

A U M

Far away from birth and conduct, family and tribe, quite free from name and form and quality and fault; beyond space and time and objects,—this is the Eternal, THAT THOU ART; become it in the Self. —CREST JEWEL OF WISDOM.

THEOSOPHY

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AFTERMATH

VII

The present volumes have been written to small purpose if they have not shown . . . that . . . the apostolic succession is a gross and palpable fraud; . . .

H.P.B.: *Isis Unveiled*, II, 544.

. . . down the slippery road to the quagmire of Infallibility, Direct Revelation, and Apostolic Succession, . . .

H.P.B.: *The Theosophist*, June, 1882.

Madame Blavatsky has no "successor," could have none, never contemplated, selected, or notified one.

W. Q. Judge: *Lucifer*, March, 1892.

CLAIMS of apostolic succession to great teachers are the groundwork of all revealers and theologians. Not alone the Roman Catholic hierarchy, but all religions and all their sects trace back to this fundamental fallacy in human nature. Just as the Spiritualists of every degree mistake the *Kama-Rupa* of the departed Ego for the Spiritual Being, so does religious-minded humanity mistake the "remains," the *Skandhas* of the Theosophical Movement, for the Movement itself.

H.P.B. knew full well what would follow upon her mission and her message. Besides the unequivocal and unmistakable utterances above quoted, she wrote in her *Theosophist* her repudiation in advance of the claims that would be made in her name, the words that would be put in her mouth, after her own death, by mediums, psychics, and the whole *tutti quanti* of self-styled "occultists." She said, in *The Theosophist* for March, 1883, in discussing Spiritualist claims made "Under the Shadow of Great Names":

"The common vice of trying to palm off upon the world the crude imaginings or rhapsodical concoctions of one's own

Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series. —Editors, THEOSOPHY.

brain, by claiming their utterance as under divine inspiration, prevails largely among our esteemed friends, the Spiritualists. . . . The future has a gloomy look indeed to us when we think that, despite their best endeavours to the contrary, the Founders of the Theosophical Society are quite . . . liable . . . to an involuntary *post-mortem* recantation of their most cherished and avowed ideas."

The quotation given from Mr. Judge on the subject of "successors" shows that his own view was the same as that of H.P.B. This view was originally as emphatically shared by Mrs. Besant and by Colonel Olcott. Yet, as is shown in *The Theosophical Movement*, a bare four years had elapsed from the death of H.P.B. till Mrs. Besant herself set up the claim of being the "Successor" whom H.P.B. had "appointed." Her claim was accepted by Col. Olcott and many others, and was the foundation, root and trunk of her hold upon her followers till her own death; the Adyar society was corrupted by it. Unmistakable as has been and is the havoc wrought in this fragment of the Parent Society, the ruinous effects of the Successor-notion has run still deeper in the Point Loma society, in the Hargrove secession from it, and in the "Temple of the People."

Those who remained personally loyal to Judge must have known of the stand taken by him and by H.P.B.; must have been acutely aware of the disastrous effects of the succession-fallacy as shown before their eyes in the course taken by Mrs. Besant. Nevertheless, the ashes of Judge's body were scarcely cool before his surviving aides-de-camp saddled upon the membership of the T.S. in A. and its "Esoteric Section" the "gross and palpable fraud" of the Apostolic Succession of Katherine A. Tingley as the one "appointed" by Mr. Judge. The members simply took the solemn word of the "eight witnesses." But whose word did these eight witnesses take? Judge's?

Judge, like H.P.B. herself, was accustomed to speak for himself in plain language, over his own signature. Taking, *argumenti gratia*, the validity of the theory of succession and successor in spiritual, intellectual, and moral status—is it conceivable that in a matter of such surpassing importance, H.P.B. would have "verbally appointed Mrs. Besant her successor," as Mr. Jinarajadasa so ingeniously injected into his *Golden Book of the Theosophical Society*? Is it imaginable that Mr. Judge should have orally appointed Madam Tingley his successor? The burden of proof is upon those who make claims, not on those who question them. This sound aphor-

ism of human law is ignored by those who have most need to apply it, even in ordinary transactions. How much more it should be invoked where the question at issue is so transcendental as that involved in the claim of anyone soever to be an *Occult* successor to one who, being dead, can no longer testify in the forum of human affairs.

No statement in Judge's writing, or over his signature, has ever yet been offered in evidence that contains any appointment of anyone as his Occult successor, despite all the assertions made, at the time and since, of such an appointment. The assertions made, the failure to produce the evidence, damns the credibility of those who make the assertions, though it does not necessarily impeach the *bona fides* of the witnesses. Wholly sincere men are often deceived into testifying to what their own eyes are claimed to have seen, their own ears heard, when, in cold fact, their intensity of preconception or hallucination has deluded them. This is true in mundane matters: how much greater the susceptibility in transcendental affairs is shown by the endless list of great and good men who have regarded "communications," "revelations" and "visions" as substantial actualities. The problem of these claims and claimants is a psychological mystery, the key to which has never yet been found in the hands of religion, science, or spiritualism. The very Theosophists who would smile at the high-sounding names and claims of spiritualist mediums and religious psychics, swallow wholesale, in all too many instances, the like utterances emitted as "messages from the Masters."

All are familiar with the effects of opium, morphine, and alcoholic substances on the mental and moral as well as physical nature of their addicts. Few reflect seriously on their counterparts on other planes. There is astral and psychic intoxication and addiction as well as physical, and their effects upon the victim a thousand times more injurious and lasting. Such addicts can no more be reasoned with on the subject of their delusions than can an insane person of the ordinary kind. From the standpoint of pure Theosophy and true Occultism, *all* notions of a personal god, of infallibility, of direct revelation, of apostolic succession, and their like, are delusions. Are they any the less powerful in their hold on the race-mind? Because they are concerned with the inner and unknown principles of the Occult side of nature and of man, are theosophists immune to these risks and dangers?

Those who remained true to H.P.B. after her death *had* to be true to Judge, because his theosophical career is indistinguishable

from hers. Was this a warrant for their own success in Occultism, a guarantee against the dark side of their own past or future Karma? Those who accepted Mrs. Besant's claims, those who accepted the claims made on behalf of Madam Tingley, were, manifestly, believers in "apostolic succession", or they would have rejected such a claim no matter by whom made. The citations given show indisputably that H.P.B. and Judge repudiated "apostolic succession" in theory and in fact. If, then, either of them ever appointed a successor, verbally or otherwise, they merely stultified themselves—were themselves untrue to their own profession of philosophy and faith. In that case, they showed themselves to be such fallible if not unfaithful teachers and guides that it is a mystery why anyone should wish to pose as their "successor". On the other hand, philosophy and history alike are filled with the evidences that the credibility of any witness is in inverse proportion to his credulity—with numberless instances of men under strain seeking "divine guidance" instead of using their common-sense to apply unvarying principles to the problems confronting them.

Many Theosophists seem to regard as of small moment the multitudinous conflicting successor claims and teachings. The desire for "fraternization" among many members of the various societies blinds them to the *cause* which has produced the existing schisms. Until that cause is seen and weighed truly by those who suffer from its effects, how could any species of co-operation be other than a pretense on the part of these conflicting successors, or other than a fraud upon the public which, behind the mask of such a fraternization, would find nothing but a welter of mutually adverse teachers and teachings?

Of the "eight witnesses" who, after "consulting the 'spirits'" instead of consulting the teaching and example of H.P.B. and Judge, gave their solemn asseverations that *Judge* had appointed Madam Tingley—of these eight witnesses whose testimony was responsible, what has been the subsequent record?

E. T. Hargrove, the interlocutor of the whole proceedings, repudiated Madam Tingley in his pamphlet "E.S.T.", dated March 1, 1898—he who had been foremost in asserting that Madam Tingley "underwent a training and preparation even more rigid and comprehensive than that experienced by either H.P.B. or W.Q.J." Upon what grounds did he make the assertions contained in his pamphlet of May 17, 1896, "An Occultist's Life"? He himself says that he was "directed" to make these statements: by whom or by what? His repudiation two years later answers the question:

He was "directed" to repudiate her occult hegemony by the same authority that inspired him to assert it less than two years earlier. That "authority" was Mr. Hargrove's own "communications from the Master"—not anything else. If Mr. Hargrove, still in the land of the living, should choose to make an issue of the matters involved in the "Tingley succession", and his own unenviable share in them, he has abundant opportunity and occasion to do so.

James M. Pryse, still living, "folded his tents like the Arabs and as silently stole away" from Tingley to "Blue Star", and thence to doing business as an "occultist" on his own account.

Mr. and Mrs. C. A. Griscom, Jr., followed Mr. Hargrove in his secession from the Tingley succession.

Claude Falls Wright drifted out of any species of theosophical work whatever. He is now dead, as is H. T. Patterson whose influence was minor compared to the others.

E. August Neresheimer, still living, and, of all those who survived Judge, the best known, best loved, and most disinterested, had no "occult itch" but trusted to the assertions of Hargrove and the others—Mr. Neresheimer made under oath a Statement, dated and signed February 25, 1932, containing the story of the events following the death of Judge. Mr. Neresheimer's Statement runs to 18 typewritten pages, from which the following extract is made:

"Among all the papers and other documents left by Mr. Judge, we found nothing whatever in his handwriting bearing upon the future conduct of the society after his death. Nor did we find anything in his writing naming Mrs. Tingley or anyone else, either directly or indirectly, as his successor in the affairs of the Theosophical Society in America, or any directions of any kind to be followed in the event of his death. . . .

"Mr. Judge cannot, in my opinion, be held responsible for the mistakes—made by others after his decease, since he never either by spoken or written word nominated, or even suggested a successor, or gave any instructions whatsoever as to the direction of the Society, or the 'Esoteric Section' after his death."

When it is recalled that Mr. Neresheimer was made by Mr. Judge his Executor and as such took possession of all his papers, including the famous so-called "Diary", the significance of this Statement makes it incumbent on those who still circulate the mythical "appointment" by Judge of Mrs. Tingley, to produce as well as to verify the authenticity of such an appointment in Judge's handwrit-

ing or over Judge's signature—and as unequivocal as his repudiation of the "successor" notion itself.

Remains to be considered the case of Mr. Joseph H. Fussell, the last of the eight witnesses, and the only one of them who still maintains his faith in Madam Tingley's succession. Mr. Fussell's whole life has been an unbroken testimony, not to the authenticity of the Tingley succession, but to his unbounded belief in her as "Master's Agent". Nothing, we think, can better illustrate the lengths to which human nature can go than some extracts from *The Theosophical Path* of September, 1929, following the death of Madam Tingley. There, Mr. Fussell says:

"How shall I write about one, of the heights and depths of whose nature I realize now I had but the veriest glimpse? Yet that glimpse revealed to me such wisdom, such understanding of human nature and of life, such compassion and such tenderness, that she stands as one of the Great Ones, one of the Divine Helpers of Humanity."

Madam Tingley made an abundant record of her own during the thirty-three years of her undisputed supremacy from 1896 to 1929. From first to last that record is branded with an indisputable fact: freedom of thought and expression became and remained the "unpardonable sin" in her society. No one could question her "succession" or her status as "Master's agent" and remain *persona grata* in her society. The Constitution of the "Universal Brotherhood and Theosophical Society" gave her despotic authority over every officer, every member, every least activity, nor could that Constitution itself be changed without her own consent. If this was the case in the exoteric society, the dullest should be able to comprehend what sway she held and exercised over its "esoteric section." She changed the name, the pledge, the rules, the nature of the "esoteric section", even more drastically from its original objects than the exoteric society—more so, in both departments, than had been the case even with Mrs. Besant. From the moment of her accession to the papal throne of "Successor", dry-rot began in the society which, from a world-wide membership and activity on the original lines, dwindled steadily till at her death its activities and its membership were limited almost *in toto* to the Colony "on the Hill" at Point Loma.

The published literature of her society is loaded with laudations of her greatness. Her own writings and lectures, "edited" though they were, betray unmistakably her pretensions, her incessant self-laudation as "Successor to H. P. Blavatsky and W. Q. Judge and Leader of the Theosophical Movement throughout the World".

Her extravagance, her vanity, her childish self-indulgence, are notorious. Her counterpart can be found in hundreds of like cases throughout all religious history. This did not prevent, rather cemented, the blind devotion of the followers of such actual or pretended "seers", so that no one should be surprised to find the recrudescence of the same psychological phenomena in the careers of Mrs. Besant and Madam Tingley. What Theosophists need to do is to study these cases in the light of the Theosophy and Occultism of H.P.B. and Mr. Judge. In any event, all such cases pose the simple question: shall one accept the "testimony" of those whose faith and whose credulity know no bounds—"testimony" which, when examined, is but "the opinion of the witness"; or shall one, desirous of arriving at "the truth, the whole truth, and nothing but the truth," examine at first hand, in the light of world-old rules of evidence, the testimony provided by the acts, the words, the conduct of the "Successors" themselves?

It is certain that the more the case of H.P.B. or of Mr. Judge is examined and tested, the stronger will the proof appear of the gulf which separates them from the *hoi polloi* of "occultists", "initiates", and "successors", from the most noted to the least and latest. It is certain that more Mrs. Besant, Mr. Leadbeater, Madam Tingley and their like are examined and cross-examined on their own record, the stronger becomes the proof that they were anything but what they claimed for themselves.

Mr. Fussell continues:

"Among the most beautiful traits of Katherine Tingley's character was her devotion to her great Predecessor, Helena Petrovna Blavatsky. Few know how close was her relationship to H. P. Blavatsky. . . .

"Let me try to sketch in barest outline two or three scenes from Katherine Tingley's life. The first of these: a beautiful home on an estate on the banks of the Merrimac in New England; a little child, hardly more than a baby, playing in the gardens close to the house; a woman in gypsy guise (a band of gypsies being in camp near by) coming towards the house. The child runs to her, is taken into her arms; the mistress of the house hurries out, orders the supposed gypsy away; but the child clings to her, calling her 'mother,' her 'real mother'; the gypsy holds the child a moment, then puts her down and bids the lady guard her well—and is gone.

"The child was Katherine Westcott (later Katherine Tingley); the 'gypsy' was H. P. Blavatsky."

It seems almost a pity to state that the known itinerary of H. P.

Blavatsky's life does not include a visit to the "banks of the Merrimac", nor even to the United States during the period indicated in Mr. Fussell's "sketch". Unless Mr. Fussell's information came via the same channel as the "Successor" myth, the source of this contribution to theosophical "history" would seem to have been Madam Tingley herself. Certainly, she contributed a whole array of equally valuable chronicles to the "faithful". Mr. Fussell's "outline" seems "sketchy" rather than a sketch, and is worthy to be placed in the same gallery with Mr. Hargrove's equally veracious "Occultist's Life". What serious Theosophists should note is that the quoted remarks by Mr. Fussell are, one is bound to believe, submitted for the information of inquirers, as well as for the sustentation of the faithful like himself. The matter is the more serious because Mr. Fussell was, during her career after 1898, her ablest supporter, as he now is of *her* "successor", Dr. de Purucker. Whatever one's respect for Mr. Fussell's assiduities, however one may pay tribute to his loyalty, misplaced though it be, all this does not make for his credibility or his reliability as a witness to anything in which his interest and his devotion are at stake.

It would scarcely seem worth while to follow Mr. Fussell through his additional "sketches", but it is well worth while for every student to ponder Mr. Fussell's closing words:

"Like her Predecessors, Helena Petrovna Blavatsky and William Quan Judge, she was a Mystery. . . .

" 'Visualize!' 'Visualize!' 'Make a mind picture of your ideals', and 'before you know it the ideal has become the real and you have taken your place as a creator in the great scheme of life'. 'Dare to be yourself, your Greater Self', was her challenge."

Mr. Fussell would appear to have taken *à la lettre* these quoted admonitions of Madam Tingley. Certainly he has "visualized" Madam Tingley in *rôles* for which there exists no substantial evidence outside his own "mind-pictures", which his own words as well as his lifelong devotion to her show had at last converted the "ideal" into the real—for him.

Mrs. Besant's ability and already acquired worldwide reputation were all-sufficient to serve as substitute for evidence, both in her "charges" against Wm. Q. Judge and her claim to having been appointed by H.P.B. as successor. In Madam Tingley's case there was neither character, reputation, nor even ordinary knowledge of Theosophical teachings. Her subsequent, as her precedent career, is clouded and dubious in every sense. Yet she became and remained the pope of the T.S.A. and its E.S.T. as effectively as did Mrs.

Besant in the Adyar fragment of the Parent T.S. What is the explanation? Its analogy exists in the lives of a dozen of the Roman Catholic Popes, and in the idea of popery itself—for popery in any guise rests upon the assumption, in leader and led alike, of the very “Infallibility, Direct Revelation, and Apostolic Succession” which H.P.B. characterized as a “quagmire”. The other name for popery is Spiritual Authority.

What this quagmire can do to the conscience, the reason, the common-sense of those caught in it, can be found in all history. It is that enemy of mankind which has wrought more havoc than all other sinister influences combined. Its effect upon Theosophists can be illustrated by a letter written in 1899 by Mr. Cyrus F. Willard to A. E. S. Smythe and by Mr. Smythe published in *The Lamp* for December 15 of that year. Mr. Smythe, it should be understood, had dared to question the “infallibility” of the Tingley conduct of affairs, had been “expelled”, and in his own *Lamp* had begun to throw some rays of light into the theosophical night. Mr. Willard wrote to him :

“H.P.B. was my teacher from 1884 to 1891; W. Q. Judge from 1891 to 1896 and since the latter year Katherine A. Tingley has been my Teacher and is such now and as such Teacher I will not only render loyal obedience to all her suggestions in what concerns my connection with Theosophical work but will consider it an honour to receive her advice on any matter connected with my private life. . . .

“Either Katherine A. Tingley is the direct link in the chain that leads up to the Eldest brother of the Race or she is not. If not, then the whole system is a fraud and delusion, Masters do not exist. They never sent H.P.B. as Messenger and W.Q.J. was a fraud and Katherine A. Tingley simply a harmless imitation, but this is not so. . . .

“Katherine A. Tingley is the representative of the Masters who sent H.P.B. and was recognized by them and him as superior to W.Q.J. as far back as 1891 as I discovered by accident in looking over some of my old papers since coming to the Pacific Coast. . . .

“Either They did not know Their business when They selected her or They did. . . .

“Recognizing fully as I hope I do, the solemn obligations I owe to my Teacher. . . . I object, protest, condemn and resent any attack upon her, her methods or policy.”

It is to be observed that Mr. Willard never produced the “old papers” attesting the greatness of Madam Tingley; that he subsequently repudiated her hegemony; that he is now convinced that in

“masonry” is the place to prepare for the next Messenger—but his letter shows the influence on him of the “Successor” notion for many years, and which is the “quagmire” from which few escape, once their reasoning faculty is engulfed in it. Is there any fundamental difference between the attitude of mind disclosed in Mr. Willard’s letter and that of a sincere Catholic toward the Pope, or of any sincere religious mind toward its priest and sect? Is it to effect such results that the Theosophical Movement and the Theosophical philosophy exist? Can any sect or any society with such ideas and ideals for its substratum and support serve the great Objects of the Masters of Wisdom? These are questions that need to be continually placed before inquirers and as continually pondered by all who would wish to escape this pitfall of human nature.

Madam Tingley dead, it was inevitable that the forlorn remnant “on the Hill” should look for *her* Successor—and find him. The “Purple” garment fell on Dr. G. de Purucker, whose “appointment” to that honor was as dubious as had been Madam Tingley’s own. Amid the recent literature of Point Loma affairs is a pamphlet issued by Dr. Hyman Lischner. Dr. Lischner was himself from youth a devoted member of the Point Loma society, with a faith comparable to Mr. Willard’s and Mr. Fussell’s, so that he regarded what went on before his eyes as a “test” of his own loyalty and fitness. To doubt, to question, to apply to the “Leader and Successor” the same principles of conduct as were held out to the obedience of the faithful; to stand on his own feet and use his own reason and conscience—this was to be guilty of “mortal sin”. At last, as in Mr. Willard’s case, Dr. Lischner’s eyes were forced open by the course of Karma rather than by his own will. He left “the Point”, and his pamphlet contains some correspondence between himself, Dr. de Purucker, and Mr. Fussell; also an addendum with an exchange of letters between Iverson L. Harris and Dr. Lischner, a copy of Madam Tingley’s Will, and the Minutes of the “E.S.” meeting of August 8, 1929, presided over by Dr. de Purucker as “Outer Head”, following Madam Tingley’s death.

Dr. Lischner’s correspondence is of a similar character to the letters addressed by the late T. H. Martyn to Mrs. Besant, with which all Theosophical students are, or should be, acquainted. In the one case as in the other, the devoted member writes to the Successor and Leader for light on troubled waters. Dr. Lischner’s pamphlet of 38 pages is dated May 8, 1931, and constitutes a revelation of quite another nature than the kind which emanates from the “Infallible”. It is a telling documentation indeed.

No candid reader can fail to be impressed by the difference in *tone* between the letters sent by Dr. Lischner and the replies made by the Point Loma "Leader." Thus, Dr. Lischner, still at the time of his first letter, September 1, 1929, a member both of the Point Loma society and of its "E.S.", asks for the evidence of the "visits of the Master" to Dr. de Purucker, as asserted to the "E.S." meeting following the death of Madam Tingley; and for the proof of Dr. De Purucker's appointment by Madam Tingley as her successor-to-be. Dr. de Purucker's reply, dated September 5, 1929, fills nine pages of fine print in Dr. Lischner's pamphlet. He begins by saying to Dr. Lischner: "at the present moment my mind is divided between a disposition to laugh at you and a disposition to consider your letter as the outpouring of a wounded soul or heart, whichever you like, asking for more light."

The whole of Dr. de Purucker's long letter reads for itself as a "plea in avoidance," and the subsequent correspondence but confirms the position into which any "successor" is forced: a plethora of assertions, an entire paucity of evidence. In the course of his letter, however, Dr. de Purucker unwittingly makes some astounding admissions. One of these admissions vitiates the whole claim that *Judge* appointed Madam Tingley his "successor," and throws out of court the whole long-carried-on Point Loma assertions that he did. Dr. de Purucker says:

"Judge never appointed K.T. by any legal document. The proofs that K.T. gave of her mission and the reality of her being the Messenger of the Lodge, were the same that Blavatsky and Judge gave. Changing circumstances, my dear boy, mean changing methods, and K.T.'s therefore were different from Judge's, as Judge's were different from Blavatsky's; but the policy is the same from beginning to end."

Dr. de Purucker's "visits from the Masters," his "Letters" written in Their great Names, his campaign for "fraternization" among the warring theosophical societies, esoteric sections, leaders and successors—his plea for the position of Pope or "Spiritual Authority" for which all these were but advertising, call for careful examination of the over-abundant material provided by him. To these matters, then, let us give attention.

STUDIES IN KARMA

"THE WEB OF DESTINY"

THE course of every individual human life is a current narrative illustration of the hinging of one important event after another upon one "unimportant" event after another.

In the United States, 35,000 are killed yearly by automobiles and a million more or less seriously injured, all with a sum of suffering, grief and loss affecting and tossing into confusion myriads of lives; all involving alterations in the course of events which will affect the lines of generations unborn in unforeseen ways; may in some cases affect world history to the destruction or salvation of millions of lives.

But every one of these accidents is contingent upon any incident, however slight, that may ever have happened in the life of either participant to bring him to that spot at that precise fraction of a second. Such an insignificant link in the chain may be merely the quickened cadence of the step of a husband leaving the house in anger after a morning quarrel; it may be a casual greeting by a friend in the street; it may be a moment's hesitation of the step at passing a striking window display; or it may be an instant's overtime on the part of a statesman or great executive lingering in his office to complete a plan affecting, for good or evil, the paths of nations. Many could, in fact, examining carefully and deeply enough their past lives, see where the whole course of life has hung upon so slight a peg as the choice of a dessert.

What lesson shall all this convey? If we are to accept the academically popular theory of determinism; *i.e.*, the doctrine that all causes are *physical*, and that no man has freewill or power of choice, it must of necessity throw the really thoughtful mind into utter despair. It would show indeed that the sun shines equally upon just and unjust; it would show that in the Universe is no affixation whatever of effect to cause in any sense to justify human strivings; it would show that in the eye of nature the fall of a sparrow is equal to, if not greater than, the fall of a nation; that the devoted efforts of any man, or of all men put together, can be frustrated by a rolling pebble.

Yet the practical sense of mankind does see before it enough of the results of effort to continue striving for its objects, good and evil. Whereas, were this sort of causation to be accepted at face value, we would all retire shivering to hillside caverns, there

to hide ourselves from the devastating eye of chance; or we would become irresponsible hour-to-hour fatalists, without devotion to causes, plan, or thought of the future. In short, humanity in its present state survives only by overlooking the seeming capriciousness of the stream of fate in which it swims.

But to take these concatenations at their face value also means to negate the principle of the conservation of energy which is the very basis of science, and consciously or unconsciously, of all other human effort; all the more the basis thereof now that it has taken the new form of the conservation of *energy-matter*.

In science and mechanics only the energy of matter is recognized; in religion, only the energy of mind—or of “spirit”—is recognized; and the actors in each field find their plans ever frustrated by the hard forces of the *unrecognized* side of energy. The Theosophist recognizes *a complete cycle of energy-transformations*, from the pure energy of spirit, falling by successive degrees into crystallizations which ultimately become physical energy, to the dissolving of the material energies of a universe into the spiritual motion which originally gave them birth. Thus the attached web of cause and effect which quivers about the human being with his every motion is not capricious, with effect one moment clamped to cause with steel rivets, and the next moment precariously adherent. The unbroken volume of the causative flow ever fluctuates through innumerable planes of so-called “mind” and so-called “matter,” vanishing from the one at given moment only to appear simultaneously on another “plane.”

Perception of this is obscured by the erroneous values placed upon various transformations of energy. Observation of contemporary life shows that in practice almost no value is placed upon the *moral aspect* of energy—of action. The ruling principle behind our action is in one way or another predominantly expediency, our moral senses being so blunted that expediency has subtly become transformed in our minds into a sort of ethical sanction. Moreover, without deep knowledge of wise action, nature presents relatively little example of *apparent* moral causation, good deeds frequently indeed leading their author to failure, and vice versa. The fact is overlooked that should a traveler diverge in *one* step from the straight path, he will go further astray in proportion as he never again diverges from the straight line; the straight line with *one* bend leads to an infinity of error, although vision of it as far before and behind as most of us can see will show no error. It is not the sinners who have caused the world most trouble; they

have for the most part been candles blown out in the winds of their own passions without setting any great conflagrations. The world owes its miseries to the inflexibly and impeccably righteous, the Torquemadas and Calvins, whose initial deviations from wisdom lie too far back in the ages to be perceptible by either themselves or others now.

One thing can not happen: an unrelated event. Never will we be prosperous when other people are impoverished, nor poor when they are thriving. Never can we shut ourselves within our boundaries and, because we do not want to know what goes on elsewhere, remain therefore unaffected by it. The least, quite as much as the greatest, being or event, affects the destiny of all.

Behold the might of the insignificant.

THE TRUE ATTITUDE

We should therefore be imitators of the Deity, who, while acting as he does in the manifestation of universes, is at the same time free from all consequences. To the extent that we do so we become the Deity himself, for, as we follow the dictates of the Lord who dwells in us, we resign every act upon the altar, leaving the consequence to Him.

The attitude to be assumed, then, is that of doing every act, small and great, trifling or important, because it is before us to do, and as a mere carrying out by us as instruments of the will of that Deity who is ourself. Nor should we stop to enquire whether the act is of any use to the Lord within, as some ask. For, they say, of what possible benefit to Him can be the small hourly acts which, as soon as done, are forgotten? It is not for us to inquire. The act that pleases that Lord is the act which is done as presented with no attachment to its result, while the act that is displeasing to Him is the one which we do, desiring some result therefrom.

This practice is the highest; that which some day we must and will learn to perform.—*W.Q.J.*

RULING IDEAS

TO the seeing eye world conditions plainly betray the unspent fire of national and individual hatred and intolerance still alight among the deceptive embers of vain human nature—selfishness and greed, however attractively disguised—in the world politic, religious, and commercial. On every hand is evidenced a dead or dying faith in the traditional order, yet, faith in brother human souls waits on the initiative of the “other fellow”, the other nation. The individual heart is full of distrust and envy, or embittered with a resentment that crowds out every truly human hope and feeling. A Master once wrote: “Plato was right: *ideas* rule the world . . . ” Judging “the tree by its fruits,” which is the only way that we can rightly judge,—what sorry ideas indeed must have been at the root of things!

Without True Ideas, mind-vision is ever defective, unable to distinguish between Cause and Effect. True Ideas, unchanging and capable of universal application, establish the natural and unmistakable sequence of cause and effect in every department of life. Lacking these, the most genuine among men, in striving to serve their fellows, aim only at a re-arrangement of visible effects; the hidden causes remain, unrelated to the problems at hand; their noblest efforts become but expedient measures, lending temporary color to the corrupt and corrupting “fruits” on the unhealthy tree of a boasted “civilization.”

Ideas are living things—seeds sown in the prolific soil of human feelings, energized anew with every thought, self-reproductive in their nature, carrying contagion or insuring health. The ruling ideas at any time, whether for good or ill, are few in number. At this epoch of the *Kali-Yug*, which rule? First in importance is the Personal God idea—the root of separateness; therefore, the foremost barrier to the realization of Brotherhood. For what relation is there, nay, what possible affinity can exist between the Supreme-Being-called-Almighty-God and the poor, benighted, struggling human fragment? None. With the all-seeing Maker rests eternity; unto the blinded vassal of “His” will is apportioned a fleeting moment in the endless sweep of Time. Where, then lies responsibility for actions performed? Assuredly not with the helpless man-creature. All-knowing and all-powerful, the Perfect-Ruler-of-the-World must be willing witness to the dire needs of the desperate multitudes, who, at best, fare ill, living only to die, and fearing

death though living be unbearable, or laboring with fanatic zeal to win salvation from rebirth into the "mill of the gods." Withholding reason, some believe in an all-loving Creator who makes the just and the unjust victims alike of divine visitation.

If the reasoning man feels no nearness to the Source of his being, what lasting bond can unite him with his fellow-man? Distinctions of caste and creed, of sex, condition or race, are reflections of the Personal God idea. Self-righteousness and "righteous indignation" are manifestations of it—subtle forms of separateness. The Great Teachers of all time have cautioned against separateness, even from an evil thing. "If you allow the idea of separateness from any evil thing or person to grow up within you, by so doing you create Karma, which will bind you to that thing or person till your soul recognizes that it cannot be isolated." Indifference to the suffering of another; knowledge gained for self, unmindful of those who live in ignorance; these too are reflections of the Personal God idea.

Next in importance is the Miracle idea—"An event in the natural world, but out of the established order, and possible only by the intervention and exertion of divine power." Hence, Divine Providence alone—volitionally, or under pressure—is capable of breaking the Law of all nature. Where, again, lies responsibility? It is obvious that the ruling ideas of any period are close-linked. Only selfishness, a basis of separateness, could move men or nations to desire Nature's law broken, by *divine favor* or otherwise, whether in seeking vengeance or self-benefit. All prayers and propitiatory rites as known to us are essentially selfish. There is in every human heart an innate sense of justice, a natural desire to see the Law fulfilled. It is reliance upon this inner sense that makes man, the savage as well as the sage, act in any direction, confident that from every action a result will flow. The observed facts of life provide the reasoning basis; motive, however, determines the quality of the result. Defective mind-vision takes no cognizance of motive, seeking only the desired result. Writing for Theosophists, Mr. Judge once said: "You are not rash enough to believe that you will be lifted up into Heaven like the Prophet of old—but you really hope some one will come along and give you a good shove toward it." Any longing for what has not been rightfully earned; doubt or fear as to the outcome of events; the wish, even in thought, to avoid natural consequences, or the unacknowledged feeling that we can "get away with it"—all these are reflections of the Miracle idea.

Allied with these two is the Vicarious Atonement idea, more per-

nicious perhaps than the other two, and their direct outcome. The common consideration of this idea is in the accepted religious sense, so revolting to man's sense of justice: the dastardly criminal, if he but remembers to repent before his doom is sealed, and "believes in Jesus," will gain the same end as the life-long benefactor of mankind! But there is a subtle phase of this idea that is far-reaching. It is the vicarious indulgence of whatsoever the reason and conscience forbid, and for which others *apparently* must bear the responsibility. An interest in books of questionable character, in "crime and vice" pictures, in the "glorified personality" craze exemplified in the "Movie" and Radio magazines, laughs with the "practical joker": to whatever our mind goes through the channels of sense, to that is our tacit sanction given. Unconsciously to ourselves we become sharers in that class of action, building tendencies of that type and intensity, forming affinities that at some future time will bind us to Egos working destruction.

Passivity is also a reflection of the Vicarious Atonement idea. An ancient name for this plane of action is *Bharata-Varsha*, the world of works. Passivity, in a "world of works" is an unnatural characteristic. Half-hearted interest in duties at hand, inattention at Theosophical meetings, vague and indistinct ideas of ascertainable facts, imitativeness—all carry the taint. Creative ability, initiative, "self-induced and self-devised efforts" with an eye to the responsibility attached to every action, bespeak the awakened Spiritual Man. What would be the ruling ideas in the life of such an one? First: Unity and Non-separateness in the fullest implication and application of the words. One Source for all; identity *in essence* of everything with that Source. In reality there is neither good nor bad, it only seemeth so. Second: Not miracle but Law—the same for all, impersonal, immutable, unerring, undeviating. This is a *Universe of Law*. Each man is what he has made himself, and what is true of the individual is true of a nation. Each is a complete record of its past through the ages—KARMA.

"—all that total of a soul
Which is the things it did,
The thoughts it had. . ."

and now each is reaping the harvest—the legitimate effects of the things done, the thoughts had. Therefore is Jesus made to say in the Sermon on the Mount: ". . . verily . . . till heaven and the earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Third: The awakening *of the individual* to the fact of Unity and Non-separateness; to a realization

of the similarity that obtains throughout all Nature and the intercommunion in its every part; to the recognition that upon Man depends evolution, and only as men consciously unite in a Brotherhood of Humanity is their full responsibility assumed—the purpose of Great Nature achieved, “the Law fulfilled.”

With such universal ideas as bases for action, man sees with piercing clearness through the show of things to the causes that lie hidden from view; he feels the indescribable bond that unites him inseparably to his fellow-men, brother-souls. By the similitude found in himself he perceives the potential strength and the despicable weaknesses that combine to make human nature. His personal virtues look less overwhelming; the faults of his neighbors, man or nation, no longer look worse than his own. His compassion grows. He comprehends the Wisdom in the Teaching and suggestion given: “If there is uncharitableness, if there is disloyalty, if there are harshness and unbrotherliness in the race, they exist also in us if only in germ. Those germs require only the proper personal conditions to make them sprout. Our duty therefore is to continually encourage in ourselves the active feelings that are opposites of those.” This is Soul-growth, the path of pure Knowledge.

What need for “heavenly rewards” to such as move in full consciousness on this Path? They make a heaven wherever They are; Their influence makes possible what bliss there is in this hell called earth-life. They KNOW. The transparency of distinctions has vanished forever. They look upon all alike, casting no one out of Their hearts. What legislature can formulate laws for such as They? They live in accord with the ancient Rules of Conduct which alone can produce a perfect civilization.

For hatred ceaseth not by hatred at any time,
Hatred ceaseth by love: this is an old rule.—*Dhammapada.*

WHAT IS FAITH?

What is Faith? It is the intuitional feeling—“*that is true.*” So formulate to yourself certain things as true that you feel to be true, and then increase your faith in them.—*W.Q.J.*

GRATITUDE

GRATITUDE is essentially a heart quality. It has been defined as "recognition of benefits received", but this definition explains only half of its meaning, since recognition is largely a mental process, while gratitude involves the heart as well as the mind. It is the action of *Buddhi-Manas*; recognition and appreciation, the interplay of heart and mind.

This dual energy finds expression in three directions: towards superiors, or those who bestow benefits; towards inferiors, those who give us the opportunity of bestowing benefits; and towards equals, where giving and taking become balanced. The term "superior" in this case is meant to convey a being who has more of whatever it is that one craves for,—wisdom, peace, power, or the means to these; its opposite, "inferior", is a categorical term covering that class in need of help and support, and pertains not only to human beings but to all kingdoms below the human. It is the opportunity to serve that should evoke our gratitude.

If we accept the fundamental truth that all Life is One and live accordingly, our sympathy is awakened. The cultivation of sympathy in and for the good of others is as important for the growth and evolution of character as is the elimination of selfishness. Regarding all Life as One, we recognize and appreciate the life-giving sun and the beneficent rain, the productive earth and the invigorating air; we find "sermons in stones"; their strength and stability magnified into mountains impress us with peace and power. Fruits and vegetables give sustenance to the body; flowers and trees bring joy and beauty into life with color and perfume and shade. The animal kingdom has its usefulness to man; even harmful animals convey a useful and wholesome lesson, for they are the product of man's furies and passions and fears. Recognizing and appreciating all this, can one withhold gratitude to Life itself?

Among our own kind, those who serve us are entitled to all the help and guidance we can give them. And who does not serve us in some way? Life is, or should be, a constant exchange of benefits, even if only an encouraging word, or a simple "thank you," or a smile. Farther up in the scale of humanity there are those to whom we listen for knowledge and help and inspiration. Are they not entitled to a recognition and appreciation of "benefits received"? While the Self in each one of us is the real teacher, yet there are Those who have pointed to the way of knowledge of the real Self.

But for Them the way would have remained hidden in the deep, dark forest of superstition and ignorance. Their Messengers sent out into the world to proclaim the fact that there is a way, worked ceaselessly, suffered and died, but the self-evident facts concerning "The Way, the Truth and the Life" are recorded in the writings They have left as a legacy to all mankind.

Earnest Theosophists, those who desire spiritual development above all things and are eager to make Theosophy a *living* power in their lives, should pause here and reflect. Upon the altar of their hearts they should make the sacrifice of selfish and uncharitable thoughts and desires, and upon that same altar offer up a devout recognition and appreciation of benefits received.

JESUS, THE ADEPT

" . . . all the civilized portion of the Pagans who knew of Jesus honored him as a philosopher, an *adept* whom they placed on the same level with Pythagoras and Apollonius. . . . As an incarnated God there is no single record of him on this earth capable of withstanding the critical examination of science; as one of the greatest reformers, an inveterate enemy of every theological dogmatism, a persecutor of bigotry, a teacher of one of the most sublime codes of ethics, Jesus is one of the grandest and most clearly-defined figures on the panorama of human history. His age may, with every day, be receding farther and farther back into the gloomy and hazy mists of the past; and his theology—based on human fancy and supported by untenable dogmas may, nay, must with every day lose more of its unmerited prestige; alone the grand figure of the philosopher and moral reformer instead of growing paler will become with every century more pronounced and more clearly defined. It will reign supreme and universal only on that day when the whole of humanity recognizes but one father—the UNKNOWN ONE above—and one brother—the whole of mankind below."

—*Isis Unveiled.*

YOUTH-COMPANIONS' FORUM

THEOSOPHISTS *have been few in number compared to religionists ever since 1875, and Theosophical books are also few in number compared with those purveying other teachings. How, then, account for the spread of Theosophical ideas in the last fifty years, even though they are largely incomplete, or disguised under other names?*

The centenary effort of the Theosophical Movement was started by Song-ka-pa in the 14th century, when, it is said, this great Initiate gathered together in Tibet the adepts of the world and planned to present the Truth every hundred years thereafter to a humanity sunk in the ignorance and selfishness of a dark age. The sixth Messenger of that hundred-year cycle was H. P. Blavatsky, who came in 1875. The next and seventh will come in 1975. The work of the sixth great messenger, then, is most significant. She gave the wisdom she brought a name—Theosophy—and recorded the message in black on white, not to be passed on merely by word of mouth, to be distorted by some self-elected authority.

Naturally, there was a great deal of preparation for a cycle of such importance. Thought all over the world was stimulated prior to the coming of H.P.B. In America, men like Emerson, Alcott, and Thoreau, were shaking the Puritan heritage of ideas. New ways of thinking were set flowing, in Europe as well as in America. Darwin wrote "The Origin of Species" in 1859, his theory on the evolution of man dealing a blow to established religion from which it has not since recovered. Industrial revolution during the 19th century was in full swing and science advanced to a ruling place in the ideas of men. Thus was the ground broken for the coming of H.P.B.

A wave of spiritualism and psychism were sweeping the world, when she projected *Isis Unveiled*, followed by *The Secret Doctrine* and other Theosophical books and articles. The seeds were sown far and wide, and although some fell on sterile ground, those which took root have spread, slowly and surely, among the thousands hunting for an answer to their eternal questionings. Theosophical thought today is spreading fast—extensively and intensively. Eventually its roots will form a network over the world which will unite all men in Brotherhood. Such a power for good as is Theosophy cannot but help men's ideas, for it speaks directly

to the heart and appeals to the reason as well. However numerous and divided sects, cults and creeds may be, they have lost their fundamental grip on the race. But there is a general dissatisfaction toward existing conditions which only Theosophy can relieve. The answer offered by science is no answer at all, confessed almost daily by its true leaders, while religion is regarded by the younger generation as worthless "drivel".

Sooner or later Theosophy must and will be openly acknowledged as a scientific exposition of truth. It is true that many writers have used Theosophical ideas in their books and magazine articles, but without giving due credit to the source. The ancient Wisdom-Religion must be known in name as well as in doctrine. The truth diluted becomes falsehood, or even worse because of the strength which a portion of the truth gives it. The entire world—not alone the intelligent few—must be educated to fraternity and altruism; Humanity must realize both its divine nature and the purpose of existence on this earth.

Basically, the spread of Theosophy has been due to the power and strength inherent in the Truth. Its fire will wake anew into flame the embers in the heart of one truly seeking to aid humanity. Looking backward, we may take as an example of this process the Platonic ideas which for so many centuries dominated philosophical thought in the West: even today Platonism is continually appearing under some form or other. This strength possessed by the Truth unalloyed caused H.P.B. to say that earth would be a heaven in the twenty-first century, if the original impulses of the Theosophical Movement continued through the next hundred years.

What evidences are there that Theosophical ideas are widespread in the world?

(a) There are many, if we keep our eyes open and watch for them. For instance, we find the idea of reincarnation gaining increasing prominence in the eyes of the race, through "the movies", novels, articles and published interviews with notables in the public eye. The idea of rebirth has an inherent fascination for people, very naturally, because they are merely "remembering" what they accepted as a fact in previous lives. Theosophical terms and Sanscrit names are in the recent dictionaries, certainly pointing to an awakening interest in theosophical ideas. In a letter to the *New York Sun*, among the list of ten leaders in various fields of accomplishment, H. P. Blavatsky was mentioned as an expounder of Ethics and Morals. In the scientific world facts long known to The-

osophists are acclaimed with increasing frequency as the newest discovery of science. Several archaeologists have stated, after study of ancient Central American civilizations, that they consider the previous existence of Atlantis undeniable.

People are more ready to accept theosophical ideas than in the past. Religion has practically deserted them, or rather, they have left it. Something, they know, is necessary. The psychologist soothes them for a time but soon they are "on the go" again, seeking a "way of living". Startling indeed is it to the Theosophist, when, upon reading the Sunday New York *Herald Tribune* Magazine section, he sees in large black type the amazing words, "The Privilege of Unselfishness". As title to an article on child guidance, they express a theosophical idea that in its universality may be applied to all adults and children. Moreover, in addition to the many known evidences of theosophical ideas in the world, there must be countless half-realized, unprecipitated theosophical tendencies in men's minds. How could it be else—for Theosophy is Truth and Truth is inherent in the whole—the One Universal Life.

(b) Forever, in the natural course of evolution, there always has been and always must be the Great Lodge of Masters, a large part of whose work consists in the promulgation of theosophical ideas. Their work has been going on from time immemorial—sometimes in secret, sometimes publicly—and in so far as has been possible for Them to do so, They have guided the actions of nations and the history of man. Hence we should be able to trace in history definite series of events which are the results of Their work and lead directly to the birth of the present Theosophical Movement. This is exactly what a glimpse of modern history and a brief examination of every field of human endeavor will reveal.

In the field of politics, several centuries ago, there were revolutions in practically every country in the world, indicating a breaking away from the old regime of political oppression. The signing of the Declaration of Independence in America signified "A new order of the ages", insuring us a land of freedom—a place where theosophical ideas need no longer be expressed only behind closed doors or in parable—for here was to be had religious freedom and freedom of speech. Later came freedom from human slavery. A theosophical idea is like fire; it has the power of reproducing itself by setting aflame other similar ideas, and many a huge fire owes its origin to one little glowing splinter. So too with the idea of freedom, which is so necessary for the public spread of Theosophy.

The study of religion will show how creeds and dogma have gradually crumbled, and fallen into fast decaying ruin. Thus, in proportion as creed, dogma and blind belief have gradually decreased, so open-mindedness and the ability to use the reason have increased in the people, so that they have become ready to consider theosophical ideas.

We can also trace the growth of theosophical ideas spread by poets and writers, which prepared the race mind for the coming of Theosophy. The Spiritualistic movement had its share in preparing for Theosophy, as it afforded evidence of the existence of planes other than the physical alone. The field of Science gave us inventions like the telegraph, the telephone, the steam-engine, the steamboat and the airplane, and removed the barriers of separateness, bringing the whole world closer together. Political unrest and famine in Europe brought people of every nationality to America, particularly to New York City, where the present Theosophical Movement was started.

If we study the history of the present Theosophical Movement, we shall see the many, many struggles and hardships with which the original Theosophical Society had to contend. But the fights the Theosophical Society has had with its bitter enemies have struck a claim on the unknowing public, and as a result many people investigated and found Theosophy. While we cannot see any marked change in the growth of a tree from day to day, we can observe the same in a much longer period of time. So we must observe the growth of theosophical ideas from the incipency of the present Theosophical Movement, to appreciate the present stage of its development.

THE REAL ENEMIES

LOVE and TRUST are the only weapons that can overcome the REAL enemies against which the true theosophist must fight. If I, or you, go into this battle from pride, from self-will, from desire to hold our position in the face of the world, from anything but the purest motives, we shall fail. Let us search ourselves well and look at it as we never looked before: see if there is in us the reality of the brotherhood which we preach and which we are supposed to represent.—*W.Q.J.*

WHAT IS MANAS ?

SOME SECRET DOCTRINE STATEMENTS

COSMIC Ideation focussed in a principle or *upadhi* (basis) results as the consciousness of the individual Ego. Its manifestation varies with the degree of *upadhi*, *e. g.*, through that known as *Manas* it wells up as Mind-Consciousness. (I, 329 footnote).

Occult Science has been teaching for ages that Akasa . . . the fifth universal Cosmic Principle (to which corresponds and from which proceeds human Manas) is . . . creative in its physical nature, correlative in its grossest aspects and portions, immutable in its higher principles. . . . In its higher aspect it is the Soul of the World; in its lower—the DESTROYER. (I, 13 footnote).

“Follow the law of analogy”—the Masters teach. . . . *Manas* is triple; . . . *i. e.*, as a principle *per se*, which gravitates, in its higher aspect, to Atma-Buddhi, and follows, in its lower nature, *Kama*, the seat of terrestrial and animal desires and passions. (II, 254 footnote).

Manas is immortal, because after every new incarnation it adds to Atma-Buddhi something of itself, and thus, assimilating itself to the Monad, shares its immortality. . . . The astral through *Kama* (desire) is ever drawing *Manas* down into the sphere of material passions and desires. But if the *better* man or *Manas* tries to escape the fatal attraction and turns its aspirations to Atma—Spirit—then Buddhi . . . conquers, and carries *Manas* with it to the real of eternal Spirit. (I, 243-245).

The mind is *Manas* . . . for it is *Manas* that springs from *Ahamkara* or (Universal) Self-Consciousness, as *Manas* in the microcosm springs from Mahat, or *Maha-Buddhi* (Buddhi, in man). For *Manas* is dual, and . . . “is *erving both for sense and action*, is an organ by affinity, being cognate with the rest.” “The rest” means, here, that *Manas*, our *fifth* principle (the fifth, because the body was named the *first*, which is the reverse of the true philosophical order) is in affinity both with Atma-Buddhi and with the four lower principles. Hence, our teaching: namely, that *Manas* follows Atma-Buddhi to Devachan, and that the lower (dregs, the residue of) *Manas* remains with *Kama rupa*, in *Limbus*, or *Kama-loka*, the abode of the “Shells.” (I, 334).

“*Manas* is dual—*lunar* in the lower, *solar* in its upper portion,” says a commentary. That is to say, it is attracted in its higher aspect

towards Buddhi, and in its lower descends into, and listens to the voice of its *animal* soul full of selfish and sensual desires; and herein is contained the mystery of an adept's as of a profane man's life, as also that of the *post-mortem* separation of the divine from the animal man. (II, 495-6).

The human *Ego* is neither Atman nor Buddhi, but the higher *Manas*: the intellectual fruition and the efflorescence of the intellectual self-conscious *Egotism*—in the higher spiritual sense. The ancient works refer to it as *Karana Sarira* on the plane of *Sutratma*, which is the golden thread on which, like beads, the various personalities of this higher *Ego* are strung. (II, 79).

It is a strange law of Nature that, on this plane, the higher (Spiritual) Nature should be, so to say, in bondage to the lower. Unless the *Ego* takes refuge in the Atman, the ALL-SPIRIT, and merges entirely into the essence thereof, the personal *Ego* may goad it to the bitter end. This cannot be understood unless the student makes himself familiar with the mystery of evolution, which proceeds on triple lines—spiritual, psychic and physical. (II, 109).

It is the *Fifth* and *Fourth* principles—*Manas* and *Kama rupa*—that contain the dual personality: the real immortal *Ego* (*if it assimilates itself to the two higher*) and the false and transitory personality, the *mayavi* or astral body, so-called, or the *animal-human* Soul—the two having to be closely blended for purposes of a *full* terrestrial existence. (II, 241-2).

It does not mean that *Monads* entered forms in which other *Monads* already were . . . but their "Egos," or *Manas* . . . had to pass through earthly human experiences to become *all-wise*, and be able to start on the returning ascending cycle. The *Monads* are not *discrete* principles, limited or conditioned, but rays from that one universal *absolute* Principle. The entrance into a dark room through the same aperture of one ray of sunlight following another will not constitute *two* rays, but one ray intensified. It is not in the course of natural law that man should become a *perfect* septenary being, before the seventh race in the seventh Round. Yet he has all these principles latent in him from his birth. Nor is it part of the evolutionary law that the Fifth principle (*Manas*), should receive its complete development before the Fifth Round. All such prematurely developed intellects (on the *spiritual* plane) in our Race are *abnormal*. . . . Even in the coming seventh Race, at the close of this Fourth Round, while our four lower principles will be fully developed, that of *Manas* will be only proportionately so. This limitation, however, refers solely to the spiritual development. The intellectual, on the

physical plane, was reached during the Fourth Root-Race. (II, 167).

. . . the conscious *Manas* [is] the connecting link between Spirit and Matter, heaven and earth. (II, 98).

. . . *Manas*, Mind and Self-consciousness. In each of us that golden thread of continuous life—periodically broken into active and passive cycles of sensuous existence on Earth, and super-sensuous in Devachan—is from the beginning of our appearance upon this earth. It is the *Sutratma*, the luminous thread of immortal *impersonal* monadship, on which our earthly lives or evanescent *Egos* are strung as so many beads. . . . it is our *Mind*—our tempter and Redeemer, our intelligent liberator and Saviour from pure animalism. Without this principle—the emanation of the very essence of the pure divine principle *Mahat* (Intelligence), which radiates direct from the *Divine mind*—we would be surely no better than animals. . . . Without this *quicken- ing* spirit, or *human Mind* or soul, there would be no difference between man and beast. . . . (II, 513).

POWER OF THOUGHT

Man, made of thought, occupant only of many bodies from time to time, is eternally thinking. His chains are through thought, his release due to nothing else. His mind is immediately tinted or altered by whatever object it is directed to. By this means the soul is enmeshed in the same thought or series of thoughts as is the mind. . . .

Every thought leaves a seed in the mind or manas of the thinker, no matter how fugitive the thought was. The whole sum of such small seeds will go to make up a larger seed for thought, and thus constitute a man of this, that, or the other general character. Thoughts, then, are highly important, for, as the Buddha said, we are made up of thought and built of thought; as we think, so we act and will act, and as we act and think so will we suffer or rejoice, and the whole world with us.—*W.Q.J.*

“THE TIDAL WAVE”

Verily the Spirit in man, so long hidden out of public sight, so carefully concealed and so far exiled from the arena of modern learning, has at last awakened. It now asserts itself and is loudly re-demanding its unrecognized yet ever legitimate rights. It refuses to be any longer trampled under the brutal foot of Materialism, speculated upon by the Churches, and made a fathomless source of income by those who have self-constituted themselves its universal custodians. . . . To-day, the Spirit in man has returned like King Lear, from seeming insanity to its senses; and, raising its voice, it now speaks in those authoritative tones to which the men of old have listened in reverential silence through incalculable ages, until deafened by the din and roar of civilization and culture, they could hear it no longer . . .

—H. P. BLAVATSKY.

THE reality which underlies a cycle of transition is of a constant quality, from that ultimate moment or division in time when the cycle begins, through its mighty swing of progressive manifestation, to the end. The hidden, secret, promise of Spring is as much a part of actuality as is the budding crocus, the more so for the wise, who with prevision celebrate and prepare for this glorious unfoldment during the season of its birth on higher planes, in the dead of winter.

Thus it is that the lines of H. P. B., first printed in *Lucifer* for November, 1889, were never more applicable to our society than today. Not that their application has grown at all since they were penned; nor is it that in future decades when what we now term “transition” will have become “transcendence,” they will have still greater validity; rather, the “time factor” which to us seems to be so all important, to the extent that it exerts a blighting influence on all our thinking, was to her but a veil, cast aside in ages past, revealing the world of causation in stark simplicity. If we read her writings as a treatise on Causes, we may find the inevitable concomitant of Effects bearing willing testimony to her discrimination on every hand.

With transition comes choice. But few are able to see the inseparable character of these two. By the great mass of humanity, with whom an event does not “begin” until it invades the periphery of the petty, personal life, the throes of this great age of change are but beginning to be felt. Some, more aware than

others, are voicing dire predictions; but the common man, the man in the street, unless he be one of that ever-growing army of the needy and helpless, is still content with his Everything-is-going-to-be-all-right philosophy. As time passes there will be an increase in that wracking, tearing agony which arises from the death of old forms, standards and beliefs. Men will have to seek anew for something “whereon to stand”; to seek or demand of life an answer; to grovel in miserable hopelessness; or worse, to dissemble with one’s own conscience and compromise conviction with convention.

Under the title of “Dark Years,” in *Harpers Magazine* for September, 1934, a writer who describes himself as one who “shall soon have reached the old age of thirty-five,” reveals his yearning for a new and truer basis of life. “I suspect,” he begins, “that there are a good many persons like me who are irritated more than soothed by the flow of life, events, people about them; who are more or less violently in rebellion against something, a something they cannot or have never stopped long enough to define.” The article proceeds, poignantly expressive of the suffering of the frustrated soul, yet with a diagnostic technique so telling, so objective in its analysis, that the Theosophist needs must regard it as “the trumpet of a prophecy” contained in “The Tidal Wave,”* from which was taken the opening paragraph. Elsewhere therein H. P. B. says:

A new era has begun in literature, this is certain. New thoughts and new interests have created new intellectual needs; hence a new race of authors is springing up. And this new species will gradually and imperceptibly shut out the old one, those fogies of yore who, though they still reign nominally, are allowed to do so rather by force of habit than predilection. It is not he who repeats obstinately and parrot-like the old literary formulae and holds desperately to publishers’ traditions, who will find himself answering to the new needs; not the man who prefers his narrow party discipline to the search for the long-exiled Spirit of man and the now lost TRUTHS; not these, but verily he who, parting company with his beloved “authority,” lifts boldly and carries on unflinchingly the standard of the *Future Man*.

Continues the writer in *Harpers*:

And I see that a great many other sensitive, intelligent people, of my own age are in much the same situation. And yet we do nothing about it. . . . A terrific wrench of the spirit is required even to articulate this misery at the heart

*Reprinted in THEOSOPHY for July, 1915, Volume III, at page 446.

of our dull life. The blight of business over all true perception of a way of living, or even of the need of a way of living, has become so complete because of the enormous physical advances of the past hundred and fifty years that any natural turning toward the center of consciousness and its requirements is difficult.

Utter discontent is the lot of him who dares to think, to measure the values inherent in the conventional ways of living of today. This writer is concerned with the way in which he has spent his creative energies since a boy of twenty years, when first he "began to take life seriously, to think there was some serious purpose in my being on this particular planet." "What has happened to me in that fifteen years, aside from having worked on a business magazine for the past seven; having married, come into possession of a radio, a distaste for moving pictures, a fondness for alcohol?"

How many are there who have more to show? Are there not hundreds, nay thousands, who will cry with this writer that the daily stint for food and shelter—

"has taken all the energy I possessed for creative or intellectual work, for living, with only a small leftover. And, lately, even that small leftover has been used for nothing that could be said to represent a true expression of myself or the urges that are in me. A very considerable part of what has been left over has been used in an almost frantic effort to get relief from myself, to anaesthetize that part of me that would rise up and destroy me in its revulsion against the stupidity of what I have done with that fifteen years."

The classic phases of the life cycle of man are strikingly accurate in their representation of the spiritual line of evolution and the vicissitudes of inner growth of the race—in fact, more truthfully revealing than the famed biogenetic law which supposes that the physical embryo recapitulates the evolution of the species. At birth the man exhibits the purity of innocence. There is the harmlessness and safety from harm of the Golden Age. Then the waxing of the physical form brings to fruition the animalistic tendencies inherent in the moving principle of that form—*Kama*. The age of innocence passes with the descent into matter. The darling child becomes the thoughtless, sometimes cruel, small boy. Comes a mighty change—adolescence; and the warrior, *Buddhi-Manas*, or Arjuna-Krishna, steps into the arena. With the first flush of that incarnated spirit of Aspiration the youth gives expression to the lofty ideals of nascent manhood; and the natural momentum of spirit carries him forward until, as inevitably as

night follows day, Karma brings him a host of past choices, the recurrence on a subtler plane of those lower traits exhibited in the growing child. These must be met, contended with, and vanquished, if that aspiration is not to die out, lost among the torrential surges of the animal man. Alas, defeat in this, the first skirmish in the Greatest of All Wars, has been up to the present rather the rule than the exception for ordinary men.

Then, as time passes, the light in the eyes of youth that was hope, the desire to achieve, the hunger of the soul for food other than the stones of material existence, gradually passes away altogether. The sporadic efforts to regain that lost glory become but futile rattlings of the chains of the inner Prometheus, soon to cease and be heard no more.

But to some there comes a second opportunity, born out of mature realization of the utter inadequacy of a life based on “things,” which drives the Ego once again to face the foe, and then, if he is strong in his determination, to a pitched battle:

“I resent with every fibre in my body the idea that I can become so enmeshed in mere events, accidents, circumstances, that all of me must be consumed in dealing with them and nothing left over for the functioning of the spiritual something that is the essence of human living—that exercise of individual technic, made up of protest against the pigsty and an outstretched arm toward the will-o-the-wisp we variously denominate beauty, wisdom, soul development.”

It is pertinent here to observe that the theosophical ideal of human progression is a Being so wholly engaged with that “spiritual something” that He has “nothing left over”—neither the time nor inclination—for interest in mere events and circumstances; and that those exalted Men regard soul development and wisdom as the realities, and all else as the will-of-the-wisps of mankind.

But where will be found these realities?

. . . I believe if I am to be born again, am to cleanse myself of this weeding over of my essential early simplicity, I must above all maintain an unflinching fidelity to my own particular insight. Among the things which make that task so difficult are the many memories which recurrently tease and mock me with the notion that if I could uproot my physical self from the setting these fifteen years have given it things might be different . . . But I know, down deep in me . . . that my task is more difficult than that.”

Actually, the “weeding over” process of the human race has been going on for something more than 18,000,000 years, and, so far as

our Western world is concerned, since dogmatic religion stamped out the last vestiges of gnostic thought in the early centuries of the Christian era. The climax of the resulting spiritual decline, heightened in its effect by the rising tide of scientific materialism which had been gathering strength since the Renaissance, came in the 19th Century. We may see in the mission of H. P. Blavatsky a colossal effort of the Great Lodge to save mankind from utter ruin, an inkling of which may be gained from the World War, fruition of 1500 years of plundering bigotry. Perhaps in that moral cataclysm may be found *one* of the "ultimate moments" of this long period of degradation in matter. It is interesting to speculate why H.P.B. came before the war, not after, just as trees cast their seeds *before* winter's desolation. The fact that her seeds have taken root and grown apace is everywhere evident to the observing student. In the very midst of a travail of which history has few similitudes flowers the spiritual reawakening which ever finds its literal expression in the searching minds of the race.

(*To be concluded*)

THE DIVINE CONSCIENCE

The divine conscience acts in all struggles for betterment, but clouded more or less in each by reason of education and habit of thought; hence it varies in brightness. It is not possible to make a hard-and-fast fixed rule for finding out what is the animating motive. If we are trying to get into a better state, it is for us to decide if that be simply and wholly selfish. All actions are surrounded by desire as the rust is round the polished metal or smoke round the fire, but we must try. So if we fix for ourselves the rule that we will try to do the very best we can for others, we will generally be led right. If we rely on the higher self and aspire to be guided by it, we will be led to the right even if the road goes through pain, for sorrow and pain are necessary for purification of the soul. But if we wish to run away from an environment because we do not like it and without trying to live in it while not of it, we are not altering ourselves but simply altering the circumstances, and may not always thereby gain anything.—*W.Q.J.*

STUDIES IN THE OCEAN OF THEOSOPHY

XXXIII

CHAPTER fifteen, last of the *Ocean's* strictly doctrinal chapters, is a synthesis of the rest. Consideration of it includes all subjects previously treated, but especially those in chapters one, two, and three. Without these, it would read like a fairy tale, perhaps. Chapter *one* furnishes some comprehension of such Beings as the Dhyanis; chapter *two*, tracing the concretion of matter from the ethereal to the physical, obviates any materialistic conceptions of the transformation and alteration of the kingdoms of Nature; while chapter *three* lays the basis for understanding the septenary constitution of the planet and of the seven Great Races of Mankind.

These seven Races, that arrived in their integrity, are now "mixed together and representatives of all are in the many so-called races of men as classified by our present science". In this wise, the bonds of brotherhood in a common *Humanity* may come to be perceived; and when re-separation shall take place, something of this realization will be retained. Meanwhile, mutual enrichment is gained, because the characteristics of each Race must be to some extent assimilated by all the rest.

Theosophy furnishes its humblest student with an apprehension of the source, genesis, and classification of Man and Nature exceeding that of the most erudite scientist who confines his observations to the present and investigates only the physical, and whose research can go no deeper than is afforded by powerful microscope, telescope, or other device. These can but augment the perception of physical senses, while the missing links and root-types "can only be seen by the inner astral senses, which must first be trained to do their work properly, and until Science admits the existence of the astral and inner senses she will never try to develop them". Moreover, if such training is ever undertaken, need will be found for the "intelligent aid and interference" of the Master-Scientists, who state real Science to be inextricably interwoven with true Religion and true Philosophy.

Under her present methods, many actual discoveries are proving but "blind-alleys to Science because she admits none of the necessary facts". For instance, fossils are found that appear to "be those creatures which coexisted with the gross body of man", but "really belonging to a former period when everything was astral".

These were "solidified out of date," at "the midway point of evolution", when this present stage was precipitated. To this midway point, research is carried forward accurately; but "there Science has to stop. At this spot the wisdom of the Masters comes in to show that back of this is the astral region of ancient evolution, where were the root-types in which the Dhyanis began the evolution by alteration and addition which resulted in the differentiation afterwards on this gross plane into the various families, species and genera". In that semi-fluidic substance the impulses were given that "will surely carry themselves forward through the succeeding times", to the mystification of materialistic thinkers, unable to apprehend the source of this motive power. And, just as puzzling is the "burning question of the anthropoid apes in relation to man". Even for those contending against the theory of human derivation from the ape, the true solution of the problem is impossible outside the Masters' teaching. And this carries the mind to far-distant periods and to other states of substance.

The innate Plan of progression through reciprocal service of self-conscious and non self-conscious beings is repeated in each new system. It should be on a higher level, at each new Day; but manifestation ever entails some imperfection, and our planetary evolution has proved far from an exception. Indeed, its enactment so far has cast no very bright picture upon the Screen of Time; dark shadows have been thrown upon it by events tangential to the normal course of evolution. The responsibility for these shadows rests upon the highly intelligent Egos from the Moon chain and indications are to the effect of some very bad acting there and of resultant wrong tendencies brought over by the actors. It spells that the seven Humanities came here, not altogether as "missionaries" and for further experience, but as debtors, too; also, that they have let payment lapse and incurred fresh debts.

Perhaps the Karmic score of that long-ago came from what passed for high art and deserved the title, 'save for "a sense of pride" that marred the accomplishment. The true art of living elevates mind and soul, but not egotism. One thinking himself too high risks to find himself too low. At any rate, so goes the doctrine, the human lineaments of a vicious, hairy quadruped brand the man of this globe with deep dishonor. The resemblance to man is no coincidence, but the result of a tragedy that swept the planet before its course was half run. The *anthropoid ape*—illegitimate, direct descendant of human and animal union—is the skeleton rattling in the closet of the Race.

The sequential steps of this *débauche* point to *selfishness* as the root of evil; for the initial false move was not due to depravity, but to pride and self-righteousness. When the time for incarnation of the Manasaputras came, the forms provided were refused as "no fit *rupas*". Dhyanis had designed, builders wrought, and all Nature responded, to produce the best possible forms. Had better been earned, doubtless better would have been forthcoming. All had been done that could be; yet the majority due to incarnate repudiated the vehicles, either outright or by giving a mere *spark* of their divine energies. But, the small minority that accepted, placing duty above preference, are not to be classed with ordinary men, today. Even if clothed in flesh, to further the benefits of others, their *inner* environment is of another order than is ours.

The great mass of human forms left tenantless, their synthesizing monads possessed of only the rudiments of mind were little higher than the animals. In vain, they awaited that mysterious event whereby the visitation of the elder brothers should light up "the four lower principles and the monad". Unguarded, and unguided, unable to perform the functions for which they were raised up, these men of incipient intelligence eventually mingled with the animals; and, in course of time, "the bestiality of the primeval mindless races resulted in the production of huge man-like monsters—the off-spring of human and animal parents".

Aghast at this catastrophe, the self-conscious hosts then hastened to the tardy assumption of their task—"lest worse befall"! Defiled *rupas* were thus accepted, instead of the pure ones formerly scorned, with the result that the degrading influences impressed upon the physical line cast a spell upon the minds of the embodied *thinkers* and finally prevailed over their wisdom and conscience to such an extent as to produce further defilement. For, with "the lower Apes of the Miocene period"—descendants of the previous cross on the astral plane—"the later Atlanteans renewed the sin of the 'Mindless'—this time with full responsibility".

In this sordid narrative, "the human features of the Apes, especially of the later Anthropoids", find explanation. "The unnatural union in the third race, when man had not yet had the light of *Manas* given to him, was not a crime against Nature"; but "in the fourth round, the light of *Manas* being present, the renewal of the act by the new race was a crime, because it was done with a full knowledge of the consequences and against the warning of conscience. The karmic effect of this, including as it does all

racess, has yet to be fully felt and understood—at a much later day than now.”

Thus selfish choice led to criminal choice. Then spiritual blindness fell upon the race, followed by strife, bloodshed, and the innumerable abominations afflicting human life even now. When Man—the God—assumed this role of man—the animal—the effects of his misdemeanor permeated every phase of existence, even to the lower kingdoms, making a world of war and perversion, where peace and benignity should have reigned. By now, the entire planet should be raised to a state of *glory*, compared with its present darkness. Man’s delay in evolution of one-million years or more has delayed the whole, so widespread are the auxiliary ills flowing from his ancient betrayal of trust. This is the Karma now checking all things—not to be prayed away by Religion, demonstrated away by Science, or ridiculed away by the scoffer.

But next to Man—the culprit—the worst sufferers of all are the mute witnesses to his infidelity: the “Egos destined one day to be men”, but trapped in those “half-ape and half-man bodies”. This class of beings, known Theosophically as the “Delayed Race” is “the only one not included in the fiat of Nature that no more Egos from the lower kingdoms will come into the human kingdom until the next *Manvantara*”. As “the delayed Egos of the Anthropoid family will emerge into the man stage later on, they will be rewarded for the long wait in that degraded race”. And who that has watched these weird creatures beating their breasts in seeming pent-up bafflement can doubt that there is, indeed, something imprisoned there which merits *compensation*! No drop of ape blood flows in human veins; but the human blood coursing through the veins of the man-faced ape cries out for restitution. This sometime must be made. Meanwhile the human family would do well to exert itself to the uttermost to build up a better, wiser, purer and more compassionate Humanity for these wronged ones to emerge into—again, “lest worse befall”! Intelligent aid and interference will again be needed, from those who once denied it, when that time shall have come.

PROCRASTINATION

ACCORDING to the *Secret Doctrine*, an event took place on this planet which might be termed the first or original sin. It was not committed on earth, but on the spiritual plane; nor was it an act of commission inspired by an external devil, but an act of omission arising from a failure to obey promptly the behests of the orderly course of spiritual evolution. This sin of omission was original in the sense that it occurred for the first time in this *manvantara*; but it was doubtless a repetition of similar inactions in preceding evolutionary cycles. This event occurred millions of years ago, when the hour struck for the Mind-Beings—ourselves—to enter into the forms which Nature had prepared for them, in order to carry forward their destined and avowed work in matter.

The truly wise ones among the Incarnating Egos responded at once to the call of Duty and entered the lower forms. There were others who deferred till a later period—the Fourth Race—by which time the forms degenerated; and they were forced to incarnate into bodies which had already become defiled. The commentary of the *Secret Doctrine* on the Stanza in the Second Volume bearing on this subject is: “This stanza contains, in itself, the whole key to the mysteries of evil, the so-called Fall of the angels, and the many problems that have puzzled the brains of philosophers from the time that the memory of man began. It solves the secret of the subsequent inequalities of intellectual capacity, of birth or social position, and gives a logical explanation to the incomprehensible Karmic course throughout the aeons which followed.”

If by the aid of this Key it becomes possible to understand somewhat “the incomprehensible Karmic course” of human history since the re-appearance of Man on this planet, then by the same token it also becomes possible to account for the present state of affairs, as well as to make proper preparations for the future. One of the precepts in the *Voice of the Silence* declares: “Inaction in a deed of mercy becomes an action in a deadly sin.” This is so because it is a violation of the Law of LAWS—“the law of Love eternal.” Such inaction is the sole parent of every sin of commission, no matter how remote the connection may seem to be. Selfishness to any degree at once transforms the spiritual into the psychic and is the entering wedge which, if unchecked, will lead to the blackest of deeds.

ON THE LOOKOUT

"THE SOCIAL FRONTIER"

This new magazine, begun last October by a group of distinguished educators, and published at 66 West 88th Street, New York City, has attained in its first six months a circulation of 5,000 copies. It is published monthly during the academic year at the subscription price of \$2.00.

Professor John Dewey is perhaps the best known contributor. His monthly page serves as a sort of key-note to each issue. In the golden sunset of his years Professor Dewey is still as virile, still as industrious a worker for the education of the public mind as he has been for so long in the scholastic field. Other writers deal with the responsibility of teachers of every degree toward the general public, in all the varied departments of human life.

In a certain sense the "Social Frontier" is a revolutionary effort to arouse educators in their duty as citizens to take an active part in the forum of public discussion.

CONTRASTS

The second issue of "The Social Frontier" takes for its text two contrasted statements which we reproduce for the consideration of Theosophists:

"The freest government, if it could exist, would not be long acceptable if the tendency of the laws were to create a rapid accumulation of property in a few hands and to render the great mass of the population dependent and penniless."—Daniel Webster, 1820.

"The 11,653,000 *families* with incomes of *less* than \$1,500 received a total of about 10 billion dollars. At the other extreme, the 36,000 families having incomes *in excess* of \$75,000 possessed an aggregate income of 9.8 billion dollars. Thus it appears that 0.1 per cent of the families at the top received practically as much as 42.0 per cent of the families at the bottom of the scale.—*America's Capacity to Consume*: The Brookings Institution, 1934.

COMPARISONS

We have italicized in type the salient contrasts as afforded by the above. They are italicized in human misery the world around; nor is it "any new thing under the sun". But when one recalls

that America was, in 1820, still a "virgin continent", what hath man wrought in barely three generations? Comparing the disclosures of the Brookings Institution's report they mean that the income of 36,000 families comprising the "upper ten" practically was the same as that of the 11,500,000 families whose collective name is "the under dog". Reduced to a unitary basis, the income of the average family in the one class was \$272,000, while in the other the average family income was \$900. Add from four to five million families with *no* income, but dependent on "relief", and—*think* what this portends.

WILL AMERICANS LEARN THE LESSON?

It is barely two years since the publication of the Report of the then President Hoover's Committee on Social Trends. This report was reviewed in THEOSOPHY for February, 1933. Since then the country has been under the spell of a "New Deal". Between the necessities of the many, the greeds of the few, the great passive, docile, "middle-class mind" has been "too busy to think". Otherwise, it would have noted that despite the various new deals it is the same old pack of cards that is being shuffled and re-shuffled, and under the same "rules of the game". Some feeble-minded folks still pity ex-President Hoover, dismissed with the Roman "gratitude of a republic". There will be more to pity President Roosevelt. How can he, like Joshua of old, work a miracle with no Aaron, no Moses, no personal God in the background? All this but emphasizes an article in the April number of "the Social Frontier", written by Charles A. Beard. We quote:

" . . . without informed and efficient collective action, without the subordination of personal ambitions and greed to common plans and purposes, Americans cannot win security, cannot safeguard natural resources, cannot bring an economy of abundance into full flower. This is not a theory, a mere supposition; it is the configuration of the cold and brutal facts amid which we flounder and blunder today in a search for security and the good life."

WANTED: PRACTICAL BROTHERHOOD

It has never been difficult to form leagues, alliances, unions, "brotherhoods", with partisan, selfish, exclusive aims and objects. Political, social and religious history is full of such cases; they confront the sight of the well-wisher of mankind today in what-

ever direction he looks. What is the remedy? Is it not organized action, genuine working union among all those who can rise above considerations of race, creed, caste, and like distinctions? A Master of Wisdom wrote in 1881:

“That the world is in such a bad condition morally, is conclusive evidence that none of its religions and philosophies, those of the civilized races less than any other, have ever possessed the truth. The right and logical explanation of the subject, of the problems of the great dual principles—right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism—are as impossible to them now as they were 1881 years ago: they are as far from the solution as they ever were.”

The truths here unequivocally stated are beyond gainsay, because within the range of every man's direct perception. Who, among all our leaders in Church or State, in public and in private life, will admit these truths—and *act upon them*, in union and harmony? How long before the oppressed in every land will become deaf to any other voice than that of the Destroyer? Which will we choose, reform from above, or revolution from below?

“MINISTER FINED FOR BLASPHEMY”

Under this curious title the Los Angeles *Times* of April 26 carried the following dispatch from Montreal, Canada:

“Rev. Victor Rahard, minister of a French Anglican Church here, today was adjudged guilty of blasphemy in Court of Sessions and was condemned to pay a fine of \$100 and costs or serve one month in jail.

“Rahard attacked the Roman Catholic Church on posters in front of his church.”

Montreal, and Quebec Province generally, are very largely French Catholic, whose inhabitants' religious views are as medieval as is their language. The dispatch omitted to recite that in Toronto and Ontario the reverse case obtains, and one who recently inveighed against the Anglican Church was likewise sentenced for “blasphemy”. It is not generally known in the United States that in England it is an offense punishable by statute to disparage the Established Church; nor that similar statutes exist in many of the States of the Union. THEOSOPHY, for example, could not be published in Arkansas or Tennessee—except surreptitiously from a jail. There is scarcely a rural community in the country where one could speak publicly and work actively to unseat the throne

of the prevailing "personal God" and escape prosecution or mob-violence.

TWO ITEMS OF NEWS

Two Associated Press dispatches of April 26, published throughout the country in leading daily newspapers, show a strange juxtaposition. The first one is dated from Lourdes, France, scene of the famous "miracle", and recites:

"Two hundred thousand pilgrims packed historic Lourdes' every niche and corner tonight as the Catholic Church's great mass plea for peace went into its second twenty-four hours of uninterrupted prayers.

"The great of the church were gathered here for three days of prayer, ordained by Pope Pius to close the two year 'Jubilee of the Redemption.'

"To Bishop James Edward Kearney of Salt Lake City, Utah, was assigned the honor of saying the high mass at 9 a.m. today, as bishops, abbés, and monsignors took turns in leading the supplications."

Salt Lake City was originally established by another Pope, Brigham Young of Mormonism, and Utah also is "historic" for his "miracles" and those of his "successors" who claim, like the Pope of Rome, to have "the ear of God" and to speak for Him. The only rational and considerate explanation of the necessity for these prolonged prayers is that "God" is getting very hard of hearing. "The great mass plea for peace" comes with telling consistency from a Church whose whole history for a thousand years was written in blood—as telling as the League of Peace which "supplicates" at Geneva, with its prayers to its members, "Christian" states, all armed to the teeth.

"CHRISTIANITY DENOUNCED"

The other dispatch, as headlined in the *Los Angeles Times*, is from Berlin, and runs, in part:

"Leaders of the Germanic pagan faith movement boldly rejected Christianity tonight at a Nazi-sanctioned rally and said God had 'revealed Himself to us' through Adolph Hitler.

"Jacob Wilhelm Hauer, spiritual leader of the movement, told an overflow audience at the gigantic Sportspalace that Christianity is not the true religion of the Germans.

"'Christianity says there is only one way to God and

whoever does not believe in it is lost. God has not revealed Himself to the so-called chosen people alone, but also to us through our *Fuehrer* to enable us to accomplish our great mission in the world.' ”

Fascism is a religion, and Mussolini is its prophet. Sovietism is a religion and Stalin is its prophet. These are understandable religions, because their kingdom, their prophet, their God are “of this world”. In these respects are they not infinitely more honest than the Janus-faced “Christianity” which the Nazi movement “denounces”? The “Pagan” religions were *christianized* by the Church Fathers. Under Karma, what more inevitable than the paganization of the teachings of Christ, whose “kingdom” is *not* of this world? Why should any modern State object to the present German *format*, or any modern prophet of this or that “New Deal” oppose “Fuehrer” Hitler’s *régime*? Is not competition the life of trade, the race to the swift, the battle to the strong, by all our practice—whatever our respective professions?

HERE AND THERE A CHRISTIAN YET

It is refreshing and encouraging to turn the attention to two quite other news items obscurely tucked away in dispatches of April 19 and 27. The latter of these tells how a Kansas City young woman abducted for ransom purposes last fall, visited the Governor of Missouri to plead with him for mercy in modifying the death sentence passed by Court and Jury upon her captors. The earlier item is from Crown Point, Indiana, and tells the strange tale of a war veteran who served as a convict for four years in punishment for a crime he never committed. The real culprit, recently apprehended, confessed—and the innocent victim pleaded with the Court to accept in extenuation his own vicarious atonement, offering to stand responsible for a parole, and to assist the real criminal to regain his lost character. Here, then, before the eyes of millions of readers, are antithetical examples in the ranks of the humble, over against the spectacle offered by the mighty among men. Which exemplifies the Way, the Truth, and the Life?

THE SCIENTIFIC “BRAIN TRUST”

Press news of April 23 reported the session at Washington, D. C. of the American Academy of Sciences. The attendance was 150 and Dr. Ales Hrdlicka, “noted authority on skulls, bones and brains” enlivened the proceedings with his conclusion that “the

most brilliant brains usually are found in the huskiest bodies". He may be excused for his deduction when it is understood that it was derived from "an exhaustive study of the physical characteristics"—of the Fellows of the Academy! Actually, every student of history and biography knows that the contrary is usually the case, so far as any but the "academic" mind is concerned. The great sages and philosophers of the race, the Saviors and Teachers of mankind, have not been noted as Marathon runners, conquerors, speculators in any field of exercise, physical or mental; nor have they gained their eminence by the study of "skulls, bones and brains".

"SCIENCE" EXAMINES "YOGA"

Professors Walter R. Miles and K. T. Behanan of Yale University have been "investigating the secrets of the Indian Yogis", it appears. Part of the discussion of the Academy's "brain trusters" was therefore devoted to this subject. "Miraculous powers resulting from mental concentration" due to "breathing exercises" have, it was averred, "little or no effect upon the physical state of the yogis"; but, "if they have any effect at all on concentration, it probably is psychological rather than physical". These sapient conclusions would seem "rather" to be at loggerheads with Dr. Hrdlicka's, and both deductions at gentlemanly disagreement with the facts. Any Indian schoolboy could state that between *Hatha* Yoga with its "breathing exercises", and *Raja* Yoga as the Academy of Spiritual Science, there is as great and impassable a gulf as between the present-day "brain truster" and the *Rajarshi*. Readers of THEOSOPHY will be interested to know that some years ago the departments of Psychology of several leading American Universities "investigated" the same subject via "mediums". The head of one of them (Columbia) complained that these mediums could not be trusted, and so asked for help from the humble Theosophists. When the professor was assured that the subject is not inscrutable, but that he would himself have to "go to school to those who know" he replied that "it is all very interesting", and that "if he could find the time he would look into the matter later on". He has not yet found time.

"CYCLES OF RAINFALL"

"Will the Drought Return This Summer?" is a question raised in *The Literary Digest* for April 6, 1935, and it is observed that there are "cycles of rainfall". "It is characteristic of precipitation

records, in the long run, to vary in wavelike progression." The "time-phase, or number of years from maximum to minimum and return to maximum, appears decidedly irregular, and without apparent conformity to any law of succession", simply because that law is not generally known or understood. It exists nevertheless, for the ways of nature are the ways of man in that he is the causal influence behind all the effects manifested.

MASTER KEY LACKING

The reason that weather cannot be predicted with any assurance for more than thirty-six to forty-eight hours in advance is because the modern weather forecasters have not the master key to the cycles as Sir Richard Gregory said in his "Discovery, or the Spirit and Service of Science". Before that may be found or understood it is necessary that the true relations between man and nature be understood and the life imbued with greater purpose. Such efforts as those to introduce "New Plants to Check Drought and Dust" by "the process of the introduction of resistant plants" (*The Literary Digest*, April 13, 1935) are constructive; while the causes set going by man himself, as already admitted, were largely destructive. These can be overcome only by constructive efforts. But what is not so generally known is that spiritual knowledge and true love for nature are the magic powers that transform her in every kingdom.

"HEALING BY COLOR"

Music, song, and the mellifluous reading of soothing poetry having been sponsored as healing instruments in treatment of the sick, artists are suggesting the use of pastel-panels as a true medicament. ("Healing by Color Urged," *The Literary Digest*, March 9, 1935).

From time immemorial the magic potency of music, song, poetry and color have been recognized. The ancients understood the science underlying them far more than moderns do. A tendency to artificiality in utilizing all these aids appears to destroy their real effectiveness. Instead of real sunlight, artificial sunlight is used in many cases; instead of natural color, artificial coloring in everything. The true medicament is not thus to be found, but rather in the true understanding that shall enable one to help nature and work on with her to better and greater purpose. The real knowledge can be found only in Theosophy and its application by the individual to the whole of life.

COLORS OF THE EARTH AND PLANETS

Already there have been many speculations in scientific circles regarding the true color of the sun. In some quarters it is believed to be blue, rather than yellow, owing to the absorption of the blue by the atmospheric metallic vapors. The earth has been considered by some as green, owing to vegetation; others believe it to be blue or violet. "Earth is Pictured as Blue to Mars", says the *New York Times* for April 21, 1935, explaining the earth as a "bluish" planet in this wise:

Though we cannot observe the earth's features from without, Dr. Slipher explained, it has been possible so to examine its integrated light, by analyzing the "earth light," or "earth shine," reflected from the dark side of the moon.

The light of the crescent moon is much stronger in the yellow and red parts of the spectrum than is the earth light, whereas at the violet end of the spectrum the two are fairly equal. This shows, it was explained, that the earth shine is relatively stronger in the blue and violet, and that therefore the earth is a bluish planet.

Whatever the actual colors may be, considering the illusionary character of all physical observations, there is no doubt that the earth and planets derive their colors or the essence of them from the sun.

EARTH TREMORS

A "discovery" of modern science most interesting to those who understand its true significance is that of never ceasing earth tremors. *The Literary Digest* of February 9, 1935 reported "Clocking Tremors of the Earth", "Harvard Seismologists Learn That Terra Firma Is Misnamed; Even Waves on the Sea-shore Shake the Earth Far Inland", and observed:

It requires no instruments to detect the fact that the earth occasionally is subject, in some regions, to violent movement, but it comes as a surprise to learn that the "solid" earth actually is in a continual state of tremor. Over its surface run innumerable tiny earthquakes, or *microeseisms*, all too small to cause actual damage, but many of them significant of earth movements which may assume major proportions in time.

Dr. L. Don Leet, thirty-four-year-old seismologist, in charge of the Harvard Seismograph Station at Harvard, Massachusetts, twenty-five miles from Cambridge, recently reported that the cause of many of these baby earthquakes was unknown. . . .

It has been found that the microseisms are greater in winter than in summer, and are marked by sharp increases in amplitude at the passage of storm-centers, or immediately afterward. . . .

Detection and measurement of such tremors . . . at Oak Ridge are used regularly to measure the tilts in the earth's crust caused by the pressure of the tides.

THE EARTH A LIVING ENTITY

This discovery is no surprise to those who know the earth to be a *living entity*, its never ceasing pulsation of manifesting life augmented, often disastrously, by the dynamic power of human thought, the actions of human beings and in nature flowing therefrom. The *Secret Doctrine* teaches that the earth at present is in a state of *statu quo*, so to speak, until it shall be transformed into a higher state or condition. The cause of that transformation, as of every manifestation of it in tremors, earthquakes or anything else, is to be found in the beings individually and collectively that make up the earth and live upon it. It is a question of Karma, both in the past and in the present, from which the future naturally unfolds.

The Karma of this earth is the combination of the acts and thoughts of all beings of every grade which were concerned in the preceding Manvantara or evolutionary stream from which ours flows.—*Aphorisms on Karma*.

SOLAR POWER

From time to time experiments have been made to use the energy of the sun for various purposes. In the final analysis, all energy is derived from the sun, as science admits, but the use of that energy in more direct form has been contemplated again and again. A man named Adams once devised a solar cooker in India. A huge solar power-plant was built at Meadi, Egypt, to furnish power for pumping water. Experiments have been tried along this line in Tashkent, capital of the Uzbek Soviet Republic of Central Asia, U. S. S. R. And in California numerous attempts have been made—at Needles, California, in 1908, and more recently by Dr. C. G. Abbot on Mt. Wilson, California, where a solar cooker was built and worked. "Power from Sun Held Urgent Need," said an item in the *New York Times* for August 25, 1934. Prof. Colin G. Fink, of Columbia University, works to develop a photo-electric cell as a means of tapping solar energy, thus approaching the problem as one of

electro-chemistry. The *Literary Digest* for November 3, 1934, published a full page article on "Putting the Sun's Rays to Work for Man," and observed: "The Enormous Amount of Energy Represented by Sunlight, and the World's Dwindling Natural Resources, tempts Inventors to Renewed Effort to Harness Solar Power." Reviewing the various attempts made, the article concludes with the idea that, while devices have been successful only to a limited extent: "No one is prepared to say, however, that the problem is insurmountable. Indeed, it might be of the utmost importance to the welfare of mankind that it be solved."

WHEN THE NEED ARISES

When the need arises these things will be in demand—more by the poor than by the wealthy. In the meantime, all such inventions are in the embryonic stage. What scientists need to understand, and the masses of mankind as well, is that all inventions and their use are to be regarded from the moral and ethical point of view far more than any other. Sometimes one here and one there will recognize this fact, in a limited way at least, and admit that many inventions have been far ahead of what the people morally were able to rightly use. And so they have become more reserved in the matter, sensing the responsibility entailed. What a difference it would make if only all would realize, (1) that it is *life* with which men are dealing in any invention or appliance, and (2) that the uses to which the kingdoms of nature are put should be determined according to the needs of the *Soul* with reference to the Soul itself, or the mind, the inner nature or the body. When all selfish motives may be thus eliminated, all things may be used wisely and beneficently for the welfare of mankind.

"RAYS OF LIGHT"

The *Literary Digest* for October 20, 1934, concisely says:

Rays of light from the moon and from the bright star Vega recently were transformed into sound and broadcast by scientists of the University of Czechoslovakia, at Prague. The rays were focused upon a photoelectric cell by a telescope, and the resulting current was made to operate a loud-speaker. The sound made by the moon's rays was said to resemble tolling of large bells; that of Vega the subdued but high-pitched shouting of a vast crowd.

How long will it take for some to wake up to the simple truth that *all* is Life, and sound but a manifestation of it? That eternal ceaseless motion is the action of omnipresent Life? That light is

Life; electricity is Life? How long will it be to the ceasing of continued useless speculations about life "existing" on one or another planet only, and perhaps only on this little earth? When shall this give way to a realization of universal *conscious*—though not necessarily self-conscious—Life?

"MUSIC OF THE SPHERES"

As all that exists is Life—a "vast crowd" of lives of one kind or another—it should not be so difficult to understand why "The sound made by the moon's rays was said to resemble tolling of large bells; that of Vega the subdued but high-pitched shouting of a vast crowd." Waves of light, heat, electricity, sound or any other manifestation of *Life* are modified by and often generated in the earth's atmosphere, astral as well as physical. Hence, their possible modifications. In *Isis Unveiled*, first published in 1877, H. P. Blavatsky wrote:

... the ancients ... fully realized the fact that the reciprocal relations between the planetary bodies is as perfect as those between the corpuscles of the blood, which float in a common fluid; and that each one is affected by the combined influences of all the rest, as each in its turn affects each of the others. As the planets differ in size, distance, and activity, so differ in intensity their impulses upon the ether or astral light, and the magnetic and other subtle forces radiated by them in certain aspects of the heavens. Music is the combination and modulation of sounds, and sound is the effect produced by the vibration of the ether. Now, if the impulses communicated to the ether by the different planets may be likened to the tones produced by the different notes of a musical instrument, it is not difficult to conceive that the Pythagorean "music of the spheres" is something more than a mere fancy, and that certain planetary aspects may imply disturbances in the ether of our planet, and certain others rest and harmony. (I, 275).

"EFFECTIVE COSMETICS"

An unobtrusive little item under this title which might appear on first glance to be an advertisement occurs in the *Battle Creek Sanitarium News*, October 5, 1934, as follows:

An elderly woman with a beautiful complexion was asked what kind of cosmetics she used. In reply she offered this splendid prescription:

"I use for my lips, truth, for my eyes, pity; for my ears, courteous attention; for my hands, charity, for my figure, uprightness; for my voice, prayer; for my heart, love."

The spirit of this prescription is fine, though Theosophy would recommend the kind of silent prayer that is not a petition but an inner command, for controlled voice, and truthful speech.