THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY



THE STUDY OF OCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

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WHAT matters it, what kind of conditions confront us? Nothing has yet stopped us, although at times it has seemed that we could go no further. And we are constrained to see that nothing can stop us—not life nor death nor any other thing. So we cheerfully go on to the end of ends, with our lives and *all that they contain—that* ALL *may* LIVE, *following the footsteps of those Great Ones who have trodden the path before us.*—ROBERT CROSBIE.

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

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

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A U M

And now this knowledge and insight have arisen within me; the freedom of my heart is unshakeable; this is the end of birth and death for me.

—BUDDHIST DHARMA CHAKRA PRAVARTTANA SUTRA.

THEOSOPHY

Vol. XXI **June, 1933** **No. 8**

ROBERT CROSBIE

JUNE 25TH, 1919

THUS spoke Robert Crosbie in 1909: "His saying that H.P.B. made mistakes is a pitiful attempt to drag her down to the level of his own ignorance. It might very well be that she (He) purposely laid herself open to a charge of errancy in unimportant things, in order to prevent dependence on her 'as a person', but *I for one do not believe that she made one single 'mistake'; but that everything she did was intentional, and with a beneficent end in view.*"

Some five thousand years ago, One spoke and said, "Unto thee who findeth no fault, I will now make known this most mysterious knowledge." Occult law changes not with the centuries and aeons. So it has come to pass that because Robert Crosbie found no fault with the Teacher, but sought to understand, to assimilate, and promulgate the Teaching, he came likewise to inspire in others that same trust and confidence which enables today the carrying on of Their original program, with the Message even more readily available in this century than in the last.

Not one, but many prepare for new times while the works of the daft and the greedy crash on every hand. They suffer along with the rest, but not as the rest, knowing the meaning and purpose of pain, the need of rebuilding to nobler, more enduring ends. And they know, with surety sure, that Theosophy—the Theosophy of Masters, of H.P.B. and Judge—is the sick world's only cure, since it has been to them the death of selfishness, who grasped its mighty import from a simple, selfless man—Robert Crosbie.

REPRESENTATIVES OF THE MASTER

THEOSOPHISTS of today, like those of yesterday, do not differ from other men. All have the infallible perception of effects experienced; all are blind or fallible as to the causes of those effects. All are agreed as to the deplorable results which have so far accompanied the course of the Theosophical Movement of the world; all are a house divided against itself both as to the true source of those evils and the true course to pursue in eradicating them. This is the picture of the world today, which from age to age, from generation to generation, reflects the direction given to the Movement by those who enlist under its labarum.

All theosophists know, or should know, that the direction taken by the Parent theosophical society had, by 1888, been turned into the opposite of the intention of Masters and of H.P.B. The signs of its mistaken course had not been lacking from the very beginning, thirteen years previously. They had been increasingly stressed in advance by forewarning; had been urgently reiterated, almost from day to day, as the Movement veered from its bearings until it threatened to become the very enemy of all those Objects which ranked foremost in its foundation. Who steered that misguided course of the theosophical ship? The answer can only be: "prominent theosophists". Apart from Masters, H.P.B., Judge, and Damodar, all the prominent theosophists not only saw nothing wrong with the course taken, the policies pursued, but all alike were zealous, enthusiastic, insistent, each in the pursuit of his own objects. Hume had fallen; Mrs. Cables and W. T. Brown had fallen; Solovyoff and Professor Myers had fallen; so had Stainton Moses ("M. A., Oxon."), C. C. Massey, Dayanand Saraswati, Subba Row, and many other, lesser but still shining, lights. All had been greatly attracted to H.P.B. and her ideas and ideals; all had been Fellows of the society; all had received direct help and warning—all became enemies of her work, as certain of her bad faith as they had before been certain of her *bona fides*. The Coulomb knife and the S.P.R. bombshell were but visible effects of the invisible forces working *within* the Parent society.

And what of the prominent theosophists who still remained within the ranks of the Parent society after all these desertions, treasons, malingerings, and fleeing from the field of battle? Did *they* learn nothing from what was daily and hourly being enacted

before their very eyes? Did *they* not see the causes of these defections and discomfitures? Did *they* not "close up the ranks and rally round the standard" of H.P.B. and her Masters?

They did not. They saw small fault or failing in those who fell out of the line; they saw none in themselves. They still continued in amicable relation with those erstwhile comrades and companions now no longer in the ranks and with others still within the society but plotting day and night how to unseat H.P.B. and Judge in the confidence of the common soldiers of the theosophic host. All this, history writ by themselves testifies now as it testified then.

What did they see, what did they learn, what did they do?—these prominent theosophists in 1888. They saw the casualties of the Movement; they witnessed the shrinking and the wavering in the ranks; they feared the worst for the society and took steps to avoid it: *they blamed H.P.B. and Judge for all that had befallen,* for not doing as they themselves had done. Sinnett lay sulking in his tent; Prof. Coues was diligently active planning and plotting disaffection; Col. Olcott, ever the hotspur, lent one ear to Coues, the other to Sinnett. But the "President-Founder" was no traitor. A better soldier than general, sore with a soldier's hardships, filled with a soldier's grumblings, he determined to go to London and "fight it out" with H.P.B. On the way, the Master dropped a Letter in his lap while he was nursing his injuries and filled with bitter broodings.

> "Just now—on deck," the Master wrote him, "your thoughts about her were dark and sinful, and so I find the moment a fitting one to put you on your guard."

Olcott showed that Letter to H.P.B. and extracts from it were published in *Lucifer* and in a pamphlet sent out to all theosophists who were disaffected or of bewildered mind. Its full text may be found in the book, "Letters from the Masters of Wisdom," published in 1919. Scores of other letters from Them, to Sinnett and other prominent theosophists prior to the establishment of the "Esoteric Section" of the theosophical society are now accessible. They all testify to the actuality of the relation of H.P.B. to the Movement as Their representative, and that *They* had no fault to find with her. Thousands of theosophists read the published extracts from that Letter to Olcott in 1888; other thousands of our day have read its full text and the text of many other Messages from Them. What most of these readers have utterly failed to grasp is the self-evident truth that all these Messages in defense of H.P.B. came direct from Masters to those who doubted her, who mistrusted

where they did not distrust her. The clear-seeing, the loyal-hearted, needed then and need now no other evidence of the knowledge of H.P.B. than her recorded teachings; no other testimony to her greatness of soul than the undeviating loyalty of the Life she lived. By her deeds and their fruits do they know her, as they know any other theosophist, living or dead.

So the Esoteric Section was founded in 1888, with *its* three Objects: to carry the Movement along the lines laid by her and her Masters, not on those hitherto followed by the "prominent theosophists"; to rescue, if that were possible, the theosophical society from its false course and restore it to its original purposes; to *educate,* even if it were "only a half dozen or so", of those who had remained loyal at heart, so that after her departure the Work would not suffer in the future as it had in the past. It is history that all may read that Judge received no Messages from Masters "in defense of H.P.B."; that it was Judge who was as actively loyal as others were supine, misguided or positively disloyal during all the troubled formative and probationary period from 1875 to 1888; that it was Judge who devised the "Esoteric Section,"—not H.P.B.

It was Judge whom H.P.B. made *her* representative in the Esoteric Section; Judge to whom she gave her Certification in Master's name in 1888; as it was Judge for whom she made defense in the "Second Preliminary Memorandum" in 1890, when the same hydra-headed internal foe recognized in him what it feared in H.P.B. The full violence fell on Judge in 1890 that had fallen on H.P.B. in 1885. Thousands read then and have read since, the opening Editorial in Judge's *Path* for April, 1890, but no more saw *his* prescience than they had seen that of H.P.B. and Masters before him. When the storm had burst and the battle was raging, Judge wrote:

> ". . . . as the future grows from the present and the past is ever being repeated in the future, so its (the *Path's*) four years of activity just ended are not dead, for they will reproduce their influence in the years that are to come. . . .
>
> ". . . . we have been accorded the opportunity of attempting to erect the four pillars of Sincerity, Devotion, Determination of Purpose, and Integrity. This year will decide what success has attended the attempt. For as five is the number of *Light,* it will reveal all, and by its power as *Justice* and *Nemesis* it will appropriately measure out the compensation, since its position in the centre between 1 and 9 makes of it the middle of the balance, for although the

> series of 9 is not completed, yet when 5 is reached the future is potentially present up to 9. We can rely then only on the Law and not upon the favor of any one;—this we do with cheerfulness."

Then he adds this prophetic statement: "Let us press forward with new energy in the work of the next four years, *for when the second fifth is reached an important era for theosophists and the world will be at hand, when the result of again being weighed in the balance of events will be more serious than it is now.*"

H.P.B. followed this in July, 1890, by herself assuming Presidential power and responsibility over the theosophical society in Europe, as Judge had assumed it in America—"in obedience to the almost unanimous voice of the Fellows." Why was this joint step taken? History answers: to save the society once more from its "prominent theosophists".

H.P.B. died in 1891. What was the Esoteric Section to do? Its entire Council, European and American (there were no Indian members of the Council), met at London and, on the strength of letters written by H.P.B. which all saw, *unanimously* recognized Mr. Judge as the "representative of H.P.B." The Section, or "School" was reorganized with Mr. Judge and Mrs. Besant as its Heads, resolved to carry on "along the lines laid by H.P.B." and "with the material left by her." The *Minutes* of that Council-meeting were signed by every one present.

Within the prophetic four years from April, 1890, nearly every European member of the E.S.T. Council repudiated his signature to the declaration made following the death of H.P.B., and turned against Judge with the same charges that "prominent theosophists" had made against H.P.B.

Judge died in 1896. Within two years the "prominent theosophists" who survived him in America had wrecked the School and the society, so that in America as well as in England, Europe, and Asia, there has grown up a host of theosophical and occult sects, with warring leaders, warring successors, warring teachers and teachings. Were any of those "prominent theosophists" to whom trace back these lamentable results—were any of them representatives of the Master? Are any of those who sustain, who promote, who wink at theosophical sectarianism—are they by any possibility representatives of the Master?

Robert Crosbie represented the polar antithesis of the "prominent theosophists" of the past and of the present: he never drew attention to himself, but to the Teachers. He never attracted at-

tention to his efforts, but to the Work inaugurated by those Teachers. He never made pretensions to superior wisdom or knowledge, but untiringly called attention to the Wisdom-Religion and the Knowledge of those who brought it into the world. He founded the United Lodge of Theosophists for the same reason that H.P.B. founded the E.S.T.—because the Objects of the Movement had everywhere been turned into failure and sham. He founded the magazine THEOSOPHY to "reproduce the activity" of Mr. Judge's *Path*. He was true to H.P.B., Judge, and their Work and Teaching in his humble but unfaltering course. All over the world there are "prominent theosophists" who carp at Robert Crosbie and never lose an opportunity to belittle him and his work. Suppose all these "prominent theosophists" had done, or were now to do, as he did—the difficulties of the Movement would vanish into thin air, and every Theosophist would in truth become what the word is intended to mean—a representative of the Master.

W. Q. J. ON H. P. B.

She was and is one of those servants of the universal Lodge sent to the West to take up the work, well knowing of the pain and obloquy and the insult to the very soul—worst of all insults—which were certain from the first to be hers. "Those who cannot understand her had best not try to explain her: those who do not find themselves strong enough for the task she plainly outlined from the beginning had best not attempt it." She knew, and you have been told before, that high and wise servants of the Lodge have remained with the West since many centuries for the purpose of helping it on to its mission and destiny. That work it would be well for the members of the Theosophical movement to continue without deviating, without excitement, without running to extremes, without imagining that Truth is a matter of either longitude or latitude: the truth of the soul's life is in no special quarter of the compass, it is everywhere round the whole circle, and those who look in one quarter will not find it.

UNSETTLED MINDS

"KARMA," says H. P. B. in *The Key To Theosophy,* "is *the* most difficult of all our tenets"; and again: "though we do not know what Karma is *per se,* and in its essence, we *do* know *how* it works, and we can define and describe its mode of action with accuracy."

Karma is "unknowable" because it is the manifested aspect of that which is forever the Unmanifested. Knowledge, on any plane and for any being, must necessarily be limited to what is perceivable, that is, to what is manifested. The perceptions amassed constitute the Mind in nature and in the being, and all that any mind can do is to mirror or reflect, accurately or inaccurately, in whole or in part, the manifested nature of the unmanifested Self.

What all of us need, then, is not to wrestle uselessly with problems insoluble by us at our stage of evolution, but to concern ourselves with the practical application of what we do see and understand, if we are to progress toward the state of being embodied in a Master of Wisdom. That progress depends on the clearing up of our own minds. The whole practical value of Theosophy rests upon the assumption that Masters were once beings with minds like our own. How did They clear up Their minds? The mental, moral, ethical, and psychological teachings of Theosophy are Their answer to our question.

A child can understand those teachings; any man can see for himself that they *must* be true. But Theosophy will forever remain "as idle as a painted ship upon a painted ocean" to anyone who does not apply it to himself, to his own mind and circumstances.

The world is filled with men of unsettled minds running to and fro in search of some panacea for all the manifold troubles of the race; with others as frantically endeavoring to avoid the common lot; with others still, Theosophists in plenty among them, trying to "carry water on both shoulders". Who can find freedom of Soul by any of the methods or through any of the plans and schemes proposed or practiced by these unsettled minds?

It is time for theosophists to clear up their own minds by intellectual honesty in their study of the meaning of Karma and Reincarnation; by accepting responsibility for the results of their own past mistaken actions; by *using* their Theosophy for the light it sheds on all their problems and difficulties.

STUDIES IN KARMA

XV

Cogs of the Clock

AS A result of studies carried out on the psychological cycles in the human mind, Dr. Rex B. Hersey has offered the suggestion that business and industry might well be organized on a basis of cycles of some weeks to fit the alternating impulses to work and to "loaf" of the individual. Setting aside the practicability of finding simultaneous initial points for large enough aggregations of individuals, such a process would conduce toward loss of will and self-direction rather than otherwise. While it is not the part of a wise man to *fight* the innumerable cycles through which our lives flow, the proper use of them depends, not upon yielding to their tendencies, but upon correct evaluation of possibilities, and upon vigorous action along the most fruitful lines. A mere yielding to cycles of indolence, of depression, or passion, serves merely to strengthen those cycles, not to master them.

This cyclic action does not arise from the Imperishable in nature, but from the blind tendencies of matter as they exist on various planes. Regulating the nature of action by the opportunities offered, is alteration of direction, and must lead to understanding, thence to control of these blind forces.

An enormous number of the "mysteries of life" can be explained through the recognition that the course of mankind in the mass blindly undulates along the cycles set up by the unconscious tendencies of the "lives" composing the human principles, and especially the lower ones. "History repeats itself" is no poetic fiction. It is true not merely over centuries, but over months and weeks.

In the mundane affairs of American life, economists now suspect at least three types of cycle: the secular rise and fall of thirty years, the seven or eight-year "major" cycle, and the forty-month minor cycle. Some moreover hold that the extreme disastrousness of the present cataclysm was due largely to the conjunction of all three. They, of course, regard these cycles as being caused by purely mathematical and material financial operations, production shortage and surfeit, etc. The fact is, however, that such cycles arise from the *inner* mental cycles of the mass mind, not the reverse. Putting everything upside down and backwards according to custom, we conclude that the feeling of exaltation which accompanies a "boom" is produced by the material conditions of that

"boom," and that the "blues" which accompany the resultant panic are caused by the panic. The case is exactly the reverse. The "boom" is caused by the psychological exaltation, and the panic by the corresponding let-down. A study of the facts in such cases is enough to show it; at the very moment when the "boom" of 1929 was beginning its sweep, the plain evidence of sure disaster was written all over the face of industry in cold figures.

An examination of the "booms" and panics of the whole history of America shows no exact regularity. However, since the beginning of this century there has been an unmistakable tendency for the cycles to consolidate into a regular seven-year cycle—the significance of which will be lost on no Theosophist. Moreover, if we try to weigh the cycles with regard to violence, we will find them running very close *to the* 11*-year solar cycle.*

The shadow of another and vaster era enters this century. The history of all Western nations shows a three or four hundred year cycle which each time has produced a major change in government or social complexion. The United States is in the fourth century of its existence as a separate community. The business cycles since the beginning of this century show an increasing and sinister violence, both absolutely and relatively. Should we recover from the present débacle with our social order and business methods intact, there is the indication in the records that the next depression will be as much worse than this as this was worse than the last; and that it will be one in which social order will be violently disturbed.

If we turn to the findings of the Hoover Committee on Recent Social Trends, regarding crime, p. 1127 *et circa,* we find the complete destruction of the old myth that crime has any economic correlation. Yet this myth has been the very basis of thought of the social sentimentalist and the dreamer who would "change human nature" by "changing the environment!" When plotted against the business cycles—a comparison neglected by the Committee itself—we find that miscellaneous crime sometimes increases with hard times, but actually in the long run *decreases* more often with hard times! The crime waves rise and fall through the business waves with the most insouciant lack of any kind of correlation—enough indeed to break the heart of any "economic determinist!"

What we do find, however, is that the major homicide cycle and the eleven-year economic cycle do have a close relation in the sense that each time murder reached a high point, a business boom was under way. This with the solitary exception of the immediate post-war period, where a sharp but brief rise in murder shows the effect

of war psychology. Both miscellaneous crime and murder show signs of a sixty-year cycle culminating in both cases during the recent boom years, about 1926-1930. If this cycle is a true one, the last peak marked by it would be just after the Civil War! Is it not then highly probable that major war cycles, major business "booms," and major crime cycles, are produced by waves of psychological excitement outpouring in these natural directions?" Morally, of course, there is little to choose between war, murder, and the business "boom." They differ only in intensity and not in quality. There is in each case the same reckless mob-spirit, the same blind greed or ferocity, the same recklessness of consequences, the same inhuman indifference as to what is happening to the less favored.

If we then carry this possibility forward, we will find the next culmination of excitability about 1985-1990, lying in the Theosophic cycle of that time. In the centennial Theosophical cycle of last century, the early '80's signalized the most bitter events of the Movement with the exception of the Great Betrayal of the '90's.

The world in general is to all appearance now generating enough economic and international trouble to give it a full supply for the remainder of the century. Shall we expect then to see in the last quarter of the century a major crime wave, a major war cycle, a major economic upheaval, all falling due with the Theosophic cycle of effort? If so, will not the Messenger of that day be in the position of inaugurating world-reforms in directions of international and national life?

In the purview of future centuries will it not be seen that the effort of 1875, great as it was, was but the laying of a corner-stone for the work to come, and that the strife of those days was but a skirmish compared with the soul-warfare which may set in some fifty or sixty years hence? And if so, is it not obvious that the responsibility resting upon Theosophists during the remainder of this century is in reality greater than they have yet dreamed, since upon their efforts depends the opportunity of the Messenger to cope with the turmoil of the future? It lies with them whether America will have reached serene and balanced ways, ready to be the international fulcrum of the new spiritual lever; or whether by that time she will be too much in need of help herself to be able to help others. We are Atlantis, reborn in chaos; our ways are as unmarked as our forces are unmeasured.

THE PURSUIT OF SELF-KNOWLEDGE

SPIRITUAL or Monadic, Intellectual or Psychic, Astral or Physical evolution, relate equally to each other because they equally represent the fundamental conditions of Soul-activity or Self-becoming. We constantly lose sight of the facts, (*a*) that motion or action perpetually *is* (*b*) that all action is necessarily on a ***trinitarian basis;*** and (*c*) that "evolution" as necessarily involves three factors. The dream of the religiously devoted is of a purely Spiritual existence; of the materialist, that of a purely physical progress; and of the philosophically-minded, an existence in ideal physical and mental conditions.

These fundamental notions need but to be faced, to be seen for what they are—a dream of the Souls which create them, which cherish them, which waken from them only under duress of the hard facts of Life as it actually *is*. Necessarily such an awakening involves the loss of all that one holds dear. It is death indeed when that awakening comes, as it does to many, against their will; and so can but be regarded as the greatest of all evils, for it leaves the Soul stripped of all possessions, denied even the boon of unconsciousness as in ordinary sleep or death. When, however, that awakening comes to the Soul normally, naturally, as it does to one in pursuit of Self-Knowledge, it is not death but a new birth—birth into the world of the Everlasting. Thenceforth it is human existence which is seen and known to be the dream, Soul-life which is experienced as the reality.

Birth into any world or form, into any state or condition, carries with it its own limitations for the Soul, and this must be as true in the world Spiritual as in any other imaginable sphere of Being, because Being *is* Self-limitation. Granted that there are various planes of existence, various forms of being, it at once becomes evident that transit from one to the other may be complete or partial; may occur in full or relative consciousness or unconsciousness. Birth, change, and death, waking, dreaming, sleeping, are the evidence that such transitions go on ceaselessly. If the transition is to be complete, the Soul upon entering a new world, a fresh form, must of necessity die to the old and to all its containment; and must be dependent or contingent upon the world it is to enter. In other words, Soul makes the transit alone, devoid of possessions in either world. He who is in pursuit of Self-knowledge must therefore give his allegiance to Soul alone and to the purposes of Soul,

not to its possessions of any kind in any world or form or shape or semblance. He "must become as a little child" in the sense that Christ meant it, not as Christians interpret the phrase. If there is re-birth as we know there is birth, then the same law must hold: we come as a "little one" or not at all. Who, possessed with the notion of the reality of human existence; who, in full possession of all that he holds dear in human existence, or who hopes to possess it; who, lacking the "good things of life" and therefore possessed by revolt, despair, or inertia—who of all these could for a moment lend an ear to the voice of Wisdom?

Even a momentary awakening in the world of Souls destroys forever the firm hold of the "worlds of illusion" which bind humanity at large as completely as the animal kingdom or those still lower in the scale of Becoming are prisoners in their own habitation and occupation. Although all know that to be born into this world implies only viability, and that the babe must not only have the "will to live," but must actively exercise that will continuously, no matter how favorable the environment, or it will fall back out of the world it has entered—few of those who are born into the world Spiritual but forget over and over again that the law of the inner is the same law as of the outer world. Returned to intellectual or psychic or sense consciousness they endeavor at best to undertake the hopeless task of "reforming" other men who have not yet "seen" what they have seen. This is the religious enthusiast or fanatic. Or they turn to their own intellectual and personal profit whatever memory and energy they have brought back with them. This is not a mistake—it is treason; and is the path taken by the "Brothers of the Shadow." But none can once have the inner eye opened and revert to indifference or any longer pursue a divided course, a compromise course.

The "reformer" will be constantly thrown back upon himself until compromise is no longer possible. But the misguided zeal to serve humanity by reforming it, is at polar odds from the same zeal utilized to make humanity serve one's self—as any man can see. The one comes to perceive his own mistake, by virtue of his repeated failure; the other is confirmed in it by virtue of the repeated success achieved. When this is understood there will be no wasted sympathy over the misfortunes of the one, no wasted admiration of the eminence of the other. Each receives in full measure and without intervention the results of his endeavors.

Thrown back upon himself the more starkly by reason of the concentrated violence of his efforts, the reformer who has had the

vision of the world Spiritual, takes counsel within himself after failure, and hears the first lesson of the Spiritual life—that his will must be limited to the subjugation of self, not the subjugation of other Souls. Then begins a struggle that may last for many incarnations, or that may be terminated in an instant. Until it *is* terminated, the self-chosen candidate is the last to dream of his own election to the Company of the Immortals. Self-restraint, self-discipline, self-denial, *self*-sacrifice are the law of the Spiritual life—and this for no earthly, no personal, no selfish object or purpose. And self-interest is far more deeply rooted in the Soul than even the most devout of human beings will ever learn from any religion or religious experience. Driven from one channel of expression, it immediately seeks another outlet. Withheld from overt manifestation, the mind becomes its playground. Deceived as men are, first in their understanding, and second in their use of the various faculties and powers which compose the human consciousness, in no one thing are they so uniformly betrayed as by their motives. The devotee of the Occult, the seeker for Self-knowledge, is not less, but more, the victim of that motive which we call selfishness, or self-interest. Why is this? What is the secret of that paradox, that anomaly, of human consciousness by reason of which and by means of which men commit, in the name of "all that is holy", the very worst of offenses against the law of the Spiritual life?

The fact is there, and terribly evidenced in the history of every religion except that of Buddhism. This history comes to life in the heart of everyone who undertakes to penetrate the Mysteries. The past Karma of the whole human family becomes an active influence, the more it is unrecognized by the individual in his struggles toward living the Higher Life. The Judas, the Peter, the "acts of the apostles" of every creed and of every sectarian, are but parables, allegories, personifying the "probation" of man, who fancies that he is a Seeker and not a self-seeker. Just as the babe in this world knows neither good nor evil, neither wise action nor folly, but has to regain through experience, through precept and example, the worldly sagacity which was his in former bodies—so in the case of the one born viable into "the other world" without leaving this one. His double consciousness will for long prove a curse and not the blessing he had fondly imagined. For he will alternately endeavor to apply the law of the Spiritual life, as he conceives it, to his human relations, and essay to govern his Spiritual evolution by what he has learned to regard as wise action in human affairs. Meeting the violent reactions of this "confusion of castes" in his

outward conduct and in his own mind, his attention, meditation, and concentration are all too apt to be centered on self as self has been regarded by him. He is apt, as stated by Patanjali, to rise by his own efforts only to that final stage of "meditation with a seed" denominated *Egoism*—where *self*-consciousness alone is fully awakened. This is actually the permanent "ruling principle" of the Adept of the Left-Hand Path.

Having had the vision of the Higher Self, but having taken the Lower self to be the reality, it is inevitable that when brought face to face with that lower self, as occurs in the state dominated Egoism, the self-seeker will regard it as Self, pure and undefiled. This being thus, and confusion and turmoil unmistakably raging nevertheless throughout the whole sphere of the inner and outer being, it is equally inevitable that the only explanation self can make to self is that the cause of this lamentable condition lies in others, not in one's own self. In the great saint as well as the great conqueror, and, in fact, in the men of all times who have been esteemed "great," it will be found, with, with rare exceptions indeed, that Egotism was their characteristic state and quality, their prevailing and determining basis of conduct. Such men are ever sure of the purity of their own motives, the purity of their own objects; and the evil that they do, when perceived at all, is either attributed to those who oppose them, or regarded as a regrettable necessity incident to their determination to achieve perfect results in an imperfect world. It is a wonderful portrait of this state that is painted in the *Mahabharata*. There, Duryodhana declares to Krishna, the personified Higher Self, that on inspecting his own motives and conduct he "finds not one minutest fault" in himself. He attributes, therefore, the whole evil of the existing conditions to Arjuna. Arjuna, on the other hand, even after the War has begun, questions his own motives in the presence of the same Krishna.

Do our motives, even in the direction of the very highest that we can vision, issue *in fact* from the lower or from the Higher Self? Upon the answer each one makes in the secrecy and silence of his own self-communion, depends the outcome of all efforts in the pursuit of Self-knowledge, the nature of the light by which he sees, whether pure, colored, or that Soul-darkening light called "Egoism."

A NOTE ON CHRISTIAN SCIENCE

BOTH H. P. Blavatsky and William Q. Judge took note very early of Christian Science whose origin was contemporaneous with the founding of the Parent theosophical society. It is now well known that Mrs. Eddy's "Science and Health, with Key to the Scriptures" is the real bible of her followers, but not so well known among Theosophists is the theological history of that work. "Science and Health" began as a handwritten pamphlet, *after* Mrs. Eddy had been healed by and been a pupil of Phineas P. Quinby, a New England mesmeric or metaphysical healer who achieved much success and gained much repute in the early part of the last half of the nineteenth century. There is an extensive literature, pro and con, on the indebtedness of Mrs. Eddy to Mr. Quinby—an indebtedness which she always repudiated.

What is of interest to theosophical students is the continuous and prolonged "tinkering" with her own "revelation" by Mrs. Eddy herself. Year after year for forty years she wandered through her pages as the Jews wandered in the Wilderness, continually altering, revising, adding, eliminating, changing not merely words but ideas —actually all the time seeking to *find* that spiritual and metaphysical Canaan flowing with the milk and honey of human and divine well-being which she always consistently claimed to have found at the beginning. Studied pathologically and impartially, hers is a pathetic history of one in continual ill-health of spirit, of mind, and of body, ever striving to draw down the divine to the service of the human. As an example of one enslaved by her "personal experience in psychology," with which H. P. B. dealt in her article, "Is Theosophy a Religion?", Mrs. Eddy is a "case" worthy the profound study of every one interested in "abnormal psychism" and its potentialities.

It was as such a pathological case that both H.P.B. and Judge spoke at various times. Once Mr. Judge, talking to the "esotericists" of the T.S., remarked: "If you boys and girls of Theosophy don't watch out, Christian Science will steal all your thunder." This was in 1893, long before Christian Science had achieved its present strength and popular standing. In 1893, the prestige of Theosophy and the Theosophical Society vastly exceeded in the world's eyes, both in actuality and promise, any imagined possible career of Christian Science. Since then the situation has been reversed.

Besides the article quoted, and others, H. P. B. refers to and gives the rationale of "abnormal psychism," *alias* Christian Science," *alias* "Metaphysical Healing," *alias* "Hatha Yoga," *alias* mediumship in all its bewildering range—and, alas, *alias* most if not all of the "theosophical" and "occult" wanderings in the Wilderness—refers to Psychism *versus* Psychology, no matter where or in whom manifested, in each of her four great Messages to the American Theosophists. The same subject is covered in the monograph recently published by the Theosophy Company and entitled, "The Laws of Healing, Physical and Metaphysical." In this brochure, as in all the references to the same subject matters by the great Teachers of Theosophy, there is in fact nothing controversial, though usually so approached by those whose convictions and opinions are already formed in more agreeable fashion than the teachings of Theosophy warrant.

What deceives and therefore deludes all these various wanderers into the wilderness of abnormal psychism is not only their personal predilections and desires, their personal ills of body and mind—but most of all perhaps, their personal inability to distinguish sharply and clearly between any given set of admitted facts and the numerous contradictory and self-contradictory theories to account for, explain, and so, thereafter, to manipulate the facts to one's own advantage, physically, metaphysically, or spiritually. This is uniformly to be observed in all the sectarian and theological wanderings in the Wilderness with which, in the name of religion, the reincarnating Egos have been afflicted ever since *Manas* (the human Mind) became dual in its nature. It is equally to be observed everywhere among all men in all the relations of life, social, industrial, economic, political, scientific, as well as religious. The *facts,* physical and human, warrant the term "relation" for they are common to all, admitted by all; but metaphysically the jarring and warring theories, theorists, and their adherents, not only warrant but compel the use of the expression: "the *conflicts* of life," rather than the *relations* of life. This is conclusive proof that none of the brood of alleged explanations is actually rational. Whether Theosophy is, as it claims to be, a rational explanation of *all* the problems of life (which must include its conflicts as well as its relations)—this is not, or rather, ought not to be a subject of mere belief or disbelief in accordance with one's existing preferences and affinities, or of argument, controversy, or stupid indif-

ference, but simply, severely, a matter of dispassionate investigation.

It will everywhere be found that Christian Scientists believe in and follow as best they can the 40-years' anfractuosities of "Science and Health" from the same impelling *motives* that inspired and drove on Mrs. Eddy. They find themselves in a "bad way"; they are promised the accomplishment of their desires through Christian Science; they get "results" more or less concordant with those desires and promises—*ergo,* "Christian Science is the truth, the whole truth, and nothing but the truth." They are blind to the fact that the various schools of medicine get the same results by an utterly different method and with an utterly different conception of truth; so do savages; so do the "practitioners" of any number of other systems whose philosophy is at odds with all the rest. "Believe, and do this;" "believe and take this"—and you will get the desired result! None of these devotees sees that the *logic* of these formulae is on a par with the inspired fool who might say: "Believe in me and my theories, then jump in the water and you will get wet." The cold fact is, as any genuine Theosophist knows for himself, that *anyone* will "get results" from actions performed with faith—no matter what the actions or what the faith.

Theosophists should note that Mrs. Eddy did not hesitate to borrow from any source she could use for her purposes. In itself this is neither ingratitude nor pilfering, for copyrights do not run in the world psychical. But to claim as original, as one's own special revelation, what is thus derived, would scarcely entitle the "practitioner" to a Nobel award for common intellectual honesty.

Take the subject of reincarnation: Mrs. Eddy in the 24th edition of her work quotes from Arnold's metrical translation of the *Bhavagad-Gita,* and many Vedanta *ideas* are worked over by her in her own crude fashion. She had for years as her chief literary helper a man who had been a student of Theosophy, and his reading and culture were equally borrowed by Mrs. Eddy. She always fought shy of Reincarnation and Karma, however, as these words were always associated in the popular mind with Theosophy, which Mrs. Eddy hated (for "good reasons"). Gradually as the logic of these two ideas as a rational explanation penetrated the mind of the West, Mrs. Eddy found it expedient to make the beginnings of an effort to appropriate them as material for her own nest. The current, and therefore authoritative, edition of "Science and Health" contains on page 429 the following statements, which will

be found even more illuminating by informed Theosophists than by Mrs. Eddy's own trustees, lecturers, readers, practitioners, and followers:

> "Mortals waken from the dream of death with bodies unseen by those who think that they bury the body.
>
> "If man did not exist before the material organization began, he could not exist after the body is disintegrated. If we live after death and are immortal, we must have lived before birth, for if Life ever had any beginning, it must also have an ending, even according to the calculations of natural science. Do you believe this? No! Do you understand it? No! This is why you doubt the statement and do not demonstrate the facts it involves."

So Christian Science *has* "stolen the thunder" of Theosophy. "Well, what of it?" some may ask; "Isn't stolen thunder, or stage thunder, or manufactured thunder, just as good as nature's thunder?"

We wonder.

How it Began

It was . . . at this period—during the highest point of civilization and knowledge, as also of human intellectuality, of the fourth, Atlantean Race—that, owing to the final crisis of physiologico-spiritual adjustment of the races, humanity branched off into its two diametrically opposite paths: the RIGHT and the LEFT-hand paths of knowledge or of Vidya. "*Thus were the germs of the White and the Black Magic sown in those days. The seeds lay latent for some time, to sprout only during the early period of the Fifth (our Race).*" (*Commentary.*) *S.D. I, 192 fn.*

ON WHITE AND BLACK MAGIC

THERE are no greater moralists and profound logicians than the Jesuits and, for that matter, the theologians and priests of every sect in every religion. Few observe that the basis of their logic is necessarianism, or that their conception of morality is that of master and slave.

Necessarianism in religion although disguised as the "Will of God," is no different from the notions of fate, of destiny, chance, luck, and "law" which govern the logic and the ethics of men in government, business, social relations, personal conduct, and "science." The analogue of all these ideas is the notion of "free-will"—that is, of personal power without corresponding personal responsibility. Where is the morality, the justice, the reasonableness of such conceptions of will—whether in our God or in ourself? Contrast these religious and popular conceptions with the morality and logic inculcated by the Wisdom-Religion, and the man does not live who cannot see for himself that the one basis comes from black magic and the other from white.

Applying the same principles to the course of the Theosophical Movement and its brief fifty years of history: The same two conflicting bases, the same two antithetical courses of action, are evident in every controversy whether over teachings, methods, men or conduct. Which aspect of the Movement is represented in the person and teachings of H. P. Blavatsky and William Q. Judge, and which among those who have in fact opposed or departed, openly or covertly, from the Path they taught and followed?

Black magic in religion and science and among men at large is for the most part *unconscious* black magic; but behind the left-hand aspect of the Movement, as behind its right-hand phase, there are the *conscious* practitioners, the genuine Adepts in Occultism. Which of the two brands of Magic has actually predominated in the Theosophical Movement since the death of H. P. B. and Judge?

The question is well worth the careful consideration and reflection of every theosophist. We are all on the same Path, but *in which direction are we headed?*

All might profit by weighing H. P. B.'s statement on page 211 of the second volume of "The Secret Doctrine": *Even the students of Occultism . . . find it difficult to draw a line of demarcation between the* Sodales [the *Brotherhoods*] *of the Right Path and those of the Left.*"

YOUTH-COMPANIONS' FORUM

SINCE the United Lodge of Theosophists founded by Robert Crosbie is still alive and strong fourteen years after his death, while the Parent Theosophical Society split into fragments very shortly after the death of William Q. Judge, what should you say are the reasons in both cases?

(*a*) To answer this question from the point of view of particulars would entail an historical review of the Theosophical Movement, tracing carefully the lines of force, good and evil, as they found expression through the individuals that participated actively in that psycho-spiritual revolution, the initial fires of which were lighted by H.P.B. in 1875. However, we can by employing the principles of the philosophy and with the aid of analogy come to some general conclusions. When fallow land is to be cultivated the farmer will often sow his field down with grain and instead of harvesting this first crop, plough it under again to enrich the soil. This he does with the foreknowledge that the first sowing cannot yield a worth-while harvest, withal it is a necessary step in the eventual production of good grain. H.P.B. and Mr. Judge came to a land of excessive spiritual aridity. Dank with the marshes of a millenium or more of religious deceit, ignorance, and prejudice, this land had but lately suffered the burning glare of the new "scientific" materialism, born in the travail of a dogma-ridden race, the natural child on the one hand of unreasoning blind belief and of earnest search for truth on the other. This extreme, valuable only in that it broke shackles of mind and tradition, dried, scorched and cracked the groaning earth where H.P.B. was to sow the seeds of the Wisdom-Religion.

In retrospect, the task which lay before her appears less prepossessing than that of Cadmus, for the monsters that arise in men's bosoms as the result of perception of stark truth are more terrible than the warriors which sprang from the dragon's teeth. We talk of earthquakes as cataclysms. But what of the moral upheaval caused by a mirror which shows each man to himself, in all his secret impurities and beloved errors; the whited sepulchres of false convictions, beliefs rationalized into "the good, the beautiful and the true" by the insidious forces of man's lower nature, stripped of cosmetic and shown in their true light. This is the rent in the veil of Isis that the members of the Theosophical Society *could not stand*. Human nature is such that if a man desires to pur-

sue a certain course of action, right or wrong, the intellect will find reasons enough for its justification. So it was that the revelations which Theosophy brought to the theosophists of the last century were unpalatable in their unsullied state. Theosophy needs must be diluted for popular consumption, flavored to suit the appetites peculiar to its students. In Europe there was ample evidence of this trend before 1895. In America, theosophists held true only as long as the mighty object lesson of the life and devotion of Mr. Judge, whom they loved, but alas, misunderstood, was before them. Him out of a body, there remained only their understanding of the philosophy as a guide. They had entered the Movement on a personal basis; Mr. Judge gone (for them), personality led them off the track into the eddies and whirlpools of sect, creed and dogma which are the inevitable accompaniment of every great stream. But these, Arjunas every one, lived, struggled, failed perhaps, *not in vain.*

Again the seeds were sown, by one the same in spirit, motive and desire as H.P.B. and W.Q.J.—Robert Crosbie. And this time there was a natural fertility in the soil. The race-mind had already been leavened. The power that is the entity known to the world as H. P. Blavatsky towers beyond the farthest horizon of human understanding when we realize that her coming rived the encrusted ignorance of centuries, *permanently*. U.L.T. grew, made branches and leaves, formed buds, and today those who desire to learn are learning. Why did it not fail, why, today, after fourteen years since the death of its Founder, is U.L.T. a healthy and growing organism? It must be partly because the shoals in the sea of theosophical endeavor have been charted by the wrecks of the past; partly because of the sincere devotion of the present students, and partly because souls fitted to carry on the work at this stage have come into incarnation. There is the U.L.T. Declaration, formulated on the laws of the Self for our guide. There are, perhaps, more reasons than we can know. H.P.B. and her Colleagues saw the present and the future as clearly as we see the past. She knew what was happening and so did Mr. Judge; knew that here in America the forerunners of a great race are gathering. Perhaps, in the brief history of the modern Theosophical Movement we see an epitome of the fate of our nation as a whole, or of mankind. Together they laid the lines of force. Robert Crosbie picked them up and gave them a new vehicle of expression after the old one had collapsed.

(*b*) This Lodge—"is loyal to the Great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion. . . . 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." These brief quotations from the Declaration of the United Lodge of Theosophists are as truly a working basis now, as when the Lodge was founded by Robert Crosbie. Strange, it might seem, that a group as large as this, could act in any effective manner without Constitution or officers. What brings about its continuance, its increase in numbers, strength, and let us hope, usefulness? Can it be that those who came, seeking some rational explanation for the ways of life, stayed to carry on, keeping, even faintly, in their hearts H.P.B.'s injunction: "Be Theosophists, work for Theosophy; Theosophy first and Theosophy last"? Is it possible that those who study together the teachings of Truth need no President to point out to them their duties? Such things are not only possible; they exist.

Why should a Lodge, established upon such standards, with the discovery of Truth as the object, not continue in existence after the death of its Founder? That Founder never claimed for himself more than student-ship; none since his death have claimed more. Those who find here not the pomp and glory they desire either go away again, or remain to study. There is no reason for any group to disintegrate when they keep Theosophy first and last, when they accept *fully* the Doctrine of Responsibility, and forget personalities. It is in personalities that the pitfall lies. The work of Theosophy has nothing to do with personal aggrandizement. There is much to be accomplished, service to be given, and the newest student of all may perform his duty earnestly. Forgetting that H.P.B. herself declared she could have no successor, there were those in the old T. S. who put her "position" ahead of her teachings. They forgot also her appeal: "Let no man set up a popery instead of Theosophy, as this would be suicidal and has ever ended most fatally. We are all fellow-students, more or less advanced; but no one belonging to the Theosophical Society ought to count himself as more than, at best, a pupil-teacher—one who has no right to dogmatize." Let *us* also take care that we remember her words.

Why does not U.L.T. "fraternize" with the various Theosophical societies? Would not H.P.B., Mr. Judge, and Mr. Crosbie do so, if they were alive now?

(*a*) Why should U.L.T. "fraternize" with various "Theosophical" societies? It has its Declaration and anyone wishing to conform to that Declaration may do so. On that basis U.L.T. wel-

comes and opens its doors to all. The U.L.T. Theosophist recognizes only the teachings given by H.P.B. and W.Q.J., unchanged and without additions. To him "fraternizing" would mean "compromising," and there can be no compromises made with Truth. The teachings are true or false; our Declaration is a true basis or a false one. The road to Universal Brotherhood is a through street and the real Theosophist has no time for by-paths. Fraternizing would mean meeting other societies halfway by partially accepting their basis for union—a basis which is not in sympathy with our similarity of aim, purpose, and teaching.

Theosophical Truths are Universal Truths, and it is the desire of U.L.T. to spread those truths to every heart. It can do no more than to keep the teachings pure and to open its portals to all. The ideals of the Movement are the ideals of the individual. The individual can only study, live the life, and promulgate the doctrine. His goal is clear and pure and lies beyond any mixed, adulterated Theosophy.

The various sects have only a partial knowledge of Theosophy. The rest has been supplied by a leader who claims to be a successor and who claims to have the authority to improve upon the teachings. Then with a self-interested motive and speculations of his own, he draws around him a following. He puts himself between the followers and the Truth and the result is a constant change of aim, purpose, and teaching.

The U.L.T. makes no alliances with corrupted teachings. It is loyal to the great Founders of the Theosophical Movement, and does not concern itself with dissensions or differences of opinion. It has as its object Universal Brotherhood and therefore includes all sects, *morally* fraternizing, therefore, with any person or group of persons sincerely working to benefit mankind.

(*b*) The reason we could not "fraternize" with those whose "aim, purpose, and teaching" are not ours is because there is no common ground or basis for intercourse. The association would in fact hinder us in trying to achieve our object. Impersonality, and self-seeking cannot work hand in hand. If two groups holding these respective views were to try to work together, neither one would benefit from the alliance and sooner or later both would be wrecked, as a group or organization. It would indeed be difficult for most of us to hold to our declaration and objects if we were to associate continually with groups holding adverse policies. Perhaps we can find something of significance in what H.P.B. says of "prejudice": "It is far different from what we commonly term

antipathy or sympathy. We are at first irresistibly or unwittingly drawn within its dark circle by that peculiar influence, that powerful current of magnetism which emanates from ideas as well as from physical bodies. It is rare that men regard a thing in either its true or false light, accepting the conclusion by the free action of their own judgment. Quite the reverse. The conclusion is more commonly reached by blindly adopting the opinion current at the hour among those with whom they associate."

Would not H.P.B. and Mr. Judge, and Mr. Crosbie "fraternize" with those organizations? We think not. While it is true H.P.B. did become associated with the Spiritualists before the T. S. was established, it was not with the intention of establishing "fraternal" relations with the policy or methods of the Spiritualists as a group—in fact, they had no definite policy. H.P.B. with her objects definitely in mind was merely seeking material with which to begin the construction of the T. S. There was no hesitancy over severing relations when the policies of the two groups openly clashed. This is also true in the separation of the American Theosophists from those of Europe and India during Mr. Judge's experience. Mr. Crosbie localized his efforts in the small group whose views coincided with his, in the formation of the U. L. T. In view of these historic occurrences perhaps we can safely say that they would not closely ally themselves with any of the Theosophical Societies now extant, although they would never be opposed to an individual in them.

Have you ever seen any evidence that members of U.L.T. "worship" H.P.B., Mr. Judge, or Mr. Crosbie? (This is a charge I have often heard made, and I would like an explanation.)

(*a*) Those who think that members of U.L.T. worship H. P. B., Mr. Judge, and Mr. Crosbie are mistaken as to the feeling that U.L.T. members have toward those beings. No doubt those who make such accusations are unacquainted with the philosophy and with those who brought it. Let them study the teachings and the Movement and they will see that the Theosophist feels only love and gratitude toward the Teachers. It is a love and gratitude arising from the heart, not from emotions, for those great Beings who sacrificed so much that we might share in the Eternal Verities, that we might awaken to our own true nature, to the purpose of life, to that knowledge eternally within us but presently forgotten.

Those Beings are not personalities. They are facts and forces in nature, and it is to the facts that we give names and point to. They *are* their teachings and they *are* the Path they showed. Is that wor-

shipping a *person?* If it is worship it is not personal worship. It is a worship or devotion to ideals, ideals that embrace the whole, ideals that those Beings were and stood for, and which we are striving to stand for and to become.

(*b*) First of all the meaning of "worship" must be ascertained. In the dictionary there are two definite meanings attached to it: "to regard with respect and deference"; the second, "to admire or adore excessively." In other terms, the second definition implies simply *blind* worship, and adoration with little or no understanding. Of this type of worship there is absolutely no evidence whatsoever in the U.L.T. If there is any charge made of "worship," it would be but fair to ask the accuser for evidence. But there is evidence of "worship" in terms of the first definition. We regard H.P.B., Judge, and Crosbie with great respect and deference for the lives they lived in accordance with the Ancient Wisdom Religion, and which they only offered to us as a practical solution of life's problems, leaving it to us to reject or accept. H.P.B., herself gave the warning, "Do not follow me but follow the path I show." That following, among other things, means unswerving "one pointedness," which may give the impression of blind or fanatic worship, though not of a *person;* it is no more blind or fanatic than the following of the multiplication-table. It is said that Theosophy is the mathematics of the soul; there is only one path to follow—the narrow path of "right living," which includes not only intellectual knowledge of the true doctrine, but heart knowledge. How can one love humanity and give unselfishly, for no other reward but sacrifice and suffering, if one cannot give love for the blessings received?

H.P.B. in 1875, revived, or rather relighted the Torch of Truth. When H.P.B. was no longer on the scene, Mr. Judge grasped the Torch firmly, and determinedly held it high to keep the light shining clearly. That he did so is proved by the existence of the present U.L.T. For Mr. Crosbie, realizing that the light must not go out and that it could continually be kept bright, brought together those who wished to help. The realization and understanding of that determined faith and inner conviction and active work in order to keep the light from failing fills our hearts and minds with thoughts and feelings of gratitude, respect, and true reverence. The only way we, as true U.L.T. members, can show our gratitude and loyalty is by doing our share, no matter how little, in keeping the Light of the Torch of Truth on high.

The attendance at a "Judge," or "White Lotus" Day lecture of any of the Lodges will be enlightening as to why it is definitely maintained that there is no blind worship. At any of these lectures the teachings in the books written by Judge or Blavatsky are presented, the teachings of Theosophy. Personal anecdotes are not given; there is no expounding on the justices, injustices, or injuries done to these beings. The teachings, the truth and their practical applications are the only things "on exhibit," so to speak. However, just as the national recognition of the birthdays of Lincoln or Washington serve as reminders of what they represented as great men in history, so H.P.B., Judge, and U.L.T. Days remind U.L.T. members of that responsibility which voluntarily they have accepted and voluntarily share: "the dissemination of the Fundamental Principles of the philosophy of Theosophy."

FROM A STUDENT'S NOTEBOOK

A sense of the *reality* of the teachings is something that must grow naturally as one dwells upon the great truths and applies the principles in daily life. How else could it come? Thus it is the result of gradual growth. To consider oneself as Soul; to look at life's problems from that basis, and to regard as Souls all these other human beings whom we contact: one's point of view inevitably changes as one makes this effort and continues in it, so that in time the reality of the underlying truths of life emerges more clearly, and the day's duties are performed in the light of principles, and not so entirely from the ordinary human basis. The Teacher said that real knowledge comes slowly and is with difficulty acquired. Our own experience proves this; patience is called for—patience with ourselves as well as with others. We may be sure, however, that efforts always bring results, so it is inevitable that if one patiently travels in the right direction, the reality of the teachings must become increasingly evident to him.

THEOSOPHY AND EDUCATION

III

MANY think that the best way to induce a child to study is to give him marks for his work; if we want him to perform an unpleasant task we must offer him a reward, or promise some token of merit for good behavior. How many children are "good" just before Christmas! It is easy to see how, from just such practices on the part of parents and teachers, bribery has come to be one of the greatest curses of mankind, few of us being entirely free from its lure in one form or another. Confucius said many centuries ago, "There is only now and then a man under Heaven who loves what is right without expectation of reward, or hates what is wrong without fear of consequences."

How are we going to come up to the high standard set by the Chinese sage, or help our children to reach towards it? Because we are Theosophists does not mean we are free from the defects of the race-mind. We teach Karma, for example, as the law of compensation.

> Do right—it recompenseth! do one wrong—
> The equal retribution must be made
> Though DHARMA tarry long.

Such is the law of action and reaction. We need to ask ourselves how do our children interpret it? Suppose the teacher in Theosophy School asks, "What is Karma?" and a child replies, "If you do good you will get good in return; if you do evil you will get evil." Should this reply be left unassisted by thought and example simply as a "maxim," what will be its implication to the child? More than once a child has said, "Be kind to your neighbors so they'll be kind to you." That boy or girl might soon learn that if he is "nice" to people his shortcomings are more than likely to be overlooked, and he forestalls criticism or a deserved reprimand by being complimentary or giving gifts. This is not only enlightened selfishness but a very subtle form of bribery. It is *not* Theosophy.

The very young child can hardly be expected to discriminate between results coming as natural consequences and those worked for with an eye to self-interest. The *Bhagavad-Gita* is most explicit in this matter. "Therefore perform thou that which thou hast to do, at all times unmindful of the event." "Do not be incited to actions by the hope of their reward." "Laying aside all desire for any *benefit to thyself* from action, make the event equal to thee, whether

it be success or failure." In commenting on these passages, Mr. Judge says, "the fact that we may be perfectly certain of the result is no reason for allowing our interest to fasten upon it. The very task to be essayed is to so hold one's mind and desires as not to be attached to the result."

To help the pupil one may find out what is "good" to him. There is a "good" which "in the beginning is as poison and in the end as the water of life," instances of which even a child can comprehend. What is good at one time is not at another—it is largely a matter of how we feel about it. Again, we try to do good, and apparently evil results—the neighbors may not return our kindness. So it can be shown that looking for good Karma is the source of endless disappointment.

By these and other illustrations children may be helped to understand that the only true way is to put one's whole mind on what is to be done, leaving the result to the law. One of the teachers in Theosophy School tells her group of little folks that "Karma is the doing," and expects them to learn it by heart. This focusses the attention upon that aspect of Karma which is of paramount importance. "Karma is the doing" cannot too often be repeated either by young or old. If we concentrate upon Karma as the doing, Karma as the result will give us much less occasion for complaint. "Teach to eschew all causes; the ripple of effect, as the great tidal wave, thou shalt let run its course."

AS OF OLD, SO AGAIN

It is a universal tradition that, before the physiological "Fall," propagation of one's kind, whether human or animal, took place through the WILL of the Creators, or of their progeny. It was the Fall of Spirit into generation, not the Fall of mortal man. It has already been stated that, to become a Self-Conscious Spirit, the latter must pass through every cycle of being, culminating in its highest point on earth in Man. Spirit *per se* is an unconscious negative ABSTRACTION. Its purity is inherent, not acquired by merit; hence . . . to become the highest Dhyan Chohan it is necessary for each Ego to attain to full self-consciousness as a human, *i.e.*, conscious Being, which is synthesized for us in Man.—*S.D. I, 192-3.*

STUDIES IN THE OCEAN OF THEOSOPHY

VIII

CHAPTER five takes up general consideration of the two lower Human Principles. The discussion opens with a peculiarly blunt statement, evidently designed for those who, completely identifying themselves with *body,* make the physical encasement their "god"—"meaning it only when they say 'I' "; and especially for such as are so enamored of physical charm as to make the material vesture "an object of exclusive care." For such delusions, Mr. Judge here acts as spiritual surgeon performing an exploratory operation: with mental scalpel and forceps, he raises the delicate integument from the alluring image and reveals "a mass of flesh, bones, muscles, nerves, brain matter, bile, mucus, and blood." Who would care to identify himself with these and mean *these* only when he says "I"? Well knew the Teacher that little else than contour, texture, and coloring are regarded when Self imagines itself to be Body. "Man Know Thyself" includes study of what Man is not.

Man is a knower; but how much intelligence does the physical being express when left to itself? Note its idiotic attitudes during sleep and its stupid blunderings often, when the mind is abstracted. All observations bear witness that it is but a poor form, a dead thing, without the ensouling presence of the Thinker. Yet, "like mother earth," this dense veil of matter "is made up of a number of infinitesimal 'lives'." Hidden "among these 'lives'," lie the deep mysteries of sleeping and waking, youth and age, life and death. Even as battle for conquest rages throughout the substance of Planet Earth: so, in small, is it duplicated in Man's individual earth, or lowest sheath. For the lives composing it "are divided into two classes, one the destroyers, the other the preservers, and these two war upon each other from birth until the destroyers win." This inevitable victory of the destroyers bespeaks the impermanency of physical beinghood and, therefore, its comparative unreality. The adjustment of destroyers and preservers indicated in length or shortness of mortal days, strength or weakness at prime, and the slowness or rapidity with which ultimate decline takes place, varies with persons, being the effect of combined causes individually established in previous lifetimes.

Contrary to current conceptions, sleep, decrepitude, and death are due to *fullness* of life instead of its lack. They indicate bodies

overwhelmed with vital energy. The phenomena of youth, buoyancy, and waking consciousness are the results of successful resistance of the life currents. Power to resist would seem to reside in the preservers. They form the sea-wall, as it were, holding back the ever pulsing waves of the shoreless magnetic "ocean in which the earth floats" and which "permeates the globe and every object on it." Every sunrise brings repetition of struggle between the class using Life Energy for *construction* and the one using it for *destruction*. Each morning, the battle starts with the preservers in the ascendancy, its ferocity increasing as the day waxes older. With the waning hours, the preservers gradually lose ground; at night, they succumb, permitting the mighty flood to sweep in unobstructed. Action on this plane then ceases, because Life is no longer resisted, but absorbed or "secreted." But at the next dawn, equilibrium being established, the preservers once more resume their task of resistance; and Man undertakes anew his mundane occupations.

A day of human activity employs the identical processes engaged in the life-span. During youth the preservers hold the field, furnishing power both to resist and to absorb the life currents. They not only hold their own against the onslaught of the destroyers, but act as builders, developing the body, drawing out its latent characteristics, raising it toward its highest possibilities. At life's noon, the odds in a healthy body are about equal; but after its meridian is past, the destroyers are progressively the gainers. With their increase, the sea-wall gradually weakens and crumbles before the steady encroachment of the Deep that "works unceasingly on and around us, pulsating against and through us forever." The Tide creeps constantly higher; until, finally, the physical man, unable longer to withstand "the whole solar system's weight of life" thus "pitted against the power to resist focussed in one small human frame," sinks beneath the waves, soon to become traceless.

Could that thing over which the Ocean of Existence has closed forever have been the one thinking, feeling, and perceiving during the lifetime now ended? Theosophy answers: "Far from it!". These were the actions of an Eternal Being, He, the User of that form, drew its elements together and fashioned them for His own purposes. It was He who established its cycle of endurance; He whose attention and focussed will energized the preservers and urged on their resistance; and He whose gradual withdrawal of force from this plane gave precedence to the destroyers. The body is animated by the Spiritual Man, who works with the very tide that eventually engulfs and destroys his earthly instrument. It is his

ceaseless motion which plays through the relentless ebb and flow of the life-ocean; its surging billows do but sweep away that which the Soul has ceased to need, leaving Him free to build "more stately mansions." Directly correspondential to this is nightly sleep, when Man's presence is withdrawn for a briefer period. "Guarding the nest beneath through the life-breath," He leaves it for revitalization while He functions in other departments of his nature. For the Master of the House, there is neither death nor sleep; for between lifetimes and daytimes alike, He lives and acts in his own place. At break of a new day, there is return to a refreshed instrument; at dawn of a new lifetime, return to a new form. Hence the victory of the destroyers is really a service rendered; their orderly destruction but clearing the way for further beginnings. Both destroyers and preservers contribute to the ends of the Divine Builder within the Temple of Solomon.

The four natural periods of physical existence—childhood, youth, manhood, and old-age—followed by dissolution represent the common lot and are of common knowledge. Yet, people continue to regard themselves as these fleeting tenements. The turmoil constantly going on among the constituent elements of the body, recognized by scientist and layman as well, should have long since brought intelligent reflection upon what Man is *not*—precluding possibility of self-identification with anything physical or material. Still less should this be possible with knowledge of Theosophy, which teaches that the "sensitive points," or component lives, "are forever whirling and moving together throughout the whole body" and "in certain apparently void spaces as well as where flesh, membrane, bones, and blood are seen"; and more: that they "extend too, beyond the actual outer limits of the body to a measurable distance." It would scarcely be reasonable to think of oneself as a restless, whirling stream of sensitive points!

Due to incessant coming and going of the units comprising the body, it is "never complete or finished though tangible." So it is "considered by the Masters of Wisdom to be the most transitory, impermanent, and illusionary of the whole series of constituents in man." Who could seriously believe himself an *unfinished object*? If the Perceiver were the physical self, how could he take note even of his external alterations, how see and feel those changes wrought by the weight of years and which move him to exclaim, perchance with sadness: "I am growing old"? For it has been written that *change* can not see change. The Real Self changes not; is not born and does not die; yet garners the essence of all these experiences.

He is none of his Principles nor all of them put together, but is the Eternal Perceiver in and through each. Even self-identification with this house of clay is produced by spiritual power, "the mystic power of self-ideation," misused—source of Man's delusion and despair. The Self within is the Immortal, changeless in the midst of change; yet, through His power of creation, preservation, destruction, and regeneration, the Producer of *all* change.

THE BASIS OF MAGIC

We are taught that every physiological change, in addition to pathological phenomena; diseases—nay, life itself—or rather the objective phenomena of life, produced by certain conditions and changes in the tissues of the body which allow and force life to act in that body; that all this is due to those unseen CREATORS and DESTROYERS that are called in such a loose and general way, microbes. Such experimenters as Pasteur are the best friends and helpers of the Destroyers and the worst enemies of the Creators—if the latter were not at the same time destroyers too. However it may be, one thing is sure in this: The knowledge of these primary causes and of the ultimate essence of every element, of its lives, their functions, properties, and conditions of change—constitutes the basis of MAGIC. Paracelsus was, perhaps, the only Occultist in Europe, during the last centuries since the Christian era, who was versed in this mystery. Had not a criminal hand put an end to his life, years before the time allotted him by Nature, physiological Magic would have fewer secrets for the civilized world than it now has.—*S.D. I, pp. 262-3.*

REVIVAL OF ATLANTEAN INIQUITIES

THE Brest (France) daily, *La Dépeche* of March 13, 1933, contains a leading article signed by Dr. Serge Voronoff giving details of his "ape farm" in the Riviera, established to facilitate Dr. Voronoff's theories and practices in "gland transplantation."

In the course of his remarks Dr. Voronoff speaks of the physiological and biological resemblances and affinities between apes and men, making experimentation far more useful than with other animals. Thence he discusses the possibilities of blood transfusion; of the utilization of the various glands and of extracts from them; finally, of the rejuvenating potentialities in transplanting the reproductive organs of anthropoids to human bodies.

There is no faintest suggestion in Dr. Voronoff's article of any perception of possible moral obliquity in vivisection; of any crime against nature in mixing the blood-strains of men and animals; of anything degraded or debasing in refitting degenerate or impotent human beings so that they may resume the atavistic practices arrested by premature senility; or of anything abnormal, unnatural, and abominable in thus taking steps which may eventuate in miscegenation and in the production of an intermediate race of monsters, neither men nor animals. On the contrary, the article is as calm, as dispassionate, as scientifically considerate of facts and their practical utilization as would be a discussion of facts and factors in electrical, mechanical, and industrial problems of waste and repair. The idea of ethical, moral, psychical and spiritual elements in the problem enters not at all into his experiments and calculations. They simply do not exist for him. He can no more be said to be unethical or immoral than could the apes which occupy him. From all these points of view the Doctor is neither more nor less than an animal himself, only with capacities infinitely transcending these other animals, thus enabling him to utilize them merely as so much raw material for his own purposes. That he holds the same fundamental views in regard to human beings as a still more desirable source of supply is clearly indicated, for he says, literally translated:

> "If we were living under the regime of the Roman Empire, there is no manner of doubt that slaves would be utilized by the savants for their experiments. *This possibility is at present denied us,* but nature has provided us another. Have

> we the right to neglect to avail ourselves of our biological similarity to the apes? . . .
>
> "May the established authorities take stock of the value to all mankind in increasing the breeding of apes, if they are put at the service of science."

Dr. Voronoff, now 67 years of age, is a Russian by birth, but educated at Paris where, after a distinguished career, he was in charge of the Military Hospital during the World War. Since then he has been director in charge of noted French biological and physiological institutions. His career closely follows that of Dr. Brown-Sequard, who preceded him as Director in some of the same institutions, and who was the original experimenter in glandular preparations derived from the reproductive organs of sheep—the notorious "Brown-Sequard 'Elixir.' "

Since the discovery, or rather re-discovery, of the circulation of the blood by Dr. Harvey three centuries ago, an incredible amount of experiment has been going on. None of the host of medical and other experimenters seems ever to have taken into account the cumulative tendencies inevitably accompanying any course of conduct in which great numbers of human beings engage with concentrated fervor. Nor have students of "Social Trends" given the subject serious consideration; yet it is such trends which determine the destinies of mankind, the rise and fall of whole civilizations and races.

Dr. Harvey's discovery opened the door to the extensive and orthodox practices of phlebotomy and blood transfusion as universal remedies—now happily fallen into desuetude except in extreme cases, but which were the direct and indirect causes of numberless known and unknown ill results. In due sequence came Dr. Jenner's experiments in vaccination which is still regarded as a "blessing to mankind" and is not only very widely practiced by the medical profession but is compulsory in many communities. Everyone is aware of the immense vogue of serums and drugs, both by oral administration and by injection—a vogue undreamt of a short generation ago. Necessary to all these experiments and all these practices has been vivisection in all its forms.

Equally necessary to the existing state of affairs has been a complacent public, a tolerant educated opinion, the credulity of the sick and the unfit, the prestige quickly attainable by those who trade upon or cater to the afflicted of body or mind or circumstances, and the hardships inflicted on those who see and oppose false trends in any direction. The doctor who has fought openly against these

dangerous trends in medicine and surgery has had to face as unenviable a career as those doctors of divinity in past centuries who have fought against the same trends in religious experiment and practice.

With such a state of mind in the public at large, and in the patient who pays, what wonder that the doctor who is paid should at length come to experimenting on the patients themselves under the guise of treating them for their ailments? No observant and thoughtful man can doubt that a large and increasing proportion of the surgery and medical practice of today is nothing less than disguised human vivisection. What with "birth control," "contraceptives," "serumization," "surgery," "sterilization of the unfit," and their accompaniments, how far are we from condemning criminals and defectives to be "put at the service of science" instead of in the penitentiary or other institutions for life's misfits? How strong and effective opposition would be raised today in the wide world against some new "technocracy" which could breed a race of man-animals to do all our physical tasks for us, so that with machines on the one hand and human animals on the other to attend to them, all our earthly requirements would be as free and as freely available as air and water? Would not most men hail such an eventuality as the millenium, as the return of heaven on earth?

In recent years press and other publications have carried notices of such efforts at breeding a cross between men and anthropoids. Within the year, according to apparently authentic information, the existing Russian Government has provided the means for an "ape farm" in which precisely these experimental attempts are now going on. If persisted in, they are bound to succeed in the course of time—for they will be but the return of what has been before. The cycle of the "return of impressions" precedes and is the cause of all physical and all human cycles, for the creative, preservative and regenerative power of concentrated thought is both the divine and the infernal characteristic in Man.

Those who have opposed, singly and in organized efforts, these cumulative tendencies and practices in science and in medical science particularly, have rarely pondered the psychological significance of the phenomena they combat. Too often they have been moved by the intensity of their feelings into conduct as open to dispassionate criticism as the practices they condemned, with the result that public opinion has regarded them as fanatics. This has served to put the whole issue on partisan grounds. Both proponents and opponents have made the matter either a personal or a contro-

versial, rather than a scientific or human problem to be studied and adjudged on its actual merits or demerits.

Neither side to the issues, any more than the public at large, has ever approached the problem from the viewpoint provided by the Theosophical teachings of Karma and Reincarnation. Knowing nothing of the past of the human race, or of the actual origin of the anthropoids, believers in "science" or "religion" as these exist today—how could any of them dream that their good and evil tendencies in no matter what direction manifested, are the cyclic return of impressions from the days of the mythical Atlantis?

Theosophists know that the "sin of the mindless," later on repeated by the Atlanteans in full consciousness, was the cause of the woes and destruction of that Race and of that Continent; know that those same sins and their brood of evil consequences still remain unrepented, unatoned for and in all too many Reincarnating Egos, once Atlantean "giants in the earth," now the men and women of today and of the generations to come. They see in the ever changing and ever cumulative outcrop of tendency and practice in our civilization the recrudescence of old spiritual and psychical iniquities which will, if uncurbed and uncorrected, result in another appalling ruin of a whole civilization.

Surely with all that is before their eyes, Theosophists of all men should be aroused to a deeper, higher, nobler and more energizing sense of duty and responsibility; to individual and united efforts so to embody, so to preserve and promulgate the Philosophy entrusted to them, that thoughtful and inquiring minds shall not be left in ignorance of their Soul-history. Theosophists should not forget that they, too, were once Atlanteans, and that the dissensions, the mistakes, the corruptions and corrupt practices of today among them, are the Karma of their own failures in that far past —failures which, if repeated and increased, must in the end overwhelm them in a sense far more desperate and irremediable than the vices and evil practices of those who "know still less than they." If Theosophy is to reform the world which so desperately needs reformation, Theosophists must first and foremost reform themselves.

Nowhere is reform more urgently required among Theosophists than in their personal attitude and conduct toward those atavistic tendencies and practices which, often in the name of religious, social, medical, and scientific progress, do in fact betoken the resurgence of the very worst of Atlantean iniquities. Opposed in theory to vivisection and miscegenation, how many Theosophists there are

who, in case of sickness or threatened epidemic, themselves make use of the very doctors and the very treatments which their philosophy shows to be the heritage of conscious or unconscious black magic. How many more Theosophists who condone or ignore these iniquities on the specious pleas of tolerance, of necessity, of that jesuitry which would seek a private good from a racial evil. What is any Theosophist but a professed pioneer in the great war between the good and evil tendencies in human nature and human conduct? Never was the need greater, never the duty more pressing, for Theosophists of every degree to be simply true to their own convictions on the great dividing moral issues which must inevitably rebuild or ruin our civilization. What claim has any man to the name Theosophist who would compromise between Black and White; whose convictions are not inspiring enough to make him fight, and suffer, and die in the cause of human progression and perfection—no matter what the prevailing environment of thought and action?

The "Elemental Atoms."

As to the "elemental atoms," so called, the Occultists refer to them by that name with a meaning analogous to that which is given by the Hindu to Brahmâ when he calls him ANU, the "Atom." Every elemental *atom,* in search of which more than one Chemist has followed the path indicated by the Alchemists, is, in their firm belief (when not *knowledge*), a SOUL; not necessarily a disembodied soul, but a *jiva,* as the Hindus call it, a centre of POTENTIAL VITALITY, with latent intelligence in it, and, in the case of compound Souls—an intelligent active EXISTENCE, from the highest to the lowest order, a form composed of more or less differentiations. It requires a metaphysician—and an Eastern metaphysician—to understand our meaning. All these atom-Souls are differentiations from the ONE, and in the same relation to it as the *divine soul*—the Buddhi—to its informing and inseparable Spirit, or *Atman.*—*S.D. I, p. 567.*

LODGES OF THEOSOPHISTS

A "lodge" is a place of shelter, of refuge, of habitation, of assembly, of discussion and council, of work for communal need and benefit. It may range from a hole in the ground, a cave natural or artificial, a mere hut, to a permanently adopted or adapted series of structures, with their natural environment, which together constitute the maximum of co-ordination for common aims and objects. Like a center and its circumscribing boundary it implies unity, fraternity, and the continuous flow of mutual activity from within outward and from without inward—a self-sustaining inter-relation of all the units and elements, animate and inanimate. A cell is such a lodge, as is a hive, a grove, a colony, a family, a community, a nation—Humanity, or any other Hierarchy in manifested Life. The basic nature, the basic need, the basic fulfillment of the individual, can only be reached and developed by means of a Lodge and lodges.

The idea of the Lodge is imperishably impacted in the very center of every man's heart and mind, and so is found among outcasts and savages quite as universally as among the more highly civilized peoples. Voyagers in the South Seas have uniformly found it fundamental among the myriad islands where dwell the survivors of the lost Lemuria. Among the ancient mutations from the ruins on the shores of Titicaca, through to the Incas, the Mayas, the Mound Builders, and amongst the red Indians, the Lodge principle of being has been paramount. Europe, through endless epochs, shows the same feudal stronghold of this fundamental conception. It holds among the Africans, in the jungle as on the parched sands where the degraded aborigines of Australia still maintain this tribal bond. In Asia, mother of races, the village ryot, the mergence of the individual in the family, the patriarchal system, has survived throughout all eras. Even the terrible great cities of all time are but testimonies to the blind instinct of communal life.

Whence the Source of this instinct and intuition? The powerful and impregnable LODGE of the Masters of Wisdom. Whence the Theosophical Movement? Their active share "in the government of the natural order of things." Whence the United Lodge of Theosophists? "Loyalty to the great Founders of the Theosophical Movement."

ON THE LOOKOUT

The True Theatre

Writing in *The American Spectator* for January, 1933, Eugene O'Neill voices a hope for an American Theatre that will hark back to the very origin of the drama, or at least what is generally considered as its origin. He says:

> "I am hoping for added imaginative scope for the audience, a chance for a public I know is growing yearly more numerous and more hungry in its spiritual need to participate in imaginative interpretations of life rather than merely identify itself with faithful surface resemblances of living . . . I mean the one true theatre, the theatre of the Greeks and Elizabethans, a theatre that could dare to boast —without committing farcical sacrilege—that it is a legitimate descendant of the first theatre that sprang, by virtue of man's imaginative interpretation of life, out of his worship of Dionysus. I mean a theatre returned to its highest and sole significant function as a Temple where the religion of a poetical interpretation and symbolical celebration of life is communicated to human beings, starved in spirit by their soul-stifling daily struggle to exist as masks among the masks of the living!

Mr. O'Neill's understanding of the function of the theatre is not far from the true one. In *Isis Unveiled,* II, pp. 111-12, H.P.B. writes,

> Taylor shows, on the authority of more than one initiate, that the "dramatic performances of the Lesser Mysteries were designed by their founders, to signify *occultly* the condition of the unpurified soul invested with an earthly body, and enveloped in a material and physical nature . . . that the soul, indeed, till purified by philosophy, suffers death through its union with the body."

The ancient theatre was the instrument of instruction and initiation, through which the eternal verities were taught.

On Sophistication

In the same issue of the *Spectator,* Van Wyck Brooks writes the following:

> Sophistication, in the current sense of the word, is a state of mind which consists in knowing too much while at the

> same time knowing too little—too much of the periphery of life, too little of the core and centre. It expresses itself in a language of insinuation, and is, for the rest, a sort of cosmetic equivalent of wisdom that is indeed terrifying to the uninitiated. Of all the ways in which the art of "putting it over" has manifested itself in America, this is surely the most tragic; for it prevents the instructed from really learning anything about life and meanwhile sets up a barrier between simple folk and those who ought to be the vehicles of knowledge. To what is this unhappy condition due? Partly to the extreme ingenuousness of the majority of our population, which gives rise to a constant temptation to impose upon them; partly to the rarity of those who are fully conscious, which tends to give these latter an excessive conceit of themselves, and too strong a sense of the importance of their "awareness"; and partly to the fact that those who are conscious owe their enlightenment too much to associations with Europe, which destroys their normal sense of obligation to their own people and fills them with a "light" so unrelated to their actual experience as to be a mere phosphorescence ("luminosity without combustion"). This has all happened before and eslewhere—in Russia, for example, where Dostoievsky was always trying to humble the intellectuals. It happens with every people that has failed to generate a conscious, characteristic spiritual life; the intellectuals seek their nourishment where they can, the result being that they are improperly nourished and despise their own flesh and blood as well.

Little can be added to this summary and indictment of our civilization, unless it is to regret that it is only an indictment. The intellectuals of the age are quick to see what is wrong, but slow indeed to find the remedy. There is overabundance of analysis, dissection and criticism, in most cases justified, yet it all is of no avail unless there comes construction after iconoclasm. Only in the Wisdom Religion of the ancient and modern theosophists will be found the answer.

THE SAGE OF CONCORD

Mr. Brooks makes still another contribution with his recently published *Life of Emerson*. It is a book imbued with understanding. One wonders how its author can be innocent of Theosophy and yet make so appreciative and subtly accurate an appraisal of

his subject. The scope of the work covers that whole phase of intellectual and spiritual development of the time of Emerson, Thoreau, Alcott and Channing, giving a purview of the thoughts and ideals of these men of New England. Through it we learn that from England was sent as a gift to Henry Thoreau "forty-four volumes of the sacred books of India—the *Rig-Veda,* Sankara Acharya, the *Upanishads,* the *Vishnu Purana*—in English, French, Latin, Greek and Sanskrit." It was from these fountains that the American transcendentalists drank, passing on the waters of age-old Truth for the coming generation in the west. This indirect phase of the Theosophical Movement, which found its outlet in an hundred other channels besides, opened men's minds to inquiry, prepared the way for a direct presentation of the Teaching in 1875. *The Life of Emerson* will be found by theosophists to be a thorough treatise of this movement, in no part deviating in spirit from the philosophical standards of the student.

Sero-Therapy—Dr. Jekyll or Mr. Hyde?

According to an A. P. dispatch from Washington, D.C., Nov. 7, 1932, a discovery has been made which may revise the whole "science" of bacteriology. Dr. Alice C. Evans, research worker of the Public Health Service's National Institute of Health has found a " 'Dr. Jekyll and Mr. Hyde' germ that can change into three different 'disguises'." "She worked with a streptococcus, or chain-like germ taken from the brain of a man who died of encephalitus, a form of sleeping sickness. It was not known whether the germ was the cause of the disease. When grown on different kinds of media, or germ food, the streptococcus changed from its chain shape to the sausage shape and then to the form of a filterable virus." The report points out that the latter form is invisible and like that which causes infantile paralysis while the first two forms are similar to the pneumonia and diphtheria bacilli, respectively. A statement suggests "that the development of disease is influenced not only by germs but by *the kind of environment in which the germs develop.* It raises the question,in the belief of some scientists, whether the same germ may cause two different diseases, or two different forms of the same disease, depending on the part of the body in which it develops." That the malignancy of germs often depends upon environment and that germs harmless to animals may be cause of horrible suffering to the human organism has many times been stressed by *Theosophy.* Serum therapy, by un-

naturally introducing into the human blood stream living animal substance is forcing the crime of miscegenation upon the sensitive lives of the human vital fluid, another silent though shattering reverberation of Atlantean karma. And to regard as *curative* a phase of that inverted knowledge which has been the cause of a large part of human misery for many milleniums past is loss of discrimination indeed.

"THE COMPLETE WORKS OF H. P. BLAVATSKY"

Under the above title, Rider & Co., of London, Publishers of *The Occult Review,* have issued Volume I, which supposedly contains the known miscellaneous writings of H.P.B. from 1874 to 1879 inclusive. In this respect the title is a misnomer, as various hitherto published writings are omitted. Among these are her *Letters* to Professor Corson which are among her very earliest theosophical statements. This omission is the more strange, seeing that these *Letters* were originally published by Rider & Co. themselves in 1929. Other omitted matter includes her important quarto statement on the Theosophical Society and its Objects, originally printed in 1878, as well as various Russian letters during the period given. Practically all of the contents of the present volume are to be found in *A Modern Panarion,* originally published in 1895. The matter included in Messrs. Rider & Co.'s volume contains several articles of doubtful authenticity and one, at least, which did not emanate from the pen of H.P.B. The *Preface* of the Editor, the well-known A. Trevor Barker, is on the whole conservatively drawn and his good intentions are not in question. His limitations as an Editor, however, are clear, and were plainly shown in his compilation of the *Mahatma* Letters to A. P. Sinnett, as well as in his *Letters of H.P.B.* to Mr. Sinnett. *Any* publication of the *Mahatma* Letters in their entirety was expressly discountenanced by the *Mahatma* himself, so that Mr. Barker acted upon his own judgment and responsibility, not that of the Master. A similar case is presented by a portion at least of the matter included in the volume under review, much of which is a reprint of material which serves no other purpose than that of idle curiosity, since its *raison d'etre* is long since buried in oblivion. H.P.B. herself directed the attention of all interested to her named writings, all of which have been restored in their authentic original form in the photographic reproductions of The Theosophy Company. One would need either a large measure of credulity or an equal measure of conceit to imagine that H.P.B. would be interested in the publication of Messrs.

Rider's volume. It is to be hoped that succeeding volumes (if they are ever completed) will show better redaction and results than so far evidenced by this first volume of the much heralded "Complete Works of H. P. Blavatsky."

"Occult Glossary"

Co-incident with the publication of the volume of H.P.B.'s fugitive writings, Messrs. Rider & Co. have published what can only properly be named a rubric, under the title of "Occult Glossary." This rubric is entirely worthy to be placed alongside "Bishop" Leadbeater's rubric on the "Sacraments," and no doubt will serve the same purpose in the Point Loma society that Mr. Leadbeater's has done in the Adyar society. The author of this new and original "Occult Glossary" is Dr. de Purucker, who has richly earned his right of fraternity with the leading light in Mrs. Besant's society. The mere fact that a *Theosophical Glossary* written by H.P.B. herself has been in existence for 40 years means nothing in Dr. de Purucker's wise opinion. From his own standpoint, and doubtless from that of those who look to him as "Leader," his work is a great improvement on anything of H.P.B.'s. From Parabrahm and Paramatma to Avatara, from the Absolute to Relativity, Dr. de Purucker has left no mistake of H.P.B.'s uncorrected, no Mystery in Nature unexplained—for those who may take his word as to the Law and the Gospel. For those who take his word that he is the "successor" of H.P.B., the word will now be given a new meaning—as he has given to so many of the terms in H.P.B.'s own vocabulary of Occultism. He has certainly rushed in where angels fear to tread, for he has "discussed" with the utmost "frankness" subjects on which the great Buddha refused to speak at all to the multitude, and which H.P.B. and her Masters wrote of with the greatest reserve. Why shouldn't he? The theologian, the priest and the monk command the ear of the multitude to a far greater degree than ever the Christ, the Buddha, or the *Mahatma* could do. There must be a reason for it, and the reason is not far to seek. The layman as well as the children would far rather go to the circus, the movie, than to attend school; would far rather listen to fairy stories than study lessons in the hard school of life. If Dr. de Purucker's followers would like to learn the Occult meaning of the word Dilemma, let them compare his with H.P.B.'s statements on the various terms in their respective Glossaries—and then see if they can accept both as representatives of the same Masters.

"FUNDAMENTALS OF THE ESOTERIC PHILOSOPHY"

Dr. de Purucker's "Occult Glossary" follows fittingly in the trail of his "Fundamentals of the Esoteric Philosophy" and his long list of encyclical "General Letters" to the faithful since his accession to the papal throne vacated by the departure of Madam Tingley. All this has been done "in the name and by the authority of the Masters," who, on the testimony of Dr. de Purucker, visited him "in *Mayavi Rupa.*" On his own say-so Dr. de Purucker is acting as de jure and de facto messenger of the Masters in his superabundant efforts to translate and interpret the "too abstruse and difficult" *Secret Doctrine* so that it will be "comprehensible to anyone of average intelligence." The mere fact that all his interpretations and explanations are loaded with misstatements, misconceptions, and positive contradictions of the Theosophy of H.P.B. and Mr. Judge, whose "successor" he avers himself to be; the mere fact that the Master Himself certified to Dr. Hubbe-Schleiden and to Colonel Olcott in direct Messages to them, quite independently of H.P.B., that her *Secret Doctrine* is *Their* work, not hers, as she herself affirmed—all this means nothing and less than nothing to Dr. de Purucker and those of the "average intelligence" to whom he appeals. When he is "correcting" the *Secret Doctrine,* "explaining" it, giving the "esoteric" meaning of it, Dr. de Purucker is not "improving" on H.P.B.; he is improving on the ideas, the statements, the language, the understanding, of Masters Themselves. Well, why not? He is merely following on the footsteps of Mr. Sinnett, Mrs. Besant, Mr. Leadbeater and a host of small fry "initiates" —and improving on *them,* not on H.P.B. and *her* Masters. Who, knowing the historical record, can doubt that such "improvement" is a tempting path to take?

EINSTEIN'S RECANTATION

A great degree of puzzlement has eventuated among scientific-minded Theosophists regarding Einstein's "curved space," which is necessarily finite. Some of them have had difficulty in "reconciling" this with the Theosophic spacial infinitudes. Others have seen quite easily from the first that the thing was really a sort of mathematical legerdemain. Advanced mathematicians know quite well that any number of mathematical equations can be worked out which do not correspond to any known physical reality. Those who are overawed by the imposing mathematics of the "fourth dimension" do not realize that *any assumed fourth quality which has mag-*

nitude or intensity can be capable of changing in relation to the real dimensions, made to play the mathematical part of the "fourth dimension" in an equation. It does not even need to be any quality known to man, but merely a hypothetical *"x."* Others more easily dispose of the idea by asking the devastating question, "If space is curved, what's it curved in?" Sir Arthur Eddinton puts it in almost as colloquial a way. "Einstein showed his greatness in the simple, drastic way in which he dealt with the difficulties of infinity. He just abolished infinity."

Now Einstein himself recants; and it is no Galilean recantation canceled out by a mumbled affirmative as the martyr's coat-tails pass the doorstep on the way to outer safety.

"MEA MAXIMA CULPA"

> Prof. Albert Einstein, father of relativity, says that space may be, and probably is, the sort of uncurved, three-dimensional space that Euclid imagined and countless generations of schoolboys have learned. Altho Professor Einstein in a sense scraps the less familiar and more complicated brands of space-time that he has been using, this does not affect the validity of relativity, which has been at the foundation of so much scientific thinking for the past two decades.
>
> Prof. Willem de Sitter, Dutch astronomer, who had built his own shape of universe on Einsteinian foundations, joins with Professor Einstein in espousing space which is on the average Euclidean. These two eminent astrophysicists conceived the new kind of universe when working together recently at Mount Wilson Observatory, and their joint announcement was made to the world through the medium of *The Proceedings of the National Academy of Sciences,* just issued. . . .
>
> This joint announcement, that is sure to cause a furor in the world of science, means that the universe around us may be not only unbounded but infinite, instead of finite and unbounded, as Einstein and his followers have previously believed. (*Literary Digest,* May 7, 1932).

The Einstein effects, it is found, were ultimately better explained by assuming that the universe was expanding or exploding at a rapid rate. But this in turn can be explained away by some assumptions in regard to the action of light—much in line with Theosophy —so that the "expanding universe" is now likewise under fire.

The unfortunate layman will be lucky to get out of it with any universe at all—even the slight fragment now left him by the joint services of engineering and high finance.

It is an observable fact that the average lay mind is losing both interest in, and reverence for, abstract science. This is not so much due to the disastrous social mistakes of its grimy brother, applied science, as to the fact that the average man has lived long enough to see speculative science reverse itself too many times. The man born before H. P. Blavatsky's day had to live his life out to see even a minor modification of stubborn theory. It has been different since. And withal the old arrogant spirit has died a well-deserved and rather violent death. The way for the Theosophy-Science of the future is in the preparing!

THE "EVIL EYE" IN SCIENCE

Prof. Otto Rahn, Cornell biologist, has made some scientifically surprising discoveries. Rays emitted from the human blood, finger tips, end of nose, or eyes, will kill yeast and probably other micro-organisms. In detail; as culled from *The Literary Digest* of July 23, 1932, and *The Week's Science* of Aug. 22, 1932:

> Yeast, such as is used in making bread, was killed in five minutes merely by the radiation from the finger-tips of one person.
>
> Dr. Rahn also found that the end of the nose and the eye produce the yeast-killing radiation.
>
> The effect of the rays from the eyes is reminiscent of the "evil eye" of superstition, so far as yeast is concerned. The human chest does not produce the radiation, however.
>
> In the test of fingers it was found that the right hand was stronger than the left even in the case of left-handed persons.
>
> Professors Rahn's experiments show that the blood and saliva produce the radiation, but that with different people the rays emitted vary greatly. Some have the power of producing effective radiations, and others do not, while it varies with the same person under different conditions.
>
> It was also demonstrated that the human body as a whole sends out rays.
>
> The exact nature of the radiation is not yet determined, but it may be some variety of ultra-violet rays, the invisible radiations of wave-lengths shorter than visible light. This seems probable because the human rays are effective, as are ultra-violet rays, after being passed through quartz.
>
> Four years ago German and Russian investigators discovered that active muscles of the human body emit a very weak ultra-violet radiation which stimulated the growth of micro-organisms, especially yeast.

> They found that resting muscle and most of the other body tissues did not produce the rays, but that blood from healthy normal people did radiate.

This connects with discoveries previously noted, regarding the rays thrown out from the tips of growing vegetables. However, the latter are supposed to be stimulating rather than death-dealing. Dr. W. W. Lepeschkin believes that the rays are produced by the momentary deaths of living cells in the emitting organs. But the evidence does not seem conclusive.

All in all it is certainly a manifestation of the "od, ob, and aour" of the ancients; the good aspect, the evil aspect, and the synthesis, of the universal life-giving and death-dealing principle. That such phenomena should be accepted without resistance, shows a mighty change in the scientific spirit even during the last two, or three years. Science is indeed rapidly metaphysicalizing itself. And in like measure, treading the ragged edge of the abyss of Black Magic.

Population and Poverty

One of the principal arguments of the birth control movement is that derived from Malthus' so-called law that "population tends to increase faster than the means of subsistence." Students of Theosophy know that the changes of population are cyclic—necessarily so under the law of reincarnation. But even the orthodox are now studying racial cycles with some degree of real understanding, aided by the discovery that many areas of the world are decreasing in population while others show evidences of former peoples numbering untold millions.

It is odd, therefore, to see a man like Dr. Henry Fairfield Osborn naively entangling himself in contradictions in the attempt to sustain the exploded theory. He lists six "overs" from which the world is suffering:

1. Over-destruction of natural resources.
2. Over mechanization.
3. Over-construction of transportation facilities.
4. Over-production of food and the mechanical wants of mankind.
5. Over-confidence in the volume of future demands, leading to too rapid extension of natural resources.
6. Over-population beyond the capacity of the natural and scientific resources of the world, with permanent unemployment of the least fitted.

(*Science*, August 26, 1932.)

Now obviously No. 1 and Nos. 4 and 6 are mutually destructive:

they cannot all be true at once. Dr. Osborn in part recognizes this in quoting the case of Java, where, in spite of a huge and recently increased population, rice sells too cheaply to be profitable. And unemployment has no relation whatsoever to population; it does have a vital relationship to the human selfishness which seizes natural resources, and exploits them while idle men stand by and starve. Unemployment seems to Dr. Osborn almost entirely a matter of too much surplus population unable to compete with higher class labor for work. Birth control seems to him to be the remedy. It is theoretically possible, and soon may be practically possible, for nine out of ten workers in the United States to be replaced by machinery. The cue for the disinherited, it would seem according to Dr. Osborn, should be race suicide, leaving the field to machines entirely! Insanity? Even so; but the inevitable logic of a sort of "science" which sees no other function in the existence of a human being than fuel-energy conversions! With such a viewpoint why shouldn't the best machine win?

THE MAW OF KAMA-LOKA

Suicides in the United States in 1931 passed the 20,000 mark, this cause of violent death thus taking a place in the nation second only to the automobile, another equally notorious product of civilization. The situation has become so serious that life-insurance companies are becoming alarmed, according to Dr. Hoffman, an authority on the matter. (*Literary Digest,* July 9, 1932).

One of Dr. Hoffman's statements should be made public the length and breadth of the world:

"Every suicide is a potential murderer, in that it is chiefly the suggestion of self-inflicted death that drives countless thousands to their doom."

Dr. Hoffman remarks that the curse is increasing steadily, and calls for a national organization to study and combat it—the usual remedy for everything being the formation of an "organization." It happens, however, that if such a body were to study the matter from its psychological and neuro-pathological aspect, it could only make one fundamental recommendation—to scrap the basic methods and aims of "civilization." It would hardly be likely to do so, we think. Meantime those who question the conclusion may ponder over this:

If the insanity and suicide rates are not the best possible criterion of the extent of "happiness" achieved by any social order and consequently of its worth, then what is? "Civilization" tops world-history in both.

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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