THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY



THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XX—No. 12 **OCTOBER, 1932**

THE *educated and enquiring mind knows that dogmatic religion can only give an answer invented by man while it pretends to be from God.* —WILLIAM Q. JUDGE.

CONTENTS

SIGNS OF THE CYCLE 529
THE OBJECT IN VIEW 534
THE KINGDOMS OF NATURE 536
THE PHYSICIAN 541
SCIENCE AND THE SECRET DOCTRINE 543
THE STEADY PURPOSE 547
SOME ASPECTS OF THE ASTRAL BODY 549
WHAT EVERY MAN CAN DO 552
YOUTH-COMPANIONS' FORUM 553
STUDIES IN KARMA 557
TO WHAT END? 560
CAN *We* BE ANNIHILATED? 563
ON THE LOOKOUT 565

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(a) To form the nucleus of a universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color;

(b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

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A U M

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Index of Theosophy

VOLUME 20

NOVEMBER, 1931—OCTOBER, 1932

A

Abstract Law 444
Actu, Brotherhood in 403
Alone Against Proteus 396
American Scapegoat, The Great 345
Ancient Landmarks 19
"Ancient Romans of the U.S.A." 255
Animals?, Were We 352
Annihilated?, Can *We* Be 563
"Anonymity" 359
Apprehension, Clear 174
"Are the Books True?" 446
Are We Escapists? 486
Armorial and Ballistic 465
Aspects of the Astral Body, Some 549

B

Ballistic, Armorial and 465
Beehive or Chaos? 514
Before Death 270
Beings, Three Classes of 63
Blame, Praise and 206
Body, Some Aspects of the Astral 549
Books True?", "Are the 446

Born Out of Race and Place 303
Breaking Through 501
Brotherhood in Actu 403

C

Can *We* Be Annihilated? 563
Chaos?, Beehive or 514
Charge", "The Same 33
Choice, Irrevocable 250
Classes of Beings, Three 63
Clean Life, A 253
Clear Apprehension 174
Clues, Hints and 26
Compassion and Impersonality 158
Concentrated Mind, The 36
Cycle of Necessity, The 355
Cycle, Signs of the 1-49-97-145-193-241-289-337-385-433-481-529
Cycles, National 200

D

Dangers, Passivity and Its 109
Death, Before 270
Death and Immortality 509
Death and Rebirth 389
Distinction", "Without 5
Drought, Rain, Sacrifice 56
Duty, On the Meaning of 412

E

Education, Theosophically Speaking 53
Effort, Present 350

End?, To What 560
Epidemics, Susceptibility to 220
Escapists?, Are We 486

F

Fear of Life, The 128
First Fundamental, The 454
Followers, Teacher, Learners, Leaders 342
Forebodings, Prophecies and 459
Forum, Youth-Companions' .....
16-77-122-171-216-266-317-361-409-456-503-553
Fundamental Misconceptions 125
Fundamental, The First 454

G

Gate, Holding the 365
Generation, Problems of the New 7
Giant Weed, The 114
Good Time, A 83
Great American Scapegoat, The 345
Growth, Steady 295

H

Harvest, Waiting 165
Hints and Clues 26
Holding the Gate 365
How to Remember 167
Humanity, The Memoirs of 417
Hyphenated Theosophists 80

I

"If I Just Had Money" 151

Immortality, Death and 509
Impersonality, Compassion and 158
Indifference? 197
"Intelligent Patriotism" 307
Irrevocable Choice 250

K

Karma, Studies in 101-154-222-271-320-368-399-449-507-557
Key of Self-Knowledge, The 310
Kingdoms of Nature, The 536

L

Landmarks, Ancient 19
Law, Abstract 444
Leaders, Followers, Teacher, Learners 342
Life, A Clean 253
Life, The Fear of 128
Life, The Secret of 415
Limits of Responsibility, The 437
Lookout, On the 38-85-133-181-229-277-325-373-419-469-517-565

M

Man Can Do, What Every 552
Meaning of Duty, On the 412
Memoirs of Humanity, The 417
Mind, The Concentrated 36
Misconceptions, Fundamental 125
Money", "If I Just Had 151
More Than Money Can Buy 308
Motive, The Right 260

A U M

That thought of "I" and "mine" in the flesh, the eye and the rest, that are not the Self,—this transference *from the real to the unreal* is to be cast away by the wise man by steadfastness in his own Self. —CREST JEWEL OF WISDOM.

THEOSOPHY

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SIGNS OF THE CYCLE

EVENTS of recent years have been so vast, so portentous, so sinister and unanticipated, that a maelstrom-like gulf of depression and pessimism has sucked into its depths nearly all minds—those of the most thoughtful and conservative as well as those ignorant and heedless of all but the passing moment's pleasure or pain.

Yet it is within the memory of all alike that but a few years previously these same minds saw nothing ahead but an ever-mounting wave of prosperity for the whole world. But these collective hallucinations were themselves preceded by the World War, which upset with its universal seismic catastrophes all our philanthropies, all our religions, all our philosophies. Neither those who studied history nor those who passed as prophets, any more than statesmen, financiers or industrialists, knew any other or better way to meet these situations than savages know, or animals.

True, here and there, in high places as well as low, were those who saw, because they could read both the future and the past in the light of the present, but their voices were raised in vain. Those who were the leaders of mankind, and the mankind which follows its leaders, alike frowned them down. All were satisfied with their "preparedness for all eventualities"—until the eventualities precipitated themselves and proved that mankind at large is still the personification of "Athelstan the Unready." The assassin's pistol at Sarajevo did not only slay an Archduke: it murdered the peace of the whole world.

And so one could go backwards in retrospect through the history and tradition of the race, tracing the heredity of these alternations

of fortune; so one can go forward in prospect and see their repetitions in centuries yet unborn. All that men have as yet derived from the facts and their experience of them is a species of blind fatalism: these things have always been so; they always will be so; wars and destruction are as necessary as peace and prosperity; the most that any man can do is to look out for himself and his own, and when the show-down comes, let the devil take the hindmost. Even the best disposed and therefore the nearest to wisdom amongst mankind accept the same logic of necessity and spend all their energies in burying the dead, in binding up the wounded and the sick, in "practical" charity, caring for the mendicant, breeding parasites, dwelling in "brotherhood" with the wolves and the sheep, and when the break-down comes trusting to their God to restore "peace on earth, good will to men."

The Theosophist can see in all this the one-sided perception of Karma, the one-sided perception of Nature, the one-sided perception of Self—the very Elements of *human* nature.. But when it comes to the direct and continuous application of what he sees to his own sphere of thought and being, it is everywhere observable that Theosophists are indistinguishable from their fellows: they "believe" in Theosophy but do not study it. They accept "in principle" what they do not apply in conduct. They believe in the Masters of Wisdom, but when it comes to "standing in the presence of the Master" by diligently striving to acquire and use some little of Their Wisdom, it will be observed that they regard the Master from as great a distance as the religious man his God, and seek to approach the Master by religious means and methods: through revelation—their own or that of some other; through an intermediary—a priest in some guise; through prayer, misnamed "meditation;" through sectarian affiliations and activity, misnamed a "theosophical society"; through "devotion" and "practices" of one kind and another, differing actually in no wise from those in vogue since time immemorial amongst humanity in the mass.

Among Theosophists quite as much as in the world at large, and in fact in more concentrated, therefore more observable form, it can be seen that the present outlook, state, and circumstances are the child of the past, the parent of the future—one link in the unbroken chain forged by ourselves through thousands of incarnations. The "fall of man" is a terrible actuality, even if untrue in the theological sense. The Masters of Wisdom, be it ever remembered, are *human* beings, but They are the *Achyuta*—those who did *not* fall with their brother men, or who have regained the un-

corrupted estate of the reincarnating Egos. *They* neither believe in, nor practice the "universal brotherhood" of human conception and imagination; They do not mix and mingle indiscriminately with incompatible elements as we do; They do not believe in religion in any guise, nor do They investigate Nature and man as we do. Believing as They believe, conducting Themselves as They do, what one of Them could by any stretch of our imagination be welcome among us when we ascertained, as we speedily would, that He is not to be moved by the things that move us and our chosen guides and leaders?

"Theosophist is who Theosophy does." Their instruction, advice, counsel, and assistance could be offered us by Them in Person on no other basis, on no other terms, whether in principle or in practice, in precept or example, than has already been brought to us from afar by H. P. Blavatsky and her Colleague, W. Q. Judge. It is right that eachTheosophist, once he believes in the existence of the Masters, should try to understand what Their nature and powers are, to reverence Them in his heart, to draw as near to Them as in him lies, but how is this to be consummated?

Can it be achieved along the lines hitherto followed, both by those prominent in the theosophical world and by those influenced by them? In what manner other than mere names do those lines differ from those followed by the theologian, the scientist, the philosopher, moralist, and eleemosynarian of the past and of the present in the world at large and by all the *tutti quanti* of the populace? Have all these efforts, all these devotions of Humanity, singly or in the mass, brought any nearer to Man or men the realization of the Three Great Objects of the Theosophical Movement —brought Theosophists any nearer to the Masters who keep this whole Movement in being?

If Theosophists do not ask this question of themselves, and resolve it for themselves, each man among them, what profits us or the world all our books, all our societies, all our leaders and followers, all our "sacrifices" and "devotions," all our professions and all our practices?

To read and enjoy a theosophical book, to listen with approbation and pleasure to a cultivated speaker on theosophical subjects, to join a theosophical association and propagate agreeable and satisfying relations in which to employ our time, money and energy —all this is as easy among Theosophists as it is in countless other channels which as easily content other men. *But is this to be a Theosophist after the Master's own heart?*

To call one's self a Theosophist, and to be so regarded by others; to adopt in part, to appropriate in mufti, the ideas and benefits of Theosophy which our need or our greed compel or impel—this is easy and inviting. It is the world's way, and always has been; but it is not the way to the "small old Path," and never has been.

In the world, in all the theosophical societies, as well as among many who are connected with no theosophical, mystical or occult body, and even among those who never in this life have heard the word Theosophy or contacted it as a philosophy—there are true *Theosophists*. Who are they? Examples are not wanting in every generation, and every one intuitively recognizes them. They are those whose lives, whatever their station, are given over to the service of mankind—in most cases with no earthly reward; in every case with no thought of self. Their objects have invariably been one or more of the great Objects of the Theosophical Movement. Everyone, we said, intuitively recognizes them; the dark side of this truth is that nearly everyone instinctively preys upon them—and the higher their station, the wider the reach of the Light shed by their living, more the parasite, the predatory, the insolvent and the incurable seek to benefit self by that light and by that Light-bringer. There has been but one Christ heard of in the West, but every generation brings Him the same self-seekers and the same enemies.

Let any Theosophist cast but a glance at the world's woes and at the woes of the Theosophical Movement; then let him scan the various magazines which profess to serve that Movement and subserve its Objects; let him read or listen to the utterances of the leaders of all the societies professing to teach and guide the wayfarer; let him note the activities which command and allure the attention and energies of the members—and ask himself whether these are calculated to serve Universal Brotherhood, or to feed sectarian, partisan and personal ends and aims, conscious or unconscious? Do all these multifarious societies, leaders, followers, and their activities lead in the direction of the Masters of Wisdom—or away from all possibility of contact with Them?

The divine in the ordinary human being is as quickly, as eagerly, as hungrily played upon and preyed upon by the Dark side of our human nature as the predatory prey upon the harmless in Nature. We do not distinguish between light and darkness in ourselves: how then shall we discern between them in other men? Our own mental conceptions and perceptions are not clean and clear

to ourselves. Until we make them so, how shall we discriminate between true and false, between wisdom and folly, between promise and performance in others—even among those whom we choose or accept as our guides in Theosophy and the Theosophical Life?

There *is* a way to understand what are the nature and powers of the Masters of Wisdom; there is a path of true reverence for Them, of approach to Them, of communion with Them—and They Themselves have stated it many times and in many forms, in none more clearly than in these words:

> Behold the Truth before you—a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one's co-disciple, a readiness to give and receive advice and instruction, a brave declaration of principles, a courageous endurance of personal injustice, a valiant defence of those who are unjustly attacked, a constant eye to the Ideal of human progression and perfection—these are the golden stairs up the steps of which the Learner may climb to the temple of Divine Wisdom.

Those who cherish these ideas and this Ideal in their own hearts and minds—these are those "True Theosophists in every country and of every race" to whom H.P.B. dedicated her Message from the Masters of Wisdom; "for they called it forth, and for them it was recorded." The great and inspiring sign of the cycle in this, the third generation since that Message was recorded, is that an ever-increasing number of men and women in every country and of every race are studying, applying, promulgating it for the healing of the nations. Known or unknown to each other, whether in formal alliance or in isolated endeavors they are one and all "Members of that Universal Lodge of Free and Independent Theosophists which embraces every friend of the human race."

THE OBJECT IN VIEW

THE time must arrive for every thinking being when the sheer necessity for conserving his energies becomes apparent to him. He at last begins to perceive that the forces generated during a lifetime must total under Karma a certain fixed sum. He has this to spend—and no more. It can be frittered away to no purpose in a multiplicity of channels, or every ounce of it can be directed so that all applies in general, and much of it in particular, to the object he has in view.

The selection of this object then becomes paramount, for he recognizes that there has been much waste, that the sands of his life-forces are already well run: it is only when sufficient of these shifting sands have piled up to afford him a basis upon which to stand and evaluate his life that he begins to consider it as a unit. One-third gone, one-half gone, two-thirds gone—he does not know how many days and how much energy remain to his allotment; but he does begin to perceive that he must take matters into his own hands if he is to do anything with what is left, and thus make the sum-total of his life purposive and valuable.

A vast array of objects present themselves for his consideration. Can there be true conservation, he asks himself—viewing this heterogeneity. Certainly not, unless by process of broad classification or tediously drawn out elimination he can at last find orientation. The former method recommends itself to him, perhaps, because he sees throughout Nature, as also in his own experience, a deep-seated and fundamental duality: the pairs of "opposites" are everywhere, and it is through these contrasts that he has gained such knowledge as he at present possesses. He perceives that he must choose between two paths, that all further choosing will be but subsidiary—merely a discriminating process, to see the relation of the particular event, temporary object, or immediate purpose, to the two paths which primarily presented themselves to his mind's eye.

The two paths, or modes of life, or underlying motives for all his action, can be differentiated in these words: "Shall I live for myself?" "Shall I live for all Self?"

A decision upon this question is inevitable for every being. No matter how much he may evade, nor how long procrastinate, in some human life the entity will have to face the issue. It is not a problem imposed by any being, nor by any number of beings upon him. The very *principle* of being itself, that inherent force which

exhibits itself in what is called "evolution," requires from the self-conscious being *direction.* He is no longer merely a part of the ocean of life, nor a wave in that ocean; he has long since arrived at the *drop* stage of development. He *must* choose. Shall the drop decide to remain drop alone, or shall it gradually expand itself until it includes the ocean?

All the distresses and difficulties in the lives of every human being are the result of the unbalanced forces generated by each one, either because he has no fixed objective, or because he wavers between the chosen objective and its opposite.

A man may determine to live for self. If he is true to that object, conserving his energy and devoting it to that end alone, he will not suffer from the effects of mixed motives. Like a ship upon the open sea of life his course is clear, and so is the sailing—at least, for a time. But if a single momentary unselfish impulse enters his life, what becomes of his calm sea and favoring wind? They are gone, and he is in troublous waters. It was *motive* that brought him there. He has lied to himself, in the sense of a violation of the chart of life he had marked out, and distress ensues. It may be long before the balance is struck and he again has temporary clear sailing on his course of personal selfishness.

A man may determine to live for all Self. He is a human being; it is certain that selfish motives will deflect his purpose, with accompanying stresses and distresses. These will be the greater since they reach to his moral nature, and he will find himself at war within himself. Motive will again disclose itself as the battle-field; mixed motives engender unbalanced forces; unbalanced forces produce sad confusions and defeats. But practice will enable him to keep his motives pure—practice and patience, and time will bring the due fruition of his conquests.

For one man, ultimate annihilation; since Life is One. For the other, divinity; the drop merges into the ocean, the ocean into the drop.

But let no one believe that the two paths, leading in opposite directions, can be traveled at one and the same time by any being. And let no one believe that he can spend his energies in diffused directions, ignoring the necessity for a definite object in life—an underlying purpose. That is not the path of a self-conscious, responsible and rational MAN.

THE KINGDOMS OF NATURE

THE use of the term "Kingdom" to describe the grand divisions into which all natural objects are classified is common to both ordinary science and Theosophy. This use of a somewhat mystic and romantic term by matter-of-fact science is somewhat anomalous. Can science account for its use or trace its origin? Probably not. Its only answer would be that having always found the term in use, it was accepted without further thought. But the Theosophist sees in the immemorial usage an echo from the archaic *Secret Doctrine,* vestiges of which may be found not only in the misunderstood symbolism of religion, but also in much of the nomenclature of science. For in the archaic ages science and religion were one; it was only when they bifurcated that science lost its touch with the *soul of things* and religion became an insoluble mystery. Both bear traces of their divine origin; and it is the mission of Theosophy to again reunite them into a grand synthesis. The purpose of such reunion is not just to broaden the scope of the world's knowledge, for implicit in it is the moral regeneration of the Human Race. This union of science and religion parallels the union of *Manas* with *Buddhi* in Man; only through such union is the redemption of the Race possible.

"Kingdom" is probably the earliest form of human government. It is taught in Theosophy that the course of evolution is divided into four *Yugas* for every race. These *Yugas* or Ages start with the golden and end with the iron or black age—the one in which Mankind as a whole is living at present. Ordinary learning also refers to these ages, but, not knowing the true doctrine, regards the traditions of golden and silver ages as mythical. Even this partial recognition of the four ages offers another proof of the existence of a primeval and perennial wisdom, its traces to be found in every department of modern learning.

What makes an age golden? Wisdom and Compassion. What makes an age Black? Folly and selfishness. As the course of evolution is from Spirit to matter, there is preponderance of the spiritual qualities in the beginning and their gradual eclipse as evolution descends to the nadir point. In the beginning of any cycle, hence in the golden and silver ages, the Wise Ones, our Elder Brothers take a direct active and leading part in the affairs of the Race. As the cycle proceeds on the arc of descent, the Wise Ones gradually withdraw their active presence and become factors

for good *behind* the scenes. Their purpose is to make Mankind self-reliant and responsible, even though in the process man experiences pain, suffering, failure and great sorrow—the moral concomitants of Kali Yuga.

The *Secret Doctrine* is full of references to the Divine Instructors of Humanity. In Vol. II, p. 365-73, we read:

> . . . Whether we deal with the Indian Rishis or Pitris; with the Chinese *Chim-nang* and *Tchan-gy*—their "divine man" and demi-gods; with the Akkadian *Dingir* and *Mul-lil*—the creative god and the "Gods of the ghost-world"; with the Egyptian Isis-Osiris and Thot; with the Hebrew Elohim, or again with Manco Capac and his Peruvian progeny—the story varies nowhere. Every nation has either the *seven* and *ten* Rishis-Manus and Prajâpatis; the seven and *ten* Ki-y; or ten and seven Amshaspends (six exoterically), ten and seven Chaldean Anedots, ten and seven Sephiroth, etc., etc. One and all have been derived from the primitive Dhyan-Chohans of the Esoteric doctrine, or the "Builders" of the *Stanzas*. . . . From Manu, Thot-Hermes, Oannes-Dagon, and Eldris-Enoch, down to Plato and Panadores, all tell us of seven *divine* Dynasties, . . . who descend from their celestial abode and reign on Earth, teaching mankind Astronomy, Architecture, and all the other sciences that have come down to us. ". . . According to Plato, in order to obtain clear and precise ideas on royalty, its origin and power, one has to turn back to the first principles of history and tradition. Great changes, he says, have occurred in days of old, *in heaven and on earth,* and the present state of things is one of the results *(Karma)*. Our traditions tell us of many marvels, of changes that have taken place in the course of the Sun, of Saturn's reign, and of a thousand other matters that remained scattered about in human memory; but *one never hears anything of the EVIL which has produced those revolutions, nor of the evil which directly followed them.* Yet . . . that Evil is the principle one has to talk about, to be able to treat of royalty and the origin of power. . . ."
>
> That *evil,* Plato seems to see in the sameness or consubstantiality of the natures of the rulers and the ruled, for he says that long before man built his cities, in the golden age, there was naught but happiness on earth, for there were no needs. Why? Because Saturn, knowing that man could not rule man, without injustice filling forthwith the universe through his whims and vanity, would not allow any mortal to obtain power over his fellow creatures. To do this the god used the same means we use ourselves with regard to

> our flocks. We do not place a bullock or a ram over our bullocks and rams, but give them a leader, a shepherd, *i.e., a being of a species quite different from their own and of a superior nature.* It is just what Saturn did. He loved mankind and placed to rule over it no mortal King or prince but —"Spirits and genii . . . of a divine nature more excellent than that of man."

This extended quotation is given here because upon and around it revolves our entire theme. If studied carefully, it will be found to explain among other matters: The divine government "above" and its shadowy reflection on earth; the origin of the pretension of the divine right of mundane kings; the origin of evil, suffering and want, and the relationships between man and the other kingdoms. It also points the way to solve all these problems and to accomplish a return of the Golden Age, *not just as a recurring cyclic period but as a perpetual state for a unified Humanity.*

When the Masters retired from their active participation in the affairs of men, it was in order that Humanity might learn to govern itself. Man imitated his Divine Rulers and from among their own number they chose kings. But as a ram or a bullock makes a poor ruler of rams and bullocks, so the purely human kings introduced in their reigns those selfish divisions and special privileges which finally crystallized into the hard and fast castes and classes, ever warring upon one another. These rulers, instead of regarding themselves as servants, trustees and guides of the people, set themselves up as privileged characters and arrogated to themselves powers and possessions which became the means of oppression of the trusting masses. The so-called lower Kingdoms of nature reacted to the selfishness and disharmony set up and in place of peace and plenty there came drought and famine. If, as is taught, the lower Kingdoms progress by natural impulse imparted by Man; so also is Man checked or not by the reactions received from these Kingdoms. They go to make up and support his vehicles, and his embodied existence here is completely dependent upon a proper and harmonious interchange between Man and the kingdoms.

These Kingdoms consist of souls in lower degrees of unfoldment, and they, as well as Man, are governed and guided by Beings of a higher order of life. The differentiation of animal and other lower species began and is carried on by the intelligent aid and interference of great souls, high and holy men of immense power, knowledge and wisdom. Various names have been given to these beings, such as the Creators, the Guides, the Great Spirits, the *Dhyanis*. These Great Beings are the "Kings" having in charge

the evolution and welfare of those souls which have not yet reached the stage of conscious self-direction, and which we know as the lower kingdoms. Mankind, as we know it, also takes part in this work; but, whereas, the work of the Great Spirits is always of a beneficent and progressive nature, that of Man is mixed, being often of a downward and destructive character.

On page 373 *S. D.* II, it is stated: *"Fruits and grain, unknown to Earth to that day, were brought by the 'Lords of Wisdom' for the benefit of those they ruled—from other lokas* (spheres)." May not the reverse of this be true also and with the withdrawal of the "Lords of Wisdom" the magnetic connection between Them and the Earth being broken, or at least weakened, the life-sustaining power of these fruits and grains became greatly diminished? Carry this a step further, and may not Man's abuse of Nature and his inhumanity to his kind result in a stoppage or a lessening of natural production and fertility? What can be more diabolical, for example, than the destruction of tons upon tons of food-stuffs and material of every description in order to keep up prices! And this in the face of the pitiful cry for bread raised by an agonized Humanity throughout the four quarters of the globe! For a long time the remnants of the Fourth Root Race in China and elsewhere, as also the early sub-races of the Fifth Root Race, have been visited by famine, drought, floods and great privation. May not this be the Karmic result of such acts of destruction as just described now practiced by the nations of the West?

One of the most persistent and distressing problems with which the Race has been afflicted ever since the historical period is the problem of poverty. The historical period extends back roughly to the inauguration of Kali Yuga, some five thousand years ago. Krishna, who gave Humanity the *Bhagavad-Gita* as a guide through the dark age treats of this problem of want and its cure. Its cause is improper action—action with an eye to the fruit. Its cure is action as sacrifice to the Supreme Spirit. In the Third Discourse of the *Gita* occurs the following curious passage, which has puzzled so many students:

> When in ancient times the lord of creatures had formed mankind, and at the same time appointed his worship, he spoke and said: "With this worship, pray for increase, and let it be for you Kamaduk, the cow of plenty, on which ye shall depend for the accomplishment of all your wishes. With this nourish the Gods, that the Gods may nourish you; thus mutually nourishing ye shall obtain the highest felicity. The Gods being nourished by worship with sacrifice, will

> grant you the enjoyment of your wishes. He who enjoyeth what hath been given unto him by them, and offereth not a portion unto them, is even as a thief." But those who eat not but what is left of the offerings shall be purified of all their transgressions. Those who dress their meat but for themselves eat the bread of sin, being themselves sin incarnate. Beings are nourished by food, food is produced by rain, rain comes from sacrifice, and sacrifice is performed by action. Know that action comes from the Supreme Spirit who is one; wherefore the all-pervading Spirit is at all times present in the sacrifice.

Mr. Judge's comments on this in his *Notes on the Bhagavad-Gita* are very illuminating:

> It is not contended by either Brahmins or their followers that food will not be produced except from sacrifice performed according to Vedic ritual, but that *right food*, productive in the physical organism of the proper conditions enabling man to live up to his highest possibilities, alone is produced in that age where the real sacrifices are properly performed. In other places and ages food is produced, but it does not in everything come up to the required standard. In this age we have to submit to these difficulties, and can overcome them by following Krishna's instructions as given in this book.

A tainted motive results in a precipitation of wrong action on the planes of thought, word and deed. The taint of selfish and personal motive poisons the hidden springs of Nature. Mankind feels the reaction in sickness, pain, and premature death. The purification of motive will sweeten these hidden springs, and the great burdens of disease, want, and fear will fall away as does the darkness of night at the approach of dawn. Verily, the understanding and the application of Krishna's instructions on the right performance of action will solve every problem under the sun. Let us remember that we are dealing with life and living beings in all our movements and relationships and that these "Gods" or elemental Souls cannot prosper unless we nourish them as they do us. We starve them when we monopolize the planet on which we all live and move and have our being while incarnated. Just as interference with the free circulation of the blood will cause sickness, atrophy and death, so Man's selfish interference with the free and reciprocal circulation of life and the lives among all the Kingdoms of Nature with Humanity is the cause of the sickness and atrophy of Nature. This condition cannot be cured by applying remedies to the surface but only by re-establishing once again a normal and unimpeded interchange of all living Units.

THE PHYSICIAN

REQUISITE to the success of the Great Enterprise of life stand moral health and strength. But, its mission disregarded and energies wasted in misdirection, Humanity has brought evil days upon itself. Broken and despairing, it calls for succor which only the long-forgotten Wisdom-Religion can supply. Ever available for the healing of the nations, Theosophy alone has power to loosen fatal "knots of the heart" and dissolve cancer-spots that eat and corrode. Its healing ray penetrates dark shadows of the mind and dissipates them; its magic can remove all scales from the eyes. It provides expert surgery together with healing balm. Its curative potency is certain, permitting no relapse, for its recommendation is a change of climate from the swampy levels of merely personal living to the plateaus of intelligent Brotherhood.

But who is the ministrant of this efficacious remedy for every ill? And who the diagnostician? Who but the ailing one himself! The true Doctrine but presents the means of self-regeneration. The ancient saying, "Man, Know Thyself" is but the complement of "Man, Heal Thyself." One not knowing himself could not realize his own sickness; unaware of ailment, he would scarcely seek a cure. The whole world is critically ill, but mindful only that it suffers, attributing this to outside causes. The first lesson to learn is that Humanity suffers at its own hands through the violation of Nature's changeless laws.

Aroused to cognizance of something wrong *inside* and desiring to set this right, each earnest seeker will find his needs fully supplied in the basic postulations of Theosophy. Appraisal of life as previously lived compared with the ideal life revealed in principles of pure philosophy will soon induce many lurking derangements to present their symptoms, demonstrating urgent need of curative measures. But sternly revealing though Theosophy may be, the Three Fundamental Propositions of the Secret Doctrine can save the worst sinner from despair. For the First of these postulates—One Omnipresent Life-Essence—affirms that the Power of powers is his own; from the Second, he learns that reaction of like kind and degree follow on each action, assuring results from effort, both now and for all lives to come; while Brotherhood as formulated in the Third, gives moral support in the corollary of universal reciprocity. What comfort, that no one strives alone; what joy, that every struggle for self-mastery helps all other selves; what grati-

tude, that the benign assistance of the Master-Physicians attends the earnest and unselfish aspirant, even though unrecognized!

The resplendent implications of Theosophy dawning, may come transport to heights of enthusiasm and altruistic motivation. Life's possibilities have been glimpsed. Existence is no longer aimless. There is upliftment beyond the sordid plane of *things*. Then comes again the pressure of mundane affairs: irksome daily duties, stress of gaining a livelihood, demands of a weary body for food, rest, and recreation. Personal contacts in the world are not always pleasant, and tend to be less so than before the lofty vision came. Comes rude awakening to the fact being in possession of obstreperous elements in the disposition not noted before, but it also brings serious and specific study of the first steps needful for the patient's use. To his amazement, often his self-written prescriptions formulate themselves in very familiar language, though bearing deeper meanings. For instance, take the common, tart advice: "Mind your own business!" which is of peculiar significance to the student of Theosophy. Stress is laid upon it in the Teacher's admonitions concerning the control of the senses. It is a necessity without which the highest idealist is insecure and may be torn from his moorings to plunge into the muddy torrents of Kama Loka—"like the bark upon the raging ocean."

The Messengers of Theosophy indicate that ears sharpened to hear that not legitimate for them are dulled to the Soul-Voice within; that prying eyes perceive not the true in the eyes of another and are blind to the Light of Wisdom; that gossiping tongues are dumb in the language of the Higher Life; that lips breathing suspicions feel not the impulse of the Great Breath. Strange that such simple matters as respect and consideration for the rights and feelings of others should prove of such paramount importance in spiritual well-being and moral tone,—actual forces in evolution! But now it becomes more clear why the Great Teaching has been called "sanctified common-sense." Its principles are not to be applied up in the clouds, in vague and mysterious ways, but right here on earth, where men live and toil and learn together through their common experiences. Nevertheless, these principles really applied can produce a new and wholesome earth and a healed and glorified Humanity.

SCIENCE AND THE SECRET DOCTRINE

XXXV *(In Three Parts)*

PART II

AS the orthodox—or "orthogenetic"—evolutionist felt the sands of certainty in genetic matters crumble under his feet from the insidious rush of facts, he could at least seize upon the comforting reef of objective past history. No matter how hopeless might be the problem of the "how" and "why," at least he could say "it did so happen; the how and the why are arcana which will doubtless in due time be revealed to the faithful!" But this comfort is being fast snatched away by the same ruthless hand of fact.

The record of the stones conspires with the palimpsest of the human frame to mock at scientific "certainties." The erstwhile strong hopes of finding the "cradle of man" in Central Asia were at least temporarily exploded by the return of the Andrews Expedition in 1930, laden with many fossils, some new in type, but conspicuously lacking in human fragments of any age.[1]

The ghost of the Piltdown man, who set science bitterly by the ear in the 'teens of this century—agreeably to the *Secret Doctrine* prophecy[2]—and was then hastily buried to cover the scandal, has risen again to walk like Banquo, with equally disturbing effect, around the banquet table of Science. Prof. Henry Fairfield Osborn stated in 1931 that the oldest man was not the Java specimen, the *Pithecanthropus Erectus,* as had hitherto been supposed, but this self-same Piltdown individual of more "modern" type.[3] Even the thick skull-walls of the Piltdown man are now looked upon askance. As though in a sort of impatient disgust, Dr. O. Elliott Smith lumps him and the Peking man, for whom such high hopes as "ancestor" were also held, as "pathological specimens."[4] Both their skulls are thick indeed; but they give in their bony structure no analogy to any known ape. There seems to be "no reason why the skull of primitive man should have attained such an enormous thickness," except disease, or "some freakish mutation." And therefore man is deprived heartlessly of two more "ape-like ancestors!" Will this slaughter never cease?

It seems not. Prof. J. C. M. Shaw[5] removes the famous brutal crouching "Neanderthal" from the ancestral gallery entirely by

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[1] *Science,* October 17, 1930.
[2] Vol. II, 690.
[3] *Los Angeles Times,* Sept. 21, 1931.
[4] *Scientific Monthly,* Sept. 1931.
[5] *The Week's Science,* Oct. 12, 1931.

finding him *alive among us,* in a very different race. Certain characteristics of his jaws and teeth are found in mixed races *composed of negro stock fused with the Australian blacks.* No more Theosophically interesting discovery was ever made; for a portion of the Australians, according to Theosophy, are remnants of the semi-animal offshoots of Lemuria.[6] Why, asks H. P. Blavatsky, could not low type races have lived beside civilized ones in prehistoric times, even as they do now?[7] According to the discovery of Dr. Shaw, they may just as well have done so; he sufficiently exposes the error of assuming that merely because primitive races existed at a certain time they and no others then represented the whole of mankind. The Neanderthals, thinks he, were hybrids between these two races, which are thus of vast antiquity themselves and far removed from relationship with the modern white man. But H.P.B. definitely made the same connection as Dr. Shaw, forty-four years in advance.

> . . . the *brutal* (?) appearance of . . . skulls, such as the Neanderthal, point to a very low type of Humanity. But they may sometimes point also to something besides; to a race of men quite distinct from our (Fifth Race) Humanity.
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> As said by an anthropologist in "*Modern Thought*" . . . "The theory, scientifically based or not, of Peyrère may be considered to be equivalent to that which divided man in two species. Broca, Virey, and a number of the French anthropologists have recognised that the lower race of man, comprising the Australian, Tasmanian, and Negro race, excluding the Kaffirs and the Northern Africans, *should be placed apart* . . . as good a distinct species as many of the kinds of finches . . . It has *never originated a system of architecture or a religion of its own.*" (*Secret Doctrine,* 1888, II, 724-5).

Sir Arthur Keith, evolutionary fundamentalist as he is, corroborates.[8] He holds that the Neanderthal was the real aborigine of Europe. At the present time the white man is replacing the black in Australia; the Cro-Magnon, representing a "primitive type" of white man—heaven knows why "primitive," since there is no trace of the "primitive" either in their skeletons or in their art—similarly replaced the Neanderthal in Europe during the Old Stone Age. Exactly. Thus does history repeat itself; for all one knows, history embodied in the same identical Egos. Sir Arthur concludes that the Southwestern part of Asia is now the only possible origin of the white man. But Drs. Leakey and Hans Reck think other-

[6] *Secret Doctrine,* II, 195.
[7] Do. II, 520 *et circa.*
[8] *New York Times Magazine,* October 12, 1930.

wise.[9] In Africa, say they, men of modern type lived hundreds of thousands of years ago, before the Ice Age. Their bones were found in the clay strata of Oldoway in Tanganyika. Some of these modern type bones were in the deepest layers.

It is a logical, if incorrect conclusion, which is expressed by a writer in the Los Angeles *Examiner,* March 16, 1930. The legends of giants, ogres, and monsters which are found all over the world, he thinks are due to memories, by a superior race, of a low, brutal type which terrorized it in ancient times. He is not so far from the truth in some ways, at that.

However, it is America, the "new World" whose soil is among the oldest on the planet, which has most recently disgorged disconcertments. A geologist of San Diego, Malcolm J. Rogers, claims that ten years of study has furnished him with evidence that man was in California at the beginning of the Recent period, not less than 20,000 years ago.[10] However, this is mild indeed.

William T. Sharp, manager of the Bannock Manganese Mining Company, found some odd remains under 350 feet of limestone.[11] This has been a little *too* much. One fails to find mention of it elsewhere. Still, there is enough. Dr. William Duncan Strong says that man was in America before the Mammoth, that ancient references show the animal to have been known to the early peoples.[12] At Carlsbad, New Mexico, a very old type of arrowhead was found seven feet below the floor of a cave, mixed with bones of Pleistocene or Glacial animals. There was a burned horn among a mass of bones which was evidently accumulated by human agency.[13] Prof. W. B. Scott, of Princeton, claims that mastodons were alive in the time of Columbus. There is on exhibition a human skull which had been stepped on by a mastodon; which painful experience at least had the value of proving simultaneous existence. Other scientists, however, object to this summary rejuvenescence of the vanished mammoth in favor of prejudice.[14] Dr. C. F. Rumold found in quarries at Amherst some human footprints under 13 layers of sandstone totalling 105 feet in thickness. Lake Erie, he says, was born later than this race—in fact, 50,000 years later.[15]

Dr. Krogman, of the University of Chicago, opines that Indian bones at Folsom, Arizona, with extinct mammals, place the age of human habitation on the continent at over 20,000 years.[16]

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[9] *The Week's Science,* Dec. 21, 1931.
[10] *The Los Angeles Times,* June 19, 1931.
[11] *New York Times,* 1929.
[12] *Herald-Tribune,* Dec. 31, 1931.
[13] *Science News-Letter,* Feb. 6, 1932.
[14] *Washington Star,* April 5, 1930.
[15] Undated clipping.
[16] *Los Angeles Times,* Nov. 30, 1929.

Dr. Chester Stock, of the University of California, describes in *Science,* October 17, 1930, the conditions in Gypsum Cave, Nevada. Man-made tools were found with the bones of several species of extinct animals—including the ground sloth, which is certainly of respectable antiquity. Like some others, Dr. Stock raises the saving question as to how old these mammals really were?

Dr. Herman Wirth goes so far as to look for the "cradle of man" in North America.[17] Historic symbols, he says, carved on the gables of ancient houses on the borders of the North Sea led him into the Arctic Circle and to a period "as dim as the Paleolithic." Which is both gratifying and romantic, if a bit indefinite.

Let us, then, next turn to the disconcerting flood of fact which flows with equal volume under the weakening foundations of the greatest scientific illusion of all—the illusion born of ancient sins of the flesh and the anomalous origin of the Great Apes.

A HINT BY H.P.B.

No human-born doctrine, no creed, however sanctified by custom and antiquity, can compare in sacredness with the religion of Nature. The Key of Wisdom that unlocks the massive gates leading to the arcana of the innermost sanctuaries can be found hidden in her bosom only; and that bosom is in the countries pointed to by the great seer of the past century Emanuel Swedenborg. There lies the heart of nature, that shrine whence issued the early races of primeval Humanity, and which is the cradle of *physical* man.

—*S.D.* II, p. 797.

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[17] *Washington Star,* June 1, 1930.

THE STEADY PURPOSE

WHEN the first upward impulse comes to the individual, he is all too prone to look for some great experience which will change his whole nature, and prepare him for the attaining of powers, the seeing of inner sights, and the hearing of mystic sounds. The entrant to the study of Theosophy who holds to this tendency will of necessity bide but a short time where no such promise is held out. A tendency of this sort is but a variant of the Theological idea that to die in the faith brings the soul a knowledge of the great mysteries, and eternal bliss. Yet neither point of view could possibly be in accordance with law. In a universe governed by law, no special favors are allowed, unless they are earned, and to earn power one must grow up to it.

How does this growth occur? Naturally the seed must first be sown, and sown in receptive soil. Like all seeds it will take its own appointed time to germinate, provided the proper conditions are present. It is these conditions that each must provide in order to produce the inner germination of the seeds of a spiritual life. Many amateurs of gardening, impatient for results, dig up their seeds in order to see what is happening, and thus retard or destroy the normal sequence of growth. Just so in Theosophy, impatience ruthlessly uncovers the seed, and retards all true growth. If the body takes seven years to renew and completely change the matter of which it is composed, it is reasonable to argue that some such time will be needed to change the mental deposits of many years, and perhaps many lives of wrong thinking. How deep old thought channels have become can only be realized when the effort is made to see the sky from their bottoms. To change the thought modes so that they may flow in spiritual channels is a titanic task, accomplished only by ceaseless effort.

Consider for a moment how, during the growth of plants, droughts come that retard their florescence. But anyone who knows his garden will recall that after a sufficient rain the plants make up for weeks of retardation, almost over night. This is also true of spiritual growth which is so tender at first that the average thinking, the small talk, or the usual brusqueness of daily intercourse, unless checked, may well bruise the delicate roots and stems, interrupting normal progress.

Silence is no small aid to steadiness of purpose. Since all talk heedlessly, spilling our thoughts without giving heed to the power

of words over the mind, it is in silence that the needed adjustment can be attained. Silence allows time for and creates the conditions suitable to the establishment of a new mode of thinking. Even those who from past life experience come to Theosophy with a memory of its great tenets inherent within them—even they will find that to fully restablish a knowledge of the philosophy requires the same patient persistence. Again there is a great danger from excess of heat or cold. Sudden changes take unremediable effect upon the unformed bloom which must thus suffer under law, the law which is as wont to be kind as otherwise, but which works inevitably from cause to effect.

Through the attaining of a gentle mood created by silent patience, the realization of the meaning of compassion gradually becomes part of a new mode of thinking—a compassion which eventually and impersonally will include all living beings—all of nature, in fact. It is the silent and patient following of the path which brings about the daily initiation, preparing for greater tests to come. The power of a vow, referred to by H. P. B., cannot be generated merely by going through a ceremony, no matter how occult we may think its significance, though that ceremony may become the outward manifestation of the vow. Its power, however—that inner storage of force which carries forward from life to life—is generated by years of steadiness of purpose, and then lives of the same undeviating devotion to the Masters' cause. Then, and then only, there is the stability needed for the possession of power. Otherwise, its premature development can but destroy him who would wield it.

A WIDER FIELD OF THOUGHT

The great work of evolution proceeds from within outwards. The Soul is the Perceiver; it looks directly on ideas. The action of the will is through ideas. The ideas give the direction. Small ideas, small force; large ideas, large force. The Force itself is illimitable, for it is the force of Spirit, infinite and exhaustless. What we lack are universal ideas. We need to arouse in ourselves that power of perception which will lay the whole field of being open to us. A stream cannot rise higher than its source.—*R.C.*

SOME ASPECTS OF THE ASTRAL BODY

WHEN Prof. H. Pieron, of the College of France, said that pain is "an emotional level which may be reached when certain specific sense organs are stimulated," he demonstrated the inadequacy of the scientific imagination to explain the facts. For, by what is the pain felt and of what form of force or motion does it consist? Pain is never felt except when an intensity of sensation is reached such that disintegration, incipient or actual, of some physical organ or tissue is reached. In the plainest possible terms, a sufficiently violent vibration in any body will tear that body apart. In the case of living tissue the pain begins when the invisible liens binding the material together are stretched beyond a certain degree. The power which binds all matter is now generally admitted to be of an electrical or magnetic nature. Why should the rupture of magnetic lines give rise to pain unless feeling is inherent in the ether of which those lines are built and in which they inhere?

In organized matter, the binding "ether," scientifically unrecognized, is the "astral body." The pain of stressed tissues in the body would mean nothing to the consciousness of man were it not for the existence of the electro-magnetic pattern form with its nerves and sensibilities. That pain is a psychic and not a physical matter is demonstrated by the ease with which some persons can avoid it regardless of physical injury, by an intense mental abstraction.

But even granting the astral body, pain would be no matter of cognition were there not principles *within* the astral body capable of conveying or representing the situation to the mind, which in turn conveys it to the secondless and supreme abiding perceptive Power—the Atma.

Of the many evidences, however, of the astral body, the two latest are surgical. It appears that wounds made by electro-surgery are very deficient in healing speed as compared with scalpel wounds; less than 60 percent healing "by first intention" as compared with 97½ percent. They do not develop the strength of scalpel wounds for twenty-one days.

Now as nearly as can be represented on the physical plane, the matter of which the astral or pattern body is composed, is equivalent to *organized* electrons acting as atoms in their own right; this would be matter one plane removed from physical substance. (The very ideas of "atom" and "electron" being symbolical only, hard-and-fast conceptions of the condition should be avoided.)

An electric current is a flow of free electrons; the astral form is an *organization* of electrons, presenting characteristics unknown on the physical plane; nevertheless, an electric current applied to it is a weapon on its own plane and potent to harm, whereas steel injures only the visible form, leaving the astral pattern to collect the material again in the old shape. This, we think, is the reason why electrical burns are the hardest of all burns to heal, and scars of burns the hardest of all marks to eliminate; for fire itself—the fact will be known one day—is far more electrical in nature than now supposed.

It is, perhaps, in unconscious recognition of this fact that for many years past, experiments in the use of colors for healing have been carried on. The pioneers in that line have been, as usual, subjected to unmerciful persecution, but the principle is being generally, if unofficially, accepted. It has been found that a dead black room is best for insomniacs and violent patients. Other colors have their specific psychological effects, "often accompanied by physiological effects as well." Some who have developed the methods further have found some of those effects startling, to say the least: the whole method is clearly a power most potent for either good or ill.

The electro-magnetic nature of light has been scientifically recognized since the days of Clerk-Maxwell, and was emphasized by Madame Blavatsky. Both emotions and disease being seated in the astral body, which is itself electro-magnetic, why should not variant lights have such effects? Some day it will be recognized that every color has a necessary correlation of vibrations with the *subdivisions* of the astral body. A new era in healing will then dawn—perhaps along with some new and startling feats in black magic.

But, for the most part, diseases physiological, psychical, astral and mental have their ultimate basis in another department of the nature. Take insanity, for instance. The author of "A Mind That Found Itself," *Cosmopolitan Magazine,* September, 1931, spent three years in an asylum and was released, cured in more ways than one. It is illuminating to note his verification of the Theosophical doctrine that the Real Man is *never* insane, but merely occluded from manifestation by a disjunction or disintegration of vehicular principles. It is apparent that he was quite conscious of his own condition, including his own lack of power to think, all through. He was quite objectively aware of the dawning return of the power to reason, and capable of carefully nursing and fanning into flame the first faint spark.

Cure began with the first re-arousal of interest in the affairs of others!

That the three terrible years were good karma and not bad—the learning of a lesson needed for perhaps ages—is indicated by the following excerpts, which ought to be posted in capital italics over the door of every institution for mental disease in the world:

At the beginning of this article I said that insanity was largely preventable. I base that statement on personal knowledge of the causes that produced at least eighty percent of the cases that enjoyed the hospitality of my alma mater. And in every instance it was simply the result of a life spent in utter disregard of the rights and feelings of others. Selfishness and lack of self-control were present and accounted for. Reverse this line of conduct and the malady would not exist. . . . It's a spiritual illness and not physical in a majority of cases. . . . There is no escape from the consequences of a badly ordered life.

KARMA-DESTINY

Those who believe in *Karma* have to believe in *destiny,* which, from birth to death, every man is weaving thread by thread around himself, as a spider does his cobweb; and this destiny is guided either by the heavenly voice of the *invisible* prototype outside of us, or by our more intimate *astral,* or inner man, who is but too often the evil genius of the embodied entity called man. Both these lead on the outward man, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable *law of compensation* steps in and takes its course, faithfully following the fluctuations. When the last strand is woven, and man is seemingly enwrapped in the net-work of his own doing, then he finds himself completely under the empire of this *self-made* destiny. It then either fixes him like the inert shell against the immovable rock, or carries him away like a feather in a whirlwind raised by his own actions, and this is—KARMA.—*S.D.* I, p. 639.

WHAT EVERY MAN CAN DO

"DUTY is the royal talisman; duty alone will lead us to the goal." If this statement, made by one of the Great Teachers, by any chance be true, a statement of *facts,* would it not be worth our utmost consideration?

To have the assurance that the goal *can* be reached, to have the means for reaching it pointed out, to know that such is the best, the most efficient means, nay, that it is the *only* thing that will take us clear to the goal—these are things worth knowing indeed for anyone who has engaged on the Great Journey. But how many of us are willing to regard *duty* as the best and only means? If we did, then would Duty be a treasure of the greatest value to us, a priceless possession—a royal talisman. But failing to recognize it as such, its magic is lost, and duty becomes what it is to most men: a dreaded burden imposed upon us by circumstances or the will of others.

Only in the light of the Teachings of Theosophy may we gradually come to see the *divine* meaning of duty; only through an ever truer realization of the fundamental unity of all Life may we learn how to avail ourselves of its magic power. In fact, a true understanding of Duty and the realization of Unity are one and the same thing: spiritual perception.

Spiritual perception consists in our realization of the absolutely universal inter-relation and interdependence of all beings of every degree, and therefore of our responsibility towards the *whole* of Life, constantly affecting by our every thought and feeling and act all other parts, helping or hindering them on their "Journey back to the Sacred Seat."

Growth in a spiritual sense therefore means an ever deepening and widening sense of responsibility—not towards any thing or any being in particular, but towards Life as a Whole. This growing perception of Unity and realization of responsibility is the means, the best and *only* means, for reaching the goal; it is the royal talisman—DUTY—the doing of whatever there is to be done, not because anything or anyone *compels* us, but because we *choose* to do it; not for any personal gain, but because there is a need which we can supply—not in order to be through with it, but because it is our share in the working out of the Great Plan, according to the eternal fitness of all things.

"To do his duty by every duty leaving results to the law"—this is what every man can do; it is *all* that any man can do.

YOUTH-COMPANIONS' FORUM

IF *we did nothing but good, how would we progress? Isn't it necessary to learn by contrasts?*

In the first place what is goodness? Is it an inflexible law transcending all human experience? And who is the maker of such law, and whence its authority? Law is not something above man; it is the working of his own essential nature. To put it broadly, goodness lies in the fulfilment of interest, the satisfaction of an internal need. Perhaps some will take offense at the word "interest" because of its association with personal desire. Looking out for one's own interest is, of course, selfish. But it should be remembered that there are *universal* interests as opposed to individual; godlike as opposed to human. And what is man? Too often he is mistaken for an animal. But that is only his superficial and antagonistic appearance. Within, man is a god; he is one in spirit with the universe. Krishna, Buddha and Jesus are divine men who know this.

Yet goodness must be distinguished from that which is only good as a means, or which furthers one's interest in an external object. The Good is good in itself. Money is not good in itself; it is only good for what it will buy. In this world of phenomena, the object sought becomes the means for another object, until finally one ends in futility or boredom. Then the whole process is repeated again in a different manner. Money brings substance, but what is mere existence without innumerable other things? Beyond change, beyond phenomena there are certain ultimates good in themselves everlastingly—such are wisdom, love, realization of the Self. They are the universal needs of men. They may be manifested through phenomena but they are never phenomenal themselves. They may not exist visibly in all men but they are shown forth by some. Their manifestation appears to us as moral or spiritual progress.

It may be said—of course, all men naturally follow their best interests. But men do not know their best interests in most cases, and even when they do, they fail to work them out either through ignorance or lack of will. Man must fight for his true being. And now coming back to the question, "If we did nothing but good, how could we progress?" If we did nothing but good we would be at the end of our progress, at one with our true self, fulfilling constantly our universal needs. But do we not learn through con-

trasts? Of course we do in the world of phenomena. Yet what is learnt is always beyond phenomena and therefore applicable to them. By struggling in the world of change, we learn to look beyond for wisdom. In the learning process we work by the method of trial and error. We look for peace; we look for pleasure; we meet with delusion at every step. And so by our mistakes we learn to search for the more ultimate. Thus contrasts are a necessity to learning; but wisdom is a necessity to right action.

It has been noticed that people who love flowers can grow better flowers from the same seed and in the same soil, than those who have little interest in them. How account for this?

(*a*) To act with love is to act according to the nature of the Higher Self, the One Life in all beings. Therefore, actions performed with love are more effective because of their universal basis. Plants are sentient, are sensitive to the influences flowing from man, whether from his higher or his lower nature. The man who cares for flowers with love is treating them from the basis of a regard for the life in them and with feeling prompted by that regard. For this reason a higher perception or growth may be aroused in them. The impulsion of the mind of the higher being is communicated to the consciousness of the plant. Some people can not even handle plants without harming them, while others can handle them with benefit.

(*b*) All Life being ONE, there is a constant inter-exchange between the "lives" that make up *beings,* be they mineral, plant, animal or human beings. When we love a thing, flower or anything else, we are in tune, in harmony with it. The interchange of life is of benefit and provides the necessary elements for growth and development. When we hate or dislike, we produce discords and the life we radiate is destructive and prevents the growth of that which we contact. If we have a lesson to learn, to hate or dislike it is the sure way not to be able to understand it—hate sets up a barrier. In order to gain a true understanding of all we come in contact with, we must identify ourselves with it, recognize that all Life is One; and what power is greater than Love, the realization of Brotherhood, to make us be of benefit to all we meet?

A friend of mine says that he believes he attracts business to his office, because he never permits desultory affairs to engage him there; he attends strictly to business and study along its lines. Is there any real basis for his idea?

Does he not have the same basis for his idea that U.L.T. has as a Lodge: "not to take part in *side issues*"? If we stay on the road

when we travel, we can see both sides and can interpret all that we meet according to the Road we have chosen, thereby becoming able to take care of all that may come along. If we wander off the road, we do not see what is taking place on the other side and often may even lose sight of the road itself. So "tending strictly to business" is the thing to do, once one has made up one's mind which road to travel; and he will thereby attract those who know he is tending to business and therefore able to help them, as well as himself.

How do you think a Theosophical student is at advantage in the affairs of daily life—in school, or business, or even at home?

To study Theosophy, is studying the true relationship between Man and the whole Universe. Learning to know *what* we are and *why* we are here, what the basis for our actions should be, should that not help us in school, business or at home? Instead of blindly running on, disregarding all we contact, upsetting all that is not "pleasing" to us, we have an opportunity to *think* before we act, enabling us to act rightly. And if we *do* make a mistake, that is no reason for despair, we will know we made the mistake and set about cheerfully to undo the mistake and restore the equilibrium we have disturbed. Studying Theosophy is learning to meet all that comes as a lesson to be learned, to do our very best to understand that lesson under whatever form, in whatever disguise it may come to us, in order "to be the better able to help and teach others."

What is meant by the term "Theosophical Fanatic"? How could such a sane philosophy breed fanatics?

(*a*) What is meant by *any* sort of fanatic? then it will be easier to give the specific case. A fanatic is one who becomes so engrossed in a particular subject that he forgets that men have other interests. In fact he so completely forgets that he attempts to inflict his attitude on his neighbors. So we have bores who bother us with the only key to paradise, with the only tooth paste, the only cigarette, etc., etc. In all these cases, it is evident that one interest is being forced to the neglect of others. But when a system embraces the deepest and most universal interests, what room is there for fanaticism? This is the problem of the questioner. How can such a philosophy as Theosophy breed fanatics? Such an assumption is internally contradictory. Fanaticism must lie, then, in the individual's grasp of the philosophy, not in the philosophy itself. This is a fundamental evil. So many people go in for Theosophy individually. They bring to it their prejudices; they

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cast their own shadows of misconceptions over the whole of the teachings. Their "first step" is often one in dogmatism; its unhappy consequence too often fanaticism. Such people disagree not only with the world in general but with Theosophists also. The important point to remember is that "Theosophists are brothers to all men and nations." Their duty is to understand the other fellow, and in so doing, help him towards a fuller realization of the Universal Self.

(*b*) The Truth has ever been in the world, under different names and in various forms. They who study it and try to live it will learn to discriminate between the True and the False; the heart will be warm, the head clear and the eye far-seeing. But there are those, who, having found the Truth, regard it as their "personal property," *theirs* is the only true doctrine they state; no one else possesses anything like it, everything else that exists is false and not even to be considered or investigated; such ones are "fanatics." If they had *understood* the Philosophy, they would have learned that it teaches quite differently, but it is because they only look at the surface and jump to conclusions that they become confused and misinterpret the Truths they see before them. Truth does not breed fanaticism, nor ignorance; it is *we* who distort Truth so, that we ourselves are unable to recognize it.

SELF-MADE LIMITATIONS

Relative truth is the cause of man's becoming involved in a partial view of the universe and of himself. Each man tries to *segregate* truth, by looking only in some given direction. He thinks all is right on this side; all wrong on that. Thus each man makes his own limitations. We say, thus far shall we go, and no farther. As a man thinks, he becomes . . . We are always acting upon and affecting each other, in thought and action. So we get a consensus of ideas, and that consensus forms the general impression and the general limitation, of the individual, of a class of men, of mankind generally. This is the barrier that each has to overcome for himself if we are ever to get beyond personal or racial limitations.

—*R.C.*

STUDIES IN KARMA

X *(In Three Parts)*

Dark Breeds

Part I

> The monsters bred in sin and shame by the Atlantean giants, "*blurred copies*" of their bestial sires, and hence of modern man . . . now mislead and overwhelm with error the speculative Anthropologist of European Science. (*S.D.* II, 679).

THE theme of miscegenation is fundamental and far-reaching on all planes. Generically, miscegenation is the reproductive transgression of biological caste lines; and once considered under that definition, will be seen to have a wider bearing than the word usually implies.

A paradox arises. From the beginning of time, inbreeding has been regarded with distaste and even abhorrence. In "primitive" peoples—that is to say, peoples whose civilized history lies so far back as to have been forgotten—marriage without the tribe, or at least in another sept, is often compulsory. The biological wisdom of this is proven by the fact that pure stocks always degenerate, while two races in crossing will often give rise to a new and powerful tribe where both left by themselves would have died. The most striking present example of this is America.

But where draw the line? In union between white and negro we transcend in the general opinion the limits of decency. That the opinion is justified is shown by the undesirable results. And in the Atlantean crime—the tendency to which is still powerful among us—we reach a horror whose progeny Nature herself now cuts off at the source. There is a line somewhere between cross-breeding and miscegenation; and popular feeling cannot be considered an accurate indicator of it. Is there a fixed criterion? Only within the mandate of the *caste system of Nature.* Even in those limited manifestations regarded by science as living, the sharp distinction between levels of life is evident. To the Theosophist, who regards the stone—aye, Space itself—as living, such lines are still more evident. Each level is obviously the result of millions of years of special evolution, involving the development of special inter-relationships, special inter-dependences, between varieties. Those lines cannot be broken, those relationships abruptly altered, without stemming the whole tide, blaspheming the whole mandate of na-

ture; and common sense, plus even a slight knowledge of Karma, ought to tell us that every such act must entrain its dark consequences.

The relationship between man—the cultivator, preserver, and consumer—and wheat, the nourisher, is one of those happy caste relationships. But suppose the man chooses a novel method of ingestion, cuts open his flesh and thrusts a handful of wheat within? There results poisoning, suppuration, mortification, ejection. But suppose that the cells of the flesh and the wheat-grains were still sufficiently akin to breed together—would not the results be infinitely more dire, productive of some dread hybridization with the man's body?

Life having a common origin, physically as well as metaphysically, the possibility of interbreeding must once have existed between all species. The closer two species today, the more potent the possibility of renewed interbreeding; the revivification through contact of long-dormant affinities. It is not in the forms, but particularly in the constituent parts of organisms, in the cells and not in the organs, that the caste lines of life become most nearly indistinguishable. No one can mistake a dog for a man. But place a cell from a dog-body beside one from a man, and it takes skilled and special training to distinguish. *The cell of the animal and the cell of man are as close together as the body of white and the body of negro.* Can then an animal cell and a human cell in juxta-position miscegenate and reproduce; and has that possibility been thwarted through the ages by the walls of the respective bodies in which those types of cells have been confined? What is the evidence? Of late it has become plentiful, and it has become appalling. Note, however, that certain things of importance which happen, happen rarely or under special conditions only. The mule, offspring of horse and ass, is not supposed to be able to reproduce. Rarely, it does, however, and so in many other cases.

There is a deep mystery involved in the difference between the germ cells and the body cells. Indistinguishable in form, the former when fertilized reproduce and build up the whole, the latter becoming the bricks in the final edifice. They, however, cannot be fertilized—that is, so the scientist thinks. But the evidence is accumulating that under certain conditions they can be. If they could, what would happen? Division, multiplication, reproduction! And suppose such a cell, buried among its inert neighbors, were to be so fertilized? It would produce an evergrowing colony of crowding, predatory cells within the flesh, destroying the organs of

the body and themselves. *But this is the precise clinical picture of cancer!* Is cancer then the result of an abnormal fertilization? Cancer is often closely connected with local irritation. Such an irritation has a way of drawing to its seat a variegated collection of the different forms of life in the body. Is it possible that among those forms may sometimes be breeds near enough akin to the local cells to fertilize them? If so, under what conditions are they present? Are there conditions known under which foreign, but kindred living substances are in the body of man? If so, have they reproductive results in other directions than cancer also?

Dr. Quigley, reporting to the Radiological Society, says that cancer cells are defence cells which have lost a battle to save the part of the body to which they belong, and in the process have been forced to multiply so rapidly that they have lost discipline.[1] But cancer appears in parts where no other diseased condition is visible.

The influence exerted by the cells of one kind of body upon those of another kind is shown by Prof. H. H. Collins.[2] Tissues thus transferred are affected in their nature by the cells of the host and in turn affect that host. *Animals engrafted with the organs of the opposite sex take on in varying degree the characters of the sex from which the graft was received.* Is it not clear then that when animal substance is made one with the substance of another animal by direct implantation, the other animal is changed in psychic as well as physical nature? What, therefore, of the effect upon those alleged humans who have the sexual organs of apes engrafted into their bodies to replace powers lost by misuse; or on those who enact the same horror with the organs of the goat, the animal which has been a symbol of lechery down the ages? Possibly, however, such beings can hardly be damaged by any characteristics they may acquire from the animal kingdom! But the same thing takes place, under disguise, with the most moral of men as the victims and under a thick mantle of respectability, as may be observed.

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[1] *Los Angeles Times*, May 10, 1931.
[2] *Scientific Monthly*, March, 1932.

TO WHAT END?

THE expansion of human destiny taking place in the mind of one who encounters Theosophy for the first time, is often vast indeed. Having only the vague hope of some nebulous future beyond the grave, or perchance, having striven in vain to habituate himself to a closure of career at that grave after a brief interim in which the soul's destiny must express itself or be curtailed, the view he now has may take his breath. It shows mankind immortal beyond systems of planets and worlds, rising ever to higher and higher cycles. The brief pains of mortal existence are compensated by prolonged and unalloyed enjoyment of Devachans without number; and crowning the vast cycle of achievement, awaits Nirvana, where the weary pilgrim will find naught lost save limitation, nothing destroyed save pain.

But, in coming to more serious study of that evolution whose past is embedded in every human fibre, many indeed come also upon a rude shock. They find that so far from Nirvana in itself being a permanent state for any being, it is but a glorious or Planetary devachan, which even after millions of years of duration, must come to an end with the exhaustion of the effects therein assimilated. They find that the perfection which they seek through future cycles is behind as well as before them; that they had, in relation to the possibilities of the last cycle, emerged "perfect" into its Nirvana—for all they know, veritable Dhyan-Chohans. Further, they see that not even one completing the cycle as an Adept possesses Eternity in fee simple, but at each forth-coming must make a corresponding effort in the new cycle. Whereupon, human nature in general being so constituted as to seek ever a changeless abiding-place either in spirit or matter, a great sense of uselessness, of insecurity may set in.

Let us approach this from another angle.

"What," says the skeptic, "is, according to Theosophy, the object of it all?"

"Liberation from matter," we reply.

"To what end?"

"Greater joys, and peace, beyond."

"Ah! But to the world's millions, the joys of matter are quite enough. It is their *impermanence* that stings. The Theosophical Mahatmas, you say, sacrifice the cycles and labor endlessly that all mankind may partake of these immortal joys of free spirit. The price, it seems, befits the benefit. But how about those who prefer

to seize the fulness of the joys they know, to sacrifice the man of spirit—if there be such—to the man of matter? One-half of the man is damned in either case, yet either object is self-gratification. By what right do you call the Avitchee 'wicked' and the Nirvanee 'blessed'?"

Two unrelated half-truths make a pair of opposite illusions. Probably many Theosophists, under the influence of remnant religious ideas, actually do live for future rewards, bearing their crosses patiently in the hope of better things whose savor shall be heightened, when the time comes, by remembrance of past—now present—pains. If of sufficient width of mind, it is Nirvana they look to. Lesser ones let the mind stray comfortably toward Devachan. Others, having found that in their daily life, cycles of pleasure and pain follow one another as night follows day, live steadfastly through the hour of distress for the periods of peace and pleasure to follow upon its passing. Both, they know, are fugitive; but with sturdy optimism they feel that the mind may as easily be made to rest upon benisons as upon malisons.

From the standpoint of Liberation, all these are the illusions of partial perception of the true nature of Being. The heart of existence, the basis of true action, lies beyond all human concepts of pleasure and pain in regions where the twain are really one. But in the eternal balance there are lovers of pain as well as lovers of pleasure. There is a type of psychology which puzzles and annoys those whose natures are particularly affiliate with the "brighter" side of things. To these "darker" people, the sensations of life are cast principally in vibrations of what to others represents pain. Security is boresome, pleasure degrading, peace enervating. For the seductive beauties of pleasant things—spiritual or physical—they feel a Puritan distaste; the true love of their souls is the "bright face of danger." It is only in pain, suffering and danger that they feel themselves truly alive. Now, by some it has been said that these are men of such coarse natures that only the harshest of experience suffices to stir their clod-like sensibilities into consciousness of life. On the contrary, some among them are men of the keenest sensitivity, of the most intransigent loyalty, of the most indomitable altruism. They are comets of humanity, homeless in the reaches of Universal Night, touching in their periodic courses the comfortable planets often with mutual misunderstanding. Like their sidereal prototypes, they have work, and necessary work, to do. Like those prototypes, their natures are passing phases of the experience of the soul. They are the explorers, the adventurers,

martyrs, espousers of lost causes; and if in other incarnations another side of their Egoic store must manifest to men, still they have their uses as they are.

Among the travelers on the Path are men whose spirit operates inwardly on such an immolate course. Standing outwardly quiet among their comrades, their self finds nevertheless means to range ways that would seem painful to others, but in reality are not so to them. Perhaps the love of pain is a virtue created of necessity; their Karma in this life being of the variety called "evil" by those who seek happiness, they have through its poundings and grindings learned that strange glory beyond pleasure and pain which is to be achieved most quickly over rough roads. They have an immense capacity for suffering, and an equal capacity for endurance. Nirvanic joys, the *dolce far niente* of spiritual bliss, mean nothing to them; rather they pleasure in "the wreck of matter and the crash of worlds." Divested of altruism, they can become "co-workers with nature" for destruction; with it, capacious endurers for the right. They can be little "helped" except by themselves. Our idea of "help" is the shielding from pain; in the depths of their natures it is not pain they seek to avoid.

But these are not balanced beings any more than are the seekers after Nirvana; they err on the one side as much as do those of opposite nature, as evidenced by a tendency to contempt for those who like the joyous side of life. All places, painful and pleasurable alike, must be passed through in the soul's journey: those are as much in danger of delaying the march by stopping to enjoy the searing heats of the desert, as others content to lie on the grass in flowery glades. They merely represent opposite arcs of the soul's cycle, and the complete man no more despises the joys that come to him unasked than he dreads unsought pains. He is avid to learn, and both are clear gain for the learner. When one achieves the most rare of powers, that of learning from peace and happiness as well as from sorrow, he will no longer seek spiritual hardships that are impediments to others and to his work, any more than he will seek the many pleasures, physical, mental, moral or spiritual, that are equally obstructive. He will take his time in Devachan for full harvesting; he will approach Nirvana without feeling "above" those who see it as the end in itself. Its great transiency will not afflict him, and approaching Manvantara, he will be exempt from reluctance to leave felicity for the stern responsibilities of material existence.

CAN *WE* BE "ANNIHILATED"?

QUESTION: I wish you would explain to me how we can be "annihilated" after many lives of conscious evil, as the doctrine of "lost souls" implies, in view of Krishna's teaching in *The Bhagavad-Gita*: "I myself never was not, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease to be."

Answer: "*We*" can not be annihilated; but the "black magician" *is*. It will clarify your perceptions on this subject to consider the after-death states for the *ordinary* man. When death is pronounced, the *personal* consciousness is gone from the body, it is clear. But, the Real Man—the immortal Individual—still meditates in the astral brain, viewing the events of the life just over, well aware of their meaning. The review done, this immortal Ego separates further, in the state called Kamaloca, from the vehicles in use during earth-life—that is, from the astral body and kamic principle. These two principles, on their part, "coalesce"; they join forces in an actual form—now, and only now, *i. e. after* death —called Kamarupa, which represents the lower aspect of the *personal* consciousness now departed from a living physical form, but possible of phonographic re-arousal from outside agencies. (Indication at one and the same time of both the rationale and the dangers of spiritualistic practices.) This Kamarupa will in time, if subject to no interference, be dissolved to astral "ashes" or in Theosophical parlance, *skandhas,* seeds of "tendency" for the next *personal* life to be. But, the immortal Ego, in disentangling itself from the state of Kamaloca, has taken with it the best and noblest of the personal consciousness already enjoyed in life and retires to the assimilative state of bliss, called Devachan, out of which it will come again to a new body on earth, in accordance with its karma and inherent desire to evolve. It can never have again the identical *personal* consciousness or form it had before, though it "manifests" again and again personal consciousness. Its view on life and human relations, which *is* "personal consciousness," is ever more enlightened, because of previous "harvests," enabling the left-over business of last life to be met on a better basis.

Now, as to "lost souls," to which class the ordinary man does not belong, any more than he belongs to that class on the other pole of evolution—the adepts: when human beings are convinced that this life in fleshly body is all the life there is, and live in ac-

cordance with that belief on the principle of "dog eat dog," soul-death ensues, gradually. After many lives of selfishness and evil, the Ego-soul withdraws from that *personal* consciousness entirely centred in matter, and retires to a state comparable to that experienced by every man in deep sleep of the body, till the end of the manvantara, although that immortal Ego *may* pick up some long-gone threads again in races lower in the scale of development, moving on in a slow and difficult way, dimly aware of former power while struggling with present limitations. But, the old *personal consciousness,* separated like a moon from its Sun, may continue for several lives—incarnating by its attraction to earthly existence on the propulsive force *once* furnished by the Ego. When that force is entirely run out—as an automobile stops running some time after the engine is turned off, though it will "coast" for a considerable distance—that former "personal consciousness" becomes too low for the human kingdom, and can only find form in the animal kingdom—in the "dark" side of it, at that; thence, going lower and lower till every atom once concerned in an individual *human form* has been pulled apart from form and dissolved into particles in the sea of Matter.

"Loss of Soul" means that the immortal Ego-soul has lost the personal "harvests" it might have gained through numberless incarnations in human form, toward which every atom strives. But, when some Great Day dawns again, that same immortal Ego—"Nirvanee"—will once more enter the stream of evolution in a new humanity, far, far behind those humanities with which it once had journeyed. And as it enters low human forms of that new Day, it attracts again, perchance, the very life-atoms once associated with it, coming back in a long journey to their "sun" from and through primordial matter.

Who knows but the hosts of souls beleaguered here by constant "undeserved" disaster and suffering from elemental cataclysms are meeting their own in this manvantara—"effects" of long past inconceivable aeons of "failure"?

ON THE LOOKOUT

"The Free Church of America"

A joint commission of the Universalists and Unitarians has recommended that the two denominations unite under the above name. Any other liberal church which desires to do so may join the body without losing its own identity. The attitude of those recommending the change is somewhat as follows:

> No trusts will be disturbed, no traditions will be destroyed, no individual churches will be shut up or combined, except as they would have been anyway. But an aggressive, united, free church organization will be set up to stop disintegration, wake up the sleepers, war on discouragement and uncertainty, and plant the liberal movement in fields white for the harvest . . . if we liberals are what Higginson called reformers, Eskimo dogs that have to be hitched to the sled by a separate thong, if we can not work in one harness without turning and eating one another up, then let us find it out. But if that happens, we pray that some merciful Christian will knock both dogs on the head . . . by cooperation there will be not less loyalty, but more; not less effort, but more effort; not fewer churches, but more churches; not weaker, but stronger resources. . .
>
> We are coming to a new day which is in fact the advent of a religious revolution away forever from all authoritarian standards.
>
> Beliefs in doctrinal matters are to-day less a requirement for fellowship, both within and outside Christianity, than they have ever been. Even in strait orthodoxy, people are eased into membership without making very definite affirmations. Cooperative efforts and agencies, which take in Catholics, Jews, Protestants, and liberals, work successfully in local and countrywide fields.
>
> This means that in due time the deed will be followed by the proper doctrine. That is the way all real progress comes. (*Literary Digest*, June 18, 1932).

What It Means

This movement is highly significant. The Universalists and Unitarians, always remarkably undogmatic and never far apart in their creeds, are in a position to undertake what other bodies are barred from by their very basis and construction. The liberal churches in

fact are so non-sectarian that their right to be called Christian at all has frequently been questioned by the orthodox creeds. The weakness of the liberals is their lack of a scientific understanding of the physical and metaphysical construction of the Universe. Nevertheless, not just now being much worse off in that respect than modern science, they may go far in a sort of Bhakti, or devotional faith. And—the transition to Theosophy for one of their members is practically painless.

"BIOLOGICAL NECESSITY"

In a world sitting miserably in sack-cloth and ashes to repent of its near-suicide of 1914-1918, it is passing strange to hear a voice—an English voice at that—raised to re-affirm the old Hohenzollern myth of war as a "biological necessity." Yet Sir Arthur Keith, the famous scientist, does just that:

> Without competition mankind can never progress; the price of progress is competition—nay, race prejudice and, what is the same thing, national antagonism, have to be purchased not with gold but with life.
>
> Nature throughout the past has demanded that a people who seek independence as well as peace can obtain these privileges only in one way—by being prepared to sacrifice their blood to secure them.
>
> Nature keeps her human orchard healthy by pruning; war is her pruning-hook. We can not dispense with her services.
>
> This harsh and repugnant forecast of man's future is wrung from me. The future of my dreams is a warless world.
>
> My ominous forecast of man's future is not based solely upon my studies of the prehistoric world, or on my analysis of the inheritance which has come down to us from that world.
>
> It is supported by what is now happening in every part of our globe. There is a movement on foot now which is the reverse of the one which brought the League of Nations into being.
>
> The leaguist movement seeks for the universal dominance of the good or altruistic side of our tribal nature. Self-determination, on the other hand, encourages the power to hate as well as the power to love. It seeks to resuscitate the tribal heart with all its prejudices; its likes and its dislikes.
>
> This separatist (self-determinist) movement is stirring the blood of peoples in every part of the world at the present time. (*Literary Digest*, July 25, 1931).

Selection Backwards

The *Literary Digest* interposes the complete confutation of Sir Arthur's argument:

> And we may be reminded of what, according to Herodotus, Croesus said to Cyrus, in explaining why he went to war: "The oracle told me to go to war. No man in his senses would voluntarily do so; for, while in peace the sons bury their fathers, in war the fathers bury their sons." Let the cemeteries in France be witness. If war is nature's pruning-hook, then she trims off the best and strongest limbs in the human orchard.

Sir Arthur's "despairing prophecy," in the cant phrase of the report, "was wrung from him" in a certain address. The Manchester *Guardian* hopes that if strife, as may be the case, is a necessity to the welfare of man, less cruel forms of it may be substituted. "Progress need not be by slaughter."

But in point of fact the true nature of "war" will not be entered upon or even recognized until mankind learns that it has but one enemy—the animal self, the animal passions, by which its soul is invested. It is the externalization of the shadow-image of the real enemy, cast upon the innocuous physical forms of alien breeds used as a screen, that is the cause of all our ruinous, bloody, and futile human strife. Once the truth is recognized, the way will be open to a war as enthralling and thrilling, as prolonged—and as deadly—as ever the mind of man conceived; a war in which victory will leave no bitter after-taste, no bloody wreckage of the vanquished; for victor and vanquished, rebecome One, will stand upon the heights of impeccable spiritual glory. Until then—

Mea Culpa

There really seems now to be no doubt that hard circumstance is blunting the edge of the enjoyments of the "jazz age." We may take, for instance, an exposition of the changing spirit as set forth by Mr. James W. Lane, which appears in a recent Catholic publication

Says Mr. Lane:

> The discarding of manners and morals began about fifteen years ago, when the saxophone assaulted diners, fantastic dances symbolized something more than mere leg freedom, and the night club was substituted for the home.
>
> As people grew interested in "liberation," they turned to sex, bolstered with the backing of Freud and Ellis, Huxley,

and Firbank. Literature on sex, from being innocuous, reached the depths of noxiousness.

Indeed half of the serious literature and fiction combined had a definite sex-appeal, at least for the sex-minded.

Then came the radio. It put the popularization of "modernism"—of high-powered salesmanship, of stampeded personalities, of tooth-pastes, cigars, wrist-watches, and other articles of domestic efficiency and smartness—in the same class as the selling of thousands of copies of books.

Thus while we became sex-minded we also became money-minded. We had our prosperity, our big fling at self-indulgence.

Now those who are exhausted as a result want to say goodbye to all that. . . .

"Democratization" of the mind, and slavery of the body to liberation, create their own opposites. Yearning for comparative solitude, mental and physical, respect for the intellect, for religious reality and even mysticism, and a brighter sense of honor come to be regarded as desiderata. . . . The mind lately has been in a vacuum, with all its prerogatives delegated to the body and immediacy of sensation. . . .

Chaos is still around us, we may have another war, and Communism may enlarge its dominions, spreading the fever of irreligion everywhere.

One thing I am sure of, tho: we are all far less jazzy. The effects of the depression may continue that influence indefinitely. The only correct answer in determining the characteristics of the next period needs a conspectus much larger than mine. (*Literary Digest*, July 25, 1931).

AN EDITOR'S COMMENT

The Richmond *Times-Dispatch* supplements as follows:

Our women are becoming more feminine, our literature less Freudian, our social behavior more gentlemanly, our science less arrogant, and our religion less subrational.

The change has come about through little conscious effort.

Sheer boredom appears to have strangled the progress of jazz enthusiasms.

And yet there may have been working those elemental human characters which forever kept us near a center, however the pendulum of the times may swing.

"It is not," remarks the *Times-Dispatch*, "an important age that is passing." In one sense, no. Nor were the people instrumental in

bringing it on and propagating it important people; nature will scarce feel a vacuum at the passing of their power.

In another sense it *was* an important age. It set a "new low" in raucous animalism; in bedlamite pseudo-philosophies and hysterical pseudo-sciences; in deliberate moral, mental, and physical suicide under the name of "emancipation." It will be an age long remembered for its after-effects.

A Disillusioned Occidental

Mr. Trebitsch Lincoln, a gentleman of a remarkably varied career—having been an oil prospector, clergyman, member of Parliament, and international spy—has found his latest niche as a Buddhist monk. Characteristically his conversion was announced under the heading, "A Spy Turned Buddhist Monk." Had this been in a Buddhist journal, it undoubtedly would have read "Member of Parliament Turned Buddhist Monk." Mr. Lincoln's conversion, or apostasy—according to the viewpoint—was the result of a series of tragic disillusionments, thus summarized by himself:

> My being a Buddhist means that I no longer have any interest in the world. I am fifty-three years of age. I have gone through life with eyes open and observant. I saw nothing but suffering around me, nothing but trouble and new trouble and ever-increasing troubles which an unthinking generation attempts to drown in a wild orgy of jazz and more selfishness.
>
> Being a human being like the rest of you, I also sought happiness ever since I entered the world, and like the rest of you could not find it. At one time I was a Christian minister, but the more I thought the less I believed, and finally I left the Christian Church. Then I sought the way of happiness in Plato, Socrates, Kant, Nietzsche, and Schopenhauer. I sought happiness by the acquisition of money, by running after fame and power. The more I tried the more I realized the impossibility of the whole thing. And my life was full of unhappniess.
>
> I saw that life really was a tragedy. Others may not agree with that, but that is how I found it, and so I turned my back on life and became a Buddhist. (*Literary Digest*, August 22, 1931).

The Future of Buddhism

Mr. Lincoln gives some interesting data on the rapid spread of Buddhism into Western lands, adding:

> It can safely be predicted that the great conflict between Christianity and Buddhism has been ushered in the Western world, and it can also be predicted that this conflict will be fought out within the next 200 years to the only possible end—the elimination of Christianity with its superstitions and absurdities, and the victory of the doctrine of the Buddha.
>
> For centuries the Christians of Europe have sent missionaries to China to teach the Chinese a doctrine which at home in their own countries has produced most terrible wars, bloodshed, hatred, strife and a collapse of the whole economic system. It is now time that the Buddhists of China send missionaries to Europe and America and teach the peoples there the truths of Buddhism, teach them that grasping and greed and unkindness and brutal materialism will bring utter ruin to them, teach them the way to peace and happiness, teach them to be kind and not cruel, teach them the truth of life instead of the illusions of a supposed heaven.

Nevertheless, superior as Buddhism is to Christianity in its effects as well as its ethics, it, also, is cursed by an almost insuperable weight of superstition. Its overwhelming advantage lies in its tolerance and charity which go far to offset its decays.

THE "SUPREME BEING"

The following appalling item could originate in no Buddhist country:

> The Court of Appeals ruled today that the deathbed statement of an atheist is not admissible as testimony in the courts of Alabama, where an oath is required.
>
> "Without a belief in a Supreme Being there can be no legal oath," Judge Samford ruled in a murder case appeal. (*Los Angeles Times*, March 25, 1931).

The unfortunate atheist, of course, thus deprived of his most important rights of citizenship, has one recourse—he can lie about his real convictions like seventy-five percent of his neighbors.

A revival, and possibly a considerable purification of Buddhism may well be indicated. Christianity, in order to maintain its stand against the source-doctrines introduced by Theosophy, is rapidly but unconsciously adopting those very doctrines under one guise or another. The same return is evident in the Buddhist world, which does not have to go so far back. The Avataric cycles of neither Jesus nor Buddha are yet run. We may yet see Christian and Buddhist, disencumbered of churchly trappings, come to rediscover the teachings of their Masters, and insofar become Theos-

ophists. Theosophists themselves, however, if wise, will continue to look at these evolutions purely as interested and friendly spectators.

The Pope's Prescription

A strange sign of the times is the spectacle of that Church which from the very first has stood for vested interests as against human interests, now admitting that society is an organism in which the parts are interdependent, and not a mere organization which can function smoothly and indefinitely with exploiters at the top and exploited at the bottom. The Encyclical of 1931 began it; the Pope continues in 1932 as follows:

> . . . distress has increased, the number of the unemployed has grown in practically all parts, and subversive elements are making use of the fact for their propaganda; hence public order is threatened more and more, and the peril of terrorism and anarchy hangs over society even more ominously. . .
>
> No leader in public economy, no power of organization will ever be able to bring social conditions to a peaceful solution . . . unless first in the very field of economics there triumphs moral law based on God and conscience. This is the underlying value of every value in the political life as well as in the economic life of nations; this is the soundest "rate of exchange." If it is kept steady all the rest will be stable, being guaranteed by the immutable and eternal law of God.
>
> The lust for earthly goods, "the accursed hunger for gold," in the words of the pagan poet, cause "the disorder and inequality from which arises the accumulation of the wealth of nations in the hands of a small group of individuals who manipulate the market of the world at their own caprice, to the immense harm of the masses." . . . (*Literary Digest,* June 11, 1932).

Pot and Kettle

Of course there are a few fallibilities in the pronouncement; one being that since in the Catholic cosmology "God" takes the place of conscience, you can hardly have a law based on "God *and* conscience."

Also as a victim of "the accursed greed for gold" and for its equivalent, power, Holy Church being the outstanding ecclesiastic exemplar of the ages, is hardly in a position to anathematize.

Nevertheless it is high time that kettles were called by their right color, and the voice of every pot helps.

The Church is an invaluable social barometer; and while upon occasion, as in France, Spain, and Mexico, she has failed to think quite fast enough, it may be taken for certain that any new social policy which she embraces will be undertaken from a solid conviction that it will be to her substantial interest. Having withstood as long as possible the liberal, humanitarian and radical movements of the present age, she now wishes to reap the harvest while they are themselves yet dubious as to whether it has really sprouted.

PROTESTANT DREAMS AND VISIONS

The Protestant Churches have never pursued any definite social and economic policy, for the simple reason that they had none. That their influence has for the most part conduced to social stability—that is, to social inequality, tyranny and oppression—has been due to the fact that their very lives have hung upon the purse strings of the successful. But in them also the spirit is changing.

The General Conference of Bishops of the Methodist Episcopal Church at Atlantic City expressed itself in no uncertain terms:

> "The Kingdom of God can not be built upon the poverty of the many and the absurd and cruel wealth of the few" . . . the present industrial order is unChristian, unethical, and antisocial, because it is largely based on the profit motive, which is a direct appeal to selfishness . . . the economic crisis comes as both a spur and a rebuke to the Christian Church. . .

Imagine this fifty or even ten years ago! Moreover the Conference cut closer to the bone in advocacy of remedies than have most of our alleged "leading minds." It favored:

> . . . the offsetting of technical and general unemployment by shortening the hours of labor, thus providing that men shall not lose employment through the advancing excellence of machinery . . . labor shall share with capital in the advantage occurring from the advent of machinery throughout industry. . .

A Committee appointed by the Diocese of Ohio reported that:

> "whether from ignorance or from deliberate choice, the principles of Christian brotherhood and cooperation have been narrowly interpreted and rendered inapplicable in such cases as interfered with private gains, ambitions, and desires of the individual." The report takes the Church to task for failure to insist upon the principles of Jesus in the conduct of life. . .

This is highly commended by *The Churchman*:

> The principles of Jesus cut to the very bone of the mess the world is in—and who shares the blame if not the Church? We have kowtowed to wealth and position and the tender feelings of our people, and searched for excuses to water down the principles of the Man of Galilee. "Keep your hands off industry, keep your hands off everything except the inner life—these things are not the business of the Church."
>
> That is a lie and it's time for every parson in every pulpit to label it as such.

As if this were not enough, a Committee on Social and Industrial Relations of the Presbyterian Church says:

> No longer can we tolerate the evils of an extremely selfish, unbridled, uncontrolled and leaderless individualism. To help the men and women of our great land to see these issues clearly is one of our church's weightiest responsibilities.
>
> It is becoming more and more apparent that, unless democracy mends the distribution of wealth, maladministration of wealth will end democracy.
>
> If the present economic system is to endure, society must develop measures to assure steady and full employment for capital, management, and labor; it must find some way to guarantee the fruits of industry alike to employer and employee.

So far it has been all too much a matter of guaranteeing the "fruits of industry" to the employer, and letting the devil take the hindmost as to the employed.

Rockefeller Recants

One of the very mainstays of the entire Prohibition movement from the first has been John D. Rockefeller, Jr., along with all his family line. The effects may therefore be imagined when he threw this bomb to the decks of beleagured fanaticism:

> When the Eighteenth Amendment was passed, I earnestly hoped—with a host of advocates of temperance—that it would be generally supported by public opinion, and thus the day be hastened when the value to society of men with minds and bodies free from the undermining effects of alcohol would be generally realized.
>
> That this has not been the result, but rather that drinking generally has increased; that the speak-easy has replaced the saloon, not only unit for unit but probably twofold if not threefold; that a vast army of lawbreakers has been recruited

> and financed on a colossal scale; that many of our best citizens, piqued at what they regarded as an infringement of their private rights, have openly and unabashed disregarded the Eighteenth Amendment; that as an inevitable result respect for all law has been greatly lessened; that crime has increased to an unprecedented degree—I have slowly and reluctantly come to believe. (*Literary Digest*, June 18, 1932).

CHURCH AND STATE REFORMATION

> My hope is that the tremendous effort put forth in behalf of the Eighteenth Amendment by millions of earnest, consecrated people will be continued in effective support of practical measures for the promotion of genuine temperance. To that cause my own efforts will ever be devoted.

Unfortunately, the "millions of earnest, consecrated people" are simply millions of cast-iron, single-track minds unable even to understand the language in which an opposing view is put. And of these, many, on their showing, are imbued with all the dark, bloody ferocity of the medieval inquisitor. Mr. Rockefeller will find among them few to help in any real way in the almost impossible task of bringing sane temperance to the United States after the orgy of a decade.

MORAL TYRANNY

Now that the Republican and Democrat parties, after much kicking against the pricks, favor a resubmission of the Amendment, we may soon discover that a vicious condition has been maintained for years against the will of the majority of the American people. By what? By the intimidation of a vociferous moral tyranny plus the stained gold of the greatest criminal syndicates ever erected in all history. Which revelation will breed some salutary thinking regarding the forms and methods of our system of government. As to what will happen next—who knows? It is infinitely easier to corrupt a people than to purify it.

A "MERCILESS ANALYSIS"

A merciless analysis of the conditions responsible for the unprecedented crime wave sweeping the country was made recently before the 144th General Assembly of the Presbyterian church at Denver and the blame placed on "the home, the school and the

church." The speaker was none other than Dr. William C. Covert, of Philadelphia. He makes the forceful statement that the curse of the nation is the college-bred young persons "Whose brains have been highly trained at the expense of their souls." He calls them "Christless sophisticates." It is true there are being turned out at college every year young folk who jeer at Bible traditions—who point to the law of evolution as a greater proof of the origin of man. The home of the modernist trains them to believe they are a law unto themselves, the church fails to imbue them with belief in something far higher than themselves, and the schools and colleges may sow the seed from which is reaped a disqualifying culture that scoffs at beauty, goodness and justice as it was idealized in the old-fashioned home. (Adapted from the *Ukiah Rep. Press,* June 8, 1932).

The Analysis Analyzed

This may carry weight with those many whose characters were warped for life by the "beauty, goodness, and justice as idealized in the old-fashioned home." Has it ever occurred to such "merciless analyzers" as Dr. Covert to wonder just how, if the influence of the "old-fashioned home" was as said, its offspring came to abandon its "ideals," in favor of the new *régime* in their own homes?

In the first place, the crimes of the day committed by college bred men and women, "Christless sophisticates" or not, are nearly negligible. In the second place, morality happens to be lower among Sunday School scholars than among others. In the third place, the most abased sort of materialism is created by separating spirit from matter; that is, by considering matter as "dead" in contrast to a putative "living God" in the abysses of space; for this is the means of imbuing men with a "belief in something higher than themselves." When the rule of fear wears out, as it always does, the individual finds himself face to face, not with a *living and divine universe* but with a congeries of blind matter and blinder forces—and acts accordingly.

A Hideous Atavism

If one were to pull at the whiskers of an imposing gentleman in full dress, only to discover that his features were a mask hiding the jaws of a mad gorilla, the shock could be no greater than that given by a perusal of the self-exposure printed by the Hitler (Fas-

cist or "Nazi") party in Germany as its official intention in case of gaining control of Germany.:

1. The Jews are to be deprived of their citizenship and receive the status of aliens.

2. No Jew will be permitted to hold a governmental or municipal post.

3. Since the State must make its primary concern the livelihood of its citizens, should there be insufficient food, the Jews will be expelled.

4. All Jews who entered Germany after 1914 are to be expelled at once (about 100,000).

5. Jews are to be prohibited from editing or collaborating on newspapers.

6. The freedom of Christian religions is to be safeguarded, but the Jewish religion is to be combated on the ground that it is materialistic.

7. All Jewish land holdings and town properties are to be confiscated. (*Literary Digest*, June 18, 1932).

IF THEY SUCCEED?

In connection with this, the steady political gain of the Hitler party bodes no good for Germany or the world; its control in Germany may well mean a series of oppressions from which the people will be glad to escape to Communism. The sort of brains which can conceive rabid insanities of this sort can hardly work in any way to the benefit of a people over whom they have control. What is still more disconcerting is that twelve branches of the party have been established in American cities, especially aimed at the Jews—as though we did not have troubles enough of our own already.

It would be only justice, to extend to these interloping apostles of hatred precisely the same treatment which they propose to give to the innocent Jews of their native land—the latter *including Professor Einstein!*

N

National Cycles 200
Nature of Thought, The 323
Nature, The Kingdoms of 536
Necessity, The Cycle of 355
Noble Sanskrit, The 61

O

Object in View, The 534
Obstacles and Opportunities 394
On the Lookout 38-85-133-181-229-277-325-373-419-469-517-565
On the Meaning of Duty 412
On Sacrifice 129
Opportunities, Obstacles and 394

P

Passivity and Its Dangers 109
Patriotism", "Intelligent 307
Physician, The 541
Praise and Blame 206
Present Effort 350
Prevention 68
Problems of the New Generation 7
Progress?, What Is 177
Prohibitions, Theosophy and 245
Prophecies and Forebodings 459
Propositions 406
Proteus, Alone Against 396
Purity 106
Purpose, The Steady 547

Q

Qualities, The Three 160

R

Race and Place, Born Out of 303
Rain, Sacrifice, and Drought 56
Rebirth, Death and 389
Reincarnation, Studies in 10-71
Remember, How to 167
Responsibility, The Limits of 437
Right Motive, The 260
Romans of the U.S.A.", "Ancient 255

S

Sacrifice, and Drought, Rain 56
Sacrifice, On 129
Sanskrit, The Noble 61
Scapegoat, The Great American 345
Science and the Secret Doctrine 28-116-208-262-313-494-543
Science, Theosophy and 488
Search and the Searchers 213
Secret Doctrine, Science and the 28-116-208-262-313-494-543
Secret of Life, The 415
Self-Knowledge, The Key of 310
Self-Organization 227
Signs of the Cycle 1-49-97-145-193-241-289-337-385-433-481-529
Some Aspects of the Astral Body 549
Spiritualism, True and False 297
Steady Growth 295
Steady Purpose, The 547
Studies in Karma 101-154-222-271-320-368-399-449-507-557

Studies in Reincarnation 10-71
Sun in Theosophy, The 439
Susceptibility to Epidemics 220

T

Teacher, Learners, Leaders, Followers 342
Theosophists, Hyphenated 80
Theosophists?, Who Are 492
Theosophy and Prohibitions 245
Theosophy and Science 488
Theosophy, The Sun in 439
"The Same Charge" 33
Thought, The Nature of 323
Three Classes of Beings 63
Three Qualities, The 160
Time, A Good 83
To What End? 560
True and False Spiritualism 297

U

Unity 462

V

Valley of Waiting, The 414
View, The Object in 534

W

Waiting Harvest 165
Waiting, The Valley of 414
Weed, The Giant 114
Were We Animals? 352

What End?, To 560
What Every Man Can Do 552
What is Progress? 177
Who Are Theosophists? 492
"Without Distinction" 5

X-Y-Z

Youth-Companions' Forum .....
16-77-122-171-216-266-317-361-409-456-503-553

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The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching,*" and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect, yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

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