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A proper and sane system of education should produce the most vigorous and liberal mind, strictly trained in logical and accurate thought, and not in blind faith. H. P. BLAVATSKY.

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A U M

Whatever world the pure in nature pictures in his mind, and whatever desires he desires, that world he wins and those desires; therefore let the seeker for power honor the self-knower. MUNDAKA UPANISHAD.

THEOSOPHY

Vol. XXI April, 1933 No. 6

THE PURSUIT OF SELF-KNOWLEDGE

PERCEPTION, inference, and testimony are declared by the ancient teachers to be the means of knowledge, whether fallible or infallible.

No doubt it appears strange for knowledge to be spoken of as infallible—an attribute or quality denied to man, as much by the theologian as by the materialist despite the dogmatisms of both which rest upon the assumption of their own infallibility. A little examination discloses that everyone has the innate capacity for self-evident Truth—a species of knowledge wholly independent of inference or evidence. Truths so perceived are called axioms. But the range of direct perception is far greater, even in the ordinary man, than is usually recognized or admitted. To put the matter in a single statement: every man has infallible knowledge of effects. If a man experience pleasure or pain, or any other of the "pairs of opposites" he has instant, infallible knowledge of the fact which no reasoning can alter, no testimony affect.

The fact puts beyond question that there exists in man a power or principle or element as entirely beyond reason as reason is beyond the senses. Sense-perception, reasoning perception, direct-perception, are but themselves the three aspects of perception-proper —the power to know. Although they exist and are operative either independently, in conjunction, or as a unit, they represent fundamentally no thing in itself, but simply the potency resident in the Soul—the Knower, who may, or may not, exercise his innate self-generative power to know through either or all of the means named.

Genuine Occultism is concerned of necessity with pure psychology—the study of the Soul and its innate powers; experimentation

with those powers through the three channels of perception; the unification of the results achieved. This unification constitutes Self-realization, or conscious immortality for the individual Ego or Soul.

Observing mankind at large it is evident that now as always men believe in the Soul and its powers, but regard both as a possession which may be gained or lost, which may be granted or withdrawn by some sovereign or superior Power or Being. That man *is* a Soul of a certain order in evolution or becoming, that all men, all beings, all things, are fundamentally Soul and Spirit ever-evolving under the rule of Law inherent in the whole—all this is outside the sphere of active inquiry engaged in by most minds. They are content for the most part to be absorbed in their experience of the pairs of opposites and to employ their soul-powers in the vain effort to be permanently embodied in their fulfilled desires. Thus their meditation and concentration, their use of their soul-powers, endlessly reproduces the "Cycle of Incarnation (or 'Necessity')"—not that emancipation for which they long in their inmost being. Human existence as acted out by most men is a long-drawn series of impermanent experiences—impermanent because yielding only a partial self-realization. Few, indeed, as yet of the Souls named men endeavor to make of their human existence "a subject for grave experiment and experience."

Thus human self-realization is relative, alternating, a certain disappointment to the Soul. All our knowledge of life when looked at face to face with the eye of reason can only lead to the inference or conclusion that it is worthless and that as a choice between evils it is better not to be than to go on living. Many men in every generation, thrown back upon themselves by the violence of their experiences, do in fact reach this conclusion, and so commit suicide. In the world of the mind this is the logical because the natural reaction of the conscious or unconscious maxim of pure Materialism: *dum vivimus vivamus*—while we live, let us live. Having done their maximum of violence to Nature in pursuance of this doctrine, it is inevitable that they should compensate her disturbed equilibrium by this supreme violence upon themselves. Materialism is for the animal-soul, which as yet lacks reason, and for which the testimony of the senses is the controlling source of self-realization, as reason is the dominating principle in the final self-realization of the suicide that his life has been lived in vain.

The average man, being governed wholly neither by his senses nor his reason but by the alternations between the two, seldom or

never reaches the climactic possibilities of either pole of human life. It is only at long intervals when the sum-totals amassed by its constituent units produce an overwhelming race-influence on individual human-Souls that hedonism prevails, to be followed by its corresponding polar opposite, satiety. Thus the death of a nation, of a civilization, is, in all too many cases, race-suicide. Apart from the moral factor involved in the use of the word suicide, who can doubt that genuinely *natural* death is extremely rare, whether among individuals or in the case of civilizations? How rare is such natural death, and what does the fact signify?

It is as rare as natural birth, or natural life—so rare that all three have ceased to be except in the region of ideals. And ideals pertain not, either to the life of sense or the life of reason. Perhaps this word itself may give us a clue to what is natural, whether to man or to any other of the hosts of Souls. For, rightly considered, all actions of every kind are the pursuit by Soul of an ideal consciously or unconsciously perceived and held. From this point of view the three terms meditation, concentration, will, refer and relate to the Soul in its internal state of being far more than to any species of is activities. It is in the distinctions of these internal states far more than in actions or in forms that lie all true gradations and degrees in the evolution of Souls, or Orders of beings. All perceivable differences are but manifestations of this internal condition of the Perceiver. The Soul exists in a changing round of physical and mental activities, but it *lives* in the unchanging world of its ideals, from which proceed and into which return the never-ending stream of its conditional existences, whether on the human or any other plane. Any and all of these do but represent the effort of Soul to *realize* its own ideals.

Since the principle of infallibility unquestionably resides in man as in all the rest of nature, and manifests its universal as well as unique characteristic quality in every individual from time to time, it must be as responsive to experimental study as any other constituent element of being. Why should any man rest content with fallible, relative, transient knowledge, with partial and disappointing experiences in Self-realization, when all the time those very experiences are merely the phenomenal evidence for reasoned inference from another point of view altogether—that of direct perception itself? No man can assign any *reason* why our perception of Causes should not be as immediate, as continuous, as inclusive, as infallible, as our perception of Effects. The two should go together as indissolubly as cause and effect are one and inseverable—

a perception that itself is direct, not based either on inference from reasoning or testimony from sense.

To regard its occasional manifestation, independently of our reason and our senses, as the infallible principle of intuition itself is the "ignorance" or misconception from which all the rest of our misguided and misspent energies flow. This shuts the man out from any possibility of Soul—or Self-knowledge. Not until our attention—our meditation, concentration, and will—are turned inward toward the very centre of our own inmost being, and fixed upon Self and its ideal, upon Nature and its Law, can reason have its natural and spiritual employment. Turned upon sense-existence, reason at last leads to self-destruction as the only logical outcome of such prostitution. It is the only logical inference from such unnatural thralldom. Turned upon the Soul and its ideal, reason at once begins faithfully to serve both, as now it subserves merely the transitory sense-existence of the embodied Soul. Reason in the ordinary man is the slave of his sense-impressions. In the best of men it is the servant of his ideals—religious, philosophical, or scientific. In the pursuit of Self-knowledge, the highest as the lowest faculties and powers are used for one purpose only—that of the evolution of the Soul.

The work of Occultism, then, begins and ends, as it is carried on, in the "secresy and silence" of one's own Soul. Ideals standing to action, whether of mind or body, as cause to effect, it is self-evident that the first task of the neophyte is the use of his power of direct perception, or *Buddhi* as an active principle, on his own ideal and ideals. Are they the highest and noblest within his range of perception and conception? Is he at all times consciously engaged in efforts to realize them? If not, why not?

At once he sees, beyond possibility of error, on both sides of human life. And what he sees is enough to appal the stoutest heart —will appal it, exactly to the extent that self-interest is present in his will to perceive Truth, exactly to the degree that he has hitherto debased his Soul-powers through "ignorance." He falls back, and has recourse to his principles of reason, or *Manas*. If now he use it as he has before employed it, he is lost, and suicide is his only refuge—a refuge as drastically purgative as has been his former misuse of this principle. If, haply and happily, he returns yet again to the plane of *Buddhi,* and looks at Self in its divine Light, he will receive inspiration as well as intuition, the faith to "will, to dare, and to keep silent" in the presence of the world of Soul-knowledge. To persist in this reliance on Soul-perception is to bring about the conjunction of *Buddhi* and *Manas*—reason and intuition.

THE SONG OF LIFE

EVERYTHING in nature has its own motion. It is a vibration, a color, a color-tone, a sound. In man, that matchless co-ordination of the whole of nature, it is a mass-chord of the all-inclusive scale of the occult universe. It may be a *song*.

Here is the abstract motion of the Highest SELF, the "soundless sound." Here the warm, rich note of Universal Intelligence, his *Buddhi*. Here is its active aspect, his use of Intelligence, the cool, clear call of *Manas*. And conjoined with this celestial trinity, here is his House of Life, the lower quaternary: *Manas* attached to desire, *Kama; Kama* finding its vehicle in the Astral Man; the whole sustained by life, *Prana,* and expressing itself as "human nature," through the physical body—a clamorous quartette, too often —the key-note of the human-being a rough, unnatural sound, mingling of over- and under-tones, out of pitch, out of harmony, roaring with the fires of passion and desire.

But every state of substance is implicitly seven-fold. All the states, or "principles" are potentially in each one. Thus for the working student, to whom the great divisions of nature—and of his own nature—are something more than names, there comes at high moments this rare experience: He has been endeavoring, unsatisfactorily to himself, to make Theosophy a living power in his life; his failures have made him humble though not depressed; his efforts have been in the true direction of serving others and for a space he has been free from over-concentration on himself; he has not thought of "progress"—he has been *making* it instead of thinking of it—so that as "human" his line of life has not been over-discordant with what is natural for the divine.

Out of the blue he discovers—and it truly is a discovery, no less —that he is happy. Human life will not account for it, that he knows. Something tells him not to try to account for it, but to content himself with being it—just to *be* it is enough, is bliss itself for the moment. He rests in that moment. He admits no disturbance; he does not even strive to hold the moment, lest it pass with the effort. He *is* it, while the worlds stand still! 'Tis then he hears within the Singing Self. Himself.

Celestial harmony! What tone or tones? His own—what other? How to describe it? It cannot be described; how could a Song Celestial be sung in words of the mundane? Indeed, it is something

felt, rather than "heard"; but make no doubt, it *is* a song. A song without words.

The moment passes. All moments will and must. The feeling remains, then passes, as sooner or later feelings must pass, though the mark of their presence remains. Quietly and reverently, after a time, dwelling upon and brooding over the experience, he begins to try to account for it, to explain it, so as to understand it. Partially worked out—for if he is wise he will admit no finalities—he sees that the experience was possible because for the moment his "principles" were in line, co-ordinated. It was a moment of synchronous vibration in *his* universe. The Soul of the World, Universal *Buddhi,* and his own principle *Buddhi* are not separate; they are one. The vibration, or motion, of *Buddhi,* faithfully transmitted by *Manas,* traversed (stepped down, but unchanged as to quality) the *Buddhi* of his *Kama,* the *Buddhi* of his Astral, to the very body itself—and he recognized it as song.

Thus is the whole epitomized in that which seems but a part, the man-plant. Thus can the personal be attuned to the individual, and convey it; thus the individual to the Universal. So come verification of the teachings, come assurance and promise to the struggling student! It is as if a crack in the sky had opened and closed again, and one could see heaven—not enough to know heaven, but enough so that one knows it is there. Proof—yes, to him who saw—or, to speak more truly, to him who has felt and has heard.

The same course pursued, down here in daily life, the same experience must inevitably come again. This can be depended upon. "Causes sown each hour bear each its harvest of results; for rigid justice rules the world."

What if the moment extended over two moments? What if over four, twenty-four, an hour, a day, a year, a lifetime, a manvantara? That indeed might be. There are Beings so exalted in their beinghood that their natural state of perception and expression is Universal Intelligence. They are Men. Once They were men like ourselves. Universal Compassion is their natural modulus. Once it was such compassion as a mere human being can arouse and express.

"Increase your confidence, not in your abilities, but in the great All being thyself."

PLAIN THEOSOPHICAL TRACES IN POETRY

THERE is a chain of poetical literature running from East to West and from West to East again, in which, hidden under symbolical expressions, *one* predominating idea, one identical philosophy is taught and lauded. Thoroughly misunderstood till lately, more or less discussed also to-day by those influenced by personal or sectarian reasons, the study of this literature which includes a whole cycle of prominent poets and thinkers, is of the highest interest for the Theosophical student, if he holds to the "Second Object" established by Mme. Blavatsky: The study and comparison of ancient and modern literature.

There is no such thing as "a matter of no importance." The smallest stone has to be picked up and classified with the "countless other stones" to build up the "Guardian Wall," and often a kind of excavation work is needed to bring to light again the deeply buried stones of the immortal edifice. This is the kind of work accomplished by some thinkers of the 19th and 20th centuries, poets and philosophers, of whom Dante was one—and the greatest one. His various poetical creations were but symbols used as a means of communication between himself and a group of poets known in literature as the "Fideli d'Amore" (the faithful to Love) who were the faithful servants of the Eternal Wisdom-Religion, represented in their lyrics by some terrestrial woman and expressions of earthly passion and love.

It seems impossible that any impartial, serious reader of this strange poetry should fail to stop at a certain moment and ask himself: "What kind of Love is this which runs through all the lyrics of the 13th and 14th centuries, so different from any human love, mixed with such strange ideas and expressed often in the most mystic and obscure way?" For centuries the whole cultivated world read the poetry of the 13th and 14th centuries without noticing anything in it other than a poetical production, though wondering about the incoherence of some passages. It is only during the middle of the 19th century that one man after long study stated to the amazement of the literary world that there was a "key" for that lyric, and mysterious meanings running through all that literature. This man was Gabrielle Rossetti, the great enemy of the Roman Church and a member of the Rosicrucian Fraternity.

We do not know if Rossetti arrived at his conclusions by his own intuition or guided by some Adept, but his is the glory to have discovered the secret language used by the "Fideli d'Amore," and to have demonstrated that the "Love" spoken of was but conventional clothing under which ideas of the most mystic and religious nature were hidden. He explains how the Fideli d'Amore could only communicate among themselves by using a symbolical language in order to escape the claws of the various Torquemadas. He clearly demonstrates that, whatever may be the name adopted by the poet to designate his "Beloved," be it Rosa, Beatrice, or Savage, the Beloved always meant *One* and the *same* Woman, and that this Woman *always* represents *One* and the same *Idea,* which Idea is *Wisdom,* and the teachings of it, which, on account of the conditions of that time, had to be kept under strict secrecy. Rossetti came to the conclusion that the Fideli d'Amore were but the secret followers of the ancient Pythagoreans, and disciples of those Initiates disseminated through the world in various times and under various names.

Notwithstanding many errors, many confusions and a lack of thought-discipline, G. Rossetti was the first who enlightened the darkness of the lyric of the Middle Ages, and gave a Key to this Poetry. No one before Rossetti ever thought of it. Century after century poems were read and admired according to the letter and—thoroughly misunderstood. But what was the reaction of such an important discovery, thanks to which a new and very vast field of investigation was opened to the world? Gratitude? No. Incredible and sad to say, the murderers of Beauty, the fearers of truth condemned Rossetti's work to death. And this did not happen during the dark days of the Middle Ages but in the middle of the so-called "enlightened nineteenth century!" There aroused against Rossetti's theories all the destructive elements ruling this world:

1. The Catholic church and all "the orthodox" who not only obtained the condemnation of Rossetti's most famous book, but obliged his widow to burn the copies of the "Mystery of Platonic Love", a work full of precious documentations, copies of which are rare.

2. The historical critics who being attached to the "letter" were absolutely and sincerely incapable of grasping and understanding the hidden philosophy running through all that poetry.

3. The "Romantics"—all those poetical souls who fainted in ecstacy, and wanted everybody to faint in ecstacy with them, before those "ethereal, angelic" women who at any cost had to be

real terrestrial beings and not merely Symbols.

4. The critics, who were bothered by any discussion of symbols, pretending that with all those "foolish" ideas the purely lyric elements of the poems themselves were spoiled.

In short: all the homogeneous and heterogeneous elements were so aroused, as to destroy even any serene and objective discussion of Rossetti's theory. Worst of all, Rossetti's work was destroyed by his own followers. Aroux, a French Catholic, deformed Rossetti's theory[1] by defending—apparently—Rossetti's own ideas.[2] Being a zealous Catholic, he exaggerated the apparently heterodox elements in Dante's poems, which Rossetti himself had exaggerated due to his anticlerical spirit. If Rossetti brings forth an heretic Dante arousing against "church spirit", Aroux defends that same "church spirit" by representing Dante—under Rossetti's wings—an "heretic revolutionist." None of them was enough impersonal and equal-minded to look for the real value of the facts they were studying.

After all that storm Rossetti's discovery was on the verge of being totally forgotten and condemned, when another revolution broke out with the publication of Francesco Perez' marvellous book "La Beatrice Revelata" (Beatrice Unveiled). Constructed on Rossetti's basis, Perez' book established definitely that Dante's "Beatrice" was not a "Human Being" but simply the symbol of *Wisdom,* and demonstrates that not only in the Divine Comedy but through all the "Vita Nuova," Beatrice is but the same symbol which also appears in Solomon's "Song of Songs" under the personification of the Mystic Bride. This same conclusion about Dante's Beatrice can be found in Gietman's book[3].

It is interesting for Theosophists to notice that all this movement of search and thought took place around the dates of the Theosophical Movement and the establishment by Mme. Blavatsky of the Parent Theosophical Society.

In this period it was principally amongst the "Dantistes" and critics that controversies arose, based on Boccaccio's testimony of Beatrice's *historical* existence. They totally forgot or ignored the fact that Boccaccio was himself a member of the Fideli d'Amore association, and knowing the danger of any revelation could logically but try to keep the secret and to mislead the average mind. The moment was critical. Once more the waves of the Ocean of Ig-

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[1]Les Mystere de la Chevalier et de l'Amour du Moyen-age.
[2]Dante Revolutionnaire et Socialisto.
[3]Beatrice Geist und Kern der Dant'shen Dichtung—(1889).

norance were ready to swallow up the appearing solid ground, when suddenly a ray of light travelling from the East stopped and enlightened the face of Beatrice just unveiled by the vigorous hand of Francesco Perez.

This unexpected contribution to the new theory was brought by the revelations of the Orientalists regarding Persian poetry. It became more and more evident that there existed in Persia as well as through all the Islamic world, a mystic poetical movement between the 9th and 15th centuries which developed and worked in the same way as the Italian poetical movement according to Rossetti.

A whole Lyric written by mystic Mussulmen and Sufis in Persia appeared, in which, hidden under feminine appearances, various names and conventional terms, the same Wisdom-Religion was put forth and studied. It was found[4] that various words such as "mouth, hair, smile" and so on, always had a mystical precise signification. In the East as well as in the West the disciples of the Wisdom-Religion were obliged to use a secret language not only because bound by their vow, but on account of orthodox Mussulmen, who, just as the Christians of old and of to-day, would destroy whatever attempt might be made to place Man directly in contact with God—the God within.

Gabrielle Rossetti certainly must have known about the existence of this secret Movement in the Orient, as he uses in his book *"Il Mystero del Amore Platonico"*, V. III, many arguments to prove that the custom of hiding mystical and intuitive ideas under the veil of terrestrial Love has come from Persia through the Manichei, the Catari and the Templist, who were themselves connected with the secret movement. According to Rossetti, the Movement, starting in the East, passed through the "Provincials" to the Sicilian Poets (Frederic II, Pier della Vigna, Jacopo Lentini); from these to the Bolognese (Guinizelli); and finally to the Toscans (Dante, Cavalcanti, Ceno). In that way one can see that the Persian and Italian pseudo-love poetry not only have the same Root, are historically connected and form an unbroken chain, but arrive at the self-imposing conclusion that there was *One* Teaching, *One* Truth, *One* Aim among all those philosophers, which they were obliged to hide under poetical clothing, each of them expressing himself according to his own country. It became evident, then, that the "Mystic Rose" of Persian Poetry (where the Nightingale, symbol of the Soul, is longing so for the "Mystic Rose," symbol of Divine Wisdom) and the "Mystic Rose" in the Hindustan romance,

[4]Pizzi, "Storia della poesia Persiana."

"The Rose of Bakavali," symbolizes exactly the same idea as does the "Rosa" which was the *Aim* of the sacred journey of Dante, who said that only "under the form of a Rose" will he find manifested "the temple of his Vow." Every Theosophist will recognize in the Rose the same symbol as that of the Lotus, changed by the Persians into a flower of their country.

Following in the steps of Rossetti, Francesco Perez, and Giovanni Pascoli, another great thinker—Luigi Valli, after years of deep comparative study began reconstructing the Secret Doctrine hidden in the Divine Comedy under the symbol of the Cross and the Eagle (the Cross representing Divine Wisdom, the Eagle terrestrial power) and it became evident to him that the symbols of the sacred Poem aimed to hide a Doctrine, which, while being profoundly religious in its spirit, could nevertheless never agree with the dogmas of the Catholic church and Christian world. Through that study Luigi Valli became more and more convinced of the great importance of Gabrielle Rossetti's theory regarding the poems of the Fideli d'Amore in which Dante and his friends spoke with such precaution and often with such evident artificiality, of their "deep Love" and "eternal Faith." He determined to undertake a study which would enable him to present not an hypothesis but irrefutable evidence, based on proofs and facts. He began his colossal research from the starting point, studying and examining with a serene and impartial mind Gabrielle Rossetti's assertions. The great task was crowned with stupendous success. Overlooking every exaggeration, not only of the pro- and contra Rossetti's theory critics, but also of the sometimes confused deductions of Rossetti himself, he simply faced the poetry of the Fideli d'Amore *in itself* purposing to find an answer to this question: "Is the hypothesis that the poetry of the Fideli d'Amore could have a secret language plausible? If so, a vast comparative examination of the whole Poetry must give the answer to the question." He next held this other argument: "Rosetti affirms that certain words used frequently by those poets have a conventional signification. If so, only a mathematical method of research can resolve the problem and never any personal opinion. It is only through a minute examination of the *whole* poetry, and especially of those passages where the suspicious words are used, that a definite conclusion can be obtained. If there is such a hidden meaning, the substitution of the right word, expressing the right idea, in the place of the symbolical word, must always give a clear sense to the poem and unveil

through all the poetry the regular existence of the supposed Secret Doctrine."

On this basis Luigi Valli obtained the following result showing:

(1) That there *was* a secret Language used by the Fideli d'Amor and especially by Dante and his immediate successors, bearing a secret meaning for which at least 30 words have infallibly a second and often a third hidden meaning, and that by reading the poems with that Key, the existence of an Initiate's Doctrine as well as that of a Brotherhood serving this Doctrine was clearly demonstrated. Such words as: love, madonna, death, life, women, gaiety, seriousness, annoyance, nature, stone, rose, flower, source, salutations, savage, shame, to weep, and some others, appear through all the poems with a monotonous and exasperating regularity, and often to the detriment of the comprehension of the phrase in which they are used.

(2) That all the various heroines of the lyrics of the "Dolce stil 'Nuovo" (sweet new style) represent *one* and the *same* Woman who is the personification of Divine Wisdom under various names according to the Poet. So, for example, it is "Beatrice" for Dante, "Giovanna" for Guido Cavalcanti, "Lagia" for Lapo Gianni, "Savage" for Cino. Furthermore Luigi Valli established that the *same name* was used for designating the Doctrine itself as well as the sects of the various poets, sects and doctrine being interblended.

(3) That the entire "Vita Nuova" was written in that secret Language, each word being purely symbolical. That the whole poem is but the description of Dante's Initiate life, and his relations, *not* with Simone de Bardi's wife, but with the *Eternal Wisdom-Religion* and with that group of disciples who followed the same doctrine and studied the same teachings. Keeping all this in mind, the appearance of Beatrice in the Apocalyptic Vision in the Divine Comedy takes on its real profound meaning.

(4) That by reading with the Key, the incomprehensible passages of those lyrics and especially Dante's, on which so much useless study has been spent, and volumes of comments written, lose all their darkness, become clear, bright, coherent and of unexpected depth. That Key threw the same light on the works of some of Dante's contemporaries, such as Francesco Barberini's "Documents of Love," Dino Compagni's "Intelligence," Cecco d'Ascoli's "Acerba."

(5) That in all those poems there is to be found the same intense and deep love for that Wisdom, for the safe-keeping of which the Fideli d'Amore fought so intensely against the corrupted church

of Rome, conventionally called by them "Death" or "Stone" and pictured as the "Foe" of all their associations.

We can now easily see that the theory of Gabrielle Rossetti followed by Francesca Perez, Michelangelo, Caetani Duc of Sermoneta—one amongst the most prominent Dantistes, Giovanni Pascoli, then Luigi Valli and several others, is of the highest interest for the searchers of Truth and will, let us hope, render the positive critics more careful in their solemn pronouncements, and the public more diffident towards the superficial judgments which the critics so copiously emit. Certainly, there will still be many zealous orthodox ready to deny all that has been affirmed and demonstrated, not so much perhaps on account of objective reasons as because of an intuitive repugnance to admit that a Movement of such importance in Art, Literature and Philosophy—the soul of which had such a vast activity—could be so highly opposed to the teachings of the Roman Church. But Luigi Valli clearly points out that the doctrine of those poets was not against Deity; on the contrary, it aimed to promulgate and keep alive the *true* teachings, the Eternal Verities of the Wisdom-Religion taught by Christ and all the Great Teachers, and which became so corrupted and so forgotten by the Christians as to oblige those "Who Know" to fight against Church, Church-spirit and priests.

This rapid glance over the much discussed poetry of the Middle Ages, particularly that of Dante and the Fideli d'Amore should be of some interest to those students of Theosophy especially interested in Literature and Art. Keeping Dante's philosophy in mind, they will understand Dante's expression as painted by his friend, the immortal Giotto, and will look respectfully at the colossal and tragic figure of the great exile draped in his Initiate coat, with that expression in his eyes which sees beyond appearances and knows that which is beyond speculation—Dante, the great warrior, never fearing, never ceasing to fight for the triumph of Truth. Read in the right way, *La Vita Nuova* (the New Life) will acquire its real meaning from the title to the last word, and the student then could imagine the Unveiled Beatrice also uttering the words of the Golden Precepts: "False learning is rejected by the Wise, and scattered to the Winds by the Good Law."

OF GURUS, TEACHERS AND GUIDES

THERE are two kinds of seership—that of the soul and that of the spirit. The real spiritual seership is that in which, according to an expression of Plato, "soul is raised above all inferior good." When, he says, we reach to that "which is supreme, which is *simple, pure, and unchangeable, without form, color, or human qualities,*" then, indeed, we have found our Self—"the God—*our Nous.*"

From the remotest antiquity *mankind* as a whole *have always been convinced of the existence of a personal spiritual entity within the personal physical man.* To this conviction is traceable all those efforts at "finding the Self," at "realizing the Self within," which have produced the countless religions and religious sects in all times, each with its gurus, teachers, guides, and whatnot. But, equally, to this great fact in nature is due the periodic descent into human form of great Teachers who come among us for no other object than to re-impress upon our consciousness the everlasting truth that Self is to be searched for in the depths of our own hearts, and not outside.

What, then, hinders us all, prevents our realization of Self, of our own Divinity? That causes us ceaselessly to look to some one whom we fondly imagine can confer on us the great boon? Whatever the words employed, the answer is ever the same: *The pure in heart see God.* If this be true, our failure is due to the impurities in our hearts—our false sense of self, and the brood of selfish thoughts, feelings, desires, and aspirations with which we blind ourselves, and which constitute actually our tree of life. All this has to be "hewn down with the strong axe of dispassion," and who can do this for any man but himself?

This being in fact the truth of ages, the ONE Truth of spiritual evolution, what monumental folly for any student to make a religion out of Theosophy; to put the Masters of Wisdom to himself and others in the guise of a personal god, a carnalized Christ who can bestow or withhold salvation? The Masters of Wisdom in Their direct communications with one and another ardent Theosophist, not less than H.P.B. and W.Q.J., have flouted these purely human conceptions of Them and Their powers, as ceaselessly as They have repeated and stressed the One Truth that the Guru, Teacher and Guide of the humblest neophyte is the same as their own—the *Atman* in all, which is equally Atma in each.

THEOSOPHY AND EDUCATION

I

THE constantly narrowing gulf between Science and the Secret Doctrine has been observed by Theosophists with the greatest interest. No less noteworthy is the gradual approach of educational theories and experiments toward the ideas expressed by Madame Blavatsky in her *Key to Theosophy*. Although these "progressive" methods have been adopted only by the most advanced schools, they are the leaven which promises in time to bring about great changes in the whole school-system.

In an article *New Trends in Education,* Prof. William H. Kilpatrick, of Columbia University, briefly summarizes the evolution of education in America. "Beginning in 1845," he says "in Boston an average school of 400 pupils had 65 whippings a day. Since then whippings have gradually disappeared from most schools. A century and more ago lessons were commonly learned by heart. The school reformers of that day asked that pupils understand what they memorized. A generation later they asked that pupils tell in their own words what they had learned. Then they asked them to deal with things and actual situations as well as simply with words and ideas. At the close of the 19th Century the demand was to make school work interesting. Of late we have been wishing pupils to . . . assume responsibility for both thinking and doing." This progress in school procedure he attributes to the growth and application of the democratic spirit, but it seems quite as true to fact to say it has followed in the wake of the impulsion and influence of the Theosophical movement.

When education was almost wholly a "learning by heart," H.P.B. said, "We would reduce the purely mechanical work of the memory to an absolute minimum and devote the time to the development of the inner senses, faculties and latent capacities."

Prof. Mearns, of New York University, recalls the time when for their work in logic students were compelled to memorize long lists of Latin verses, a process which later at Harvard Josiah Royce dismissed as "a silly bit of useless mental lumber." So today, "parrots" and "phonographs" are seldom commended.

Again H.P.B. said, "A proper and sane education should produce the most vigorous and liberal mind, strictly trained in logical and accurate thought, and not in blind faith. Children should be taught to think and reason for themselves."

In "The University and Civilization," Dean Pound considers a good teacher one who "does not proclaim a revealed message, expecting faith on the part of the students," but encourages them to think for themselves rather than to "accept any 'ipse dixit' of the Lord." In the same vein Prof. Robert Withington, of Smith College, writes "In the past teachers were concerned not with teaching 'how to think', but 'what to think,' . . . forgetful of the elder Holmes's insistence on the right of the freeborn Americans to question everything." Yet he adds somewhat mournfully, "One wonders sometimes if many students want to think for themselves. One wonders if the adult population of our land is interested in thinking. It is much easier to provide people with ready-made opinions . . . and perhaps that is why the propagandist has power and prestige among us."

Writing in 1888, H.P.B. said "The object of modern education is to pass examinations, a system [adapted] not to develop right emulation, but to generate and breed jealousy, envy, hatred almost, in young people for one another, and thus train them for a life of ferocious selfishness and struggle for honours and emoluments instead of kindly feeling."

Nowadays all writers on education look with disfavor on examinations even if they do not dispense with them. They realize that marks are misleading, since for the most part they test the memory instead of the general intelligence, and foster competition, undesirable class distinctions and selfishness. Although Prof. Kilpatrick thinks examinations have a real use in making a diagnosis, he says they should be wisely used, and confesses that "The finer and really more significant things can hardly be tested, such as appreciation of literature or of music and moral qualities like thoughtfulness of others or willingness to assume responsibility, or persistence at a disagreeable task. The good modern school puts the care of the 'whole child' first with lessons and examinations second."

This latter concept has come forth many years subsequent to H.P.B.'s modulus. "We would endeavor to deal with each child *as a unit,* and to educate it so as to produce the most harmonious and equal unfoldment of its powers." This was further expanded by Edmond Holmes in *What Is and What Might Be* from which one paragraph must suffice: "Can we fail to see the imperative need of a *synthetic* education which will regard all life as a unit; the nature of man as unitary; that there is no spiritual *and* moral *and* intellectual, unrelated and independent of one another."

In an article by the President of the Progressive Education Association, Mr. Burton Fowler, an old-fashioned report-card simply giving the child marks is contrasted with one from a Progressive School. Under the heading Social Relationships and Personal Qualities a certain child is reported as "friendly, cheerful, enthusiastic. He is ambitious, determined and very resourceful. He has a good sense of humor. We are trying to help him to see the value of being more group-minded, to be willing sometimes to be a follower, to interrupt less frequently . . . and [to be] more reliable about fulfilling assumed responsibility." Follows a summary under General Habits.

More and more teachers see the need of helping the "introvert" child to be more "socially-minded," to foster cooperation among children instead of rivalry, Prof. Kilpatrick going so far as to question the advisability of classing children together merely on the basis of equal intelligence because of its exclusive and anti-social tendencies. All this is in line with the spirit of a thesophical education which H.P.B. said aims "at creating *free* men and women, unprejudiced in all respects, and *above all unselfish.*"

We must see, however, that unless and until educators recognize and accept the theosophical teaching as to the nature of man, even the most progressive methods fall short of attaining that supreme aim so admirably expressed by Edmond Holmes. "Man *is* a soul—the soul is the man. The soul manifests as mind, as feeling, as body, and only when we educate and use all faculties *for the purposes of the immortal soul,* will either the school or the world find its true place in the great evolutionary and educational Scheme of Nature and of Man."

Cosmic "Education"

. . . . the Universe, which manifests periodically, for purposes of the collective progress of the countless *lives,* the outbreathings of the One *Life;* in order that through the *Ever-Becoming,* every cosmic atom in this infinite Universe, passing from the formless and the intangible, through the mixed natures of the semi-terrestrial, down to matter in full generation, and then back again, reascending at each new period higher and nearer the final goal; that each atom, we say, *may reach through individual merits and efforts* that plane where it re-becomes the one unconditioned All—*S.D. I, p. 268.*

CHILD PRODIGIES

IN *The Theosophist* for December-January, 1883-4, H. P. Blavatsky published a suggestive article entitled "Premature and Phenomenal Growths." This article was reprinted in THEOSOPHY for May, 1917. No doubt it was written not merely with a view to the past and the then present, but with the prevision which characterized all her Theosophical writings.

Writing five years later in her *Secret Doctrine,* Volume II, pages 444-446, she recurs to the history and philosophy of the general subject in connection with the coming Sixth *sub*-race of this the Fifth *Great* Race, and its advance-guard of *lusus naturae.* Theosophists will do well to reread and reconsider the citations given, the evidences of which are becoming increasingly manifest in many directions.

In *College Humor* for October, 1932, there was printed an article with the title, "No More Prodigies, Please." It is by Henry Morton Robinson, formerly an Instructor at Columbia University, and enters into details and conclusions based upon the careers of William James Sidis and Edward Roche Hardy, two "child prodigies" still in the land of the living. For that reason any lengthy consideration of these cases from the point of view of theosophical philosophy and teachings would be out of place as well as unnecessary here. But the mere facts of their early years are an inexplicable problem from the basis of any Western theory or knowledge of psychology. The Sidis case is the more remarkable in that the father was a noted psychologist and for years a professor at Harvard University, who brought up his son according to his own theories of what would best promote the child's welfare and progress. To say the least, the son's after life has afforded anything but a satisfactory confirmation of the father's ideas.

Again, in the Los Angeles *Times* of October 31, 1932, was the portrait of a Los Angeles child wonder, accompanied by descriptive text with the caption, "Child Rated Ages Ahead of his Time." The story goes on to say that Elmer J. Schoneberger, Jr., aged three years, is "one thousand or more years ahead of his time," and that his mentality equals or exceeds that of a youth. Physically and in other respects the child is normal for his age, but his phenomenal memory and his intelligence puzzle the psychologists who have examined and studied his case. It appears that at six months of age he could converse plainly; at a year old he had learned the alpha-

bet; now he is able to talk with ease and understanding on such subjects as "electricity, engineering, economics, history, aviation and sports."

In pursuance of the Third Object of the Theosophical Movement—"The investigation of the unexplained laws of nature and the psychical powers latent in man"—the "case history" of these various prodigies becomes valuable material for study in the light of Theosophy, the Wisdom-Religion. Perhaps the record of some well authenticated instances may prove useful.

The most famous is perhaps Christian Heinrich Heinecken. He is the only babe who ever made his way into the encyclopedias on his own record. He was born February 6, 1721, at Lubeck, then a part of Denmark. At ten months of age he could converse as freely and intelligently as an adult. By the time he was a year old he knew the Pentateuch practically by heart—knew it not only in a memorial sense, but understood it as well as his elders who read and told the old testament stories to him. By the end of his second year he was as well versed in sacred history as those who taught him, had decided opinions on the many moot theological questions of the time, and could hold his own in discussion with the numerous learned divinity men who sought him out for the sake of what they could learn from him. At three years of age he was as much of a marvel in geography and in world history as the greatest travelers and university professors. He was by this time proficient in German as well as Danish, and could talk well in French and Latin. His parents' home became a kind of place of pilgrimage to which men and women of standing and repute from many distant places came with reverence and respect to meet and consult with this phenomenal babe. So great, in fact, was his renown spread abroad that the King of Denmark summoned him to be presented at Court. Alas, all this precocity and the attention it excited proved too much for the little child. He fell ill, and on June 22, 1725, died, barely over four years of age.

An English case is that of William Henry West Betty, born in 1791 and dying in 1874. He appeared on the stage at the age of 11 in adult parts, and by the time he was 12 was playing Shakesperian roles in London to overcrowded houses. It is of record that the English Parliament actually adjourned on one occasion so that its members might attend a performance in which this precocious youngster played the role of Hamlet. Before he was of age his popularity winked out as suddenly as a variable star and his adult life was spent in obscurity.

In America it is of record that Horace Greeley's mother affirmed that he learned to read the newspapers before he was two and a half years old—and that, without anyone ever having even tried to teach him his letters.

Another celebrated American case is that of Zerah Colburn, who was born in a Vermont farm cabin in 1804. At the mature age of 6 he astonished the district school teacher by his ability as a "lightning calculator." News of the prodigy spread and his father withdrew the child from school, kept him at home and charged an admission fee to the curious. Money flowed in and the child was taken to Europe for exhibition purposes. He astounded even mathematicians by his almost instantaneous feats with numbers which the most practiced required much time to execute. His mentality was such that he could solve with the same speed highly complicated arithmetical problems. He returned to the United States after his father's death in 1824. His mathematical powers faded as quickly as they had arisen. He became a Methodist preacher and, after ten years, professor of languages in a small Vermont college where he died in 1840.

It is chiefly in the field of music that child prodigies abound. Of these the historical cases are many. Mozart composed minuets before he was 4 years old. Beethoven gave successful concerts before he was 8, and published compositions when he was 10. Chopin played in public before he was 9. Mendelssohn was already famous at 12, while Brahms excited attention from babyhood. Richard Strauss was a successful composer at 6, while Samuel Wesley was an organist at 3 and composed an oratorio at 8. The list might be extended almost indefinitely.

Of all musical prodigies "Blind Tom" is the most mystifying, however. This negro was born in slavery on a Georgia plantation in 1851. Not only was he born blind but he was so nearly a congenital idiot that it was almost impossible to teach him to talk or to perform the simplest tasks. By the time he was ten years old he had been drilled into "tending door"—his sole accomplishment. In those days the kitchen was in a separate cabin immediately back of the mansion-house dining room. Slaves would run back and forth between kitchen and dining room at meal time and it was Blind Tom's task to open the swinging door for them. One day a young lady guest played some highly technical numbers just before lunch. After luncheon the company scattered for various amusements. It happened that the young lady returned to the deserted dining room for some forgotten article and was astonished to hear the

piano resounding with the music she had played an hour or two before. Peeping into the music room she beheld Blind Tom, oblivious to all but the magic sounds his flying fingers were conjuring from the instrument. Within a year Mr. Bethune, Tom's "owner," was exhibiting him to large audiences in New York City—to his own profit and to the world's incredulous admiration. Impossible as all this may seem it is still the fact and for years Blind Tom was a great success. As he grew older, and after his emancipation, his atrocious vanity made it almost impossible for anyone to deal with him. One of his traits was to leap from his seat at the end of each rendition and with great enthusiasm lead in the applause for his performance. He soon retired from the stage except for various attempts to regain his earlier notoriety, but his day was over. He lived and died in obscurity in a New Jersey town some twenty-five years ago.

The curious have asked, and the learned have tried to answer, the question: What is the explanation of these child precocities? All sorts of speculations have been indulged in—by the wise as well as by the foolish. Some regard these prodigies as freaks of nature; others as monstrosities; still others as being the result of some satanic element somewhere. Cases have been known where parents themselves have regarded them as "changelings" in the old fairy-story sense, and so have tried to destroy them. Theories have been spun at both extremes of the web of speculation, some saying that such characters are "sports" in the technical sense; others that they are "throw-backs." Whether studied as possible abnormal recurrent types of a humanity which may once have existed, or as forerunners of a humanity to come—in both cases they at least lead some to think and investigate the psychological aspects of evolution.

Are these prodigies unnatural or preternatural? Do they represent a normal or an abnormal development carried on through many lives? Are they, psychologically, of the same nature as the teratological freaks with which medical annals abound? Or are they, in some cases at least, types of the "coming race"—perhaps Reincarnating Egos of occult power and knowledge undergoing preliminary rehearsals and readjustments; Egos out of incarnation here for great periods and for conscious purposes of their own picking up again long-lost strands of Karmic contact?

The subject is well worth consideration by Theosophists.

YOUTH-COMPANIONS' FORUM

ARE *good-wishes and blessings of any practical value, or of merely sentimental effect?* (See H.P.B.'s First Message).

(*a*) According to the teachings of Theosophy as set down by H. P. Blavatsky, good wishes and friendliness to one's fellow-man, are of real practical value. Taking it from a practical standpoint, who among us has not been livened and cheered by the mere good will of someone else? Happiness, like a cold, is catching. So in the same way, good wishes often help a person who is in difficulty. People are extremely receptive of good or bad wishes set in motion by anyone. There is no doubt that many great men owe part of their success to the great number of people who are morally standing behind them in some enterprise for the good of all. Bad wishes, also, have a powerful effect on the person against whom they are sent out. These facts seem to lead directly to proof that we are not our bodies. How could plain bodies be affected by such things?

(*b*) It would be a sad world indeed without any good wishes or blessings. Think of the people you know. The man who always has a cheerful, encouraging word, a sincere attitude of well-wishing, is certainly a radiant center to everyone he meets. Thoughts and words are living things and of necessity have a value to the extent of their intensity and impersonality. Of course, a sentimental wish can produce only a sentimental effect. But the potency of real good will is a profound force. In a theosophical meeting the sympathetic quality of the audience, the desire of each individual for the work to go well, contributes largely to its success. And as for blessings, there must be a reason for the fact that a treatise on occultism like the *Light on the Path* terminates with the benediction, "PEACE BE WITH YOU." Assuredly, the man of good wishes is a blessing wherever he goes.

Does the abuse, when angry, of mechanical objects like machines affect their efficiency?

Every form and object in every kingdom in nature is made up of individual lives. These lives are affected by the thoughts and actions of man; if objects or machinery are abused and mishandled, their reaction is to wear out quickly, to become less efficient, to break down often, and even not work at all. Often one will see two equally skilled (in knowledge of the mechanical workings of a machine) mechanics; one can repair machinery or keep it in good or-

der with seemingly very little effort and work, whereas the second is always having great difficulty and much work to do the same. The reason for this is that the first has patience and treats the machine more like a living thing (as should be done), while the second tries by brute force and many expletives to accomplish the same work. And so it is true that machines do better work for those who have a sort of affection for them, because the "lives" of which they are made up are sensitive to this feeling and react favorably to it. Likewise when a certain machine has become used to a certain person handling it time and time again, the lives in it are "acquainted," so to speak, with the thoughts and actions of the specific person, while anyone else using the machine would be a stranger to it.

Is the sense of humor a purely human trait? If so, is it a mental or Buddhic attribute, and is it to be found more among the cultured than the uneducated?

In the October, 1907, issue of *Putnam's Monthly,* Arthur C. Benson wrote the following: "The fourth quality that I should like to see raised to the highest among the Christian Graces (Faith, Hope and Charity), is the Grace of Humor. I do not think that humor has ever enjoyed its due repute in the ethical scale. The possession of it saves a man from priggishness; and the possession of faith, hope and charity do not. Indeed, not only do these three virtues not save a man from priggishness, they sometimes plunge him into irreclaimable depths of superiority. . . . What I mean by it is a keen perception of the rich incongruities of life, its undue solemnity, its guileless pretentiousness. . . . It is essentially a tender-hearted quality, apt to excuse, ready to condone, eager to forgive. The professor of it can never be ridiculous, or heavy, or superior. . . . In religion, the absence of a sense of humor has been the cause of some of our worst disasters. . . . Humor resides in the perception of limitation, in discerning how often the conventional principle is belied by the actual practice. . . . The man who becomes a humorist is the man who contrives to retain a certain childlike zest and freshness of mind side by side with a large and tender tolerance. . . . Humor is a kind of crownnig grace in a character, because it means an artistic sense of proportion, a true and vital tolerance, a power of infinite forgiveness." It is evident, if we grant the truth of Mr. Benson's reasoning, that the sense of humor is dependent upon the discerning power, enjoyed by man alone.

As to the question of whether humor springs from the mind or the soul, it is a commonplace that men of great intellect are often without this spiritual sense of proportion. Why should the mind, at best only an instrument, provide a faculty which demands discrimination, above all? And as the veneer of culture has little to do with the soul, humor is found among unlettered men and simple people perhaps more often than anywhere else. It is they who have preserved that "childlike zest" and "freshness of mind," and to them we must look most often for "a large and tender tolerance." But the fault does not lie in culture *per se;* rather in those "cultured people" who have come to regard their attainments as an end rather than a means. Culture for its own sake stagnates the mind, filling it with useless lumber. Culture used with purpose, as by H.P.B., sharpens humor to a brilliant degree. Her sallies in *The Secret Doctrine* at the brethren of modern religion and science will probably keep Theosophists chuckling for centuries, while the traditions of Mr. Judge's gay humor are plain indications of the inner balance which enabled him tranquilly to pursue his work in the midst of storm and betrayal.

"SEVEN," "NINE" AND "TEN"

Question: Does the seven-year period in man's life have any particular significance?

Answer: Yes. The first seven years will give a determining inclination to the next seven; the next seven years have a determining influence on the seven ahead, and so on. Then there is another significant cycle—the nine cycle. Whenever we have passed the five, or have certain things in motion, the next four will follow the same lines, because the five is the balance. So nine makes the perfect number, and as well as being the number of perfection, it is also the number of death,—that is, when there is perfection in one direction, comes a destruction of that perfection and the beginning of a new line. The number ten is called the completion of perfection, because seven and three make the ten. The seven is the manifesting side of nature—the visible; the three are hidden—the *Atma-Buddhi-Manas* side,—the Spirit, the Self, and the acquired wisdom, and the active creative potency of that wisdom. The three hidden and the seven manifest applies in every direction, as with numbers, colors and sounds, which have their correspondential meanings in all of life and manifestation—*R. C.*

STUDIES IN KARMA

XIV

Neo-Atlantean Magic

> . . . Individuals and nations in definite streams return in regularly recurring periods to the earth, and thus bring back to the globe the arts, the civilization, the very persons who once were on it at work. And as the units in nation and race are connected together by invisible strong threads, large bodies of such units moving slowly but surely all together reunite at different times and emerge again and again together into new race and new civilization as the cycles roll their appointed rounds. Therefore the souls who made the most ancient civilizations will come back and bring the old civilization with them in idea and essence, which being added to what others have done for the development of the human race in its character and knowledge will produce a new and higher state of civilization. This newer and better development will not be due to books, to records, to arts or mechanics, because all those are periodically destroyed so far as physical evidence goes, but the soul ever retaining in *Manas* the knowledge it once gained and always pushing to completer development the higher principles and powers, the essence of progress remains and will as surely come out as the sun shines. . . . (*Ocean of Theosophy*, 1893, p. 119).

TO ONE who essays to trace the twisted skeins of races, trade castes, sects and creeds through the kaleidoscope of mass reincarnations, it is fatal to look at forms instead of principles; to rely upon present material occupations and circumstances for clues. It is the basic principles underlying action and occupation; the inner flavor and note of character that place in the hand of the student the thread of Ariadne.

There are reincarnations of lesser cycles to form the totality of greater ones; there is a recapitulation of the past in the growth, physical, psychic, mental, spiritual, of every man, and one may trace the character of his own egoic history in himself by close observation of his changing tendencies through the years. And so with the masses which form nations.

The skandhas of the past diverse cycles mix and overlap; fate coming due draws into the man substances—physical, mental, psychic, spiritual—which belonged to him and his kind in another age. Likewise the karmic splitting up of opposing factions in some great

civilization leads inevitably to the rise of smaller national subdivisions. Brilliant as were the achievements of India, Egypt, Greece, and Rome, they lack notably the might and flavor of the roaring days of Atlantis. Why? Because the vast deeds of old were the expression of a united karma—good in part, evil mostly in the end; a unification and marriage of ancient elements which resulted in something vastly greater than all combined. In Asia rose a new order, a noble order, composed of the better elements. In other lands grew other orders of varying degrees. Nowhere is discernible the greatness of Old Atlantis, but everywhere dwarfed Atlantean traits can be recognized, never rising to fulfillment. The oddities of ancient civilization are a constant wonder to the thoughtful modern who has all his own "progress" under his eyes. The vision of the ancients in matters of invention was a spotted vision, a blank vision in particulars. Ancient inventors and craftsmen over and over again had in their very hands the keys of modern power; keys that a child of today would have turned with automatic prescience. Pathagoras himself invented a steam engine of which illustrations are to be found in elementary text-books on physics. There is no record that the idea of using it to ease the labors of man ever occurred to his contemporaries. Yet the spirit of that age was in essence far more intelligent than that of ours. In Central America grew civilizations whose attainments in some ways we have not yet reached. But such a simple invention as the wheel, that might have been deduced from any log rolling down a hill, remained for them in limbo. And so everywhere and over and over again.

Much reward might be reaped from a deep study of the recoalescence of various interim nations into a single one as a greater cycle closes; their tendency, when reincarnated together in one flesh to separate along lines of variant schools of thought—into different creeds and parties whose traits can be located in distant pasts as racial differences; whose conflicts are the reincarnation in milder form of old racial conquests, racial hatreds, racial animosities. It may have been from a deeper vision than most think, that George Washington expressed the utmost fear and hatred of the rise of a party system in the United States. Who knows to what such half-earnest, half-humorous conflicts might lead in times of intensity, times of suffering, times of stress? When a President, whose person ought to be sacred, however much his rule displeases, is hissed in the streets by little children—it is indeed time to look before and after! Far after, and farther before.

The American engineer is a force new in the history of Aryan Kali Yuga. You will look in vain for the traces of his reincarnation anywhere in the history of the last five thousand years. Mighty artisans in the past, yes. Builders of temples and pyramids and huge sculptures; aqueducts and colosseums and ditches. But with them always the hands and simple engineries. This tremendous overweening, intransigent passion to rule the powers of nature with despotic absolutism, to make machinery serve man to the full disuse of his own hands and own muscles; this urge to make of implements the direct limbs, instruments, projections of his own brain, to handle matter with the almost direct power of will; this unconscious course so long pursued, now embraced with direct perception and purpose—what else is it, what else can it be, but a vast reawakening magic of the Lost Continent? A magic coming to its full term by the lifting of an influence, the influence of the First Age of America, the influence of Rome, reincarnated, recapitulating her history in a hundred and fifty years, and—dying.

A dependent populace demands the conquering of the machine in no uncertain terms. That victory will come; the karma is set. But will it come wisely or as the curse of generations? Demand is that the machine support man. Who sees that this means that man becomes the property of the machine—the property of those who control it? And where in any race, civilization, or era, has it been shown that the will to power of the clever, the unscrupulous, the strong, has been thwarted? Only by maintaining his own craftsmanship, his personal relation with nature, the strength and cunning of his muscles, flow of his sweat, can man remain the master of his fate and captain of his soul; only by this can he avoid dying morals and disintegrating mind. The mastery of the machine means, not the replacement of his very flesh and bone therewith, but the use of it for eliminating mere drudgery.

The road ahead is many-branched and strange. This whole magic recrudescence is, and has been from the first, hundreds if not thousands of years premature. Man, in full mastery of matter, has barely begun to see the necessity of first mastering self. It might have been done. The Karma of ages is being compressed into years; the history of the Theosophical Movement—inaugurated indubitably in full knowledge of this very thing—has recapitulated in fifty years, for good or evil, the usual religious course of milleniums. Suppose there had not been the Great Treason; suppose Judge had lived fifteen, twenty, years longer and "rescued his adeptship;" suppose a united, vigorous, clear and clean-minded

Theosophical Society had survived to this day; would not the world be a moral heaven to what it is today, and would not many, if not most, of the dangers threatening our path have failed to become a menace?

Now that they are here—what? The power resuscitated in 1909 has not been idle nor lost. The Buddhi-Manas of the race *has* been changed—perchance enough. For there are good men everywhere who, without the direct light of Theosophy, see that the needs of man are more vital mentally, more urgent spiritually, than ever they were physically at the worst.

It is with these men, plus the sustaining and augmenting power of Theosophy, that salvation lies. The work of Theosophy has but begun; it must be carried on with increasing intensity, devotion, single-mindedness, amid the turmoils that will for a long time increasingly tend to entice the unwary Theosophist from his own doorstep by the glittering illusions of some immediate and easy benefit to mankind. Complete altruism takes account, not merely of the cold or hungry body of a man, but of his soul; not merely of his soul of this hour, but of all its fortunes of the past and of the future; of its destiny through a sweep far, far beyond that.

MASTERY OF THE AIR

Question: Is not the mastery of the air on the part of man a mystic power?

Answer: No; it is not in any way a mystic power. Man's desire to fly and to get a machine that will enable him to do so is the only power behind the mastery of the air. Any boy who flies a kite understands the primal principal of flying—that it is the angle of the impact of the air upon a plane surface that holds the machine up. But, perhaps, the *desire* to fly comes from something in the past—something hitherto hidden in the natures of men. The Atlantean Races, it is said, fought their battles in the air. They did not use gasoline, however, to propel their ships. They used a solar force, and they had a solar engine which had no machinery but served as a focal point—a point of impact—for the sun's rays in several phases of operation—as a driving force, an ascending force, a descending force, or whatever force they required.—*R. C.*

LEADERSHIP

HUMANITY has always followed leaders in periods of prosperity, and sought them during disaster, but few have been the cycles arising with less true leadership than that of the period of "prosperity" ending with the present depression. This is most evident in the western world where for at least a century the ideal has been material success—where leaders have bid us build upon that insecure foundation. But with this prosperity broken down how can we expect to see those arise who shall lead us out of despair and calamity? Are we still believers in miracles in this twentieth century—in this age of machines? "The world in general, and Christendom especially, left for 2000 years to the regime of a personal God, as well as to its political and social systems based on that idea, has now proved a failure." These words were written by a Master of Wisdom more than a generation ago, but the truth they convey is only just dawning upon the race mind. To build anew, then, is the duty of the present generation. The question is, where shall we find the necessary leadership?

History bears witness to the fact that leaders have appeared when the turn of the cycles has brought about the need for adjustment—that they have come prepared with the necessary knowledge and capacity for the accomplishment of the task in hand. Alas, few among them have been able to withstand the blinding power of ambition; still fewer those who have been able to lead men onward through the power of ideas, while they themselves grasped none of the fruits of the so-called leadership. Yet it is this latter type of leadership which is most important for the advancement of the race.

The lure of leadership holds for the human species a peculiar and all but resistless fascination. On the one hand it makes fools of men—on the other martyrs; it may carry man on to the utmost cruelty and bestiality, or its attainment may come to him who rids himself of all weapons of offense and defense in word or deed. Leadership, then, in itself is neither good nor bad, but the direction given to its power depends upon the motive of the individual. As the dry leaves of autumn are caught up in a vortex of wind, just so are the masses of humanity caught up in the vortices of the cyclic tides of history. Men cry loudly for the leader who will save them in disaster, but as readily curse him if their selfish ends are not attained. In a world such as ours, leadership must be, for

it is apparent that the masses will not think for themselves; neither will they become aroused until the whip of disaster forces them to do so. It has even been openly proposed by educators that youth should be trained for leadership. Theosophically speaking, are there the means to train for leadership, and what is the type of leadership to be prepared for?

Before these questions can be answered there must be an understanding of why humanity is here—in other words, what is the purpose of life? All manifestation is for the experience of soul, and for the raising up of "matter" to higher and still higher planes. This purpose is dual, presenting a program for individual advancement and revealing the responsibility of the individual toward the countless lives he touches and impresses with his thinking. From such a standpoint there exists no *manasic* being—one who progresses by the light of the awakened self-conscious mind—who is not a leader, or who can escape leadership. He can progress and evolve solely by entering forms which are the embodiment of his responsibility towards the kingdoms less advanced. The questions, then, begin to answer themselves, for thus we are one and all in the training school of leadership.

What if the incarnated Ego fails to recognize his responsibility? Alas, the present state of humanity for that very reason reveals a sorry picture. Where may we find bodies that are not sick? Where may one enter a nation which has not its starving multitudes? Yet in the face of these facts, mountains of food lie untouched only to rot, or else to be destroyed that the few may benefit by sustaining monetary levels.

It is, therefore, the special work of the Theosophist to endeavor to make the necessary inner adjustment in order that harmony may exist in the kingdom of matter which is his earthly abode. As soon as he assumes the attitude that each atom is a living being having a degree of consciousness, and intelligence susceptible of impress, by his constant stream of thinking, a new outlook on life follows as day follows night. Then, through an appeal to the higher nature, the spiritual will may be called into action in order to govern and control the restless mind, and to quiet those desires which are in conflict with inner peace and harmony. When this adjustment is accomplished he is ready to fit himself to teach and help others that they may in turn be fired to do likewise.

Theosophy places the school for leadership within the individual, and teaches that ambition plays no part in true leadership. Rather is it the dissemination of altruistic thought carried out by

impersonal means; first, by impressing its harmonizing power upon the living matter which we use and contact day by day; secondly, by promulgating the laws of harmony by word and deed. But lasting results are not attained by sporadic and weak efforts. They can only be brought about by a constant and strong pressure upon the immortal, spiritual nature in man. Then gradually the spiritual will attains its strength, becoming dominant throughout the whole being, and having learned the lesson of leadership in his own inner domain, the individual begins to work with Karma.

The Law must needs have beings through whom it may act. Those who are guided by knowledge and work with the Law are not necessarily known as leaders, but theirs' is the true form of leadership in the realm of right thinking and altruistic action. Sooner or later as the cycles flow on in their ceaseless round, such Egos are drawn into incarnation. Then comes the supreme test, but those who have passed through the fiery ordeal of self-control have naught to fear. Even so young a nation as America may point to more than one who has proved true to the very end.

To-day the constant cry for leadership may be seen as the failure of the masses to gain any degree of self-mastery. The apathy has been so great that anyone who will think for troubled humanity may for the moment be heralded as a Saviour. But the true Saviours are invariably those who have caused man to think for himself—and of such they will always be—for each being must in the long vista of time become his own saviour, his own conqueror and leader, a perfected servant of the inner Deity.

From a Student's Note-Book

The tendency to try to "make over" one who is near and dear is not absent from the earnest Theosophist. Being a defect in human nature, it is almost certain to be present—yes, and right ready in its expression, for where there is fire there is heat! Were the loved one "made over" according to recipe, would he be *himself?* Or a mirror of his "maker"? Or what *would* he be? Were the earnest one but to look in his own mirror and ask, "Does the world need a duplicate?" there could be but one answer. The intelligent agriculturist plows his own field.

STUDIES IN THE OCEAN OF THEOSOPHY

VI

THE closely related subjects of Rounds and Races, being not readily subject to statistical tabulation, are fraught with difficulty for the materialistic mind. Since details would but further confuse, only general principles are outlined. The Teachers evidently purpose to engender more of *feeling* in regard to evolutionary processes than to encourage attempts at intellectual calculation. The futility of the latter is indicated in this admonition, one among the many to be found in Theosophical writings: "the world we are in is properly considered in a metaphysical sense and not as a mere mechanism that can be explained on mechanical principles." However, underlying mathematical exactitude is indicated and enough of the mechanics shown to portray design and innate order prevailing. Metaphysical consideration could scarcely mean vagueness, nor search for the weird and strange. It would, rather, mean to see the world as a living community, whose processes express the intelligence of beings engaged in a great enterprise. It would mean, as well, to hold effort to understand the meaning and purpose of this enterprise a paramount duty. Grasp of technique might be found to increase with perception of the vital issues involved.

These abstruse subjects do but limn human history upon this earth. Therefore the much advocated method of analogy and correspondence should yield many parallels between familiar things and the progress of planetary unfoldment. In this connection, Mr. Judge's use of the word "army", in chapter three, is suggestive. All the particulars set forth regarding Rounds and Races are marked by military precision. Rank, too, has important bearing; and definite sequence holds throughout. Just as any important undertaking is launched and directed by mature and responsible persons; so the most intelligent beings from the prior evolution came first, to establish the foundations of the new world-home. These first classes represent the vanguard of the on-coming army. They laid down the cycles and traced the lines of the long seven-staged march to follow. After "a long evolution" on Globe A, the first arrivals took up their work on the next Globe. When evacuation of Globe A began, the next class started to stream into it, "coming like an army or river". Then when the vanguard advanced upon C, the second-rank regiment started its march to B, leaving Globe

A to the next contingency. This same method and sequence of arrival and procedure held rigidly for all seven grades from the prior world, "the whole army proceeding with regularity round the septenary route". In the grand-total of Earth's existence, this entire major movement must be repeated *seven* times. Over three and a half circlings have already been accomplished and the whole "stream or army from the old Moon Chain" has now arrived. Like the muster-roll of any other military body, the number of evolutionary combatants is limited, although "the actual number is enormous". Also, the possible extent of this planetary campaign is restricted; for "in any particular portion of Cosmos in which manifestation and evolution have begun there is a limit to the extent of manifestation."

Every campaign has an objective. That of Earth's host might be called the conquest of matter; for it represents the battle of spiritual power against inertia, of knowledge against ignorance. Each onward step involves struggle. First the specific Primordial Substance, the military base, must be differentiated from the One Infinite Substance; then this Mother-Substance must be energized into manifestation of the four planes, through which the sevenfold route is to be traced and its scale within scale of septenary modifications induced. Reference is made to the seven chief stages of the whole as the "seven greater states of consciousness which have been called globes". This shows the real gradation to be that of intelligence, to which matter responds. In this response the necessary vestures, or instruments for action, on each plane, are formed.

"The Round is circling of the seven centres of planetary consciousness". Each Round begins in ethereal matter and, from this, proceeds in increasingly dense substance until the most concrete possible for that cycle; thence continues its course in increasingly rarified matter, culminating in the original, tenuous substance from which it started—on a higher level, due to the experience gained. Thus the first half of each Round is a gradual descent into materiality; the last half, re-ascent to spirituality. The first three and one-half Rounds are increasingly dense at their lowest point; the last three, increasingly etherealized. Being half through our present planetary evolution, we are now upon our upward way. Yet, constantly, it should be remembered that all this is not a *going* anywhere, but is change of consciousness, increase of knowledge. These states, while not in consubstantiality, are in coadunition; where one Globe is, there are all the rest. Each phase of these interpenetrating substances presents a field of experience; yet the very existence

of such a field is the result of mind's conquest over matter. The march through the seven Globes, due to progressive change of the focus of consciousness, unerringly follows the inherent order of sequence. To this, the highest mind must bow.

Real evolution is of the Soul; yet the battlefield where it must wage its warfare for freedom is *material.* Each conditioning of substance must be fully entered into before it can be conquered and used for the Soul's purposes. Hence, many and great are the hazards of war. The weapons used by the ranks of matter are the insidious, lethal influences of its three qualities, which ever tend to ensnare intelligence and hold it in bondage. The self-conscious warrior has to contend with these invisible foes both for himself and for his lesser brothers, the lives not yet self-aware—raw troops in training for far-future planetary campaigns. These are, of necessity, imprisoned at the stage of final condensation and precipitation. Their response to Man's stimulus, known as "natural impulse", enables them to burst their prison walls of mineral matter and gradually emerge into the vegetable and animal kingdoms; the vast gulf between the animal and the human kingdom must then be overpassed, with humanity's assistance by its own "self-induced and self-devised efforts" to attain the state of divinity. But, since "the middle of the Fourth Round"—our present stage—"no more Monads emerge into the human stage and will not until a new planetary mass, reincarnated from ours, is made."

The stimulating and directing of the lives in the lower kingdoms is, in part, from Man's mere presence, but principally through direct contact by incorporation in his body. The service is mutual; for the officials and soldiery could not function without uniforms. In the vast cycle from the mountain-tops of Spirit, through the dark valley of physical existence, back to the heights again, many kinds of embodiment are required, of many grades of material, from finest vesture to accoutrement of gross flesh. Each Globe contributes one primary form. Hence seven such are developed in each Round, forty-nine in the seven Rounds. But these forty-nine modifications of the race-body fall into seven main groups—the Seven Great Races, extended developments from the Seven Races of the Moon.

Why this eternal struggle? Because, although each being is a Center of the One Life-Essence, this could never be known without self-conscious expression. Otherwise, the essential, eternal being would remain static, existing only potentially—a Center of Power to be, to evolve, and to know, without beinghood, unfold-

ment, or knowledge that *It is*. Self-hood being infinite, evolution is eternal, and realization has no ultimate results. All temporary limitations are transcended, only to emerge into others. One Race produces another; one Round cycles into another; one world is succeeded by another. And all as gradually as the merging of light and darkness. There are no forced marches in nature's campaigns.

In the planetary mahabharata, the battle ebbs and flows under the law of periodicity in action and rest in ceaseless repetition until this Day shall end, when "the world disappears as a tangible thing, and so far as the human ear is concerned there is silence". Then this "Chain or mass of globes", having died, its army of lives will sometime "give birth to still another series", there to resume its warfare in the cause of truth.

This is a Holy War, wherein the gain is for both conqueror and vanquished. In it, no battle need be lost; for in every field there stand the Master-Generals, conquerors in far-former evolutions. Theosophy is their manual of war, placed in the hands of each who would fight for the upliftment of all nature.

Self-devised Exertions

A Dhyan Chohan has to become one; he cannot be born or appear suddenly on the plane of life as a full-blown angel. The Celestial Hierarchy of the present Manvantara will find itself transferred in the next cycle of life into higher, superior worlds, and will make room for a new hierarchy, composed of the elect ones of our mankind. Being is an endless cycle within the one absolute eternity, wherein move numberless inner cycles finite and conditioned. Gods, created as such, would evince no personal merit in being gods. Such a class of beings, perfect only by virtue of the special immaculate nature inherent in them, in the face of suffering and struggling humanity, and even of the lower creation, would be the symbol of an eternal injustice quite Satanic in character, an ever present crime. It is an anomaly and an impossibility in Nature. —*S.D. I, pp. 221-22.*

WHAT IS YOUR BASIS?

A CORRESPONDENT asks a question often put in one form or another, both at meetings of the United Lodge of Theosophists and in letters to the Editors of THEOSOPHY, thus:

"It seems to me that in practically all of the articles in your magazine there is a tone of authority, whether expressed or implied, and a lack of friendliness toward other theosophical teachers and societies. You must have some reason, good or bad, for such an attitude, so I ask you simply: What is your basis?"

ANSWER: Our basis is formulated as clearly and explicitly as possible in the "Declaration" of the United Lodge of Theosophists. Surely that Declaration speaks for itself as an affirmation of aim, purpose, and teaching on the part of those who make it—its Associates. They bind no one but themselves. The same as to the "tone" of THEOSOPHY. Its Editors assume full responsibility for its conduct and its contents, and hence bind no one but themselves. Where, then, is there either "authority" or any attempt to exercise it on others—which we take to be the meaning you attach to the word?

Having studied and applied to some extent the teachings and example of H. P. Blavatsky and William Q. Judge, we have come to rely on them as *dependable*—in fact, in philosophy, in ethics, in inspiration. In that sense, their Theosophy and their exemplification of it are regarded as possessing the Authority of truth itself. So we present their teachings and their example on *their* merits, not ours, to others who may be interested or inquiring. Any teaching or example is or is not worthy in itself, regardless of the merits or demerits of those who promulgate or those who oppose.

There is true and there is false authority, because there are both true and false teachers and teachings before the world. The false teacher always desires to have his statements accepted because he makes them. The true teacher always invites consideration of his statements on their merits. The true teacher "speaks with authority" indeed, because the more his statements are investigated the more their truth will become *self-evident* to the investigator.

There are a dozen-and-one false teachers to-day claiming to be the successor of H.P.B., claiming to be the representative of the Masters, and so on, *ad libitum* and *ad nauseam*. The same as to the dozen-and-one theosophical and occult societies. What and where is the *evidence* of the truth of any of these pretensions?

ON THE LOOKOUT

Psychiatry Speaks Out

Contrary to popular opinion, Freudian psycho-analysis has never been accepted by men of actual science. With the usual academic mixture of timidity, politeness, and indifference, psychologists have failed to speak out. At last, however, René Sudre, in the *Européen,* in firm but courteous language, exposes its charlatanesque nature:

> Phychoanalysis, as Freud teaches it, is a mode of dealing with certain neurotic states by exploring and exposing their secret origins. . . .
>
> Psychoanalysis from a medical standpoint has somewhat the aspects of hypnotism. It creates a sentimental relationship which is almost the condition of its success. . . .
>
> The psychiatry of France repudiates Freudianism as the inevitable and sufficient explanation of neurotic states. This is not the effect of any squeamish delicacy, which would be unthinkable in medicine. . . .
>
> A high authority has declared that instead of healing it really aggravates the ill—a malady of the mind that would have been helped by other less inconsiderate treatments. . . .
>
> Confronted with a patient, the psychoanalyst at once pries into the intimate antecedents of the case, and he always finds these present. . . .
>
> To change the mind of a perfectly moral character, for instance, with a theory that his difficulty is due to an "incestuous complex" might drive him into a pernicious melancholia, or even suicide.
>
> On the other hand, to seek to persuade a man that he is actuated by such and such an obscure feeling is to lead him to make this feeling real, even if the psychoanalyst be in error.

Some Compliments for the Indian Bureau

Rescued History

Stanley Vestal (pen name of a university professor) has written—in "Sitting Bull"—a book of sweeping importance and significance. It is more than a biography; it is the rescue of the lost epic of Western America.

Just before it was too late he got from tribal records and from old Indians the eyewitness stories of the Custer mas-

sacre; stories of broken treaties from men who had signed them; the horrible record of our Army on the frontier; the wicked stupidity of Sheridan and Custer; the vicious liars on our Congressional commissions.

MEN OF THEIR WORD

The disgrace and shame of the United States is that our prairies were drenched with blood of Indian wars; ghosts of the tortured wail on the winds of the winter blizzards. But when Sitting Bull fled with the Sioux from our troops across the Canadian border, a handful of Canadian Mounted Police handled the "hostiles" by the simple device of keeping their word.

Mr. Vestal says that Sitting Bull was one of the greatest men America has produced. The Indian Bureau had him assassinated. (*Los Angeles Times*, October 12, 1932).

Curiously enough, Harry Carr, writer of the above, belongs to the more ferocious school of criminology. He would, at least figuratively speaking, have our modern gangsters hanged, drawn, and quartered. One wonders what he would say to the proposition—which happens to be a fact—that a goodly portion of our modern criminals are murdered Indian warriors of other days; back again in white bodies, acting from the impulses imprinted upon their souls by the manner of their spoliation and death.

SOCIALLY AIMLESS AMERICA

Mr. Morris Markey, moved mightily by curiosity, made a journey of some 16,000 miles through America, confining his attention exclusively to the common people, of whom he seemingly selected a real cross-section. The results of constant and assiduous pumping were decidedly discouraging. The "great awakening" which is supposed to have followed the depression and its hardships seems to be rather *non est* so far as the masses are concerned:

The ideals and the aims upon which our country was founded have disappeared. They no longer occupy our minds, privately or publicly.

Freedom and equality, self-government and the pursuit of happiness survive only as phrases for Fourth of July orators. Nor have these worthy desires been replaced by other ideals, other aims. And the result is a subconscious demoralization which does not by any means spring wholly from the economic depression.

The pain of such a national aimlessness is felt, unconsciously no doubt, by nearly every individual. It is one reason

> for our restlessness, our urgent desire for leadership, or for some not-too-painful catharsis that will cleanse us of our chaos and put purpose into our lives. (*Literary Digest*, October 29, 1932).

In Religion

In religion, he has what we might call a negative gain to report:

> Nowhere did I encounter a genuine religious feeling. Everywhere I encountered skepticism, distrust, or amusement, at the beliefs of our fathers. . . . Christianity is hardly to be considered at all as a force in American life, in directing its current or its desires.

Only one man, says he, admitted that his church and his God were props to his life in any way. And unfortunately the breakdown of the old superstition happened with nothing better replacing it:

> Whether it is in relation to this waning of Christianity, I do not know, but the fact is very clear that the ancient virtues are no longer taught in our country. Children are not reared to the stern chant of goodness. They climb haphazardly into adult life. The fetish is expression, the breaking down of hampering restraint, and the more easily assimilated doctrines of psychoanalysts. They are not immoral. They are simply without morals, save for those instinctive and defensive morals which survive unconsciously from more harshly ordered generations.

"The Russian Peril"

> Everybody knows a few vague facts about Russia. And they view any suggestion of change in our system as the first awful step toward the nationalization of women, the murder of all self-respecting burghers and the looting of banks.

Seemingly, he reports but two bright spots. There is an instinctive, genuine, and vital new instinct toward art, even in the most remote sections. And in the South are thousands of Southern-born whites of substance honestly eager to raise the status of the Negro.

However, Mr. Markey has seen the backwash and slack waters of a mighty transition period, without having come in contact with its real currents. There *are* great and vigorous forces moving toward a new America, which in time will leaven the whole sodden

lump. And those forces take their unconscious cue from the steady percolation of the Theosophical Movement, with its mighty and unprecedented implications in religion, science, politics, economics, art and literature.

BURIAL ALIVE

Madame Blavatsky warned against hasty burials in terms indicating that this fate is far more frequent than commonly suspected. It must have been important to be mentioned by her in the course of works devoted to highly important matters only.

According to *The Week's Science,* Sept. 5, 1932, Dr. H. Bordier, of the French Academy of Medicine, admits the extreme uncertainty of the usual tests—something which the profession would have done well to admit long ago—and points out a simple new test. It consists of applying a diathermy apparatus to a limb and taking the mouth temperature some twenty or thirty minutes later. If there is a rise in temperature the patient still lives; there is still a movement of the blood. To which we would add the fact that heart stoppage is a sign neither of death nor stopped circulation. The whole arterial system takes part in the circulation, the heart being a regulator rather than a pump entirely.

HALDANE'S "SPIRITUAL REALISM"

In the torrents and whirlpools of events since 1930, which tend to sweep even a Theosophist off his basis, it is well to hark back to some of the most remarkable theses ever delivered by modern scientists. We refer first to the views of Dr. J. B. S. Haldane, abstracted from the New York *Times* of January 26, 1930. The central conception of Professor Haldane's book may briefly be developed as follows:

> Long occupation with the problem of the nature of life has brought him to a pair of quite revolutionary conclusions. In the first place, he explains that a living organism, though it appears from a physical standpoint to be constituted by mechanical and chemical elements and forces, has within it a superior element of coördination. Its essential features are self-maintenance (though it remains under continual influence by its environment) and the capacity for self-reproduction. These two factors cannot be explained in mechanico-chemical terms. On the other hand, the conception of a soul or life-force entering into matter is equally unsatisfac-

tory. The theory he advances is . . . that the living organism is mechanico-chemical matter behaving . . . according to the character of a superior organization, which we call life.

Life and Environment

In the second place, Professor Haldane has come to the conclusion that no living organism can ever be conceived apart from its environment; in fact, that on the basis of biological experiment and observation one cannot find any definite spatial limit where life ceases and the environment begins. Consequently we must not stop at the edges of our bodies: we must think of the whole world as living with us, or ourselves as living with the life of the whole world as a unity.

But here another consideration enters into the argument. Life in us is conscious; and an essential differentiating element of consciousness is time. Where there is consciousness there is time, and where there is time there is consciousness. But in this universe which he has discovered to be living, he also discovers time. Hence it is not merely alive but conscious. Moreover, to be conscious is equivalent to having perceptions, interests and values. So the ultimate reality, the final scientific fact, does not stand as a congeries of mechanisms or chemical reactions. Nor is it merely a self-maintaining, self-reproducing being, but "a perceived world of interests and values." Reality is thus spiritual in essence while the phenomena of the physico-chemical world are appearances or abstractions. This complete, living, conscious unity of the universe, saturated with interests and values, is God. To this view its author gives the name "Spiritual Realism."

Another Scientist's Views

Prof. Arthur S. Eddington uses the word "soul" without precisely defining it; and avoids the burning question of its immortality. But much of his phraseology reminds one irresistibly of the ancient writings with their insistent "That thou art!" We quote from the *Times* of June 16, 1929:

. . . . The scientific answer is relevant so far as concerns the sense impressions interlocked with the stirring of the spirit, which indeed form an important part of the mental content. For the rest the human spirit must turn to the unseen world to which it itself belongs.

> Some would put the question in the form "Is the unseen world revealed by the mystical outlook a reality?" Reality is one of those indeterminate words which might lead to infinite philosophical discussions and irrelevancies. There is less danger of misunderstanding if we put the question in the form, "Are we, in pursuing the mystical outlook, facing the hard facts of experience?" Surely we are. I think that those who would wish to take cognizance of nothing but the measurements of the scientific world made by our sense organs are shirking one of the most immediate facts of experience, namely, that consciousness is not wholly, nor even primarily, a device for receiving sense impressions. We may the more boldly insist that there is another outlook than the scentific one, because in practice a more transcendental outlook is almost universally admitted.

WHAT IS MATERIALISM?

The "death-blow to materialistic science" which H. P. Blavatsky predicted would be given prior to 1897-98, occurred in the form of the discoveries of radium and radio-activity. But science does not yet accept the spiritual viewpoint as understood Theosophically. What it does accept is best shown by Dr. Eddington's words:

> Science is no longer disposed to identify reality with concreteness. Materialism in its literal sense is long since dead. But its place has been taken by other philosophies which represent a virtually equivalent outlook. The tendency today is not to reduce everything to manifestations of matter—since matter now has only a minor place in the physical world—but to reduce it to manifestations of the operation of natural law. By "natural law" is here meant laws of the type prevailing in geometry, mechanics and physics which are found to have this common characteristic, that they are ultimately reducible to mathematical equations. They may also be defined by a less technical property, viz., they are laws which, unlike human law, are never broken. It is this belief in the universal dominance of scientific law which is nowadays generally meant by materialism.

A THIRD GREAT SCIENTIST'S OUTLOOK

Sir James Jeans goes still further in some ways. To him the Supreme Spirit appears as the Great Mathematician. We abstract from the *Literary Digest* of December 20, 1930:

> The universe has no substance.

It is nothing but waves, which can be exprest only by mathematics.

It exists only in the mind, only as an object of thought. . . But the thought behind it all necessarily implies a Thinker. . . . . The laws which nature obeys are less suggestive of those which a machine obeys in its motion than of those which a musician obeys in writing a fugue, or a poet in composing a sonnet. . . . So long as they are not actually perceived by me, or do not exist in my mind, or that of any other created spirit, they must either have no existence, at all, or else subsist in the mind of some Eternal Spirit.

Modern science leads Sir James by a different road to a not altogether dissimilar conclusion. "It does not matter," he says, "whether objects 'exist in my mind, or that of any other created Spirit' or not; their objectivity arises from their subsisting 'in the mind of some Eternal Spirit.' "

Summary of Problems

In an address at the University of Bristol, Sir Josiah Stamp, economist—who certainly is more deserving of the title than some of the gentry who led the United States to the summit of the Gadarene hill—set forth seven fundamental problems to be solved.

One problem . . . is how to reconcile the collective control demanded by modern business with a reasonable degree of personal liberty for the individual. Another is how to adjust the political states and methods of the world to fit new social and business organizations. A third is the problem of revising the methods and ideas of government formed in an earlier and different economic period so that these will suit conditions today. One example of this failure of antiquated governmental machinery to meet the present crisis is seen by other economists in the present paralysis of vital legislation in the United States. Fourth in Sir Josiah's list of problems is that of deciding whether the enormous increases of world production due to mechanical inventions can be absorbed without social and moral dislocation and, if they cannot, of deciding what to do about it. Fifth is the problem of correcting present simultaneous extremes of surplus and of scarcity. Sixth is the problem of regulating what is called the business cycle, so that neither extreme booms nor extreme depressions will happen. Finally there is the necessary philosophical decision, Sir Josiah concluded, between hope and hopelessness. Can anything at all be done for the world or must the philosopher conclude that mankind is helpless in the hands

of fate and that civilization as it now exists is doomed? (*The Week's Science*, May 30, 1932).

WHAT KIND OF THINKERS?

Sir Josiah indicated that a new sort of thinker, and a lot of him, would be needed to solve the problems. But when analyzed, the whole set quickly resolves itself to the one basic problem of how to cure human greed, human social recklessness, human obtuseness, human ignorance. As to formal methods—there have been many intelligent, serious, and earnest minds at work on this; and so far not one solution has been evolved which cannot be seen, either by its author or by others, to have vital defects, defects in some cases which would either render confusion worse confounded, or actually complete the enslavement of those already losing their economic, social and political liberty. And why? Many of these plans are, mechanically speaking, perfect, symmetrical, and just. Certainly the fundamental lessons have been little learned; most patently mankind has not learned to manage the machines it has built; machines of iron; industrial machines, business machines, political machines. And this being the case it had best go back to scratch until it does learn how. And when that much wisdom is acquired, there may also be wisdom enough not to build again to these heights at the behest of an insane uncontrollable mechanolatry.

THE DANGEROUS EINSTEIN

During December a new incubus upon this organization-cursed land, entitled "The Woman Patriot Corporation," memorialized the State Department, pleading that Herr Professor Einstein be barred from the United States as a "dangerous 'Red.' "

Upon learning of this, the genial Professor, whose courageous humanitarianism has endeared him as much to the laity as has his intellect to the *intelligentsia*, chuckled; and remarked that America should appreciate the spirit of these good ladies, since it was a well-known fact that Rome had once been saved "by the cackling of her faithful geese." The State Department, however, became conscious soon enough and long enough to learn what was going on—assisted by an acrimonious criticism from another group of women led by Mrs. Gerard Swope, wife of the President of the General Electric Company. Thus the incident was straightened out, with the happy

result that the "Woman Patriot Corporation" seems to have committed suicide in its cradle. However, as its spirit has been and will be for some time marching on, and as the known crimes under American law are a bit inadequate for its full activity, we diffidently suggest a new one, borrowed from Japan—"dangerous thoughts."

Nitya Pralaya in Disguise

Scientists are speculating widely about transmutation. W. Q. Judge once wrote in *Echoes from the Orient* (Chapter IV):

> 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."

This is the *Nitya Pralaya*, referred to in *The Ocean of Theosophy* (page 36) and in *The Secret Doctrine* (I, 371) and explained "as the change which takes place imperceptibly in everything in this Universe from the globe down to the atom—without cessation."

Now physicists say:

> " . . . in the atom there is an innermost *nucleus*, the center of attraction whereby the electron-flocks are held together. . . . This statement, being as it is a description of the geography of the atom—perhaps I should say, a description of its astronomy, for these ultimate particles (so-called) of matter are to be likened to a solar system rather than the earth—requires to be proved by exploration. . . . Radioactivity, indeed, is a quality of nuclei—radioactivity *is* transmutation, natural and spontaneous. . . ." (*Contemporary Advances in Physics*, XXII).

Changing Elements

Some chemists have found that the elements are not as they always were, but have changed in the course of ages so that some elements that used to combine do not do so now, and others that combine now did not do so in the same way in the distant past nor are they likely to do so in the future. Here also is an echo of the old teaching. Theosophy, however, gave it over forty years ago in clear and unmistakable terms and at the same time showed what is the truly practical application of transmutation, of transformation, of reembodiment to all evolution and to ourselves.

THE GREAT PYRAMID

Rider & Co. of London, who publish the well known *Occult Review,* have brought out at 30 shillings an extremely informative book entitled "The Great Pyramid—in Fact and in Theory." The book is by William Kingsland, a Theosophist of the first generation still active and widely known. The present volume is stated to be Part One, and contains a summary of known facts, a mention of the various theories concerning this greatest monument of antiquity, and a very complete bibliography of the subject. The entire contents are compressed into 125 printed pages. It is written with Mr. Kingsland's usual directness and clarity and is the most satisfactory work of reference yet produced on a subject perennially fascinating to many thoughtful men. The *Preface* indicates that another Part will follow in which Mr. Kingsland will take up the various theories enunciated and analyze them. No doubt he will also present his own views, largely derived from a life-long study of the *Secret Doctrine* and *Isis Unveiled,* in which H. P. Blavatsky throws out many suggestive statements concerning the Great Pyramid and other cyclopean remains. No American edition or agent is mentioned in the Publishers' announcement, so presumably the book will needs be ordered from London by those interested in the subject.

A "SPIRITUAL ROMANCE"

The Canadian Baptist Foreign Mission Board, Toronto, has issued for the consumption of the impressible faithful a pamphlet entitled "The Spiritual Romance of Lal Mohan Patnaik, an Indian High Court Lawyer who forsook all to Follow and Preach Christ." The tract was prepared by the "Foreign Missions Publicity Committee" and is No. 2 of its "India Series." This heart-melting recital is evidently calculated for its purse-opening possibilities in the West, not for Indian circulation. In brief, Lal Mohan, born of orthodox parents, is first a Brahmin, then joins the Brahmo-Samaj, noted for its vicissitudes in leadership and its schisms in doctrines. Then he turns to Krishna, Buddha, Mohammed, and, finally, to Christ. Theosophy also "seems to lure him, but ere long this cult also loses its spell." He becomes a devotee of "Mahatma" Gandhi, then associates himself with an English Baptist missionary with whom and with others he "participates in a 'Fellowship of Silence' " —in other words "goes in" for "meditation with a seed" to find Christ. Naturally, he had a vision, as Ramakrishna had his vision of Durga. Like Ramakrishna and every other ardent and genuine

religious devotee his vision henceforth commanded him, and now, "this man's influence is making a tremendous impression wherever he goes." Why not? Religious history is filled with similar cases of conversion by vision. Saul of Tarsus is not the first, nor Lal Mohan the last, nor are such visions and conversions confined to Christianity. Every religion abounds with them. What do they show? Unknown areas in human consciousness translated according to the nature of the recipient. One more example of H. P. B.'s statement that they originate in some misunderstood personal experience in psychology—otherwise why the discrepancies and contradictions among them?

A Plea for More *CHRISTIAN* Missionaries

Mrs. Pearl S. Buck, Chinese born, and author of "The Good Earth", being the daughter of a missionary, naturally has some inside views of her own on Christian "Foreign Missions." At a recent gathering of some 1200 Presbyterian women she spoke frankly of the "ignorance, moral arrogance, pride of race, and lack of simple charity" in many missionaries. She said, as quoted:

> "I can never have done with my apologies to the Chinese people that in the name of a gentle Christ we have sent such people to them. It is too true. We have sent ignorant people as missionaries, we have sent arrogant people, we have sent superstitious people who taught superstitious creeds and theories, and have made the lives of hungry-hearted people wretched and more sad. I have heard a missionary say, 'of course I tell these people their ancestors are in hell. If I did not believe that every heathen who did not confess Christ as his Savior burned in hell, I would not be here.' There are still these missionaries. I have heard a questioning Chinese, a man of learning and refinement, listen eagerly and turn away, saying, 'I cannot, if this be true, believe in this new religion. Let me rather go with my fathers where they are when I die.' My heart said, 'I also, my friend.' "

Identical Experiences

Mrs. Buck's personal experiences are identical with the conclusions reached by the Laymen's Committee to which reference was made in "Lookout" for January. Mrs. Buck believes, nevertheless, in foreign missions, only in more *Christian* missionaries rather than in more christian missionaries. Which is but to repeat the need at home: more *Christians* and fewer christians.

THE CAUSE OF SUICIDE

The American Church Monthly amplifies and extends Dr. Hoffman's remarks; and except for the inevitable Christian bias it could not be better put:

> Sympathy for the family and friends, and the natural feeling exprest in the maxim *De mortuis nil nisi bonum*, make it hard in individual cases to appear to pass judgment, and the Church (Episcopal) in General Convention, by the alteration in the rubric of the Burial Office, has taken away a needed support from the parish priest.
>
> The warranted revolt from the barbarous practice of former centuries, whereby those who took their own lives were buried at a crossroads at midnight, and a stake driven through their bodies, has resulted in a weak sentimentality and we have ceased to express and, perhaps, to feel the horror we ought.
>
> An element in the present sad situation is the tremendous mental strain under which business men are now laboring, and the dazed bewilderment with which many are beholding the wreck of their fortunes.
>
> But this fact suggests where the true evil and the possible remedy are to be found. It is to be noted that the suicides are chiefly among those who have been ardent in their pursuit of wealth, that its attainment has not bought satisfaction, and that its loss has meant despair.
>
> It is a wrong aim in life, the overvaluation of physical comfort, the mistaken emphasis on the temporal and material, which make the downfall so great and so disastrous. When the world fails those who have thought only of it, there is nothing to live for. Without hope, they are of all men most miserable. The answer to their distress can be found only in the cross of Christ, and in the knowledge of Him who was rich, yet for our sake became poor.
>
> A contributing cause to the epidemic of suicide is the tremendous publicity given to such cases as that of Eastman and Kreuger. Experience shows that whenever any act becomes a matter of notoriety, it finds numerous imitators. The press could do a great service by presenting such things in their true character—as cowardly evasions. (*Literary Digest*, July 16, 1932).

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.

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

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

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

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

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

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

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

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