



Neither Jesus nor H.P.B. lived and died that a book or books should be swallowed wholesale, nor even that men should become disciples, but that all men should become brothers. So we have to hold to that which eliminates differences, not to pander to any form of religion near or far.
—ROBERT CROSBIE.

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SEVEN STEPS FORWARD

ROBERT CROSBIE died June 25, 1919, in the seventh year of this magazine, which he founded and of which his was the guiding light. The light by which he worked did not cease with his death. Seven years are gone since then, seven steps forward have been taken in the service of the Cause for which he lived and labored.

From childhood Robert Crosbie was a searcher for Truth as all men are, both those who fail and those who succeed. Some consideration of the nature of his inspiration may be helpful to those who have seen no light, and a further stimulus to all those who have been directly and indirectly benefited by this inconspicuous servant of the Masters and friend of mankind.

Confronted with the common lot and the common difficulties, Robert Crosbie began with those explanations of life and duty which formed the mental and moral environment into which he was born. The religion and philosophy of the times were tried out by him as only the striver for perfection knows how to test himself and others. He lived the life inculcated, but lived it with his eyes wide open, fearlessly accepting the consequences good or evil of such devotion. What he gained, he gained; what he knew he knew, by this method of probation: Whatever he undertook he did without mental reservation. He accepted on trust, he rejected on knowledge. There was in him nothing at random, nothing at second-hand, nothing on hearsay. He resolved all doubts by spiritual knowledge—study and application. His was a one-pointed life.

Thus unwittingly by reason of that past practice, he was led and worked on until he came once more in contact with the knowledge which belonged to him in a former body. A casual delver in new thought and old spoke to him of Theosophy and Madame Blavatsky. The casual delver passed on to dip into other things, but Robert Crosbie, true to his inner nature, went straight to the

Source to learn what this new but familiar teaching might be. He put himself in communication with Madame Blavatsky, was by her directed to William Q. Judge as one whom she trusted and whom he could trust. The materials being all prepared and ready, the architect appeared, and Robert Crosbie took his place in the Theosophical Movement as one of the workmen. He studied the plans of the Master as one who desired to work with both zeal and wisdom. During more than a third of a century never once, in word or deed, did he deviate from the lines laid down by the Master Workman. Never once did he go outside the recorded teaching and the recorded example of the Messenger and her Colleague.

The Path of the Masters is a simple path because it is a straight, albeit a narrow path. After the death of Mr. Judge, Robert Crosbie wrote his own simple Declaration of faith:

My first meeting with him changed the whole current of my life. I trusted him then, as I trust him now and all those whom he trusted; it seems to me that "trust" is the bond that binds, that makes the strength of the Movement, for it is of the heart.

The lines have been laid down for us by H.P.B., W.Q.J., and Masters, and we can take again as our watchword, that which he gave us at the passing of H.P.B.: "Work, watch, and wait."

THEOSOPHY for September, 1913, reprinted the extracts from the letters of H.P.B. which Mr. Judge had published following her death, under the title, "She Being Dead Yet Speaketh." Those Letters disclose what was the guiding light of H. P. Blavatsky, of W. Q. Judge, of Robert Crosbie, who never ceased repeating to those who sought his theosophical advice, her words to Judge: "*I know you will have success if you do not lose heart; but do, do remain true to the Masters and Their Theosophy and the names.*"

Being true to himself, Robert Crosbie took Them at Their word. More he grew in wisdom, more he trusted. His wisdom enabled him to see what to do, his trust enabled him to do it. Following the example set, it is the policy of this Magazine to hold strictly to the recorded statements of the Teachers, seeking in them the proper correlation which holds the exact cue to every problem which may be met by the individual strivers for perfection.

REINCARNATION AND MEMORY

REINCARNATION and Memory are terms of relation between beings. It is unknown to Western philosophy, Western religion, and Western science that there are two kinds of beings in the world, the one, says the Scripture, divisible, the other indivisible. A soul is an indivisible being; a form of any kind is what is meant by a divisible being. Do we not mistake a form for the real man, the real animal, the real vegetable, the real mineral? Yet these are merely forms. What is in this form has been in other aggregations, and will go into still others: no body is the real being. Like an audience, our body is a collection of beings temporarily assembled. So, with any body, and so with our minds. Matter everywhere and all the time is a collection of souls. Mind anywhere and all the time is a collection of souls. Spirit anywhere and all the time is a collection of souls. The three words—spirit, mind, matter—refer, in truth, to the three great classes in which souls may be regarded, although it makes no difference which class of souls a soul may belong to—it is none the less soul, an indivisible being.

The highest class of souls may be called universally or spiritually self-conscious. Such a soul embodies in himself perfection. There is no world he may not enter, comprehend perfectly, and be master of; no form of action, of sensation, or of thought, or of experience possible to any or all beings which he has not assimilated. No hell can destroy him; no heaven can obliterate him. He knows them both to be mere states, or terms of relation with other souls, states he can cause to be, or not to be, at will.

The second class of souls, to which we ourselves belong, although they are self-conscious as a result of their past aeons of experience, are not yet universally, or spiritually, self-conscious in all states and under all conditions. It is almost inconceivable to us that the greater part of our existence is a purely spiritual one, regardless of how we appear on earth—or white or black, or male or female, or good or bad. Yet, in the round of twenty-four hours, in the period of sound sleep, every one of us returns to his own spiritual state, or domain in the spiritual world, where our field of bliss may be great or small, but is yet a field of bliss.

No less indivisible and eternal than are the first two classes is the third class of souls, whose contact with other souls has never yet given them the sense of Self—the non-self-conscious souls. Their sole intelligence is limited to action: wherever there is action, there is sense; save and except in contact with other souls does any idea whatever exist of action. So, too, with the greater part of the knowledge of the second class of souls: it depends on the participa-

tion of other souls, of other beings. We know very little for ourselves, in ourselves, and of ourselves as a result of contacts, associations, dissociations, and experiences of good and evil; but that knowledge a soul has of itself is spiritual knowledge, and until we have acquired that perfect knowledge, we have our experiences, in or out of a body, always in contact with other souls.

Reincarnation means association of soul with soul, of souls with souls. The association of soul with soul perfected in intelligence is spiritual incarnation. There is no memory, nor need of memory, because all that ever was, is within the soul. So it is said, to one who has attained perfection of spiritual knowledge the way appears smooth and easy to compass. To him the manifested universe has never existed because the manifested universe is composed of beings, or souls, of a lower grade than the perfected ones.

In the association called the mind, it may be said there is not so much a union of souls as an interchange of souls: here is egoic memory. Then, in the union of self-conscious souls with non-self-conscious souls, we see the union of matter. But, in speaking of incarnation in this body, let us remember that every atom is a life, is a soul, and that this is just as much the atom's body as it is ours; more, in fact, because atoms do as they please in our body and we can not. So, incarnation and reincarnation means our connection for the time being as self-conscious souls with souls which are not yet self-conscious, with twofold purpose—their benefit and ours.

Is it not clear that there is spiritual memory, egoic and intellectual memory, and personal, incarnated memory? It is in vain for a man to try to remember his existence with a former aggregation of atoms by means of the sensations derived in this life, from this association of atoms. We can find in one book only what is printed in that book. So, it is in vain to look in the personal nature, in the desire nature, in desire-memory, for the knowledge of our experience with former physical bodies,—the record is gone. Physical memory is but a form of desire: our attachment to the sensations and experiences we get during our contact with the non-self-conscious souls. That kind of memory—a still unsatisfied appetite for sensation—has to be absolutely slain. That is the kind of memory animals have. Only when subject, animal, and object come in sight of each other, does the animal remember it loved or hated, that it wants to eat, or is afraid it is going to be eaten. Remove the contact, and the memory is instantly in abeyance. So, in the seed of the vegetable kingdom is memory in a latent state, a state of non-being. That seed would remain there in all eternity and never become an oak-tree, unless a superior soul provided the necessary environment, which would arouse the sleeping memory in the soul inhabiting the acorn.

Egoic memory is something quite different. Egoic memory is self-evoked memory. About all we know of it is the memory of idea, of sensation, of hopes and fears separate and apart from the object. We say that is due to the law of association, but such association is not of souls in forms of matter, but of souls in the forms of ideas. Every time we contact another soul, or aggregation of souls, we have not only a physical effect on them and they on us, but we have a psychical effect on them, and they on us; that is, there is a change in our intelligence, and a change in their intelligence: something of their intelligence has been acquired by us, something of our intelligence has been acquired by them, however slight each contact. Since there is no separateness of souls except in intelligence and ignorance, it follows that the moment the man fixes his attention on any idea in his mind, a magnetic affinity—better, a spiritual or soul affinity—is set up between that idea and absolutely all other ideas in the universe that are of the same nature. If he could actually hold his entire attention on one idea for the billionth part of a second, the memory or meditation would formulate at once an omniscient mind. Even this kind of memory—intellectual memory—is due to association with other souls. But by retreating further inward to that soul “which is thyself,” there is no longer any association with matter; nor any association with thoughts and ideas. We are in repose; we have retired to the home of the soul, and there, we know what *we* know—not what somebody else knows, but what *we* know.

Thus it is clear that because our intellectual association with other souls was quite as temporary as our physical association with lower souls still, the atoms—so there is no memory in the mind. The mind is not self-illuminated, and there is no more memory in the mind as we know it than there is in the body. Therefore is it impossible for us to remember in our minds, as they are now constituted, our mental existence in another body. The memory must be looked for in the Ego, the self-conscious Spiritual Being, who illuminates both the mind and the body.

Yet, all evidences of reincarnation are here, and the memory is all here, if we but understood the law of reflection and refraction of memory—that is, soul light. Character is the light of the soul, the indivisible being, shed upon the mind and body—and by means of which the body grows from a seed exactly as from the acorn grows the oak. Our character is spiritual memory. It is not from our body that we get any idea of immortality, or of any higher state of being, nor from the mind; we get it from ourselves as souls. But we fail to recognize it as reflected, for the mind is the reflected light of the spiritual being, the soul.

Limiting ourselves to the perception of that aggregation of souls called matter, we shall find a continuous procession of rein-

carnation. Every cell in our body reincarnates thousands of times. But break up the cell, and we have a collection of molecules. A continual stream of molecular reincarnation goes on. Break up the molecules, and we have atoms. They are in continual process of reincarnation, changing eternally from one combination to another.

Go to the plane of the mind: ideas are continually entering our mind. Did we create them? Five minutes ago they were in some other man's mind. Call the continuous re-embodiment of ideas, Metempsychosis. But the spiritual being has been here all the time, regardless of how the body changed, or how the mind changed, although looking at matter, he can not see beyond matter, and looking at ideas, he can not see beyond ideas. To see the stars, we have to look up. So, to regain the knowledge and the memory of former births we have to consider indivisible beings, not divisible beings; we have to consider, not opinions or beliefs or ideas of any kind, but Soul. Then the gates open. Man may know for himself, absolutely and indubitably as the fact of his own being, that he has lived eternally. He has but to raise himself to the plane of the indivisible, to have the same knowledge of his past and future that he has of his present.

Why do we not raise ourselves? Because the spring of all our action, physical, metaphysical—or what we call, religious—is Selfishness. To the extent a man gives his attention to one particular thing, he obliterates his knowledge and memory of all else. There can not be association in one direction without dissociation in all other directions. If our whole attention is on the body, and the sensations we can derive or enjoy or suffer in the body, our knowledge of spirit, or any other state, relation, or condition is as if it were not—until we withdraw our selfish attention. For a man can eat, not for the taste nor merely for the need to sustain his body, but as a sacrament to which all classes of souls are invited to contribute and in which all classes of souls are invited to participate. Every selfish movement, whether done in heedlessness, thoughtlessness, or calculated craft, every motion of our consciousness without the intention that all beings participate in its benefit, is the negation of our real being, is the shutting of the doors against the knowledge of our own spiritual inheritance.

Man has but to turn about and recognize the unity of all in nature, the identity of the life in him with all life, to take the benefits of the whole of nature, of all his acts, of all his speech; whatever his relations may be—to be as free as an atom in any world, in any condition, in any circumstance; to know himself eternally for what he is: Spirit, in matter; Soul, in mind.

A DIALOGUE ON BIRTH

THE *Father*: Emancipated One, twelve hours since, they say a babe was born unto my house and me. But what miracle is it hath transpired? My soul is shaken as by unwonted bolt hurled from the sky. No babe gazed at me that first breathing space in air of this world; no babe searched mother's countenance with eyes of piercing intent! Since, I grant, he sleeps as babes do sleep, nor even mouthing at the breast, doth see us either one. I do beseech thee, answer: Whence comes this Soul and why?

The Sage: Hast thou not pondered answer for thyself in the long days of preparation—of building this holy tabernacle men call the body?

The Father: Assuredly, have I done so. And long before, when reverently I sought among the maidens her worthy to be mother of my children, her whose fair graces might be transmitted to them, whose virtue might make them strong for service and attainment. Her I did find at last, and then my vision pictured the cling of roseleaf baby hands, the pink of tiny face. I heard exultant baby sounds, the pattering feet to be. Yet—sweet and precious though the vision was, I knew the price my dear one must needs pay, and oft my fears for her would blur the colors to a somber grey. Bravely and shining she bore the pangs when her hour came. But I did not know that birth is terrible for the one who comes!

The Sage: Terrible to thee, who hast gazed on that not lawful to thine human eyes. Thou hast glimpsed a soul in moment of undertaking cross of flesh. Thou hast unwittingly partaken of mysteries untold.

The Father: Do all come thus, or is it but for mine own son a miracle of life?

The Sage: Thus do all come, with vision roving future years, seeing the needed gain, as at the end of life, that life unfolds its meaning clear—the justice of its defeats and pains. But are those go—the Good and Holy—whose vision spans the gulfs 'twixt many deaths and births. Such open eyes again on earth with sight majestic, prescient of plan and purpose for those beings near, and for countless other souls yet to draw within the aura of their presence.

The Father: O Wise One, may such an one be he?

The Sage: Ask not. Seek not to pierce that mystery which is his own, and which the future must disclose to thee in its good time. Study in thy babe that which appears to thee as open book, and knowing only that, thou shalt find thyself in him and him in thee.

The Father: But now, where has that Soul withdrawn who looks not here with seeing eyes?

The Sage: To its own place, from which it neither comes nor goes. Thou hast that place, while still thou art awakened here. All have that place, and to it—though 'tis but a mode of saying—all retire in still watches of the night, then when we sleep. And just as Wise and Holy Ones at death span vaster reaches of bygone lives than does the ordinary man, so, too, while in a body, They live in other worlds, awake here as well as there. Thy babe—though not a babe, but Soul—now wakes there more than here. Here he sees not, speaks not, hears not. The time will come, as rain prepares the soil for budding plant, when here, environed by thy love and care and guidance, he will awake, and hear and see and speak, forgetful of the bright spheres whence ever shines his light. Yet, in further time, once more shall he remember.

The Father: And to remember would be once more to pass the portal of birth—a birth while yet in life? Shall even I remember so some time in the waiting aeons?

The Sage: Not highest being lives and moves by law for him alone, but for the whole. Such birth may some achieve e'en yet in Kali Yug, and Alas, how many stay within the darkness that springs from ignorance for barren and unnumbered ages!

The Father: What, O Teacher, of those who come to birth in perfect forms, breathe momentarily, and go? Are they those who are achieving or those unworthy to find e'en a birth in body?

The Sage: But by the moment's breath they have achieved unto their purpose. Their ante-natal state was for their learning, was for softening, or strengthening parents' hearts, was for rounding the mold of Karma with all who had expectancy of their coming and grief for their failure to incarnate that time and place. Yet, by the very failure, mayhap, they will open the portal of second birth to those they touched in that brief contact with drifting wing of other spheres.

The Father: How long, then, will such souls wait expectant unto another birth?

The Sage: Why came they? Is that done for which they undertook the passage? Some, as blooms on tree that fail to bud, repeat as seasons do; others must await fruition in the hearts of those they seek.

The Father: It doth appear to me that Birth is responsibility assumed by him who comes, as by those who call him here. What communion must there be in higher space they know not here! But here, why might it not be accomplished?

The Sage: It may be, and it is—by those who know the wisdom of the Great Ones, who see the purpose of the birth of races, and of beings, of planets, stars, and worlds in endless sweep; and then, so live to fill the general Plan. Not love to one child alone—however perfect, helpless, or afflicted; not duty to one family alone; not

sympathy for one race alone can e'er bring peace or knowledge. Birth has been for all who live, as death must come unto all mortals: inescapable for all, these two modes of the One Life bind all men and worlds into One Brotherhood.

The Father: O Father who art Brother to all men, I do return unto my house with opened mind and lightened heart. May thy words sink deeper still within my soul and there grow to understanding. My gratitude to thee.

MESSENGERS OF OLD*

Question—"The Key to Theosophy," page 306,† speaking of the attempt made by Masters during the last quarter of every century to help on the spiritual progress of humanity, says, "Some one or more persons have appeared in the world as their Agents, and a greater or less amount of Occult knowledge and teaching has been given out. If you care to do so, you can trace these movements back, century by century, so far as our detailed historical records extend." Have these movements ever been so traced out, century by century, and, if so, can the Forum give such as have been tabulated?

Answer—No one, to my knowledge, has so far taken the trouble to tabulate these movements. One was in Anton Mesmer's time. He founded a Society of Harmony with objects like ours. In Europe there were Theosophical Societies. In Dr. Buck's library I have read an old book, of about two hundred years ago, called "Transactions of the Theosophical Society." Without doubt very careful research would give a complete record all through the centuries even to the time of Ammonius Saccas. The name adopted, however, would not necessarily be "Theosophical" in each case. In Germany there were many attempts, and the Baron Leibetsdorf and Count St. Martin were engaged in one of those. Although the Encyclopædias call Cagliostro an impostor, he was engaged in such an attempt and was no impostor. Count St. Germain is another of the messengers.—*W.Q.J.*

**The Theosophical Forum*, July, 1892.

†Page 243, U. L. T. Edition—EDITORS.

TRIFLERS

AMONG the compromisers of Theosophy* are otherwise earnest and eager students who think it right to dabble in what are termed Occult Arts. The nature of the present cycle is conducive to this. Because of the premonitory symptoms of budding psychic powers, however sporadic and haphazard, people are apt to rush in where more knowing students and more experienced workers fear to tread.

Whenever spiritual wisdom unfolds itself psychic forces spring forth. So it was in the days of Buddha; so it is today—the era of H.P.B. The very unrighteousness which calls forth the presence of a Great One is rooted in the psychic realm of Nature. In the very midst of Brahmanical ritualism deva-puja, worship of the gods, devatta-puja, worship of the elemental creatures (including animal-slaughter for purposes of yagna-sacrifice) arose the great Buddha. Similarly H.P.B. began her mission in the very haunts of spiritualism, where ghosts and goblins were ignorantly invoked.

The very nature and work of the Great Messengers stir up the waters of human life. They cause consternation to the watery inhabitants while muddying what looked like a clear pool. As a by-product, the practice of the Occult Arts, Ritualism and the like, surely arises. Thus today, without and within the Theosophical ranks, large numbers of persons study, practice and spread the knowledge of one or other of the occult arts, such as Astrology, Numerology, Palmistry, Phrenology, Psychometry.

That all these Occult Arts are genuine, with their respective rules and laws, and full of truths goes without saying. Every tyro in Theosophy sees that in a Living Nature so vast and so closely interdependent, distant stars must affect every speck of dust on earth, and that every human touch impregnates the objects around us. It is easy to see that the Life within, building its outer forms, makes marks and leaves lines on those forms.

Because we are able to sense this, we are also able to deduce, and not incorrectly, that there must be knowers of all such processes and activities. Curiosity or a genuine desire to learn, or even the earnest aspiration to help their fellows through such knowledge, prompt some Theosophical students to meddle with these arts. Alas, we even come across serious students of Theosophy who indulge in "telling fortunes" as a mere social entertainment!

No real student of the Esoteric Science will deny that Astrology is the soul of Astronomy and that it is a veritable science and a true one. Astrology remains to this day a secret science, even in

*See THEOSOPHY, February, 1926, page 166.

the East; there, only, its exoteric application was brought to some degree of perfection. Unfortunately the keys are lost and those applications obscured; without these the modern astrologers are groping in darkness. Similarly Numerology is a profound science, but not even its alphabet is known to our civilization. Its modern practitioners can only dabble in conjectural and fanciful theories, without any basis whatever; for they have not even come to recognize that in sacred books themselves there are figures which are simple blinds, and that real numbers are to Mind what Mind itself is to matter.

It is unwise to trifle with such branches of the Tree of Knowledge. Our first duty is to recognize that they are sacred arts. To approach them frivolously or to trifle with them, is to build a barrier in ourselves; thus we fail to comprehend them. To jest and to play with holy themes, corrupts our spiritual nature. To speak lightly of sacred sciences and laws of occult arts, is to degrade and materialize them; and this leads to our own delusion. How many students of the Esoteric Science have not erected this barrier by hasty and heedless dabbling in the study, and what is still worse, practice of the occult arts?

While this is the obstacle on the negative side, on the positive we fail to recognize that the Soul of all Occult Arts is the Science of the Self. As long as we do not proceed from the Soul-side of things we are apt to conjure phantoms and spooks. Time is not yet come for the understanding, let alone the applying of the laws of the Occult Arts. Men must first learn that they are souls and occult beings ere they can live as such, and then only can they practise the Occult Arts. The task of learning and teaching that we are divine souls is the primary one. Once *some* knowledge of that hidden divinity is gained, there will be time to advance further. From Occultism to Occult Arts is the right way, and modern humanity is not even ready for Occultism—which is Atma-Vidya, Knowledge of the Soul. That Soul-Knowledge includes all the Occult Arts and may even use them occasionally, but it does so after purifying them of their dross, for beneficent purposes, and taking care to deprive them of every element of selfish motive.

Meanwhile our mission is "the working out of clear unequivocal conceptions of ethic ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men; and second, the modeling of such conceptions for their adaptation into such forms of daily life, as shall offer a field where they may be applied with most equitableness."

Such are the Words of a Master of the Wisdom.

TAUNGS AND THE FAYUM

. . . how much more logical to believe—as the Occultists do—that . . . many humanities, differing from our present mankind, as greatly as the one which will evolve millions of years hence will differ from our races, appeared but to disappear from the face of the earth, as our own will. Those primitive and far-distant humanities, having, as geologists think, left no tangible relics of themselves, are denied. All trace of them is swept away, and therefore they have never existed. Yet their relics—a very few of them, truly—are to be found, and they have to be discovered by geological research. (*Secret Doctrine*, 1888, I,609.)

The mistaken theories of mono-genesis, and the descent of man from the mammals instead of the reverse, are fatal to the completeness of evolution as taught in modern schools on Darwinian lines, and they will have to be abandoned in view of the insuperable difficulties which they encounter. (*S.D.*, II,118.)

The same revulsion of thought is in store for the long period of years, claimed by esoteric philosophy as the age of sexual and physiological mankind. (*S.D.*, II,156.)

. . . the Secret Doctrine claims for man, (1) a polygenetic origin. (2) A variety of modes of procreation before humanity fell into the ordinary method of generation. (3) That the evolution of animals—of the mammals at any rate—follows that of man instead of preceding it. (*S.D.*, II,168.)

. . . the “missing link,” such as to prove the existing theory undeniably, will never be found by palæontologists. (*S.D.*, II,260.)

“Where, then, must we look for primeval man?” still queries Mr. Huxley. . . . “Time will show . . .”

It will—undeniably—and thus vindicate the anthropology of the Occultists. (*S.D.*, II,675.)

With each successive age, or epoch, men grew more refined, until the acme of perfection possible in that particular cycle had been reached. Then the receding wave of time carried back with it the vestiges of human, social, and intellectual progress. Cycle succeeded cycle, by imperceptible transitions; highly-civilized flourishing nations, waxed in power, attained the climax of development, waned, and became extinct; and mankind, when the end of the lower cyclic arc was reached, was replunged into barbarism as at the start. Kingdoms have crumbled and nation succeeded nation from the beginning until our day, the races alternately mounting to the highest and descending to the lowest points of development. Draper observes that there is no reason to suppose that any one cycle applied to the whole human race. On the contrary, while man in one portion of the planet was in a condition of retrogression, in another he might be progressing in enlightenment and civilization. (*Isis Unveiled*, Vol. I, 293,294.)

It is a strange irony that a “missing link” should be heralded far and wide, only to be followed by discoveries which well nigh eliminate all scientific hope of ever finding one.

At Taungs, Africa, Professor Dart discovered, early in 1925, a skull which he took to be a relic of the long-sought “missing link;”

his find achieved wide publicity and was much used by proponents of the "animal descent" theory. It happens, however, that he committed two errors, one of which is classically respectable in anthropology, but the other of his own creation. The former consisted in setting down the age of the skull by its relative development, and from this deducing the age of the stratum in which it was found. The second consisted in forgetting—or not knowing—that the skull of an infant ape is more human than that of the adult. The error was afterwards exposed by Sir Arthur Keith, of the Royal College of Surgeons, Dr. Robert Broom, and Prof. Elliott Smith.

The consensus of opinion is that the skull is that of an ape closely related to the modern gorilla and chimpanzee. (Details will be found in *Literary Digest*, August 8, 1925, Hearst papers, August 6, 1925, *Science*, March 6, 1925, and *Scientific Monthly*, March, 1925.)

In the light of Theosophy, the finding of an ancient ape skull, which is more human than the modern of its family, is of deep significance. Theosophy teaches the descent of the ape from man. Thus the find bears the same meaning as the fact that the Old Stone Age race of Cro-Magnon was a better specimen of humanity than the average man of today.

But more startling discoveries were to eventuate. It was already well known that no trace of a stock from which modern man had to descend—according to the "animal descent" theory—has ever been found. During the year an expedition under Mr. and Mrs. Guy Brunton and Miss Thompson, uncovered, in the Egyptian Fayum, a civilization not less than 14,000 years old at the least; a civilization, moreover, which was full-fledged and already decadent at its entry into the country. The skulls discovered therewith are, according to Prof. Sir Flinders Petrie, "absolutely and completely the modern man." He says:

There is no need to worry about whether the Galley Hill man can be so old; we have wiped the slate clean, and can now start from a very much earlier age with an advanced form of the human type that is far before the Neanderthal man or any other yet known. (*San Francisco Chronicle*, September 20, 1925; *Science*, September 4, 1925.)

Moreover, an ivory statue discovered links Egypt with Asia, thus pointing to the Theosophical teaching that Egypt was colonized from India by Manu-Vina, during the Dynasty of Soma-Vanga. (*Isis Unveiled*, I, 627.) Manu-Vina, by the way, is identical with the Egyptian Menes. Should this connection be scientifically recognized, science will probably be forced to set back its assumed dates of the Hindu dynasties for many thousands of years—an event much to be desired in the interests of truth.

It is not surprising that Sir W. Boyd Dawkins comes to the conclusion that the age of modern man can no longer be reckoned in

terms of years. (Meeting of the Anthropological Section of the British Association, September, 1925.)

The latter eminent Professor touched upon another point Theosophically explained; stating that by the discovery of beads of Egyptian origin at Stonehenge, it was known that Stonehenge was a famous temple in the days of Akhnaton and Tutankhamen, but "earlier than that we could not go." Theosophy, however, teaches that most of such ruins as Stonehenge were built as temples by the last survivors of Atlantis. Among some of these ruins are found stones of African origin. (*The Secret Doctrine*, II, 750.)

From the remarks of Sir Flinders Petrie and Sir W. Boyd Dawkins it is not too much to hope that science will now have to re-examine from the foundation its whole theory of human descent, whose building was made possible by the theorem that man is animal, pure and simple, and that therefore his descent must have followed analogous lines. This hypothesis, once accepted as law, archeological and paleontological discoveries naturally and inevitably would either be forced to fit the pre-constructed framework, or rejected.

A re-examination will put a startlingly different face upon the discovered facts; but probably nothing less than a series of discoveries such as that of the Fayum could bring it about—a half century of Theosophical fact and logic having made little impression upon archeology in general. But such discoveries—still more startling—are probable and may be looked for during the coming cycle. *Cui bono?* What shall we expect of the coming revulsion of thought? The mere intellectual satisfaction of finding solved these long-pending problems—by a solution, moreover, which can hardly be palatable to science, which has thought and preached for so long in the opposite direction?

That is not the issue, however gratifying it may be to find the ancient doctrine vindicated after decades of neglect—and worse. Nothing will be accomplished unless the common lot of humanity is appreciably ameliorated. Complete verification of all the Theosophical doctrines, from the mere intellectual point of view, would conduce not at all to an acceptance of the principle of the Brotherhood of Man. The hope is that, in this science and intellect worshipping age, the proof of a vaster and prior knowledge will turn the attention of men's minds to that *Science* which holds Universal Brotherhood as its primary and cardinal tenet, and not as subsidiary and a half-hearted corollary of conduct.

Proof of the knowledge contained in *The Secret Doctrine* will call for an explanation of the existence of that knowledge—an explanation which can point nowhere else than to the Masters of Wisdom. Thus may the knowledge of man's spiritual evolution supersede that of a cold intellectualism.

ANCIENT LANDMARKS

VIII

CONFUCIUS THE CODIFIER

THOUGH Confucius (Kung-Fu-Tzu) lived five centuries before the Christian era, his teachings are of the ancients. Most of his life was spent in learning and teaching what the ancients taught, most of his labor was bestowed on gathering together and codifying the metaphysics and philosophy, history and folk-lore of his predecessors. In his life and labor we see the wisdom and the discipline practised in China for thousands of years. Confucius did not teach a new philosophy, much less establish a new religion. Even today Confucianism is more a practice of ethics and observance of manners than a religious ritual. Confucius is not unique in reiterating that he is only a transmitter; but hardly any other transmitter was so scrupulous as to introduce in his codes only such teachings for which authentic records were available. He arranged the scattered Shu King records with meticulous care. One of his descendants of the second century B.C. says that "he examined and arranged the old literary monuments and records, deciding to commence with Yao and Shun, and to come down to the times of Chau." His own grandson says that Confucius "handed down Yao and Shun as if they had been his ancestors, and elegantly displayed Wan and Wu, whom he took for his model." He conscientiously followed the Chinese tradition to which he himself makes pointed reference—"a recorder would leave a blank in his text, rather than enter anything of which he had not a sufficient evidence." He said on one occasion that he could describe the ceremonies of the dynasties of Hsia and Yin (2205-1123 B.C.) but would not do so because the records before him "could not sufficiently attest his words." In the Confucian Analects (Lun Yu) we find the following (Translation by Lionel Giles, p. 84): "The Master said, 'My function is to indicate rather than to originate. Regarding antiquity as I do with trust and affection, I would venture to compare myself with our ancient patriarch P'eng Tsu'." This Legendary Figure is said to have been 800 years old when he disappeared into the West (*i.e.*, Tibet) in the eleventh century B.C. Mr. Giles adds that the last words in the text are taken by some to mean "our patriarchs Lao Tzu and P'eng Tsu"; Lao Tzu also is reported to have disappeared at an advanced age into the West.

On one occasion when he was very ill a disciple proposed the offering of prayer. "Is there a precedent for this?" asked Confucius. "There is. It is written, 'We pray unto you, O Spirits of Heaven and Earth'." "Oh! that," he replied, "my prayers began

long ago." Confucius was antagonistic to prayer as the Christian world knows it. On another occasion in his own state of Lu the authorities were proposing to reconstruct the Long Treasury. A disciple of Confucius remarked, "Why not restore it, rather, in the ancient style? Why is it necessary to renovate it altogether?" Whereupon Confucius thus—"This man is no talker, but when he does speak, he speaks to the purpose." Such was Confucius, desirous on every occasion "to follow in the footsteps of his predecessors."

Confucius is like the sun—a focal point at which Primordial Light which is Darkness becomes visible. China had reduced itself to a condition of chaos, and he arose as if in answer to the agony of his ancient land, to restore order. As Mencius writes, "Again the world fell into decay, and principles faded away. Perverse speakings and oppressive deeds waxed rife again." Confucius was both teacher and ruler, and as such modelled his precepts and his practices on the idea—"let us now praise famous men, and our Fathers that beget us." He did not contribute new ideas and practices to the inherited religio-philosophy of his land; but without him the old ideas would not have survived. The Confucian Texts, with but one solitary exception, are all faithful compilations from and of old records: that one, *Chun Chin* or the *Spring and Autumn* is a very brief chronicle of the history of his own native state of Lu for 242 years; he is the original author of this.

The mergence of Confucius in the Wisdom of his elders is so deep that a student perforce has to content himself with Confucianism; and this particular "ism" is thoroughly devoid of any personality, including that of the sage whose name it bears. All the ancient lore of his ancient people is what we know as Confucius—the former is embodied in the latter, who has given it name and form. But also like the Sun, Confucius passes on the light. Since 500 B.C. China has reflected Confucian thought in her social polity and racial institutions.

In compiling and recording, Confucius has preserved due silence on esoteric matters; but to the intelligent Theosophist it is fully evident that he was a Chun Tzu—an Adept of Wisdom and Compassion. Chun Tzu is variously rendered as "the superior man," "the higher type of man," "the princely man," because our modern sinologists are not familiar with the Theosophical concept of Masters and Mahatmas, of Adepts and Chelas. Because he was one such, he refused to explain what he meant by the Great Extreme or to give the key to the divination of his Straws. Therefore, too, did he not believe in or teach a personal god, and discouraged prayer and worship. He did not found a religion. He advocated more an ethical system of life based on real tradition, copying the great examples of the old world and the precepts of the ever-new

Nature. Family and state ceremonies, however formal they may have become now, were for him and his pupils but a means of expression of the innate virtues of individuals. Thus:

Ceremonies, forsooth! Can ceremonies be reduced to a mere matter of silken robes and jade ornaments? Music, forsooth! Can music be reduced to a mere matter of bells and drums? Men who are grave and stern in appearance, but inwardly weak and unprincipled—are they not comparable to the lowest class of humanity—sneaking thieves that break into houses by night? Your goody-goody people are the thieves of virtue.

When out of doors, behave as though you were entertaining a distinguished guest; in ruling the people, behave as though you were officiating at a solemn sacrifice.

From the age of 21 to 51 Confucius taught in a school started by himself. It had some 3,000 pupils. He taught the art of government, history, natural science, music, poetry, proprieties,—this outwardly; but who can tell what sacred and secret teachings he imparted to the select few? H.P.B. mentions the existence of such schools in different countries of the old world, among them China, and instances "Confucius, the Atheist."

For four years he held high offices of state, and labored for his people on the principle, "the prime requisite in government should be not revenue but proper performance of function by all persons." And again—"To govern a country of a thousand chariots, there must be reverent attention to business, and faithfulness, economy in expenditure, and *love for the people*." He fell prey to political intrigue and became a wanderer—preaching his wisdom, which according to Mencius struck terror into the hearts of rebellious ministers and villainous sons.

Confucianism is founded on the five *King* and the four *Shu*-books: (1) *Shu* (2) *Shi* (3) *Yi* (4) *Hsiao* (5) *Li Chi*; and (6) *Lun Yu*—*Analects* (7) *Ta Hsio*—the *Great Learning* (also to be found as Book 39 of *Li Chi*): (8) *Chung Yung*—*Doctrine of the Mean* (written by the grandson of Confucius) and (9) the *Works of Mencius*, a famous expounder of Confucian lore. Voluminous commentaries exist, but are not available to the western world. (See *S.D. I.*, XXV.)

Not only did Confucius labor with the ancient records, but himself set the example of paying them due homage. Thus, in reference to the *Shi King*: Confucius, on hearing that his son had not read the *Odes*, said "if you do not learn the *Odes*, you will not be fit to converse with."

Of *Yi* he said in the closing years of his life: "If some years were added to my life, I would give fifty to the study of the *Yi*, and might then escape falling into great errors."

Of *Hsiao* thus: "If you wish to see my aim in dispensing praise or blame to the feudal lords, it is to be found in the *Spring and*

Autumn; the course by which I would exalt the Social relations are in the *Hsiao King*.

Of *Li Chi* he said: "Without the Rules of Propriety, respectfulness becomes laborious bustle; carefulness, timidity; boldness, insubordination; and straightforwardness, rudeness."

The influence of Confucius has permeated China, but has not gone beyond. H. P. Blavatsky writes:

Whereas the principles and doctrines of Christ and Buddha were calculated to embrace the whole of humanity, Confucius confined his attention solely to his own country, trying to apply his profound wisdom and philosophy to the wants of his countrymen, and little troubling his head about the rest of mankind.

From the work he did and the philosophy he taught it is evident that this Fifth-Round Man was purposely sent to the Chinese. In more than one place he has referred to his "heaven-sent mission," but very guardedly and humbly; and after his departure his followers, due to his own example, were less unwise than those of Jesus, for instance, in making extravagant claims, though such statements as the following appear:

The wisdom of other men is like hills and mountain-peaks, which however high can still be scaled. But Confucius is like the sun or the moon, which can never be reached by the foot of man. A man may want to cut himself off from their light, but what harm will that do to the sun or the moon? It only shows very plainly that he has no notion of the measurement of capacity.

Of himself Confucius said:

At fifteen, my mind was bent on learning. At thirty, I stood firm. At forty, I was free from delusions. At fifty, I understood the laws of Providence. At sixty, my ears were attentive to the truth. At seventy, I could follow the promptings of my heart without overstepping the mean.

We get an indication of the knowledge and power of the inner man in Confucius if we remember some of his pregnant statements. He said that he did not practise "the first order of Wisdom"—he was not great enough for that. "In me knowledge is not innate." And again, "I used to spend whole days without food and whole nights without sleep, in order to meditate. But I made no progress. Study, I found, was better." His self-discipline and method of acquiring knowledge, his mode of disciplining and teaching others are also indicative:

If I am walking with two other men, each of them will serve as my teacher. I will pick out the good points of the one and imitate them, and the bad points of the other and correct them in myself.

My disciples, do you think that I have any secrets? I have no secrets from you. It is my way to do nothing without communicating it to you, my disciples.

There is no one, from the man who brings me dried meat as payment, upwards, to whom I have refused my instruction. But I do not expound my teaching to any who are not eager to learn; I do not help out any one who

is not anxious to explain himself; if, after being shown one corner of a subject, a man cannot go on to discover the other three, I do not repeat the lesson.

Pursue the study of virtue as though you could never reach your goal, and were afraid of losing the ground already gained. A good man must have trained the people for seven years before they are fit to go to war. To take an untrained multitude into battle is equivalent to throwing them away. Alas! there are sprouting crops which never come into ear. There are others which, having come to ear, never ripen into grain. But all the same we ought to have a wholesome respect for our juniors.

Words of just admonition cannot fail to command a ready assent. But practical reformation is the thing that really matters. Words of kindly advice cannot fail to please the listener. But subsequent meditation on them is the thing that really matters. I can make nothing of the man who is pleased with advice but will not meditate on it, who assents to admonition but does not reform.

There were four words of which the Master barred the use: he would have no "shall's," no "must's," no "certainly's," no "I's."

In what is given above and in all his other teachings, we find Confucius was influenced, however indirectly, by Lao Tzu and the doctrine of the Tao. It was in 517 B.C. when Confucius was 34 and Lao Tzu was already famous as "the Old Philosopher," "the Old Gentleman," or what is regarded as a truer translation, "the Old Boy," that the two met. Confucius was then keeping school, his great labors were still to be undertaken, but he was already gaining fame as a resuscitator of the glory of ancient China, and as the coming historian. This interview had a lasting effect on Confucius. It must have made the hoary records more living, the ancient rituals more purposeful, and the old proprieties more practical for him. The Soul of Confucian thought so akin to Taoism was born out of this famous meeting of the two mighty souls. Like Plato, better known than his inspirer Pythagoras, Confucius has more followers than Lao Tzu; but the few words of the venerable sage fecundated the mind of Confucius, who, says H.P.B., "has not the depth of feeling and spiritual striving of his contemporary Lao Tzu."

Confucius sought this interview so that he might question the Sage on the subject of his own work. Here is the report given by a Chinese authority of the first century B.C.:

Lao Tzu to Confucius—"The men about whom you talk are dead, and their bones are mouldered to dust; only their words are left. Moreover, when the superior man gets his opportunity, he mounts aloft; but when the time is against him, he is carried along by the force of circumstances. I have heard that a good merchant, though he have rich treasures safely stored, appears as if he were poor; and that the superior man, though his virtue be complete, is yet to outward seeming stupid. Put away your proud air and many desires, your insinuating habit and wild will. They are of no advantage to you;—this is all I have to tell you. Why do you not obtain the Tao? This is the reason—because you do not give it an asylum in your heart."

On his return to his disciples, Confucius said of Lao Tzu:

I know how birds can fly, fishes swim, and animals run. But the runner may be snared, the swimmer hooked, and the flyer shot by the arrow. But there is the dragon—I cannot tell how he mounts on the wind through the clouds, and rises to heaven. Today I have seen Lao Tzu, and can only compare him to the dragon.

That which is the Soul of Confucianism; that which he himself calls “the one connecting thread on which all my knowledge is strung,” and again, “a single principle runs through all my teaching”; that which is the Chung-Yung, the Doctrine of the Mean; that which is the basis and the *modus operandi* for the discharge of Filial Duty;—that all is akin to the spontaneity, which is the Soul of Taoism. The two systems of thought are not antagonistic; each enlivens the other and taken together enable us to understand better the Chinese heart. Seeming rivalry disappears like a phantom with the advent of knowledge; to the Theosophist these two are but distinguished parts of a living whole.

The tomb of Confucius can be visited today in the K'ieh-fow district. Surrounded by many, many descendants, there lies the body of the sage; a great stone tablet bears the inscription, “Grave of the Most High.” Unadorned simplicity is its garb; lonely in its own grandeur it stands, though during these centuries an immense cemetery has grown up. Adjoining it can be seen the Mourning House wherein his disciples assembled at and after the passing of their Master. There also exists the original temple of the four gates belonging to Confucius; and there is his statue of more than life-size; adorned with Imperial emblems he sits, below curtains of heavy, many-colored silk. But a holy man of China tells us that Confucius survives in a still more living temple and in a still more Animated Statue: the 73rd descendant in the direct line lives; born in 1919, he is a boy of seven this year, and during his minority his mother and his uncle act on his behalf.

The Tomb, the Temple, the Statue are symbols; the living descendant of Confucius also is a symbol; Confucius himself is a Symbol—the Energy of Wisdom is transmitted through the ages.

ENTERING THE STREAM

THE *Voice of the Silence* distinguishes between the "Eye" and the "Heart" doctrine. The same distinction is made in the *Bhagavad-Gita*, Chapter II, where Krishna after having explained what the Sankhya or speculative doctrine is, begins to explain the Yoga or practical, devotional one. The first arises from the activity of the mind; the second from the soul of Manas-Thinker, Buddhi. The latter is called Buddhi Yoga, Union with Buddhi. Knowledge which is of the mental nature is widely branched, says Krishna, and infinite are the objects of those who follow the Eye Doctrine. But for the followers of Buddhi Yoga there is but one single object which is of a steady, constant nature.

Buddhi is called discriminative knowledge, that is, knowledge obtained by that faculty which is higher than reason. By reason one can speculate, analyse and synthesize. Whether one takes facts and analyses them till one knows their constituent parts, or whether one synthesizes them, galvanizes them into an understood unit, the organ used is reason. But higher than reason is the faculty of Buddhi, of discriminative knowledge. It enables us to discriminate between real and false knowledge. It has the power to detect in any object, idea or being that which is its spiritual basis. It can recognize in all things that aspect which is homogeneous with its own nature. Hence, it accepts as real that which it sees to be spiritual, and throws out as unreal that which is not homogeneous with its own spiritual essence. The man endowed with the power of Buddhi is able to judge and evaluate all objects in terms of their true nature; not through speculation, analysis or synthesis, but through the recognition of the Spiritual essence of things. That is why the path of Buddhi Yoga is a single path. It gives the capacity to discriminate at any time, in any place, between that which is of the nature of Buddhi—the Spiritual, universal and impersonal, and that which is impure, selfish and personal.

Why do we not possess this capacity? What prevents us, who are immortal pilgrims—Atma-Buddhi-Manases—from discriminating, differentiating between the true and the false? It is the glamour of the personal self—Kama, the principle of passions and desires. To make Buddhi operative, Kama has to be controlled and purified; Buddhi remains passive without a clean heart.

The cleaning of the heart is the process of bringing Buddhi into operation. Buddhi operates through the heart and the heart of most men is covered over by Kama. We may talk of "heart" and of "love," but we do not give to those words their real meaning. Heart and love in their true sense pertain to the Spiritual man, to

Buddhi and not to the personal man, to Kama. Heart and love are non-existent in the great majority.

The stages of man's evolution are marked by the activity of his different principles. In the first stage both the intelligence and the discriminative principle are absent and instinct and desires alone are the basis for action. The sense impressions and the impulses they generate, the feelings arising from the contact with the exterior world, induce the man to act. His actions are instinctual not thoughtful. Many are today in that position still. In them intelligence operates after the deed instead of preceding it. Reason and thought follow the action. This stage is known in occultism as that of the deluded soul. The man who does not work with Mind as the basis, but guided by instinct and the senses, is caught in the waves of illusion—the waves of the astral light—where things are seen reversed. To avoid this astral illusion, it is necessary to think before acting, to be like unto Prometheus, wise with forethought, instead of resembling Epimetheus and being wise after the event.

To become wise before the event is the aim of the true student. The mind must operate and the reason examine *before* the performance of action. But that alone does not suffice. To become wise it is necessary to think and reason according to eternal principles. For real understanding, Buddhi has to come into operation and a distinction has to be made between the activity of the mind and the activity of the soul. And that is why we are told in the *Voice of the Silence*: "Learn above all to separate Head-learning from Soul-wisdom, the 'Eye' from the 'Heart' doctrine."

From the state of ignorance we fall into that of false or relative knowledge, the Doctrine of the "Eye." This in its turn becomes an obstacle for the acquisition of Soul-wisdom and unless we get rid of this false knowledge, unless we recognize the Spiritual Self in us above the mind, the discriminative faculty above the reasoning, we cannot attain true knowledge, the Doctrine of the "Heart."

This subject throws some light on the meaning of Chelaship. A Chela or a disciple is one whose Buddhic nature has become operative to such an extent that it has become homogeneous with that of a Mahatma, in whom Buddhi operates actively all the time, without any break whatsoever. Cons substantiality is essential between the natures of the Teacher and the pupil. The various degrees of Chelaship are therefore determined according to the degree of the Buddhic nature which has become manifest in the chela. There are lay chelas, probationary chelas, accepted chelas, and initiated chelas. The lay chela is that chela who constitutes himself chela of his own inner resolve. He has felt the light of Buddhi and vowed in his own heart to endeavor to follow it. If he succeeds in bringing down that spiritual light so that his personal self begins to radiate, then he is able to take the next step. He has attracted

by his own light the attention of the Masters and it is said that his one privilege is, or ought to be, that of being tested,—tested in reference to his desire to serve and his capacity in learning to do so, and by his own Karma which is the tester from within. An accepted Chela is one who has been found worthy, after such inner karmic test, of being guided and helped in the practice of Buddhi Yoga. Thus he grows and, as the ancient text has it, He enters the stream and labors to reach “the other shore.”

FROM A LETTER TO THOSE WHO WORK

Your letter brought real inspiration for us, as in it we find a few courageous hearts doing their duty by themselves, by the Sacred Cause and its sacred science—Theosophy. What you have planned seems just right. One cannot begin to teach until one *has* acquired some knowledge, and so, what you and your friends are doing at present is bound to produce results in the future—near, or a little distant, matters not. It is clear that now a nucleus is on the way. Even with only two or three gathering together regularly every week for serious and deliberate study, while your own personal earnestness and enthusiasm are gaining insight and poise, we shall soon be able to make headway.

It is unnecessary to bemoan the loss of some of the old class who in your opinion were promising platform workers; those who have other interests and are attracted by side-issues, however fluent speakers they may be, serve the Cause but inadequately. For platform work only two things are really necessary: (1) some knowledge of Theosophy and (2) a proper inner heart-equipoise. The second is the key of the situation. When a person is doubtful or depressed, unadaptable to people and environment, not humble enough to continuously remember that he is but echoing the ideas of Master Minds, or, when on the other hand, he is so foolish and subtly egotistic as to hold that he is unworthy and unfit to speak on the principles of Theosophy, he will fail, however great his intellectual attainments, or however deep his desire to serve and help.

Now, Theosophy has never in any age found companies and regiments of prepared workers; in every place the work has fallen on two, or three, who create and sustain and regenerate it year by year. So, friend, will it be with you. Be true to yourself, sincere in your search of the Wisdom, persistent in applying to daily living what you study and learn, and the rest will the Law take care of. There is a proverb in India: “Where five gather together there is the Great Lord.” So, keep on with the good work. We know no failure and to us success means further effort and more responsibility.

THEOSOPHY SCHOOL*

Q HOW was the earth made?

T: Some people think that it was made by some great being; but they really do not know. They think so, because they know that men can make many things, and that, therefore, the earth and everything else must have had a big Maker who thought it all out and had the power to make what he thought. Many people are satisfied with this way of explaining; but, when we really think about it, we find it does not explain a lot of other things, and we know that it is just a guess.

Q: Well, how are we to know?

T: There are many ways of knowing anything. When an older person tells you something, you *seem* to know it, but you really only know that he told you it; you do not know it yourself, until you see it to be true.

Q: How can you see anything to be true?

T: If you were to find an old chimney standing in a lonely field, you would know that a house had been there, and that it had belonged to someone; you would know that the people who lived there must have been poor and lonely because the house was very small, and far away from any others; and you would know that it had been built a long while ago, because the place was all grown over with grass and weeds and a little tree was growing out of the top bricks of the chimney. You would know all this by just seeing what was left there: no body told you this; you just knew it. That is one sort of knowledge; it is called "inference." But, even if you guessed right, this kind of knowledge would not tell you who the people were, nor why they built there, why they went away, and many other things you would like to know.

Q: But you would know something.

T: Yes, indeed, some things, but not all. But knowing some things helps us to know other things if we keep on trying to know more. Some men who are thought to be very wise are always trying to know more; but they have made one big guess that the earth was a kind of accident, and that we and all things just grew out of it; so they try to fit what they find out into that big guess. In their way, they are like those other people who guess that some big Person made all things and try to fit everything into that guess.

Q: Is there any better way to find out about things?

*Theosophy School was started in 1915, under the guidance, help and encouragement of Robert Crosbie. The above was written by him as a suggestion for lessons to be used, but is now published for the first time. "Q" indicates questioner; "T", the Teacher.—EDITORS.

T: We must use all ways we can, and keep on trying; and we must be sure never to *guess*, and then try to fit everything we find into our guess. For instance, we can take and use all that is really known about the earth, and then see what more we can know. Men have found out that there is one thing of which everything is made; they call it *matter*, and they divide it into four kinds, calling them Fire, Air, Water, and Earth. But they know that these kinds which we know must come from something we do not know and cannot see; they call this unknown something—the real *matter* from which everything is made—Ether. All they can say is, that all the kinds of matter come from some one thing that we cannot see and do not know. So, we can take all that these men have learned, and try to understand more, without any guessing. We can say that if all things came from some one thing, then the earth, the trees, the flowers, insects, birds, fishes, animals, and people come from That: our thoughts and feelings must come from That, too. We can also understand that you and I and everyone knows that he is himself and not somebody else: that is another kind of knowledge which no one told us, but we are sure of. So, we have that knowledge sure, and we are trying to find out other kinds of knowledge by that knowledge, just like those men who found out so much about the earth. They, like us, are Thinkers, and they know that much about themselves.

Q: Does thought come from that One something, like everything else?

T: Surely: if it did not, there would be two “somethings”, and then, more “somethings”, and we should never get any knowledge at all more than we have now. If we begin as high as we can, and call Thought that “something” from which all things have come, we should begin to understand that all things come from thinking, from having ideas: indeed, we know that when we want to do anything, we think about it first, and then we may do it. Everything that has ever been done has come from Thought, or Idea: men build furniture and houses and railways only after they have thought them out. So, we can easily imagine Thought coming from that One something which we can not see, building everything that is.

Q: But everyone does not think the same?

T: No, but they all have thought, and are Thinkers. The power to think must be the same in every one, no matter what kind of thought anyone may have. We can call this power to think, Spirit, or Consciousness, or Life, or by any name that is the highest to us. It is by this One Power that we know anything. We really *are* that power. The same power is the cause of all that we see in the world.

Q: But animals and birds and fishes and stones do not think?

T: Animals and birds and fishes must do some kind of thinking or they would not be able to take care of themselves. Even earth,

and minerals are known to have their likes and dislikes, which shows a power to choose—however small—a consciousness.

Q: But what is Consciousness? You can't see it or feel it.

T: Consciousness is that in you which knows. It is your Real Self; it sees, it feels, it hears, it smells, it tastes, yet it is not to be seen or known. It just Is. Like your sight, it sees everything that you want to look at, but it can not see itself. It knows and sees everything through the body, but itself can not be seen, or known. It may be called the Spirit.

Q: Are there different kinds of spirits?

T: The One Spirit is in each and in everything, but there are different kinds of thinking, which come about through growth in thinking more and better thoughts. This growth is called evolution. In the earth and minerals we see the bodies of very, very small Thinkers; in the plants, Thinkers that have grown more; in the fishes and animals and birds, the building of better bodies; in Man, the highest kind of Thinker. So, if we look at all these different kinds of forms that we see as the bodies of different kinds of Thinkers, all growing—some so very slowly as not to be noticed, and some more quickly—we should see the Earth and everything on it as made of living beings, with different kinds of lives, and we should understand that the world we live in is made up of lives suited to each development. This is what Evolution means, an unfolding from within, of Thought or Consciousness, outward, in form or body.

“HAPPENINGS”

Things “happen” and serve to bring out our true feelings, covered up so often under the flotsam and jetsam of everyday life. These “happenings” provide material for the establishment of a clear, clean tide of feeling which will sweep away the floating debris of unthinking existence. We are at our best when we forget *our* ideas and feelings in considering those of others; and when we can enter into the thought, will and feeling of the child, the cultured or uncultured man, and see things as they see them, feel as they feel, and understand their viewpoint enough to be in sympathy with them. This is being able to put one's self in the place of another; it is the only way that right and true help may be given. The Masters incarnate in order to fully comprehend our modes and be able to use them for our benefit; we should follow Their example in dealing with our fellow-men; and we must begin with those nearest to us. We can do all this by just keeping the ideas constantly in mind—the rest will follow.—R.C.

MEDITATION

THAT silence which lies behind thought is sometimes spoken of by the name of "meditation." So long as one is looking and listening outside, he can not meditate. So long as one is remembering and hoping and fearing and loving and hating, he can not meditate. One and the same consciousness is represented in all these different and mixed orders of action, but concentration means a form of action of consciousness going on singly and alone. People are concentrated in their desires, in their memories, in their hopes and fears, in their sensations, one after the other. Most of us are concentrated in the flow of thought; but who is concentrated in meditation? Meditation is a form of action unknown to man, because it is that in which the Soul alone is the ruler.

Yet, it is only through that kind of meditation spoken of by all sages that any man can arrive at knowledge absolutely free from error. Whatever we see, touch, taste, or smell, we know we cannot depend on wholly and solely. We can not depend on our memory; while he who places his dependence for accuracy upon the processes of his thoughts and feelings is like a piece of flotsam, tossed hither and thither by wind and wave. He who realizes not what meditation is, but that there is a form of action of the soul whereby sure knowledge may be had, may yet become instructed in the ways and means, the steps and processes which lead to meditation.

Meditation is not possible unless our actions are in equilibrium. Nobody in a state of unequal poise can rise to meditation. If a man has work to do and does not do it, that man can not be in equilibrium. No man can arrive at meditation unless his feelings are in equilibrium; not when he loves some and hates others, is well-disposed towards some and totally indifferent as to others. Meditation is not possible until one's mind is in equilibrium, not when it is prejudiced in favor of some and against other ideas. The body in equilibrium means physical health. When the mental and moral life are in complete equilibrium, then only can be rest, silence—the true silence; then only is meditation possible.

Would you bring your personal daily life into equilibrium? Then, do what you have today to do, and do not spend your energies in looking or listening or thinking or imagining or fearing anything that is not yet at hand to do. And when the thing that is at hand to do is done, you will find that instantly, through Nature's exhaustless reservoir, there is another thing in front of you to do right away. The best preparation for the next minute is this minute. The eternal is now—not yesterday, nor tomorrow. As we gain equilibrium from below upwards, we reach to that part of our nature which is forever in equilibrium—Spirit.

ON PSEUDO-THEOSOPHY

1888-1889 were fateful years for the Theosophical Movement. The "Esoteric Section of the Theosophical Society" was announced in *Lucifer* for October, 1888, coincident with the publication of "Lodges of Magic." In November, H.P.B. published "Is Theosophy a Religion?" At the same time she supplied the members of the newly formed E.S.T. with the *Preliminary Memorandum*. By December the pot was boiling merrily indeed—with the lid fastened down! A more violent explosion threatened within the Society over the E.S.T. than the Coulomb-S.P.R. storm many times magnified. Col. Olcott, Subba Row, Mr. Sinnett, Professor Coues, Dr. Hubbe-Schleiden, and many others of lesser fame were thick in the atmosphere of plot, rebellion, suspicion and anger. The psychics and the psychic world hummed and buzzed with messages and pronouncements—all with H.P.B. as the object of their fevers. In December, H.P.B. printed "Is Denunciation a Duty?" It was a call to the "Esotericists" to remember their "Pledge"—particularly its Second and Third clauses, and closed with these lines:

"He that shall rail against his absent friends,
Or hears them scandalised, and not defends;
Tells tales, and brings his friend in disesteem;
That man's a KNAVE—be sure beware of him."

In the same month H.P.B. began publication of Dr. Franz Hartmann's story, "The Talking Image of Urur." Dr. Hartmann was a Theosophical "character." His mind was filled with a mixture of spiritualism, Christianity, Rosicrucianism and Caballa. He had written H.P.B. from Georgetown, Colorado; had, as a result of that correspondence, gone to Adyar early in 1883; had at once begun writing for *The Theosophist* under the pseudonym of "American Buddhist;" had busied himself in the teapot tempests at Headquarters; had received several messages from the *Mahatmas*; had conceived a violent dislike for Col. Olcott, who was as like himself as a big pea is like a littler one; had formed a friendship with St. George Lane-Fox; had mixed intimacy and injury with "Poor Brown;" had incurred the fierce enmity of the Coulombs by his wounds to their self-esteem; finally, had become a member of the "Council" which was to run things while H.P.B. and Olcott went to Europe in the summer of 1884—and which ran things on the rocks!

Mr. Judge spent the same summer at Adyar and Hartmann trusted Judge as much as he did H.P.B.—which is to say, he trusted them as much as he could trust any one. After the Coulomb storm Dr. Hartmann issued his pamphlet, "Some Observations." When H.P.B. left Adyar in the spring of 1885, Dr. Hartmann went to Europe with her. Thereafter he kept up a cometary acquaintance with the efforts of H.P.B. and Judge to form a Theosophical solar system, while laying out a parabolic orbit of his own. But he had a sense of humor, a sense of loyalty, a sense of what was the real trouble in the Society, and a real desire to do what he could—without too much trouble, and provided it gave him a "speaking part." There can be little doubt, to one who looks behind the scenes of Theosophical history, that the Masters and H.P.B. used him, as they did any and all others, to further the work in hand. Says "Light on the Path:"

"He does not stay for each to be tested—he uses such as he sees are fittest."

So Dr. Hartmann wrote "The Talking Image of Urur," which, in the

guise of poor fiction, gave a true picture of the turbulence, the credulity, the envies, jealousies and cross-currents in the Society. One can still readily recognize in the characters of the story the prominent Theosophists of that time, the follies and fatuities of their conduct. When the tale was published in *Lucifer*, the contents of the Theosophical kettle overflowed, and some scalding resulted.

Mabel Collins, the two Keightleys, Michael Angelo Lane, and Professor Coues were the first victims, with Col. Olcott, Subba Row and the Cooper-Oakleys close seconds. The Keightleys and Col. Olcott made partial recoveries, but the rest nursed their burns, some of which proved fatal to themselves and others. Anyway, "The Talking Image of Urur," and the other happenings, set and kept tongues wagging furiously, outside as well as inside the Society and the E.S.T. The London *Daily News* took note of occurrences; other papers joined in the *melée*; Theosophy, the Theosophical Society, and Theosophists became "news" once more—and H.P.B. wrote her article, "On Pseudo-Theosophy," which appeared in *Lucifer* for March, 1889, immediately after Mabel Collins had been dismissed from joint-editorship.

"On Pseudo-Theosophy" was a "diagnosis and palliative" then, if not a cure for Theosophical ferments and fevers. The cure is in the hands of Theosophists themselves. And so THEOSOPHY republishes herewith H.P.B.'s famous article as a diagnosis and palliative for the Theosophical ills and pseudo-Theosophy of today.

"The more honesty a man has, the less he affects the air of a saint. The affectation of sanctity is a blotch on the face of devotion." —LAVATER.

"The most difficult thing in life is to know yourself." —THALES.

SHALL WE WINNOW THE CORN, BUT FEED UPON THE CHAFF?

THE presiding genius in the *Daily News* Office runs amuck at LUCIFER in his issue of February 16th. He makes merry over the presumed distress of some theosophists who see in our serial novel, "The Talking Image of Urur"—by our colleague, Dr. F. Hartmann—an attempt to poke fun at the Theosophical Society. Thereupon, the witty editor quizzes "Madame Blavatsky" for observing that she "does not agree with the view" taken by some pessimists; and ends by expressing fear that "the misgivings that have been awakened will not easily be laid to rest."

Ride, si sapis. It is precisely because it is our desire that the "misgivings" awakened should reach those in whom the sense of *personality* and *conceit* has not yet entirely stifled their better feelings, and force them to recognize themselves in the mirror offered to them in the "Talking Image," that we publish the "satirical" novel.

This proceeding of ours—rather unusual, to be sure, for editors

—to publish a satire, which *seems* to the short-sighted to be aimed at their gods and parties only because they are unable to sense the underlying philosophy and moral in them, has created quite a stir in the dailies.

The various Metropolitan Press Cutting Agencies are pouring every morning on our breakfast-table their load of criticism, advice, and comment upon the rather novel policy. So, for instance, a kindly-disposed correspondent of the *Lancashire Evening Post* (February 18) writes as follows:—

The editor of LUCIFER has done a bold thing. She is publishing a story called "The Talking Image of Urur," which is designed to satirise the false prophets of Theosophy in order that the true prophets may be justified. I appreciate the motive entirely, but, unfortunately, there are weak-minded theosophists who can see nothing in Dr. Hartmann's spirited tale but a caricature of their whole belief. So they have remonstrated with Madame Blavatsky, and she replies in LUCIFER that "the story casts more just ridicule upon the enemies and detractors of the Theosophic Society than upon the few theosophists whose enthusiasm may have carried them into extremes." Unfortunately, this is not strictly accurate. The hero of the tale, a certain Pancho, is one of these enthusiasts, and it is upon him and upon the mock "adepts" who deceive him that the ridicule is thrown. But it never seems to have occurred to Madame Blavatsky and Dr. Hartmann that the moment you begin to ridicule one element, even though it be a false element, in the faith, you are apt to shake the confidence of many if not most believers, for the simple reason that they have no sense of humour. The high priestess of the cult may have this sense for obvious reasons,* but her disciples are likely to be lost if they begin to laugh, and if they can't laugh they will be bewildered and indignant. I offer this explanation with all humility to Madame Blavatsky, who has had some experience of the effects of satire.

The more so as, according to those members of the T. S. who have read the whole story, it is precisely "Madame Blavatsky" against whom its *satire* is the most directed. And if "Mme. Blavatsky"—presumably "The Talking Image"—does not object to finding herself represented as a kind of *mediumistic* poll parrot, why should other "theosophists" object? A theosophist above all men ought ever to bear in mind the advice of Epictetus: "If evil be said of thee, *and if it be true*, correct thyself; if it be a lie, *laugh at it*." We welcome a *witty* satire always, and defy ridicule or any efforts in this direction to kill the Theosophical Society, so long as it, *as a body*, remains true to its *original* principles.

As to the other dangers so kindly urged by the *Post*, the "high priestess" acknowledges the benevolent objections by answering

*The "obvious reasons" so delicately worded are these: "the high priestess of the cult" is almost universally supposed, outside of the T. S., to have exercised her own satirical powers and "sense of humour" on her *alleged* and numerous victims by *bamboozling* them into a belief of *her own invention*. So be it. The tree is known by its fruits, and it is posterity which will have to decide on the nature of the fruit.—[Ed.]

and giving her reasons, which are these: The chosen motto of the Theosophical Society has been for years—"There is no religion *higher than truth*"; the object of LUCIFER is in the epigraph on its cover, which is "to bring to light the hidden things of darkness." If the editor of LUCIFER and the Theosophists would not belie these two propositions and be true to their colours, they have to deal with perfect impartiality, sparing no more themselves than outsiders, or even their enemies. As to the "weak-minded theosophists"—if any—they can take care of themselves in the way they please. If the "false prophets of Theosophy" are to be left untouched, the *true* prophets will be very soon—as they have already been—confused with the false. It is nigh time to winnow our corn and cast away the chaff. The T. S. is becoming enormous in its numbers, and if the *false* prophets, the pretenders (*e.g.*, the "H. B. of L," exposed in Yorkshire by Theosophists two years ago, and the "G.N.K.R." just exposed in America), or even the weak-minded dupes, are left alone, then the Society threatens to become very soon a fanatical body split into three hundred sects—like Protestantism—each hating the other, and all bent in destroying the truth by monstrous exaggerations and idiotic schemes and shams. We do not believe in allowing the presence of *sham* elements in Theosophy, because of the fear, forsooth, that if even "a false element in the faith" is *ridiculed*, the latter "is apt to shake the confidence" in the whole. At this rate Christianity would be the first to die out centuries ago under the sledge-hammer blows dealt to its various churches by its many reformers. No philosopher, no mystic or student of symbolism, can ever laugh at or disbelieve in the sublime allegory and conception of the "Second Advent"—whether in the person of Christ, Krishna, Sosiosh, or Buddha. The *Kalki Avatar*, or last (not "second") Advent, to wit, the appearance of the "Saviour of Humanity" or the "Faithful" *light of Truth*, on the White Horse of Death—death to falsehood, illusion, and idol, or *self-worship*—is a universal belief. Shall we for all that abstain from denouncing the behaviour of certain "Second Adventists" (as in America)? What *true* Christians shall see their co-religionists making fools of themselves, or disgracing their faith, and still abstain from rebuking them publicly as privately, for fear lest this *false* element should throw out of Christianity the rest of the believers? Can any of them praise his co-religionists for climbing periodically, in a state of paradisiacal *decolleté*, on the top of their houses, trees, and high places, there to await the "advent"? No doubt those who hope by stealing a march on their slower Brethren to find themselves hooked up the first, and carried *bodily* into Heaven, are as good Christians as any. Should they not be rebuked for their folly all the same? Strange logic!

THE WISE MAN COURTS TRUTH; THE FOOL, FLATTERY

However it may be, let rather our ranks be made thinner, than the Theosophical Society go on being made a spectacle to the world through the exaggerations of some fanatics, and the attempts of various charlatans to profit by a ready-made programme. These, by disfiguring and adapting Occultism to their own filthy and immoral ends, bring disgrace upon the whole movement. Some writer remarked that if one would know the enemy against whom he has to guard himself the most, the looking-glass will give him the best likeness of his face. This is quite true. If the first object of our Society be not to study one's own self, but to find fault with all except that self, then, indeed, the T. S. is doomed to become—and it already has in certain centres—a Society for mutual *admiration*; a fit subject for the satire of so acute an observer as we know the author of "The Talking Image of Urur" to be. This is our view and our policy. "And be it, indeed, that I have erred, mine error remaineth with myself."

That such, however, is the policy of no other paper we know of—whether a daily, a weekly, a monthly, or a quarterly—we are quite aware. But, then, they are the public organs of the masses. Each has to pander to this or that other faction of politics or Society, and is doomed "to howl with the wolves," whether it likes or not. But our organs—LUCIFER pre-eminently—are, or ought to be, the phonographs, so to speak, of the Theosophical Society, a body which is placed outside and beyond all centres of forced policy. We are painfully conscious that "he who tells the truth is turned out of nine cities"; that truth is unpalatable to most men; and that—since men must learn *to love the truth* before they thoroughly believe it—the truths we utter in our magazine are often as bitter as gall to many. This cannot be helped. Were we to adopt any other kind of policy, not only LUCIFER—a very humble organ of Theosophy—but the Theosophical Society itself, would soon lose all its *raison d'être* and become an anomaly.

But "who shall sit in the seat of the scorner?" Is it the timid in heart, who tremble at every opinion too boldly expressed in LUCIFER lest it should displease this faction of readers or give offence to that other class of subscribers? Is it the "self-admirers," who resent every remark, however kindly expressed, if it happens to clash with *their* notions, or fails to show respect to *their* hobbies?

" I am Sir Oracle

And when I ope my lips, let no dog bark!"

Surely we learn better and profit more by criticism than by flattery, and we amend our ways more through the abuse of our enemies than the blind pandering of friends. Such satires as the "Fallen Idol," and such chelas as Nebelsen, have done more good

to our Society, and certain of its members, than any "theosophical" novel; for they have shown up and touched *au vif* the foolish exaggerations of more than one enthusiast.

Self abnegation is possible only to those who have learnt to know themselves; to such as will never mistake the echo of their own inner voice—that of selfish desire or passion—for the voice of divine inspiration, or an appeal from their MASTER. Nor is *chela-ship* consonant with mediumistic sensitiveness and its hallucinations; and therefore all the *sensitives* who have hitherto forced themselves into discipleship have generally made fools of themselves, and, sooner or later, thrown ridicule upon the T. S. But after the publication of the "Fallen Idol" more than one such exhibition was stopped. "The Talking Image of Urur" may then render the same, if not better, service. If some traits in its various *dramatis personae* fit in some particulars certain members who still belong to the Society, other characters—and the most successful of them—resemble rather certain Ex-members; fanatics, in the past, bitter enemies now—conceited fools at all times. Furthermore "Puffer" is a compound and very vivid photograph. It *may* be that of several members of the T. S., but it looks also like a deluded victim of other bogus Esoteric and Occult Societies. One of such just sprung up at Boston, U.S.A., is now being nipped in the bud and exposed by our own Theosophists.

These are the "Solar adepts" spoken of in our January editorial, the *âmes damnées* of shameful commercial enterprises. No event could vindicate the policy of our journal better than the timely exposure of these *pseudo*-adepts, those "Sages of the Ages" who bethought themselves of trading upon the public hunger for the marvellous *ad absurdum*. We did well to speak of them in the editorial as we have. It was timely and lucky for us to have pointed to the ringleaders of that shameful speculation—the sale of bogus occult knowledge. For we have averted thereby a great and new danger to the Society—namely that of unscrupulous charlatans being taken for Theosophists. Misled by their lies and their publications filled with terms from Eastern philosophy and with ideas they had bodily stolen from us only to disfigure and misapply them—the American press has already referred to them as Theosophists. Whether out of sheer flippancy, or actual malice, some dailies have headed their sensational articles with "Theosophic Knaves," and "Pantognomostic Theosophs," etc., etc. This is pure fiction. The editor of the "Esoteric" had never been at any time a member of our society, or of any of its numerous Branches. "ADHY-APAKA, *alias* the Hellenic ETHNOMEDON and ENPHORON, *alias* the Greco-Tibetan, *Ens-movens* OM mane padmi AUM" (*sic*) was our enemy from the beginning of his career. As impudently stated by him to a reporter, we theosophists hated him for his "many virtues"! Nor

has the Sage "bent under the weight of centuries," the VIDYA NYAIKA, said to be represented by a person called Eli Ohmart, had anything to do with the T. S. The two worthies had, like two venomous wily spiders, spread their webs far and wide, and numerous are the Yankee flies caught in them. But thanks to the energy of some of our Boston Members, the two hideous desecrators of Eastern philosophy are exposed. In the words of the "Boston Globe," this is the—

"WEIRD TALE WHICH MAY HAVE A SEQUEL IN COURT."

"If there are no arrests made, I shall go right on with the work; but if they make trouble, I shall stay and face the music."

Hiram Erastus Butler, the esoteric philosopher of 478 Shawmut avenue, uttered the foregoing sentiment to a GLOBE reporter last evening as calmly as one would make a casual remark about the weather.

Thereby hangs a tale, a long, complicated, involuted, weird, mystical, scientific, hysterical tale—a tale of love and intrigue, of adventure, of alleged and to some extent of admitted swindling, of charges of a horrible and unspeakable immorality, of communion with embodied and disembodied spirits, and especially of money. In short, a tale that would make your head weary and your heart faint if you attempted to follow out all its labyrinthine details and count the cogs on its wheels within wheels. A tale that quite possibly may find its sequel in the courts, where judge, jury, and counsel will have a chance to cudgel their brains over almost every mystery in the known universe.

These are the *heroes* whom certain timid Theosophists—those who raised their voices against the publication of the "Talking Image of Urur"—advised us to leave alone. Had it not been for that unwillingness to expose even impersonal things and deeds, our editorial would have been more explicit. Far from us be the desire to "attack" or "expose" even our enemies, so long as they harm only ourselves, personally and individually. But here the whole of the Theosophical body—already so maligned, opposed, and persecuted—was endangered, and its destinies were hanging in the balance, because of that impudent *pseudo* esoteric speculation. He, therefore, who maintains in the face of the Boston scandal, that we did not act rightly in tearing off the sanctimonious mask of Pecksniffian piety and the "Wisdom of the Ages" which covered the grimacing face of a most bestial immorality, of insatiable greediness for lucre and impudence, fire, water, and police proof—is no true Theosophist. How minds, even of an average intelligence, could be caught by such transparent snares as these publicly exhibited by the two worthies, to-wit: Adhy-Apaka and Vidya Nyaika—traced by the American press to one Hiram E. Butler and Eli Ohmart—passes all comprehension! Suffice to read the pamphlet issued by the two confederates, to see at the first glance that

it was a mere repetition—more enlarged and barefaced, and with a wider, bolder programme, still a repetition—of the now defunct “H. B. of L.” with its mysterious appeals of four years ago to the “Dissatisfied” with “the Theosophical Mahatmas.” The two hundred pages of the wildest balderdash constitute their “Appeal from the Unseen and the Unknown” and the “Interior of the Inmost” (?) to “the Awakened.” *Pantognomos* and *Ekphoron* offer to teach the unwary “the laws of ENS, MOVENS, and OM,” and appeal for money. *Vidya Nyaiika* and *Ethnomedon* propose to initiate the ignorant into the “*á priori* Sambudhistic (?) philosophy of Kapila” and—beg for hard cash. The story is so sickening that we dislike to stain our pages with its details. But now to the moral of the fable.

YE SPURNED THE SUBSTANCE AND HAVE CLUTCHED THE SHADOW

For fourteen years our Theosophical Society has been before the public. Born with the three-fold object of infusing a little more mutual brotherly feeling in mankind; of investigating the mysteries of nature from the Spiritual and Psychic aspect; and, of doing a tardy justice to the civilizations and Wisdom of Eastern pre-Christian nations and literature, if it did not do all the good that a richer Society might, it certainly did no harm. It appealed only to those who found no help for their perplexities anywhere else. To those lost in the psychic riddles of Spiritualism, or such, again, as, unable to stand the morbid atmosphere of modern unbelief, and seeking light in vain from the unfathomable mysteries taught by the theology of the thousand and one Christian sects, had given up all hope of solving any of the problems of life. There was no entrance fee during the first two years of the Society's existence; afterwards, when the correspondence and postage alone demanded hundreds of pounds a year, new members had to pay £1 for their diploma. Unless one wanted to support the movement, one could remain a Fellow all his life without being asked for a penny, and two-thirds of our members have never put their hand in their pocket, nor were they asked to do so. Those who supported the cause were from the first a few devoted Theosophists who laboured without conditions or any hope for reward. Yet no association was more insulted and laughed at than was the Theosophical Society. No members of any body were spoken of in more contemptuous terms than the Fellows of the T. S. from the first. The Society was born in America, and therefore it was regarded in England with disfavour and suspicion. We were considered as fools and knaves, victims and frauds before the benevolent interference of the Psychic Research Society, which tried to build its reputation on the downfall of Theosophy and Spiritualism, but really harmed neither. Neverthe-

less, when our enemies got the upper hand, and by dint of slander and inventions had most maliciously succeeded in placing before the credulous public, ever hungry for scandals and sensations, *mere conjectures as undeniable and proven facts*, it was the American press which became the most bitter in its denunciations of Theosophy, and the American public the most willing to drink in and giggle over the undeserved calumnies upon the Founders of the T. S. Yet it is they who were the first told, through our Society, of the actual existence of Eastern Adepts in Occult Sciences. But both the English and the American spurned and scoffed at the very idea, while even the Spiritualists and Mystics, who ought to have known better, would, with a few exceptions, have nothing to do with *heathen Masters of Wisdom*. The latter were, they maintained, "*invented by the Theosophists*": it was all "moonshine." For these "Masters," whom no member was ever asked to accept, unless he liked to do so himself, on whose behalf *no supernatural claim was ever made*, unless, perhaps, in the too ardent imagination of enthusiasts; these Masters who *gave to, and often helped with money, poor Theosophists*, but never asked anything of the rich—these MASTERS *were too much like real men*. They neither claimed to be gods nor spirits, nor did they pander to people's gush and sentimental creeds. And now those Americans have got at last what their hearts yearned for: a bonâ fide ideal of an adept and magician. A creature several thousand years old. A *true-blue* "Buddhist-Brahmin" who appeals to Jehovah, or *Jahveh*, speaks of Christ and the Messianic cycle, and blesses them with an AMEN and an "OM MANE PADMI HUM" in the same breath, relieving them at the same time of 40,000 dollars before they are a month old in their worship of him. . . . *Wullahy!* Allah is great and—"Vidya Nyaiika" is his only prophet. Indeed we feel little pity for the victims. What is the *psychology* that some Theosophists are accused of exercising over their victims in comparison with this? And this necessitates a few words of explanation.

IGNORANCE NOT ALTOGETHER BLISS

All know that there is a tacit, often openly-expressed, belief among a few of the Fellows of the T. S. that a certain prominent Theosophist among the leaders of the Society *psychologizes* all those who happen to come within the area of that individual's influence. Dozens, nay, hundreds, were, and still are, "psychologized." The hypnotic effect seems so strong as to virtually transform all such "unfortunates" into irresponsible nincompoops, mere cyphers and tools of that theosophical Circe. This idiotic belief was originally started by some "wise men" of the West. Unwilling to admit that the said person had either any knowledge or *powers*, bent on dis-

crediting their victim, and yet unable to explain certain abnormal occurrences, they hit upon this happy and *logical* loop-hole to get out of their difficulties. The theory found a grateful and fruitful soil. Henceforth, whenever any Fellows connected theosophically with the said "psychologizer" happen to disagree in their views upon questions, metaphysical or even purely administrative, with some other member—"on despotism bent," forthwith the latter comes out with the favourite solution: "Oh, they are psychologized!" The *magic* WORD springs out on the arena of discussion like a Jack-in-a-box, and forthwith the attitude of the "rebels" is explained and plausibly accounted for.

Of course the alleged "psychology" has really no existence outside the imagination of those who are too vain to allow any opposition to *their* all-wise and autocratic decrees on any other ground than phenomenal—nay, *magical*—interference with their will. A short analysis of the Karmic effects that would be produced by the exercise of such powers may prove interesting to theosophists.

Even on the terrestrial, purely physical plane, moral irresponsibility ensures impunity. Parents are answerable for their children, tutors and guardians for their pupils and wards, and even the Supreme Courts have admitted extenuating circumstances for criminals who are proved to have been led to crime by a will or influences stronger than their own. How much more forcibly this law of simple retributive justice must act on the psychic plane; and what, therefore, may be the responsibility incurred by using such psychological powers, in the face of Karma and its punitive laws, may be easily inferred. Is it not evident that, if even human justice recognizes the impossibility of punishing an irrational idiot, a child, a minor, etc., taking into account even hereditary causes and bad family influences—that the divine Law of Retribution, which we call KARMA, must visit with hundred-fold severity one who deprives reasonable, thinking men of their *free will* and powers of ratiocination? From the occult standpoint, the charge is simply one of black magic, of *envoûtement*. Alone a *Dugpa*, with "Avitchi" yawning at the further end of his life cycle, could risk such a thing. Have those so prompt to hurl the charge at the head of persons in their way, ever understood the whole terrible meaning implied in the accusation? We doubt it. No occultist, no intelligent student of the mysterious laws of the "night side of Nature," no one who knows anything of Karma, would ever suggest such an explanation. What adept or even a moderately-informed chela would ever risk an endless future by interfering with, and therefore *taking upon himself, the Karmic debit of all those whom he would so psychologize as to make of them merely the tools of his own sweet will!*

This fact seems so evident and palpably flagrant, that it is

absurd to have to recall it to those who boast of knowing *all* about Karma.

Is it not enough to bear the burden of the knowledge that from birth to death, the least, the most unimportant unit of the human family exercises an influence over, and receives in his turn, as unconsciously as he breathes, that of every other unit whom he approaches, or who comes in contact with him? Each of us either adds to or diminishes the sum total of human happiness and human misery, "not only of the present, but of every subsequent age of humanity," as shown so ably by Elihu Burritt, who says:—

"There is no sequestered spot in the Universe, no dark niche along the disc of non-existence, from which he (man) can retreat from his relations to others, where he can withdraw the influence of his existence upon the moral destiny of the world; everywhere his presence or absence will be felt—everywhere he will have companions who will be better or worse for his influence. It is an old saying, and one of fearful and fathoming import, that *we are forming characters for eternity*. Forming characters! Whose? Our own or others'? Both—and in that momentous fact lie the peril and responsibility of our existence. Who is sufficient for the thought? Thousands of my fellow-beings will yearly enter eternity* with characters differing from those they would have carried thither had I never lived. The sunlight of that world will reveal my finger-marks in their primary formations, and in their successive strata of thought and life."

These are the words of a profound thinker. And if the simple fact of our living changes the sum of human weal and woe—in a way for which we are, owing to our ignorance, entirely irresponsible—what must be the Karmic decree in the matter of influencing hundreds of people by an act perpetrated and carried on for years in premeditation *and the full consciousness* of what we are doing!

Verily the man or woman in the unconscious possession of such dangerous powers had much better never be born. The Occultist who exercises them consciously will be caught up by the whirlwind of successive rebirths, without even an hour of rest. Woe to him, then, in that ceaseless, dreary series of terrestrial *Avitchis*; in that interminable æon of torture, suffering, and despair, during which, like the squirrel doomed to turn the wheel at every motion, he will launch from one life of misery into another, only to awake each time with a fresh burden of other people's Karma, which he will have drawn upon himself! Is it not enough, indeed, to be regarded as "frauds, cranks, and infidels," by the outsiders, without being identified with *wizards* and *witches* by our own members!

THE GENUS "INFIDEL" AND ITS VARIETIES

It is true to say that the varieties of infidels are many, and that one "infidel" differs from another infidel as a Danish boar-hound

**Devachan*, rather; the *entr'acte* between two incarnations.

differs from the street mongrel. A man may be the most heterodox infidel with regard to orthodox dogmas. Yet, provided he proclaims himself loudly a Christian, that heterodoxy—when even going to the length of saying that “revealed religion is an imposture”—will be regarded by some as simply “of that exalted kind which rises above all human forms.”¹

“A Christian” of such a kind may—as the late Laurence Oliphant has—give vent to a still more startling theory. He may affirm that he considers that “from time to time the Divine Influence emanates itself, so to speak, in phenomenal persons. Sakyamouni was such; Christ was such; and such I consider Mr. (Lake) Harris to be—in fact, he is a new avatar,”² and still remain a Christian of an “*exalted kind*” in the sight of the “Upper Ten.” But let an “infidel” of the Theosophical Society say *just the same* (*minus* the absurdity of including the American Lake Harris in the list of the *Avatars*), and no contumely heaped upon him by clergy and servile newspapers will ever be found too strong!

But this belongs properly to the paradoxes of the Age; though the *Avataric* idea has much to do with Karma and rebirth, and that belief in reincarnation has nothing in it that can militate against the teachings of Christ. We affirm, furthermore, that the great Nazarene Adept distinctly taught it. So did Paul and the Synoptics, and nearly all the earliest Church Fathers, with scarcely an exception, accepted it, while some actually taught the doctrine.

DO NOT START TWO HARES AT ONCE

From the sublime to the ridiculous there is but one step, and Karma acts along every line, on nations as on men. The Japanese Mikado is tottering towards his end for having played too long at *hide and seek* with his worshippers. Hundreds of shrewd Americans have been taken in through disbelieving in truths and lending a too credulous ear to bold lies. A French abbé has fallen under Karmic penalty for coquetting too openly with Theosophy, and attempted to mirror himself, like a modern clerical Narcissus, in the too deep waters of Eastern Occultism. The Abbé Roca, an honorary *chanoine* (canon) in the diocese of Perpignan, our old friend and irrepressible adversary in the French *Lotus* a year ago—has come to grief. Yet his ambition was quite an innocent one, if rather difficult of realization. It was founded on a dream of his; a reconciliation between Pantheistic Theosophy and a Socialistic Latin Church, with a fancy Pope at the head of it. He longed to

1. *Vide* Lady Grant Duff's article “Laurence Oliphant” in the “*Contemporary Review*” for February: pages 185 and 188.

2. *Ibid.* Quoted from Sir Thomas Wade's notes, by Lady Grant Duff—page 186.

see the Masters of Wisdom of old India and Eastern Occultism under the sway of Rome *regenerated*, and amused himself with predicting the same. Hence a frantic race between his meridional phantasy and the clerical bent of his thought. Poor, eloquent abbé! Did he not already perceive the Kingdom of Heaven in the new Rome-Jerusalem? A new Pontiff seated on a throne made out of the *cranium* of Macroprosopus, with the *Zohar* in his right pocket, *Chochmah*, the male Sephiroth (transformed by the good abbé into the Mother of God), in his left, and a "Lamb" stuffed with dynamite, in the paternal Popish embrace. The "Wise Men" of the East were even now, he said, crossing the Himalayas, and "led by the Star" of Theosophy, would soon be worshipping at the shrine of the reformed Pope and Lamb. It was a glorious dream—alas, still but a dream. But he persisted in calling us the "greatest of Christian-Buddhists." (*Lotus*, February, 1888.) Unfortunately for himself he also, called the Pope of the "Cæsaro-papal Rome" "the Satan of the seven hills," in the same number. Result: Pope Leo XIII. asserts once more the proverbial ingratitude of the theological Rome. He has just deprived our poetical and eloquent friend and adversary, the Abbé Roca, of the—

exercise of all his functions in Holy Orders, as also of his living, for refusing to submit to a decree by which his works were placed on the Index Expurgatorius. These works bore the titles of "Christ, the Pope, and the Democracy;" "The Fatal Crisis and the Salvation of Europe;" and "The End of the World." Even in the face of the present papal decision, he is advertising the appearance of a fourth work, entitled "Glorieux Centenaire," 1889. "Monde Nouveau." Nouveaux Cieux, nouvelle Terre."

According to *Galignani*—(and his own articles and letters in theosophical organs, we may add) the fearless—

Abbé has for some time, (says *Galignani*), been denouncing the Papacy as a creature of Cæsar, and as wholly preoccupied with the question of its temporalities in face of the crying needs of humanity. According to his view, the Divine aid was promised the Church until the end of the world, or of the age; and the Cæsarean age having passed away, all things are to be made new. He looks forward to a spiritual coming of Christ by the spread of the modern sentiment of "liberty, equality, fraternity, toleration, solidarity, and mutuality," in the atmosphere of the Gospel. Although his views do not appear to be very clear, he argues that the Gospel is passing from "the mystico-sentimental phase to the organico-social phase, thanks to the progress of science, which will illumine everything. (*The Globe*.)

This is only what had to be expected. The Abbé would not accept our joint warnings and took no heed of them. The sad epilogue of our polemics is given (not altogether correctly as regards the present writer) in the same *Globe*, wherein the news is wound up in the following words:—

"He has been contending, in the *Lotus*, in favour of a union of the East and the West by means of a fusion between Buddhism and the Christian

Gospel; but Mdme. Blavatsky, the foremost European convert to the Indian religion, has emphatically repudiated all attempts at such union, because she cannot or will not accept the authority of Christ. The Abbé Roca is therefore left out in the cold."

This is not so. What "Mdme. Blavatsky" replied in the *Lotus* (December, 1887) to the Abbé's assertions that the said *fusion* between his Church and Theosophy would surely come, was this: . . . "We are not as optimistic as he (the Abbé Roca) is. His church sees in vain her greatest 'mysteries' unmasked and the fact proclaimed in every country by scholars versed in Orientalism and Symbology as by Theosophists; and we refuse to believe that she will ever accept our truths or confess her errors. And as, on the other hand, no true theosophist will accept any more a *carnalised* Christ according to the Latin dogma than an anthropomorphic God, and still less a 'Pastor' in the person of a Pope, it is not the adepts who will ever go toward 'the Mount of Salvation,' (as invited by the Abbé). They will rather wait that the Mahomet of Rome should go to the trouble of taking the path which leads to Mount Meru." . . .

This is not rejecting "the authority of Christ" if the latter be regarded as we and Laurence Oliphant regarded Him, *i.e.* as an *Avatar* like Gautama Buddha and other great adepts who became the vehicles or *Reincarnations* of the "one" Divine Influence. What most of us will never accept is the anthropomorphized "*charmant docteur*" of Renan, or the Christ of Torquemada and Calvin rolled into one. Jesus, the Adept we believe in, taught our Eastern doctrines, KARMA and REINCARNATION foremost of all. When the so-called Christians will have learnt to read the New Testament between the lines, their eyes will be opened and—they will see.

We propose to deal with the subject of Karma and Reincarnation in our next issue. Meanwhile, we are happy to see that a fair wind is blowing over Christendom and propels European thought more and more Eastward.

ON THE LOOKOUT

ANDREWS' ANABASIS

The Andrews expedition of 1925 has returned from the Gobi with discoveries bringing both hope and confusion to the scientific mind.

A small lizard-like creature was found, which is supposed to have been a missing link between mammals and reptiles—though it is to be feared that a “missing link” of this sort is something like offering a stone for bread to the hopeful scientist.

More important was a discovery of relics of a “stone age” period corresponding to the Azilian in Europe, but considered older, much gratifying to the orthodox doctrine which pins faith upon the origin of European “stone age” culture having lain in an ancient Asiatic immigration.

No skeletons or skulls were discovered. Possibly not all has been published regarding what else may have been found. According to newspaper reports, at least one enthusiastic member of the expedition referred to a time when “giant human beings” roamed the Gobi waste. At any rate, there is no doubt that fragments of pottery were found among relics of people supposed to have used only the cruder sort of stone implements. Mr. Andrews calls this an “unlooked for complication.” (*Literary Digest*, January 9, 1926.) It does in fact seem to have been one of those unmannerly little jokes which archeological fact is continually playing upon archeological theory. In general, Mr. Andrews is led to declare that Asia is “the cradle of all life on this earth.” Dr. Hrdlicka—The Great Scientific Objector—is moved to remark that this is absurd. Meantime, Dr. George L. Collie says man originated in Africa, possibly 150,000 years ago. (*New York World*, November 9, 1925.)

THE VERDICT OF THE FUTURE

Nevertheless Mr. Andrews, in a sense, is on the right track, for the region designated by him was in truth ages ago the gestating place of this mighty web of races sprung from the ancient Aryan blood, that blood itself a nucleus derived from Atlantis. The Andrews expedition found “certain proof that Mongolia is the oldest continuously dry land in the world.” Parts of it, at least, are probably as old as Atlantis, or even Lemuria.

. . . Northern Asia is as old as the Second Race. One may even say that Asia is contemporary with man, since from the very beginnings of human life its *root-continent*, so to speak, already existed; that part of the world now known as Asia being only cut off from it in a later age, and divided by the glacial waters. (*Secret Doctrine*, 1888, II, 401.)

The presence of a great extinct lake in the Gobi was also determined by the Andrews expedition. This undoubtedly was the inland sea containing the "sacred island of Shambhalla." With all this, we may hope for much more from the next and succeeding expeditions, in confirmation of Theosophical teachings.

The gigantic, unbroken wall of the mountains that hem in the whole table-land of Tibet, from the upper course of the river Khuan-Khé down to the Kara-Korum hills, witnessed a civilization during milleniums of years, and would have strange secrets to tell mankind. . . . A whole geological period has swept over the land, since those cities breathed their last, . . . The oasis of Tchertchen, for instance, . . . is surrounded with the ruins of archaic towns and cities in every direction. There, some 3,000 human beings represent the relics of about a hundred extinct races and nations—the very names of which are now unknown to our ethnologists. . . . When questioned about their origin, they reply that they know not whence their fathers had come, but had heard that their *first* (or earliest) men were ruled by the great genii of these deserts . . . in view of the teachings of the Secret Doctrine, the answer may be based upon primeval tradition . . . the famous traveller (Prjevalsky) adds that all along their way on the river Tchertchen they heard legends about twenty-three towns buried ages ago by the shifting sands of the deserts. The same tradition exists on the Lob-Nor and in the oasis of Kerya. (*Secret Doctrine*, Introductory, XXII-III-IV.)

When the full story of that region is revealed, it will be found that Mr. Andrews' "stone age" culture of 20,000 years ago was only a passing and not very ancient—comparatively speaking—phase of a tremendous metamorphosis of races which ran a cyclic course through all the relative phases of culture. At that date perhaps modernism will for the first time awake to the fact that so far from being the ultimate flower of human achievement, it is only a surviving, not especially noble, phase of an ancient identity.

The great vicissitudes in the succession of cultures are lighted up by recent discoveries of Prof. J. Gunnar Anderson; discoveries indicating a homogeneous type of civilization once extending from Sicily in the Mediterranean to the Pacific Coast of Asia. He places it at the end of the Stone Age, and innocently gives the date as 5,000 B.C. (*Science*, September 25, 1925.)

MISTAKEN READINGS

There has been much ado over the Neanderthaloid skull found in Palestine, forming, it is supposed by some, a link between Asian and European "primitive man." Sir Arthur Keith thinks it proves that man "has come by his present form in a briefer space of time than had hitherto been considered possible." Really it does not prove anything of the kind, but is something in the way of an indication of what is actually the fact—that none of these so-called "primitive types" are ancestors of the present dominant stocks, which are in reality older—as indeed some scientists begin to suspect.

Prof. M. R. Drennan, of Cape Town, has secured a modern native skull closely resembling one of these so-called "primitive races," represented by the "Boskop skull." (*San Francisco Chronicle*, August 23, 1925.) There are in fact many vestiges of these ancient off-shoots to be found here and there in more modern races, as a result of ancient minglings. It may perhaps, at some date, dawn upon the evolutionist mind that the presence of primitive types of skulls in ancient strata no more indicates an "animal descent" for man than does the population of an African kraal indicate that every modern Englishman has a Hottentot grandfather.

The new discoveries in the Egyptian Fayum show civilizations at an unsuspected date, prior to most of these primitive types.

At Zebra Valley, in Southern Rhodesia, copper vessels and ornaments said to be 8,000 to 10,000 years old, have been discovered (*San Francisco Chronicle*, November 1, 1925), yet in the immediate neighborhood are tribes primitive to the point of bestiality. Were these the "ancestors" of the unknown artisans? In fact, hardly a day passes but discoveries are made, illuminating by feeble but significant flashes the vastness of the unknown complications of "prehistoric" human history; and with it the extensive, if speculative, ignorance of the present day regarding its antecedents. One more instance—traces of a race neither Assyrian nor Sumerian, which lived 3,400 years ago in Irak, recently unearthed by Dr. Chiera. (*Washington Post*, November 3, 1925.)

AMERICAN ANTIQUITIES

Not over two years ago it was practically an article of faith with most scientists that the American continent had little to do with "prehistoric man," and that man and his civilization were fully developed at the opening of the human history of America. In fact, to deny it was to bring forth a heated answer from some quarters. Curiously enough, continued discoveries do not show "primitive" traces in America, but they do show the presence of humanity there at dates when it was generally supposed to have been "primitive." The mound-builders have always been an unsolved problem; unsolved, one suspects, largely because, not fitting in with any current theory, they have been neglected.

During the autumn of 1925, skeletons of great stature, buried with armor, jewelry, etc., indicating a high culture, were found in a mound in South Bend, Indiana, and others located in Ohio. One writer concluded that the mound-builders were invading colonists from the ancient Maya civilization of Yucatan, who exploited the aborigines much according to modern methods and ethics. (*New York Times*, September 20, 1925), a theory somewhat naturally suggested by present great interest in Maya relics, interesting details of some of which can be found in the Hearst newspapers for August 2, 1925.

"It is known that tradition among the Aztecs has handed down a very perfect account of the *deluge*. . . . Baron Humboldt says that we are to look for the country of Aztalan, the original country of the Aztecs, as high up at least as the 42nd parallel north; whence, journeying, they at last arrived in the vale of Mexico. In that vale the earthen mounds of the far north became the elegant stone pyramidal and other structures whose remains are now found. The correspondences between the Aztec remains and those of the Egyptians are well known. . . . Attwater, from examination of hundreds of them, is convinced that they had a knowledge of astronomy." (S.D. I, 322.)

The author (Le Plongeon) seems to believe and to seek to prove that the esoteric learning of the Aryans and the Egyptians was derived from the Mayas. But, although certainly coeval with Plato's Atlantis, the Mayas belonged to the Fifth Continent, which was preceded by Atlantis and Lemuria. (S.D. II, 35.)

What do you know of America, for instance, before the invasion of that country by the Spaniards? Less than two centuries prior to the arrival of Cortez there was as great a "rush" towards progress among the *sub-races* of Peru and Mexico as there is now in Europe and the U.S.A. Their sub-race ended in nearly total annihilation through causes generated by itself; so will yours at the end of the cycle. (*The Mahatma Letters*, 1880-83.)

What was the origin and object of that "last rush of progress?" Behind every great racial vicissitude may be discerned the shadowy but powerful hand of the ever-active Great White Lodge. With some of the Mexican races, at least, the "god" Quetzal-Coatl played a tremendous part. There is every evidence that this "god" was of the same general nature as Buddha, Jesus, and every other agent of that Lodge—that he was a bringer of hitherto unknown wisdom, and one of those great ethical and moral teachers who periodically appear among mankind, to the confusion of materialistic theories, and with vital effect upon the history of their times. An interesting, if speculative, article upon Quetzal-Coatl will be found in the *San Francisco Chronicle*, August 2, 1925.

MAN AND MAMMOTH

A small but acrimonious battle has been raging in scientific circles over the mooted existence of Pleistocene man in America. The clamor has from time to time been echoed in these pages. The question now seems settled. In *Science*, November 20, 1925, Harold J. Cook reports a find of arrow points of "unexpectedly fine workmanship" associated with bones of mammoth, camel, and extinct horses, in such a manner that there is no doubt about their contemporaneity, though Dr. Bryon Cummings and others dispute the discovery. Nevertheless, Dr. Merriam, who is no nonentity, admits that man may be of preglacial age in America. (*Washington Post*, December 30, 1925.)

But it happens that even more remarkable finds are being made. Dr. Edward Sapir, of the University of Chicago, has found widely

scattered Indian tribes who speak languages allied to primitive Chinese. (*Science*, October 16, 1925.) This is the first recognition we have noted under auspices of this nature.

In the *Forum*, November, 1925, are some remarks concerning the discoveries of Samuel Hubbard in Arizona. (Mr. Hubbard has an interesting article regarding his expedition in the *Wide World Magazine*, January, 1926.) More important even than the much discussed finds of Mr. Hubbard, is the attitude assumed by Dr. Free of the *Forum*, who is one of the solid scientists of the country. He shows himself as open-minded even toward the possibility of man having known the dinosaur, mildly remarking that verification of such a theory would upset many cherished scientific theories. That upset must come sooner or later.

Now we would ask who among the Scientists is ready to prove that *there was no man* in existence in early Tertiary period? . . . Next century it may become a question whether man was not contemporary with the "flying Dragons"; the pterodactyl, the plesiosaurus and iguanodon, etc., etc. (*S.D.* II, 676.)

These proofs may arise, creating fresh and insoluble puzzles, happily culminating, perhaps, in scientific acceptance of the *Secret Doctrine* teachings through sheer necessity.

As regards the evolution of mankind, the *Secret Doctrine* postulates three new propositions, which stand in direct antagonism to modern science as well as to current religious dogmas: it teaches (a) the simultaneous evolution of seven human groups on seven different portions of our globe; (b) the birth of the *astral*, before the *physical* body: the former being a model for the latter; and (c) that man, in this Round, preceded every mammalian—the anthropoids included—in the animal kingdom. (*S.D.* II, 1.)

REGARDING CANCER

Much excitement having been created by the supposed discovery of the cancer germ by Dr. Gye and Mr. Barnard, it is interesting to note the various details and correlations discovered which emerge from day to day.

The ultra-microscope used is described in *Popular Mechanics*, October, 1925. It is to be noted that no actual vision of the object is obtainable, and that all that can be determined is that *something* is present, nature unknown. In *Science*, August 14, 1925, we learn that Drs. R. Syderheim and W. Lampe found that embryonic kidney and adrenal tissue injected will cause cancer—plain evidence that cancer can be caused in the absence of any cancer "germ." They found, moreover, that cancer is antagonistic to diabetes, purely a chemical relation, since diabetes is not a germ disease.

Dr. Adam H. Wright, of the Prevential Board of Health, Toronto, (*New York Times*) warns the public against too ready

acceptance of the Gye discovery, and gives an interesting history of numberless "cures" discovered in the past which resulted in nothing.

Dr. Ludwig M. Wolff, (*Literary Digest*, September 12, 1925) a German cancer specialist, says that there is no cancer germ; and it appears clear that the apparent causes of cancer are too diverse to be ascribed to a single agency of germ nature. The most definite relationship observable lies in the fact that cancer has increased with the vogue of serums and vaccines. Considering the fact that irritation or foreign matter in a part of the body tends toward cancer—even Gye and Barnard admit that their "germ" cannot operate in the absence of an abnormal physical condition—it becomes evident that serums and vaccines form a field which may not only be fruitful of result in the search for the cause of cancer, but one which loudly demands such investigation.

PERILOUS EXPERIMENT

Another matter which calls for serious consideration is the effect of the so-called tests for susceptibility to various diseases, such as the Schick test for diphtheria and the Dick test for scarlet fever. It is claimed that the Schick test, at least, is dangerous, and the evidence is by no means conclusive that the tests are reliable for the purpose intended.

Some light has broken; for instance, the farmers of Nebraska have joined in a fight against the tuberculosis test, following the ejection of the chief of the State Bureau of Animal Industry from a farm. It is complained—and scientifically confirmed—that many animals slaughtered as a result of the test, are found free of tuberculosis, and that there is a harmless germ something like the bacteria of tuberculosis which seems to cause a reaction to the test.

In view of the many years through which evidence against vaccine—both as to its inefficacy under certain conditions and to its disastrous results in an undue proportion of cases—has been presented, the stubborn adherence of the medical profession to its methods of immunology, together with its refusal to investigate, form a rather surprising spectacle. There is no known branch of science which resists adverse theory in the manner of the medical profession, nor any which grows so heated and intolerant in discussion. Small wonder that as time goes on the general public becomes more and more alienated from a once honored profession. There is an increasing feeling that commercialism lies behind its attitude.

The largest company dealing in vaccines and serums, which since 1891 grew from a capitalization of \$125,000 to \$5,000,000, continually floods the country with propaganda, sometimes in the form of frank advertisement, but all too often in a style which can-

not be so easily distinguished from news. Many of its principal members are also influential members of the American Medical Association. Wherever there is medical agitation for the increased use of serums and vaccines, this concern is apt to be found aiding and abetting the campaign, and supplying funds therefor—all in the interests of "humanity," it goes without saying.

There is plentiful evidence of an organized determination to put out of business every unorthodox system of medical practice. The chief counsel for the New York Medical Society, in an address to the New York Academy of Medicine, stated:

There are in New York State 15,000 physicians with an average income of \$3,000 per annum, or a total of \$45,000,000. There are also in New York State 3,000 chiropractors averaging \$3,000 incomes per annum, totalling \$9,000,000. This \$9,000,000 rightfully belongs to the medical doctors, and the chief purpose of this bill is to guarantee that they get it. (*N. Y. Evening Graphic*, March 2, 1925.)

The offices of the average specialist and of the medical "group" are redolent with a commercial atmosphere; the day of the old self-sacrificing family physician, whose methods may have been antique, but whose heart was more human if less "scientific," is passing. What wonder that the ailing are turning in increasing numbers to nature and to nature's exponents—charlatans though many of them be—for relief?

VITAMIN "A"

It is reported that Professors Katsumi Takahashi, U. Suzuki, and others, have extracted the long-sought Vitamin "A", which has been named "biosterin." It is an absolute necessity to life, and is efficient in incredibly small quantities. Peculiarly enough, it gives off rays or emanations capable of impressing a sensitive plate in the same manner as light. (*Scientific Monthly*, October, 1925.) According to previous discoveries, the presence of most vitamins depends upon the action of light. Some months ago we suggested that the vitamins partook more of the nature of astral matter than of physical. From this discovery they appear, at least, to partake of the *pranic* nature.