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THE BROTHERHOOD OF HUMANITY



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William Q. Judge
April 13, 1851—March 21, 1896

W. Q. J. is the Antaskarana (the bridge) between the two Manas(es)—the American thought, and the Indian—or rather, the trans-Himalayan Esoteric knowledge.

—H. P. BLAVATSKY.

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

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A U M

There is nothing, O son of Pritha, in the three regions of the universe which it is necessary for me to perform, nor anything possible to obtain which I have not obtained; and yet I am constantly in action. —BHAGAVAD-GITA.

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WILLIAM Q. JUDGE

MARCH 21, 1896

ARE still those living in the world with memory of the physically living William Q. Judge, whose faces light at mere mention of his name. One says, "I lived near him once, and often took an earlier car so that I could walk down street with him." Another, "I tried to get interested in Theosophy in the early days, and went to meetings in New York. But I couldn't understand what they were all talking about till Mr. Judge got up. And when he spoke, it was heavenly." Still another, "He made the faraway things seem near; and the things too close he made retreat to their proper distance."

Is it too much to think that this is just the light needed for reading the mystic sentence Judge quoted once: "The good man can influence many to lead righteous lives, but the avatar can save those whose hearts are arid as the desert." That here was another order of being from those who bespoke him and later judged him according to their self-interest or their whimsies? The great are ever hidden from the small of mind and heart; the great are ever a reproach to those of moral smallness; the great in compassion are ever mocked by those great in vanity alone. So, to this day, are still those battling to show themselves the wiser and truer than Judge: their *works* do not attest it. Are those to-day still trying to adduce evidence against him out of time and place, though their own evidence of clearer-seeing times belies it. Their names will be dust indeed when they are gone, while Judge's smiles through the ages. His attest lies in his work and his works. His stature reaches

close to that of H. P. B. In his martyrdom—alone of them all—he was like unto her, misunderstood, betrayed by those he would have most befriended.

The years to come will bring—as they are bringing since 1909—a clean true look on this great soul, whose great fault was devotion absolute to Masters, to H. P. B., to the Theosophical Movement. His work will still shine forth when the cavilling is done, and gone with the cavillers.

REPRESENTATIVES OF THE MASTERS

ALL theosophical inquiry, irrespective of its origin and regardless of its outcome, must necessarily include examination of Theosophy as a system of thought. This as necessarily leads to an investigation of the evidences of its authenticity available to the ordinary man. Both these channels inevitably bring even the most casual mind to a consideration of the subject of Masters of Wisdom as embodiments and custodians of a secret doctrine dealing with cosmogenesis and anthropogenesis. The original teachings of H. P. Blavatsky were claimed to be a recorded presentation of such portions of this secret doctrine as these Masters considered ample for the mind of the whole human family for centuries to come.

The Theosophy taught and recorded by H. P. B. did not come into an unoccupied domain of thought. Under the names of the various religions, philosophies, sciences, and other systems, all branches of the human race have always had their own teachings. The race, and each individual of the race, have, therefore, an intellectual and moral as well as physical ancestry and heredity. The influence of these forces has always been sufficient to hold in subjection the vast majority of the race. If, then, Theosophy was to gain any foot-hold at all it had to fight its way at every step against these combined influences, and this, irrespective of the quality or value of its teachings or the actual strength of its supporting evidences.

But if Theosophy, having gained a hearing, was to survive and become a potent influence in future generations, very much more was and is necessary than any mere part-tenancy and partial occupancy in the world of ideas. If abstract Truth alone could prevail in a world of darkness and crepuscular distortions, if Masters of Wisdom could unaided enlighten mankind, then surely ignorance,

misconception, sin, sorrow and suffering would have no existence in the world.

Who, then, looks to Masters as miracle-workers able to save mankind without its will, merely decks them up in garments of religious faith and substitutes his image for the reality.

Very evidently, then, if Theosophy is to do good in the world and not merely add to the number of already existing partial and erroneous systems, it had and has to attract minds which will recognize that it is Truth and nothing but the truth, even if not as yet formulated the whole truth—attract men who will be true to it, in letter and in spirit, and who will give themselves and their all to its preservation in its pristine purity, to its promulgation, to its application; becoming in themselves to the utmost possible degree its embodiments and its custodians here in the corrupted and corruptive arena of human thought and conduct. Otherwise, either Theosophy will die out of the consciousness of the race, as it has done many times in the past; or its teachings will become polluted and perverted into creeds and sects, as has happened still more often. Masters of Wisdom will once more be turned into personal gods by the combined priestcraft of the guileful and the human longings of the ignorant and self-deceived.

Although with her first written words H. P. B. claimed that Masters of Wisdom exist here on earth, that she possessed a "somewhat intimate acquaintance" with them, that she was here as their representative, doing their bidding in what she wrote and in what she refrained from writing; and although her last recorded statement made the same affirmations of fact and bona fides—at no time, in no way, and to no person did she make any claims soever in the sense of demanding credence either for her teachings or herself upon her ipse dixit. Every recorded utterance of hers was documented for its presentation to the human mind—and documented for consideration by all the various classes of mentality. She drew upon the secret doctrine for her Knowledge, but she drew upon the experience of humanity for her evidence. It is, therefore, not *her* testimony that men are asked to consider, but the testimony provided by every religion, every science, every system of thought to which men give and have given their adherence.

If her message is studied it will be found to explain the three streams of human experience as embodied in religion, science, and philosophy. All three are shown by their own testimony to bear in them the abundant evidences: (*a*) of the actual existence of a Secret Doctrine of Nature and of Man; (*b*) of the actual existence

of Masters of that Wisdom, in the present as in the past; (*c*) of the active part taken by those Masters and their representatives among ordinary humanity in all the affairs of life. Unless and until a man has considered and weighed her writings in this orderly fashion, he will of necessity either accept or reject her Theosophy merely because of some predilection for or prejudice against, just as other issues great and small are disposed of in human conduct. Human nature being what it is, it was and is inevitable that the great majority should reject her Theosophy; equally inevitable that of the small minority which accepted it the great majority should be content merely to believe in it. There are today tens of thousands, probably hundreds of thousands, of believers in Theosophy who do not study it, who do not apply it, who have no more knowledge and surety in regard to its teachings than have the countless millions of those who believe in the various religions or in "science."

It is these passive adherents (for that is what they truly are) of Theosophy who are at once the hope and the despair of the Masters of Wisdom and of the few who are determined to make Theosophy the living power in their own lives, and to do their utmost to make its teachings a living power in the world of human thought.

It is self-evident that mere belief, even in what is in fact true, cannot energize, cannot shield, mankind or any man. Every truly inspired man has recognized this and St. James was but the mouthpiece of all inspired men in saying that faith without works is dead. Unless belief is translated into conduct it is inevitably polarized into passivity; the believer becomes the natural prey and victim of the self-seekers who abound in the world metaphysical even more abundantly than in the world physical. But if one begins to *act* upon his belief, at once that belief is turned into the form of spiritual energy called faith. His ignorance at once produces unfavorable reactions, but that form of spiritual knowledge we know as discrimination awakens in him. He sees both his own mistakes and their cause. He directs his faith to study as well as to work, and receives the natural harvest—growth of Soul. He becomes in that degree and to that extent himself the representative of the Master, and needs no certificate, no medal, no special message of recognition from any extraneous source: he has found assurance and surety springing up spontaneously within himself. By this he will develop that true clairvoyance which will enable him more and more widely and unmistakably to discern between the true, the false and the

erroneous in the metaphysical world of ideals and ideas; between the truly devoted, the passively devotional, and the self-seekers among men. There is no other way.

That self-seeking men who call themselves Theosophists have usurped the roles of the true Teachers and masquerade in borrowed robes, is evident to any devotional Theosophist who will look at the multitude of theosophical sects with their partisanships and credos. That corrupted and spurious revelations, ranging all the way from intellectual absurdities to spiritual prostitution, are being substituted for the noble ethics and lofty philosophy recorded and exemplified by H. P. Blavatsky and William Q. Judge—is appallingly evident to any devotional Theosophist who cares to compare.

In all the theosophical societies and outside them are sincere and well-intentioned men, genuine believers in Theosophy. They must unite. They must work. How unite? By studying the true Theosophy, by rejecting the spurious. How work? By applying what they study, by promulgating it, regardless of all lesser considerations. There are too many theosophical societies, too few working Theosophists. There are too many giving and receiving "Messages from the Masters", and all too few genuine representatives of the Masters in the theosophical world.

> *"Be Theosophists, work for Theosophy! Theosophy first and Theosophy last; for its* practical *realization alone can save the Western world. . . ."*
>
> H. P. Blavatsky.

> *"Those who can to any extent assimilate the Master, to that extent they are the representatives of the Master, and have the help of the Lodge in its work."*
>
> William Q. Judge.

Do Theosophists long for the help of the Lodge in its work? Do they aspire to share in that work? Are they willing to become and be the representatives of the Master? Then let them assimilate the recorded Message of Theosophy in their own minds; let them emulate the historical example of H. P. B. and W. Q. J. in their own work for Theosophy. Where hearts and minds are in unity in devotion to Masters, Their Message and Their Messengers and Exemplars—*there* will be the true nucleus of Universal Brotherhood which shall embrace every friend of the human race.

EVERY DAY CONTACTS

ALL creatures, being essentially Spirit, strive consciously or unconsciously to realize their spiritual being through contact with all manifested nature; some by meditation; some by service; some—mistakenly—by selfishness in "separateness." While all paths lead to the Supreme, it is only when the Permanent as distinguished from the perishable is realized, that erroneous paths are forsaken and the true Path followed.

Through contact with each other we exchange ideas, and through them we learn, but only when the Enduring is thus distinguished from unenduring things. The Real Man has been called the trinity of *Atma-Buddhi-Manas* or Spirit and Mind, using certain agents and instruments to get in touch with nature in order to know, in order to learn the lessons of life. Through contact with other embodied beings we are enabled to help them on the arduous walk of life, and without it we would inevitably fall into the heresy of separateness, or selfishness. But in all contacts let us ask ourselves: are we taking the position of the spiritual, permanent immortal Soul, and regarding our fellow contacts in the same light? By this position alone we are enabled to distinguish the true from the false, the permanent from the perishable in all things.

Intelligent, beneficent contact with our fellows depends on a comprehension of the principles of natural law and some knowledge of human nature, on which ages of accumulated wisdom and experience garnered have been set forth in Theosophy for the benefit of all. These principles—involving a depth of meaning and universality of application which cannot be measured—were formulated by H. P. Blavatsky.

> 1st. There is no miracle. Everything that happens is the result of law—eternal, immutable, ever active. . .
>
> 2d. Nature is triune: there is a visible, objective nature; an indivisible, indwelling, energizing nature, the exact model of the other, and its vital principle; and, above these two, spirit, source of all forces, alone eternal, and indestructible. The lower two constantly change; the higher third does not.
>
> 3d. Man is also triune: he has his objective, physical body; his vitalizing astral body (or soul), the real man; and these two are brooded over and illuminated by the third—the sovereign, the immortal spirit. When the real man succeeds in merging himself with the latter, he becomes an immortal entity.

> 4th. Magic, as a science, is the knowledge of these principles, and of the way by which the omniscience and omnipotence of the spirit and its control over nature's forces may be acquired by the individual while still in the body. Magic, as an art, is the application of this knowledge in practice.
>
> 5th. Arcane knowledge misapplied, is sorcery; beneficently used, true magic or WISDOM. (*Isis Unveiled*, II, 587-8).

It is as true of these statements as of the Three Fundamental Propositions of Theosophy, that once the individual has gained a clear comprehension of them and realized the light which they throw on every problem of life, they will need no further justification in his eyes, because their truth will be to him as evident as the sun in heaven. How these principles apply in our contacts with each other is shown by the simple facts of every-day human knowledge, experience and consciousness; they enable us to discern more clearly the how and why of right contacts.

The first step in true magic or wisdom is devotion to the interests of others—a practice in its highest form exemplified in the life of the true adept who guides and helps all worthy to contact him. This he does with the compassion that regards others as souls. His is the perfection of that which in a lesser way is shadowed forth in the care of a father or mother for the well-being of a son or daughter, or an elder brother or sister for a younger. Never in the wide world would such great beings ever use their knowledge or power otherwise than to make clear the path for those who desire to follow the road to knowledge, and then only at the proper time, at the needful time, when their help will work for good, albeit through discipline. Their "discipline" is self-discipline.

Contrast this with, say, the hypnotiser who exercises power over the subjects he contacts, makes them slaves to his whims, repressing instead of drawing out their better natures, and often injuring them for life—the "subjects" then thrown aside as so much rotten timber while other subjects are sought out. It is like the tactics of the weasel which takes one bite at the neck of its victim to draw the hot blood, and leaving it to die, goes to the next. The same infernal practice is shown every day in the modern "high pressure" methods of selling, advertising, working, and even of some "teaching." The aim is first to get the attention of the other quite regardless of whether that other may be interested or not, and then to make that other want to do what is wanted to be done whether for good or bad! If every human being has the germ of all the powers attributed to the great Initiates of the Good Law, then there are also

the possibilities of their abuse, whether deliberately or inadvertently, quite as much as of their right use in contacts with others. Hence, everyone—especially the would-be occultist—must needs be on guard as to such possibilities for good or evil at each and every step up the ladder of being from the humblest mortal disciple, and chela to the greatest adept in life and wisdom.

Why does anyone, sometimes even the best, find it most difficult not to put the blame on those he may have wronged or hurt? "Seek in the heart the source of evil and expunge it. It lives fruitfully in the heart of the devoted disciple as well as in the heart of the man of desire." A true teacher, through wisdom, unselfish purpose and right contact knows how to draw out the best in another, thus helping the whole nature to unfold and expand evenly from within outward, instead of repressing it so that the energies find their outlet in less useful and beneficent ways. There is no ambition in the ordinary sense in work that is free from pride. Our concern lies not in judgments on others, but in good works ourselves, in *keeping at it,* in helping when and where we can.

The greatest help we may render is through our contacts to suggest, interest, instruct, and inspire another, but never to order, compel or repress. In our endeavor to keep this position in all work, in all the contacts we have, we become sharers in the divine task of helping to raise ourselves and fellow-beings to the realization of a higher, truer, wiser and more useful life. Thus it has been written:

"The Masters require only that each shall do *his best,* and, above all, that each shall strive in reality to feel himself one with his fellow-workers. It is not a dull agreement on intellectual questions, or an impossible unanimity as to all details of work, that is needed; but a true, hearty, earnest devotion to our cause which will lead each to help his brother to the utmost of his power to *work* for that cause, whether or not we agree as to the exact method of carrying on that work."

THE STARTING POINT

"THEOSOPHY must be made practical" was the key-tone of the great practical Theosophist H. P. B., in all her life and work. It was the note re-sounded at each critical point in the early years of the Theosophical Society, to the Society as a unit and to every member thereof. We "talk" Theosophy. We "read" Theosophy. We "think" Theosophy. We "imbibe" it; we are "absorbed" in it; we "orate" and "enthuse" about it; we "explain" it away; we "preach" it and "teach" it; but, eventually, whether by long way or by short, we must arrive at the starting-point and *practise* Theosophy if we would understand it. Without practice it is and must ever remain the Unknowable.

The practice of Theosophy, its application to every event and problem of daily existence, brings about a blending of Man with Nature. The two are not separate. The laws which govern them both are not different. The purpose of the one cannot be accomplished without the other. Man without Nature is a workman without tools, without materials.

The nature of Theosophy is abstract only from our personal point of view; it must *be made* practical. It is Light in our world of mental and moral darkness. It is Unity in our world of separative life and ideas. It is Harmony in our world of dissensions and ambitions. It is Knowledge in our world of abysmal ignorance and dire selfishness. Its *practice* therefore illumines, unifies, brings about a balance in the whole nature of man, and makes him in greater or less degree a beneficent force in nature. He "helps Nature and works on with her" and as a natural consequence Nature opens wide before him "the portals of her secret chambers."

In each human nature a faultless balance must be struck *and maintained*—the human nature thus becoming divine. That balance, in terms of perfection, is Selflessness—consideration for others, forgetting self; learning from others, disciplining self.

The true Master is a perfect Servant. The true Teacher is an humble Pupil. Realizing the Unity of all life, he recognizes all Life as a Teacher. The great Buddha found a lesson in the tinselled nautch-girl's song. He rejoiced in the devotion of dutiful Sujata—"Wiser than wisdom in her simple lore." The Great One sacrificed his all to serve Mankind—the Life and Work of every great *practical* Theosophist, the aim and purpose of every student of Theosophy.

THE PURSUIT OF SELF-KNOWLEDGE

SELF as the Divinity in all nature; Self as the divining Power in every action or change of any kind; Self as the divine in man—these are the eternal verities of the Wisdom-Religion, underlying and pervading, originating, storing, and restoring all manifested existence. They represent in thought, as in memory, imagination, and feeling, at once the most abstract and the most concrete potentialities of the human mind.

Merely to regard these great ideas in themselves in the endeavor to see what light they may shed on all the problems of life does in fact immediately arouse unknown elements and principles of being in man. At once a new insight is born naturally into philosophy, religion, and science as embodying not solely and only the fruit of all our efforts to penetrate into the mysteries of the Unknown, but as representative also of the reaction of the Unknown to our struggles for "light, more light." At once a new use of our reason is induced, and the indissoluble correspondence between the Self in nature and the self in man is naturally seen. At once a new ideal of conduct is self-germinated in the human mind, which becomes thenceforth the womb from which the divine life is to come to the "second birth"—that of the *Mahatma,* the great Soul, the perfected Being. All this as the immediate result of being thrown back on one's self, or as the consequence of the deliberate determination of the embodied Soul to "return to first principles."

This new conception (for that is what it truly is, in every sense) of the potentialities resident in nature and in man for the evolution of another order of being altogether from any known to us by experience, or pictured by our imagination, is in fact the opening of the second of the Spiritual senses—that of "hearing," as sight is the first. Everyone is aware that "sight" may be employed metaphysically as well as physically; that these two uses of the power to perceive are not antagonistic, but naturally co-ordinate or co-ordinative, correlative rather than merely casual; polar rather than polarized, and that this polarity resides in the man himself, not in the sense or in its use. Few as yet have given the same attention to the other senses which, in comparison with sight, are dwarfed and stunted because of lack of use. Nevertheless, hearing stands with us second in relative importance to sight, and the experience of deafness is only less as an obstruction to inter-communication than blindness. But with respect to communication between minds it is

probable that deafness is even a greater handicap. Certainly it is so, if the feeling aroused is to be taken as competent evidence. Blindness is soon accepted by its victim and by those who contact him. On both sides it induces mental alertness, a moral amelioration, a basis of conduct, sharply at contrast with the case of the deaf man and those who are in relation with him. Why these reversed manifestations should arise, in this and so many other directions, is one of the problems of the inner life which only the pursuit of self-knowledge can solve.

Hearing, in its metaphysical use and meaning, is listening with the mind; it is the effort to learn, to understand through sound and idea. Sight always implies and carries with it the attitude or idea of dissociation, of abstraction, of impersonality. Self often is, but each one intuitively recognizes that it need not be, attached to or involved in what is seen. Because it is the sense most continuously used, sight is both more under our control and more controlling than any of our other physical and metaphysical senses. So long as we are not "fascinated" by any object or subject, our sight is under our control: we may regard or cease to regard, by the slightest exercise of our will. But if the sight awakens what we are accustomed to call our memory and imagination, then the effort to withdraw our attention through that sense becomes difficult indeed.

Hearing, contrary to sight, implies association, some degree of self-interest, of personal concern, and where these are lacking, or not desired, most persons find it extremely difficult to "listen" in the metaphysical sense. But the difficulty in the use and control of hearing is most nearly insurmountable, strange as is the paradox, in those very cases where we "see" the utmost need to "listen." In everyday parlance, who that "desires to learn" and who sees the need of learning, can give his unreserved and undivided attention to the ideative values in the stream of sounds which reach his mind through the medium of hearing? Unless "absorbed" in sound and thence in the ideative images thereby evoked in memory and imagination, the mind incessantly wanders in its attention, from sound to sound, from idea to idea, not only despite our will, but against it. To become, at any given instant, or for any given period, wholly the listener, wholly the learner, wholly the pupil of anyone or anything, implies and requires an action of the will entirely beyond the range of our experience. It remains, to the human being, an abstract possibility in the region of ideals. To be fascinated by sights, to be absorbed in sounds, to the point where we are blind and deaf to all else in the universe and in self, is a common

and oft-recurring experience. But to enter into or to discontinue relation through sight and hearing to the point of union or of oblivion, while yet retaining one's own center of consciousness, or sense of Self, undisturbed and undisturbable, necessarily implies a quality of Soul, an understanding of Self and its powers, which men are accustomed to attribute to their God but not to themselves, even in imagination.

The perception of the fundamental Unity of all in nature, of the omnipresent deity or Self, yields the conception naturally that this quality is innate in every Soul; that this understanding is possible to every man; that this eternal poise of the Soul through any and all circumstances and experience is the very source and destiny of every being, the very subject and object of all experience, physical, metaphysical and spiritual. The fact has always been; only the perception of it is new-born to the individual Soul. The realization of the conceived purpose that has hitherto been only a half-glimpsed vision, only a half-heard sound, interpreted in terms of sense and sensation, of physical and mental idols and eidolons—this realization becomes the object of the *will* of man. And thereby the third of the Spiritual senses is awakened—Soul-feeling or intuition.

Just as sight is the awakening of the power to perceive on the plane of the object witnessed, so hearing is the awakening of the power to communicate with the object seen; and touch or feeling is the partial or complete transmission of the nature of each to the other—with or without fascination or absorption. From this point of view it is easy to see that our arbitrary divisions of subject and object, of seer and seen, of sight and sound, of sensation and ideation, of will and feeling, of Spirit and Matter, are purely and simply terms of polarity where not of relativity—and that this is the fact throughout the whole range of human consciousness. The "pairs of opposites" of ancient Aryan scriptures circumscribe the sphere of being of every man. They form his horizon inward as well as outwardly, and mark the extremes of his "circle pass-not." Within this "vicious circle" man is born, lives, experiences, dies, goes through his various hells and heavens, and returns again to earth-life, once more to repeat the weary round. The "cycle of reincarnation and karma" as suffered by humanity at large is now assuredly not to be imagined as due to knowledge and will on the part of the Ego or Self. To what, then, is it to be proximately attributed? Not to nescience, as in the case of the animal kingdom and the still less progressed hierarchies of Souls either already imprisoned in matter or on their way "downwards" toward that stage

in their spiritual and astral evolution. These are within the magic of the "cycle of necessity"—or of unconscious Karma, whether called transmigration, metampsychosis, or by any other names. The teaching of the Wisdom-Religion, so far as recorded in ancient scriptures and in modern Theosophy, shows that the lines of spiritual and astral evolution are parallel and concurrent, not in contact save in the sense that fire and fuel may be said to be in contact. What brings them in contact, and where is this contact established?

In man, the human being, the contact is established, and it is the perfected Man, the preter-human being of former periods of evolution who brings this about. For, of the three lines of evolution, it is the intellectual or psychic which runs at right angles to the other two and therefore intersects them both. The correspondence or reciprocal action thus made possible, may be voluntary or involuntary, purely obligatory or an obligation willingly and responsibly incurred.

In man, then, as he is and has been for many millions of years, these three separate schemes of evolution are inextricably interwoven and interblended at every point within his sphere of being. Accordingly as he understands or misunderstands this triune relationship does he produce harmony in his own Soul and induce it in all the elements of his compound existence. That he misconceives and misunderstands the nature of his own Soul, and his interrelations with all souls, is evident on every hand in his misuse of his body, his senses, his mind, and in the discords existing and maintained among all three. This "ignorance" can only be removed by means of Self-knowledge on all three planes of human life.

From a Student's Note-Book

Scarcely passes a day but the self-watchful student says or does something that he afterwards regrets. Human nature being what it is just now, and each possessing his own "sample lot" of it, why waste energy and weaken the will by indulging in regrets? Things done are *done;* words said are *said.* They cannot be undone; they cannot be unsaid. This lawful fact might be accepted, and better, more constructive doing and saying energized as a result. They will be effective—re-constructive even—if *heart* and *will* are aroused and put into them. Regret will not summon these handmaidens of right action.

STUDIES IN KARMA

XIII

The Penalties of Possession

"MAN," writes one, "is wholly and helplessly at the mercy of of his environment. Let us then, by united effort, *change the nature of the environment!*" And doubtless the writer would laugh like the rest of us at the classic boot-strap aviator. But is not this mad paradox the very sum and essence of the race idea regarding property and possessions, the very epitome of its whole view as to the relation between mind and matter?

Every layman, without exception, has one object in his life race —happiness. And the Theosophist who feels that his own aim is nobler, deceives himself nine times in ten. His hoped-for happiness may be of another fabric than the material; but it is no less personal. Should we delve here and there in the minds of the race at large for the contours of this all-engrossing goal, what shall we find? This man thinks he would be happy were he free of his bodily pains; that one, that he could enter elysium upon the wings of another job. The next, that were he rich he could purchase a healthy body from the doctor, or that with money he would be free from any job at all and thus enter upon Nirvana. The poor laborer, gazing upon the rosy cheeks of his ragged children, his wife's placid but worn features, vows that come what may, those children shall ride ponies and play upon a wide lawn, that faithful wife shall be draped in silks and queen it over shivering scullions. And in time his dreams are realized; his calloused fingers hold a fat cigar to replace the gone but not forgotten pick-handle; his feet propel a wheel-barrow no longer, but repose instead upon a mahogany desk. And thereupon he finds that for joyous, loving children, he has a selfish, snarling pack of spoiled adolescents. His weary but loving wife he has traded for a termagent dowager—whose brows are furrowed by frowning over bridge-hands, whose extravagances eat into his substance incessantly, and who is mantled in eternal discontent because her transplanted imagination, sated, is unequal to the conception of new desires. Man is flush in the possession of things which have brought him no happiness while they have sapped his courage until he cannot do without them. While the beggar envies the supposed power of the king, the latter writhes under unbreakable conventions which frustrate every natural impulse and desire;

his robe is a shirt of Nessus which he dare not doff, knowing that the memory of country and family abandoned, of duty forsworn, would burn his skin unto the end of time. The very rich man has long desired to retire to quiet wilds and rest his life out in peaceful contemplation. Any penniless tramp with a modicum of initiative could achieve in a trice all that this rich man asks from life, by becoming a South Sea beachcomber. Yet the world is full of those who think that liberty lies in the chains of wealth; that dishonesty is destroyed by putting in the hands of the thief that which he would otherwise steal; that greed is eliminated by surfeit, and vice by opening wide the gates of self-indulgence.

Rich man, poor man, beggar man, thief; never to any of them does it occur that happiness lies anywhere except in dispositions and redispositions, arrangements and rearrangements of matter! Never does it occur that only the *attitude* of mind toward things, and not the things with which mind is surrounded, has anything to do with happiness, with peace, with liberation! Even as the magnetic field generates power only in a moving wire, so does the human being find sensation only in change. The accustomed becomes the common-place, the boresome. The skeleton-faced convict of the French Guiana transportation camps, accustoms himself to his barred existence, finds in strange ways diversions, pleasures, achievements and ambitions, with always beyond him and beyond all, the dream of escape. The rich man, accustomed to pleasures until they are no longer pleasures, but necessities, and wearisome necessities at that, has not even that hope! Life is unendurable without his luxuries; the luxuries bring him less pleasure than does a stray cigar-stub to a wandering tramp, who further has the advantage of any number of things to hope for and dream about! Well indeed is it said that only those who have in some life gained all, or lost all, essay the Path in dead earnest.

Karma is "an undeviating tendency in the Universe to restore equilibrium;" and active Karma is in generation at any point in space where consciousness moves. If a man fall far below the average level of his fellows, the forces in his own nature—the forces of humiliation, of envy, of ambition—are the Karmic agents which bid him rise. Should a man thrust his shoulders above others, clad in a golden weave, all rally about to strip him thereof; the workings of human society are so constituted that disintegration and decay inevitably resolve every fortune into its ultimate coins, though held together by strenuous effort for generations!

In the present day we behold a vast acceleration, a catastrophic

precipitation of such Karma duly in line with the "quick Karma" to which the American race seems particularly subject. Perhaps never before have the burdens, the insecurities, the dangerous benefits of wealth been so apparent. A highly perceptive writer in *Liberty* for November 5, 1932, makes it clear indeed—from the inner as well as the outer point or view.

> The man with capital is rich. If you don't believe it, listen to the street-corner socialists or communists. A so-called capitalist friend of mine owes the government $22,000 in back taxes. His bank has called for a reduction of $10,000 of the mortgage on his home. It is just as serious for the rich man to lose his home as for the poor man. "But," says the latter, "he'll have somewhere to rest his head." The rich man doesn't know that. "He'll have some rich friend to take him in." But his rich friends like privacy. The poor are more hospitable; they are accustomed to take in friends who are broke. . . .
>
> A group of bank directors confer on the calling of a loan. Each one fidgets uncomfortably in the realization that the facts of the debtor's position apply to him. He hopes the lightning will not strike. He is a trustee and as such will cast a vote that shames him as a man.
>
> The mayor calls a meeting of the leading and wealthiest citizens to consider unemployment relief. Most of them are wondering how long they can stave off their creditors and keep open the factory, shop, or office. It is up to them to help—but they themselves need help. . . .
>
> The one thing that ordinarily is reasonably certain about the so-called rich man is that he has obligations, though he may have little or nothing else. Having had credit, he now has debts. He has leases, mortgages, and contracts; he carries insurance which has no further leeway for borrowings; he has a burden of taxes, not on the surplus but on an income that does not meet the established need; he has family dependents and retainers and is surrounded by loved ones none of whom has been trained to earn a nickel. He has possessions and obligations to which he is a slave . . .
>
> The question is not as to how one comes to be in that position. The vicissitudes of life are various. The way of life is fortuitous. Most of us drift. All of us are the victims or beneficiaries of accident. Whatever one's station, rich or poor, he finds himself involved when the economic structure collapses. The security for which we all strive is a vain illusion, for the result depends upon an infinite variety of incalculable circumstances.

The desire for riches, for that security which is no possession of the rich any more than of the poor, enslaves and embitters the poor man. The burdens of wealth, the tenderness of the skin to adversity which follows upon its possession, the shining mark it offers to avarice, envy, and misfortune, weigh down and haunt the rich until suicides are more frequent among them than among the poor. What then is the way out? None, perhaps, for those unable to see that all human misery comes from mental slavery to matter; a form of servitude more wearing upon the rich than upon the poor. But the Theosophist has his own mentor, his own formula.

"Desire possession above all; but desire only those possessions which can be enjoyed by all pure souls equally."

Desire the ability to labor joyously, unselfishly. Desire unsullied wisdom. Desire contentment, adaptability to one's lot. Desire the sunshine and the moonlight, and the friendship of far-flung stars, and the scent of pines and the song of the wind in the tall trees, and all other things whose enjoying requires the rape of no man's goods. Of gold desire only that which can be sent through proper channels, no miser hoard of one's own, but directed by wise hands for the benefit of mankind.

Desiring thus—"thou mayest enjoy." And only then.

The Grave Responsibility

"After all, every wish and thought I can utter are summed up in this one sentence, the never-dormant wish of my heart," "Be Theosophists, work for Theosophy!" Theosophy first, and Theosophy last; for its *practical* realization alone can save the Western world from that selfish and unbrotherly feeling that now divides race from race, one nation from the other; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy alone can save it from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as civilizations have done. In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility."—H.P.B.

YOUTH-COMPANIONS' FORUM

THE *news-stands today are loaded with hundreds of magazines, where twenty years ago were fifty. Have you noted what type of magazine has increased within the last few years? What is the reason?*

(*a*) There has been a tremendous increase in the number of purely fiction publications of the news-stand variety during the past several years. The stories published in these magazines are tales of adventure, mystery, crime and "love", almost entirely kamic in the nature of their appeal. To explain why this is we must look to the growth or rather decadence of the race-mind, which steadily has been seeking a faster and faster rate of sensational pleasure since the outbreak of the World War. Perhaps it is because men hunger for a mental soporific to deaden the memory of that upheaval which came in 1914, sweeping the Western world and leaving it so mutilated, physically and psychically. It is a matter of history that there follows a period of extravagance, frantic pleasure-seeking and moral degradation after every great conflict. A nation's popular literature is but the reflection of that Kama-Lokic wave.

(*b*) An American Scene: Alley Magazine Mart. Seventy-five feet of gray newspapers pigeonholed above head height; below, in tiers, magazines ranging from detective and confessional in separate section (the outcasts?) to classic reviews and ladies' helps heterogeneously arrayed in another. An attendant who can take dimes and change bills but who doesn't know why there is this overwhelming mass of literature of the day and hour.

The observer of this scene pictures the small editions of stands in drugstore and cubbyhole cigar stalls in every city and is likely to shake his head in agreement with the critic who said, "The tremendous power of the printed page is being prostituted."

Then if one is statistically-minded and fair enough to let further condemnation wait on facts, he proceeds to look into Ayer's Directory of Newspapers and Periodicals, say for the years 1912, 1927 and 1932. One makes the following chart:*

To complete the investigation one acquaints himself with the contents of several local drug-store racks, and adds three or four movie magazines just out, "Battle Birds," "All Western," "All Detective," "Radio Stars," and "Americana." One multiplies this number of new ones not too accurately, in order to include

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*See opposite page.

Magazine Review 1912 No digest Mags. except. "Literary Digest"	Total Trade and Class Publications: 47 pp.	Mag. pertaining to aeronautics: 4 or 5 mags.	Mag. relating to motion pictures: 4 mags. "Motography" "Motion Picture Story" "Moving Picture News" "Moving Picture World" (All trade except one for theatre)	Mag. of all and true story type: 13 mags. New Story Mag. Out West 10 Story Book Short Stories Adventure Ainslees All Story Argosy Munsey's Smith's Mag. Success Mag. Opportunity Westerner	1932 list of highest circulation. (over 2,000,000): 1 Saturday Eve. Post 2 Woman's Home Com. 3 McCall's 4 Ladies Home Journal 5 Delineator 6 Pictorial Others: 7 Liberty 8 Colliers 9 True Story Mag. 10 American Mag.
1927 "Lit. Digest" "Time"	88 pp. and supplement semi yearly Large increase in these in all sections (esp. auto.)	Same trade mags.	51 trade or tech. & 20 general on stands	45 & including combines such as Street & Smith Munseys, Aces Northwest Stories and Youngs Increase in Love Stories and True Romances	1 million 11 Good Housekeeping 12 Household Mag. 13 Hearst's Intern. Cos. 14 Literary Digest 15 Better Homes & Gar.
1932 Above 2 & Current Read'g Fleets Review Current Affairs Magazine Review Book Wise Readers' Digest	100 pp. and supplement semi-yearly	18 Increase in trade At least 5 ace magazines 1 Radio for public	30 trade or tech. & 17 for general pub.	About same as above & 2 or 3 in last 6 months Most new pulp brought out by chains, combinations	16 New Movie Mag. 17 National Geographic 18 Woman's World 19 Gentlewoman 20 Needlecraft 21 Movie Romances 22 Street & Smith Comb.

Street and Smith Combination barely got on the list, which shows how few people (relatively) read the paper-pulp magazines after all—1,010,926 isn't so small a figure, however.

In 1932 a large selling power is credited to the new burlesquers of advertising methods, such as Ballyhoo and Bunk.

possible omissions likely in a "pure" neighborhood.

With the reading situation apparently dominated (at least in striking color) by a chain of pulp atrocities and movie stars' advertisements, what significance has Confucius' saying, "He who has power over language has power over men!" The language alone of these magazines surely is not the only reason for their attraction.

First of all causes, that old standby cause, industrial changes, reflected itself directly in the mode of life of this nation, indirectly in its records. Readjustments in production methods created new leisure, luxuries, and widespread education. Publishers found profit increased as distribution could be made over a wide area due, of course, to rapid transportation. Communication, made easy and cheap, opened up new interests and far districts, as reflected in automobile, aeroplane and radio magazines. Advertisements broke down the remaining sectional differences and fostered standardization. Promoters insidiously developed artificial wants, after necessities were satisfied; created diversity of products to fill work with ease, leisure with pleasure and their own pockets with much money. The advertiser's motto is, "Keep your client's product in the public eye, always." Thus the eager "public eye" (with its new key to the printed word) has had silent reading thrust upon it.

However many literates were created through compulsory education, few can boast of a complete book-shelf. In its place short stories briefly entertain and vanish; news flashes and dies. As a result of the complexities of city life (see Thoreau's definition of) women, and men, too, began to smoke the cigarette of nervousness, and then to hire a willing listener to restore their equilibrium. "For the man or woman, especially the woman, who must unburden her soul and doesn't find it convenient to do so to psychiatrist or priest, American life today provides other outlets. Really thrifty hearts sob out their stories on the shoulders of one or another of the confession magazines, at two to five cents per word. The growth and popularity of these periodicals, one of which has a circulation of over 2,000,000 (see No. 9 on list), proves that they meet a genuine need. They are escape valves not only for those who write them but, vicariously for those who read them."[1]

As it has become necessary to snatch one's food, so has it become expedient to snatch one's reading—"on the run." Ready to meet this demand, arrived the condensers in 1928-29 with articles trimmed down to their briefest. Few magazines have become as

[1] "Today's Confessionals," by Mary Day Winn in *North American Review*, Oct. '30—From a *Readers' Digest*.

economical of words, without losing clarity and vividness, as the old Broadway Variety sheets. There is a trend toward more facile expression, however, as witness the Philologist Society's indorsement of change in language which will elevate words of common usage to dictionary status. Even greater change may be expected in the length of articles judging by the popularity of the "digest" magazines.

Creation of a vast reading majority explains the large mass of reading matter; that this majority is undiscriminating and uninformed must account for the continued appearance of movie, thriller, and confessional, with which one is always entertained but seldom stimulated to think, or creatively express himself. True it is that publishers, writers, and advertisers are guilty of exploitation, "but there is a third party, silent accessory to the fact"—the great portion of whose patronage "comes from low levels unable to distinguish between truth and untruth, good taste and bad . . . The ear which the industrialist holds to the solid earth of public opinion is both sensitive and apprehensive."[2] It is the wants of the populace that must change before the ear of the publisher can hear a new note and respond to it.

Magazines are merely symptoms of the nation's malady—the patient is suffering, to use Thoreau's sentiments, from "the costliness of crowd living, the creation of artificial wants, the loss of aim in a hurried and fretful life, and an obsession with the means of living"—[3]in short, city life. We need more simple, sturdy, deliberate living, in short—Thorovians.

Theosophists, are there any volunteers?

The newspapers are apparently more popular for their pages of "Funnies" than for the news—certainly with children, and perhaps equally with adults. Would you consider that these pages of cartoons set desirable standards of wit and of art for either children or adults?

(*a*) It is not the "funny" pictures or jokes that are doing any harm, but again it is the *over*-doing it. There *are* "Funnies" that contain real humor and wit and are beautiful from the standpoint of art. But a greater percentage is stupid, silly and utterly hideous. In one paper: daily, nine or ten comic strips. It only spells "indigestion." Suppose all ten were witty and beautifully drawn? *One* good

[2]"An advertiser looks at advertising", H. A. Batten, *Atlantic Monthly*, July '32, pp. 53-56.

[3]"Thoreau and the Machine Age"—H. S. Canby in *Yale Review*, 1931 Spring, from a *Readers' Digest*.

picture and a good joke or witty saying might make us think and remember what is read and seen, but *ten!* The moment we have read them, they are part of the past, just as if they never had been; we might just as well not have read them in the first place. A *good* joke has as much material in it for *learning* as anything else in our life. The deplorable point is that everything in that line, or let us say almost everything, is executed in such a way that it responds to and draws the attention of the un-beautiful side of our nature. Beauty, that which responds to our higher nature is entirely lost sight of. Yet, there *is* humor, wit and fun that does draw out the very best in us!

(*b*) Someone has written that the reason the comic-strips enjoy such an enduring popularity is because they hold up a mirror to reflect our present civilization. Our modern life reflects much that is grotesque, nevertheless this is only in part the reason for the fascination they hold for young and old. Children, and adults as well, have always loved fairy-tales, folk tales, stories of great and romantic adventure: the story of Ulysses, King Arthur and His Knights, and countless other fables and legends bear witness to an ageless popularity. These classics are literature of a high order, with a universal quality in their imaginative quality, in their wit and humor: in large measure they reflect human experience; they are as old as evolution.

It may seem absurd to make comparisons between things that differ so profoundly as do these deathless tales and the present day comic strips; yet the creators of the comics have grasped the *fact* of this fundamental appeal and have exploited it on a vastly lower plane. Their dependence is upon grotesqueries rather than imagination, both in the story conveyed and in the puerile illustrations which carry the action. The ideas conveyed are nearly always stupid ones, and often vicious in their application. The humor is coarse, quite obvious, depending upon the slapstick; more often than not the laugh is developed out of a situation in which the actor suffers pain or misfortune. The art is based upon deformities, ugliness, monstrosity; what a strange prostitution of art, of humor, of life!

True humor has always borne a philosophical content, witness the work of Mark Twain; Daumier the great French artist; the English group who created the illustrations for Dickens works in the last century. Here was art and literature which grew out of a profound outlook and understanding of life; an art which exerted a dynamic and constructive influence over the humanity of the period

which gave it birth. Real humor has a beneficent potency; its light touch has brought vision to men who otherwise might never have seen.

The art which is divorced from beauty, which touches not the deeper life of the people, which is not a vital expression of their problems, of their progress, is not worthy the name. Children who are addicted to the buffoonery, the degraded ethics, the crude distortions in drawing as found in the "comics" are building no real basis of discrimination for the years to come, and are blunting their fine aesthetic faculties.

Why are these questions important for Theosophists to consider?

(*a*) Because each single question plays a great part in the everyday life of human beings. Radio, Pictures, "Funnies" and Magazines, are only visible material expressions of the powers we all possess in this most wonderful instrument of ours, the Body. To bring forth these powers through this our instrument for the benefit of mankind, we must learn self-control, self-discipline, self-lessness. Oh dear! it is much easier to sit down and twirl the dial on the radio and sit back "thought-less" and have ourselves poured full with undesirable, as well as—and much more than desirable *"stuff."* More and more it seems that people are aimlessly wandering around, rushing from one place to another, from one thing to another, trying to escape from themselves, their thoughts and actions. If they would stop, just for a moment, and do some deep thinking, they would discover a "miracle" truly. If they would stand still, collect their thoughts and open their eyes, they would discover that their own life, that the life of every single fellow-creature is a radio-moving-talking-picture-jokes and humor—a whole library-tragedy-comedy, all rolled into one, more vital, because more *real* than anything which might be produced by mechanical boxes or instruments.

If we would take time to look around us and while looking try to intelligently think about it, in order to try to understand that which is seen and heard, then indeed would all the moving-picture theatres, radio sellers and magazine stands go out of business, for we would be too interested in the Real Thing, to be bothered with "substitutes," (inferior and bad imitations at their best). We need to stop in our mad rush onward to "nowhere in particular", turn around and look at Life; one glimpse of the Dazzling Light and we shall never rest until we have reached the Goal and have helped all Humanity attain to the Ideal.

(*b*) It seems that the American people can not remain in solitude for five minutes without becoming extremely bored with themselves. So they turn on the radio, go to the movies, or pick up a newspaper or a magazine. This is a deplorable state of affairs, when we are such hollow men that to look within ourselves fills us with fear and trembling. Theosophy is important in that it rouses people to criticize themselves, it makes them ask the questions, "What am I doing with my life; what is important?" And furthermore Theosophy makes us extend our own mental horizons. We are not important in ourselves but in so far as we work into a universal scheme. Thus Theosophy starts a series of questions on the fundamentals of life; it offers solutions in the form of service and self-reconstruction.

The arch enemy of all wisdom and progress is passivity, the dark and gloomy quality of Tamas, the foul element of an unearned sleep that humanity clings to. The various periodicals, the radio and the movies are very good mirrors of prevailing tendencies; they perpetrate our religious love of the vicarious. They can easily be manipulated by those who have the commercial instinct to stroke the dull in a way that interferes least with their dullness. But how can we aid in these channels: there are many "clean up" societies with feeble voices. The Theosophist knows that it is futile to begin cleaning up in what looks like the easiest way. The Theosophist realizes that you must begin at the beginning, and that beginning lies in man's mind. Once arouse man's discriminative faculties, and things will be cleaned up from within without. Once there is a slackening in the demand for nonsense, and if the Economic law of Supply and Demand has any value whatsoever, then the supply of nonsense will in some degree be cut off. Theosophy must broadcast its ideas slowly and patiently, from the platform and through its literature.

STUDIES IN THE OCEAN OF THEOSOPHY

V

CHAPTER three pertains to the genesis of Mother Earth and her numerous family. It constitutes specific consideration and application of the general principles laid down in chapter two. Thus, as always, the teaching is unfolded from universals to particulars. The true history of our planet is revolutionary to popular speculations thereon. Theosophy's sane explanation of "things as they are" puts to shame the conception of a ball of dead material, of unknown source, giving birth to its living inhabitants or acquiring them by some equally unnatural means.

Contrary to modern theories, "always speculative, changeable, and continually altered," the earth is "an entity and not a mere lump of gross matter". It is an entity because it combines in itself many degrees of intelligence, representing many stages of unfoldment. Earth is, in fact, a vast concourse of evolving beings; and since beings are seven-fold in constitution, the planet is seven-fold in its substance, its seven main degrees composing a vast scale of gradation, which ranges from etheric matter, tenuous beyond the wildest dreams of modern science to material more dense than present-day investigators have yet discovered. All of these cohere in one mass; the finer substances interpenetrating the denser, the denser concreted from and resting in the finer. The form of this mass being globular, each of its main states is called a "globe". But the Teachers constantly warn against letting the term mislead: these "globes" are separate in states alone, not in location. The whole planet is a workshop for evolutionary purposes. Each plane of substance is for use to this great end and while so employed becomes a locus to the workman using it. Since consciousness can be focussed on but one plane at a time, it is stated: "The earth is one of seven globes in respect to man's consciousness only, because when he functions on one of the seven he perceives it as a distinct globe and does not see the other six".

"Matter and spirit are co-existent and co-eternal": Each state of consciousness functions in and through a corresponding degree of substance, which is really the *objective aspect* of that state. The possible range of consciousness falls into seven main states, ranging from the highest spiritual state to the lowest of physical, waking existence. There are, therefore, seven corresponding degrees of instrumentation for each being, these commingling and interpenetrat-

ing just as do the globes of the earth. They are named "sheaths" or "bodies", the collectivity forming *one* seven-fold habitation for the spiritual Self that is "in itself without a body".

The sheaths of the Soul draw their materials from the substance of the planetary globes. Hence the earth "is in perfect correspondence with man himself who has six other constituents of which only the gross body is visible to him because he is now functioning on the Earth—or the fourth globe—and his body represents the Earth." At such time, while functioning on this fourth-plane earth, the fourth-plane representations of all the other members of the solar system are visible to Man. Accordingly it might well be inferred that when consciousness is focussed on any of the inner, deeper states, as is always the case during sleep, there the corresponding objectivity of that plane would be seen, including the spherical outlines of our planet and the appearance in the sky of companion states of sun, moon, and fellow-planets of our system.

Some day the stupendous implications of this ancient doctrine must needs force modern science to admit that, in her investigations of Old Earth, she has still a *world* to conquer, with very little yet accomplished as a beginning. Religion, also, must eventually bow in awe before the mighty pageant of the seven-fold cycling worlds in their progressive march through Space; but if the religionist attempt to express his awe in pious praise of "God's plan of creation," he must be told that the "stuff" that worlds are made of is not fabricated from nothing. In ideal, these worlds never were not. They link with, and evolve from, one another in orderly sequence according to a changeless plan, ever unfolding, never completed—the Eternal Thought in the Eternal Mind of all beings. Evolution is the expansion of inherent intelligence. Its process is re-embodiment. Earth is an entity in fact, not symbology alone. Her life is that of the lives composing her, her pulsation that of her constituent congeries of beings. Inevitably, follow the conclusions that the synthetic life of the planet must reincarnate, and that its units once lived and gained experience in some prior planetary form. This is the teaching of Theosophy regarding the Earth, whose previously energized, now discarded, body is our moon.

Each cycle of manifestation and each system in it possesses an Ideal toward which humanity strives, together with degrees of possible perfectibility for all classes below the human stage. The time limit of each system, though enormous, is exact, the teaching states; for law and order prevail in everything. Thus when the cycle for that former planetary chain—"chain" having reference to the defi-

nite sequence and relationship of all the states making up a planetary—now represented by the moon, came to its decline all beings that were ready, all of each grade that had reached a certain degree of evolutionary perfection, withdrew their energies. Then, just as the body dies when its dweller discards it, the former planet died and is now slowly disintegrating. This corpse of our erstwhile home swings with us as we rush through space in our new habitat, reflecting her silvery rays upon the children of Earth, once her own —an object of beauty, mystery, and much speculation. Touching upon this subject of the moon in one of his magazine articles, Mr. Judge states: "Modern and ancient science alike unite in watching the Night's great light as she performs her journey round us."

Hints on Evolution

Having been in all the so-called "Seven creations," allegorizing the seven evolutionary changes, or the *sub-races,* we may call them, *of the First Root-race of Mankind*—MAN was on earth in this Round from the beginning. Having passed through all the kingdoms of nature in the previous *three* Rounds, his *physical* frame—one adapted to the thermal conditions of those early periods—was ready to receive the *divine Pilgrim* at the first dawn of human life, *i.e.,* 18,000,000 years ago. It is only at the mid-point of the 3rd Root Race that man was endowed with *Manas.* Once united, the *two* and then the *three* made one; for though the lower animals, from the amœba to man, received *their* monads, in which all the higher qualities are potential, all have to remain dormant till each reaches its human form, before which stage *manas* (mind) has no development in them. In the animals every principle is paralysed, and in a fœtus-like state, save the second (vital) and the third (the astral), and the rudiments of the fourth (*Kama,* which is desire, instinct) whose intensity and development varies and changes with the species. To the materialist wedded to the Darwinian theory, this will read like a fairy-tale, a mystification; to the believer in the inner, spiritual man, the statement will have nothing unnatural in it.—*S.D. II, pp.* 254-5.

SCIENCE AND THE SECRET DOCTRINE

XXXVIII

THE rising of old continents—metamorphosed—will *precede* and conduce to that state wherein new powers and discoveries will help the poor rather than the rich. Sociologists and reformers are welcome to conclude that this means a *very* early appearance of new lands. Theosophists, who perceive all too well that the moral evolution of humanity—upon which social justice depends—proceeds in literal fact far more slowly than any known geological process, are willing to concede to Nature all the time she wants for the upheavals!

Let us examine into the evidence for contemporary flexibility of the earth's figure—such flexibility being already granted to the long-distant past. That evidence when examined brings vividly home to the mind the fact that, so far from existing upon a stable and finally settled planet, present-day humanity is in the very midst of a period of instability, geographically speaking.

The earthquakes of June 7, 1931, raised portions of the bed of the North Sea by several hundred feet.[1] In 1923, parts of the Japanese sea bottom sank 1200 feet. Consider that if such movements are possible anywhere, they may be possible everywhere; and that if taking place in certain regions, they would add sub-continental areas to the world's land-surface!

Alterations in the sea-bed became a matter of very personal—not to say panic-stricken—interest, to a large portion of the population of Oaxaca, Mexico, in the summer of 1931. Following a series of earthquakes, the sea invaded the land permanently as much as fifty yards in spots, converting seashore hills into islands.[2] Any such change of necessity results in an equal upheaval somewhere else. The coast of England is known to be steadily sinking at the rate of nine inches per century; the Bank of England has subsided six inches since 1868.[3] The above-mentioned upheaval in the North Sea was evidently a corollary. According to the *Secret Doctrine,* Great Britain will be one of the first to suffer in the next great subsidence—*which has long been under way*. What were once flourishing English sea-ports are now only forgotten submerged ruins from half a mile to a mile offshore. In default of leveling records dating

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[1]A. P. dispatch, July 10, 1931.
[2]*Los Angeles Times,* Sept. 6, 1931.
[3]Do. Sept. 7, 1932.

from their times several hundred years ago, it has often been tacitly assumed that this was due to the sea cutting away the land. A different opinion is well substantiated by present-day investigations.

A coral reef at a high altitude in the Pennsylvania mountains has been discovered.[4] This indicates not only the birth of this region of the United States by an upheaval of continental size, but a very different climate in those days—regarding which the *Secret Doctrine* also has much to say. And more than one Greek and Roman edifice has been discovered submerged intact below Mediterranean waters.

An article by Dr. Wm. Beebe[5] gives in definite figures the magnitude of some of the changes which very evidently were part of the Atlantean submersion in its last phases, and which, owing to location, very probably had to do with the upheaval of the East coast of the United States. An examination of submerged sea-beaches of the glacial epoch—only a few hundred thousand years ago at the most, probably much less—show that the island of Bermuda at that date was 230 square miles in area instead of its present 19. Still other submerged beaches, *over a mile and a half deep,* would bring the area to 576 miles.

A correspondent of the *New York Times,*[6] (curiously signing himself "H. P. B."), remarks that the upheaval of an area like South America—which undoubtedly happened—necessitated the submergence of an equal area. Both North and South America, he says, were undoubtedly formed this way; and both Atlantis and a Pacific continent must have had real existence. He calls attention to the fact that Lake Titicaca, ten thousand feet high in the Andes, was once a salt water body.

Dr. Sohon, of Georgetown University, remarks upon the appearance of two new islands, which, combined with recent seismological evidence, points in his mind to the probability of a whole archipelago like Japan rising from the South Atlantic in a few hundred thousand years—a few hundred thousand years meaning as little to a geologist as it does to a Theosophist!

Of late years scientific evidences have shown a marked tendency toward the gratifying phenomenon of *convergence* toward Theosophical teachings. In respect to Atlantis, evidence from geology, anthropology, zoology, and linguistics, has shown ever more vol-

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[4]*New York World-Telegram,* July 20, 1931.
[5]*Science,* Dec. 18, 1931.
[6]Dec. 15, 1929.

ume and ever more synthesis of direction. Verily, the time being ripe, the past is being permitted to *leak* through the wall of oblivion!

Count de Prorok, whose African researches have made him as sure of Atlantis as of his own existence, was during 1931 attempting to organize, in company with other responsible scientists, a submarine expedition to search for final proof. With admirable directness of logic, the intelligent Count appears to consider that the place to look for Atlantis is the place where Atlantis actually was! Nothing more having come to hand regarding the project, we fear that it met the financial obstacles which have been encountered in the interim by other enterprises.

One of the problems which has done much to obtain a favorable view of Atlantis in the scientific mind, is the origin of the mysterious high civilizations of Central America; the latest addition to which is the Aztatlan of the West Coast of Mexico.[7]

Dr. Herman Waldegg, of the Colombian National Library, has discovered what he considers a definite relation between the language of the Mayas and the Chinese, Japanese, and Sanskrit.[8] According to Theosophy, all are Atlantean descendants, as are the Eskimos. The latter betray the usual post-Atlantean characteristics of descent from a higher order, like the rest.

Henry B. Collins, archeologist of the Smithsonian,[9] who thinks they originated in Asia, finds himself unable to understand why they remained in such an inhospitable climate, and why the beautiful art of their "Golden Age" degenerated. But in point of fact their case parallels that of the Cro-Magnons, the "Old Stone Age" men whose art was so superior. The latter was, says H. P. B., a last atavistic flare of racial genius. Since then, the Atlantean plasm of the Eskimos, as in so many other cases, has become tenanted by simple, good-natured savage egos, as incapable of high art as a pig is of criticizing Corot.

H. P. B. remarks that the ruins which "cross North America along and beyond the Rocky Mountains" (ruins largely yet undiscovered or unrecognized by science), are the work of the Cyclopes, the actual giants of old—and of Atlantean origin. Significantly, therefore, a road gang in British Columbia discovered a number of skeletons of a prehistoric race whose "skull formation was much

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[7] *Science News Letter*, Nov. 22, 1930.
[8] *Los Angeles Times*, April 7, 1932.
[9] Do. Oct. 12, 1931.

larger and of different shape than others discovered in the same district." It was found that the local Indians had legends of a race of giants who inhabited the country before the coming of the Mongolian peoples.[10] The old story again; the large-statured remnant of older Atlantean sub-races destroyed by a newer invading sub-race or the forerunners of a new stock entirely.

The racial confusions which arose upon the destruction of Atlantis are intriguing indeed; and every new flash of light makes them more so. How the last sub-races of Atlantis, still forming the bulk of mankind, got into Asia to reappear again as Indians and Eskimos ages later in nearer America, forms a mystery—unless America was then submerged. The Mayas, now taken by Atlantean enthusiasts to have been directly descended from Atlantis, really belong, according to H. P. B., to the American continent as such, though contemporary with Plato's Atlantis, the last island. Undoubtedly they were of Atlantean descent. The strange fact that the Mayas, alone of all high civilizations, never developed the wheel, has a certain light thrown upon it by the meager Theosophic descriptions of Old Atlantis—the original, not the Platonic land. One gathers from these descriptions that the old Atlanteans may never have needed wheels—they had superior machinery and methods of transportation. And the racial river of their degenerate descendants could not rise above its source. If this is the case, then the Mongolians probably acquired the wheel from the contiguous new Fifth Race, while the isolated Mayas had no such advantage. Certainly the Mongolian to this day tends to use the wheel in inept and inefficient ways as compared with other races.

H. P. B. mentions a strange association:

> Did not the Spaniards in the Cibola expeditions *meet with* WHITE savage chiefs; and has not the presence of African negro types in Europe in the pre-historic ages been now ascertained? It is this presence of a type associated with that of the negro, and also with that of the Mongolian, which is the stumbling-block of anthropology. (*S. D.* II, 744).

Running from a point opposite Los Angeles, down to the Mexican border, California possesses an ancient dry estuary which includes the Coachella and Imperial valleys, and the recently formed Salton Sea. The old sea-beach is visible on the shores, the valley having been cut off from the sea by mud from the Colorado River, the water later evaporating. At Palm Springs, near the old shore, is a natural growth of palms unlike anything found elsewhere on

[10] *Los Angeles Examiner*, Jan. 13, 1932.

the continent, and variously reported as native only in Africa and the South Seas. A few miles north, in the desert, is a patch of shrubery unlike anything else known on the continent. Did these growths come from drifting seeds—or were they imported by water in prehistoric times? If the latter, the mysterious prehistoric negro here enters the picture. A small carven stone figure of a horse was found in this region by a road gang, in strata which showed that the artist had lived thousands of years ago. But the horse was unknown on the continent prior to the Spanish Conquest. Again, "Fig Tree John," a famous Indian of Coachella Valley, bequeathed to one of his friends the figurine *of a negro god.*[11]

The puzzled reader is invited to make what he can out of this—with the aid of the "scriptures."

One of the most significant facts, and one of the strangest cases of psychic intuition encountered for a long time occurs in the book, *Easter Island: Home of the Scornful Gods,* by Robert J. Casey. "A strange malign influence," says he, "seems to emanate from the statuary that crowds the crater slopes." No wonder! Those statues represent the work of the most malign beings who ever existed in human form.

> The Easter Island relics are, for instance, the most astounding and eloquent memorials of the primeval giants. They are as grand as they are mysterious; and one has but to examine the heads of the colossal statues, that have remained unbroken on that island, to recognize in them at a glance the features of the type and character attributed to the Fourth Race giants. They seem of one cast though different in features—that of a *distinctly sensual type,* such as the Atlanteans (the Daityas and "Atlantians") are represented to have in the esoteric Hindu books. (*S. D.* II, 224).

Further, the stone caps on the heads of these figures are *red.* To this day the red cap is the insignia of the Black Magician—the Dugpa sectarian—of Tibet. Since it was in Tibetan regions that the purified Atlantean race—its select refugees—took asylum at the time of the great submersion, it seems evident that a germ of the destroyed Black Art—some moral weaklings and potential traitors among those rescued—also arrived there to plant a lethal seed in the heart of the new order. Certainly the Dugpa, under one guise or another, has been coeval with the Great Lodge in Central Asia since the beginning.

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[11]Harry Carr, *Los Angeles Times,* Mar. 11 and 23, 1931.

Mr. Casey speculates whether Easter Island is not the remnant of a sunken continent. Prof. Macmillan Brown, in his *Riddle of the Pacific,* remarks that everything about the island indicates an organization and a populace which was directed and supported by fertile islands in the neighborhood. Little do any of them dream that these statues are so old as to have become part of geological history itself! H. P. B. elucidates the case clearly: Easter Island is a remnant of Lemuria which was seized by Atlanteans fleeing from their own great catastrophe, the latter being responsible for the statues. They being destroyed in turn by eruptions—which probably ruined a considerably larger area than the present Island—the island was later upheaved with its statues to become the standing puzzle of modern archeology. Which incidentally explains why the statues are nearly buried in volcanic material. They were thus at the bottom of the sea for aeons—nearly four million years, otherwise they would probably not have survived the weathering. The present handful of natives who drag out a miserable existence on this pile of rocks have no connection with the statue builders; and archeologists who presume to have translated inscriptions on the island have probably made a very elastic use of the scientific imagination—as Mr. Casey remarks in effect.

How vital a bearing does all this have on our present-day fortunes? It has had considerable on those of the British citizens who would have inherited the property of the lost seaports—even though they are quite unaware of the fact!

No less important to the Theosophist than the reappearance of Atlantean geological relics, is the reappearance of Atlantean human tendencies. Upon what new lands will those traits run out the fullness of their future Karma? Let us look to the areas of oceanic instability; the Asiatic coast, the east coast of Central America, the Pacific area, North America, the South Atlantic, and so on. Particularly to those points where fertile soil is being created by erosion from present lands; the Gulf of Mexico, the mouth of the Yellow River, the Gulf of California, the Niger and Congo deltas. For as H. P. B. said, were the same identical lands to rise, the ocean bottom chalk would render them barren for ages.

For all we know, those now living may see the rise of the first premonitory habitable areas; we hope at least to see scientists universally admit in the near future the inherent instability of the dry land of the earth, with all the vast racial planetary changes therein involved.

THE PROBLEM OF RIGHT LIVING

TO LIVE rightly one's self and by precept and example to induce others to do the same is eminently a difficult undertaking. Yet without *right* living life sinks to the thoughtless jog-trot of selfish everyday existence with no real benefit to anyone. But what *is* Life? For all too many it is mere existence; to some, a delusion; a bore to others; what may appear as nothing, as unknown or strange to many is "life" to a few. Yet everywhere and forever all beings are contained in, *are* part and parcel of the one great ocean of Life, which is in reality the very SELF unqualified of every being—the foundation of Brotherhood as a fact in nature. From that point of view one may see or learn to see in life some real meaning and true purpose. Herein is the first requisite for right living.

> What then is the universe for, and for what final purpose is man the immortal thinker here in evolution? It is all for the experience and emancipation of the soul, for the purpose of raising the entire mass of manifested matter up to the stature, nature, and dignity of conscious god-hood. The great aim is to reach self-consciousness; not through a race or a tribe or some favored nation, but by and through the perfecting, after transformation, of the whole mass of matter as well as what we now call soul. Nothing is or is to be left out. The aim for present man is his initiation into complete knowledge, and for the other kingdoms below him that they may be raised up gradually from stage to stage to be in time initiated also. This is evolution carried to its highest power; it is a magnificent prospect; it makes of man a god, and gives to every part of nature the possibility of being one day the same; there is strength and nobility in it, for by this no man is dwarfed and belittled, for no one is so originally sinful that he cannot rise above all sin. (*Ocean of Theosophy*, pages 60-1).

Shall we not search in the scriptures the accumulated Wisdom of the Ages? It is the birthright of every human soul. Shall we not strive to the limit of our power and capacity to apply that wisdom for the best and highest good of which we are capable? It is our duty. Shall we not seek the great Teachers through whom alone, in cooperation with the whole human family, the further regular and workmanlike prosecution of the plans for more ideal living may be carried on? The Masters are anxious that as many as possible may reach to the state of power and love They are in. But

this may be brought about only when the conditions requisite have been established by overcoming to some degree the forces of material existence through a constant endeavor toward right living. Each and every one is here for a good and wise reason. If we find partially *the why* we are here, then is there the more reason that we should, by intelligent study of life, seek further elucidation of our problems. It is not the study of ourselves so much, as the thought *for others* that opens this door. The events of life and their causes lead to knowledge. They must be studied when they are manifested in daily life, and so the problem of right living will be worked out step by step. Nor is right living an irksome task, however difficult it may at times appear to be. One may turn to the pages of the *Bhagavad-Gita,* and after reading all about self-restraint, divine discipline and the devotee "who is free from joy, from despondency and the dread of harm," think it all a cold philosophy, with nothing "divine" in it. This, because the teaching was not correctly tried out nor rightly understood.

The great pairs of opposites, light and darkness, heat and cold, pleasure and pain, mental and moral even more than physical, are eternally present in the world. Learning from and passing through them without being involved therein is another step by which we may come to knowledge of right living. Perhaps we have been helped to recognize something of the mystery of life by the Teachings of Those who Know, and then, more through thoughtful study and application with our fellow struggling companions on the path of life. Perhaps we had learned to labor diligently, and reflecting, to see where and how we might have labored better. We may have learned to love, having disassociated love from mere sensual desire. And when the love had seemed all gone with only a barren emptiness around and within, asked ourselves, did we love wisely enough?

Sometimes the question arises, can a Theosophist suffer? Indeed, who can suffer as a Theosophist can—or enjoy? Yet his the task not to be moved by either. That this is possible is so only because the Self is eternally present unaffected—the Perceiver of all these changes. Could we but hold to that, we might act more wisely, reverting to the precepts under those most difficult of all times to do so—under pressure. In one way or another these lessons have to be learned until the soul becomes constitutionally incapable of deviating from the right path.

When the fruition of a harvest of experience is lost, the soul sees without being able to speak, feels unable to make it manifest,

knows without power to use that knowledge—a fall from light and power into a veritable hell of suffering. Yet, strange as it may seem, the voice of the silence can never leave him utterly, and by its aid and brotherly assistance he may climb back out of the danger to the light again. And herein lies the test of all tests. How do we, seeing one thus, act in our capacity? Do we know, let alone fully appreciate the strivings of another? As a Teacher once said: "Those who have seen the forces work from the inside will need no argument on this." Add a pure unselfish motive in all we strive to do and the rest may be confidently left to the good Law. In this way some learn a more steady and even pace on the path of right living, and a deeper and wiser regard for their fellow souls.

See the wheel of life revolving in the world: The rich forget the poor, satisfied to bask in the plenitude of their wealth. The poor curse the rich for not giving aid, and finding this of no avail set about working to gain riches for themselves, saying they would not treat their poor brethren so. Perchance they gain wealth, become rich—and then themselves forget their fellows.

Through long observation and experience, perchance through many lives, we have acquired some true convictions within ourselves, burned in the very center of our nature. It is these that most often serve as guides in the hour of need, either of ourselves or that of others. And as we use them we must needs increase our store of real convictions of the eternal verities of life. By such means we learn more effectively to help and teach others free from any pride of self and without thought of gain save as it serves the better performance of our self-appointed task. Yet indeed we learn more especially as the years go by how in that path alone lies any real contentment or beneficence. Realizing this great reciprocity of life, and practicing the great "give and take," we have come to further solution of the problem of right living. And now, even more than before, the time-honored laws of life have to be carefully studied, understood and applied as set forth in Theosophy. It may then be seen that right living is not dependent on any arbitrary code, but on nature's laws instituted from all eternity; that the problem of right living is in every case an individual one to be worked out by the individual with whatever guidance and help may be had from Those who know. Finally, that we have to learn how to keep before us the image of the highest ideal, while standing firmly on the principles of things. "By this way, as by the spider's small thread, we may gain the free space of spiritual life."

GRATITUDE

WHEN climacteric illness had rendered the body almost unusable, and its matrix—the astral—had lost its "charge," even as a weakened battery, then the man knew he was experiencing "Karmic Visions," as alluded to by H. P. B. These took myriad forms commensurate with his store of merit and demerit.

When in health, he had read letter XI of Mr. Judge's in Volume I many times, committing it almost to memory; yet was he far from *knowing it by heart.* Each fresh reading stirred intuitions and evoked inchoate reminiscences; yet clear was the perception that he was voyaging on the surface only of that Ocean of Occultism which W. Q. J. reveals in this well-nigh unfathomable letter.

Anon as the stream of life ebbed low, the physical moorings were loosed; and as the inner sight emerged, he seemed to look "directly upon ideas." In bold relief and as if upon a background of radiant light the words of this letter appeared, and as he meditated their import, depth after depth of meaning was plumbed; yet ever remained the intimation that far greater depths remained unsounded.

Innate in this letter and pulsating in every line is the Doctrine of the Heart pure and undefiled; a heart doctrine which connotes the highest intellection—that pure and effulgent Buddhi which H. P. B. said was exemplified by W. Q. J. Any Pilgrim on the small old Path could steer his whole course by the chart and compass of this one letter.

Came then the query: What can the disciple give in return for benefits received? Like a gentle admonishment the answer was heard without the ears to hear: Can he not highly resolve to live to benefit mankind? May he not become a beneficent force in Nature?

Anyone can cultivate the feeling of thankfulness. "Just being grateful is a fine thing to do." Gratitude helps mightily to untie those "knots of the heart" which, being all smoothed out, make clear a channel for the flow of divine compassion. And was not "Compassion Absolute" incarnate in W. Q. J.?

ON THE LOOKOUT

The Second Object

This department chronicled in January Theosophy the report of the Committee of Appraisal appointed by a Layman's Association of leading Protestant churches—a report which severely criticized foreign missions and missionaries and, in effect, called for a total change of attitude toward other religions than the Christian.

Buddhism in England notes in its issue for November-December, 1932, two series of lectures by the Society for Promoting the Study of Religions. Among the lecturers will be Mrs. Rhys Davids, widow of the well known Orientalist, and herself a scholar of note, profoundly sympathetic toward Buddhism. The existing Search Society, the Quest Society presided over for many years by Mr. G. R. S. Mead, and *Buddhism In England* itself, as well as various similar movements in Great Britain, derive their chief impetus from men and women who gained their inspiration originally from Theosophical teachings. All these associations are in the line of the Second of the Objects of the Parent Theosophical Society. Like Colonel Olcott's Asiatic work, they all tend to break down creedal barriers, and to bring men into mutual consideration on equal terms of the fundamental verities embedded in all faiths. From time to time many Theosophists have thus been attracted. It is well in this connection to repeat H. P. B.'s statement in *Isis Unveiled,* I, 613:

> " . . . *the religion of the ancients is the religion of the future.* A few centuries more, and there will linger no sectarian beliefs in either of the great religions of humanity. Brahmanism and Buddhism, Christianity and Mohametanism will all disappear before the mighty rush of *facts.*"

H. P. B.'s "religion of the ancients" is Theosophy, the Wisdom-Religion of all times.

The Revival of Buddhism

An oriental as well as occidental revival of Buddhism is in process which, from the standpoint of the preceding extract from *Isis Unveiled,* is capable of quite the opposite conclusion to that of its surface indications. It may well mark the disintegration, not the revival, of Buddhism. Col. Olcott's "Buddhist Catechism" and his prolonged travels brought about an ostensible reunion of the two great schismatic branches of Buddhism, much as the early centuries

of Christian Church history witnessed a succession of efforts to restore harmony between its two segments, the Roman and the Greek Catholic churches. The breaches were, however, fundamental and could not be healed. Subsequently, the Catholic Church was given in fact its death blow by the Reformation which degenerated into a horde of Protestant sects. Today the Greek Church is to all intents dead from assassination in its own stronghold—Russia; the Catholic pretensions have been equally stricken in Italy, Spain, Mexico, and South America; while Protestantism is everywhere a disintegrating corpse.

Opposed Ideas

So in the case of Buddhism throughout the Orient. The Dalai and the Teschu (or Panchen) Lamas embody fundamentally opposed ideas, policies, resultants, where originally they were intended as counterpoises. Since Col. Olcott's day Buddhist propaganda on behalf of different and differing sects has waxed active. Even the Zen and other off-shoots of the Mahayana school are now actually seeking converts in many lands. Notable Western advocates have been attracted to what is supposed by many to be a new and mysterious influence in Buddhism. Mrs. Alice L. Cleather and her associate Mr. Basil Crump, both ex-theosophists, have been very zealous in behalf of the segment headed by the Teschu Lama. Professor Nicholas Roerich with his many organized activities is strongly imbued with Buddhist leanings. Mr. Dwight Goddard is diligent in behalf of Zen teachings and discipline, while *Buddhism in England* works earnestly, but far more tolerantly than any Christian mission. In its own stronghold since the fourteenth century, Tibet, however, not to speak of China, Buddhism is degenerate and shot through with the corruptions which Tson-kha-Pa strove in vain to eliminate permanently.

H. P. B. on Buddhism

H. P. B. herself "took pansil" in the Southern Buddhist congregation, as did Col. Olcott, but her "Buddhism" was that of her Masters—the *Budhism* of Gautama himself, the *esoteric* Buddhism of the Wisdom-Religion. She wrote much on the subject that Theosophists have either neglected or failed to comprehend and apply. An interesting article by her, "Druses and Lamas," was reprinted in Theosophy for December, 1917. Another of her articles, "Tibetan Teachings," was republished in Theosophy for

August and September, 1918. Besides her statements in the *Theosophical Glossary* and the *Secret Doctrine* on the two Lamas, the pages of the early volumes of *The Theosophist* contain many hints and allusions to the past and future of Buddhism. Some day the prophetic as well as historical significance and value of these statements will be better appreciated than has so far been the case.

THE PANCHEN LAMA

The Peiping (Pekin) *Chronicle* for October 2, 1932, contains a long and interesting article on the recent visit of the Panchen Lama to the old Chinese capital. This most remarkable man has passed through many vicissitudes, beginning with his narrow escape alive from Tibet itself some years ago. For a time he found refuge on British controlled territory in India, and from there removed to Little Tibet. His headquarters have been since in Mongolia, but the activities carried on in his behalf have been widespread throughout the whole troubled area of Buddhism in the far east. No man can doubt the high character and ability or the moral earnestness inspiring the Teschu Lama and his devotees and followers, but it would seem scarcely probable that any efforts now can achieve what the great Tson-kha-pa could not bring to an enduring successful issue. Indeed, from the long view the rise and fall of religion are but efforts to "turn back the iron hand of destiny," for they are all no more than "Karmic heirlooms," *skandhas* from a forgotten past, and therefore of ineluctable necessity represent atavistic not progressive evolution of the "inner man." In the words of the *Maha Chohan* it is Theosophy, not any existing world-faith, which will provide the "foundation for the future religions of humanity."

A REBIRTH OF BLACK MAGIC

On "Thanksgiving Day," 1932, the Los Angeles papers contained the account of the arrest of a soothsayer who had obtained a large sum from a "client" under the implied threat to practice "black magic" against the victim if the demand were not met. Under date of October 2, 1932, the magazine section of the Philadelphia *Public Ledger* contained a full page lurid copyrighted article with the caption, "Black Magic Rules Again." The article is in the form of an interview at London with Harry Price, British Psychical Research experimenter whose recent attempt in Germany to turn a goat into a man was given much publicity in the

press. No one appears to have noted that it is man himself who is made the "goat" in these various sensational affairs—not the other way about—and that the attempt is uniformly successful among certain minds. Some extracts from the *Public Ledger* article follow:

Centers of Magical Incantations

> " . . . not in the Middle Ages, but in the heart of London, in Society-dom, in Mayfair today! Incredible as it may sound, this is an actual eye-witness account of a modern devil-doctor's practices beneath the house of a well-known person. . . .
>
> "There are at least four such places in the West End of London. . . . It is common knowledge in well-informed circles that revolting rites are secretly practiced in certain parts of London, and, I believe, in Oxford. . . . In Europe, the French city of Lyons is a big center. . . .
>
> "We are witnessing a rebirth of magic. . . . Few post-war phenomena have been more marked than the widespread revival of things occult during the last ten years. . . . There is an enormous public demand for almost any book dealing with the occult. Seabrook's latest book . . . almost entirely devoted to the subject of black magic, following on his previous success, . . . a study of voodooism in Haiti, became one of the twelve best sellers both in England and America. . . .

Figures a Revelation

> "If it were possible to obtain an accurate census of avowed believers in black magic throughout the world, I believe that the figures would prove a revelation to the ordinary man. . . .
>
> "We think ourselves civilized and sophisticated in these days. But look at England alone. Wales, the North of England and Cornwall are riddled with all kinds of superstitious beliefs and practices, while the Sussex and other gypsies have long done a big trade in love potions and philters to credulous women. From reports I get a great part of the North American Continent is also overrun with sellers of all kinds of such tokens.

Growth of Occult Practices

> "Clairvoyants, palmists and mediums are working overtime. Their clientele is growing daily. Some are so ex-

hausted by their efforts that they have lost what psychic powers they possessed and not a few have suffered nervous breakdowns. . . .

"Seers can ask any price they like to ask for charms. . . . But apart from such crude forms of magic, the growing fascination of the supernatural is clearly revealed in the amazing development of the modern spiritualist movement since it was first started in America about 1848 by the Fox sisters. A brief eighty years have seen hundreds of branches formed, thousands of books published, and the conversion of many famous men and women. It is difficult for the unbiased onlooker to understand how it could have persisted in this way were there not some substratum of truth behind it.

THE SUBSTRATUM OF TRUTH

"Personally, I am convinced that if its leaders were intellectually comparable to those who have made Theosophy and Christian Science the living forces they are, spiritualism would virtually supersede orthodox religions. But, for good or ill, its more prominent advocates are, in many cases, uncultured and unlearned.

"Yes, we are definitely getting more superstitious. The fact seems strange in an age when education is so cheap and universal. But we must remember that education cuts both ways, in that it enables people to study the occult to an extent that was never possible before. Life has also become harder, more difficult and more monotonous, and any channel of escape correspondingly more attractive."

WHO IS RESPONSIBLE?

Every genuine Theosophist, loyal both to the teachings and the example of H.P.B. and Mr. Judge, knows better than any other investigator the measure of truth in Mr. Price's remarks. Not one but can count by scores and by hundreds the wreckage which comes to him for help; not one but is insistently pursued by other scores and hundreds who would either gain "occult power" for themselves, or who would purchase its supposed benefits for a price. "With few exceptions," wrote H.P.B. of these countless itchers for personal advantage *via* Occultism, "they are all on the highway that leads to sorcery." Altruism, ethics, philosophy, have no attraction for them. A revival of *psychism*—not Spiritualism, religion, "New Thought" and Christian Science—is due this mid-century, and all these many indices which Mr. Price recounts are but its forerunners.

And it is and will be mostly Psychism of the Left-Hand variety. The various existing "theosophical societies" and their leading lights are honey-combed with it. They have all sown this corruption in the past and will continue to do so, for their very existence depends on it. But the true responsibility for the future of the Theosophical Movement must rest upon those "few earnest, reliable Theosophists" who know the difference between spurious and genuine Theosophy, between black and white magic in Occultism.

American and Indian Politics

In the United States a gigantic political upheaval has just taken place; in British India it is still in process and indeterminate. The contrasts are instructive in more ways than one. In this "land of the free and the home of the brave" the contest was waged on purely material grounds. The same voters who swept Mr. Hoover into office, swept him out. There has been no mental, moral, or spiritual change either in Mr. Hoover or in the mass of the voters. The *bouleversement* was purely psychological and thaumaturgic, induced by "hard times"—the economic environment. No one doubts that should Mr. Roosevelt fail to achieve the longed-for miracle, he too will be swept aside in favor of some other prestidigitateur. But through it all, politics has no more actually swayed the popular mind than does religion. There were no riots, no killings, no disturbance in the daily life of the community. The soothsayers in politics merely provided public interest—the same as the movies, the radio, the sensation-mongers in pulpit and press. No one, from top to bottom is any wiser, any better informed, any better than before. The "American mind" is still a child mind, scarcely adolescent.

Where Politics Means Something

In India, where government is imposed by force, accepted passively, and all tenures of every kind are contingent in the last resort upon the will and mercy of a far distant and alien conqueror—in India, to fight for reform of any kind is at once to be a rebel, subject to all the pains and penalties of rebellion. And this, internally, as well as externally. The rebellion now in progress in India is carried on at the peril of the rebels. No one can oppose the Government politically in the Western sense without the ruin of all hope of political preferment, or civil advancement. Who undertakes it, enters not upon a career but a certain disaster. Yet

untold thousands, following Mr. Gandhi, court this martyrdom. But the Indian rebellion is religious, moral, spiritual, as well as civil and political. It has to face internal vested interests in all these avenues of life—interests almost impregnably fortified, and possessing a corresponding hold on the vast motionless millions of the populace. Gandhi and his followers have moved forward for centuries, for ages, as compared with Indian conditions imposed for thousands of years. The real war today is of Indians versus Indians. In effect the attitude of Government is: settle your own religious and racial antagonisms; only then will we be safe or the world be safe in allowing you any measure of genuine political freedom. The Brahmins have the enormous advantage of a fixed state of mind in the very millions who most need freedom of mind and conscience. This paralysis of mind in the Untouchables is as hard to overcome as the privileged position of the castes—perhaps harder. Thus, Gandhi and his followers have to wage war at one and the same time against Government, against Mohammedanism versus Hinduism, against caste curses, against the attitude of the Untouchables themselves. Various views and hopes are hurled like firebrands in the night from every quarter.

A BENGALI NATIONALIST

The Editor of the Calcutta *Liberty* declaims:

> "The miracle has happened."
>
> "The unprecedented resolve of one man has stirred millions.
>
> "The cobweb of superstition, woven through thousands of years has been blown away. Hindus now consider nobody untouchable."

Every friend of human brotherhood, every friend of India, will well wish that this might be true, but everyone knows it is but a dream. Gandhi has indeed stirred millions. That is not the question. How far has he succeeded in *educating* those so "stirred"?

THE PACT OF POONA

This "Pact" stopped Gandhi's "fast unto death," but subsequent explosions of opinion make it appear that the Pact is but a species of "death-bed repentance" on the part of many, perhaps most of those who made it—in any event it binds only its signatories, not the dumb inflexible millions for whom the participants profess to speak. Nevertheless the Editor of the *Hindu,* with the courage of

conviction dares speak out his feelings if not his sober judgment in a Brahmin stronghold where his paper must live or die:

> "(The Pact) . . . ushers in a new era in the history of India's struggle. Not only does it lay the ax at the root of those psychological factors which have so long bolstered up untouchability; it demonstrates our ability to compose our domestic difficulties."

The Voice of Orthodox Hinduism

Other Indian owned and Indian edited publications strike a similar note of hope and courage, but in the same Madras *Hindu* is the news of the fierce protest made to the Viceroy by proponents of the "established order."

> "A very large body of the orthodox Hindu community very strongly repudiate claims of Messrs. Gandhi, Jayakar, and Sapru to represent them in religious matters. . . . Forcible temple entry is calculated to outrage sacred beliefs, based on Shastras . . . whose protection has been assured by the British Government repeatedly in proclamations. Orthodox Hinduism appeals to Your Excellency for protection from forcible violation based on political exigencies by interested parties."

The Benevolent Lion

So long as, and to the extent that, the internecine war of races and castes and religions proceeds neither to violence nor to lessening the British lion's share and lion's lair in the country, the overlords take a neutral position and view with sophisticated or benevolent complacency the heart-rending Indian soul-struggle. The Calcutta *Statesman,* an influential English organ edited by Sir Alfred Watson, doubtless expresses resident British opinion and probably that of Government as well:

> "We may hope that there has been a final end to the imposture by which Congress sets up its own dummies as leaders of the depressed (the "untouchables"), and manipulates them for its own purposes. . . .
>
> "The depressed will have difficulty in finding a sufficiency of men of caliber to fill the seats allotted to them.
>
> "A far better solution of the problem would be that Hinduism should really be one in thought, and that as a whole it should return the men best qualified to express its aspirations. That, we believe to be the ideal of Mr. Gandhi, but if so, he has been effective in preventing advance toward its realization for a long term of years."

"THE TIMES OF INDIA"

The *Times of India* (Bombay), the most widely read of all the Indian English organs, editorially professes its opinion that "having swallowed a camel, Gandhi will strain at a gnat," and goes on:

> "The fact remains that had Mr. Gandhi acted as a practical politician at the second Round Table Conference, the depressed classes' leaders would have been content with much less than they have now."

From the purely humanitarian point of view it would appear that such results as Mr. Gandhi has so far achieved have been gained precisely because he is *not* a "practical politician." Politics, practical or impractical, in religion as well as in government, has never gained anything for the governed, but only for the politicians and the governors. However much their Wisdom exceeds that of Gandhi and his followers, the fact nevertheless is that from the standpoint of the politician and the theologian, Jesus, Buddha, the Masters, are all as "impractical" as Gandhi. Suppose Indian Theosophists of the past and the present had been one tenth part as true to their Objects as Gandhi is to his? Suppose H.P.B.'s mission in India, as in Europe and America, had been loyally and consistently maintained by her followers—would there have been war the world around, "depression" as well as the "depressed" the world around, today?

IRON INVESTIGATIONS

In the field of communication systems, "investigation was inaugurated to determine the basic factors controlling the magnetic properties of iron." (*"Hydrogenized Iron of High Permeability," Bell Laboratories Record,* January 1932). Experiments were made with single crystals of iron, and it was found that "Very high (magnetic) permeability was obtained, but the significant fact was that single crystals grown by high temperature heat treatment in hydrogen had higher permeability than those produced at lower temperatures in vacuum." And again: "From these studies it was found that the better magnetic properties were dependent not upon crystal size but upon the high temperature heat treatment in hydrogen. . . . As a result, methods have been developed for procuring iron with magnetic characteristics, which, regardless of the grain size of the crystals, in several respects are superior even to those of permalloy."

Theosophical Correspondences

These magnetic properties of iron associated with and augmented by high temperature heat treatment in hydrogen are quite significant in view of the Theosophical correspondences as set forth in *The Secret Doctrine,* Vol. II, page 593. Kama and Hydrogen are there set down as correspondences between the Human Principles and those of Physical Nature: "Kama-rupa, the principle of animal desire, which burns fiercely during life in matter, resulting in satiety; it is inseparable from animal existence." The parallelism in physical nature is found in Hydrogen: "The lightest of all gases; it burns in oxygen giving off the most intense heat of any substance in combustion, and forming Water, the most stable of compounds; Hydrogen enters largely into all organic compounds." The full parallelism should be referred to, as given in *The Secret Doctrine.* Further, we are told that "Our globe is, so far, in its *Kamarupic* state. . . ." (*S.D.* I, 160), a fact well evidenced by the forces of attraction and repulsion in their never ending manifestations and correlations, magnetic, electrical, chemical, or any other, and in heat and cold, sympathy and antipathy, love and hate, and the whole gamut of the "pairs of opposites." But all these investigations are along the lower lines of force and nature where lies the danger if not seen as such; for the *investigator* needs the realization of true being and life's purpose. Knowledge of the real spiritual entity behind the scene, whose higher nature, power and function need careful investigation, is essential if the investigators are not to be lost in the mazes of material existence.

Transmutation Eternal

Now that radioactivity has been found to be quite a universal phenomenon throughout nature, it is interesting to see what is said in this regard as to the old, old question about transmutation. Concerning the atom it is asserted: "Radioactivity, indeed, is a quality of nuclei—Radioactivity *is* transmutation, natural and spontaneous, and it is not affected by anything chemical or electrical, by any temperature or any illumination which has ever been applied to a self-transmuting substance." (*"Contemporary Advances in Physics," Bell System Technical Journal,* October, 1931). This comes quite close to the ancient teaching which has been stated: "All that *is,* is forever in process of *becoming* something else. This is not mere transcendentalism, but is an old established doctrine called, in the East, 'the doctrine of the constant, eternal change of

atoms from one state into another.' " (*Echoes from the Orient,* 10-11). For a rational explanation we may turn to this: "Forms and conditions do change, but not of themselves; there is That which causes change to succeed change, and That is the indwelling spirit, which continually impels the instruments It has evolved towards further perfection. So progress and evolution mean an unfolding from within outward, a constant impulsion towards a better and better instrument for the use of the Spirit—the Self within." (*Notes on The Bhagavad-Gita,* Chapter XIII).

UNMASKED TWADDLE

The Great Depression having ushered in some healthy iconoclasm, we are delighted to see it extended to that rather sickening institution, the child of hypocritical commercialism coupled with maudlin sentimentalism, called "Mother's Day."

> "Flowers for Mother's Day," "a box of candy for mother," "give her gloves, a hat, a dress, a handkerchief for Mothers' Day," all these may be good business for the merchant and the telegraph company with its ready-made message; but if mothers have anything to say about it, we would rather have that money spent to outlaw war and to bring peace into a troubled world . . . (*Literary Digest.*)

The writer states that as the result of many queries, she has never heard a single woman speak favorably of this institution, while many hated it. Some mothers stay home on that day because "they can't stand the gush." Mothers to be respected indeed! On the other hand we know of some who write to their dutiful offspring each year in advance, to remind them of the approaching season for gifts!

The Institution of "Days," of special "Weeks" for this, that or the other pesudo-altruistic purpose, of "Drives," and the like, peculiar to America, constitute the most efficient device ever invented by the duty-dodging mind of man for salving its conscience through a feeble yearly dab at doing the things which ought to be a matter of daily attention.

The United Lodge of Theosophists

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

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"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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