

A U M

He who has traversed this mazy and impervious world and its vanity, who is through and has reached the other shore, is thoughtful, guileless, free from doubts, free from attachment, and content, him I call indeed a Brahmana.—DHAMMAPADA.

THEOSOPHY

Vol. XXIII

June, 1935

No. 8

THE THEOSOPHICAL AIM AND OBJECT

THE "U. L. T." Declaration should turn the attention of every open-minded Theosophist from forms to principles. It provides a real basis for study and work. Its reasonableness should awaken many to get busy on themselves. The door is open to all, but we cannot help those who will neither listen nor think.... The fact that "U. L. T." does not profess attachment to any organization, and that it has no organization of its own, does not appear to have registered with those who would pigeon-hole us as well as themselves. We can leave it to time to vindicate the truth. As the years go on, and "U. L. T." becomes better known by its fruits, it will be more and more difficult for those who have an axe to grind to label us anything but straight-line Theosophists, resolutely declining any connection with any theosophical organization, but always in full sympathy with our fellow-Theosophists of all organizations or none. Yet we must be watchful to correct the impression wherever it exists that "U. L. T." is a secession or succession, or anything but an Association to study and apply Theosophy pure and simple. Can any sincere student observe the things taught and done in the name of Theosophy and fail to see the crying need for just such an Association as "U. L. T.?"

Some otherwise loyal Theosophists think that the Movement has failed for this cycle, because of the dissensions and false doctrines so much in evidence. They ought to remember that Masters never cease working, and that it is always possible for even the humblest Theosophist who is clear-eyed and humanity-loving to aid Their endeavor. The way to know the truth is to get back to what the

Teachers themselves gave, both in philosophy and in right work. If that is done, it will be found that there is neither "variableness nor the shadow of turning" in "U. L. T." from the lines laid down by those Teachers. We need to bring again and again to the attention of all discouraged or bewildered Theosophists what H. P. B. wrote to Judge in 1888:

"Night before last I was shown a bird's-eye view of the Theosophical Societies. I saw a few earnest, reliable Theosophists in a death-struggle with the world in general, and with other—nominal but ambitious—Theosophists. The former are greater in number than you may think, and *they prevailed*, as you in *America will prevail*, if you only remain staunch to the Master's programme and true to yourselves."

And again: "For it is only when the Nucleus is formed that the accumulations *can begin* that will end in future years, *however far*, in the formation of that body *which we have in view*."

The Movement begun by H. P. B. and Judge has passed through many changes—changes unavoidable in a period of transition and among people whose heredity and training are obstacles in the way of right appreciation and application. But out of all these confusions must come the nucleus of that great body, the formation of which They had in view from the very first. We do but labor to hasten that great aim and object. Who or what can prevent, however much they may try to hinder?

We have to gain, each for himself, the unshakable faith that "the Master's hand is over all" sincere Theosophists, the humblest as the most progressed. In true work for Masters' Cause there is no rivalry. Our place in that Work is clear to us, and can be shown to be clear to anyone who will take the trouble to make the search that we have made. This place we hold for those who have the good Karma to come in contact with it before meeting other phases of the Movement, as well as for those who, having met other phases, are either entangled in them or trying to find a way out of them. The harm of the dark phases we cannot help, but we can let the true light shine "as widely and as quickly as possible." I would like to see the "U. L. T." Declaration known to every Theosophist as to every searcher for truth.

—From "THE FRIENDLY PHILOSOPHER."

AFTERMATH

VI

The prisms through which Occultism appears... are as multi-colored and varied as human fancy can make them....

There are not in the West half-a-dozen among the fervent hundreds who call themselves "Occultists" who have even an approximately correct idea of the nature of the Science they seek to master. With a few exceptions, they are all on the highway to sorcery....

And once being mistaken, and having acted on their mistakes, most men shrink from realizing their error, and thus descend deeper and deeper into the mire.

—H. P. B.: *Lucifer*, May, 1888.

MRS. BESANT departed this life at Adyar, Madras, India, on September 20, 1933. Her death was shortly followed by that of C. W. Leadbeater who, since 1895, had been the determining influence in her career and in that of the theosophical society of which she was President, as in its "esoteric section" of which she was the Head.

There can be no doubt that both of them regarded themselves as Occultists of the very highest degree, for they called themselves *Arhats*; nor is there any doubt that they were so considered by the great majority of their followers. Although they professed to serve the same Masters and the same Cause as H. P. B. and W. Q. Judge, it is unmistakable that this could not have been the case. Why, then, were they not themselves aware of the fact, and why did their followers continue in such an erroneous view of them?

The solution is not to be found in affirmation or denial, but in the study of theosophical principles and theosophical history; in an understanding of the nature of the Science of Occultism, no matter by whom that Science may be practised or attempted to be practiced.

Spiritualists had been practising Occultism for many years when H. P. Blavatsky appeared among them. Mystics of every variety have been engaged in the practice of Occultism for untold ages. In Buddhism, in Hinduism, in Mohammedanism, Christianity, Judaism, to-day there are numberless practitioners of arts and sciences which, properly speaking, lie within the domain of Occultism. In matters of physical and mental concern, among scientists, men of affairs, educators, and especially in what passes for psychology, the delvers

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

into sub-human and preter-human consciousness increase with every passing generation. All this is "practical occultism" of sorts.

When the motives of these multi-colored experimenters and dabblers are examined, when one considers the nature of the laws and principles which must govern in the spiritual and psychical worlds as in the physical, he can but stand appalled at the lack of even an elementary appreciation of the difficulties and problems involved in the attempt to explore regions beyond the range of human consciousness.

Beginning with *Isis Unveiled*, and continuing to the hour of her death, the writings of H. P. Blavatsky are filled with warnings on the subject of Occultism and the Occult Sciences. Mr. Judge followed in her steps, and all the extant direct communications of the Masters of Wisdom confirm the teachings and advice of the great Messenger and her Colleague. And surely all recorded history, and the steadily mounting casualties among Theosophists since 1875, should serve to put every neophyte on his guard against this "dweller on the threshold"—the thirst for "practical Occultism" which wakens in every aspirant to Wisdom.

The Karma of the Adyar society is a heavy one, and, since it is by far the largest of all the theosophical bodies, its good or evil fortunes are necessarily a matter of the deepest concern to Theosophists at large. Those who for many years surrounded Mrs. Besant and Mr. Leadbeater, and upon whom has now fallen the responsibility for the conduct of the society and its esoteric section, have need for what can only be provided by themselves—a resurvey of the existing facts in the light of the original teachings.

Mr. George S. Arundale has now become the President of the Adyar society and Mr. C. Jinarajadasa the Head of its esoteric section. Although they lack the prestige of Mrs. Besant and Mr. Leadbeater, that may be made by them a blessing instead of a handicap. Besides Mr. Smythe and Dr. Stokes there are, throughout the Adyar society, many members who, though they have tolerated the cumulation of what they knew to be evils, have themselves sufficient knowledge of true Theosophy and of the course of Theosophical history not to be misled by the "occultists" who have dominated the general membership. More, perhaps, depends on such members than they themselves realize. If they continue as before, no effective opposition can be made to the rise of even worse extravagances, of still more fatal tendencies, than those which during forty years have reduced the society to its present state. In such case Mr. Arundale and Mr. Jinarajadasa will fail to benefit by that

true counsel from within the society, without which they cannot resist the force of the current in which they have been so long embarked. The great mass of the members, having no true knowledge or information for their guidance, will inevitably follow the course set by their leaders. However great the sympathy of independent Theosophists, however genuine their desire to serve the best interests of their fellows irrespective of organization or differences of teaching and conduct, they are powerless until the Adyar membership, leaders and followers alike, have and exercise the courage to search and find a fresh orientation, to chart the course to be taken, to learn beyond doubt or cavil in which direction they are headed on the two-fold path of Occultism.

What the Adyar society has to face was well stated by Mr. Smythe, General Secretary of the T. S. in Canada in the October, 1933, *Canadian Theosophist*, immediately following the death of Mrs. Besant. Under the title of "The Great Illusion," he says:

"Mr. Krishnamurti's declaration that he no longer acknowledges any allegiance to Mrs. Besant or the Theosophical Society should surely give occasion for reflection. . . .

"When Mrs. Besant assumed the Presidency of the Theosophical Society in 1907 she had a clear path ahead of her. She made overtures to the other Societies and the former members by offering to receive them once more in the T. S. without further formality. She had broken with Mr. Chakravarti after eleven years in which she said she had not found the satisfaction she had hoped. She had declared that she could never permit Mr. Leadbeater to enter the Society again. It seemed that Madame Blavatsky was about to get her due and that the Society was to be developed on the lines she had laid down.

"It was not long, however, before Mr. Leadbeater asserted his influence over Mrs. Besant, Svengalized her, so to speak, and persuaded her to restore him to membership. The Great Illusion once more held sway in the Society. . . . There was the Liberal Catholic Church with its spurious orders. There was 'Man: Whence, How and Whither' with its bogus calculations and descriptions of future races. There were the Seven Arhats, one of whom quickly defected, and the others remained as notorious warnings. Then there came the World Teacher, the Messiah, with law suits and prophecies. The law courts denounced Leadbeater; the police had him under surveillance. The prophecies all proved false. Then the World Religion was formulated, . . .

"Then we had Alcyone's past incarnations, the baldest drivel that man ever excogitated, and utterly baseless.

"Then we had the great Arena at Sydney in Australia, built, like Mrs. Tingley's World Tour, out of the offerings of the

poor and needy, as well as of the wealthy and deluded. Mrs. Besant's check for \$500 for a seat in this arena for the Great Occasion when the Christ would appear there and declare himself, was facsimiled and printed in the magazines to lure the doubtful. . . .

"The abomination of desolation was never more truly set up in a shrine than when the Theosophical Society had its sanctities defiled and violated in the quarter century of Mrs. Besant's Presidency. . . .

"What now are we to expect? Are these others to whom she left authority and guidance to continue to degrade the Theosophical Society with false and discredited teachings and bogus legends? Or will the members, as last awakened and alive to the downward course the Society has been taking and its desertion of the Secret Doctrine principles and the course marked out for it by Madame Blavatsky, assert themselves and restore it to its first ideals and its proper service?"

Powerful as is this indictment of Mrs. Besant's fatal weakness and the morass into which her leadership had carried the society, the other contents of the same number of the *Canadian Theosophist* largely vitiate it. They disclose that immediately following Mrs. Besant's death, Mr. Smythe, as General Secretary, had, after consultation with the other members of the "General Executive" of the Canadian society, sent the following cablegram to Adyar:

"The Theosophical Society in Canada in conjunction with Toronto and other Lodges wishes to unite with Headquarters in deepest regret over the passing of Mrs. Besant—great orator, great reformer, great woman, and great Theosophist."

Making all possible allowances for the "amenities of the occasion," this official affirmation can scarcely be found consistent with the indictment of her as Theosophist, written almost immediately after this cablegram was sent. Great the inconsistencies of Mrs. Besant undoubtedly were, but are they any greater than those shown by these contrasted quotations from Mr. Smythe—indicative of the bewilderment of mind among the best of the "Blavatsky Theosophists" in the Besant society?

Under Mr. Smythe's influence the Toronto Lodge, then an independent body, had re-entered the Adyar T. S. at Mrs. Besant's invitation soon after she became its President in 1907. Had it continued as an independent association, the Toronto Lodge would have been free to promulgate, study, apply, unhampered by questionable alliance or allegiance, the original teachings of H. P. B. and Mr. Judge. Having made the mistake of entering Mrs. Besant's motley society on her terms, Mr. Smythe and others continued in that un-

happy relation for a quarter of a century, and at her death were still of "divided mind."

It is interesting, and worth consideration by students now, that Mr. Crosbie began the United Lodge of Theosophists at the same time that Mr. Smythe and the Toronto and other Canadian Theosophists chose to enter the Adyar T. S. Which course has better served the cause of Theosophy pure and simple? There was nothing then, and there is nothing now, to prevent any individual Theosophist, or any body of Theosophists, from "independent devotion to the cause of Theosophy without professing attachment to any theosophical organization." Mr. Smythe and his fellow-protestants within the Adyar society were powerless to prevent its degradation, and were equally powerless to work effectively for pure Theosophy because of the inconsistency of their position. Suppose they had taken the same course as Mr. Crosbie and his associates? Suppose the many sincere students everywhere, in the various societies or out of them, were now to do the same thing? The Theosophical Movement would be quickly rescued, all semblance of Authority, spiritual or official, would at once be done away with, and the bane of the past and present be destroyed. There would be emulation, not rivalry, fraternity, not antagonism, between all such associations, for all would have the same aim, purpose and teaching. The whole Theosophical Movement would at once be placed on its true basis, as designed by H. P. B. Moreover, the now existing sectarian societies would be forced by the contrast either to return to the true Foundation, or to drop the use and desecration of the word Theosophy, and pursue their own tangents under honester designations than those now employed.

Informed Theosophists know that, immediately following Colonel Olcott's death enveloped in the highly questionable first "Adyar manifestations," Mrs. Besant and her supporters began what can only be described as a political campaign to insure her election to the Presidency of the society. This campaign quickly degenerated into the tactics of the ecclesiastical conflicts which have disgraced the centuries of church Christianity—the miracle-element was lugged in, and the Masters were pictured to the members as having "ordered" Colonel Olcott to nominate Mrs. Besant as the one chosen by Them to head the society. This was to head off the openly expressed suspicions of Mr. Sinnett, at the time Vice-President of the society, and of Mr. Alexander Fullerton, then General Secretary of the American Section. At the same time it was declared that the

Masters condoned the offenses confessed by Leadbeater just before Olcott's death and which had resulted in the resignation of Leadbeater from the society. Mrs. Besant had felt it necessary to repudiate Leadbeater to clear herself, though it was known that she had been well aware of his pederastic conduct. The campaign succeeded. Mrs. Besant was elected by an almost unanimous vote; Sinnett was driven out of his office; Mr. Fullerton was replaced by Dr. Weller Van Hook, an ardent Leadbeater-Besant devotee—Mrs. Besant coming to America to re-cement her hold on the important American Section. It was during the Convention of the Section that Mrs. Besant declared to the members that she had opposed the expulsion of Mr. Judge from the old T. S.—a declaration which went unopposed! She made this utterly false affirmation in answer to a question, and in order to defend—herself and Leadbeater! As in the "Judge case," her assertions were accepted as facts by the membership, and, reassured as to her unshaken hold upon the confidence of her followers, she began the campaign which ended in the invitation by the General Council to Mr. Leadbeater to resume his place in the society—which he did.

It was in such circumstances that Mr. Smythe and the Toronto Theosophical Lodge accepted Mrs. Besant's promises as against her own past record, and that Robert Crosbie began the independent United Lodge of Theosophists. When Mrs. Besant passed from the scene, twenty-five years seems to have taught little, either to her followers or to the recalcitrants within the Adyar society—for at once the same tactics that had been pursued in 1907 were repeated to procure the election of Mr. Arundale. First came a statement by Mr. Jinarajadasa, dated October 3, 1933, making public two letters of Mrs. Besant, one written September 9 and the other October 12, 1926—both to Mr. Arundale, and affirming "Master said you were to become President."

Mr. Smythe published the communications in the *Canadian Theosophist* for December, 1933, followed by his own comments:

"The foregoing circular letter from Mr. Jinarajadasa and the letters from the late Mrs. Besant are part of the system pursued by Adyar in its political methods of electing an official. We regarded the election of 1907 as possibly the last in which such methods would be employed. But we were mistaken. . . .

"Mrs. Besant's letter does not lend any evidence that the Masters wish Dr. Arundale to be President any more than her assertion was reliable that they had appointed him and Oscar Kollerstrom and five others to be Arhats and apostles of

Mr. Krishnamurti, who was announced as a Messiah. Mr. Krishnamurti and Mr. Kollerstrom appear to be the only two of the five who had sense enough to see that this was all wrong. And now it is Mr. Arundale, who also professes to have been in Nirvana and got back again, who is nominated by Mr. Jinarajadasa, another of the Arhats, who evidently stick together, . . .

"The relation of the E. S. to the T. S. as it has been for a number of years is an impossible one. It leads to deceit and double-dealing to begin with and initiates its members into what must revolt them at first, so that they have to keep asserting that the E. S. has no official connection with the T. S., while all the time they know that they are expected to dominate the T. S., and influence its members, until the T. S. is a mere tool of the E. S. and its officials.

"It has in fact, become a political machine, to carry out the orders of its head, not of the Masters, but what he chooses to pretend the Masters wish."

With this declared conviction, what did Mr. Smythe and his fellow-sympathizers do? They nominated Mr. Ernest Wood as a sacrificial "goat of atonement" in opposition to "arhat" Arundale. Mr. Wood promptly issued an election manifesto in which his own disposition to carry water on both shoulders is the predominant feature. After protesting against undue psychic influences during the long career of the society, he proceeds to assert his devotion to Mrs. Besant and cites her appointment of himself as Recording Secretary to show her confidence in him, as well as giving him "what many would regard as 'orders.'" Equally he swears a "minced-oath" as to Mr. Leadbeater, thus:

"I am still carrying out her wishes, as well as the principles I believe to be right. I should, however, feel it much harder to stand against the powerful combination of Bishop Leadbeater (my greatest and most honoured friend and benefactor for many years) and his two distinguished pupils, were I not confident of my position with regard to the real Annie Besant and her Master."

As General Secretary of the Canadian society, Mr. Smythe comments on Mr. Wood's "manifesto," and affirms that—

"It represents . . . the original conceptions of the Theosophical Movement. A resumption of these ideas . . . would mean the immediate resuscitation of the Society, the recovery of its waning influence, and the spread of its principles throughout the world which so badly needs its inspiration and illumination."

Perhaps the key to the confusion of mind which has misled so many sincere Theosophists is indicated in the foregoing. It is the as-

sumption that the or any theosophical society is to be credited with either principles or illumination or inspiration. All these come from *Theosophy*, not from any organization; and Theosophy comes to the world and to all Theosophists from H. P. Blavatsky, not from any of her students. For forty years Mrs. Besant, her intimates, her "esoteric section," and her theosophical society had, according to Mr. Smythe and others, committed the gravest of offenses—had spread a counterfeit Theosophy as the genuine; yet he and they remained as attached as ever to the *society*. Could there be a more mistaken sense of loyalty, a greater misapprehension of the aims and objects of H. P. B. and her Masters?

Mr. Arundale also issued a "manifesto," in which his own confusion of mind is apparent:

"Fully do I realize how arduous and responsible is the office of President of the Theosophical Society....

"I offer myself for election, first because Dr. Besant—Mother, Teacher and my General for over thirty years—wished me to stand....

"If I am elected to office, I shall consider my paramount duty to be to help to spread far and wide that Theosophy which is the very heart of our Society, the Theosophy which the Master-Founders Themselves gave to the world through H. P. Blavatsky and those who followed her....

"Because I have known and loved H. P. Blavatsky, because I have known and loved the President-Founder, and because I have known and loved Dr. Annie Besant, and have tried to serve her and our Society for many years, I offer myself for election...."

Naturally, "Bishop" Leadbeater offered his contribution to the contest:

"I was one of those who nominated Dr. Arundale. I cannot imagine that any *true Theosophist* could hesitate for a moment after seeing our late revered President's nomination of him and her clear statement that her Master thoroughly approved it."

As the campaign proceeded it took on more and more the same identifying characteristics as had accompanied Mrs. Besant's example in 1907. When the votes were cast it was found that in the Canadian society Mr. Wood received 276 votes to 11 cast for Mr. Arundale, but the balloting as a whole throughout the entire society showed a total vote of slightly over 20,000 members—a third of the membership not voting at all! Of the actual votes cast, Mr. Arundale received over 75 per cent.

The votes showed that the Canadian Theosophists are almost a

unit against the whole policy steadily followed by the society to which they belong; it shows also that nearly one-sixth the membership throughout the world voted for Mr. Wood as "the lesser of two evils." Mistaken as the allegiance of these members may be to a society which repudiates and betrays the Theosophy in which they must be assumed to be interested, their protest is nevertheless relatively encouraging—for when Mrs. Besant was elected and re-elected, *none* could be found to enter any effective opposition to her rule or ruin methods.

Since his election, Mr. Arundale has made two statements from which various inferences may be drawn. *The American Theosophist*, the official publication of the society in the United States, contains as its leading article for December, 1934, Mr. Arundale's address on "The Magic of 'The Secret Doctrine,'" at the "Summer Proceedings, 1934." He begins:

"Being at the present moment an officer of the Theosophical Society, naturally I have had to plumb down into the depths of that movement, and when I do plumb down into the depths of that movement I find obviously at the heart of it the book called *The Secret Doctrine*. I have naturally had contact with that book before, but I took up my contacts with that book again, because no one can be effective in the Theosophical Society, in the real sense of the word 'effective' unless he has had a definite acquaintance at least with the spirit of *The Secret Doctrine*."

These remarks show that Mr. Arundale recognizes and admits the writings of H. P. B. as the standard whereby to judge theosophical books and theosophical policies and conduct. Taking him at his own statement of valuation, what is he to do with the writings of Mrs. Besant and Mr. Leadbeater, which are certainly alien in both letter and spirit to *The Secret Doctrine*? And with what measure of consistency and sincerity can he present these contrasted and contradictory teachings as alike trustworthy? How, for the matter of that, can he reconcile his own writings, his allegiance to the Liberal Catholic Church, to Mr. Krishnamurti, to the "World Religion," with genuine devotion to *The Secret Doctrine*? Can he, any more than any other, successfully "serve both God and Mammon?"

Mr. Arundale, despite many discursive remarks which betray his own actual unfamiliarity with the *teachings* of *The Secret Doctrine*, nevertheless is able, like Mrs. Besant, to point out to *others* what he has himself failed to take to heart. No one could better express, if expression were all that is requisite, the very purpose of *The Secret*

Doctrine, as of the Theosophical Movement, than is contained in this paragraph:

"*The Secret Doctrine* is a challenge to effort and never an imposition of authority. Every page is a call to a voyage of discovery, and only he who sets out upon his travels can hope to begin to understand the book. It is a book which demands action, freedom from domination by conventional thinking, freedom from prejudices of all kinds, freedom from the limitations imposed by the forms in which science, religion, philosophy are for the time being expressed, freedom from the restrictions of the present stage of evolutionary advancement. It demands an adventurous spirit, the pioneer spirit, a spirit of indifference to the persecution of the small-minded. It demands the spirit of one who has left behind him all attachment to numbers, to crowds, to orthodoxies, and seeks beyond all these the companionship of the few and the compelling call for the unknown."

Have the leading officials, writers, speakers in the Adyar society, including Mr. Arundale, at any time *themselves* shown the spirit pervading *The Secret Doctrine*—the spirit which inspired H. P. Blavatsky and Mr. Judge? Out of their own mouths their careers stand exposed, for their profession of faith is that of the true Teachers. Where, then, lies the tell-tale difference? Where else but in the discrepancy between profession and practice?

The other statement of Mr. Arundale will be found in the "Watch-Tower," the editorial section of *The Theosophist*, for December, 1934. Mr. Arundale there writes:

"Traveling, . . . I had the pleasure of an interesting conversation with a lady who had been a member of the Society but had felt compelled to resign. I naturally enquired the reason, and was told that she had joined the Society for the purpose of studying Theosophy, but found that most of the lectures of the local Lodge were about everything except Theosophy. . . . What she expected was a serious study of Theosophy, . . . and then study-classes to gain a more or less comprehensive grasp of our science. She said she found the syllabus full of addresses on Astrology, Financial Schemes, India, Archaeology, and so forth—all interesting, but for the most part dealt with more ably by bodies specializing in such subjects. What she wanted was Theosophy, and a progressive course in it. For what other reason, she asked, would she join the *Theosophical Society*? . . . I must admit I was inclined to agree with her; and I wonder how far she represents the average enquirer and our failure to offer him that for which he comes."

Earlier in this series attention was drawn to the enormous percentage of lapses in membership in the Adyar society year after year.

Mr. Arundale has given the explanation in part in the above remarks, but he has *not* called attention to the number of ex-members of his society who have emulated the example of Mrs. Besant and her coterie, and who have "set up shop" on their own account in order to gain a following for their own revelations. The number of these is large, and their combined memberships vastly exceeds the most prosperous Adyar period. Rudolph Steiner, Max Heindel, Manly P. Hall, Alice A. Bailey, and numerous others got their lesson and their example in Mrs. Besant. All these have been far more honest, in one respect at least, than Mrs. Besant, Leadbeater, Jinara-jadasa and Arundale: they have dropped the use of the word Theosophy and sail under their own colors.

Nor has Mr. Arundale called attention to the fact that, with such a constant drain from those who resign and those who set up competitive movements, the intellectual and moral barometer of the Adyar society shows a steady lowering of level. The caliber of the majority is that of mere curiosity-seekers, dabblers in one or another form of psychism, having no more sincerity or seriousness of purpose than those who, a century ago, played with spiritualism.

Nevertheless, "it is never too late to mend," and it is possible for a genuine reform to be inaugurated in the Adyar society at this crucial period in its life-cycle. That reform can only come about through a Theosophical education—an education of which its leaders even more than its followers stand in need. It cannot come about in any other way than by an honest return to the source of the Movement—the teachings, the example, the devotion, of H. P. Blavatsky. Nor can it be brought about without retraction of the wrong done to William Q. Judge, the repudiation of the accusations and the accusers, whose false charges and false teachings have done more evil to the movement than the combined forces of all the professed enemies of that Movement. Will Mr. Arundale and others face the issues before them in the spirit of the two extracts given? Those issues cannot be evaded, cannot be compromised, for "these two, light and darkness, are the world's eternal ways."

NEUTRAL CENTER

THOSE who see in Theosophy just another philosophy or cult, a new piece of mental furniture to be added to the mind of to-day, will soon enough get out of it all the novelty their natures can absorb, find the residue uninteresting, and go on with their ways little altered.

Those who gain by one process or another the glimpse of reality, the flash that this is Truth, can never again be quite the same. The Theosophical Path leads to a wholly different plane of life and mode of existence—an existence as different from that of men as that of men is different from the animals. The attempt of man to continue to *feel* as an animal, although equipped with self-conscious mind, brings about the disasters of the world; just so does the attempt to continue life as a man of flesh although possessed of the new vision, tend to tear the aspirant in twain. He thus ultimately must choose to progress consistently if spasmodically toward the new nature and the new life, or retrograde, lose the vision, drop back into the abyss farther than if he had never climbed.

To those who choose not to turn back, comes sometime a sad and serious *impasse*. It is a fundamental truth that “the self of matter and the Self of spirit can never meet.” The two paths go in quite opposite directions. It is not possible to maintain a selfish interest in the material world and at the same time to conquer the other; and most in this dilemma rush first in one direction then back in the other. But the time comes for a *final* change of direction; the adhesive force of the heart has come loose entirely from material attractions, while yet the other is a flash of intuition, a mental induction, or merely a dark doorway attractive because by unconscious process of elimination it *must* hide something better. The forces of man are not set in motion by negations. Having seen the hollowness of matter without really having grasped greater realities, the man finds himself suspended in a void. He can act only through desire, yet has lost his accustomed desire, while he is powerless to desire that which he cannot even formulate to himself. Many have become suspended in this neutral center, unable to reach the “other shore” and with their polarity deadened until they really go through the motions of life under the self-preservative instinct of body alone, plus an occasional reminiscent awakening of intellectual curiosity. Such persons become, in that or another life, Theosophical “chair-warmers,” askers of intricate and useless questions, “occult” wander-

ers. For them, re-energization must wait upon future Karmic batterings sufficient to arouse again the animal heat of misery and resentment, of questioning, in their chilled natures; and thus create again the *upadhi* of strife and stress, a new beginning.

Many a walker of the Path has passed through the shadow of this peril; has begun to find the glow of material effort paling, the pains and irkings of life far outweighing the evanescent sweets of its triumphs. He has found his work more and more tiresome, less and less interesting; found himself damned with an infinite restlessness compounded with torpid langor; has found himself neglecting known duties, making himself sick and weak thereby and in turn using his weakness as an inner excuse for further neglect.

Let it be known that this is a crisis of real Initiation; a peril deeper than those we have imagined as tests of Chelaship; it is a thing which must be thrown off at *any* cost, lest all be futility for life and for lives!

Forewarned, it *can* be thrown off; out of the depths of his nature there can be drawn, and there must be drawn, fire enough to keep moving on the chosen path, to follow the ideal even though for the moment it may be only a coldly formulated abstraction. Whether he feels sacrifice or not, he must *make* sacrifice, and this will lead him on, surely, however slowly. Or a beneficent misfortune will thump his pulses alive again; or the needed push, rebounding from the good deeds of a former life, will come, giving the impetus needed to carry him over the neutral line where his own present powers have failed. If, in his extremity, he is reduced to a mere waiting for help—still has he the power of choice, of will, of discrimination; the power to know help when he sees it, to accept and not reject it.

The salvation will come in one form or another, within or seemingly without,—and with it the power and opportunity of choice. Once over the deadline, progress resumes apace; the “other shore” becomes *real*, and in the world itself he now works with zest because he works with understanding and with beneficence; he sees clearly from above instead of, as hitherto, dimly from below upwards. His life is no longer a doubtful and distressful wavering, but one with the even and eternal flow of the Spiritual Power of the Universe, whose Nature is force and fire and action—joy and compassion.

THEOSOPHISTS AND SOCIAL CHANGES

THAT we are living in serious times and in the midst of momentous changes everyone knows; how *far* those changes are to go is probably suspected by few and comprehensively seen by fewer still. It is not so much the apparent greatness of the changes which have taken place economically and politically—they are all on the surface after all—as it is the trend of the mental and especially the *psychic* tendencies of the times, that must give reason for deep cogitation to the Theosophist. It is not a mental, moral, or physical possibility for any of us to escape, in our personal selves, being deeply affected by and affecting the course of events.

It is apparent that most of those still well off feel that the “depression” is passing and that another year or two will see us under conditions somewhat resembling those of 1929. But let us examine realities:

The current improvement is statistically traced to the expenditure of money borrowed by the Government against the future. In spite of such improvement as there has been, unemployment has decreased only slightly in proportion. Mechanical improvements have thrown upon the country 10,000,000 or more unemployed.

The only remedies for machine unemployment now likely to be put into effect—if any are—are in the way of *forced* shortening of hours. This must result either in higher prices working new hardships on consumers, or lower earnings on the part of those employed; the former will result in decreased business and a resumption of the vicious circle; the latter would result in labor troubles producing the same result.

Both consumers and labor demand that equilibration take place in the realm of profits. But if all profits—and in *some* quarters there have been great profits during the whole depression—were confiscated for the purpose, they would not be enough to make any great difference.

The people have been unconsciously educated to the effect that “society” owes every man a job; and that if jobs are not available, it owes him a living without a job. This “education” has been interpreted by a large and growing section of the people to mean that society owes everyone a living whether he wants to work or not.

Old economic and political prejudices and orthodoxies, to a certain degree a safeguard against rash action, have almost completely broken down, and as demonstrated by wave after wave of popular

enthusiasms and fanaticisms, the people are ready for anything so long as it *sounds* plausible. The peril is due to the "new psychic idiosyncrasies" Theosophically predicted long ago, and which are now upon us in full force—in the form of susceptibility to suggestion.

One of the most powerful publishers of the United States has undertaken to drive out of the schools and out of public life all liberal and progressive thought. Through an "anti-communistic" campaign he has set on foot precisely those persecutions which raised discontent to a pitch which seized the rule of Russia in the day of her chaos.

In very few quarters is there sign of any fundamental moral reform, any perception of the fact that the principles involved in the proposed panaceas are the very principles that led us into misery in the first place. It is true that there is pressure from above for greater social justice on the utilitarian plane; but it is also plain that the ruling motive in the minds of most of the supporters of such reforms is *fear*. They are prepared to give up something in order to retain what they can. They are for reform, not for the sake of reform, but because they fear the alternative of revolution. To those who see the *moral law* behind events, little in the situation is healthy. Even should we stagger more or less whole out of the impasse, the lack of moral reform indicates a retention of the lethal elements in our national disposition, and the consequent recrudescence, very likely on a vaster scale, of the selfsame difficulties.

There is no danger of seizure of the national machinery by a group of conspirators, for that in reality is not the course of any revolution. The danger is that *impossible Utopian attempts may be made*, which will on the one hand impoverish the people still more, and on the other, exasperate them still further with hope deferred, so that one radical attempt failing, one still more radical will follow, until by degrees the nation descends into disintegration and delirium, with consequences no man dare forevision.

There may be an acceleration of the thirty-year drift toward socialism which is our political record of this century. That such acceleration has lately become enormous is certainly the fact. Economic powers, strong and too selfishly directed, lead to attempts to bring them under mass control; such attempts imply the necessity of still further controls, until, past a certain point, the drift becomes irrevocable.

Says a noted and competent political writer:

Experts on the subject of change in social forms and the way it is brought about, agree quite generally on one point. It

is that whenever a Government fixes in advance the quantity of a crop it will permit to be raised, that is the step which indisputably carries the country into the area of national economic planning. Experts similarly agree that national economic planning is the same thing as State Socialism. They also agree that the movement toward Socialism, once it passes a certain point, becomes irrevocable. . . . In long-time importance the thing to watch is the movement of America toward Socialism, and the occasional slight movements back toward our traditional form. Compared to this, the gold decisions of the Supreme Court have, relatively speaking, only short-range importance. (Mark Sullivan, *Oakland Tribune*, Jan. 23, 1935).

It is significant that while "social experts" of the radical and conservative types respectively disagree violently about the *desirability* of such a drift, they are in perfect agreement about its nature and tendency. Mr. Sullivan quotes one on each side in support of his contentions.

Thus, bluntly, it is not impossible that living Theosophists may have before them the necessity of making adjustment to great changes on the utilitarian plane. For *real* Theosophists the paramount issue will be the preservation of the Doctrine and the preservation of means and opportunity for teaching it, rather than the matter of their individual fortunes. The state of social turmoil inseparable from revolution, even a peaceable revolution, is undesirable because it distracts men's minds from real issues, bends them upon material hysterias and vagaries. It is hard to talk Theosophy to men whose brains are congested with material Utopias; and in the excitement of fundamental changes the Work might easily be reduced to a mere thread of preservation.

What lies beyond, after the tumult and the shouting dies? The fundamental changes in a nation's life go by successive pulsations, though pressing for a long time in a consistent direction. The periodical crises of social abuse result in periodical reforms, something of permanence remaining of each reform. We of this generation take as a matter of course and indispensable, multitudes of things which were new if not outrageous to our forebears. The governmental acquisition of utilitarian functions has been a step in the drift. Everything from the police force to the post-office was once considered within the realm of private effort; perhaps fifty years from now it will seem strange that business should ever have been conducted privately. From that viewpoint, pure socialism would be practicable and even desirable, should it come about by evolution, allowing the people to become trained and habituated to the system over a generation or more.

But it is not so simple as that. The final closure of private opportunity means something new in the nation; a half-capitalist, half-socialist state, such as we now have, is not half-way to a pure socialist state. With the end of private enterprise comes also the end of any possibility of escape from the rulership of the prevailing caste. Men become restive, working for an employer whom they do not like, and seek escape by changing employers. What of the time when there is only *one* employer—the State? By any possibility can any such employer suit all the people, or even half the people? And if not, what then?

It is becoming clear enough to every real thinker that capitalism cannot survive in its present spirit and form. But how will that grim and sordid spirit, which proceeds from the hearts of *all*, be exorcised by a mere change of the method of doing business. The downtrodden worker aches with resentment against the tyrant of the mill or office—how will he like it when the corresponding dignitary becomes armed with the terrible power of State, and is enabled not merely to cast him out of his job, but to prevent him from getting another anywhere in the land? By what sort of reasoning can we assume that on the average one man in power is any better than another? Most real students of sociology, radical or conservative, agree that collectivism must of necessity end individual liberty. Russia accepts that principle without apology or compunction, and so do the great Fascist tyrannies. All of them spit upon liberty as a figment of the imagination, a relic of dangerous sentimentalism. Are the American people prepared to embrace either Fascism or Sovietism? Those who have our “rugged individualism” are convinced otherwise. It is within the capacities of the people to precipitate events leading inevitably to the loss of their liberties—but it is inherent in their natures to rebel furiously so soon as the narrow walls of their chosen course begin to chafe.

Socialism without loss of liberty is a theoretical possibility, and is the vision embraced by all moderate and constitutional socialists. But it can be possible in practice only after more far-reaching moral reforms than anything now in sight—reforms which may become possible only after great vicissitudes and suffering. *It requires far more sense of duty and responsibility, more honesty and industry, to make a socialist system work, than a capitalist one.* If we are precipitated into such a change in our present state of morals and intelligence, it will not be with the expectation of exercising more industry and responsibility, but with the object of being safe and

comfortable at the expense of these qualities. Thus our future for a generation would best be named neither Capitalism or Socialism, but Chaos.

The Theosophist who relies for his future happiness and security either upon reform by the present order, or upon some miraculous Utopia to be had by changing the mere mechanics through which our natures express themselves, will find himself miserably torn and tossed by uncertain circumstance. The true course is a balanced and fluidic position as to things and circumstances, a charitable and understanding mind as to human vagaries and sufferings, a willingness to go with anyone who may be traveling for the moment in the direction of the better, but without undue anxiety about playing Jehovah either to hasten or to hinder such changes as may lie hidden in the bosom of Karma—and always with the one object, to use any and every opportunity to preserve the Work, to utilize the lessons of the past, to point out the Way to the disillusioned who will be many whatever betide.

THE THEOSOPHICAL MOVEMENT

There is a very great difference between the Theosophical Movement and any Theosophical Society. The Movement is moral, ethical, spiritual, universal, invisible save in effect, and continuous. A Society formed for theosophical work is a visible organization, an effect, a machine for conserving energy and putting it to use; it is not nor can it be universal, nor is it continuous. Organized Theosophical bodies are made by men for their better co-operation, but, being mere outer shells, they must change from time to time as human defects come out, as the times change, and as the great underlying spiritual movement compels such alterations.

The Theosophical Movement being continuous, it is to be found in all times and in all nations. Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism, have been promulgated, there the great movement is to be discerned . . . the real unity and prevalence, and the real internationalism, do not consist in having a single organization. They are found in the similarity of aim, of aspiration, of purpose, of teaching, of ethics.—*W. Q. J.*

YOUTH-COMPANIONS' FORUM

HOW *can you prove the soul to anyone?*

(a) The above question appears to be a logical sequel to an experiment recently performed by scientists in the following manner: A living animal, a rabbit or guinea pig, was first carefully weighed, then put to death, and re-weighed. The observation made was that after death had set in, no loss of weight had taken place. The conclusion derived therefrom was that if the animal had a soul, other means than that of gravity were needed for its detection.

Almost invariably, it seems, scientists will resort to laboratory methods in their attempts to prove metaphysical truths. Are they looking for a soul of physical matter? If there were such, our vivisectionists would have found it long ago. Is it not evident, then, that in this most important endeavor the scientific laboratory method of research is entirely wrong? Yet, it seems that photography has caught on a film that which is beyond the scope of the physical eye; not the soul, but the astral counterpart of the physical form.

We acquire all of our knowledge through three main channels; testimony, inference, and direct perception.

Using the channel of testimony, we might point out that we have the word of the Masters of Wisdom that over half of the people of the world believe in the soul and in reincarnation, and that poets, writers, and great thinkers have always spoken of the soul. Fielding Hall, in his "Soul of a People", tells of children in Burma, and in neighboring lands, who speak of their past lives, and of the natural, common acceptance of the idea of man as "soul" by the people in these regions.

Inference must be based on fundamental, universal ideas. We might point out how evolution is possible only because of metempsychoses and reincarnation, how we go through this pilgrimage of necessity, and work out karma by self-induced and self-devised efforts. But nearly always it is better to explain clearly one simple fundamental idea rather than rattle off almost everything we can think of off-hand. One metaphysical seed well planted has a better chance of taking root, than many, many carelessly scattered ones. And if it grows and blossoms, it will reproduce itself manifold.

Rare is the occasion where a presentation of the great ideas do not awaken a flash of higher memory, of intuition, when they are perceived directly. The one qualification required of the enquirer

is sincerity. To the extent he is sincere, to that extent can we help him if we, too, are sincere and have conviction of the truth we speak.

(b) The soul cannot be proved to anyone, any more than dreams we may have had can be proved to another. The fact of the soul's existence must be *realized* within oneself. That realization, once attained, is proof for all time—for the Realizer. There are certain steps to be taken toward realization, one of which, and the first, is in the seeing how the body changes throughout a lifetime; how the feelings are changing constantly; how the mind is changing its ideas and thoughts and opinions. Yet, throughout all these changes, there is that which is unchanged—the same Identity. What else could this be but the permanent part of our nature—the Soul? This would certainly offer “reasonable” proof.

Why, if we are Atma-Buddhi-Manas in our real, permanent and essential nature, is it so much easier to act from the basis of our lower nature?

Theosophy tells us over and over again that our present condition is the result of our previous action. We, as pure, divine Egos, descended into matter to help on its evolution, by “the lighting up of Manas” in senseless human forms. At that time we lived in a Golden Age. It is not a mythical age, but a time that has existed and therefore may come again. It can return only when the lower self has assumed its original place as a “tool,” directed by the intelligence of the Perceiver or Real Man, as it was during the Golden Age. And then—we forgot, as we became interested more and more in the matter into which we had descended. Gradually, we identified ourselves with matter, instead of holding to the true task of helping Nature by working in and on it. With the love of material things came passions and desires, which have developed through many lives of wrong ideas and selfish wishes, until now they are so strong that for the present they shut out the higher light. Therefore, it is easier for us to act from the basis of the lower self. We must wake our minds to remembrance of our true nature and our mission on earth, that of helping, not desiring. If we kept this vision in our minds each second of our waking state, our lower nature would cease to obtrude itself; it would assume its natural proportion—merely that of a *tool*. The only time it is possible for us to act from the basis of our lower nature is when we forget that we are *Atma-Buddhi-Manas*. If we could remember our divine heritage always, there would be no selfishness in our actions, and the lower self would lose the power that we have allowed it to gain by our desires. It is pos-

sible and ultimately necessary for us to convert the lower self into a tool for our spiritual nature. This is what the Masters have accomplished and their success may be an inspiration for us. Remember, *if we would but try, the task would be done.*

The fact that we take an optimistic view of our difficulties seems to lessen them. Why is this so?

What constitutes a difficulty? Untoward circumstances or events may either help or hinder our progress forward. The difference is determined by our attitude towards them. In the first place, we tend to regard circumstances as an outside force which, arbitrarily or by chance, acts either in accord with our desires or against them as the case may be. We must realize that according to the law of Karma all those apparently foreign influences are really results of causes *we* engendered in past ages, or possibly even within this life, which are returning to us in the form of circumstance of birth, heredity, environment, and our so-called "difficulties" or "good fortune." On this basis, any justification for blame of others or resentment of what seems to be blind fate, must be eradicated; we have only ourselves to reprove for present obstacles. But, when we see the obstacles, and realize their cause, the cheerful attitude resulting has value, because it is of the nature of *Sattva*, while a passionate resentment would be *Rajasic* in quality, and hopeless despair or indifference would be *Tamasic*. Yet, there is something far surpassing the three qualities. Above even pleasant optimism lies the whole world of spiritual knowledge. Once our problems are *understood*, there is never any further cause for sorrow.

Krishna describes to Arjuna, his disciple, a man of great understanding. "When in every condition he receives each event, whether favorable or unfavorable, with an equal mind which neither likes nor dislikes, his wisdom is established, and, having met good or evil, neither rejoiceth at the one nor is cast down by the other." We must learn to regard our troubles each as a lesson to be learned, a chance to correct some lack in our nature. In this way we will revise our entire set of causes and start new cycles which will build up character. Wrote Mr. Judge: "So I pray you to remove from your mind any distaste for present circumstances. If you can succeed in looking at it all as *just what you in fact desired*, then it will act not only as a strengthener of your good thoughts, but will reflexly act on your body and make it stronger." So, it is neither to be a pessimist nor optimist, but a clear Seer and Knower.

THE "THIRD FUNDAMENTAL"— A QUESTION

The Secret Doctrine teaches as its Third Fundamental Proposition "the *obligatory* pilgrimage for every Soul . . . through the Cycle of Incarnation (or 'Necessity') in accordance with Cyclic and Karmic law, during the whole term," and then goes on to say that "independent (conscious) existence," or "individuality," is acquired, "first, by natural impulse, and then by *self-induced* and *self-devised* efforts (checked by its Karma)." Now it would seem apparent on the face of it that, if the "pilgrimage" is "obligatory" and a "Necessity," it simply *cannot* be at the same time "self-induced and self-devised." What is the answer to this contradiction?

—*A Student of the S. D.*

HAS "Student" considered that perhaps what he calls a "contradiction" is in reality a paradox? At all events has he not found that Life itself, his own and that of every other of which he has any consciousness, is filled with "contradictions" or paradoxes? What are light and darkness, heat and cold, good and evil, birth and death, knowledge and ignorance, and countless other "pairs of opposites" which present themselves to "Student" as to every one else, but "contradictions"—paradoxes? Let him try to think or imagine anything he pleases or is capable of: does not its *opposite*, that is, its *contradiction*, immediately suggest itself to his mind? Why, then, find fault with *The Secret Doctrine* for stating that this fact is one of three fundamental verities?

Everyone is familiar with the popular aphorism: "There are two sides to every question." No one would question either the fact or the statement of it. Why quarrel with Occultism for recognizing and stating the same fact in its own terminology? What "Student" and all the rest of us need to do is not to stop with the fact but to try to understand it. All religions, all theories of science, all systems of philosophy, recognize the same universal facts of experience and cognition, and each tries to explain, *i. e.*, *reconcile*, the "contradictions in life," the "problems of life," in its own way. Any system is valid—as far as it goes; it is even valid to its believer, despite its manifest shortcomings, errors, and positive falsities. All the sincere believer in any system has to do is merely to shut his eyes to what he does not understand, and keep them glued on what he does know to be true in his system—if he can! Innumerable men now, as in all the past, are trying to do just that. But Truth as well as murder "will out," so that no matter what the belief or who the

believer, Nature or "God," which is "no respecter of persons" (or their beliefs), is constantly upsetting the "*foundations* of his faith." So, men are as continually modifying their faith or belief, changing from one to another—and all the time no *wiser* than before.

As "Student" no doubt knows, *The Secret Doctrine*, in summing up the preliminary discussion of the "Three Fundamental Propositions" remarks (I, 20) :

"They are, in fact, contained—though too often under a misleading guise—in every system of thought or philosophy worthy of the name."

If "Student" doubts this fact, let him pick up the authoritative text-book of *any* religion, any philosophy, any psychological system, any scientific theory—and he will find upon examination that, one and all, they *do* deal, or try to deal, with the same three eternal verities. They all postulate a "sufficient Cause" or Source for what exists to their consciousness; they all try to find and fathom the successive links in the chain of continuity of that Cause from the past to the present; they all seek to reconcile or relate the "contradictions" that now are, by reducing them to mathematical formula of Source, Cause, and Effect, as experienced in and by themselves and observable in all directions. Is not this their recognition of the *fact* of the Trinity (Unity in Duality, or Duality in Unity); their effort to understand and state the fact; their attempt to achieve *Individuality*, that is to say, to understand and realize self and nature?

"Student" himself is not without a past as well as a present in this life, without for the moment taking into the account former or future existence and existences. By virtue of his existence here up to date he has been acting and experiencing, has acquired many ideas of his own as to self and nature and how best to deal with both. All this constitutes *his* perception of the three fundamentals, *his* "system of thought or philosophy." Does it "fill the bill" to his own satisfaction? If so, why is he bothering himself with *The Secret Doctrine*? But if, as must be the case if he is sincere in his study of it, he has come to it hoping that it may help him to reconcile *the contradictions in himself*, then why not, in the name of that very sincerity, give it a chance to help him in his perplexities? Why pass judgment, find fault, see contradictions in *The Secret Doctrine* which exist in fact *in him*, in *his* perception and understanding of self and nature—*his* "philosophy?" Let him reverse his attitude: let him begin to study himself and nature in the light of *The Secret Doctrine*—and see what happens. If it should be any encouragement to him, he can be assured in advance that he will see a-plenty!

Yes; there *are* "two sides to every question" indeed, and the man who takes either side will meet with nothing but "contradictions" from the ignored but ever-present "other side." Worse still: he will lose all sight of the Question itself.

So simple a phrase embodies, as does everything else, the famous "three fundamentals:" there is the Question, and its two (or more) "sides" or aspects. The truth is, that "Student" is facing the "common lot:" he is studying the three fundamentals as if they are *separate* one from the others, and as if all three are separate from *himself*, himself separate from them. This is for the "Pilgrim-Soul" to be "checked by its Karma" with a vengeance.

If it be true (as it is) that "misery lives company," then Student need not feel lonesome: the whole living and sentient universe except the Masters of Wisdom is having the same difficulties, for all alike are learning, willingly or unwillingly, that is, "by natural impulse or by self-induced and self-devised efforts," the same three great lessons of all Life.

The expression "willingly or unwillingly" may be availed of for purposes of a few brief remarks on the greatest "contradiction" of them all—the problem of "fate and free will," with which countless minds have wrestled in the past as in the present; the problem which really underlies the questions and puzzles of "Student" concerning the "contradictions" which he thinks he has found in *The Secret Doctrine*.

A simple question or two may help "Student" and others similarly confused to start off on another line of reflection. Has or has not a man the power to choose whether he shall act or react in one way or another in any and every "situation" that may confront him? If so, his will is free to set up causes in any given direction, or to abstain from so doing, or to set up causes in some other direction. But once he has set up a cause or causes in any direction soever, can he or any imaginable power or powers prevent or "annihilate" an effect or effects of some kind? Finally, can "Student" or anyone else actually envision or imagine an effect of any kind apart from an antecedent cause, or a cause of any kind apart from its subsequent effect? Except on this basis how can anyone or anything have or hold its place in nature, lose it,—or gain a better one?

OUR REPRESENTATIVES

ALL men are governors as well as governed, and no true reform can be accomplished until this is realized. If stern facts compel the admission that there is considerable unemployment at the present time, sterner facts indicate that few are idle who have not earned this experience. This is a hard saying, and, should it fall under the eyes of non-theosophists, it may seem an unjust and untrue statement. Yet Theosophy and it alone can point to the true causes of present conditions and offer the only sure means of changing them. Throughout human history all great reforms have been brought about by Theosophists, by whatever name known, and so it will be again. Until such time as men's minds so alter as to make them more willing to work for the good of the entire body, statesmen-theosophists are not likely to aspire to public office. They work meanwhile to spread the ideas which will open men's minds to eternal truths.

We ask too much of our gods. Perhaps we are lazy. Perhaps we are credulous. Perhaps we are ignorant. Anyway, we ask our gods, in the persons of our politicians, to cause to happen, or prevent from happening, those things which we alone can accomplish. Once a farmer was surveying the ruins of a truck garden after a hailstorm. A sympathetic neighbor said, "No use to complain,—it is an act of God." "Damn such a god!" exclaimed the farmer, and his remark was more intelligent than blasphemous. As long as we believe ourselves to be anything less than gods, we will ascribe something of the qualities of deity to any whom we believe greater than ourselves, fearing their wrath or invoking their pity. And knowing this trait to be common at the present stage of human evolution, we will also pose as gods to those who will accept our pretenses, holding them in subjection or seeking to aid them, according to our natures.

We expect too much of our gods when we vote for them as politicians, expecting them to reform us and bring about our health and prosperity. King and Parliament, President and Congress, League of Nations, Governors, Mayor and Village Councilmen: these are useless as gods but of great importance in carrying out the purposes of deity. The universe exists for the soul's experience and neither legislators nor legislation can do away with the necessity for experience. Rulers, counsellors, even policemen have their proper places but we create many of these places unnecessarily. If we believe that

the nation will prosper as long as people break their eggs on the large end, we will elect those who promise reform on a "big-end" platform, leaving the "little-enders" a disgruntled minority. The object being to crack the egg and obtain the meat, without injuring anyone in the process, why should we vote on method and enforcement?

When we speak of the "god within each man" in this connection, let us remember that it is not a different god in each man. Thus when one campaigner who is a farmer asks for the farmers' vote, he is in effect deifying himself as a farmer. The Self of all creatures is not the god of agriculture, not the god of finance, not the god of commerce nor the god of war. The Self is of no party and of all parties. We may choose those who will represent us and if we ourselves have chosen to act for and as the Self, the Self of all creatures, we will be represented only by those who represent that choice, through whatever party or creed or none.

THE NATURE OF PATRIOTISM

Patriotism is love for the land in which your body was born . . . At first the man may love only himself; then he enlarges his love and extends it to his family; then a little more and he takes in his town or county; until at last he still further enlarges his love so as to embrace his country. Patriotism then is a love that is larger than the personal and hence a nearer approach to that feeling which would make all men brothers . . . is in fact the best example humanity can furnish of an attempt at the universality of love that belongs to the Self within.—*W. Q. J.*

SCIENCE AND THE SECRET DOCTRINE

“LIFE” and “MATTER”

IT has been said by H. P. Blavatsky in the first volume of the *Secret Doctrine*, published in 1888: “Chemistry and physiology are the two great magicians of the future, who are destined to open the eyes of mankind to the great physical truths.” (*S. D.*, I, 261). No doubt the developments in chemistry, physics, physiology and others are going far in that direction, as may be understood even more by the true Theosophist than by the man only of “science.” But what “great physical truths” are they to which the eyes of mankind are thus destined to be opened? They may be set down as they have been variously stated in the *Secret Doctrine* in such words as these:

(1). ALL IS LIFE, and every atom of even mineral dust is a LIFE, though beyond our comprehension and perception, because it is outside the range of the laws known to those who reject Occultism. (*S. D.*, I, 248-9).

Foremost of all, the postulate that there is no such thing in Nature as *inorganic* substances or bodies. Stones, minerals, rocks, and even chemical “atoms” are simply organic units in profound lethargy. Their coma has an end and their inertia becomes activity. (*S. D.*, I, 626).

(2). It is on the doctrine of the illusive nature of matter, and the infinite divisibility of the atom, that the whole science of Occultism is built. (*S. D.*, I, 520).

(3). There is a purpose in every important act of Nature, whose acts are all cyclic and periodical. (*S. D.*, I, 640).

“MATTER IS ETERNAL, becoming atomic (its aspect) only periodically.” (*S. D.*, I, 552).

(4). . . . we must seek for the ultimate causes of light, heat, etc., etc., in MATTER existing in *super-sensuous* states—states, however, as fully objective to the spiritual eye of man, as a horse or a tree is to the ordinary mortal. Light and heat are the ghost or shadow of matter in motion. Such states can be perceived by the SEER or the Adept . . . (*S. D.*, I, 515).

(5). Every elemental *atom*, in search of which more than one Chemist has followed in the path indicated by the Alchemists, is, in their firm belief (when not *knowledge*), a SOUL; not necessarily a disembodied soul, but a *jiva*, as the Hindus call it, a centre of POTENTIAL VITALITY, with latent intelligence in it, and, in the case of compound Souls—an intelligent active EXISTENCE, from the highest to the lowest order, a form composed of more or less differentiations. (*S. D.*, I, 567).

(6). Atoms fill the immensity of Space, and by their continuous vibration *are* that MOTION which keeps the wheels of

Life perpetually going. It is that inner work that produces the natural phenomena called the correlation of Forces. Only, at the origin of every such "force," there stands the *conscious* guiding noumenon thereof—Angel or God, Spirit or Demon—ruling powers, yet the same. (*S. D.*, I, 633).

Modern researches into the constitution of the atom and its nucleus, electrons positive and negative, protons, ions, neutrons, positrons and the like, together with the phenomena of radiation, emanation, emission and absorption, creation and destruction by *alpha* rays, *beta* rays, *gamma* rays, cosmic rays, primary and secondary emission, radiation, ionization, etc., etc., have testified to the propositions laid down. No matter how much one may read about these things, to witness them by observation and experience is another matter. The most appalling and astounding fact of all such observation to the student of Theosophy is the utter blindness of materialistic scientists as to the true nature of what is going on right before their eyes, and would be evident with a very little intuitive perception. H. P. B. has said that it is their materialism which stands in the way of the scientists. While that materialism is being daily crushed by the onrush of facts and metaphysics among the really thinking scientists, a sound basis for ethics is still a far cry to "science" of the day.

Marchese Guglielmo Marconi, "inventor of wireless," has declared (International Congress of Electro-Radio Biology, September 10, 1934), the mystery of life to be unsolvable for science, and that it would be a frightening problem were it not for faith. Dr. Robert A. Millikan, following the cues of the Greek philosophers such as Democritus and others, as well as some of the ancient ideas constantly infused into the thought and mind of the race, declares (International Conference on Physics, October 2, 1934), that while atoms are being built up by transformation, others are being annihilated, the process of creation and destruction going on at the same time. The Joliot's have described before the world's physicists "miracles of modern alchemy" as a result of their researches with radioactive elements. (International Conference on Physics, October 3, 1934). Dr. J. D. Cockroft, young Cambridge physicist, has announced (same Conference), that the same—or apparently the same—radioactive element can have different properties. A special cable to the *New York Times* printed October 4, 1934, remarks:

Physicists are frankly puzzled to-day by these phenomena. Could it be that each of the radioactive elements could have two, three or a dozen different properties?

To this Theosophy, ancient and modern, would answer in the

affirmative, and add that this is true not only of the so-called radioactive elements but of all "elements" in existence. Modern chemistry cannot deny the fact, for it has avowedly admitted in its more comprehensive treatises that various elements formerly combined in ways different from what they do now, and that their present combinations and correlations differ from those of ages past. There may be other surprises in store. Meanwhile, Prof. G. Gamow, young Russian scientist, has cited forms of uranium and lead that exhibited the same *duality* that Dr. Cockroft found in nitrogen. But it is said that he expressed doubt as to whether the mystery could be solved until more of the secrets of the nucleus had been discovered. Safe to say that modern methods will not fully discover it, the reasons being plainly indicated in the *Secret Doctrine*, especially in such sections as those on "The Coming Force." And have we not good ethical reasons at least why it would be a grave danger, in the experiments reported from Paris as to successful rays that can kill—"Death dealing light rays?" Such are infernal "properties" shown in the "duality" of usages of "scientific" discoveries. This announcement comes simultaneously with the other from Washington, October 2, 1934: "The discovery of huge 'stars of death,' the rays of which would wipe out all life if they could reach the earth." (Smithsonian Institution; report in *New York Times*, October 3, 1934). The report goes on to say:

A vast shower of "death rays" sent out by these stars was found to consist mostly of ultra-violet rays of very short wavelength. Similar radiation is given off by the sun. The death rays, however, are screened out by a layer of ozone high in the earth's atmosphere.

Creation, preservation and destruction are the eternal ways of cyclic and periodical manifesting nature visible and invisible. Creators and destroyers are two aspects of *life*. It may be asked: What is the cause of their contrasting characteristics? What is the origin of the various "properties" attributes or affections of the "elements" of material existence? And what is matter in reality? Says the *Secret Doctrine*:

Matter, to the Occultist, it must be remembered, is that totality of *existences* in the Kosmos, which falls within any of the planes of possible perception. (*S. D.*, I, 514).

Modern physics, while borrowing from the ancients their atomic theory, forgot one point, the most important of the doctrine; hence they got only the husks and will never be able to get at the kernel. They left behind, in the adoption of physical atoms, the suggestive fact that from Anaxagoras down to Epicurus, the Roman Lucretius, and finally even to

Galileo, all those Philosophers believed more or less in ANIMATED atoms, not in invisible specks of so-called "brute" matter. Rotatory motion was generated in their views, by larger (read, more divine and pure) atoms forcing downwards other atoms; the lighter ones being thrust simultaneously upward. The esoteric meaning of this is the ever cyclic curve downward and upward of differentiated elements through inter-cyclic phases of existence, until each reaches again its starting point or birthplace. The idea was metaphysical as well as physical; the hidden interpretation embracing "gods" or souls, in the shape of atoms, as the *causes* of all the *effects* produced on Earth by the *secretions* from the divine bodies. (*S. D.*, I, 567-8).

As every tyro in Theosophy knows or soon learns, *we* secrete or use Life Energy as we live. There are no "properties" characteristics, attributes, affections, phenomena or anything else save those produced by living beings of one kind and grade or another. "Occultism does not deny the certainty of the mechanical origin of the Universe; it only claims the absolute necessity of mechanics of some sort behind those Elements (or *within*)—a dogma with us." (*S. D.*, I, 594). By combining *true* science with *true* religion, the truth may be demonstrated and the soundest possible basis for ethics perceived as founded on immutable law. It gives to man his rightful place in the universe as a responsible agent in and for the whole of nature and of life.

THE INNER UNIVERSE

In each human being is a complete universe in which daily occur phenomena that should be studied. This is the proper realm for each student to investigate, for therein—and nowhere else—is placed the gate through which each one must advance.—*The Path*.

STUDIES IN THE OCEAN OF THEOSOPHY

XXXII

CHAPTER fifteen is a word-picture of the processes taught in the Third Fundamental Proposition of the *Secret Doctrine*—a dramatization of Evolution and the brotherly reciprocity necessary for souls on their “obligatory pilgrimage.” The parts delineated represent intelligences ranging all the way from that in elementary forms to the illumination of a “Dhyani-Buddha;” for the very least of lives, being essentially a “purely spiritual Buddhi,” is potentially a “divine Soul,” evolving under the same laws as the highest. The human being represents the acquiring of “an independent (conscious) existence” by the monad’s passing “through every elemental form of the phenomenal world” of this Manvantara; the “spark” has ascended “through all the degrees of intelligence,” from “mineral and plant,” up to individualization, thence to whatever degree of Manasic unfoldment may have been gained “by self-induced and self-devised efforts.” The lay-majority of mankind, consisting of units identified with their bodies, altogether incognizant of their true identity, is still subject to the “Cycle of Incarnation (or ‘Necessity’) in accordance with Cyclic and Karmic law.”

The Heroes of this drama are They who have broken self-identification with objectivity, and yet sacrifice Their dearly gained freedom for the sake of those still held in bondage. Their Cycle of Necessity transcended, these Christs of Compassion voluntarily suffer the crucifixion of re-incarnation, “to help and teach others.”

Each kingdom below the human is constituted of sparks not yet individualized—in many gradations of *class* consciousness. But, intelligence being innate throughout the vast Whole, the lives in all kingdoms are responsive to stimulus from those aware of self-hood. This response is known as “natural impulse,” the quality of which depends upon the character of the impelling influences. Thus great Nature is elevated, retarded, or thrown back in her evolution by human thought and feeling. So definitely do Man’s mental and psychic natures impress and color the life expressions in mineral, plant, and animal, that these become virtually his reflections.

The “chain is complete from lowest to highest being, the whole purpose of the Universe being the evolution of Soul.” But Soul evolution having no ultimate termination, always unknown reaches stretch ahead; no elevation is so lofty as to preclude “Universal

Brotherhood." No one goes this way alone, since all are fundamentally identical "with the Universal Over-Soul." All are emanations from the same source and are striving towards a common goal, with a common purpose, and subject to the same processes. The means, it is true, must vary with the pilgrim's individual efforts, "self-induced and self-devised;" but, however wise and practical these efforts, they are not sufficient. Neither are they for individual benefit solely. The Law of Brotherhood, inherent and immutable, entails the transmission of all knowledge gained, no matter how lowly the transmitter. Just so it demands that the "higher degrees of consciousness work in, through and upon the lower, thus impelling them in the direction of the higher." Beings on any rung of the Ladder of Evolution are in duty bound to reach the helping hand to those below, while at the same time receiving assistance themselves from more evolved Entities. Yet, in this interchange of service, sometimes the lesser teach the greater; all are teachers and all are learners where mutual efforts are put forth.

Our planetary drama is cast in seven major acts. The first three and one-half of these are almost inconceivable to us of to-day, so prone to regard all manifestation from this physical-plane viewpoint. The earlier Rounds largely serve as prologue to the real enactment of the Play; nevertheless, it seems evident that even in those mysterious times the *Ideal* was being gradually unfolded, and that in every cycle of descent, from fiery, ethereal substance down to our concrete sphere, appropriate organs and faculties were developed for its depiction, at every stage.

Only at the middle of the fourth Round could the earth be called man-bearing. Then, with the incarnation of the *Manasa Putras*, the Human-Self began his great role, visibly, upon the objective stage. Throughout the prior "acts," the *influence* of Manasic intelligence played upon both material evolution and the evolution of form. By means of it, *matter* was stimulated to form itself and the human-body matrix was drawn upward to its consummation in a new Temple of Solomon, suited to conditions here.

When our former home, now the Moon, had been "worked out," so far as mankind was concerned, her best devices and designs—"some forms of animal life, some fruits and other products"—were "brought with the first and highest class of beings" as "models or types for us here." But, "the general forms of the various kingdoms being so brought over" required "intelligent aid and interference," to adapt them to their new use. This was the task of exalted Beings, in Theosophical literature "called the *Dhyanis*." "By methods known

to themselves and to the Great Lodge," they worked on these patterns and, "by adding here, taking away there, and often altering," transformed "the kingdoms of nature as well as the gradually forming gross body of man." By thought and by employment of the image-making faculty, these Great Ones traced the lines for Earth's evolution.

Mr. Judge barely touches on these processes, stating that they are "too far ahead of the time" to permit fuller treatment. That they are still too advanced can not be doubted. Particularity would still encounter "ridicule" or "stupidity," even if it did not arouse superstition—perchance, some idea of witchcraft affecting the lower kingdoms and casting its spell upon the human form in some weird rites of plastic surgery. For nothing is too ridiculous for materialism and prejudice to conjure against the possibility of unfamiliar and subtle aspects of Nature!

If there were no substance other than that presently perceived by us, repudiation of these teachings outright would be proper. But when the existence of an inter-penetrating, astral substance is introduced into the discussion, it takes on a very different hue. For the work of the *Dhyanis* was "carried on chiefly in the purely astral period preceding the gross physical stage." The termination of this purely astral state—"about 300,000,000 years" in length—marked "the midway point of evolution," when the incarnation of the self-conscious beings, so mighty was the impact of their force, precipitated physical matter. In such wise, the seven Great Races of Man made formal entrance upon this plane of being, each clothed in its properly appointed seven-fold costume, again to enact the planetary drama on a better stage.

The teachings of Continuity and of Cyclic Law show that existence represents an endless succession of dramas, while the theme of brotherly service running through all consists of two chief movements—the ascending and the descending lines of evolution. The vast span "passed by earth and man and all the kingdoms of nature in an astral stage" on this planet was the last step for both these streams of evolving lives, before the formation of "gross matter such as we now know." It was the last step *up* for the rising tide and the last step *down* for the descending tide. With the eventual hardening process, in which the form of man "was first to become solid," the action of the epic *Mahabharata* (Great War) began its play of inspiration and despondency, battle and peace, hope and despair, tragedy, and even comedy, as true Brotherhood wages its

struggle against personal selfishness. In some scenes, the stage lights burn bright, in others dim. Often, shadows creep or total darkness falls. Some parts are poorly rendered, some well. And many times the Original Lines of the Great Playwrights suffer interpolations that mar the plot and defeat its purpose.

Yet, regardless of success or its lack, the immortal Actor, urged on by his own innate energies, ever seeks for further self-expression. Every gain forms the foundation for fresh effort; every failure starts the climb anew. So with the Moon dwellers: when they awoke from their inter-planetary recess, it was to pick up old lines in new places. Earth meant but another beginning, in furtherance of what had been formerly portrayed. "The varieties of character and capacity which subsequently appear in man's history are the forthcoming of the variations which were induced in the Egos in other and long anterior periods of evolution upon other chains of globes," of which the Moon chain was but one. And these variations, "so deeply impacted as to be equivalent to inherent characteristics," form the natural channels along which the evolutionary forces presently flow.

Economy is a fiat of Nature. Applied to the matter of obligatory incarnation, it may be seen how the very "unfinished business" left by the average man at death establishes a *cycle of necessity* that conserves the needs of the lower kingdoms. If re-incarnation, with its forced payment of debts, were left to selfish individual choice, there might be many absentees. Now, the cycle of re-embodiment requires materials drawn from the earth, water, fire, and air of the planetary substances; in thus furnishing the needed fleshly raiment, the constituent lives of these elements are brought into direct contact with self-conscious intelligences. Albeit the impressions received in this way are sometimes far from desirable, they nevertheless bring experience, which is better than no experience. Also, there is a Monitor abiding in the heart of every human being. Sooner or later, the thinking entity is "checked by its Karma" and moved to listen to the still, small voice within, speaking for the cause of righteousness and duty. Sometime every man must discard false acting and undertake his legitimate role of helper and friend, seeking to "render gentle service to all that lives."

THE FORGOTTEN MAN

AMONG recent political Shibboleths is the so-called "Forgotten Man." As the economic depression worked unprecedented havoc amidst all classes and ranks, the vast majority considered itself forgotten, and so lent eager ear to the siren voices of political saviors. The Message of Theosophy down the ages has also been directed toward bringing forth the "Forgotten Man," but not the one about whom priest and politician are so concerned. The true forgotten man is the Eternal Pilgrim, "the Man that was, that is, and will be, for whom the hour shall never strike."

Ignorance of what and who MAN truly is, is the cause of all the ills which assail humanity. Only the restoration of this knowledge will remove these evil effects and establish an enduring social structure. The first step towards the restoration of this knowledge is negative—the eradication of the personal God *idea*. This idea lingers even after men have concluded that on purely logical and philosophical grounds the belief in an outside deity is untenable. The notion of a god or gods has left a long trail which can be traced and followed in almost every department of life and thought. All political panaceas reflect it; all materialistic ideology disguises while abhorring it; personal conduct consciously or unconsciously models itself upon it. All the powers and knowledge attributed to the personal God at his best belong to the Divine Ego, the true Man: and at the worst are shadows of man's own casting. The personal God idea has produced an inversion in all our thinking. Instead of realizing that both Savior and destroyer are *within*, mankind has placed them both outside itself. All our undertakings must come to naught unless we straighten our thinking and realize that the SELF WITHIN is the exhaustless fount of all power, knowledge and harmony. When this shall have been realized, the Forgotten Man will come to his own.

Our Humanity, whose lasting welfare is the avowed concern of the Masters of Compassion, is really "a forgotten man," and is, in fact, referred to by our Elder Brothers as "the great orphan." Of all men who desire to help their fellows, the Theosophist alone is in possession of the Knowledge which will best serve "the forgotten man."

ON THE LOOKOUT

ATLANTIS RENAISSANT

The truth in time will out, and facts vanquish vain human sophistry. Particularly is this so in the realm of archaeological discovery. "Atlantis Was No Myth but the Cradle of American Races," declares the noted explorer F. A. Mitchell Hedges. "Excavations of Twenty-one Sites on Five Caribbean Islands" were made and their evidence collected together. His article under the above title appeared in the *New York American* of March 10, 1935, and in it he writes:

Many weirdly strange mysteries are explained by discovery of evidences of the world's oldest known culture—a pre-Flood civilization—in the Bay Islands off the coast of Honduras.

The most isolated primitive Indian tribes—I have lived among twenty—retain ancient rituals from some dim past: . . .

. . . as we dug in 21 sites upon 5 islands and piled up artifacts of a civilization perhaps 25,000 years old; engulfed, except for these remnants, by the sinking of a continent beneath the sea, we found *proof* that here lay the cradle of the races of the Western Hemisphere. . . .

Atlantis, long believed "mythical," actually existed and was the cradle of the original American races. . . .

SOME EVIDENCES

The types of faces which we found upon specimens endured in America. Some of its learning lived on in the Inca, Toltec and Maya civilizations. THE MAYAN KNOWLEDGE OF ASTRONOMY WAS SO GREAT THAT THEIR CALENDAR WAS MORE ACCURATE THAN THAT OF THE EGYPTIANS, OR OUR OWN.

But unquestionably that Atlantean culture traveled FAR. . . . And we had vivid, ocular proof, upon the island of Bonaca.

Here, within an 800-yard mound wall enclosure—the top of this paved with flat stones—were smaller, raised, paved mounds, obviously places of worship. *Before two of these were semi-circles of monolithic stones—SIMILAR TO THE DRUID STONE FORMATIONS TO BE FOUND IN CORNWALL, ENGLAND. . . .*

Upon the Island of Barbaret, though it was barely five miles around, were discovered three distinct sites which disclosed quite clearly that the society of this ancient era was divided into an aristocracy, middle and working class.

First: on the site evidently occupied by the aristocracy, beautiful vases, figurines and fragments of exquisitely painted pot-

tery were found; also dozens of jadeite beads and several rare jadeite figurines.

In the second site, nearly a mile away, a lower strata of wealth was shown, in high class domestic pottery, pottery figurines, stone axes and chisels.

To the north of the island, on lower ground, the poor must have lived, because there was only the crudest pottery, heavy stone axes and a large number of flint agricultural instruments, shaped much like our hoe of to-day.

No such communities could have flourished in such a small island; they grew when there was dry land extending, no man knows how far, from Central America eastward. . . .

This civilization must have produced artists of exceptional ability. We unearthed vases of noble proportions, which can compete favorably with our present-day ceramic efforts, both in symmetry and design. While their painting on pottery, in technique of design and beauty of color, reveals a very high art. Yet other specimens show that their modeling and sculpturing were of the highest order.

These ancients also worked in metals, and in metal alloys. Some objects appear to be an alloy of copper and bronze, others of copper and gold. A finely developed art is evidenced; in one in particular, a bell surmounted by an eagle.

SOME VISION AND DEDUCTIONS

It will be evident that as we worked on, ever clearer in my mind grew a picture of a great and cultured people, gifted in the arts, in music, in sculpturing; workers in metal and masters of certain sciences, including medicine and astronomy, the latter, of course, implying mathematical ability. I am convinced, moreover, that they were masters in what we might term the Social sciences; that they had developed, through religion, government and traditional folk customs, a racial stability and security. . . .

They may have had knowledge of physics which is lost to us.

Upon an island hilltop, an almost impossible climb, we found a huge hewn stone, with strange markings upon it. I can conceive of no known mechanism that could have moved it to this remote pinnacle. There are similar mysteries on Mayan sites. I cannot explain them.

Summarizing, my conclusions are: Atlantis existed. Its engulfment caused "The Flood." That cataclysm wiped out populations of millions. Included was this advanced cultural race. Here upon Atlantis was the "Cradle of Civilization," the birthplace of customs which we follow to this day, and land of origin of the races of the Americas. Complete reading of this riddle will necessitate a rewriting of the history of mankind.

THEOSOPHICAL EXPLANATIONS

“Weirdly strange mysteries” of the past are explained not just by discoveries of evidences, but by a correct understanding of their significance as well. The evidences are yet but a fragment of what was and perchance much that still is, not only at the bottom of the ocean, but in the astral light, conveying pictures to the mind’s eye of the men of to-day. Verily, modern histories will have to be rewritten, or else discarded for the true history already written in Theosophy and preserved in the *Manas* of living men that the *Buddhic* faculty of intuition may be awakened and turned on all evolution and experience. No matter how great the past, we can be greater than we were if we will, and surmount the cyclic rise and fall to which the old races succumbed, notwithstanding their apparent stability and security. Yet the Egos move on in the eternity, and the undying race lives to tell the tale in a quiet unobtrusive way. So it ever was, and ever shall be.

SOLAR ECLIPSES

On February 3rd there was a partial eclipse of the sun by the moon, visible throughout the United States, save for the cloudy weather. This was the second solar eclipse, none of them total, for 1935, with three more scheduled to follow out of the seven solar and lunar eclipses for the year. The solar phenomena attracting the interest of science are the so-called “prominences” and “corona” associated with total eclipses. Now a means is sought of studying them in the absence of any eclipse. It was Dr. Samuel Pierpont Langley who predicted that “the study of the sun will yield means of forecasting weather for seasons and even years in advance.” Dr. Charles G. Abbot has studiously followed up the idea along the ways and methods of modern science. All this is but an echo of the *Secret Doctrine* teaching:

“The Sun is the heart of the Solar World (System) and its brain is hidden behind the (visible) Sun. From thence, sensation is radiated into every nerve-centre of the great body, and the waves of the life-essence flow into each artery and vein. . . . The planets are its limbs and pulses . . .” (*S. D.*, I, 541).

This ought to suggest the fundamental teaching of Theosophy showing the inter-relation and inter-action of all things and beings in the one life, and therefore man’s true place and responsibility in the universe—rather than just a means of forecasting weather for better trade and commerce only. To the more intuitive it will also

suggest the illimitable possibilities of the eye of Spirit, to discern the true nature and mysteries of universal life, the sun included.

NATURAL PHENOMENA

The *Literary Digest* for February 2, 1935, contains an article on "Artificial" Solar Eclipses, reproducing a drawing of the solar corona made from negatives obtained at the eclipse of May 28, 1900, which appeared in an article in *Bell Laboratories Record* for December, 1934, entitled: "Observing the Solar Corona," by A. M. Skellet, research physicist of the Bell Telephone Laboratories. Therein is said in part:

One of the most alluring problems of solar research has been that of observing the details of the corona without an eclipse. . . .

The problem is not one of academic interest only. As long as thirty years ago, E. W. Maunder identified the streamers of the corona with the hypothetical streams of particles emanating from the sun which are commonly believed to be the cause of magnetic storms, disturbances in telegraphic and radio transmission and like phenomena on earth. It is known that the primary cause of magnetic storms must be of solar origin, but short of maintaining a continuous watch of the sun spectroscopically, the possibility of finding the causes of all individual disturbances with present equipment does not seem promising. . . .

The difficulty is to separate the image of the corona from the diffuse glare which masks it. This glare is due to the scattering of sunlight in the earth's atmosphere and in the telescope, and under ordinary conditions it may be a thousand times as bright as the corona. This ratio may be reduced (to as little as ten to one) by the proper selection of the observing site—for example, the top of a high mountain—and by skillful design of the telescope.

. . . The coronal image is complex, being made up of streamers, arches and other features distributed around the sun, whereas the glare image is simple, with only a slight radial variation decreasing outwardly from the edge of the sun's disc. If it were possible to devise a method to take advantage of this inherent difference in the two images, it should be possible to separate them.

There are reasons for believing that television may furnish such a method. In present television technique, an image is converted from an optical state into an electrical one, and then back into the optical state. While it is in the electrical state it can be altered by electrical means to produce results in the final optical state not attainable by optical means alone.

More than forty years ago the true nature of the sun and solar phenomena, with resultant effects not only on the earth but in the

whole system, was clearly taught and given out, as much as could be, in Theosophical teaching. It is indeed in the earth's atmosphere that illusions are produced, thus obscuring true observations of the sun and all heavenly bodies in a way possible only to the eye of Spirit and Soul, for which there is no veil in all nature's kingdoms. Modern science believes not in this, though in some quarters suspecting it more and more. That is the true television of which the ordinary is but an outward replica.

RATIONAL EXPLANATION

It is more than interesting to note with regard to the drawing of the solar corona, as may be seen in almost every photograph of solar phenomena (though perhaps not in quite such a striking clear manner) the polarity of the sun as shown by the streamers. Little or no mention seems ever to be made of this by the scientists, or at least it is given scant prominence. Yet it is vivid testimony to the electro-magnetic nature of the sun, as taught in Theosophy.

Occult philosophy denies that the Sun is a globe in combustion, but defines it simply as a world, a glowing sphere, the *real* Sun being hidden behind, and the visible being only its reflection, its *shell*. The Nasmyth willow leaves . . . are the reservoirs of solar vital energy, "the vital electricity that feeds the whole system." (*S. D.*, I, 541).

Solar phenomena are but the manifestation outwardly of forces and beings that dwell around us in spheres imperceptible, whether through telescope, microscope, spectroscope, spectro-heliograph, television or any thing else. And thus light, heat, magnetism, electricity and gravity, etc., are not the final causes of the visible phenomena on sun or earth, but themselves the effects of other causes, unknown to science, but understood in Occult science of all ages.

THE "UTOPIANS"

Ever since—and long before—Sir Thomas More's *Utopia*, ever since the commencement of *Kali Yuga* or the "Black Age," which began more than five thousand years ago, humanity, compassed with the evil consequences of its own past misdeeds, has been seeking a way of escape. This is the real source of all governments, social systems, and religions of the present, and also of the past as far back as we can trace it—their source equally with that of the sporadic and mushroom growths of the numberless minor dreams, sane and insane, of some method of restoring "heaven on earth" without importing at the same time "heaven's first law"—

order. What men want and vainly seek is some other kind of government than *self-government*, some other sanction for conduct than *self-sacrifice*—a system that will enable lawless man to “live at peace,” that will leave room for both law and miracle, that will obviate the law of Cause-and-Effect, of “*Karma, the stern Law.*” All these utopian dreams originate in the minds of well-disposed men, but the wilder the dream the more disorderly the minds attracted to it, because implicit in all utopian ventures is the deep-seated notion that it is possible to alter “conditions” without altering “human nature.” Altering conditions of the “disinherited of this earth” is necessarily at the expense of the other fellow, while altering human nature is at one’s own expense and risk entailed.

“IDEAS RULE THE WORLD”

All these many utopian plans and ideas, practical and impractical, now, as always, spring in fact from the impressions made in the world of mind by the powerful impact of the Theosophical Movement in its three degrees. An example may be taken from an editorial in the *New York Times*:

“The weather has not been favorable to the idea of a managed world. Few people today are bold enough to defend the vicissitudes of the business cycle, yet it is undeniable that the weather has been behaving exactly like a business cycle. . .

The late Professor Jevons believed there was a direct connection between sun-spot cycle and business cycle. But whether or not people think of a connection between the weather and recovery, the mere fact of a weather cycle in itself is important. *It helps to incline the mind to the idea of ebb and flux in everything—including business. Fluctuation becomes rhythm.*

The italics used are of course our own, but how vast the difference between the idea of a “managed world”—the God-idea—and the idea of a universe of Cyclic Law for which the above editorial is in effect a plea by the greatest American newspaper. It is for Theosophists to impress on the mind of the race by their own conduct that in a universe of law each being, and each collectivity of beings, “manage”—or mis-manage—their own “world,” and themselves cause its cycles, bad as well as good; good as well as bad.

THE VICIOUS CIRCLE

In the midst of darkness some light emerges, all too often to be swallowed up again. Yet, it is in the midst of a dark age that a

brighter one has to be brought about, that every evil has to be fought out and the good made to prevail. In the New York *World-Telegram* for November 26, 1934, under the caption "Medicine Sixty Years Ago" it was said: "But there is urgent demand for far-flung new liberation of research talent and genius from the daily grist of money-making in private practice." That is good so far as it goes, but there is need for liberation from many other things as well. *The Literary Digest* of November 3, 1934, noted that "Medical Experts Seek Cause of New Disease" and observed:

A dozen years ago few physicians had heard of the disease called *granulocytopenia*, or, sometimes, *agranulocytosis* . . .

What puzzles medical scientists is the recent appearance of the disease. What new factor in modern life has caused it?

Evidence that it may be due to the increased use of certain drugs has been piling up.

This is only one instance out of thousands, for the ill effects of all these evil practices are carefully hidden from the public eye. Is it on these things that huge medical institutions will spend their millions in the name of "philanthropy that operates on a universal scale," and "as an agent of humanity!" ("An Epic of Relief," *Literary Digest*, November 10, 1934). As it is known that the human body is able to produce within itself an antidote to every poison, a little more knowledge of the laws of health, mental, moral and psychical as well as physical, in view of the law of compensation, would do more practical good than anything else in helping the physician to heal himself and everyone, individually and collectively, to do the same. The whole of life would then be harmonized and made well; there would be no more of the vicious circle.

RESURRECTION?

Some attempts of science to answer this question in a purely materialistic way were given in *The Literary Digest*, October 27, 1934, wherein it was pointed out in words that bear also some significance:

Dr. Robert E. Cornish's proposal to try to restore life to a convict legally executed has raised some fine points in law and theology. The California scientist has succeeded in reanimating dead dogs, but only to the extent of mechanical reaction.

An attempt to revive a person lawfully executed would not be legal, in the opinion of Judge Andrew A. Bruce, of the American Institute of Criminal Law and Criminology, a noted student of social problems.

"Common sense," he said, "would deny the legality of any proposal to throw a convicted murderer, for instance, back onto society."

In Denver, the discussion took on a theological turn. The

reverend gentlemen were divided as to whether the soul would be restored to one who had made the return trip from the Stygian shores . . .

With reference to the miracles recorded in Holy Scripture, it was agreed that they restored the soul with the body and were performed by Divine power, which no ordinary mortal ever would be able to exercise.

People apparently dead from drowning or electrical shock have been revived. The question remains whether they actually were dead.

On this same question the *New York Times*, October 27, 1934, reported: "Says He Can Revive Man Dead Half Hour; Saving Mentality Is Held Chief Difficulty," and observed:

The restoration of life and normal mentality to persons who have been clinically dead for as long as thirty minutes is held to be possible, under certain circumstances, by Dr. Robert E. Cornish, revivification experimenter.

The young Berkeley scientist, whose experiments with dogs have been widely noted, expressed this belief to-day in commenting on a statement of Dr. Velyien E. Henderson, University of Toronto pharmacologist, that the restoration of life to persons dead of certain causes was remarkable only in case the patient did not become an idiot . . .

Dr. Cornish agreed with Toronto's Dr. Henderson that restoration of life is not unknown.

"Nearly every doctor at one time or another has started heart action by hand," Dr. Cornish said.

TRUTH ABOUT DEATH AND RESURRECTION

There is something in questioning the legality of restoring life to an executed criminal, from the standpoint of *natural* law, as also in questioning the legality of capital punishment, although this is clear only to those who understand the nature of soul in all its aspects, and the play of forces in hate and revenge detrimental to mankind. There is something, too, in the argument of the theologians in questioning the possibility of the soul's return and the necessity for the presence of the soul, though as Soul is so little understood, and its function and purpose in life under cyclic and periodic law of reincarnation and Karma, no clear answer is forthcoming from those quarters. Reanimation has been accomplished by "divine power," though not by that of any personal God or extra-cosmic deity. The germ of all these powers resides in man, and any average mortal may come into their use by becoming truly greater than the average. Even Jesus is supposed to have said: "Even ye shall do greater works than these." But no man can transcend law, and reanimations can be accomplished only where the death is not altogether com-

plete. When the Soul is through using the instruments and opportunities of that incarnation, it seeks another, and so on till the great purpose of life is fulfilled.

An instance of recovery from sleeping sickness was reported in the *New York Times*, December 3, 1934, and in the *New York Sun* of the same date. Says the *Times*: "Patricia Maguire, asleep two years and nine months, has come back to the twilight of consciousness and responds to commands held before her eyes." And it is to be noted: "Nearly every method known to science was enlisted in her behalf. Blood transfusion, injections of serum—even hypnotism—were tried. But through it all she slept on." These black magic practices (for that is what they are) were evidently futile. But did any of those trying to help, realize the potency of the human will in "The mother, who never abandoned hope for her daughter's awakening?"

THE FUTURE OF INVENTION

As all things that ever were, that are, or that will be, have their record upon the astral light or tablet of the unseen universe, there can be no new invention in reality, but only new forms and applications of eternal laws and principles and their varied ramifications in any period of evolution or manifestation. But there are also nature's laws governing the rediscovery of anything, depending for operation upon the nature of the perceiver or inventor and the motive or use to which it is put. Those who are materialistically inclined lose their true genius of invention, while those who may be philosophically inclined in the true sense and altruistic in motive, increase the faculty even though working in obscurity. The future of all invention is known essentially in Theosophy. Mrs. Bloomfield Moore once wrote a pamphlet on "Keely's Secrets" in which it was said quite prophetically, as quoted in the *Secret Doctrine*, and becoming more evident every day:

Nature, always reluctant to yield her secrets, is listening to the demands made upon her by her master, necessity. The coal mines of the world cannot long afford the increasing drain made upon them. Steam has reached its utmost limits of power, and does not fulfill the requirements of the age. It knows that its days are numbered. Electricity holds back, with bated breath, dependent upon the approach of her sister colleague. Air ships are riding at anchor, as it were, waiting for the force which is to make aerial navigation something more than a dream. As easily as men communicate with their offices from their homes by means of the telephone, so will the inhabitants

of separate continents talk across the ocean. Imagination is palsied when seeking to foresee the grand results of this marvelous discovery, when once it is applied to art and mechanics. In taking the throne which it will force steam to abdicate, dynaspheric force will rule the world with a power so mighty in the interests of civilization, that no finite mind can conjecture the results. (*S. D. I*, 560).

QUOTATIONS FROM A COLUMNIST

Less than three days from London to Melbourne shrinks the world even smaller. Now there is nothing left but to clip hours and minutes off the record, as sprinters vie to clip fractions of a second from the hundred yards record. But except for sport, the limit of speed has been reached . . .

As a sport we can understand it. The chief instinct of man, from time immemorial, has been to get from wherever he was to somewhere else as swiftly as possible. Contests of speed have always been more interesting than contests of strength or skill, and incomparably more so than contests of wits. A million people are interested in a horse race to one who cares who wins a chess game. So now that our speed has become so great that the circuit of the earth is the only adequate race course, we shall continue to spend money and risk lives in the competition to get back as quickly as possible to exactly where we started from. Arriving nowhere will be the supreme goal of the wanderlust of man.

Some day, perhaps, we shall consider the diffusion of ideas as more interesting than the rotation of wheels or propellers. He who can spread a new thought through the world in a year will have done more than he who hurls his body around it in a day, attached to a rocket . . .

WORLD "MENTALLY LARGE"

Unfortunately, we are also reminded that the world is still mentally as large as it has become physically small . . . Japan's first demand is an arithmetical equality, which would constitute strategic superiority, in the means of destruction.

This is, literally, the question which all the nations in the world regard as more important than all others. Having signed a solemn agreement not to make war on each other, each of them is afraid that the others will break their word. Each is depriving its own people of food, clothing, shelter, education and liberty in order to pile up implements with which to destroy the people of other nations. No one of them believes that a war which they all confess would be the suicide of civilization can be prevented or long deferred. The best hope of each of them is to postpone the war until it rather than its neighbor can be the winner, though they all know that even victory, in such

a war, will be an irreparable calamity. They merely fear that defeat would be a worse one.

When business men meet, in either national or international commerce, they do it for the promotion of trade. No one of them would think it profitable to destroy all his competitors' business, at the cost of losing half of his own. When scientists meet it is for the co-operative advancement of knowledge. Educational, religious and even inter-religious conferences meet for the promotion of enlightenment and the spread on earth, good will to men. Literature and art are universal. And now mechanics find their greatest achievement in the annihilation of distance, which makes frontiers meaningless. Agriculture and industry and commerce unite, to produce and distribute the means of life. Only governments specialize in death and destruction.

A STUPID SITUATION

The whole situation is worse than wrong. It is stupid. It is almost worse than fatal; it is ignorant. It is the sin against the Holy Ghost, which is to go consciously and needlessly wrong, against one's own knowledge, conscience and interest. This is the sin which all experience agrees with the Scripture in finding unpardonable. It irrevocably destroys itself. The very statesmen who are doing it all know this. They know that the only way out is to do together what they will not trust each other to do. So, knowing, they act ignorantly; understanding, they act stupidly; desiring the welfare of their own people, they take steps which they know will destroy it. There is intelligence and knowledge enough in thought, if not in action. By the unanimous judgment of the leaders of men of each other, there is not character enough.

What is needed is something to do for us spiritually what science has done for us intellectually and mechanically. (Chester Rowell, *Oakland Tribune*).

Well—there *is* something that can do just that. It has done for thousands during the last few decades, and for countless millions in past spaces of time.