

From times immemorial every initiate before entering on his supreme trial of initiation, in antiquity as at the present time, pronounces these sacramental words . . . "And I swear to give up my life for the salvation of my brothers, which constitute the whole mankind, if called upon, and to die in the defence of truth . . ."

—H. P. BLAVATSKY

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THE RISING CYCLE

THE longings of no human heart are to be lightly set aside. Each one is the cry of some brother who has forgotten the language of the Soul but not its needs. Every imagination is the echo of an remembered past, present but inarticulate. We are all "lost" Souls seeking orientation, vainly trying to find in the divorced Present the path of the Eternal Pilgrim.

All of us have been initiated in past lives into many degrees of knowledge and power. Each successive layer of experience, each Principle of thought and action awakened, means the recession of the present into the past, of the personal into the impersonal fund of common progress, the circulating medium of vital exchange called evolution. It is in vain to strive to re-possess that current, that flow of Life through Life which, at the moment of intersection, we called our own. That only can be permanently possessed by the individual Ego which has become, which has been made by the joint sacrifice, the common property of all mankind.

To be a man, to have arrived at Self-consciousness, means that the individual Soul has arrived at that stage of evolution when the experience of all is reflected, is focalized, however faintly, in a single form of being. The three Kingdoms of nature below man, united, synthesized in consciousness, become the prism of the Divine fire, the never-dying light of true Being, the one Self. Passing through us, that Ray is our guide, manifests internally as our thought, will, and feeling, is reflected externally in three-dimensional images. Between these two worlds of the subjective and the objective, the physical and the psychical, we are of "divided mind," yet ever seeking our way back to the Source from which we came.

These two reflections of Self, the physical and the psychical, are the permanent but ever-shifting means of all Spiritual evolution. We have mistaken the means for the end, and so our "current in space" is an alternating one—the more diligently peopled by our energization, the sooner throwing us on the reverse polarity. We do not yet perceive our Self as the transforming agent of the One Life, and all other Beings as the same: that all evolution, means as well as end, is Spiritual—if, and when, we will have it so. That which at the moment is in the foreground of our consciousness so fascinates us that we are, literally, absorbed in it, and do not perceive that it is continually being added to that immense back-ground we name the past. Reversing our gaze as we are ourselves bent backwards, memory stretches away into the invisible, as, when we bend forwards, the same invisible becomes our future.

Science, educated or popular, is but the more or less perfect concentration of the Soul or Self upon external Nature, as Religion, theological or lay, is the same concentration of the Self upon some internal object or objects. Man as person, that is, as an isolated Unit of Life, is religious or scientific; man as Ego, that is, as a partial embodiment of one of the Kingdoms of nature, is Spiritual, because the embodied SELF of all that is. Mutually esteeming ourselves persons, our degree of spiritual evolution is betokened by our ideas of Self. That man is in a "transitional" or "intermediate" state and form of Spiritual evolution indicative of a vast transformation of the race-mind as a whole, is both a cheering and a chastening fact, evidenced on every hand, in every country, in every walk in human life.

The rising cycle of the Theosophical Movement—that is to say, of Spiritual evolution—must of necessity witness the failure of the religious and the scientific minded, for both are but forms of materialism. Every reproduction of a new Element or Principle in nature and in man unavoidably induces a universal precipitation and rearrangement of all the hitherto existent and active constituents. Two forces are set in motion on the downward arc as well as on the upward: Atavism and delayed Karma on the one pole; Will and sacrifice or "Yoga" on the other. Inertia is the common property of all things, metaphysical as well as physical. Resistance to change is characteristic of the mind as well as of the body; hence those accumulations which constitute the energetic basis of progress or of retrogression.

That "change in the Buddhi-Manas of the race" which H. P. Blavatsky came to inaugurate is well under way; but so, also, is its counterpart, the change in the *Kama*-Manas of the race. One is a descent from above; but the other is the return to the below. Some Souls called men will achieve a new and higher type of mind; many others will revert

irremediably to a lower type. "Human nature" itself is in the crucible, the melting-pot of accumulated Karma.

How atavism and what has been called "the law of Retardation" work may be seen in the two generations now on the stage: Maturity and Youth. The youth of the day, just coming of age, is certainly far more psychical, more instantly plastic, more responsive to impulse and impression, and less amenable to "reason," the settled convictions of its elders, than the youth of preceding generations and centuries.

Those elders themselves, the men and women who are still the directors, the commanding voices in the forum of human opinion and conduct, are, none the less, disturbed, upset, bewildered, in the face of the problems presented by their children. They have not found in their religion and their science the means, the remedy, for the "lawlessness of youth." Instead of governing or directing—educating—the youth of to-day, their natural guardians and instructors find themselves powerless, because they are dealing with minds they do not understand. Youth of to-day is far more capable, more energetic, far more matured at a given age. But capable of what? Energetic in what direction? Matured in what way? In all the tools and implements of a high physical civilization youth grasps with instant facility their possible utility—and uses them for self-indulgence, for self-enjoyment. Presented with the ideas of moderation, of self-control, of self-sacrifice, youth instantly resents, rebels, asks sullenly "Why?"

It is that *Why* which bewilders parents, teachers, religion and science alike. Youth is too capable to be disciplined into money-grubbers while its elders' pockets are filled with hoarded savings; too clairvoyant to think, when thinking calls for effort; too wise to worship at deserted altars; too urgent with the satisfaction of gratifying vivid and full-grown desires to heed admonishment on grounds of "prudential considerations;" too heady with the consciousness of power to spend to learn or to laboriously acquire further command over nature; too intelligent to be cheated by pretences. To every instruction youth replies, "What's the use?" Youth has what its elders have accumulated, and youth proposes to spend it while the spending is good. Youth has a philosophy all its own, the precipitant of all our civilization, and tells itself:

"So go it while you're young, lad;
Each dog must have his day."

Shall any of its elders tell youth this is a false philosophy? Truth is, it is no longer Age which is instructing youth, but Youth which has infected age, so that the "Leaders of mankind" in church and science are themselves asking "What's the use?" They can no longer indulge themselves in "the follies of youth," but they are witness of the break-

down in themselves of those energizing forces which have hitherto seemed inexhaustible, those foundations of life and duty which have hitherto seemed all-sufficient and all-enduring. So we have everywhere the curious anomaly of theologians turning to science for repairs and materials; of great scientists raking over the ashes of creeds and dogmas for some sparks of super-human fire with which to set alight the fuel heaped up in the laboratory of their experiments. No greater evidence of the failure of "revealed religion" could be than this spectacle of the Doctors of Divinity going to school to the Professors of Science; no greater proof of the failure of "exact science" than that its most devout worshipers should still look to revelation to tell them what their own eyes have failed to see, yet which continually makes mock of all their theories. A mutual emptiness, a mutual failure, a mutual sense of mystery and of missing links, has made humble both those colossi called religion and science. And it is neither revelation nor hypothesis that has wrought this miracle, but Youth, Youth which has revealed to both their common futility, Youth which has demanded with a directness that is appalling indeed, "Who by searching can find out God" whether by the religious or the scientific mind and modulus?

Youth knows that its elders have failed to solve the problem of life—by what means, those elders know not any more than does youth itself. Therefore youth proposes to find out for itself—by spending, not by hoarding, the race treasury. And after that? "Après moi le déluge," replies youth. This is an old gospel, the gospel "let us eat, drink, and be merry, for tomorrow we die." To this gospel must come at last every Ego who looks to religion and science for instruction, and the youth of to-day is the child of yesterday. Religion and science *have* failed and youth knows it, because the mind of youth is the joint progeny of two divorcés—intellect divorced from the moral principle, the psychic divorced from the rational, and both from the spiritual Principle of all powers and faculties. Youth to-day is pure Psychism, fast corrupting itself because neither in school nor church is there any understanding of this pivotal principle in man whence the ways of evolution go up or down—up to the psycho-spiritual mind of "the coming race," or down to degeneracy and dissolution.

In neither the religion and science of its elders, nor in the mind of youth, are there to be found a deeper and truer idea of Self, a more enduring basis for ethics or conduct of life. The one flows from the other. If we lose our ideas of God, as we must if we divorce our conception of Nature and Man from our conception of Deity, then both man and nature appear to us as Soul-less. So appearing, nothing is left for age and youth alike but that state of mind pictured in the *Bhagavad-Gita*, and epitomized in its sixteenth chapter as the full-flower of the "de-

moniacal disposition," when all the powers of Self are unchained, with naught but a false idea of Self:

"They deny that the universe has any Truth in it, saying it is not governed by Law; declaring that it has no Spirit; they say creatures are produced through the union of the sexes alone, and that all is for enjoyment only. Maintaining this view, their Souls being ruined, their Minds concentrated, with natures perverted, they are doomed to Self-destruction. They indulge in insatiable desires, are full of hypocrisy, fast-fixed in false beliefs through their delusions. They indulge in unlimited reflections which end only in annihilation, convinced until death that the enjoyment of the objects of their desires is the supreme God."

H. P. Blavatsky founded a Theosophical Society, but that was not her Mission; she recorded a philosophy, but that was not her Message. Her Mission and her Message was to inject into the mind of the race a truer idea of God, of Law, of Being, of the Spirit in all three which is the Self in man, to instruct that Self in its truer realization by affording the means of discrimination between the God-like Self and the same Self given over to the "Demonic disposition" induced by the purely human conceptions misnamed religion and science.

For centuries our religion has alternated between mass eruptions of the psychic nature and mass relapses into cataleptic dogmatism. Both are the reverse of the truly spiritual. Suffering from these reverses, many minds have turned to Nature for inspiration and guidance, and hence has arisen that strange spectre, the *Kama-rupa* of religion called modern science. If religion has sought for God outside of human nature, science has traveled the opposite path and sought out God in purely physical nature. Youth of to-day, placed between these two poles of the current of evolution, flames like an arc-light, consumed and consuming with the intensity of its own emotions. On the one hand the malformation of the intellectual principle; on the other the equivalent corruption of the psychic—these are the alternatives of the downward cycle. An immense intoxication with the phenomena of physical nature has produced the Materialism we call science. The same intoxication with the phenomena of metaphysical nature has ever produced the Superstition we call religion. In the transition stage represented by Youth to-day, one or the other must triumph. The choice offered is that of a modern Rome or a modern India. Either is Atavism spiritually. The one and the other are the unavoidable issue, the legitimate Karmic progeny of those ideas of Self which we synthesize by the two words Religion and Science. So long as these two ideas of Self are in approximate counterpoise the continuity of a civilization is maintained, but when either prevails, dissolution complete or the emergence of a new Order is inevitable.

In the Theosophical Movement alone is there hope for the rising cycle, for in Theosophy is once more current among men the Eternal

idea of Self—of Self as its own creator, preserver, destroyer, regenerator. Were the Theosophical Movement limited to or defined by the existing theosophical, mystical, and occult bodies and associations, then the outlook would be dark and foreboding indeed, for, as bodies, all these have incarnated the worst features of popular religion and science both. They represent the intoxication of superstition unrestrained by science, of materialism unrestrained by religion. The Theosophical Movement in its true sense is forever an individualized movement, because it is the direct incarnation of the individualizing Principle. It is eternally embodied in individuals, not in organizations; in the whole race as Mind, as Buddhi-Manas; and that Race-mind is in process of an immense polarization. Only those who have gained for themselves the true Sense of Self, who work for its injection into the mind of Youth, can give orientation to those hosts of incoming Egos whose destiny it is to give the new impulse in the affairs of men between now and 1975. H. P. Blavatsky's real mission and message is just beginning to show its creative power in the midst of the vast forces of destruction and disintegration everywhere in evidence. Her wisdom and her works will become increasingly influential as her scattered faithful students continue to spread broadcast her teachings of the Higher SELF in Man and in Nature.

THE IN-DWELLING GOD

All is impermanent in man except the pure bright essence of Alaya. Man is its crystal ray; a beam of light immaculate within, a form of clay material upon the lower surface. That beam is thy life-guide and thy true Self, the Watcher and the silent Thinker, the victim of thy lower Self. Thy Soul cannot be hurt but through thy erring body; control and master both, and thou art safe when crossing to the nearing "Gate of Balance."—*Voice of the Silence.*

TO KNOW!

THE assurance of the Teachers of Theosophy that in due process of time the faithful and persistent student may know both the Teaching and Them is perhaps the most significant point in the entire system of science and philosophy synthesized in the ancient Wisdom-Religion.

It is significant because it invites the test, puts that test directly into the student's own hands, encourages him to make it, and provides minor proofs and abundant evidences of its verity throughout the process.

No religion can give such assurance, because no religion is scientific. To prove the asserted verity of the Christian religion, for instance, one has to die—which supplies no proof at all to the living. The testimonies of living Christians to the authenticity of their faith are no more than evidences of emotional disorder, temporary or permanent. In the stern laboratory of human life and experience, and the intellectual honesty of the cool observer, such testimonies but illustrate the frailness of the witness. They are as fanciful and illogical as the babblings of a child, however sincere and devoted the nature of the Christian.

Religion promises no more than hope—hope for ultimate translation into a state that to the well-balanced mind is anything but desirable. For after a well-lived life with its wonderful colorings of human experience, its clean-fought battles, successes, failures—all the vast variety of incident and experience woven into a stout fabric of character and stamina, what warrior could desire the soft monotony of any “heaven”? Even earth with its mixture of joys and woes is better! All very well to be quiet for a little while, have an opportunity to patch up the wounds and get rested; but an eternity of it!

The Teachers of Theosophy say in effect: “Here are the facts of life, together with a clear exposition of your own relation to them, and time-tested suggestions as to how to deal with them. Learn the theory, make the applications—and keep on doing it. In time you shall know for yourself, and consciously be of the company of other Knowers.”

This is as simple and straightforward as the statement of a practical chemist, who might say: “Here are two elements; go into this laboratory where the equipment is complete and where every opportunity for intelligent work is available; combine the two elements and you will have a certain compound. You won't have to die to prove this, nor call upon your tricky emotional nature, nor pray, nor even sing any platitudinous songs. Just go to work and the result will dis-

close itself." By following his directions, the product of observation and experience, one will know what he knows.

Why do not students of Theosophy push through to knowledge? Doubtless some do. Those who do must *know*. It is obvious that the great majority do not.

The few Knowers do not run about telling non-knowers what They know. Such proceeding, under the laws of the study itself, would evidence but the ignorance of the tellers. No, they are busy at their work, which is always Knowers' work, whatever it may appear to be; and there is no waste energy or waste motion with Knowers. They do what can be done, and all that can be done, with the materials available and for those who will permit. Supervision by non-knowers will not disclose the essential nature of Knowers' work, nor even that they *are* Knowers. "The work of the ascetic is neither pure nor dark, but is peculiar to itself."

Students fail to push on and through to Knowledge on account of the very same obstruction that bars the mind of the Christian, or any other sincere religionist: the emotional nature. Controlled and rightly employed, this department of the being is an instrument of the utmost value; without it indeed his *conscious* spiritual evolution cannot be accomplished. For broadly speaking the emotional nature includes all that mysterious area of the human being which forms the connecting link between the spiritual man and the physical man. It is the Second Line of Evolution of the *Secret Doctrine*: the intellectual and psychic. Until these sheaths of the Soul are understood, and consciously attuned to the inner being, by exercise and by dispassion, "Knowing" in any comprehensive sense is impossible; once they are set in order, the rest must be natural and easy, for body and brain, being effects, quickly fall into line of themselves.

One might think that when an intelligent man hears that Knowledge can be had, provided certain steps be taken, and recognizes the undoubted possibilities which a mere casual study of the Theosophical philosophy discloses, he would never be able to rest until he had proved for himself the verity of the teachings. The fact is, he never thereafter *can*—but he tries to! Hence the numbers of the dissatisfied, the weary, the ill-balanced, the unhappy, the nervously strained and highly sensitive men and women within the Theosophical area. One cannot drink of the pure waters of this wellspring of human existence without incurring responsibilities. Even a few sips, and the process of resolution within the nature of the partaker has begun! Things commence to happen, both inside and outside the student.

Well-defined and orderly methods of procedure are clearly set forth for the student's guidance. These have been tested by ages of observa-

tion and experience, and proven by the Knowers. One of them is indicated in the admonition that there is no going back. The truth-seeker must ever travel on; an abyss opens up behind him at every step. Nor is stoppage safely possible; the pursuit of Knowledge is a continuous process.

Any logical mind can perceive the verity of these observations. Nature's own processes prove them on every hand. The truth-seeking student perceives them, assents to their verity; but here, with many, the oppositional nature, stirred as never before by the tonic waters of the eternal verities which have already been intellectually grasped, begins to erect its obstructions. A forceful and independent person "hates" to bind himself to rules, whatever they are and however clearly the necessity is sensed. That such binding is voluntary appears to make little difference. "I like this, and I don't like that. I am unlike anybody else, I have to find my own way. My circumstances are such that I am unable to conform. There are so many other worthy and enjoyable things I want to do, and surely the entire nature must receive attention and be cultivated. I am satisfied with what I already have, for a time." These and a thousand other seemingly valid excuses are thrown up by the aroused nature.

The bewildered student seeks to follow at one and the same time the path to Knowledge and the voices of this complex brood. But Truth is a jealous Master—not an outside Master, but the true, inner One. For the student's own nature is Truth itself, and once he has called upon it in sincerity, it will thereafter *drive him forever*, regardless of the direction he may try to follow, in vain attempt to satisfy the ever-restless emotional nature which he is permitting to guide him. Inconsistency with one's own self results; come its attendant ferments. Inner disturbance makes outward disturbance. Nature, as epitomized in every department of the Student's being, revolts.

No one, whether his outcome be success or failure, is exempt from the effects of the struggling nature. Those who win through to Knowledge and become Knowers have not been exempt from the common lot, which has been found too severe by the failures and the part-failures. *The Voice of the Silence* was not written for nothing! It shows the course, points out the obstructions, indicates the landmarks of the Path to Knowledge, tells how to recognize them. This is a book of instructions, not just a poem! Its message to the thoughtful emerges in words like these: "Unless you are determined to go through, whatever happens, better not start!"

The ringing and soul-energizing words of all the Knowers down the ages to students who have already started are *Push On!* Never mind your feelings, never mind your circumstances, never mind your bodily

health or lack of it, never mind the surrounding personalities, never mind your Karma—for you are making it—never mind anything or everything—*Push On!* The goal is worth all that it costs, is real, tangible, glorious, satisfying, the only goal worth striving for, because it includes them all. *Push On!*

Meantime, They say, fulfil every duty gladly and willingly: this is the right employment of the tricky kamic nature. Be glad that you have duties and difficulties, find pleasure in meeting the smallest of them as well as the greatest, enjoy whatever the currents of life bring to you that can be enjoyed, and strive with the deepest interest and consideration to understand and evaluate such sorrows and disappointments as come along, too. These are the great “opposites” that the kamic nature enables you to feel, and by discerning between which you shall learn and become strong. Use everything as a means of learning, thus in time all, *all*, will be seen to be useful and valuable.

Such a modulus for life never lacks for opportunity. It can be applied every day, and every hour and every moment of every day—in any circumstances, any company, wherever one is, however one feels. It so has to be applied, sooner or later. The sooner, the easier. Delay makes one's own path more widely divergent each moment from the noble self-proving Path to Knowledge.

Seek this wisdom by doing service, by strong search, by questions and by humility . . . There is no purifier in this world to be compared to spiritual knowledge; and he who is perfected in devotion findeth spiritual knowledge *springing up spontaneously in himself* in the progress of time.

FULFILLMENT

The selfish devotee lives to no purpose. The man who does not go through his appointed work in life—has lived in vain.

Follow the wheel of life; follow the wheel of duty to race and kin, to friend and foe, and close thy mind to pleasures as to pain. Exhaust the law of karmic retribution. Gain Siddhis for thy future birth.—*Voice of the Silence.*

“SHE BEING DEAD, YET SPEAKETH”

Extracts from letters of H. P. Blavatsky to William Q. Judge and others, printed in The Path of June, July and August, 1892.

“YOU will find the aims and purposes of the Theosophical Society in the two inclosed circulars. It is a brotherhood of humanity, established to make away with all and every dogmatic religion founded on dead-letter interpretation, and to teach people and every member to believe but in one impersonal God; to rely upon his (man’s) own powers; to consider himself his only saviour; to learn the infinitude of the occult psychological powers hidden within his own physical man; to develop these powers; and to give him the assurance of the immortality of his divine spirit and the survival of his soul; to make him regard every man of whatever race, color, or creed, and to prove to him that the only truths revealed to man by superior men (not a god) are contained in the vedas of the ancient Aryas of India. Finally, to demonstrate to him that there never were, will be, nor are, any miracles; that there can be nothing ‘super-natural’ in this universe, and that on earth, at least, the only god is man himself.

“It lies within his powers to become and to continue a god after the death of his physical body. Our society receives nothing the possibility of which it cannot demonstrate at will. We believe in the phenomena, but we disbelieve in the constant intervention of ‘spirits’ to produce such phenomena. We maintain that the embodied spirit has more powers to produce them than a disembodied one. We believe in the existence of spirits, but of many classes, the human spirits being but one class of the many.

“The Society requires of its members but the time they can give it without encroaching upon that due to their private affairs. There are three degrees of membership. It is but in the highest or third that members have to devote themselves quasi entirely to the work of the T. S. . .

“Every one is eligible, provided he is an honest, pure man or woman, no free lover, and especially no *bigoted* Christian. We go dead against idolatry, and as much against materialism.”

“Of the two unpardonable sins, the first is Hypocrisy—Pecksnifianism. Better one hundred mistakes through unwise, injudicious sincerity and indiscretion than Tartuffe-like *saintship* as the whitened sepulchre, and rottenness and decay within. . . . This is not unpardonable, but very dangerous, . . . doubt, eternal wavering—it leads one to wreck. . . . One little period passed without doubt, murmuring, and despair; what a gain it would be; a period a mere tithe of what every

one of us has had to pass through. But every one forges his own destiny.”

“Those who fall off from our *living* human Mahatmas to fall into the *Saptarishi*—the Star Rishis, are no Theosophists.”

“Allow me to quote from a very esoterically wise and exoterically foolish book, the work and production of some ancient friends and foes: ‘There is more joy in the Kingdom of Heaven for one repentant sinner than for ninety-nine saints.’ . . . Let us be just and give to Cæsar what *is* Cæsar’s, however imperfect, even vicious, Cæsar may be. ‘Blessed be the peacemakers,’ said another old adept of 107 years B. C., and the saying is alive and kicks to the present day amongst the MASTERS.”

“The Esoteric Section is to be a School for earnest Theosophists who would learn more (than they can from published works) of the true Esoteric tenets. . . . There is no room for despotism or ruling in it; no money to pay or make; no glory for me, but a series of misconceptions, slanders, suspicions, and ingratitude in almost an immediate future¹: but if out of the . . . Theosophists who have already pledged themselves I can place on the right and true path half a dozen or so, I will die happy. Many are called, few are chosen. Unless they comply with the lines you speak of, traced originally by the Masters, they *cannot* succeed². I can only show the way to those whose eyes are open to the truth, whose souls are full of altruism, charity, and love for the whole creation, and who think of themselves *last*. The blind . . . will never profit by these teachings. They would make of the ‘strait gate’ a large public thoroughfare leading not to the Kingdom of Heaven, now and hereafter, to the Buddha-Christos in the Sanctuary of our innermost souls, but to their own idols with feet of clay . . . The Esoteric Section is not of the earth, earthy; it does not interfere with the exoteric administration of Lodges; takes no stock in *external Theosophy*; has no officers or staff; needs no halls or meeting rooms . . . Finally, it requires neither subscription fees nor money, for ‘as I have not so received it, I *shall* not so impart it,’ and that I would rather starve in the gutter than take one penny for my teaching the sacred truths . . . Here I am with perhaps a few years or a few months only (Master knoweth) to remain on earth in this loathsome, old, ruined body; and I am ready to answer the call of any good Theosophist who *works for Theosophy on the lines traced by the Masters*, and as ready as the Rosicrucian pelican to feed with my heart’s blood the chosen ‘Seven.’ He who would have his inheritance before I die . . . let him ask first. What I have, or rather what I am permitted to give, I will give.”

1. Dated December 1, '88. Subsequent events proved the prediction true.

2. Her correspondent had quoted the Simla letter of “K. H.” in *The Occult World*.

"Many are called but few are chosen. Well, no need breaking my heart over spilt milk. Come what may, I shall die at my post, Theosophical banner in hand, and while I live I *do* fervently hope that all the splashes of mud thrown at it will reach me personally. At any rate I mean to continue protecting the glorious truth with my old carcass so long as it lasts. And when I do drop down for good, I hope in such Theosophists as . . . and . . . to carry on the work and protect the banner of Truth in their turn. Oh, I do feel so sick at heart in looking round and perceiving nothing save selfishness, personal vanity, and mean little ambitions. What is this about 'the soldier not being free'?³ Of course no soldier can be free to move about his physical body wherever he likes. But what has the esoteric teaching to do with the outward man? A soldier may be stuck to his sentry box like a barnacle to its ship, and the soldier's Ego be free to go where it likes and think what it likes best

. . . No man is required to carry a burden heavier than he can bear; nor do more than it is possible for him to do. A man of means, independent and free from any duty, will have to move about and go, missionary like, to teach Theosophy to the Sadducees and the Gentiles of Christianity. A man tied by his duty to one place has no right to desert it in order to fulfil another duty, let it be however much greater; for the first *duty* taught in Occultism is to do one's duty unflinchingly *by every duty*. Pardon these seemingly absurd paradoxes and Irish Bulls; but I have to repeat this *ad nauseam usque* for the last month. 'Shall I risk to be ordered to leave my wife, desert my children and home if I pledge myself?' asks one. 'No,' I say, 'because he who plays truant in one thing will be faithless in another. No real, genuine MASTER will accept a chela who sacrifices *anyone* except himself to go to that Master.' If one cannot, owing to circumstances or his position in life, become a full adept in this existence, let him prepare his mental luggage for the next, so as to be ready at the first call when he is once more reborn. What one has to do before he pledges himself irretrievably is, to probe one's nature to the bottom, for self-discipline is based on self-knowledge. It is said somewhere that self-discipline often leads one to a state of self-confidence which becomes vanity and pride in the long run. I say, foolish is the man who says so. This may happen only when our motives are of a worldly character or selfish; otherwise, self-confidence is the first step to that kind of WILL which will make a mountain move:

"To thine own self be true, and it must follow, as the night the day, thou can'st not then be false to any man.'

"The question is whether Polonius meant this for worldly wisdom or for occult knowledge; and by 'own self' the *false Ego* (or the terrestrial

3. Referring to the dilemma of an F. T. S. soldier in the army, presented to her.

personality) or that spark in us which is but the reflection of the 'One Universal Ego.'

"But I am dreaming. I had but four hours' sleep . . . Give my sincere, fraternal respects to . . . , and let him try to feel my old hand giving him the *Master's grip*, the strong grip of the Lion's paw of Punjab (not of the tribe of Judah) across the Atlantic. To you my eternal affection and gratitude.

Your H. P. B."

"To live like cats and dogs in the T. S. is *positively* against all rules—and wishes of 'the Masters,' as against our Brotherhood—so-called—and all its rules. THEY are disgusted. THEY look on, and in that look (oh Lord! if you could only see it as I have!) there's an ocean deep of sad disgust, contempt, and sorrow. . . The ideal was besmeared with mud, but as it is no golden idol on feet of clay it stands to this day immovable . . and what the profane see is only their own mud thrown with their own hands, and which has created a veil, an impassable barrier between them and the ideal . . without touching the latter . . . Have a large Society, the more the better; all that is chaff and husk is bound to fall away in time; all that is grain will remain. But the *seed* is in the bad and evil man as well as in the good ones,—only it is more difficult to call into life and cause it to germinate. The good husbandman does not stop to pick out the seeds from the handful. He gives them all their chance, and even some of the half-rotten seeds come to life when thrown into good soil. Be that soil . . . Look at me—the universal Theosophical manure—the rope for whose hanging and lashing is made out of the flax I have sown, and each strand it is twisted of represents a 'mistake' (so-called) of mine. Hence, if you fail only nine times out of ten in your selections you are successful one time out of ten—and that's more than many other Theosophists can say. . . Those few true souls will be the nucleus for future success, and their children will . . . Let us sow good—and if evil crops up, it will be blown away by the wind like all other things in this life—in its time."

"I am the Mother and the Creator of the Society; it has my magnetic fluid, and the child has inherited all of its parent's physical, psychical, and spiritual attributes—faults and virtues if any. Therefore I alone and to a degree . . can serve as a lightning conductor of Karma for it. I was asked whether I was willing, when on the point of dying—and I said Yes—for it was the only means to save it. Therefore I consented to live—which in my case means to suffer physically during twelve hours of the day—mentally twelve hours of night, when I get rid of the physical shell . . It is true about the Kali Yuga. Once that I

have offered myself as the goat of atonement, the Kali Yuga⁴ recognizes its own—whereas any other would shrink from such a thing—as I am doomed and overburdened in this life worse than a poor weak donkey full of sores made to drag up hill a cart load of heavy rocks. You are the *first* one to whom I tell it, because you force me into the confession . . . You have a wide and noble prospect before you if you do not lose patience . . . Try . . . to hear the small voice within."

"Yes, there are 'two persons' in me. But what of that? So there are two in you; only mine is conscious and responsible—and yours is not. So you are happier than I am. I *know* you sympathize with me, and you do so because you feel that I have always stood up for you, and will do so to the bitter or the happy end—as the case may be."

"He may be moved to doubt—and that is the beginning of wisdom."

"Well, sir, and my *only friend*, the crisis is nearing. I am ending my *Secret Doctrine*, and you *are* going to replace me, or take my place in America. *I know you will have success* if you do not lose heart; but do, do remain true to the Masters and *Their* Theosophy and the *names*. . . May *They* help you and allow us to send you our best blessings." . . .

"There are traitors, conscious and *unconscious*. There is falsity and there is injudiciousness. . . Pray do not imagine that because *I hold my tongue as bound by my oath and duty* I do not know who is who. . . . I must say nothing, however much I may be disgusted. But as the ranks thin around us, and one after the other our best intellectual forces depart, to turn into bitter enemies, I say—Blessed are the pure-hearted who have only intuition—for intuition is better than intellect."

"The duty—let alone happiness—of every Theosophist—and especially Esotericist—is certainly to help others to carry their burden; but no Theosophist or other has the right to sacrifice himself unless *he knows for a certainty* that by so doing he helps some one and does not sacrifice himself in vain for the empty glory of the abstract virtue. . . . Psychic and vital energy are limited in every man. It is like a capital. If you have a dollar a day and spend two, at the end of the month you will have a deficit of \$30."

"One refuses to pledge himself not to listen without protest to any evil thing said of a brother—as though Buddha our divine Lord—or Jesus—or any great initiate has ever condemned any one on hearsay. Ah, poor, poor, blind man, not to know the difference between condemning in words—which is uncharitable—and withdrawing in silent pity from the culprit and thus punishing him, but still giving him a chance to repent of his ways. No man will ever speak ill of his brother without cause and proof of the iniquity of that brother, and he will

⁴Kali Yuga—the Dark Age, the present cycle.

abstain from all back-biting, slandering, and gossip. No man should ever say behind a Brother's back what he would not say openly to his face. Insinuations against one's neighbor are often productive of more evil consequences than gross slander. Every Theosophist has to fight and battle against evil,—but he must have the courage of his words and actions, and what he does must be done openly and honestly before all.”

“Every pledge or promise unless built upon four pillars—absolute sincerity, unflinching determination, unselfishness of purpose, and *moral power*, which makes the fourth support and equipoises the three other pillars—is an insecure building. The pledges of those who are sure of the strength of the fourth alone are recorded.”

“Are you children, that you want marvels? Have you so little faith as to need constant stimulus, as a dying fire needs fuel! . . . Would you let the nucleus of a splendid Society die under your hands like a sick man under the hands of a quack? . . . You should never forget what a solemn thing it is for us to exert our powers and raise the dread sentinels that lie at the threshold. They cannot hurt *us*, but they can avenge themselves by precipitating themselves upon the unprotected neophyte. You are all like so many children playing with fire because it is pretty, when you ought to be men studying philosophy for its own sake.”

“If among you there was one who embodied in himself the idea depicted, it would be my duty to relinquish the teacher's chair to him. For it would be the extreme of audacity in me to claim the possession of so many virtues. That the MASTERS do in proportion to their respective temperaments and stages of Bodhisatvic development possess such Paramitas, constitutes their right to our reverence as our Teachers. It should be the aim of each and all of us to strive with all the intensity of our natures to follow and imitate Them . . . Try to realize that progress is made step by step, and each step gained by *heroic* effort. Withdrawal means despair or timidity . . . Conquered passions, like slain tigers, can no longer turn and rend you. Be hopeful then, not despairing. With *each* morning's awakening try to live through the day in harmony with the Higher Self. ‘Try’ is the battle-cry taught by the teacher to each pupil. Naught else is *expected* of you. *One who does his best does all that can be asked*. There is a moment when even a Buddha ceases to be a sinning mortal and takes his first step towards Buddhahood. The sixteen Paramitas (virtues) are not for priests and yogis alone, as said, but stand for models for us all to strive after—and neither priest nor yogi, Chela nor Mahatma, ever attained all at once . . . The idea that sinners and not saints are expected to enter the Path is emphatically stated in the *Voice of the Silence*.”

“I do not believe in the success of the . . . T. S. unless you assimilate *Master* or myself; unless you work with me and THEM, hand in hand, heart . . . Yes; let him who offers himself to Masters as a chela, unreservedly, . . . let him do what *he can* if he would ever see Them. . . Then things were done *because I alone was responsible for the issues*. I alone had to bear Karma in case of failure and *no reward* in case of success. . . I saw the T. S. would be smashed or that *I had to offer myself as the Scapegoat for atonement*. It is the latter I did. The T. S. lives,—I am *killed*. Killed in my honor, fame, name, in everything H. P. B. held near and dear, for this body is MINE and I feel acutely through it. . . . I may err in my powers as H. P. B. I have not worked and toiled for forty years, playing parts, risking my future reward, and taking karma upon this unfortunate appearance to serve Them without being permitted to have some voice in the matter. H. P. B. is not infallible. H. P. B. is an old, rotten, sick, worn-out body, but it is the best I can have in this cycle. Hence follow the path I show, the Masters that are behind—and do not follow me or my PATH. When I am dead and gone in this body, then will you know the whole truth. Then will you know that I have *never, never* been false to any one, nor have I deceived anyone, but had many a time to allow them to deceive themselves, for I had no right to interfere with their Karma. . . . Oh ye foolish blind moles, all of you; who is able to offer himself in sacrifice as I did!”

“RESOLVE TO FIGHT!”

Strive with thy thoughts unclean before they over-power thee. Use them as they will thee, for if thou sparest them and they take root and grow, know well these thoughts will over-power and kill thee. Beware, Disciple, suffer not, e'en though it be their shadow, to approach. For it will grow, increase in size and power, and then this thing of darkness will absorb thy being before thou hast well realized the black foul monster's presence.—*Voice of the Silence*.

“ANCIENT AND HONORABLE CHINA”

INTELLIGENCE functions only through substance, by the limitations of which it is colored. Therefore an impersonal view—a sight of things as they are—is a rarity; no less true of nations than of individuals. Our views of others are *reflections* of the fitful glare of *our* feelings and thoughts.

Our racial experience has been that of a people biologically and psychologically juvenile; an experience of swift change and rapid evolution. Thus our tendency to think of static or “backward” races as unawakened primitives, though in reality they may be old, old entities, struggling with the disabilities of senility made bearable only by the philosophic virtues of mature experience.

America and Japan in adolescence; England at the downward break of middle age; France old, and China—dying. Such is the true picture, and those who see in the wrangling war-lords of the east some slant-eyed George Washingtons, or in the combat of North and South another welding of an inchoate political entity, like unto our Civil War, reckon without the laws governing racial senescence. In the '80's, repeated in the *Ocean of Theosophy* of 1893, it was said by a Master that while the chief possibilities of Japan were still to make their mark on the world, China “was in the static condition preceding the final downfall.”

Most of her leaders have been hypnotized by Western misapprehensions concerning the place of their country in the biology of nations. The masses are dull, heavy, unknowing and uncaring, suffering with dumb misery under the clash of forces which appear far more prominently in the columns of Western newspapers than in street conversation of most Chinese cities.

This warfare, sad to say, does not mean national awakening and emancipation; it is the piecemeal activity of a disintegrating corpse. There is national spirit—true; but it exists only in the hearts of comparatively few students and dreamers, even there galvanized to life chiefly by an enlightened indignation at retrospect of the long course of conscienceless robberies committed upon a helpless people by the self-styled emissaries of “progress.”

China has served her purpose as a people in the scheme of things; the ancient Chinese egos dwell now elsewhere.

What beaches shall be strewn by her wreckage, cannot be known to us now. Perhaps a self-partition, with many free cities and states, bickering between themselves, maintaining independence for varying periods; perhaps a strong government, galvanizing the inert material into the semblance of a nation for a little while longer; perhaps the

Western nations, perceiving the hopelessness of the case, will once more “harden their hearts” against the present eleventh-hour repentance, and dismember the dying people anew over long periods and ultimately displace them, as marauding whites forced the Red Indian over the rim of the world. The process may be long-drawn, with many flares of desperate life, many temporary reversed eddy-currents; but it is unlikely that a score of years will elapse before the *rigor-mortis* of the centuries will have run its course, and the skeleton show unmistakably through its moldering casing.

This is a prophecy and a requiem; a requiem of honor, for China has nobly served her appointed destiny. The west has not known the like of Lao-Tse or Confucius—save H. P. Blavatsky, whom it scourged with slanders. It has never approached the kindly rule and wise ordinances of some forgotten Chinese emperors; it has never known the patient fortitude which the Chinese character developed under suffering down the centuries; nor has it seen the time when “a man’s word is as good as his bond” in the literal relations of industry, though that is truer of China *in extremis* than it ever was in the West. Her faded banner has not been stained by the blood of imperialistic conquest, nor by religious wars building “heaven-kissing hecatombs” of human victims. Her hands are so clean that almost she has no history; not in shame and degradation, like unto Rome, need she say, “*Moriturus te saluto!*”

So is passing the mixed remnant of the last and highest sub-race of Atlantis; perchance her elder souls live already anew in a cleaner and happier land vibrant with the good and evil potencies of a cycle of history yet to be unrolled, but not altogether unknown even now.

MOHAMMEDANISM AND CHRISTIANITY

Both creeds have won their proselytes at the point of the sword; both have built their churches on *heaven-kissing hecatombs of human victims*. Over the gateway of Century I. of our era, the ominous words “the KARMA OF ISRAEL,” fatally glowed. Over the portals of our own, the future seer may discern other words, that will point to the Karma for cunningly-made-up HISTORY, for events purposely perverted, and for great characters slandered by posterity, mangled out of recognition, between the two cars of Jagannâtha—Bigotry and Materialism; one accepting too much, the other denying all. Wise is he who holds to the golden mid-point, who believes in the eternal justice of things.—*S.D. I, p. xli, Int.*

SOLAR MYSTERIES

WITHOUT doubt a corpuscle of the human body, bathed in the fluids to which it owes its life, might conceive itself as independent of the central organism, with whose fortunes it has little concern, whose vicissitudes affect it not. Such is the attitude of the modern astronomer regarding our psychic dependence upon the sun, in which respect, he is less wise than the ancient "sun-worshippers." Yet, on the purely physical side, he has arrived at last over a long road of error to some real perception of those solar relationships described by Theosophy from of old.

In the days of H. P. Blavatsky, the problem of the sun was simple according to the dicta of science. It was the heart of a condensed nebula, to which the planets also owed their existence—an incandescent globe whose heat was maintained by progressive contraction of its mass. The only force arising from the sun was in the form of heat and light, whose mysteries had been solved as well-understood mechanical vibrations of matter. Theosophy disagreed radically.

This "mystery," or the origin of the LIFE ESSENCE, Occultism locates in the same centre as the nucleus of *prima materia* (for they are one) of our Solar system.

"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 . . ." (Commentary.)

It was stated elsewhere (*in the Theosophist*) that 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, mistaken by Sir J. Herschell for "Solar inhabitants," are the reservoirs of solar vital energy, "the vital electricity that feeds the whole system . . . The Sun *in abscondito* being thus the storehouse of our little Kosmos, self-generating its vital fluid, and ever receiving as much as it gives out," and the *visible* Sun only a *window cut into the real* Solar palace and presence, which reflects, however, faithfully the interior work.

Thus, there is a regular circulation of the vital fluid throughout our system, of which the Sun is the heart—the same as the circulation of the blood in the human body—during the manvantaric solar period, or life; the Sun contracting as rhythmically at every return of it, as the human heart does. Only, instead of performing the round in a second or so, it takes the solar blood ten of its years, and a whole year to pass through its *auricles* and *ventricles* before it washes the *lungs* and passes thence to the great veins and arteries of the system. (*Secret Doctrine*, 1888, I, 540-1.)

Science had already known of the eleven-year sun spot cycle, though it was not surmised until 1903 that the solar heat varied.¹ Later even than that was it determined that the sun is in fact not a globe in combustion, though the original misconception remained so

¹*San Francisco Examiner*, July 13, 1926; *Science*, July 18, 1926; *Scientific Monthly*, August, 1926.

powerful that Hugo Gernsback, Editor of *Science and Invention*, saw fit to correct it recently.

. . . no heat is actually received until the light rays strike the earth's atmosphere, where, by impact, the light rays undergo a certain change, with a result that makes itself perceptible as heat.

But the light rays of the sun are really electro-magnetic waves, as demonstrated by Clerk Maxwell. All ether waves that we know of are electro-magnetic, whether they be light waves, X-ray waves, or radio waves. The rays differ in frequency, that is, in the length of the waves. They are all of the same family. So when there is increased solar activity, as at present, the effect makes itself felt on earth, not only in the resultant weather changes, but in various other ways, and these various ways will make themselves felt more as scientific progress goes on. (*New York Times*, July 18, 1926.)

Perhaps Mr. Gernsback little dreams how accurately he echoes occult truths. It has been determined by many experiments that light and electricity are one and the same. Occasionally, in the mineral known as molybdenite, are found spots which have the property of transforming light directly into electricity, according to Dr. Wm. W. Coblentz, a foremost authority in physics.² "Light is Life . . . Both are electricity," H. P. Blavatsky said as long ago as 1877, in *Isis Unveiled*.³

It is still fashionable to consider that even though the sun's heat is not heat during its transmission through interstellar space, it is heat like that familiar to our senses in the sun's globe itself. The sun's "temperature" and its "glowing gases" are spoken of. Since we know it is not heat in transmission, what justification to assume heat in origin?

The "contraction" theory itself, however, is as dead as is the "nebular" theory which H. P. B. condemned. Dr. Henry Norris Russell, Professor of Astronomy at Princeton, Prof. Eddington, Prof. Jeans, President of the Royal Society, Prof. Robert G. Aitken, and a sufficiency of others, place a regretful seal upon its doom.⁴

What is to be found in place thereof? The latest hypothesis is that the solar output is due to a transformation of its mass into energy through atomic breakdown. Prof. Jeans says this is impossible, and that the real cause is a mystery. Prof. Aitken is likewise not very hopeful. After claiming that gradual conversion of the sun's mass into energy would solve the problem, he continues:

But it does not by any means relieve us of our difficulties, for we have still to account for the mechanism of the release of energy, or the conversion of matter, in our usual definition of the term, into energy, and for its release at just the rate required to maintain the constant radiation from sun and stars. So far all attempts to solve this problem have raised more difficulties than they have cleared away, and Eddington, whose name is intimately associated with such progress as has been made in its

²*Popular Mechanics*, July, 1926; *Science and Invention*, July, 1926.

³Vol. I, 258.

⁴*Science*, Jan. 15, 1926, June 18, 1926, Aug. 27, 1926; *Literary Digest*, July 31, 1926.

investigation, is forced to conclude his most recent series of lectures on "the source of stellar energy" with the paragraph:

"I should have liked to close this course by leading up to some great climax. But perhaps it is more in accordance with the conditions of scientific progress that it should fizzle out, ending with a glimpse of the obscurity which marks the frontiers of present knowledge. I do not apologize for the lameness of my conclusion, for it is not a conclusion. I wish I could feel confident that it is even a beginning."

All this, though they recognize it not, is intimately bound up with the nature of the sun spots, and with the auroras of the earth. Among the former there are mysteries sufficient. When sun spots are most prominent, "northern lights" are the most active. They are admittedly due to electrical particles from the sun striking the atmosphere of the earth.⁵ In one eleven-year cycle the westerly member of each sun spot pair is positive and the easterly negative, in the Northern hemisphere, and the reverse in the Southern. During the next period, the whole condition is reversed.⁶ An endeavor to explain this is made in the *Scientific American* for June, 1926. A sun spot is considered the protrusion of one end of a long vortex, its mate being the other end. It is modestly remarked that the explanation is "not considered complete". Neither as to origin, periodicity, or effect can it be considered so, even if true.

Photographs of the sun taken during the eclipses of 1918, 1923, and 1925, should expose the true nature of the sun's radiation to one who is acquainted with the characteristics of a magnetic field. The so-called "flames" of the corona present exactly the same formal phenomena as filings shaken on a paper lying over a magnet. The photographs show the solar, or heart ends of the great space arteries through which the unseen forces flow, as taught in the *Secret Doctrine*. The other end of a minor one lies at the North Pole, and its corresponding vein perhaps at the South, hence the auroras. The fluid which flows through these channels is electricity in *all* its aspects, vital, psychic, mental, and spiritual, as well as physical.

The primordial Electric Entity—for the Eastern Occultists insist that Electricity is an Entity—electrifies into life, and separates primordial stuff or pregenetic matter into atoms, themselves the source of all life and consciousness . . . (the Astral Light is) the first Light of the primordial Elohim . . . or, (scientifically) ELECTRICITY AND LIFE. (*Secret Doctrine*, I, 76.)

Within the last few years, *nota bene*, science has come to recognize that every particle of "matter" itself is an electrical charge, by some considered to be a speck of electrified ether. As to auroras:

Fohat . . . is said . . . to have metamorphosed himself into a male and a female, *i. e.*, polarity, into positive and negative electricity. He has *seven sons* who are *his brothers*; and Fohat is forced to be born time after time whenever any two of his son-brothers indulge *in too close contact*—whether an embrace or a fight. To avoid this, he binds

⁵*Scientific American*, June, 1926; *Washington Post*, Dec. 31, 1925.

⁶*Science*, Sept. 25, 1925.

together and unites those of unlike nature and separates those of similar temperaments. This, of course, relates, as anyone can see, to electricity generated by friction and to the law involving attraction between two objects of unlike, and repulsion between those of like polarity. (*S. D. I*, 145.)

The strange statement made in one of the Stanzas: "The Songs of Fohat and his Sons were *radiant* as the noon-tide Sun and the Moon combined;" and that the four Sons on the *middle* four-fold Circle "*saw* their father's songs and *heard* his Solar-selenic radiance;" is explained in the Commentary in these words: "The agitation of the *Fohatic* Forces at the two cold ends (North and South Poles) of the Earth which resulted in a multicoloured radiance at night, have in them several of the properties of Akâsa (Ether) *colour* and sound as well." . . . "Sound is the characteristic of Akâsa (Ether): it generates air, the property of which is Touch; which (by friction) becomes productive of Colour and Light." . . . (Vishnu Purâna, *S. D. I*, 204-5.)

The solar problem is also the stellar problem. When the origin and nature of the sun is understood, so will be the nature of the Universe. Dr. Wm. A. Kepner, of the University of Virginia, speaking for a number of modern thinkers,⁷ says that the Universe is either running down, or running down and being wound up again. His great error lies in the idea that progressive development is encountered only in living forms, for how does he or anyone else know what is living and what is inanimate? After some years of puzzlement, there has come to be a general agreement that the phenomenon of "novae" in stars is due to the liberation of energy of unknown origin within the star. What is more, tabulated phenomena indicate that the average star must have been through dozens of outbursts. Nevertheless, these bodies simply follow universal cyclic law, to which analogy is the key.

. . . the idea of the amount of "transformable energy" in our little system coming to an end is based purely on the fallacious conception of a "white-hot, incandescent Sun" perpetually radiating away his heat without compensation into Space. To this we reply that nature runs down and disappears from the objective plane, only to re-emerge after a time of rest out of the subjective and to reascend once more. (*S. D. I*, 149.)

A nova is simply the death, or destruction, of a solar system. From astronomical observations, such outbursts of heat and light occur within the space of a few hours.

The periods with pralaya and manwantara are called by Dikshita "Surya manwantaras and pralayas." Thought is baffled in speculating how many of our solar pralayas must come before the great Cosmic night . . .

When strikes the hour of the solar pralaya—though the process of man's advance on his last seventh round is precisely the same, each planet instead of merely passing out of the visible into the invisible as he quits it in turn is annihilated. . . . When the solar pralaya comes the whole purified humanity merges into Nirvana and from that inter-solar Nirvana will be reborn in higher systems. The string of worlds is destroyed and vanishes like a shadow from the wall in the extinguishment of light. We have every indication that at this very moment such a solar pralaya is taking place while there are two minor ones ending somewhere.

⁷*Washington Post*, July 22, 1926.

His mistake is that he believes a long time must be devoted to the ruin of the solar system: we are told that it occurs in the twinkling of an eye but not without many preliminary warnings. Another error is the supposition that the earth will fall into the sun. The sun itself is first to disintegrate in the solar pralaya . . . (*From a Mahatma's Letter.*)

Destruction followed by Nirvana, rest, reincarnation, and continued life: such is the law of all manifestation as it operates on all beings from atom to "god." Science can and probably will verify the fact of the physical vicissitudes. Theosophy only can show the Universe to be a concourse of living beings; in its totality, Life itself. The life currents of the Universe flow throughout space on every plane. The benefit derived therefrom by an individual is determined by his attitude. He who sees in the Universe but a soulless corpse, is himself one of the "living dead," his footsteps wandering in a dream, his mind bewildered by baseless creations of his own imagination. Whosoever sees in the Universe a single, boundless, spiritual existence, himself as an indissoluble center within it, and who endeavors, however feebly, to think and to live according to his own nature as That, is on the pathway to that ultimate Wisdom which is liberation.

PLANETARY CHANGES IN SUBSTANCE

Now that the conditions and laws ruling our solar system are fully developed; and that the atmosphere of our earth, as of every other globe, has become, so to say, a crucible of its own, Occult Science teaches that there is a perpetual exchange taking place in space of molecules, or of atoms rather, correlating, and thus changing their combining equivalents on every planet. Some men of Science, and those among the greatest physicists and chemists, begin to suspect this fact, which has been known for ages to the Occultists. The spectroscope only shows the probable similarity (on external evidence) of terrestrial and sidereal substance; it is unable to go any farther, or to show whether atoms gravitate towards one another in the same way and under the same conditions as they are supposed to do on our planet, physically and chemically. The scale of temperature, from the highest degree to the lowest that can be conceived of, may be imagined to be one and the same in and for the whole Universe; nevertheless, its properties, other than those of dissociation and re-association, differ on every planet; and thus atoms enter into new forms of existence, undreamt of, and incognizable to, physical Science.—*S. D. I, p. 142.*

SOME EVIDENCES FOR H. P. B.

BIOGRAPHICAL sketches have been made of Madame Blavatsky and references to her personality are numerous in the writings of her contemporaries, especially those of Col. Olcott and A. P. Sinnett. Statements relative to another side of her nature appear in the letters of the Mahatmas "K. H." and "M." The testimony of Wm. Q. Judge on these matters is also available and of particular interest because of his close connection with H. P. B. in the work of the Theosophical Movement, for the reason that he was to a certain extent, with H. P. B., a co-recipient of, and a co-promulgator of the theosophical teachings. The existence of Masters having been laid down as explaining the source of the teachings, and the ideas concerning Their nature and Their work having been corrupted in the confusion that set in shortly after the launching of the Theosophical Society, it is not strange that with the present turn of the cycle there should be a growing inquiry as to why the Messenger of the Masters was what she was.

An inquiry along these lines will develop two classes of items, *first*, those things which are known and demonstrated with regard to H. P. B.; *second*, those things which may be inferred from what is known. Those of the first class are worthy the serious attention of all students and their analysis will give the investigator an increased respect for our Teacher. Those of the second class are dangerous since they introduce the element of personal speculation, and speculation has strewn the ocean of theosophy with many wrecks. Yet, bearing ever in mind the danger, the investigator who proceeds conscientiously along the lines of unprejudiced inquiry will learn of nothing that should not increase his respect for her. It may be that the true place of H. P. B. in the scheme of things will remain to many students a mystery for some time to come. To those who have received their teachings from her hands, through her writings, the mystery is not relative to her worthiness but, rather, relative to the *degree* of her worthiness and to what station it entitles her.

Considering the items of the first class mentioned, there are many that have not been brought to the attention of present-day students. Some have learned that H. P. B. started the Theosophical Society among spiritualists and apparently used the phenomena associated with them to attract attention to the Society. Not all students know that she was not a "medium" and actually employed quite distinct processes. Those nearest to her have noted and reported this distinction—that she never entered into the passive condition in the production of her phenomena, that she dispensed with the cabinets, darkened rooms

and other requirements of the mediums, that she was in full possession of her faculties and that she exercised complete control over them.

Madame Blavatsky's personal habits and idiosyncrasies have been taken up and considered, both by those interested in her life—so little known!—as a preparation for what she later appeared to be, and by those looking for evidence with which to destroy her. Those of the latter class have been disappointed; no charge against her has ever stood. Peculiar she may have been, unconventional and unrestrained in many of her actions, but never indiscreet. Evidence contained in the recently published *Letters of H. P. Blavatsky* forms an impregnable shield for her defenders. It may, perhaps, be fortunate for Christians that there exists no complete "biography of Jesus," and that some eighteen years of his short life have been erased from the physical history of his career. Some modern historian might mistake a manifestation of one side of his dual nature and use it to prove him a medium, a conjuror, or what-not. Indeed, such attempts have been made, but the Christian religion is in part maintained through the fear of authority rather than because of what its teachings themselves represent, and "Thus saith the Lord" pronounced by one believed to be in authority precludes all argument.

No "revelator" can successfully spread far the idea that Christ has recently contradicted, or even amplified, what he put forth years ago through Jesus. If Christ was Christ then, he is Christ now, though he need not appear as Jesus. Yet if changes in the Christian doctrine are not brought about by "revelations" they occur nevertheless, and to such an extent that it is doubtful if Jesus would recognize the teachings accredited to him, could he hear them expounded from a modern pulpit.

Returning to the glimpses of H. P. B.'s life, those we gain from her own writings show clearly a full faith in her own mission, an unfailing loyalty to the Masters and unquestioning obedience to their orders. From the purely personal side we get glimpses of an overworked woman who has learned the meaning of GIVE, and who, in spite of persecution, slander and ill health, still retains a keen sense of humor, faith in the Law and Mankind, and is possessor of a Knowledge dependent upon its own worth for acceptance rather than upon herself or her efforts.

As we approach the items of the second class, those to be inferred from the known history of H. P. B. in her relation to the Theosophical Movement, the reader is warned that an intelligent consideration of this subject will be most beneficial if all available evidence is studied and compared. The theosophical philosophy, as expounded in H. P. B.'s writings, demonstrates to the investigator a knowledge and a labor almost impossible of accomplishment to an ordinary human being. The production of *Isis Unveiled*, *The Secret Doctrine* and the *Key to Theosophy*, the study and comparison of the various reference works used in

their building, is a task that few known writers have been capable of. These works were written in a language acquired by their writer late in life. During the period of their production H. P. B. was busy also with the affairs of the Society and its various branches and was producing articles of another type for publication. Granted, as she declares, that she was assisted in the production of her theosophical works, whence came that help and why was *she* selected to do the work and receive the assistance of the Mahatmas?

The student who has progressed beyond the mere outlines of the philosophy has learned something of the processes and requirements for the obtaining of knowledge and powers such as those possessed by H. P. B. to a degree not since known in the history of the Movement. With the publication, in recent years, of *The Theosophical Movement*, *The Mahatma Letters to A. P. Sinnett*, *The Letters of H. P. Blavatsky to A. P. Sinnett*, and the works previously available to students mentioned in the above, a mass of evidence is at hand for the theosophist to use in pointing the way to inquirers whose questions will become increasingly pertinent with the rising cycle.

Why do the Mahatmas most concerned with the Movement refer to H. P. B. as "Our Brother" and indicate that they know of her that which the world knows not? Speculation is profitless. A full answer may be difficult to obtain, but what is learned in the search will be of great value.

REALITY AND ILLUSION

Maya or illusion is an element which enters into all finite things, for everything that exists has only a relative, not an absolute, reality, since the appearance which the hidden noumenon assumes for any observer depends upon his power of cognition. To the untrained eye of the savage, a painting is at first an unmeaning confusion of streaks and daubs of colour, while an educated eye sees instantly a face or a landscape. Nothing is permanent except the one hidden absolute existence which contains in itself the noumena of all realities. The existences belonging to every plane of being, up to the highest Dhyan-Chohans, are, in degree, of the nature of shadows cast by a magic lantern on a colourless screen; but all things are relatively real, for the cogniser is also a reflection, and the things cognised are therefore as real to him as himself—*S.D. I, p. 39*.

ANCIENT LANDMARKS

XVI

CIVILIZATION AND RELIGION OF EGYPT

WHEN broke the dawn of that civilization in Egypt whose wondrous perfection is suggested by the fragments supplied to us by the archaeologists? Alas! the lips of Memnon are silent, and no longer utter oracles; the Sphinx has become a greater riddle in her speechlessness than was the enigma propounded to the king of Thebes; the Pyramids still keep their secrets unbroken through the lapse of centuries. It is these vast and timeless monuments which make Egypt to us "the land of mystery." How came Egypt by her knowledge? From whom did she learn her wondrous arts, the secrets of which died with her? She sent no agents throughout the world to learn what others knew; but to her the wise men of neighboring nations resorted for knowledge. We have to seek in the religion of Egypt the key to all her mysteries; also have we to seek in the kinship of Egypt and India, the source and inspiration of her wisdom.

Just as in the case of Persia and China, modern historians are blinded by their Christian biblical chronology to her immense antiquity. We have to go back to another race than the Aryan—to the Atlantean race of giants, and even to the Lemurians, to find the origin of those records in Egypt of a civilization passed and gone before the great builders of the pyramids came on the scene. For Egypt is far older than Europe as now traced on the map, and Atlanto-Aryan tribes began to settle on it when France and the British Isles had not risen from the ocean bed. The Delta was far later in formation than Southern Egypt, but even it has been inhabited as firm and fertile land for more than 100,000 years. The Great Labyrinth was in ruins at the beginning of history; Thebes was in ruins when Memphis, founded by Menes, was the capital city; an ancient book of Hermes describes some pyramids as standing on the seashore, the waves dashing against their base—now they stand amid the arid vastness of desert sands. The Great Pyramid, even now untouched by time is, according to the Denderah zodiac, more than 78,000 years old. This planisphere on the ceiling of one of the oldest Egyptian temples, with its mysterious three Virgins between Leo and Libra, has found its Œdipus, who understood the riddle of its signs and justified the truthfulness of the Egyptian priests who affirmed that even since their first zodiacal records were commenced, the Poles had been three times within the plane of the ecliptic. This means that three sidereal cycles of 25,868 years each have passed.*

**Secret Doctrine*, Vol. II, 368; 432-433.

The civilization of Egypt is untold ages old. Never was there a time when it appears to have been in its infancy, but all her arts and sciences were ever in full flower.

Herodotus, the Greek born about 500 B. C., called "The Father of History," is scoffed at by modern historians as being "unreliable," but we shall do well to note what he says the priests told him when they showed him colossal wooden statues of their kings—345 in all, inscribed with their names and annals, including the *super*-human kings who reigned before their first human sovereign; that no one could understand or write an account of these super-human kings unless he had studied and learned the history of the three dynasties that preceded the human. And they traced the origin of these dynasties to a period of the earth's formation which geologists say was millions of years ago! The priests referred to these pre-human reigns as the dynasties of the Gods, Demi-gods, and Heroes or Giants. It was these Great Beings who left "everlasting monuments to commemorate their stay."

Since we have found similar Divine Instructors—Dragons of Wisdom—in Persia and China, all teaching the same doctrines, there must have been a common source of Wisdom. That was India—though not the India of today. Great India once included Persia (Iran), Tibet, Mongolia, and Great Tartary. There was an upper and a lower India, and Hindustan was once called Æthiopia. So these various peoples must have come originally from one center and were of one root, though various in the color of their skin—white, yellow, red and dark. It was from India that the eastern Æthiopians came into Egypt, bringing their civilization with them—all the knowledge of the Atlanteans, though they had no Atlantean blood in their veins—under their first great human king, Menes. In a Hindu work it is stated that "Under the reign of Visvamitra . . . in consequence of a battle which lasted five days, Manu-Vina . . . being abandoned by the Brahmins, emigrated with all his companions . . . to the shore of Masra." Unquestionably this Manu-Vina and Menes were identical. Masra was the name of Cairo, which to this day is called Masr and Masra. If this occurred 4,100 B. C. as historians claim, it was long after many of the pyramids had been built. However, the ancient knowledge of a by-gone race now again flowered in the land under Menes.

It may be wholesome, because humbling, for us to realize that some of the discoveries, inventions and achievements on which we most pride ourselves as a civilization are but revived again, because recollected, by those among us who once lived in Ancient Egypt. Is our Panama Canal and its lock system a great achievement? One of the Pharaohs made an artificial lake 450 miles around and 300 feet deep,

fed by artificial channels from the Nile, with floodgates, dams and locks. Do we think our engineering feats so remarkable when we learn that Menes turned the course of the three principal branches of the Nile so that they could come to Memphis? Do we think our reclamation of desert lands a miracle? 500 miles of desert land were reclaimed above Cairo by these ancient peoples. Do we think our telephones and wireless systems inventions new to the world? The Egyptians had them, as they had railroads and telescopes, and understood the use of electricity.

Egypt is called the birthplace of Chemistry. The science had, in fact, its perfection in Chem—Chem being one of the names of the country. The Egyptians knew and used poisonous gases centuries before they were used in the great World War; they knew the science of anaesthetics and of fumigations. They had their dentists, their books on anatomy, and such accurate knowledge of medicine that there were specialists—some for the right and some for the left eye. They apparently had what is termed “osteopathy” in our day: that is, they had a science of healing manipulations, and were able to inhibit and to restore the circulation of the blood. It is well to remember this when we read in our text-books that Harvey first discovered the circulation of the blood in the seventeenth century. They knew the healing power in color and music. Music, in fact, was in a state of perfection among them while their musical instruments of all kinds have not been surpassed by those of our day. They manufactured the finest of linens, and they have never yet been equalled in the art of bandaging. They wove more beautiful tapestries than have since been known; they made paper that is practically indestructible; they knew how to make malleable glass and their art of dyeing is one of the “lost arts.” Some of their paintings are bright in their colors as they were 4,000 years ago and as they will be 4,000 years hence. Mathematics, geometry, astronomy, and astrology were at their summit with them. When Galileo was sentenced to imprisonment by the Inquisition in the seventeenth century in Europe for declaring that the earth moved around the sun—as every school-boy knows now—he was simply repeating what the Egyptians knew and demonstrated thousands of years before. Some idea of the size of their temples may be had from the fact that the Cathedral of Notre Dame in Paris, if set inside the temple of Karnak, would look like a small ornament in the center of the hall. The blocks in all these great buildings are cemented so closely together that it is impossible to insert the point of a sharp knife between them. There must have been some strange device, or *magic* unknown to us, which moved the huge blocks weighing from two to fifty tons each to their desired position.

Some Magic, it may be, still lingers within these vast piles, for

Madame Blavatsky says that "travelers have brushed against . . . adepts in the silent ruins of Thebes, and in the mysterious chambers of Luxor . . . They have been encountered again on the arid and desolate plains of the Great Sahara, as in the caves of Elephanta." And it is also said that within the sombre recesses of these wonderful pyramids were performed the mysteries, and that their walls often witnessed the initiation of members of the royal family. The pyramids are symbols of the Tree of Life. The apex is the root, the link between heaven and earth; the base represents the spreading branches extending to the four cardinal points of the universe of matter. They also illustrated the principles of geometry, astrology and astronomy. The porphyry sarcophagus, which Prof. Piazzzi Smyth, of Great Britain, degrades into a corn-bin, was the baptismal font, upon emerging from which the neophyte was "born again" and became an adept. During the solemn ceremony the neophyte was "crucified"—that is tied, not *nailed*—on a couch in the form of the Egyptian cross (the Tau), and plunged into a deep sleep for three days and three nights, during which time the Spiritual Ego was said to descend into Hades (the Amenti of the Egyptians); his body meantime lying in the Sarcophagus in the Kings Chamber of the Pyramids of Cheops. During the night of the approaching third day, it was removed to the entrance of the gallery where the beams of the rising sun, striking him full in the face, awoke the candidate. Then the Hierophant entered and pronounced the sacramental words, addressed ostensibly to Osiris—the Sun—but in reality to the Spiritual Ego-Sun within.

So, too, the Sphinx was Harmachus—Horus (the Sun) in the Horizon, or Christ. As a couchant lion with human head it represents the union of spiritual man with animal matter, from which crucifixion in matter it challenges him to rise and become conscious of himself as Osiris or Horus. Might we not well ponder the ancient formulary in the Book of the Dead, which very possibly in Egyptian bodies, we repeated time and again: "I am Horus, I am Osiris." "I am Yesterday, and Seer of millions of years is my name."

The Wisdom-Religion, veiled from the masses and often distorted by allegory and myth, had nevertheless its own mystery language. This language had its seven "dialects," so to say, each referring to one of seven mysteries of Nature. Each had its own symbolism, so that Nature could be read either in all its fulness or viewed from one of its aspects. The only country in the world whose adept-sons have the knowledge of all the seven sub-systems is India. In Egypt these keys were lost one by one after the fall of Memphis, due in part to the death of the Great Hierophants before they had time to reveal all to their successors, but mostly to the absence of worthy heirs to the knowledge.

The many cycles of Egyptian history—its periods of flower and decay—may be attributed to the people's devotion to, or disregard of, their country's two great Principles: TRUTH and RIGHT. Yet, in their rituals and dogmas, for those who can interpret them, have been preserved the main teachings of the Secret Doctrine.

In spite of the arduous labors of many Egyptologists, were it not for the work of Madame Blavatsky, who lifted a corner of the veil of Isis for us, we should look at the bewildering prodigality of animal, human-animal, and divine-animal forms, at the multiplicity of strange hieroglyphics and their stranger form of expression, and gain little or no wisdom. When one seeks to discover what the religion of Egypt was, as Prof. Maspero has pointed out, he is confronted by a perplexing number of contradictory statements and theological systems. Just as from the teaching of Christ have sprung some four hundred or more sects in nineteen centuries, so in the five thousand years intervening from the time of Menes to the Ptolemaic period many divergent streams of thought arose. Then, as now, the ideas and worship of the masses were totally different from the concepts held by the educated classes and the sacerdotal caste. True, the esoteric doctrine never altered, but we have only to regard the present day situation in religious thought to infer that the Wisdom-Religion, even in part, was known to or adopted by only a small minority.

When we attempt to study the sacred book of the Egyptians, the *Pert-Em-Hru*, familiarly known as the *Book of the Dead*—in fact a collection of *Chapters on the Coming Forth by Day*, we meet the same difficulties as confront us in an approach to the Christian Bible. While it is impossible to assign a date to this ritual, it is certain, says the Egyptologist Budge, that it was known before the first dynasty. It was preserved for a long time orally and perhaps not committed to writing before the people began to forget it, or the meanings began to be doubtful. Then, as always, copyists made many errors in transcribing, often misreading the original, also adding comments of their own and other interpolations totally at variance with the original teaching. Thus many versions arose, so that now no two papyri are identical as to number of chapters—which increased as time went on; no two preserve the same arrangement, and none are complete in themselves. Budge gives three recensions of the Book: the Heliopolitan, used in the Vth and VIth dynasties, found inscribed in hieroglyphs upon the walls of the Pyramids of Sakkara (hence our Pyramid Texts), also written upon coffins of the XIth and XIIth dynasties; the Theban, painted upon coffins and papyri in hieroglyphics, from the XVIIth to the XVIIIth dynasties; and the Saïte, used during the following dynasties, which may be regarded as its last form. In later times it was customary

to place a copy in the tomb or coffin of the deceased. While no name is attached to any chapter as its author or reviser, as a whole it was considered to be the work of the god Thot, and thus believed to be of divine origin.

Until the unearthing of the Rosetta stone in 1799, upon which was an inscription both in Greek and Egyptian hieroglyphics, scholars possessed no key to the latter form of writing. Since then the work of deciphering has gone rapidly forward, but in the process there has naturally been much uncertainty, much speculation and difference of opinion as to the correct reading. To add to the confusion of the lay reader, no two English translations are alike; there has been a continual change both in the transliteration and spelling of names, so that the student who compares the extracts given in the Secret Doctrine, for instance, with the latest edition of the *Pert-Em-Hru* by Wallis Budge, or with other Egyptologists, has to orient himself anew again and again.

In view of these difficulties the average reader can get little sense, let alone a system of philosophy, from a perusal of this ancient work. Never does the need of a new type of Orientalist become more apparent than in such an attempt on the part of the reader. One familiar both with Theosophical teachings and the hieroglyphics, would be enabled to give a translation, in general accordance at least, with the original esoteric intent. And again, in the case of translating the words to designate the various principles or "souls"—the Egyptians recognizing seven—much indefiniteness exists because the Christian scholar knows but one word for soul, and is thrown back on the New Testament classification of body, soul, and spirit, to which the words "double" and "shadow" are added, but without a true understanding of what they are or a precise application.

Therefore, out of an enormous mass of material, only a few extracts from the *Chapters of the Coming Forth By Day* can be given, nor can these be sequentially arranged nor dogmatized upon. Nor will any attempt be made to untangle the many combinations of triads and en-neads. What follows is for the purpose of arousing the student to make use of the law of correspondence and analogy and fill out for himself what aims to be merely a suggestive outline.

YOUTH-COMPANIONS

"It is the Master's work to preserve the true philosophy, but the help of the companions is needed to rediscover and promulgate it."

"DO YOU know, Alice," began Bertha, as she looked into the heart of a great white rose, "whenever May 8th comes around, the greatest longing seizes me to know just what H. P. B. looked like, and was like, as a *person*. We talk of her Work, and of her as a Being—but, just the same, it haunts me to know exactly what was the color of her eyes—what her voice was like—and—and—yes, what kind of clothes she wore!"

"Well, can't you guess the color of her eyes by her pictures? And don't they tell you enough about the clothes?"

"But, you see, those were dress-up clothes in the pictures. And besides, I guess that wasn't really what I meant by 'clothes'—not the way they *looked*. What I was thinking about was the Her-ness of the clothes she wore!"

"Goodness gracious, Bertha, you are the queerest girl. Whatever in the world do you mean?"

"Why, isn't there something about the clothes of the people you love best that tells you whose they are, no matter whether you ever saw them wearing them, or not? I think it must be the stream of elementals—lives—coming and going through the garments. It isn't perfume—fragrance—exactly, nor odor, but it reminds you of things. Now," Bertha went on, half-musing, "with Mother's—I always think of spicy roses. Margaret's bring a dim thought of violets. And Brother Ted's"—Bertha's voice grew merry—"they carry me off to far hills where the sage brush grows. But H. P. B.—"

"Oh, now I know!" exclaimed Alice, with the light of a new vision in her eyes. "H. P. B. was like the sun—and the wind—and the waves—and the stars. Sunlight doesn't have odor, but it brings out sweet odors in the flowers. And the wind doesn't have any odor, but it bears sweet odors from many gardens. And the waves don't have odor, but they send a salty tang into the air. The stars—"

"That's it, Alice"—caught up Bertha breathlessly. "And the stars don't have odor either, but they are a Presence. Yes—that was H. P. B."

Then, after a pause, "Would you think her eyes must have been very blue, Alice, from the way they look in her pictures?"

"Yes, I think they were blue. But I think they were other colors, too. Grandfather's eyes were like that—I mean, the way I *think* hers were. Sometimes, his were turquoise blue; sometimes, they were gray; and sometimes, when he was talking about Theosophy, they were so

violet blue they were black! And that reminds me, Bertha. Grandfather read me one day a description Col. Olcott wrote of the time when he first met H. P. B. Let's see if we can find it. I think you would love it."

And Bertha did "love" it. For it was this: "It was from the entrance door of the bare and comfortless dining-room that I first saw H. P. B. She had arrived shortly before noon with a French Canadian lady, and they were at table as we entered. My eye was first attracted by a scarlet Garibaldian shirt the former wore, as in vivid contrast with the dull colors around. Her hair was then a thick blond mop, worn shorter than her shoulders, and it stood out from her head, silken-soft and crinkled to its roots, like the fleece of a Cotswold ewe. This and the red shirt were what struck my attention before I took in the picture of her features. It was a massive Calmuck face, contrasting in its suggestion of power, culture, and imperiousness, as strangely with the commonplace visages about the room as her red garment did with the grey and white tones of the walls and woodwork and the dull costumes of the rest of the guests."

"There must be some other place in the book where he tells about her appearance, Alice. Don't you remember any others?"

"No, but there was one I remember about her laughter——Let's hunt for it. See here:"

I do not know how I could better illustrate this joyous exuberance of hers than by quoting the expression used by a Hartford reporter in writing to his paper. "Madame laughed," he writes. "When we write Madame laughed, we feel as if we were saying Laughter was present! for of all clear, mirthful, rollicking laughter that we ever heard, hers is the very essence. She seems, indeed, the *Genius* of the mood she displays at all times so intense is her vitality." This was the tone of our household; and her mirthfulness, epigrammatic wit, brilliance of conversation, caressing friendliness to those she liked or wanted to have like her, fund of anecdote, and, chiefest attraction to most of her callers, her amazing psychical phenomena—made the "Lamasery" the most attractive *salon* of the metropolis from 1876 to the close of 1878.

And Bertha sighed, saying: "I'm so glad she was merry like that. Her eyes are too far-seeing for gayety—so full of world-sadness in the pictures of her later years."

"Yes, but she was too brave and too undaunted to lose the power of laughter, surely. And don't you remember, when Mr. Judge himself was suffering from the wrongs done him, what he said: 'Who is greater than our old and valiant "old Lady"? Ah, were she here, what a car-

nage! Wonder, anyhow, how she, or he, or it, looks at the matter? Smiling, I suppose, at all our struggles.' ”

“How strange, Alice, that he speaks of H. P. B.—gone from the body—as ‘she’ or ‘he’ or ‘it’!”

“Well, you couldn’t think of electricity as ‘he’ or ‘she’, could you? Perhaps, that is just what he meant—that H. P. B. is a living conscious *Force*, rather than a Person.”

“Yes, I know. But still—I would have loved her as a Person, too. I think her face is beautiful, because it is so noble. I would not have her different in any way.”

“I would, Bertha—next time He or She comes, anyway. I would have her always joyous, seeing the Work go on with ever-greater knowledge and power. White Lotus Day is the Great Reminder, isn’t it, of what ought to be because of Her sacrifice?”

Alice stepped back to view the World-Mother face, framed between the jars of stately pure white roses. “Oh,” she murmured, “What a wonderful world it is that there may come to it such Beings!”

THE FUTURE “MAGICIANS”

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. With every day, the identity between the animal and physical man, between the plant and man, and even between the reptile and its nest, the rock, and man—is more and more clearly shown. The physical and chemical constituents of all being found to be identical, chemical science may well say that there is no difference between the matter which composes the ox and that which forms man. But the Occult doctrine is far more explicit. It says:—Not only the chemical compounds are the same, but the same infinitesimal *invisible lives* compose the atoms of the bodies of the mountain and the daisy, of man and the ant, of the elephant, and of the tree which shelters him from the sun. Each particle—whether you call it organic or inorganic—is *a life*. Every atom and molecule in the Universe is both *life-giving* and *death-giving* to that form, inasmuch as it builds by aggregation universes and the ephemeral vehicles ready to receive the transmigrating soul, and as eternally destroys and changes the *forms* and expels those souls from their temporary abodes.—*S. D. I, p. 261.*

EVERY DAY OCCULTISM

THE third and fifth chapters of the *Bhagavad-Gita* are devoted to action or Karma, as understood by the best of men. Each chapter begins with a question by Arjuna, the student, addressed to Krishna his Higher self. Placed between the two is the fourth chapter, devoted, not to the first question, but to the basis of all actions, good or bad, wise or foolish. This is supremely important.

Life—or the *Gita*—is read in many ways, for all Beings have the same power to act, and the various Kingdoms of nature all arise from this inherent power, as exercised from the basis of prior experience. Among men, as one of those kingdoms, there prevail three interpretations of Life. One is represented by the “armies,” or followers, whether of Arjuna or Duryodhana, for “the world follows whatever example they set.” Krishna gives scant attention to either army, leaders or followers, or to the common “weapons” employed by them in the struggle for existence. Why is this?

It is because their time has not yet come for “conscious communication with the Higher self”—or else because that time is already past for this incarnation. Mankind in any given generation or cycle of Karma is of many degrees of intellectual and spiritual evolution, though all with enough in common to constitute one single kingdom of Souls. During that greater cycle called Kali-Yuga the majority is “checked by its Karma,” that is to say, suffering from the Law of Retardation, or what is dimly sensed in the Christian sects as “original sin,” and in science as atavism. These are either those Souls which represent the failures of a former Round of Manvantara, or those which have reached the Human stage only in this present cycle of psycho-spiritual evolution. They are those men who rely upon Authority—that is, upon others to do their thinking for them.

The other two criterions of conduct prevalent among men are those sufficiently indicated by the terms Religion and Science—the revelations and priests of the one, the theories and professors of the other. Why atavism and barbarism, superstition and materialism, culture and cruelty, selfishness and unselfishness, should exist side by side, in the race and in the individual—all these are vast problems either ignored or evaded by both religion and science. The plain Truth of the matter is, that all religions represent atavism spiritually, and all our boasted sciences rationalized animalism, in their dealings with nature and with man. How can they, then, do other than regard Life physical or metaphysical as filled with mysteries and missing links? It is, but the mysteries and missing links are in themselves, and due to false perspective.

Only those who, like Arjuna, have come to the point where they are ready to question the very foundations of their belief, the "pair of opposites" called religion and science—only these are in any way capable of hearing the voice of the Higher self, of laying hold of the Yoga of Krishna, Spiritual Knowledge. Even these "strivers for perfection" find it extremely difficult to emancipate their minds from the thralldom of the "Sattva quality"—the good they perceive in both religion and science despite predominant errors. It is hard to see that the highest good to humanity and one's self does not lie, in the first instance, in conduct itself, but in a consideration of the basis of all actions—why it is that what we call good and what we denominate evil both proceed from identically the same source, under the same law or process.

Karma, as Duty, cannot be understood as apart from Life. The followers of the Sankhya school and those of the Yoga philosophy have, each of them, laid hold of but a *half*-truth: one is determined to renounce all actions, the other to perform only such actions as should be done. This means that one party seeks Nirvana, the actionless state, as superior to manifested existence; the other is equally determined to act perfectly in an imperfect world. Both are, in fact, impossible positions. Each is based upon a fundamentally false assumption: "*I am the 'final authority' in what I shall do or not do.*" To have final authority over one's self implies final knowledge on our part. Well, who has it? So we ought to be, not only willing to learn, but determined to learn, which implies accepting no one and nothing as the, or a, final authority. Final knowledge is not in the world of manifested being.

In the third chapter Arjuna has gotten over his "despondency," but he is still querulous and is now disposed to find fault with his self-chosen teacher. We always do, and the way her students found fault with H. P. B., and in her, is only a modern instance. The real trouble was in Arjuna, as it is in ourselves, because we want the authority, while the Teacher has the Knowledge. We are in the "bonds of Karma" while the Teacher is "emancipated." How is this "pair of opposites" to be reconciled? They cannot be reconciled. We have to go over to the basis provided by the Teacher—or fall back. This is an easy transit for those looking for some one else to do their thinking and their choosing for them, but it is very difficult for one who has progressed so far in evolution that he has developed some Self-reliance of his own, has achieved some standing as an authority on his own account. Yet that is what has to be done—to become in the sight of others if not in one's own, a mere follower or believer. It can never be achieved in a spiritual sense until one learns that the new relation is spiritual and intellectual, not personal: the relation of Disciple and Teacher.

What is that new position? It is, that Being is eternal; that our

“past Karma” is, spiritually, synthesized by our religion and science, our basis of action, not by the actions themselves. That basis is itself a fluctuating, transitory one, ever-changing; mortal, in short: an Immortal being with mortal views of Life and Duty.

Arjuna believed in Karma and Reincarnation; he was as fully persuaded of their truth as our modern religionist of his revelation, or our modern evolutionist of his theories. His doctrines were his religion. It had never occurred to him that they are Teachings—Instructions, and therefore to be deeply studied, not believed in, revered, worshipped, instead of understood and applied in all the relations and affairs of daily life.

That Krishna knew what was going on in Arjuna’s mind, even if Arjuna himself did not, is clear; so the question of the third chapter was replied to as if it had been asked in good faith. Krishna knew, as Mr. Judge once wrote, that “protests are the advance-guard of the Ego.” The question answered, then the fourth chapter is devoted to the real relation between Spirit and Mind, between Masters and mankind, between Teacher and pupil. That relation has subsisted through long ages and many incarnations; it is known to Krishna, but only believed in by Arjuna in the form of the religious and scientific doctrines of his time; it is quickened in men only when the Teacher incarnates. The real “bridge,” the real *Antaskarana*, whether between the Higher and the Lower self in any man, or between Teacher and Disciple, is complete knowledge on the one side, complete faith on the other. In no other way is that mystic Union so often spoken of to be achieved. The faith of the pupil will inspire him to act on the Instruction of the Teacher, instead of on his own incomplete knowledge. This is the “*sword* of Spiritual Knowledge” which alone can “cut asunder the doubt” which must ever exist in the heart of any student until he knows for himself. The over-abundant failures in the old, as in the present Theosophical societies, have been due, not to any lack of Instructions, but to not following them. The impure, the idle, the curious and contentious minded are always demanding more “instructions.” Knowledge does not lie in directions given but in direction taken—in acting out the Instruction of the Teacher with one’s whole heart. Then we either know for ourselves what we have assumed the Teacher knows, or we know that the teacher is a false one, in which case we can look for another Instructor. In any event our doubt is resolved.

The opening question of the fifth chapter is altogether different in tone from that beginning the third. Arjuna is still uncertain but it is an honestly expressed doubt. He recognizes intuitively that this sword of spiritual knowledge is a double-edged weapon: it will expose the Teacher or it will expose himself. Which edge shall he use first?

"At one time, O Krishna, thou praisest the renunciation of action, and yet again its right performance. Tell me with certainty which of the two is better."

Krishna's reply is that any one using this sword will speedily find that it "cuts both ways": it will more and more show forth the real nature of both teacher and pupil, of both higher and lower Self, of both Spirit and Matter.

"Children only and not the wise speak of renunciation of action and of right performance of action as being different. He who perfectly practices the one receives the fruits of both. . . . That man seeth with clear sight who seeth that the Sankhya and the Yoga doctrines are identical."

The language of nature is Yea *and* Nay; the language of man is Yea *or* Nay; the language of the Divine world is neither, but is the "Word" of St. John, the "Wisdom from on high." What is the "language of the gods?" It is the recognition of LIFE before Duty, of Unity before separateness, of Action or Karma as One, and not many. There can be here no question of "Thou, I, He;" of thy duty and my duty. The reply of Krishna is the Eternal answer to the ever-recurring mortal question at each conjunction of the "five agents of action:" What is *my* duty? Karma is neither selfishness nor unselfishness, neither good nor bad, neither performance nor non-performance of any deed, rite, or practice. "Karma" is the manifestation of *all* Life, and Wisdom is its highest manifestation, as the "Three Qualities" are its progressive lower manifestations. This is all placed before the student in Mr. Judge's "Antecedent Words:"

"The *Bhagavad-Gita* tends to impress upon the individual two things: first, *selflessness*, and second, *action*; the studying of and living by it will arouse the belief that there is but one Spirit and not several, that we cannot live for ourselves alone, but must come to realize that there is no such thing as separateness, and no possibility of escaping from the collective Karma of the race to which one belongs, and then, that we must think and act in accordance with such belief."

If Mr. Judge had never done another thing than to incarnate the Spirit of the *Bhagavad-Gita* he would have shown himself an immortal benefactor of "the coming race," a "friend of all creatures," and "the greatest of the Exiles"—as he was called with the expressed as well as silent approval of H. P. B. while yet she was among us. His life showed what the *Gita* only teaches—that those who live the life of a true Disciple enter into the very Being of the Teacher:

"Many who were free from craving, fear, and anger, filled with my spirit, and who depended upon me, having been purified by the ascetic fire of knowledge, have entered into my being. In whatever way men approach me, in that way do I assist them, but whatever the path taken by mankind, that path is mine."

ON THE LOOKOUT

FOHAT AND THE SINS OF MAN

Upon the authority of Dr. E. E. Free, reported in the *Washington Post* of Nov. 28, 1926, it is now known that the electrical resistance of the skin varies with emotion. Certain proof that the emotional nature controls the secretions, has long been made public. The *nature* of that control is as mysterious as ever, and it is altogether probable that the road to its solution lies through an understanding of the *consciousness* in all physical processes, generally, and of the true nature of the *noumenon* of electricity in particular.

It is through Fohat that the ideas of the Universal Mind are impressed upon matter. Some faint idea of the nature of Fohat may be gathered from the appellation "Cosmic Electricity" sometimes applied to it; but to the commonly known properties of electricity must, in this case, be added others, including intelligence. It is of interest to note that modern science has come to the conclusion that all cerebation and brain-activity are attended by electrical phenomena. (*Secret Doctrine*, 1888, I, 85.)

But what does science do with this discovery, which contains potential *proof* of the Spirit of Man, with all its immortal responsibilities? Proof of such nature as, made public and enforced by the leaders of thought, could do more toward the regeneration of the world than all the well-meant present day efforts of psychologists, sociologists, and philanthropists alike? Why, just as the control of the secretions by emotion was, by some extraordinary upside-down process, held to indicate the *dependency* of consciousness upon the secretions, so Dr. Free sees the chief usefulness of this new discovery as a new crime-detector; a modern "putting of the question" to doubtful witnesses in such wise as to elucidate a truthful answer despite the will of the victim. All this, of course, based on the premise that the proper way to dispose of crime is to detect and dispose of the victim, under the misapprehension that thoughts can be detained behind prison bars and a tainted soul immured in a physical grave. The experience of æons speaks in vain to minds of the modern bent, which love to clip weed-tops but consider indecent a suggestion that the weed may have a root. The "crime problem" is more serious now than it was in ancient Rome—not only because society at large has generated more causes thereof, perhaps, but because we may be dealing with the same criminals, among others.

NEW ETHICS WANTED

No wonder that Dr. Richard C. Cabot, Department of Social Ethics of Harvard, wiser than his generation, thinks that there is need for

“a new philosophy for social workers,” and for a fresh viewpoint based upon full cooperation with, and sympathetic understanding of those sought to be helped. (*New York Times*, October 30, 1926.) The “new philosophy” (many millenniums old) of Theosophy, is recommended to those of Dr. Cabot’s mind, as a fitting subject for unbiased study with a view to replacement of the present wooden, stilted, and stultified view of human nature upon which modern philanthropy is based.

Theosophy, however, teaches that the first and essential task for those who essay to help others, is *self-study* and *self-reform*; moreover, that this salutary but bitter process can be omitted for no one. Theosophists are friends to all who seek honestly to alleviate the human lot; but they have little power to help any who cannot realize, however dimly, that Karma is *one*; that the object of life is not simply physical comfort, but spiritual evolution; and that it is the condition of the Ego, and not that of the body, which counts.

“REFORM” ADVOCATED

An article by Prof. Carl Murchison, of Clark University, printed in *Science News-Letter* for Nov. 20, 1926, considers that *intelligence* is just as serious a problem in criminology as is feeble-mindedness: a deduction which, granted the possession of a little knowledge of human nature, can be made without the aid of a psychological laboratory. In percentages, he relates that the prisons, under test, show more intelligence than the Army. He also states what has been noted from other sources: that the majority of criminals profess religious affiliations.

Noting that one-fourth of criminals are of college age, he thinks “all the facts” indicate that criminals of this age are “not too young to hang.” Assuming that the only responsibility society at large has, in regard to criminality, is its own protection, he arrives by logical steps at an amazing set of recommendations:

1. The abolition of the jury system. 2. Uniform punishment for the insane, the feeble-minded, and the young. 3. The abolition of the system of release on bond. 4. The abolition of the indeterminate sentence. 5. The abolition of the parole system. 6. The application of the deterministic philosophy to the behavior of the State as well as to the behavior of the criminal. 7. The third penitentiary conviction to carry an automatic death penalty.

It is impossible properly to characterize such conclusions when arrived at by a man of scientific training. The editor of *Science News-Letter* remarks that Prof. Murchison’s “findings are distinctly different from those of most present day criminologists.” It is certainly to be hoped so.

THE BANKRUPTCY OF EUGENICS

That reformation which it is the object of Theosophy to accomplish really rests upon a single fundamental lesson: that the Universe is an *indivisible whole*. Patently, if this be truth, the chain of cause and effect is unbroken and unbreakable in all its parts. More than that, the understanding of *any* phenomenon depends upon following its creative chain *in the order of emergence*. Materialistic science unconsciously rests its case on the assumption that a fact is complete in itself, the while paradoxically proclaiming universal connections.

Nowhere is the disastrous fallacy of considering effect apart from the totality of causes more in evidence than in the flounderings of modern thought through the complexities which relate the mysteries of human generation to sociological problems.

Under title "Eugenics Teaching Imperils Civilization," *Current History*, September, 1926, J. B. Eggen unrolls a condemnation of the quackeries of eugenism which should be studied by everyone, most of all by eugenists and by legislators who have fallen victim to their follies.

Under the guise of a scientific theory a dangerous doctrine is becoming popularly accepted throughout the United States. . . It is regrettable that this eugenic viewpoint, with its flimsy evidence, is so widely believed in. The public is victimized by many pseudo-scientific cults, each one violently advocated by a small sect. In the case of eugenics the sect is well endowed and influential, and many people make the mistake of believing in it. . . . Eugenics is an exploded theory; yet in one state alone—California—4,636 persons have been rendered incapable of bearing children by sterilization because of it. (*Eugenical Sterilization*, 1926, by H. H. Laughlin of the Eugenics Record Office, Long Island, N. Y.)

Many people are beginning to protest against this drastic campaign for the mutilation of thousands of men and women, and it is time for the public at large to call upon California to stop this barbarous practice. Other states as well—some twenty-three of them—because of ignorance or misinformation have enacted eugenical statutes of a highly dangerous character.

A "CASTE SYSTEM"

Mr. Eggen then explains some of the more debased eugenic theories and social ideals. Under the ultimate social system projected, mankind is to be as rigidly divided into castes as in India; those of superior ability by blood would have special privileges withheld from others. Inter-marriage of castes would be prohibited, even when such prohibition involved incestuous marriages—which are frankly advocated by some. The property of the "lower" classes is to be appropriated for the comfort and maintenance of the "elect;" the former would also be disfranchised and have the menace of sterilization held over them as a disciplinary measure. The sinister purpose of the eugenists is expressed as follows:

The immediate eugenic program consists in spreading propaganda for steriliza-

tion, its purpose being to educate the public into submission, and then make these laws more and more stringent, until the state entirely controls parentage.

Such a viewpoint is so at odds with every observed fact of human nature and human society, historically proven so deadly in all its implications and ultimates, so subversive of every principle of justice and common decency, that one would be tempted to laugh the whole subject out of court with a grimace of disgust. And yet—there is the ominous fact that this cult, so obviously the product of subnormal brains, has gained victories in California, Connecticut, Delaware, Idaho, Iowa, Kansas, Maine, Michigan, Minnesota, Montana, Nebraska, New Hampshire, North Dakota, Oregon, South Dakota, Utah, Virginia, Washington, and Wisconsin, in which States 3,307 men and 2,937 women have been sterilized. We print this roll of shame with purpose aforethought, that Theosophical citizens of the states mentioned may take note accordingly.

LAW

Prof. Philip Fox, of Northwestern University, as reported in the *Washington Post*, Nov. 27, 1926, says that “studies of the terrestrial globe, the sun, moon, and neighboring planets, the far-flung stars and nebulae, reveal a community of material and a common response to law.” “The atom, which men cannot see or fully understand, and the star in the immense spaces of the heavens, possess the same orderliness and system.” This is a long step from the view of the physical world which scientifically obtained in the days of H. P. Blavatsky, who nevertheless said:

Everything in the Universe follows analogy. “As above, so below;” Man is the microcosm of the Universe. That which takes place on the spiritual plane repeats itself on the Cosmic plane. Concretion follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual. (*Secret Doctrine*, 1888, I, 177.)

It is precisely failure to see, or rather refusal to see, the necessary continuity of any material entity into the realm of the formless, the abstract, the immaterial conscious—in other words, the realm of *spirit*—which renders “man” unable to “see or fully understand” the atom. Given as a hypothesis—a mere hypothesis—that Spirit is not only the consciousness in man, but the very basis of the intelligent plan and pattern in nature, then the mechanist and materialist is seen to be in the position of denying, entirely as a matter of distaste, the possibility of what may be the *only* road to wisdom. It is obvious to anyone not stricken intellectually blind, that an alleged fact can neither be proven nor disproven until its *possibility* is admitted to the extent of investigation; that is to say, to the extent of checking that possibility against the ascertainable facts as an explanation of them.

A HORRIBLE EXAMPLE

While it is true that science as a whole seems to have turned its face definitely away from the materialism of last century—thanks to a long series of discoveries predicted or foreshadowed by the *Secret Doctrine*—that diminished school remains loud and pertinacious.

Prof. C. Judson Herrick, author of *Brains of Rats and Men*, reviewed in *Science*, Nov. 19, 1926, claims that the cortex, the thinking layer of the brain, is an organ of creative automaticity, "which has designed and fabricated itself . . . and the working of which is intelligence." He thinks that "it is necessary to accept consciousness as a function of the brain in the sense of a vital mode," necessary "in order to avoid metaphysical, theological, mythological, or other unscientific prejudices."

The latter phrase is a statement in so many words that any consideration of the view that there is life and consciousness in the universe not dependent upon the mechanical operations of matter, is "unscientific" and therefore abominable. Yet an actual scientific basis of ratiocination involves consideration of *all* possibilities.

Prof. Herrick's attitude is as truly *religious*, in the sense of determined refusal to be uprooted from an emplacement of *a priori* postulates determined by personal likes and dislikes, as that of the most rabid "fundamentalist." More so; the fundamentalist betrays unmistakable *fear* in the presence of an antagonistic theory; sure sign that reason is not wholly in abeyance.

ROLAND FOR OLIVER

The hopeful sign of this century is, that while a Haeckel of fifty years ago found no voice of power raised against his blatant pretenses, save that of H. P. Blavatsky, a Herrick of today speaks distinctly out of turn, finding any number of equal authorities frowning upon him with no uncertain mien. A single book such as Prof. Eldridge's *Organization of Life* contains within itself a complete refutation of the whole mechanistic school, upon *fact and evidence*; and proves that the exercise of a comprehensive reasoning faculty cannot be omitted from the construction of a theory without the supervention of "gross superstition." And while the superstition of the savage is exculpated by ignorance and low mental capacity, not so with that of the so-called "scientist" who subordinates his great advantages to the sway of what Prof. Jennings, the mechanist, introducing Eldridge's book, euphemistically but frankly terms "a matter of taste." There is not much excuse for a school of scientists which subordinates the moral welfare of humanity to its own "tastes."

EVEN OUT OF NAZARETH

The tide has turned in Germany, whose school of materialists, in the words of H. P. Blavatsky, was "the worst in the world"—and so remained up to and through the war.

There has now been published *Theoretical Biology*, by J. von Uexhall, translated by D. L. Mackinnon, which *Science News-Letter* of Dec. 4, 1926, considers an "evidence of the tendency of present-day German philosophy away from materialism and mechanism, which is also affecting German science." (And note well that *Science News-Letter* speaks of that tendency with tolerance, almost with approval.) Prof. Uexhall calls for an entirely reconstructed biology based upon Kantian metaphysics. "In the world of the biologist there are only appearances, which react on one another through the medium of the subject."

A wonderful depth of perception seems to be reached by him in the conviction that the Mendelian genes of the germ-plasm are the "super-mechanical factors" needed for a true biological reconstruction. Not only does this seem to dovetail well with Eldridge's "organizational factors," but follows up one of the most important hints of the *Secret Doctrine*.

Complete the physical plasm, . . . the "Germinal Cell" of man with all its material potentialities, with the "spiritual plasm," so to say, or the fluid that contains the five lower principles of the six-principled Dhyan—and you have the secret, if you are spiritual enough to understand it. (*Secret Doctrine*, I, 224.)

FURTHERMORE

Dr. Frederick P. Gay, of Columbia University, writing in *Science*, Nov. 26, 1926, remarks that for the primal cell to have arisen from a fortuitous combination of atoms, calls for a chance quite beyond the possibilities of mathematical computation in point of slighness. In fact, it does not take an advanced mathematician to perceive that the problem is not only impossible; it is unthinkable.

Prof. Gay concludes that a new element emerges in animate nature, possessing purposiveness and alien to the randomness which characterizes the physical sciences. That element in fact is *consciousness*, the synthesizer of experience as well as the originator thereof, whether or not Prof. Gay recognises the fact; and it does in truth *emerge*; it is not created, being latent in all forms, and the indestructible substratum of them.

A HACKNEYED FOLLY

Prof. Joseph Jastrow, of the University of Wisconsin, thinks that occultism has its basis in the tendency of "primitive man" to pattern nature on human behavior and to fill it with "all kinds of spirits," psy-

chical research and spiritualism being survivals from the old animisms. (*Washington Star*, Nov. 30, 1926.)

Prof. Jastrow is eminently qualified to pass on the validity of psychical matters, having all his life had such intense distaste of everything outside the visible material world that he has never investigated anything outside its precincts. Thus he believes also that another source of spiritualism is to be found in the "pseudo-sciences" of alchemy and astrology; though, without entering into the questionable merits and indubitable demerits of either of these forms of thought, it has been our experience over many years and covering the whole realm of the "psychic" and "occult," that there is no essential, and very little incidental connection.

Prof. Jastrow, by virtue of not knowing, and not wanting to know, anything at first hand of the facts alleged by spiritualists, astrologers, or psychic researchers, is of course in a position to consider them all from a position of calm detachment unharassed by the puzzling and annoying perplexities encountered in actual experience.

AIDED AND ABETTED

Lewis Brown, in his highly popular book, *This Believing World*, by an analysis of comparative religions, tries to show them all as means of escape from "primitive man's" fear of the elements. What, oh what, would our modern scientific camp-follower do if that convenient myth, "primitive man," had never been invented?

It must be said that Mr. Brown is in some respects impartial; he lumps Christianity with all the rest of the religions of the world, as another development of the fear-complex. Prof. Jastrow says that it is a human tendency to "find and bolster up facts to support one's belief." Quite true and a tendency in which both he and Mr. Brown manifestly share. For them the extreme scarcity of facts which might be made to "bolster up and support" their own beliefs, so far from being a handicap, is cleverly rendered an advantage; all they have to do is to ignore or deny the facts on the other side. This is accomplished without dishonesty by the simple device of avoiding the contamination of personal contact with any of the aforesaid facts. That this necessitates classifying the whole line of world-sages and teachers as fools or charlatans, and compassion, honesty, self-sacrifice, and virtue as decayed relics of the superstitious horrors of naked savages, means nothing to Mr. Brown. There is no god more woefully and strangely misshapen than the god of clay, no worshippers more bedraggled than the learned ignorant who crawl abjectly to his feet bearing offerings of fat tomes, well bound and printed on good paper, seemly to the eye.

PERCEIVING THE EGO

Many years after the introduction of Theosophy by H. P. Blavatsky, scientific and semi-scientific investigators, through their own discoveries and methods, began an intermittent approach to a perception of the indwelling *individual* Ego, to which birth and death are alien strangers, however many bodies it may take upon itself for experience.

Now Prof. C. Lloyd Morgan suggests that individuality and personality are "living concepts which are logically poles asunder." (*Times*, London, Aug. 10, 1926.) This from the very first has been one of the absolutely fundamental teachings of Theosophy in regard to the human make-up. It is *individuality* which survives, never personality which is only the acquired nature made up of the experiences, practices and inculcated beliefs of a temporary physical life, all of which survive only as tendencies for the future—except in the buried, but ever-present egoic memory. Prof. Morgan thinks that individuality depends upon some touch of the unique. Individuality itself is hidden, the personality only is exposed to view, says he. Nothing could be more true.

In *The Scientific Monthly*, Aug., 1926, Prof. Raymond Dodge, Yale, outlines evidence of variable response in human beings, which he thinks is protection against stereotypy. Some time ago we quoted an eminent professor to the effect that the fate of the individual is determined by heredity, environment and *response*. Were the real source and nature of this up-welling "response" and "variability" understood, well-wishers of humanity would have at hand an exceptionally good weapon against the abysmal follies of such as Prof. English Bagby, "psychologist" at the University of North Carolina. He says that the criminal is never to be regarded as responsible for his crime, which is the result of his heredity, his training, his nervous condition, and the immediate situation. (*The Evening Star*, Washington, D. C., Sept. 1, 1926.) In the present state of popular knowledge, the man who knows that the individual has at every point an actual and viable choice between two or more courses, has only innate formless knowledge, which is ineffective in the absence of any logical and definite understanding of its source. Meantime, among the great number of "causes" of crime speculated upon by Prof. Bagby, his own all-too-popular theory should be placed at the head of the list in red letters.