. He who becomes a Master-Magician must hold himself bound by his very power to do service to all. There are those who have won great mastery of magic for their own ends and who use their powers to enslave others to their will. Such are not my servants.





## Tests and Initiation

By Carl F. Propson

(Illinois)



NOVICES in the study of what may be termed "Classical Occultism" conceive the Path of Attainment to be barred at intervals by periods of testing followed by ceremonies of initiation, shrouded in mystery, beset with peril, imminent with strange ordeals which prove the aspirant's ability to master the elements of *earth, air, fire and water*. Beatific rewards await the victors; nameless perdition yawns for the vanquished.

This is the picture which is set forth in the *tradition of attainment*, and which has formed the basis of so many occult systems; therefore to the aspirant this task of freedom from the vices and superfluities of life seems something set apart from normal existence; an undertaking which has little in common with the everyday facts of physical life.

Whatever the Ancient Mysteries may have been in their system of tests and initiations; however they may have proved, purified and consecrated the candidate by formal ordeal, it should be remembered that even in their highest sense they could only typify externally the changes which the aspirant must make internally, being the "outward and visible signs of an inward and spiritual grace"—a grace to be attained by right living and high thinking—not to be conferred by the laying on of hands, the whispering of mystic sentences, or by any other means except those of personal endeavor and attainment.

In modern times, a too-dull comprehension of the basic laws of *reincarnation* and of *compensation* (karma) has somewhat changed the picture of test and initiation. This modern viewpoint, while it does not impede the progress of the aspirant in the same way that he who sits and waits for formal tests is delayed, nevertheless falls short of true knowledge of the undeviating *justice* which rules and governs the universe. Tests today are supposed to take place in ordinary life, the stage being set with commonplace events, the action of the aspirant under each combination of circumstances demonstrating his fitness to make further progress in his upward journey. As far as it goes, this viewpoint is true; it is the general understanding of the mechanics of such tests that will bear further explanation. To the mind grounded in the laws of justice, it is hardly to be thought that the Great Initiators themselves bring about a set of circumstances involving the action and freedom of will of a large number of persons for the simple purpose of trying the ability of a single aspirant, or indeed that They would interfere in any way with that aspirant's freedom of choice and action. This notwithstanding the obligation of initiates of a very high degree "to interpret every phenomenon as a particular dealing of God with my soul," which is true only when rightly understood.

Interpreted from the standpoint of the scientific occultist, who sees the universe built up of a myriad interact-



ing vibrations, what really happens is probably to be explained as follows:

Every person vibrates with a certain individual and characteristic "wave" or "frequency" which is the component or result of all of his experiences, all his efforts, victories, and defeats in this life and in past lives. This vibration is strong and weak—strong when surrounded by circumstances over which the person has earned the right of mastery; weak when governed by circumstances over which he still must realize his divine right of control. This vibration is constantly radiated from each person, as from a sun in miniature. It affects and qualifies the vibrations of other persons with which it comes in contact, depending upon their receptivity to it as a whole, or to certain of its qualities; it is affected and modified by vibrations coming from external sources to which it is still responsive.

In the ascent of the Path there are certain definite requirements, which may be said to represent "degrees of initiation" although it must not be thought that they are exactly the same in externals for each person, representing rather the "minus" qualities in the individual vibration of each aspirant. It is the interaction of the "individuality vibration" and the "initiatory vibration" that produces, in exact accordance with the law of sympathetic attraction, the opportunity for the aspirant to demonstrate his ability to meet and surmount the combination of circumstances, thus proving his proficiency in the preceding grade and his right to demand further light.

For example, if the minus quality to be surmounted is that of *pride*, the aspirant must inevitably bring himself

under the domination of circumstances which will help him to learn control of that quality; if his individual vibration is already balanced with humility there can be no further test; that gateway is already passed. So with avarice, gluttony, envy, idleness, lust, wrath—to mention some of the so-called "moral qualities" with which each one of us has to contend; there are many other requirements which must be met along the path, for initiation is not wholly a question of ethics or morals. In exactly the proportion that each individual lacks this or that requirement for complete freedom from limitation, will he afford himself opportunities to acquire them, until the scales are balanced and the vibration wave is flattened to straightness.

Thus no test is ever a matter of formality for which the aspirant has sedulously prepared himself in advance. The tests are concerned with the *actual business of living*—and this holds true even with initiates of the highest degrees, whose operations are conducted on planes of consciousness other than physical. To be tested means simply to live apart from the universal consciousness; to "pass" means to come closer to the heart of the "rose," that central immovable atom about which revolves all that is lesser than Itself. Time is not involved and the aspirant cannot be marked "failed" and definitely set aside except by his own choice. For the Path is eternal, and even though many lives be consumed in acquiring the ability to pass each obstacle, the *patience* and *love* of the Great Initiator, the Shining Augoeides, is also eternal and He is always with us.

## *The Thrift of Time*

The thrift of time will repay in after life with usury of profit beyond your most sanguine dreams, and waste of it will make you dwindle alike in intellectual and moral stature beyond your darkest reckoning—*Gladstone*.



# *Intelligence in Nature*

By R. F. Goudey  
(California)



INTELLIGENCE is by no means a quality confined to the human kingdom. Exploration of the unexplained laws of Nature, which is a division of Theosophical study, together with an overwhelming mass of scientific data, reveals intelligence of great magnitude not only in the animal, vegetable, and mineral kingdoms, but also in the environment in which all kingdoms live, move, and have their being.

It is generally conceded that before evolution commenced there must have been a complete involutionary process for both matter and life. The first stage, that of the involution of matter, together with its various forces, can be described as the preparation of the field, the conditioning of force and matter, the setting of a stage for the drama of life, and the imprinting of the archetypes in the Mind of the Creator upon the lowest of matter. This process is said to create and vivify every atom, to be the source of law and order, and to provide an environment supremely fit not only to evolve itself but also to provide the entire structure for the evolution of life. This environment, exterior to ourselves and all forms of ensouled life, exhibits intelligence in its organization, its extreme fitness, its inherent individuality and its destiny.

Is it not significant that the same pattern, plan and functional processes extend uniformly from the microscopic structure to the most distant of heavenly bodies? Whether one studies the orbits of electrons or those of planets each moving around their respective centers, the same mathematical laws governing the spacing, speed and massing of those bodies seem to apply. The plan of the macrocosm is reflected in the microcosm: "As above, so below."

The vastness of the universe in which the laws of our earth hold true is literally inconceivable. Seventy-five thousand suns which are estimated to be 25 trillion miles apart show up on a single photographic plate. A nebula in Andromeda, 100 million times larger than the sun, is traveling toward the earth at a speed of 200 miles per second, yet so far distant is it that even after a billion years it will be relatively as far distant as at present.

In the physical and chemical worlds there is no such thing as chance. All laws which further efficiency and justness are inexorable, unchangeable, and unbreakable. How otherwise could there be an intelligent universe? One sees superimposed in the environment many cycles as if deliberately schemed to suit the flow of life. Even such commonplace cycles as day and night, the seasons of the year, use and re-use, birth and death, are endowed with characteristics which have a direct influence on life.

While it is true that life adapts itself to environment it must be realized that this occurs in an environment which was previously made perfect, so that life can express its changes when desired. Required variations always appear at the right time for natural selection to act upon, and it is the environment which controls the organization, preservation, and regulation of this process.

This fitness for life is due to the characteristics of the four primary elements—earth, water, air, and fire—into which all things can be resolved. This classification is as old as the hills, yet its mysteries still remain to be fathomed. The individual and general relationships of these elements interweave and intercoordinate with qualities which in themselves are maximal, with no available substitutes, and have definite biological significance



in controlling and regulating the exact structural and functional forms and processes.

## EARTH

Earth, "Mother Earth," is the starting point of nature, the matrix in which is locked up the potential flower of evolution. The traveler, after trips afar by plane, boat, or rail, invariably experiences the joy as well as the actual need of getting back to earth. It is the only place in the world where one feels absolutely "at home."

The earth, as well as the entire universe, is built up from 92 chemical elements all composed of different numbers of basic electrons. By resolving these chemical elements back to the ionized atomic level or "critical state," other elements may be formed by the mere addition or subtraction of electrons. The same chemical identity of all physical matter which is the very basis of the inorganic and organic worlds, from the bacterial forms of the most primitive life to the largest of heavenly bodies, is highly significant.

One of the chemical elements, namely carbon, was apparently selected from all the rest and endowed with special qualities giving it a role which no other element could even in a small way duplicate. It stands out as oddly different from the remainder. It has a valency of four, which is shared by a few other elements, but its ability to form countless chains with itself and particularly with hydrogen and oxygen is unique. Out of it arose the entire organic world. The number of compounds which can be produced from any other three elements is less than two-score, whereas the carbon, hydrogen and oxygen compounds number countless millions. The following compounds upon which we depend and which contain nothing but various combinations of these three elements are alcohol, acetone, camphor, carbolic acid, cotton, ether, formaldehyde, glycerine, lactic acid, starch, sugar, tannin, vanilla, vinegar and wintergreen. Man is unable to synthesize these compounds with the intelligence

or ease with which Nature does it. One wonders what the fullness of the glory would have been had some other element been endowed with similar liberation as has carbon in producing still greater freedom and variety.

Practically all building materials such as cement, lumber, steel, plaster, lime, etc., contain carbon either in the raw material or as part of the manufacturing process. All that man wants or needs is found in the earth. All kingdoms would be at a serious disadvantage should the element carbon be removed, since there is no available substitute. Without it there would be none of the higher minerals, plants or animals. Is there not, therefore, a legitimate basis for the interest and almost reverence which the ancients had for the element earth?

## WATER

Scientists are high in their praise for water as by far the one most outstanding agent in our environment, being the most indispensable to all kingdoms. It is a mechanical mixture of hydrogen, oxygen and other substances which, unlike any other liquid, possesses individual chemical identity. Water is the life-giving fluid, is used in the mineral kingdom as water of crystallization, is indispensable to vegetable metabolism, and is required by animal and man in digestion, elimination, and control of body temperature. The function of food digestion is based on the ability of water to dissolve, hydrolyze and ionize food for the purpose of releasing energy. It is a wet process and there is no logic whatever in the popular belief that food is burned in the stomach like combustible material placed under a boiler. The entire false system of calorific food values is based on this untenable hypothesis.

Water is the only universal and unique solvent alike for acids, bases, and salts. Its dielectric constant is the highest known and thus gives water its superior ionizing power of reverting matter back to its "critical state." If this process were as spectacular as



ionizing gases by X-rays, which takes greater power and care to accomplish the same result, we might pay more attention to it.

Body elimination is dependent upon the body fluids which owe their remarkable solubility to water. Should any other solvent be substituted for these functions, end products would accumulate to the point of death within twenty-four hours. The regulation of body heat is even more an outstanding function of water. The heat generated by a normal person in digesting a single meal is sufficient to raise his temperature 54 degrees Fahrenheit. Water maintains nearly a constant body temperature and if water had the same value of specific heat as other substances a person's fever would be deathly within a few hours.

Animate and inanimate things must have water and are usually provided with duplicate means of securing it. In plants water is taken in both through the roots and the leaves. In animals and man water is taken in through food, which is 75-95 per cent water, by drinking and breathing. The nose of the average healthy person beneficially derives over a pint of water daily from the atmosphere. In no other respect is such ample provision placed around any other environmental factor.

In meteorology water is by far the most outstanding agent. Its resultant geological changes transform topography and provide an environment which makes the earth livable. All of the thermal characteristics of water are far higher than for any other liquid. Water has no rival in the amount of heat it can absorb, in its ability not to freeze entirely until the whole body is saturated for freezing, in the value of vapor tension, surface tension, and in the latent heats of evaporation and melting. Instead of contracting upon freezing, it alone of all substances expands. Because of these maximal properties common to water alone the ocean is a great reservoir of life as well as of heat; it cannot freeze solid; it controls the entire

meteorological cycle on land; it automatically regulates climate and prevents extremes in temperature which would otherwise be intolerable. Ammonia is the nearest competitor to water, but there is no place in the universe where it could be produced in sufficient quantities to replace water, and it would be hard to conceive of any greater sensitivity or efficiency in any organism which would have to be adapted to wider extremes than would be produced by ammonia. It is significant that sea water and blood, which are the only two ideal mediums for life, have practically the same chemical composition. Life is said to have commenced and emerged from the ocean while blood is in reality aged sea water. It is interesting to note that the ancient Greek Thales stated, "God is that mind which shaped and created all things from water."

#### AIR

Since man has recently become air-minded, it is logical to reconsider some of the properties which air possesses in reference to environment. Curiously, air is the only mixture of gases, as water is the only liquid, which maintains individual chemical identity. The mineral kingdom relies upon the air for its widespread occurrence of oxides and carbonates, the vegetable kingdom for raw materials to synthesize food, and the animal for breathing and elimination.

Air is composed of 78 per cent nitrogen, 21 per cent oxygen, with traces of carbon dioxide, helium, neon, crypton, argon, and xenon. Just why the greatest portion of air is nitrogen is not clear. Air is the reservoir in which nitrogen is stored and from which certain types of bacteria, living on a relatively few species of plants, are able to extract a very small percentage of nitrogen. It is only through this tedious process that nitrogen is made available to other plants and to the animal kingdom which for the most part remain starved for nitrogen. After continued use of the fixed nitrogen it finally gets back to the air. Other lesser constituents of air have far-



reaching effects upon life, and it follows that at some time in the future more can be expected of the part which nitrogen will play.

Oxygen is a less mysterious element. Its part in the organic world has already been touched upon. Oxygen is the one outstanding oxidizing agent and supporter of combustion. The most important gaseous compound containing oxygen is carbon dioxide, which, in turn, is second only to water as a geological force and a further regulator of environment. The absorptive coefficient of carbon dioxide is such that one half will always remain in the air and one half in the ocean. Unlike any other substance it cannot be washed eventually into the ocean. The mobility and universality of carbon dioxide, both on earth and in the heaven, is unquestioned, yet there is only a trace of it in the composition of the air.

Plants require carbon dioxide in their stem and leaf laboratory for the support of every green thing in Nature. In fact, the most complex organic matter is traced back to its carbon dioxide origin. In man the complex as well as the simple foods are broken down to carbon dioxide amounting in weight to two pounds per person per day. Were it not a gas its elimination would be a most difficult problem. Carbon dioxide is essential in controlling acidity and alkalinity alike in Nature and in man. The almost exclusive end products of digestion are acids which if not removed after a single meal would result in death. In the laboratory it is next to impossible, even after hours of tedious labor, to neutralize exactly a chemical solution, yet Nature does it automatically with ease and dispatch through the properties of carbon.

#### FIRE

Fire as an element should not be interpreted symbolically but rather as an expression of solar energy originating in the sun and reaching the earth on the atomic level. It is then stepped down and manifests itself as radiation,

including electrical vibrations in all its ranges as heat, light, X-rays and radio-activity. Less than 1 out of 60 octaves is visible. Over three million horsepower per square mile is the intensity of this force which becomes stored in food, evaporated water and the vegetable kingdom. It is the immediate source of the forces of Nature such as wind and rain. It corresponds to vitality in man. Of the simple elements only hydrogen burns. Curiously, it is this element which is found wherever matter is being created and where "fire" resolves things back to earth and water.

In the revolutionary process the fundamental elements were naturally created in the following order: fire, air, water, and earth. Note the correspondences such as hydrogen, representing fire, unites with oxygen, portraying air, to form water, and all three unite with carbon to form earth. Fire typifies the man or the conscious mental state; air stands for the animal or unconscious level of mentality; water represents the vegetable or emotional state; and earth corresponds to the mineral or physical.

If the properties of these elements were changed one iota, life, as we know it, could not exist. It is not in a few details that environment has been made extremely fit, but in all respects. The very extraordinary set of favorable and livable conditions give the characteristics of life, such as ubiquity, abundance, variety, stability, mobility, constancy, complexity, adaptability, activity, and richness. There is a far greater Intelligence behind all life than is usually conceded.

#### INDIVIDUALITY OF ENVIRONMENT

The inherent life back of the environment is likewise in an involuntary stage and is called by some students "elemental essence." This is another phase of Intelligence, once removed, emanating from what has been termed the First Outpouring. We recognize it as beauty in Nature's moods and weather. Men have striven in vain to duplicate scenic effects, cloud



formations, sunsets and other examples of sheer beauty. In fact, the only beauty we worship, whether it be the exquisiteness of the diamond or transient flashes of color, is to be found in Nature.

The moods of Nature are open to our direct contact—at least, so it seems to those who have experienced Her "feel." The winds which have duties of clearing the atmosphere, dropping leaves, scattering pollen and seeds are gentle in their frolicsome autumnal gusts or severe when called upon as karmic agencies to produce mile-a-minute gales for disasters and catastrophies. Rain, too little of which causes drought, and an excess of which results in devastation, has a gentleness and sweetness in its light showers and a tremendous power, even frenzy, in its rushing torrential storms. Snow storms on the one hand are contented-like or on the other a driving blizzard of great fury.

Weather is another expression of the intelligent life. John Ruskin wrote: "Sunshine is delicious; rain refreshing; wind braces up; snow is exhilarating. There is really no such thing as bad weather, only different kinds of good weather." These phases of intelligence exhibit, apart from the power of man, that behind Nature is an inherent personality, far more intrinsic than just a mere mood of Nature, something which is the hidden life itself and has its origin in the supreme Intelligence.

#### EVOLUTION OF ENVIRONMENT

Creation did not stop with the single act but still surges on continuously in producing new forms of matter and energy which is transforming environment before our very eyes. Chemical elements, once thought of as permanent, are themselves evolving in endless cycles from those of light atomic weights to those of heavy weights, from simplicity to complexity and from stability to instability. Radio-activity reverses this process and each new upward cycle develops new orbits of inner quanta. It is in this

way that matter as a whole becomes denser in certain geological periods and at other times rarer.

Energy is a continuous stream pouring through living cells and vital processes. Both matter and energy exterior to ourselves are at our service and await further development along societal lines. Environment and the pervading force behind the atoms maintaining individual identity, law, order and rhythm, together with its reservoir of power and force, is driving to a destiny all its own. The Intelligence displayed by the Creator in making a fit environment supreme in all respects for the specialized evolution of life and matter can be traced in all the kingdoms of life. It is a steady and continuous process which virtually is a great sacrifice of the perpetually guiding Power and is no less wonderful than the higher types of other aspects of intelligence found in Nature.

#### INVOLUTION OF LIFE

Running parallel with the involution of matter is the activity of the second creative impulse of the divine Creator called by some students the second life wave which prepares life for manifestation through form. All philosophies regard life as super-physical, weightless, plastic, ethereal, etc., and consider that units of the one life appear as sparks or monads whose purpose seems to be the evolving into the fullness and glory of the Divinity from which they sprang. It is a development from the unconscious to the conscious, from the static to the dynamic and from the simple to the complex.

Intelligence in this process is first displayed by clothing these monads with matter of the plane upon which they first exist, linking them to all the planes of nature with a series of permanent atoms, and finally attaching this plastic life to the densest and most stable matter of the mineral kingdom. The life as well as the matter is thereby endowed with all the latent possibilities for future enfoldment.



### INTELLIGENCE IN THE MINERAL KINGDOM

The mineral kingdom provides for a graded series of classes from the lowest organized forms to the highest types of precious stones constructed out of elementary matter in order that group-souls may evolve. The first type of intelligence to be observed in the mineral kingdom is that of the First Outpouring already described as the evolutionary process of matter. In short, it is the vivification of all the atoms endowing them with the forces of adhesion, cohesion, affinity, repulsion, surface tension, flawless order and the power to react with each other.

The second type of intelligence is that provided by the form side of these minerals individually which enables the dormant life within to express faint impulses through its toned-down matter. These forms display intelligence in many ways. In the graded progression of these structures can be seen the plan of God materialized, geometrized and precipitated as it exists in the mind of the Creator. One cannot help but marvel at the perfect geometry and symmetry exhibited in both the internal and external structure of mineral forms. The lines of force, angles, faces, lines of cleavage, etc., are different for every type of mineral, but so characteristic and fixed are they for each mineral that these qualities are actually used scientifically as a basis for their differentiation and classification. Otherwise their classification would be an impossibility.

Beauty in the mineral kingdom reigns supreme. The mysteries of the diamond in this respect have never been fathomed. The humble snow crystals exhibit a startling degree of microscopic loveliness. One investigator, Wilson A. Bentley, has made over 4500 micro-photographs of snow crystals, no two of which are alike, and all have exquisite designs of three or six points, which is typical of water-loving plant life. If the rate of freezing is slow the designs will be more

solid, whereas if the rate is rapid, because of the sluggishness of the water molecules at cold temperatures, the pattern will be branching like frost etchings. These designs have been considered so gorgeous and practical that they have been used for commercial purposes. Nature's feats of artistry are indeed a constant source of inspiration.

A third independent type of intelligence found in the mineral kingdom has its origin in the group soul behind the form. Evidence indicates that this life feels, reacts to electric shock, fatigue, opiates, poisons and stimulants. Forms alone could do none of these things. It is the life from this source which brings out the variety in form and the development of new types. Does not the fact that every snow crystal is different indicate a voluntary selection independent of just physical reaction? Since new mineral types are produced with each new succeeding geological formation, does it not indicate that experiences resulting in greater change and growth can benefit only the ruling entity which is seeking greater coördination in more complex forms? What other could be the use of the rigidity, density and inertness of the mineral form if it did not have an inner urge manifesting its inherent life?

Often it is said that certain minerals and jewels stand for certain qualities. They do not "stand for" these, they *are* these in Nature. The mineral kingdom is the closest link we have to the most direct and purest source of unconscious life. By harmonizing and identifying ourselves with the mineral group-soul life, we can commune with Nature or God with the least expenditure of energy and secure the greatest results in return. The mere simplicity of this act militates against its general use.

In the higher kingdoms it is far easier to differentiate the different types of intelligence displayed, and it is through such study that one gets the best positive evidence as to the value of evolution.



# *The Unemployment Crisis*

## *An Occult View*

By William C. Dean  
(Wisconsin)



**W**HAT significance has the present unemployment crisis to the student of spiritual values, holding ideals of universal brotherhood? Very little—to the one who looks at it superficially as a recurrent "depression" that will soon be followed by a period of prosperity, and thus, as most of our industrial and political leaders are doing, tries to lull himself and his fellows into a false sense of tranquility in the belief that these slumps and peaks of prosperity are normal and inevitable.

To one who digs below the surface, however, it is very significant that the present depression is not only world-wide, but is probably the most serious on record. It appears also that the conditions which have created it are basic, we might almost say cosmic, and cannot be remedied by any of the time-honored antidotes.

Furthermore, when we get the right perspective, the present condition, especially in America, is strangely anomalous. Were it not so tragic, it might even be ridiculous. If the gods ever smile at man's ineptitude, we are certainly giving them good cause for amusement.

For here in America, the cream of the proud Nordic civilization, self-admittedly chief exponent of the art of "going places and doing things," we are on the brink of financial disaster because of great productivity and our vast possessions. Our granaries and warehouses are bulging with the products of our industry and genius, the possessors of which are facing ruin because they cannot dispose of these stored-up goods, while millions of other intelligent and able-bodied citizens are milling about helplessly, suffering for lack of these very goods.

By our improved machinery and im-

proved methods of production, we have overstocked our markets, and find ourselves in a "vicious circle." Because there is so large a stock of goods on hand, there is a slump in the market for labor; and because thereby so many people are out of employment, there is a slump in the market for these goods. It is, nevertheless, encouraging that leaders of public affairs are striving earnestly and with some degree of intelligence to remedy this desperate situation.

The remedies proposed, however, are mostly mere palliatives and do not touch the basic cause of our social disorder. They can but tide us over the present "slump," until another spasm of buying leads us into another "peak" of productivity, which must inevitably be followed by another and still more serious "slump."

To those who will analyze the situation, it has become evident that our old methods of production and distribution have broken down, and that unless industry is put on a safer and saner basis, the recurring depressions will lead inevitably to irremedial disaster.

By our industry, our ingenuity and productivity, we are forcing society into a new code of relations and values. The old competitive system is being shattered by its own wastefulness, and we are being driven, willy-nilly, into an era of coöperation.

Take heart, fellow Theosophists, and likewise permit yourselves the enjoyment of a thrill; for we are now in the midst of the birth pangs of a new and better civilization, and the sun of God's tomorrow will shine from a bluer and more benignant sky. For I believe that even now American intelligence is in the way of solving the problem, of charting a course that will steer our "ship of state" away from



the rocks of national bankruptcy and likewise avoid the seething maelstrom of communism.

Communism cannot be the remedy, for it can bring naught but the reduction of humanity to a dead level, the destruction of initiative and the loss of national self-respect. I have confidence that we will, before it is too late, find the better way. No doubt there will be much stumbling and blundering. Humanity always progresses as awkwardly as a crab scrambling backwards.

Let us see if we cannot help discern the cause and outline the remedy.

Our present civilization is the outgrowth of the old feudal system which consisted principally of land-owning aristocrats, each surrounded by his retainers and dependents. Owning the land and the products thereof, it was to the interest of these aristocrats to keep the masses in subjection and poverty, to produce as much as possible at as little expense as possible.

The later industrial aristocracy developed on the same principle. Producing as much as possible at as little expense as possible worked advantageously as long as there were unlimited markets to be supplied. Thus, improved machinery and improved methods meant reduction in the cost of production, the hiring of fewer workers and, therefore, greater profits. However, it was inevitable that, with such a scheme, improved methods and machinery would some time force production beyond the limits of the markets' capacity to absorb.

It is one of the ironies of fate that the organization of labor, which employers fought so strenuously, with its resultant increase in wages and decrease in working hours, delayed for decades the industrial catastrophe, and now clearly points the way to a permanent remedy through a balanced system of production and consumption, beneficial alike to employers and employees.

For these increased wages opened up a vast new market for the goods that were already being overproduced. When laborers were no longer compelled, by the scantiness of their wages,

to live meanly on the bare necessities, they purchased freely of these goods, demonstrating their capacity to enjoy the luxuries as well as a plenitude of the comforts of life. Shorter working days meant also more employees sharing in and helping to maintain this prosperity. Thus we developed a beneficent circle, the workers helping to provide a market for their own labor.

The trouble is that we have been too slow in seeing the point. It is hard to break old traditions, to get out of the old ruts. Mankind must ever be driven onward, like the maiden Io, who was so unfortunate as to win the love of the god Zeus—by the gadfly of need and suffering. God's new eras cannot wait on man's laggardness.

When, therefore, we see our proud industrial structure toppling, we are forced to seek and remedy the weakness in its foundations. No longer can we go on increasing mass production without giving due heed to mass consumption, and it is to the masses we must look for the markets for our produce. Give the workers adequate income and they will consume our surplus stocks and cry for more. Deprive them of that income and our stocks of merchandise are transformed from assets into liabilities.

Old Mother Earth is ready to yield unlimited stores to nourish the millions of her progeny. Especially is America a storehouse of unestimated wealth. There is not the slightest excuse for poverty or destitution, except in man's lack of initiative. I mean, of course, natural initiative, through government or coöperative social measures. Those who are caught in the undertow cannot release themselves, but the people, acting together, can abolish poverty.

We must cast aside our worn-out and broken-down system of production and distribution, and recognize the lesson that the cosmic forces are impressing upon us—the solidarity of the race, the economic as well as the *moral need for brotherliness*—morals and economics can no longer be kept apart, but must go hand in hand.

No longer can our industrial aris-



tocrats thrive on the suppression and poverty of the masses. As improved methods or machinery increase production, there must follow, not a reduction in the number of employees, but a corresponding reduction in their hours of labor, and—let us emphasize it—no reduction in their income, their purchasing power. Labor must have its share in the benefits of increased productivity in order that the markets for these products may be maintained.

Thus, through man's economic need are the ideals of brotherhood realized.

Therefore, we who believe in brotherhood as a matter of principle, may help hasten this happy consummation by using our heads, our wits and our tongues, our pens or our typewriters, at every opportunity; also, by invoking divine aid and guidance, by giving willing and intelligent coöperation to the Masters who are working behind the scenes.

## *If a Bird Can Sing*

*By Douglas Mollock*

If a bird in a cage can sing, my dear,  
As tho' the days of the spring were here,  
If a bird, forgetting the time of the year,  
Can sing in a room that is dark and dim  
As tho' he sat on a greening limb,  
Yea, sing for those who imprison him.

If a bird, when all that he knew are gone  
To the lovely South, or the crimson dawn,  
Can sit alone, and can still sing on;  
Surely then you and I can sing,  
Whatever shadows around us cling,  
Or what the moment may chance to bring.

Surely then you and I can be,  
Tho' bound in body, in spirit free;  
Can sing a little as well as he.  
For few shall find what they most desire;  
We are all shut in with our strands of wire,  
Till hearts grow weary and bodies tire.

We may not labor at what we dream,  
But the whistling boy has a willing team,  
And a little song makes a shorter seam,  
We lose some loves as we pass along,  
There are some go far, there are some go wrong,  
But still there is joy enough for song!

No night so dark but the dawn is near—  
Oh, we can find some thought to cheer,  
If a bird in cage can sing, my dear!





# Thinking With Thinkers

## Birth Control

From THE THEOSOPHIST

A new work by Mrs. Margaret Sanger, the foremost worker in the field of Birth Control in U.S.A., called *Motherhood in Bondage* has reached us at Adyar. The book will be reviewed in due course. The subject, which has almost passed the stage of controversy in some countries at least, was brought before the British public somewhat violently when Charles Bradlaugh and Annie Besant re-published the famous "Knowlton pamphlet" in 1877. These two leaders of the Secularist movement took their stand then not on the truth of Dr. Knowlton's statements but on the right of the law-abiding citizen to discuss any ideas whatsoever which do not incite to rebellion and violence. It was for freedom of thought which they fought when they came forward to be prosecuted. Then it was that Annie Besant, after she knew for herself the tragedy of the poverty-stricken mothers of the East End of London, advocated Birth Control in the book *The Law of Population*. When she joined the Society, she withdrew the book from publication, at H.P.B.'s request. The book however still continues to be published in many lands in cheap unauthorized editions.

Since those early days, much information has been gathered and published, and violent controversy rages in some countries whether Birth Con-

trol clinics, to give advice to women, should be recognized by the Government as allowable or not. That the subject is one of the most vital to every nation everyone knows. In some ways, the kernel of the whole matter has been more tersely put by Bernard Shaw than by all the writers on Birth Control. In a little skit of his called "Press Cuttings," an uproarious farce dealing with the opponents of Women's Suffrage, there occurs the following instructive dialogue between "Mitchener," a typical "die-hard," and his charwoman, the very Irish Roman Catholic "Mrs. Farrell."

MRS. FARRELL. If they could only see the seamy side of General Sandstone's uniform, where his flask rubs agen the buckle of his braces, theyd tell him he ought to get a new one. Let alone the way he swears at me.

MITCHENER. When a man has risked his life on eight battlefields, Mrs. Farrell, he has given sufficient proof of his self-control to be excused a little strong language.

MRS. FARRELL. Would you put up with bad language from me because Ive risked me life eight times in child-bed?

MITCHENER. My dear Mrs. Farrell, you surely would not compare a risk of that harmless domestic kind to the fearful risks of the battlefield.

MRS. FARRELL. I wouldnt compare risks run to bear livin people into the world to risks run to blow them out of it. A mother's risk is jooty: a soldier's is nothin but divilment.

MITCHENER [nettled]. Let me tell you, Mrs. Farrell, that if the men did not fight, the women would have to fight themselves. We spare you that at all events.

MRS. FARRELL. You cant help yourselves. If three-quarters of you was killed we could replace you with the help of the other quarter. If three-quarters of us was killed how many



people would there be in England in another generation? If it wasnt for that, the men'd put the fightin on us just as they put all the other dbrudgery. What would you do if we was all kilt? Would you go to bed and have twins?

MITCHENER. Really, Mrs. Farrell, you must discuss these questions with a medical man. You make me blush, positively.

MRS. FARRELL [grumbling to herself]. A good job too. If I could have made Farrell blush I wouldnt have had to risk me life so often. You n your risks n your bravery n your self-control indeed! "Why dont you conthrol yourself?" I sez to Farrell. "It's agen me religion," he sez.

MITCHENER, [plaintively]. Mrs. Farrell: youre a woman of very powerful mind. I'm not qualified to argue these delicate matters with you. I ask you to spare me, and to be good enough to take these clothes to Mr. Balsquith when the ladies leave.

Bernard Shaw stresses a point more poignant than the one often emphasized by writers on the subject. One argument is the suffering entailed on the children in large families, since they cannot be adequately provided for. But the other argument is that of Mrs. Farrell above.

Not infrequently in past years Dr. Besant has touched upon the disaster awaiting mankind when the *wrong persons* practise Birth Control. For as all are well aware, it is among the masses, where poverty, unthrift and a weak social conscience seem as if endemic, that there exist the large families. If those least able to produce the higher types in a nation multiply, and those most able to do so insist on reducing the number of their children, the outlook is dark for a rapid advance in human evolution. Hence the supreme need to stress another phase of Birth Control speculations—that Fatherhood and Motherhood is one of the noblest offerings of service to God and man by those whose means enable them to provide adequately for their children's rearing. It is the educated and the cultured, when their means permit them, who should *volunteer* to be the parents of the large families in the nation, so that the more advanced types of Egos may be drawn in larger numbers to birth in the nation. Such parents will offer a higher Patriotism than

that of the soldiers on the battlefield.

Now and then one comes across the idea that Theosophists proclaim teachings whose logical result is celibacy and asceticism. What "Theosophy teaches" is somewhat hard to say, for just as it has been said that Equity in English law has been apt to vary almost as the variations in the size of feet of successive Lord Chancellors, so "Theosophy teaches" very much varies according to the individual Theosophist who claims to be the spokesman of the Divine Wisdom. There are however two occasions when two Masters have spoken on matrimony and motherhood. The first occurred in 1875, when the Adept signing Himself "Serapis" wrote to Colonel Olcott. . . . :

Know, O Brother mine, that where a truly spiritual love seeks to consolidate itself doubly by a pure, permanent union of the two, in its earthly sense, it commits no sin, no crime in the eyes of the great Ain-Soph, for it is but the divine repetition of the Male and Female Principles—the microcosmal reflection of the first condition of Creation. On such a union angels may well smile! But they are rare, Brother mine, and can only be created under the wise and loving supervision of the Lodge, in order that the sons and daughters of clay might not be utterly degenerated, and the Divine Love of the Inhabitants of Higher Spheres (Angels) towards the daughters of Adam be repeated. But even such must suffer, before they are rewarded. Man's Atma may remain pure and as highly spiritual while it is united with its material body; why should not two souls in two bodies remain as pure and uncontaminated notwithstanding the earthly passing union of the latter two.—SERAPIS.

The second occasion when an Adept touched on these intimate human problems was when the Master K.H., when adding footnotes to articles in *The Theosophist* under the initials O. E.—"Eminent Occultist," referring to some allusion by Mr. Sinnett or Mr. Hume—wrote as follows in a footnote to Eliphas Levi's work *The Paradoxes of the Highest Science*:

Woman's mission is to become the mother of future occultists—of those who will be born without sin. On the elevation of woman the world's redemption and salvation hinge. And not till woman bursts the bonds of her sexual slavery, to which she has ever been subjected, will the world ob-



tain an inkling of what she really is and of her proper place in the economy of nature. Old India, the India of the Rishis, made the first sounding with her plummet line in the ocean of Truth, but the post Maharatan India, with all her profundity of learning, has neglected and forgotten it.

The light that will come to it and to the world at large when the latter shall discover and really appreciate the truths that underlie this vast problem of sex, will be like "the light that never shone on sea or land," and has to come to men through the Theosophical Society. That light will lead on and up to the true *spiritual intuition*. Then the world will have a race of Buddhas and Christs, for the world will have discovered that individuals *have it in their own powers* to procreate Buddha-like children or—demons. When that knowledge comes, all dogmatic religions, and with these the demons, will die out.

▲ ▲ ▲

In the above reprint from *The Theosophist* for April, mention is made that Dr. Besant ceased to teach the Neo-Malthusian theory (birth control) at the request of Madame Blavatsky. It will no doubt be interesting to our readers to know just what explanation she gave to Mrs. Besant, and we reprint it from the latter's *Autobiography*:

... What is man in the light of Theosophy? He is a spiritual intelligence, eternal and uncreate, treading a vast cycle of human experience, born and reborn on earth millennium after millennium, evolving slowly into the ideal man. He is not the product of matter but is encased in matter, and the forms of matter with which he clothes himself are of his own making. For the intelligence and will of man are creative forces—not creative *ex nihilo*, but creative as is the brain of the painter—and these forces are exercised by man in every act of thought. Thus he is ever creating round him thought-forms, moulding subtlest matter into shape by these energies, forms which persist as tangible realities when the body of the thinker has long gone back to earth and air and water. When the time for rebirth into this earth-life comes for the soul these thought-forms, its own progeny, help to form the tenuous model into which the molecules of physical matter are builded for the making of the body, and matter is thus moulded for the new body in which the soul is to dwell on the lines laid down by the intelligent and volitional life of the previous, or of many previous, incarnations. So does each man create for himself in verity the form wherein he functions, and what he is in his present is the inevitable outcome of his own creative energies in his past. Applying this to the Neo-Malthusian theory, we

see in sexual love not only a passion which man has in common with the brute, and which forms, at the present stage of evolution, a necessary part of human nature, but an animal passion that may be trained and purified into a human emotion, which may be used as one of the levers in human progress, one of the factors in human growth. But, instead of this, man in the past has made his intellect the servant of his passions; the abnormal development of the sexual instinct in man—in whom it is far greater and more continuous than in any brute—is due to the mingling with it of the intellectual element, all sexual thoughts, desires, and imaginations having created thought-forms, which have been wrought into the human race, giving rise to a continual demand, far beyond nature, and in marked contrast with the temperance of normal animal life. Hence it has become one of the most fruitful sources of human misery and human degradation, and the satisfaction of its imperious cravings in civilized countries lies at the root of our worst social evils. This excessive development has to be fought against, and the instinct reduced within natural limits, and this will certainly never be done by easy-going self-indulgence within the marital relation any more than by self-indulgence outside it. By none other road than that of self-control and self-denial can men and women now set going the causes which will build for them brains and bodies of a higher type for their future return to earth-life. They have to hold this instinct in complete control, to transmute it from passion into tender and self-denying affection, to develop the intellectual at the expense of the animal, and thus to raise the whole man to the human stage, in which every intellectual and physical capacity shall subserve the purposes of the soul. From all this it follows that Theosophists should sound the note of self-restraint within marriage, and the gradual—for with the mass it cannot be sudden—restriction of the sexual relation to the perpetuation of the race.

Such was the bearing of Theosophical teaching on Neo-Malthusianism, as laid before me by H. P. Blavatsky, and when I urged, out of my bitter knowledge of the miseries endured by the poor, that it surely might, for a time at least, be recommended as a palliative, as a defence in the hands of a woman against intolerable oppression and enforced suffering, she bade me look beyond the moment, and see how the suffering must come back and back with every generation, unless we sought to remove the roots of wrong. "I do not judge a woman," she said, "who has resort to such means of defence in the midst of circumstances so evil, and whose ignorance of the real causes of all this misery is her excuse for snatching at any relief. But it is not for you, an Occultist, to continue to teach a method which you now know must tend to the perpetuation of the sorrow."



**Thinking**

ANONYMOUS

You are not a failure in this life, unless you have failed to *think*! To think for *yourself*! Most people do not think for themselves; they go, by established standards, *en masse*. They follow the leader; he thinks for them. If he thinks wrong, they think wrong. Just because a thing has been taught for a long time, does not necessarily make it true. The Earth used to be thought of as flat, but is now known to be otherwise. Most great inventors have been thought mad, but only by the ignorant. *Ignorance* is a great crime, for which the penalty is suffering. *Fear* is the result of ignorance, and so causes suffering. The absence of ignorance is true knowledge, and the result of this state is *Happiness*. This is what everyone is so desperately seeking, and but a *few* know where to look for it.

To attain knowledge, it is necessary to sincerely desire to know the mystery of your own being. An ancient Oracle said: "Man, know thyself!" In this search, accept only those things that appear reasonable to you, and be ready to fearlessly change your mind at any time. You cannot approach knowledge with a set opinion about anything. *Consult* no one about it, but *listen* attentively to all. Do not *fear* to champion today that which you rejected yesterday. Continual change is progression. Set opinions are disastrous to growth.

Observe Nature closely; you will note at once, that she employs *two forces*, a builder and a destroyer. *Both* are highly organized, and are so vastly intelligent that *man* is by comparison a snail-like thing, crawling about in a slime of his own making. This is literally a *fact*. The greatest business organizations, of this Iron Age of monopoly, are but pitiful approaches,

in efficiency and organization, to these two great Hierarchies of Nature, which are sometimes known as the forces of *light* and *shadow*.

*Ignorance* is the greatest tool of the dark forces of Nature. Man errs, because of his lack of knowledge, which cannot be given to him, with his college degree, but is acquired by serious effort and thought.

The school of life is the greatest teacher. If it is teaching you to think seriously about things, you are progressing. Otherwise you are not. In the latter case you are just luke-warm, mediocre. Nature eliminates all such; she tolerates no *drones*. As soon as a man begins to think seriously, he becomes an active worker in a great *plan*, consciously or unconsciously, as the case may be. He is no longer upon the bridge, he is either upon the *island* or the *mainland*.

*Truth* becomes known, after the serious contemplation of a subject, viewed with an open, unbiased mind. It is self-evident when once seen. In time it becomes apparent to all, and to the sincere seeker it rings with a true sound *at once*.

The study of reincarnation, to the serious-minded person, is fascinating, because it accounts *rationally* for all of life's unsolved problems. To the real seeker after truth, it opens up vast fields of thought heretofore unsuspected. To such a one, it shows the sublime activity of an intelligence so vast and mighty, as to impress the searchers, indelibly and forevermore, with the *awful mystery of its plan*! It lends a purpose to life, by showing man his place in the plan of things. At once he becomes aware that rigid justice rules the universe. The wise will investigate, but will not underestimate *either* of these two *great forces*. The lukewarm are content with their lot. Which are you?—*Fiat Lux*







## Madame Blavatsky as Occultist

By Josephine Ransom

Article Review by M.E.B.

"She took possession of the age." With this quotation and tribute Mrs. Ransom opens her recent deeply interesting book, *Madam Blavatsky As Occultist*.<sup>\*</sup> This quotation is continued, giving a word-picture of the great occultist from an autobiography of Princess von Racowitza:

"Regarding her personal appearance, the head, which rose from the dark flowing garments, was immensely characteristic, although far more ugly than beautiful. A Russian type, with a wide forehead, a short thick nose, prominent cheek-bones, a small clever mobile mouth with little fine teeth, brown and very curly hair, at that time unstreaked with grey, and almost like that of a negro's; a sallow complexion, but a pair of eyes the like of which I have never seen; pale blue, grey as water, but with a glance, deep and penetrating, and as compelling as if it beheld the inner heart of things. Sometimes they held an expression as though fixed on something afar, high and immeasurably above all earthly things. Large, long, beautiful eyes, which illumined the curious face. She always wore long dark flowing garments, and had ideally beautiful hands."

Mrs. Ransom passes rapidly in review from the "ardent child," born in Russia, to the "ardent woman" of supernormal powers, her investigation of "*Occult Arts*" so often selfishly used by the ignorant, and the final attainment of true "*Occultism*," the Ancient Wisdom. Madam Blavatsky's

own words describe the latter and warn against the former:

"Real *divine* theurgy requires an almost superhuman purity and holiness in life, otherwise it degenerates into mediumship or black magic"; and that any one attempting to cultivate one of the branches of Occult Science "without the knowledge of the philosophic *rationale* of those powers is like a rudderless boat launched in a stormy ocean."

To Madame Blavatsky white magic was the great science, the use of which was for purely unselfish motives—for doing good. Black magic was sorcery, the abuse of powers for the gratification of selfish motives—for evil purposes.

In H.P.B.'s search for the truths of white magic, no land was too distant, no hardship too great to bear. She journeyed to the West Indies, North and South America, Ceylon, Egypt, and to many countries of Europe, and was finally victorious in her search when she received the Ancient Wisdom from the Supermen of the Himalayas—the Lords of that Sacred Science which later she brought to the Western world as Theosophy. The essence of it is to be found in her works, especially in *The Secret Doctrine*.

Mrs. Ransom says:

Considering all these things we shall realize why Dr. Annie Besant said that H.P.B. had a "marvelous sweep of occult knowledge." Because H.P.B. understood so well "the way," she could warn others of the dangers to be encountered upon it, and could offer guidance

<sup>\*</sup>Theosophical Publishing House, London, England.



to those who, like herself, were prepared for the sake of Occultism, in her high sense of the word, to Will, to Dare, to Do and to be Silent. On the Path there could be no concessions, no prejudices or traditions, no harboring of secret vices, no timid yielding to weaknesses or conventions. The aspirant must be ready to face the startling naked truth. There must be no pretence, no hypocrisy, no pandering to vanity. Humble and unaffected the pupil must come asking of life its last word, and with will of steel train his bodies ready to receive that last word. No light task. H.P.B. understood that. Because she respected the occult (natural) laws, she warned everyone that they would inevitably operate when challenged. All things accumulated during the ages of growth must be at last sorted out, and transmuted; all faults, all habits, all tendencies whether "good, bad or indifferent."

After having thus followed H.P.B. to the Feet of the Master, the author feels the reader would be interested in that Leader's attitude to Them, embodied in some rules which she probably obeyed, to which we are referred:

"I will not humiliate my co-disciples, I will speak no evil of them.

I will not hurt animals.

I will not insult decent people.

I will not desert the teachers of the secret methods.

Herewith I renounce all religious rites.

I will be faithful to my vows.

I will use for the best my body, speech and mind.

I will never abandon the Doctrine of the Buddha, nor my duty to my spiritual master.

I will neither deceive nor betray anyone in the world.

From this day till I become a Bodhisattva, I will not undertake anything unreasonable.

I will attend to the teachings of my spiritual guide.

I will not give pain to any being.

I will demand nothing on the path of beatitude.

I will never conform to worldly desires, even if it costs me my life . . . .

I reject all worldly works.

I will never discard the works of the 'other side,' i.e., which lead to Liberation. . . ."

(See *Initiations Lamaïques*, by Mme. Alexandra David-Neel, pp. 83-84.)

We see that these "rules" are the guide to perfect performance of daily duties to oneself and to others—the "Direct Path" to spiritual attainment.

As years passed, H.P.B. became the powerful channel for the Masters of the Wisdom to give Their true Occultism to the world. With that gift she was sometimes brought to produce some psychic phenomena:

To produce the phenomena that startled the world must have been quite a trial to H.P.B. She well understood its significance. She had been taught to appraise it correctly. She knew it to be child's play compared with other and better things, just the ABC of occultism—a thing that every pupil learns in the beginning in order to know how to do it. That, and no more. Then, such are the curious interweavings of karma, she employed these elementary gifts to help her in bringing together the very people who were necessary to the laying of the foundations of the Theosophical Society. An organization that had for its ideal neither psychism in itself, however valuable, nor the display of psychic phenomena, however fascinating, but the propagation of knowledge concerning the "Direct Path" to Liberation, to that consummation where God and Man are one and identical.

H.P.B. described one's "powers" as follows: "Spiritual and divine powers lie dormant in every human being; and the wider the sweep of his spiritual vision the mightier will be the God within him."

Mrs. Ransom gives some very interesting explanations of the Buddhist *mantra* which H.P.B. selected to "summarize the instruction she wished to give: Om! Mani Padme, Hum! It was a basis of her most direct occult teachings," and described in Volume III of *The Secret Doctrine*.

In closing her book of homage to H.P.B. Mrs. Ransom recognizes and expresses profound gratitude to her as the special one of this age to guide people to the Ancient Wisdom.







## Correspondence

[This Department is devoted to letters and reports from different Sections, and to constructive suggestions from Lodges for propagating Theosophy. Correspondents are requested not to send in matter of a destructively critical or personal nature.—*The Editor.*]

### *The Common-Sense of Theosophy*

DEAR EDITOR:

You ask some of us to say just how Theosophy has helped us in recent years, presumably from 1914 upwards. In my case it has helped precisely in those years as it has helped from earliest childhood. I was born a Theosophist, though into a good Presbyterian family, that "good" being in no wise sarcastic, and brought up in a freedom which not the modernest of mothers could have outdone. I found my Theosophy, outside of myself, in fairy tales, folklore, myths, religions, and very specially in poetry, ancient and modern, English and other. At the age of twenty-one I fell in with the modern presentment of Theosophy for the first time, and felt that it gave the detail I required to complete my general sense of the rightness of things; I reached out immediately to Adyar and London, found friends, studied Theosophical literature—the modern output—as it became available, and finally joined the Theosophical Society fourteen years later, because, I understood, there was an occult school attached thereto. I have been an active number for close upon forty-five years, and during the whole of that period have never had the slightest doubt upon anything that mattered; things came, things passed, in the Society, in my personal life, but nothing altered my outlook in the very least. The great scheme satisfied me utterly; events took their places perfectly naturally within its framework; the great movements were but the sunshine and shadow, the calms and storms, the rains and droughts of the great "day," no more to be exalted or depressed about than their kindred of an ordinary dawn to dark fourteen or sixteen hours. The exhilarating common-sense of the Theosophical view of life cannot but carry one who perceives it—and it is as common-sense it has ever appealed to me—through any happening in the Three Worlds. The following verses, written in July,

1921, convey to some minds even better than prose the attitude I speak of:

### *The Secret*

Why, friends, how calm, serene, your air!  
How can your hearts hold even beat  
The while earth's temples everywhere,  
Her senate halls, her places fair,  
Lie dasht about the nations' feet?

How, how, when all to which we clung  
As tried, and tested, proven, sure  
Has perisht and in alien tongue  
Life's sharp, new, fateful words are flung  
All fruitless, can ye walk secure?

We walk secure because we see  
Life, not as piled walls and spires  
To dust still mouldering piteously,  
But as the sure growth of a tree  
That but to be itself desires;

Because where wreckage meets your eye  
We see but withered leaves, whose day  
Is done, thrust forth by buds that lie  
Soft, safe, till spring comes laughing by,  
And whirled by God's good winds away.

Blame not our pulses' steady beat;  
Still but your own heart's tumult, clear  
As music riseth, low and sweet,  
When dies the jangle of the street,  
Spring's murmur you shall hear.

All doubt and fear shall fall from you,  
And soft the Soul of you shall sing,  
Foreseeing sap at run anew,  
Glory of leaf against the blue—  
Spring, and the Master of the spring.

ANTIPODEAN



### **The Way of Theosophy**

DEAR EDITOR:

The questions "Have you found Theosophy of assistance in this period of world turmoil?" and "How has Theosophy helped you?" open up a realm so vast and so subtle that there can hardly be, so it would seem, a single individual who, having come into Theosophy and endeavored to live it, has not in some measure, great or small, found it at one and the same time a solace and a crucifixion. Rightly has it been stated that the path of occultism is a path of woe, of trials, of hardships, of sorrow, of agony.

No matter what others may say to the contrary, the law of karma, not to mention reincarnation, which after all is said forms the fabric of our philosophy, once it has bitten into one's life, has unmercifully ground one to dregs, has scorched one's soul, and unfolded therefrom some of those divine attributes which lie dormant but potential within each of us, leaves one, in spite of the agony experienced and after the storm has raged its havoc, calmer and stronger, with a clearer knowledge of one's divinity and the necessity of avoiding, as one would a poisonous serpent, a repetition of seeking the unrealities of life, of happiness from without, of solace and comfort, from any and every source but the Self within.

In answering the questions quoted above one may only speak of one's own personal experiences relative thereto, and such experiences being of too sacred a nature to be put into print, one may only generalize on the effects.

The possibility of the lesson being so drastic, so sudden, so agonizing, that it may leave one hardened and petrified and unable to sense the finer influences of the soul, bitter and disappointed, is a danger to be bitterly fought during the raging of the storm. Provided, however, the lesson is well learned, the result leaves one mellowed, softened, humble, and childlike. Herein lies a danger and therefore Theosophy is not to be lightly treated, nor is it meat for the weakling. It opens the flood-gates of one's karma, and the onrushing storm is at times so powerful that one's feet must be very firmly planted in the philosophy or otherwise one may find oneself engulfed and carried into a plane of thought, emotion and action which it were better not to contemplate.

Provided, however, the student is sincere, strong-willed, and courageous, it carries one over the reefs, on the crest of the storm-lashed waters, and into the great and peaceful stillness of understanding.

If we always bear in mind, through all trials, that we get no more than we deserve, and no less, that the Law is just, that if we insist on running into debt, we must pay those debts, we find ourselves, after the storm, more self-reliant, calmer, stronger, and more convinced of the fact that the sooner we learn to rely on the God within for the realities of life so soon will we find that calm and peace which passeth understanding.

R. GORDON-FORBES  
Los Angeles, Calif.

### **The Value of Theosophy**

DEAR EDITOR:

"Have you found Theosophy of assistance in this period of world turmoil?"

Yes, of supreme assistance. It has given me light on all the problems of life. It has helped me to understand the why of things and conditions. It has assured me that all is well, even in the greatest of suffering and depression.

Under the Law of Cause and Effect, which teaches us through experience, Theosophy has shown us the purpose of life and the glorious destiny of human souls. It has scientifically solved the problems of human evolution by revealing to us the law of Reincarnation, or rebirth into physical bodies, until the individual has learnt the lesson which must be learnt on the physical plane of life.

Theosophy has also given us a scientific explanation of creation, of involution of spirit into matter in order to gain individuality through experience, and that this experience leads to evolution out of matter back to pure spirit as self-conscious individuals. "Back to God from which we came." Back as sons of the Father full-grown, of age, in which we can take care of ourselves as the Father takes care of Himself and all His younger children.

Theosophy, therefore, has taught me the meaning of existence and the present world conditions, and how the depression and turmoil are but a beneficent experience leading to a glorious end; leading to a brighter day, politically and economically, a day when the forces of righteousness and good-will can take charge of our governments. When selfish ambitions in social life, which have caused the trouble, are defeated.

The inventions of machines to do the work which men used to do, have hastened the time when definite changes in our economic system becomes a necessity. The "harvest time" has come, and the harvest will reveal to men what kind of seed they have been sowing, learning to choose a better seed for the next harvest. Selfish interests of greed have been so busy milking the cow that they forgot to properly feed her. She has gone dry. The financiers of the world are traveling from country to country to see if by some methods they can continue to milk the cow. But they will find that it is too late. The supreme Law of Cause and Effect has arrested them, and conviction is sure to come. The whole world will soon know them as they are, as their selfish ambitions are now to be revealed.

As a student of Theosophy, the greatest benefit to me is freedom from worry, freedom from all the emotional and mental ills so common in the world. Blessed privilege, of being permitted to drink of the clear and health-giving water from the fountain of Theosophy! Theosophy, the High-School of earth, I bless thy name. It emphasizes Brotherhood of all living things, and makes clear the teachings of Him who said: "Love thy neighbor as thyself."

To a "Speculative brother Mason" I would say: The "Lost Word" has been found in Theosophy, and true "Operative Masons" are



now communicating it from "mouth to ear" all over the world, to all who are worthy and qualified to receive it.

Physical science in its search for facts, religion in its search for truth, and philosophy in striving to arrive at true conclusions, will find in Theosophy the answer to all their problems.

LARS ERICSON,  
Los Angeles, Calif.

### **Fairies and Weird Happenings**

DEAR EDITOR:

No doubt your readers, many of whom have heard Mr. Hodson lecture on fairies, will be interested to learn of the following incidents about another clairvoyant who sees and enjoys them, and who has had some other strange psychic experiences. These notes are taken from the *Chicago News*.

"If Peter Pan and Tinker Bell are looking for a place to spend the spring they would find exactly the right environment out at Crab Tree Farm in Lake Bluff.

"For a decade the farm has been peopled with fairies. Mrs. Scott Durand, the owner, believes in fairies, sees them and talks to them. 'One reason is that on Crab Tree Farm there are dozens of tasks just big enough for elves to do,' says Mrs. Durand. 'There are the apple trees in the orchard, for instance, where they can sit in the branches and help the buds unfold into spicy white blooms. There are tulips for them to open along the garden walk, gourd vines to swing in the breeze against the cottage walls, and there is the forty-acre wood southeast of the cattle barns, where the land nymphs have covered the ground with a carpet of white trillium and blue English violets.'

"There are no malicious spirits on Crab Tree Farm, because the good fairies, who live there because of good, happy thoughts, drive out the bad ones. Besides the little fairies, there are numerous other spirits with whom Mrs. Durand holds long conversations while she walks about her farm or sits in her home, which has become 'highly sensitized.'

"I can talk to those from 'the other side' as easily as I can to any one in the flesh, because I have studied so deeply in spiritism and in occult and esoteric philosophy," is the explanation.

"It was only because of the protection of spirits that Mrs. Durand and her fellow travelers aboard the *Stella Polaris*, on their circle of the globe, were able to continue through storms on the southern Pacific, Mrs. Durand believes. They arrived home about two weeks ago. 'We were given marvelous protection during one cyclone which came across the ocean from Australia,' she says.

"Later on the tour, in the city of Pnompenh in Cambodia, she received the first of two great spiritual honors. The owner of Crab Tree Farm relates how she walked up a high hill to a Buddhist temple just at sundown. 'I went into the temple sensing the sacred atmosphere which had grown there from the prayers of thousands of worshippers. I spent a long time

talking to the priests, because there were no other people about, and suddenly the head priest gave an order to one of the younger ones. I saw the boy scramble up to the very top of the high altar, and from the peak he took a tiny Buddha delicately carved and covered with gold leaf. The head priest gave it to me, after it had listened to prayers there in the temple for several centuries. He told me to take it to my home in America, and I think it was because he felt my high spiritual accord.' The gold Buddha now looks toward Lake Michigan from Mrs. Durand's Lake Bluff living-room.

"From Pnompenh the Durand party motored to Angkor, the city which has been buried in the jungle for ten centuries or more. It was there that Mrs. Durand experienced the second honor. Before dinner she had wandered about in the Wat, the huge ancient temple, and had again felt that she was in accord with the great spirits who still lived in the ruins of the temple. While she was dining with her friends at the little inn, Mrs. Durand suddenly heard another diner across the room cry aloud, and then a shower of water fell on Mrs. Durand's head and ran down the back of her gown. No one in the dining-room was able to account for the water. Since there were neither opening nor water stains on the ceiling, the party agreed that it must have come from the air.

"The mystery was not explained for Mrs. Durand until she reached Bangkok, the capital of Siam. There she and her friends were walking through a temple. 'We stopped to talk to one of the priests,' she says, 'and for some unknown reason he insisted on telling us the story of the baptism of a very ancient and holy priest. In that temple, he told us, the priest had received a shower of water on his head as he was praying. As it was described to me, it was exactly the same kind of baptism that I received, and when I told the priest about that he said it was a favor which was given to spiritual people at rare intervals.'"

C. C., Chicago, Ill.

### **Re Cosmic Force**

DEAR EDITOR:

Permit me to comment on Mr. Hukill's article, "Cosmic Force as a Source of Power," in the March number of *World Theosophy*. Mr. Hukill's electric motor having both a revolving armature and a revolving field, whereby he expects to double the power output, only serves to disprove his hypothesis.

The motor used in his explanation is of the repulsion type and is correct as to electrical and mechanical principles; but in order to transform electrical energy into mechanical energy by means of a motor, it is necessary that the field and the armature resist each other. The greater the resistance, the greater the power. Then, if the field is allowed to rotate away from the armature, the speed of the armature will be retarded in direct ratio with the acceleration of the field; speed gained by the field will be lost by the armature.



A law in physics states that the momentum of a moving body is equal to the product of the mass times the velocity: that is, the power varies directly with the velocity. Now, let us say that we have a motor, with a stationary field and a revolving armature, running at 1500 revolutions per minute with any given power output. If the velocity of the armature is reduced to, say, 750 r.p.m. and the two moving parts belted together, we will have a combined velocity of 1500 r.p.m., or the same velocity and power output as before. Mr. Hukill speaks of the field being heavier, which fact would probably produce even more power. But here he overlooks the law of inertia where the power required to move a mass, in any given time, is equal to the power required to stop that movement. In other words the inherent momentum of a moving mass is its own absorbed inertia.

The law of the conservation of energy precludes the creation or destruction of energy; hence the doubling of the power output, as proposed by Mr. Hukill, becomes an absolute impossibility—as is perpetual motion.

FRANK L. KEELER, M.D.,  
Miami, Fla.

### ***The Lodge as a Center of Life***

Generally speaking, Lodges may be grouped under four types: (1) Moribund; (2) Asleep; (3) Awake; (4) Radiant and full of life. For what reason did the Masters found the Theosophical Society? Chiefly, surely, that it might become a channel of spiritual life for the helping of the world during the critical stage through which it is passing. The Lodge, therefore, should be a living center for that life, and it is part of the work of the members to build up that center. How may this be done?

*Firstly*, by holding regular Lodge meetings for members only, where the right channel can be provided for spiritual life to flow through. The thought of the members, if the Lodge is to be a living one, must be a little in advance of the ordinary thought of the day, and if non-members attend Lodge meetings, they tend to keep the standard of thought at the ordinary level.

*Secondly*, there must be the realization of Brotherhood as a daily practice among the members. This leads to that unifying element which is very necessary for making a Lodge a center of life. It means, amongst other things, the ability to look at life from another person's point of view, a quality which grows by practice and brings about unity.

*Thirdly*, by the use of meditation at the beginning and end of a Lodge meeting. Meditation is one of the ways of using thought in a practical fashion. Beginning a meeting in this way has the effect of harmonizing the thoughts and feelings of the members who come to the Lodge meeting vibrating at different rates, owing to the diverse thoughts with which they are occupied. The meditation produces a steady, peaceful rhythm, so that the flow of spiritual power can begin at once.

At the end of the meeting we also need meditation that the spiritual power may be gathered together for distribution in the outer world. If the members also link up in thought with the other Lodges in their Group, with the Groups in their Federation, with our own Headquarters, our General Secretary, and finally with Adyar, our President and her co-worker, Bishop Leadbeater, it becomes a very valuable piece of work.

*Fourthly*, there should be study classes, not of the old didactic type, but rather of a co-operative nature, to which each member brings his contribution, as is done in the Secret Doctrine Groups working in connection with the Theosophical World University. It is amazing how full of life such classes are when rightly conducted, and what a power of co-operation the members develop. One sees in them the beginnings of Group consciousness. This type of consciousness will be evolved by the Sixth Root Race, and we in the Theosophical Society should practise it also. For the Lodge as a whole must endeavor to reach a higher level of consciousness than the outside world. Otherwise it has nothing specific to give.

The President and Secretary of a Lodge have a very important part to play—far more so than many seem to realize. Much of the well-being and life of a Lodge depends on its officers. The Secretary is responsible for the smooth running of the form side, and should keep members notified of all meetings. How far they omit to do this is shown by the frequent need to print upon notices: "Will Secretaries please inform all their members of these meetings."

The President in some respects resembles the Logos of a Universe, in that the Lodge should always be in his consciousness. He is responsible for its being a center of life and for seeing that every member has his due. He should know his members and give them opportunities for expressing themselves in the Lodge life, along the lines for which they are best fitted. He should also try to know those who attend the public meetings, making a point of talking with them if possible.

The members should attend the Lodge meetings as regularly as they can, helping to build it up as a center, and taking their full share in the work. Then, when they go away, they take with them into the home, the office, the shop, the school—wherever their work may be—some of the spiritual life that has been poured down.

We must realize our Lodges and our Lodge work as part of our everyday life. If we would think of our Lodge each day it would surprise us to see how the life of the Lodge grows.

Briefly, we must each *live* the Theosophic life, for as Dr. Besant said at the Adyar Convention, "only as you live Theosophy can you spread Theosophy." So shall both we and our Lodges become radiant centers of life.

M. B. HAWLICZEK,  
News and Notes, England





## ***How We Have Become What We Are***

We Individual Psychologists do not regard a human being as an isolated organism. We watch how, from the first day onwards, man develops a power of self-adaptation which is to help him overcome the difficulties of life and produce a masterpiece of his own creating, without teaching, yet with psychic aids. To us it is almost indubitable that that which we call the psychic life is a part of life itself, striving for perfection like every physical organism.

This striving for the attainment of the ideal form can be carried out only when some aim is constantly held in view, when there is a plan to which, in striving to reach his goal, the being must conform. This ideal becomes the life-style. It appears that in actual fact a plan exists and that every child, from the very outset, grows up within the range of this life-plan. It is true that here consciousness plays only a small part, as it does in the case of a child first groping its way to the mother's breast. By continual repetition a certain movement proves to be important to the child. This he clings to, approaching as it does to an effort to master the difficulties and demands of life. . . .

The goal of superiority which we set up as an abstract ideal, by no means suffices for finding our way in the world of reality. This aim must assume some kind of concrete character. We may, of course, maintain that just on account of this uniformity of the individual, to which he is impelled by nature and urged by his own experiences, we must find this same unity in his psychic processes. It is impossible for a person to be working for some aim and yet to have feelings which prevent this striving, unless this very prevention is part of his real aim, and corroborated in all his actions. We always find this element of striving in the movement which enables the individual to continue along his way. Individual Psychology altogether is a very difficult matter; every step has to be duly considered. We must bear in mind and understand, in the concepts and expressions which we use for psychic movements and everything concerning them, that thinking does not mean thinking in the ordinary sense alone, but that, in every thought, feelings and movements are present which again result in other currents influencing the actions, bearing and attitude of a person. We generally do not see all this because our gaze is fixed on one particular point of this entire and connected whole. It

is perhaps not simple for the unskilled to detect the wonderful harmony, although no one doubts its existence. . . .

A person can recognize the flaw in the structure of his work only when he can see the fault in its whole setting. This cannot be if he limits himself to one particular part and lays siege to that. He will have to try to understand the connection between this one part, this symptom, and his whole life-style, to admit it to himself and to set it right. In psychological research, we must always try to comprehend the whole composition—to explore the person as an entity and realize his attitude towards life for himself.

People demand: How should a four-year-old have a right opinion about himself, his capabilities and his future attitude towards his fellow men? Yet this very opinion clings to him later and determines his perspective. The life-style of a child is to be interpreted and judged by the degree of activity which he has so far brought to bear upon his surroundings and by the degree of courage with which he confronts the outside world. But the most vital of all is the degree of readiness he has shown for coöperation, for this is the prominent link connecting the individual with life. We can easily see how difficult is the task which a child has before him, but our great and only hope is that our system of education will facilitate his finding the right path.

Given that there are influences of environment, we must broach the question: Have we the right to assume that a child will experience influences in the right way and answer to them rightly? Can he not receive impressions in a form over which we have no control? May he not possibly respond to these impressions in a way over which we have no control? Would education be necessary if we could count upon the child and his psychic processes working like an exact machine? Is not the child in a situation of arbitrarily, erroneously receiving and transferring? This is actually the case and education is faced with the great task of not only trying to affect and influence, but also of observing when the right experiences come to the fore and when it is necessary to exert a corrective influence.

At this point other views interpose. Some aver that the psychic structure of later life is inborn; this we deny. Others, the milieu theorists, maintain that psychic development depends on the influences of environment. We in no wise negate these influences. Individual Psychology, growing out of pathology, also



began by pointing out that a child coming into the world with inferior organs, experiences this inferiority and behaves accordingly. We see no possibility whatever of proving or assuming the presence of innate psychic qualities. In the very first days of life we can see that a child *establishes* social relationships and experiences which find outward expressions, so that it is impossible to speak of inherent, psychic qualities.

From the description of the makings of a life-style, from the sureness with which we trace it, it follows that we can use every single detail in our task of reconstructing the life-plan. In the course of experiments we have found that there are certain viewpoints and facts of psychic life which to some degree facilitate the task. We have certainly not yet found any sure means of guidance, and it is not unlikely that we shall get other and better viewpoints than these.

What can we learn when an adult tells us about his earliest childhood remembrances? We can safely say that these happenings, chosen from a hundred others, particularly interest him. Whether this interest was called into remembrance at the moment of being asked, or whether it was so strong as to be continually in the forefront of his mind, must be decided in every individual case. There is no doubt that in response to the question: "What is your oldest childhood memory?" the interests of this person, of his life-style, are at once revealed. The objection that memory may prove treacherous has been raised against this method, and with some justification. For sometimes not the actual remembrances are told, but such as were gathered from the statements of others. Yet in cases like this we do know that a part of the life-style has come into our hands. Objections of this kind are therefore futile. I can even imagine somebody, wishing to please, thinking out a childhood remembrance. This would likewise prove a part of the whole, and would have to be treated with the caution which should distinguish every Individual Psychologist in his reconstruction of the life-style. If I were asked the basic principle of Individual Psychology, I think I should say that it is the movement of all psychic processes from a station of inferiority to a station of superiority. To this basic principle all the other principles of other schools of psychology also conform.

Let us return to childhood memories. This idea of the oldest childhood memory is intended merely to supply us with a hint. We are, above all, interested in what the individual picks out for narration and in just why he thought of this particular remembrance. I shall certainly startle you when I maintain that psychology really begins not with counselling but with guessing. Thus we are scarcely to be surprised when the reproach is made that if our surmises about an oldest childhood remembrance are right, it is only because we happen to have guessed correctly. There is no other possibility. But we start from certain points of view, and would never

regard anything we have guessed at as being the last word upon the matter, were we not able to prove it right in other ways too.

The supposition of the uniformity of individuality is, however, a great aid. From this we work when, having guessed rightly in one place, and found the life-style, we have to find the same life-style in another place. In order to be able to begin at all we have to try to detect in every oldest childhood remembrance the line leading from below to above. As we are eager students of child life, we have acquired much material in the way of childhood remembrances and are more or less familiar with the possibilities and boundaries of the child's psychic life. We feel at home here and find it easier to draw conclusions. We are exceedingly well equipped for understanding the spoilt child's faulty development. I think we have come so far as to be able to recognize the spoilt child from a single trait. We realize, however, that there are a million variations, and we must be prepared to find changes and differences.

I am conscious that in making these remarks I have fallen into the error of picking out a part as if it were of the greatest significance. I have had space to deal only with part of the whole. If I have succeeded in showing that the work is not easy, and that we must and can practise the ability of seeing things in their sum total, and really understanding and recognizing connections, I have done what I set out to do.—DR ALFRED ADLER, *The New Era*.

### "Hand of Death"

Shortly after the close of the Civil War a cyclone occurred at Augusta, Georgia, and, along with other property, destroyed the city's once busy slave market. The only thing left standing in the market was a heavy stone pillar which, for years, had borne the print of a bloody hand, supposedly left by some black man sold into bondage.

This stone was something of a landmark and it was decided to move it to another part of the city where it should stand as a sort of memorial to those who lost their lives in the cyclone. A wandering preacher by the name of Miller Wills heard of the decision to move the pillar and, in the course of one of his spirited and prophetic sermons, warned the city fathers not to change the location of the relic of a day when men were enslaved and bartered in open market.

"Whoever touches the Pillar of the Hand of Death," he warned "shall be stricken dead."

The good people of Augusta—with the exception of some superstitious negroes—scoffed at these words. But the scoffers were not so numerous when two husky negroes who were given the job of moving the relic were found dead after their first day's work on the job. They had moved the stone exactly one block before the dire prediction of the preacher came true.

Some years later, in 1901 to be exact, plans were made for beautifying the city and



again the question of moving the Pillar of the Hand of Death came up. The city government voted to have the object moved to a place of honor in front of the City Hall. The fear of the old warning had more or less died out and two workmen—white men—tackled the job. They had not budged the pillar an inch when a thunder storm broke over the city and a lightning bolt crashed to earth within a few inches of the thing. Both workmen were instantly killed.

During the thirty years or more since this tragedy there have been several moves to set up the old slave-market relic in front of City Hall, but the city officials have, it is said, found no one particularly eager to take the contract.

Within the past few weeks, however, they have received a letter from a New York City contractor who is ready and willing to move the pillar. His name is Sammy Schiff. The moment that the powers-that-be in the Georgia city say the word—if they make up their minds whether they really want to move the stone or whether it might be better not to molest it—Schiff and his men will get on the job that nobody else seems to want.—*American Weekly*.

### No War Spirit Here!

From Hornell, New York, comes word of a remarkable and heartening refusal by World War veterans to be stampeded into service in another war. On February 3rd a special meeting of former soldiers was held in the state armory at Hornell. Two hundred veterans attended. They were informed that, on instructions from Major-General William N. Haskell, commanding the 27th division of the New York National Guard, enrollment was being made of World War veterans who would agree to hold themselves "ready for instant service in case of emergency." Officers of the National Guard and of veterans' organizations exhorted the veterans to sign this pledge. Whereupon, if the newspapers are to be believed, pandemonium broke out. "Put the proposition before the senators, congressman and millionaires and ask them what they're going to do about it," one veteran shouted while the rest cheered. Finally, a bare dozen signed the enrollment lists, while the rest resoundingly approved the statement of one spokesman that, having learned what war is like, they would "never fight again unless the country is attacked or our homes endangered." In the present mood of excitement engendered by the fighting in the Far East, with its apparent threat to American interests, it is encouraging to discover that the veterans of the last war are keeping their heads. But why, it may be asked, has the army taken it upon itself to begin this business of emergency enrollments? Is that the army's way of trying to nudge the nation toward a belief that an emergency exists?—*The Christian Century*.

### Smallpox

From the Tax Payers and Voters' League, Illinois, comes a pamphlet which tells the result of a long series of experiments on the part of Dr. Charles A. R. Campbell, former city bacteriologist of San Antonio, Texas, that small-pox is communicated only by the bite of a cimex lectularius, better known as a bed bug, which has already bitten one who had the small-pox. After long experiment he has become convinced that infection cannot come through the respiratory or digestive systems, and that small-pox cannot be conveyed merely by contact. The leaflet presents these facts in a very logical and concise manner. We cannot give it in detail, but the following is taken from the summary:

"Some Irrefutable Facts About Vaccination and Small-pox:

1. Small-pox is transmitted only by the bite of infected bed bugs.
2. Small-pox is *not* transmitted by contact with small-pox patients.
3. Small-pox is not transmitted by fomites (clothing, etc.).
4. Small-pox can be stamped out only by killing bed bugs rather than by killing people by vaccination.
5. All small-pox vaccines are deadly poisons.
6. Vaccination never prevents small-pox. To think otherwise is a delusion.
7. Vaccination does not even mitigate an attack of small-pox.
8. Vaccination increases the severity of small-pox attacks.
9. Vaccination is the direct and the indirect cause of many dangerous diseases.
10. Vaccination has killed more people than it ever protected.
11. No unvaccinated person ever spread small-pox. Only the bed bug can do that.
12. An increasing number of distinguished physicians are now condemning vaccination.
13. Compulsory vaccination is a crime, and should everywhere be abolished."

—*Living Tissue*

### Song for a Summer Day

Does anybody  
Want to go with me  
Vagabonding in the sun?

Down a little road  
Climb a rock fence,  
Knock down a rock,  
Put back a rock,  
Run across a meadow,  
Lie on a haystack,  
Just be lazy in the sun.

Does anybody  
Want to go with me  
Vagabonding in the sun?

—REBECCA CUSHMAN



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THE THEOSOPHICAL SOCIETY was formed in New York City November 17, 1875, at the behest of the Masters of Wisdom of the Great White Lodge, by Helena Petrovna Blavatsky and Henry Steel Olcott. They were assisted by Wm. Q. Judge and others.

International Headquarters of the Society are at Adyar, Madras, India. Its international officers are: Annie Besant, D.L., President; A. P. Warrington, Vice President; Ernest Wood, Recording Secretary; A. Schwarz, Treasurer.

The Society has national headquarters in forty-seven different countries, and lodges in the principal cities of the world. Information about these may be obtained by writing to the Recording Secretary, Adyar, India. Headquarters of the American Society are at Wheaton, Illinois, and Sidney A. Cook is President.

The official international magazine is *The Theosophist*, published at Adyar, India.

The Society is a completely unsectarian body of seekers after Truth, striving to serve humanity along ethical lines and to substitute spiritual culture for materialism. Its three Objects are:

1. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.
2. To encourage the study of comparative religion, philosophy, and science.
3. To investigate the unexplained laws of nature and the powers latent in man.

Agreement with first Object of the Society is the only condition necessary for membership, except the minor technicalities that are usual to such organizations.

THEOSOPHY is the essence of all Truth and is the basis of all philosophies, sciences, religions and arts. It is divine nature, visible and invisible, and the Society is human nature trying to ascend to its divine parent. It offers a philosophy which renders life intelligible and demonstrates the justice, the wisdom, and the love which guide its evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence.

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