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

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1603

Index of Theosophy

VOLUME 17

NOVEMBER, 1928—OCTOBER, 1929

A

"Abandoning Sorrow".....	373
Action, Psychic and Noetic.....	354-410
Adepts, Living.....	519
An Admonition by H. P. B.....	12
Ancestors, Our Divine.....	563
Ancestors, Our Invisible.....	450
Ancient and Modern Wise-Men.....	407
Ancient Landmarks.....	15-307
Ancients of Casa Grande, The.....	393
An Extract From Ruskin.....	353
Answers by W. Q. J., Some.....	321
Armistice, No.....	25
Asceticism, Duty—And.....	70
Aspect of Wisdom, The Dual.....	504
Aspiration, Law and.....	448
"As Surety Sure".....	159
Atomic and Molecular Substance.....	175
Atonement", True "Vicarious.....	7
Awakener, Responsibility—The.....	9

B

Bhagavad-Gita On Gifts, The.....	81
Bhagavad-Gita X, Note on.....	301
Black Magic in Science.....	223-257
Building True.....	132

C

Cagliostro a "Charlatan?", Was.....	120
Casa Grande, The Ancients of.....	393
Certainty	255
Choice, Karma and.....	487
Christ?, Who Crucifies the.....	250
Class Conciousness.....	273
Codes, Moral.....	304
Companions, Youth.....	23-79-130-170-221-264-314-366-420-466-514-551
Conditions, Seeking.....	502
Conciousness, Class.....	273
Conciousness, Principles and States of.....	58
Conservation of Energy.....	247
Cremation, Theosophy and.....	218
Criticism, Duty—And.....	13
Cycle, A Sacred.....	62
Cycles, W. Q. J. On.....	85

D

Dangers, Metaphysical Healing.....	454
Death and Immortality.....	546
Desire, The One.....	565
"Difference, The, Between Theosophy And—".....	536
Dreams	266
Dual Aspect of Wisdom, The.....	504
Duty—And Asceticism.....	70
Duty—And Criticism.....	13
Duty—And Karma.....	116
Duty, H. P. B. On.....	71
Duty, The Teachers—On.....	14

E

Ear, The Listening.....	208
East and West.....	409

Effective Modulus, The.....	207
Effort That Counts.....	270
Energy, Conservation of.....	247
"Even This Will Pass Away".....	154
Every Open-Minded Theosophist, To.....	1-49-97-145-201
Evil, Good and.....	348
Evolution, Racial.....	516
Extract From Ruskin, An.....	353
Eye of Spirit vs. the Eye of Matter, The.....	560

F

Fall of Ideals, The.....	554
For the Mystically Inclined.....	517

G

Gifts, The Bhagavad-Gita On.....	81
Going to School Again.....	439
Good and Evil.....	348
Grail, Temple of the Holy.....	263

H

Healing Dangers, Metaphysical.....	454
Helping Others, On.....	128
Highway of Souls, The.....	370
Hints for Practical Work, Practical.....	199
Holy Grail, Temple of the.....	263
Household Life, Living the.....	55
"H. P. B.".....	289
H. P. B., An Admonition.....	12
H. P. B. on Duty.....	71
H. P. B. on Karma.....	347
H. P. B. on the Sun.....	543
Human Workshop, In the.....	399
Hypnotism	162

I

Ideals, The Fall of.....	554
Immortality, Death and.....	546
In the Human Workshop.....	399
"Inaudible Mutterings".....	422
Influences	210
"Intelligence in Matter".....	82
"Isis Unveiled", The Psychology of.....	298

J

Johnson, Dr., on Phantasy.....	520
Judge, William Q.....	193

K

Karma and Choice.....	487
Karma, A Study in.....	346
Karma, Duty—And.....	116
Karma of the Path, The.....	172
Karma, H. P. B. on.....	347
Karma, W. Q. J. on.....	275

L

"Ladders", Words as.....	178
Landmarks, Ancient.....	15-307
Larger Vision, The.....	501
Law and Aspiration.....	448
Life, Living the Household.....	55
Life, The Wheel of.....	179
Listening Ear, The.....	208
Living Adepts.....	519
Living and Learning.....	497
Living the Household Life.....	55
Lookout, On the.....	37-86-134-181-230-277-325-375-423-472-521-568

M

Magic in Science, Black.....	223-257
Man and Memory.....	252
"Man, Know Thyself".....	467
Masters and Men.....	217
Mathematics, Some Theosophical.....	271
Matter", "Intelligence In.....	82
Meaning of Spiritualism, The.....	368
Mechanical Theosophy.....	32
Meditation, Some Words On.....	155
Memory, Man and.....	252
Memory, Seats of.....	498
Men, Masters and.....	217
Mental and Moral Suicide.....	316
Metaphysical Healing Dangers.....	454
Modulus, The Effective.....	207
Molecular Substance, Atomic and.....	175
Moral Codes.....	304
Moral Nature?, What Is The.....	324
Moral Suicide, Mental and.....	316
Mutterings", "Inaudible.....	422
Mystically Inclined, For the.....	517

N

No Armistice.....	25
Noetic Action, Psychic and.....	354-410
Note on Bhagavad-Gita X.....	301

O

Occultism, Western.....	302
One Desire, The.....	565
On Helping Others.....	128
On the Lookout.....	37-86-134-181-230-277-325-375-423-472-521-568
Open-Minded Theosophist, To Every.....	1-49-97-145-201

Origin of Religions.....	69
Orphan", "The Great.....	321
Our Divine Ancestors.....	563
Our Invisible Ancestors.....	450

P

Paganisation of Theosophy, The.....	241-340-385-433-481-529
Path of "Woe", The.....	229
Path, Sign-Posts on the.....	152
Path, The Karma of the.....	172
Path, The Theosophical.....	337
Persian Zoroastrianism and Russian Vandalism.....	72
Phantasy and Psychism.....	26
Phantasy, Dr. Johnson on.....	520
Philosophy of Unity, A.....	553
Pilgrim's Progress, The.....	276
Potentialities, Unsuspected.....	391
Practical Hints for Practical Work.....	199
Price, The.....	468
Primitive Seven", "The.....	456
Principles and States of Conciousness.....	58
Problems of Students.....	106
Progress, The Pilgrim's.....	276
Psychic and Noetic Action.....	354-410
Psychism, Phantasy and.....	26
Psychology of "Isis Unveiled", The.....	298
Purview of Theosophy, The.....	78

Q

Questions Answered, Some Interesting.....	34
Questions, Some Interesting.....	174

R

Racial Evolution.....	516
Religions, Origin of.....	69

Responsibility—The Awakener.....	9
Righteousness, Self-.....	104
Ruskin, An Extract From.....	353

S

Sacred Cycle, A.....	62
Science and the Secret Doctrine.....	63-109-403-442-491-539
Science, Black Magic in.....	223-257
School, Going To, Again.....	439
Seats of Memory.....	498
Secret Doctrine, Science and the.....	63-109-403-442-491-539
Seeking Conditions	502
Seek, To Those Who.....	351
Self-Dependence	118
Self-Righteousness	104
Self—Universal and Individual.....	215
Seven-Fold Universe—Why?, A.....	160
Seven," "The Primitive.....	456
Sign-Posts on the Path.....	152
Silence and Speech.....	57
Silence, The Wall of.....	319
Some Answers By W. Q. J.....	321
Some Interesting Questions.....	174
Some Interesting Questions Answered.....	34
Some Theosophical Mathematics.....	271
Some Words on Meditation.....	155
Sorrow," "Abandoning	373
Souls, The Highway of.....	370
Speech, Silence and.....	57
Spiritualism, The Meaning of.....	368
States of Consciousness, Principles and.....	58
Students, Problems of.....	106
Study In Karma, A.....	346
Substance, Atomic and Molecular.....	175

Suicide, Mental and Moral.....	316
Sun, H.P.B. on the.....	543

T

Teachers—On Duty, The.....	14
Temperance, Theosophical	544
Temple of the Holy Grail.....	263
“The Difference Between Theosophy and—”.....	536
The Eye of Spirit vs. the Eye of Matter.....	560
“The Great Orphan”.....	321
The One Desire.....	565
Theosophical Path, The.....	337
Theosophical Temperance	544
Theosophist, To Every Open-Minded.....	1-49-97-145-201
Theosophy and Cremation.....	218
Theosophy and—”, “The Difference Between.....	536
Theosophy, Mechanical	32
Theosophy, The Paganisation of.....	241-340-385-433-481-529
Theosophy, The Purview of.....	78
Thoughts?, What Becomes of.....	322
Tidal Wave, The.....	459
To Every Open-Minded Theosophist.....	1-49-97-145-201
To Those Who Seek.....	351
Tracings on the Trestle-Board.....	177
True “Vicarious Atonement”.....	7

U

Unity, A Philosophy of.....	553
Universal and Individual, Self—.....	215
Universe, A Seven-Fold—Why?.....	160
Unsuspected Potentialities	391

V

Vandalism, Persian Zoroastrianism and Russian.....	72
Veils or Vehicles?.....	401

"Vicarious Atonement," True.....	7
Vision, The Larger.....	501

W

Wall of Silence, The.....	319
Was Cagliostro a "Charlatan?".....	120
Wave, The Tidal.....	459
Weaver, The	365
West, East and.....	409
Western Occultism	302
What Becomes of Thoughts?.....	322
What Is the Moral Nature?.....	324
Wheel of Life, The.....	179
Who Crucifies the Christ?.....	250
Wisdom, The Dual Aspect of.....	504
Wise-Men, Ancient and Modern.....	407
"Woe," The Path of.....	229
Words as "Ladders".....	178
Words on Meditation, Some.....	155
Work, Practical Hints for Practical.....	199
Workshop, In the Human.....	399
World-Improvement or World-Deliverance.....	290
W.Q.J. on Cycles.....	85
W.Q.J. on Karma.....	275
W.Q.J., Some Answers by.....	321

Y

Youth-Companions	23-79-130-170-221-264-314-366-420-466-514-551
------------------------	---

Z

Zoroastrianism and Russian Vandalism, Persian.....	72
--	----

The United Lodge of Theosophists

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

*"The true Theosophist belongs to no cult
or sect, yet belongs to each and all."*

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

Correspondence should be addressed to

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UNITED LODGE OF THEOSOPHISTS

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He is ripe to seek the Self who is full of knowledge and wisdom, reason and discernment, and who bears the well-known marks.

—CREST-JEWEL OF WISDOM.

THEOSOPHY

Vol. XVII

November, 1928

No. 1

TO EVERY OPEN-MINDED THEOSOPHIST

HOW many, oh, how many, have been attracted to the Theosophical Movement, have entered it in all the glory of a fresh enthusiasm—only to desert under the force of the invisible influences evoked by their too self-confident assurance. How many, as rash but more determined, have rushed to battle with no inner discipline, no inner resources—to lose their moral balance unconsciously to themselves, and thence become the worst enemies to the Movement and to their own progress, never dreaming that they had fallen victim to those very subjective and sinister influences against which they had been so often warned, and against which they were so constantly discoursing to others. Never has there been a “medium” or a “psychic” but has been eloquent in warning against “the dangers of the Left-Hand path!”

It was with the masked and hidden tendencies inherent in human nature that H. P. Blavatsky had to contend from the very beginning of her great Mission—those influences of materialism and superstition which, masquerading as science and religion amongst ordinary humanity, do but retreat to a subtler plane, the unknown field of psychology, when we essay to probe the depths of our own nature for the purposes of self-mastery. She had to wage war against the very basis of our theories of life and duty, those false ideas of nature and of man which do, actually, *rule* human nature.

Those influences will never die in any of us of themselves. They have to be recognized, fought, conquered, rooted out by each individual Theosophist for himself. It is a war without quarter on either

side. The Teacher can but point the way; the student must travel it for himself, as the Predecessors of all time have done before him. The human basis of thought and action—that Life as we live it, Nature as we experience it, is the *real*, while Occultism is but an extension and expansion of human nature into regions metaphysical and psychical—is a materialism which has ruined countless thousands by tempting them into the various forms of Spiritualism and *Hatha Yoga*, and has equally corrupted great numbers of theosophical students. Human superstition—with its religious rites and beliefs, its faith in miracle, in some form of vicarious salvation, its trust in some species of apostolic succession and successors able to bestow favors and grant absolution to the faithful—is the origin of every religion, every sect, and has overcome great numbers of Theosophists, turning them into as blind devotees of some “occult” guide as any medium was ever subject to the oracular dictation of her “control.” To *break up the bases* of human nature is the great task of each student of Theosophy if he would not have it degenerate into a multitude of sects and schools. What each student can easily see to have taken place in Brahmanism, Zoroastrianism, Buddhism, Judaism, Mohammedanism, and Christianity, is going on before our very eyes in the Theosophical Movement of our times. The Theosophist has but to look about him with open mind to see history repeating itself in the degradations which have sprung up in the Name of the Masters of Wisdom, in the Name of H. P. Blavatsky and *her* Theosophy.

Men have always had religions and their attendant sects: what Theosophist but knows that sectarianism has ever held mankind in subjection—of the body, of the mind, of the soul. Is this the road to *self*-mastery—or to mental and moral slavery? Mankind has always had its sciences and its scientists: what Theosophist but knows that human science has ever devoted itself to conquest over nature and man, that its object is power, not responsibility? Is this the path to *self*-conquest—or self-destruction? Who cross-examines himself and history to discern what hidden influences are at work on the mental and moral nature of mankind, ever defeating the noblest efforts of the philanthropist, the reformer, the Sage and the Seer?

Has Theosophy no lessons for us to learn, Theosophical history no instruction for us to study and apply—to ourselves and to all others—in this welter of confusion and conflict now as prevalent in the Theosophical world as in the sects of religion and the schools of science?

All Theosophists are familiar with the fact of the foundation of the Parent Theosophical Society at New York City in 1875, but few, then or now, have pondered the different *motives* influencing those who shared in its establishment. What factors influenced H. P. B. and her Masters in their share in that foundation? What incited Colonel Olcott, its "President-Founder," to his life-long devotion to the *Society*? What moved William Q. Judge, a young man of 24, to undertake, and what held him fast throughout terrible vicissitudes and ordeals paralleling those of H. P. B. herself? What hopes and prospects formed the magnet of attraction for the other Founders and all those who embarked upon the voyage of the pioneers of the Movement during its first and fateful cycle, the first thirteen years of the Theosophical Society—in America, in India, in England and on the Continent?

Those motives and objects must have been as diverse, as contradictory, as antithetical as the courses subsequently pursued by the various participants—for spiritual and moral results as surely flow from motive and conduct as physical causes produce their corresponding effects. Many noted names, many able minds, were among those who became Fellows in the Parent society. One by one they left it, some to pursue more congenial and less arduous allotments; others because they did not find in it what they expected, though surely its Objects were plainly stated; others because they could not make of it the vehicle of their ambition; still others because the Theosophy taught by Madame Blavatsky ran counter to their own deeply-seated preconceptions and convictions, although the Society itself had no teachings and no requisites for membership other than its declared Objects. Many of those who left became active and violent enemies of the Society, of its Objects, of H. P. B. and her Theosophy. Many of those who remained nominally members undertook no study, no activities, in pursuance of those Objects. Others still—by far the greater number of those who became well-known in the Society—were fascinated by the "Third Object" to the exclusion of all else. That Object itself, as formulated, called for "the investigation of the unexplained *laws* of nature and the psychical powers latent in man." This, each interpreted according to his own predilections. All too many rushed headlong into practices and experiments of which they knew nothing except by hearsay and of which they could judge only by the ecstasies and intoxications induced, as the ignorant and the credulous might experiment with opium or other drugs. From these visions and visionaries there resulted a harvest of psychological

aberrations. Instead of *Chelaship* there ensued a crop of sensitives, psychics, mediums, and deranged "occultists," who were henceforth immune to any other voice than that of their "oracle." Reason, judgment, logic, history—all the hard-earned lessons of life—weighed nothing at all with them as against their visions, their "messages," their inspired "communications." They out-rivaled the Spiritualists in their extravagances and in the infallibility they attached to these miraculous experiences, and to themselves as favored recipients. The psychopathic wards of every large hospital are filled with similar mentally and morally unbalanced victims of this "meditation with a seed." The record of every religion abounds with them, and every sect is in fact due in its origin to the personal psychological experiences of its founder. Many of the saints and seers of history were simply *insane* on the subject of their particular delusions. India contains tens of thousands of these "living dead," these spiritual somnambules, whose consciousness is on another plane while their bodies move about on earth.

One has but to study the numerous warnings of H. P. B., or the Letters of the genuine *Mahatmas* to A. P. Sinnett and others during the early years of the Society, to learn what havoc was wrought upon themselves by these misguided enthusiasts, to realize what injury they worked to the Movement. Each of these visionaries had his circle of believers, and the Society was honey-combed in many places with the frictions produced by them, the distorted "teachings" emanating from them. It was not merely the rank and file of the fellows who thus neglected the real Objects of the Society, or perverted them, each according to his affinities: the leading officers and members were subjected to the spell of the same hidden forces working in and through their very devotion. By 1888 the Society as a whole had been shaken almost to its dissolution by several crises. Henry J. Newton, Mrs. J. W. Cables and W. T. Brown, Professor Coues and Moses T. Bundy in America, Madame Cou-lomb, A. O. Hume, the *Swami* Dayanand Sarasvati, Subba Rao, Richard Harte, and others in India, Stainton Moses ("M. A., Oxon."), C. C. Massey, Professor Myers, Mabel Collins, and others in England, and various Continental Fellows, had all done their utmost time after time to unseat H. P. B. and her teachings in the minds of the members, and had been the very sources from which outside enemies had drawn the material for their attacks upon her and, through her, upon all that she represented. Through it all H. P. B. and those who looked to her strove with might and main to keep the Society intact, to direct attention to the First and

Second Objects, to promote sane and balanced study and application of the fundamental verities of life and duty. Colonel Olcott, by heredity and affinity, had been a Spiritualist for twenty years before meeting H. P. B. All his sympathies and all his friendships were with those whose course was the opposite of that inculcated by H. P. B. Over and over again he sided with them, over and over he opposed H. P. B.'s influence, over and over he "fought it out" with her to the point of open rupture. Only a direct and forceful communication from the Master, "precipitated" before him while he was alone at sea on his way to England for a final battle, restrained him for the time being from a direct alliance with her enemies within the Society. This was in the early autumn of 1888, just preceding the formation of the "Esoteric Section" of the Society.

Theosophists then, and Theosophists now, have given all too little thought to H. P. B.'s *reasons* for the formation of the "E. S. T." As she stated them in the "Preliminary Memorandum" to those who applied for admission, they are plain enough, and show that if from her standpoint and that of *her* Masters, the Society, after thirteen years' trial, had "accomplished great, one may almost say stupendous, results on the exoteric and utilitarian plane," it had, nevertheless,—

"—proved a *dead failure* on all those points which rank foremost in its original establishment. Thus, as a 'Universal Brotherhood,' or even as a fraternity, one among many, it had descended to the level of all those societies whose pretensions are great but whose names are simply masks—~~not~~ *even shams.*"

Colonel Olcott, Mr. Sinnett, ~~and~~ many others prominent in the Society were enamored of those very "exoteric and utilitarian results": H. P. B. and *her* Masters were intent on its original Objects only; hence the dual and divergent lines followed by those who embodied in the Movement these opposed characteristics. The bulk of the Fellows were of necessity far more amenable to the allurements of the utilitarian than to the self-discipline and self-sacrifice entailed on those who would follow H. P. B. and "the Path she showed, the Masters who are behind." She was, then, forced to proceed, not only to form the "E. S. T.," but to declare the Occult failure of the Society as a body, to expose to its membership the sham and the false elements among its leaders and leadership. This she did in *Lucifer* for December, 1888, in her article, "Is Denunciation a Duty." She shows that in one whose object is to *educate*, and in one whose object is to learn, it is equally necessary to detect the false in the midst of the true, the counterfeit and

the treason masked as devotion to the genuine. She says:

"We may be told, perhaps, that we ourselves are the first to break the ethical law we are upholding. That our theosophical periodicals are full of 'denunciations,' and *Lucifer* lowers his torch to throw light on every evil, to the best of his ability. We reply—this is quite another thing. We denounce indignantly systems and organizations, evils, social and religious—*cant* above all: we abstain from denouncing persons. The latter are the children of their century, the victims of their environment and of the Spirit of the Age . . . hence, we denounce these communities not their units. . . . Nor are we more partial to ourselves. Ready to lay down our life any day for THEOSOPHY—that great cause of the Universal Brotherhood for which we live and breathe—and willing to shield if need be every true theosophist with our own body, we yet denounce as openly and as virulently the distortion of the original lines upon which the Theosophical Society was primarily built, and the gradual loosening and undermining of the original system by the sophistry of many of its highest officers. . . . And we tremble at the thought that, unless many of our ways and customs, in the Theosophical Society at large, are amended or done away with, *Lucifer* will one day have to expose many a blot on our own scutcheon—e.g., worship of Self, uncharitableness, and sacrificing to one's personal vanity the welfare of other Theosophists—more 'fiercely' than it has ever denounced the various shams and abuses of power in state Churches and Modern Society."

Who, soberly pondering the above, and then looking about him at the existing state of the theosophical world, can fail to see that the same forces then undermining the Society, the same influences then at work in "*the sophistry of many of its highest officers*" have continued "the distortion of the original lines" and the "gradual loosening and undermining of the original system." Who, able at all to apply the lessons of the past to the needs of the present, can doubt that it is only by a *return to the Source*, and a resumption of the original impulses and lines of the Movement that its prime Object can be achieved? Who, seeing what has been wrought, can doubt the necessity, more urgent to-day than ever, to "expose the blots on our own scutcheon?"

Next month the steps taken by the "Council" of the "Esoteric Section," after the death of H. P. B., will be considered in their bearings on the past and present of the Theosophical Movement.

TRUE "VICARIOUS ATONEMENT"

THE separative view of life is the great destroyer of understanding and purposive effort. It is an unaware exhibition of the sway of the almost universal "personal God" maya, together with the "vicarious atonement" complex that accompanies it.

One hears much among students of "good Karma" and "bad Karma," phrases useful enough when relatively applied, but too often utilized from the false and unphilosophical basis which implies that these two phases of the operation of Law are something-in-themselves, instead of mere passing spirals in the endless web of action. Again, "this life," "last life" and "next life" are expressions commonly employed—as if each were a distinct and separate cycle, instead of over-lapping expressions of one continuous and ever-present entity.

There are "good students" and "poor students," "good speakers" and "poor speakers" in the Theosophical area. Some persons have freedom and are thus enabled to devote much time to specific Theosophical work; others are loaded with immediate duties and responsibilities which preclude this. Some have a natural talent for mingling acceptably and usefully with their fellows; others are "naturally dumb." Some are wealthy and can give of their means liberally without real sacrifice; others are continually just a few leaps ahead of the wolf, and can give little or nothing.

The well-endowed, capable and seemingly fortunate are "favorites of Karma" to the others; the less endowed, less capable and seemingly unfortunate are the "toys of Karma." The former commiserate the latter; the latter envy the former. Few realize that they are *all* "fortune's favored soldiers."

The truth is that all these conditions of environment, inner and outer, are the results of causes set in motion by each individual during this present physical existence, and those prior existences which led up to this one. The truth is that none-in-itself is advantageous or detrimental. Karma's "favorites" must work and strive all the harder, lest the tendency to ride on the wave of temporary success insidiously influence them to relax in their efforts. Karma's "toys" must continually take themselves in hand, lest bitterness cast its darkening shadow over them. The stern and persistent efforts required in both instances represent the truest and most effective "Theosophical work" of both parties. Karmic stamina results—to make itself apparent in the individual and in the joint work, both

in this life and in lives to come.

But the precise and unvarying operation of Law must be recognized by all, if Theosophical teachings are to be understood and Theosophical opportunities advantaged of. In every operation of Nature in which a complete cycle of cause and effect can be observed it will be invariably found that "like produces like." Why not *recognize* that this is an illustration of Universal Law—instead of merely admitting it theoretically? Why not apply Theosophical teachings universally, which includes oneself and every passing phase of one's own lot, both physical and metaphysical? Why not strive for a realizing sense of one's own responsibility for present self-conditions? "I *myself* made these, whatever they are; if they are ever to be any different, I *myself* must make them so." Self-gratulation, self-excuse and self-pity dissolve their foggy twilights under the sunlight of such self-honesty.

The Great Being is the sum of all being. Thus each human being *is* the Great Being. Karma is the action of that Great One. So also is the action of each one the Karma of the Great Being. Looking at life in the round, the Karma of each is the Karma of all; there is no individual Karma. All environments are the environments of the Great Being, the Soul of the World. The very word "Universe" itself means "*One, turning.*" Whatever befalls one unit of life, befalls all units of life; for the great fact is that they are Life—the apparent separateness of "unit" is a mere incidental, a conditioning. Behind "unit" is *unity*.

Law is the principle of action resident in that One. In its operation all, without exception, are affected. Good, bad, indifferent; constructive, destructive; selfish or unselfish; all motives and all actions are expressions of the One, with results obtaining to the One—and thus property of the whole of Life.

Each one can truly say, then: "The wisdom of the One is my wisdom; let me strive to realize it. The strength of the strong is my strength; let me grasp and exercise it. The opportunities and abilities of the seemingly most favored are mine; let me rejoice in them, and learn to exercise them." So too can he say: "All these weaknesses and inhibitions and misfortunes of *mine* are the property likewise of all the rest; recognizing this, let me accept the ownership, make the accounting, and calmly set about the task of rectification."

This is the only kind of "vicarious atonement" that great Nature affords. Its fulfillment means that the unit has so expanded its range and realization that it is now *consciously* the One.

RESPONSIBILITY—THE AWAKENER

THE ancients told in immemorial scriptures of Awakening to the Self; told it came by holiness and meditation, by asseveration, by harmlessness, and by devotion; and when it came, there was no more beyond the Soul's bright reach. But that was long ago—so long ago!

Now, we *believe* those Souls did then accomplish their awakening, since can not be rightly told what is not of soul's experience; but—now? Now, can there be some method, some devisement by which a man of modern days, of modern modes of living, can awaken from the troubled dreams of this chaotic civilization to clear perception, to profound realization that the Self is indeed Reality?

In ancient days were birth and death as now—were sleep and dreams as now—were joy and sorrow, good and evil as that which smites and blesses now. Human nature has not changed in any land or clime; Divine nature could not change. What ancients did, may moderns do, if logic speaks aright.

That ancient wisdom never left the world strikes with shock of unbelief the very moderns who should make the most of it. Theosophy is means and devisement for *now* awakening to the Self; it is the record of awakened Souls, and provided here in the world today that others may arouse to its sonant tocsin. The awakening to the Self is recorded now as in times of old "for those whose inner darkness has been worn away by strong effort."

Yet, even convinced Theosophists will say, Theosophical ideas are spread abroad on every hand—in books, in story, song, in pulpit, lecture-hall, in drama spoken or silent, in sober aim to arraign for well-reputed magazines the wrongs society, politics, education and religion have wrought. For all that, remains the question, have souls improved? Have these ideas gone deeper than lip or pen? Does minister in pulpit rain these ideas for manna on his listeners that they may be fed, and strengthened carry on the service of their fellows, while he extracts his salary from the great ideas? Does he denounce his creedal vows, finding them false, and still continue to derive from outer conformity to that creed's institutions his mortal sustenance? Not so can he be true and awaken to the Self! He has not awakened to his responsibility for knowledge availed of from other men.

Humanitarians of other sort are signalized by devotion of all their hours and effort to relieving man's distress of bodily ills and

pestilences. They find their means in so despising younger souls that torture of them is unregarded, if older souls may escape their just allotment of disease. How can such find the Self of all creatures? Only can those hope who made the supreme sacrifice, doing to themselves what they would do for others, thus blotting out the infamy of lesser men.

What scientist, what philosopher has left—in spite of learned tomes of deviously wrought logic—a Cause to fight for? What educator but blindly gropes to find a firm foundation for what he sees should be? Ideas he has of Freedom, of awakening sleeping powers of mind and morals: were these *only* needed, life would bloom indeed.

But ideas are seeds which rot in books, which rot in mental soil not enriched by cultivation, which rot in hearts not pulsing from their impact. To serve the Whole they must find the common soil of human relationships, but keep on deriving growth from spiritual spaces. Individual responsibility for them and to the Whole of life makes the connection between “heaven and earth”—the man of Spirit, and the man of flesh and error. With that connection made, here on the earth is one awakened to the Self! All methods of education fail which strike out responsibility as its fundamental factor. All nations fail, all greatness fails, of which responsibility is not the key.

Great Nature claims responsibility for thought and act from the embodied Ego at seven years. Thenceforth, the Ego must assume his own. Responsibility makes him from a babe, a man, and he who has no sense of responsibility is no man. The failure of unembodied Mind-Born Sons to assume it at needed juncture has been the world's great curse: *that* was the most ancient sin, *that* where godhood must be attained again.

He who is responsible in any degree to any thing or Cause or ideal soever is to that extent awakened to the Self. Has one an appointment—is he responsible for keeping it? Has one so little as a borrowed book—is he responsible for its return? Has one debts—is he responsible for them to utmost farthing? Has one possessions—is he responsible for their stewardship? Has one duties—is he responsible for their performance, unpaid or paid? Has one assignment in lodge work—is he responsible for right study, motive, and full attention to the task? Has one Theosophy—is he responsible to Carry On, were all his comrades to drop or leave its pure banner soiled in dust? Responsibility, more than meditation, subdues the man of passion or desire; responsibility is

the Awakener to the Self.

It is Theosophists who first of all men need to wake up from their dream that because the complete philosophy of universal spiritual ideas has been formulated and presented to the world, the task is done! These ideas need to be planted and propagated which touch man's place and part in the universe, his origin, his destiny, his relation to other embodied souls through previous and future births. Man needs to know the philosophy of his divinity and immortality; that he is his own savior, and as he is a unit in any nation, made up only of its units, that nation can march on to glory only through those units awakened to a realization of their divine destiny. They have come to birth and gone to death again and again in many a nation, in ignorance, because they did not waken and assume their full responsibility. Who have the responsibility now in every nation? Theosophists—for passing on Theosophy, for living it; for awakening to it by passing it on; by living it, passing it on.

That this or any nation lives at all is ever because of the few who conserve an ancient valor in themselves, who assume responsibility beyond the personal range to farthest perception of universal duty; who sacrifice where their highest duty lies. Let each Theosophist ask himself if he is of this company. Or, does duty and responsibility mean to him but his family and kin? Does care and watchfulness for youth end with his own children? Does sickness, pain, and death of his own alone bring sorrow to his heart? Does he attend Theosophical meetings that he alone be fed, and that at his own comfort or convenience? Let him meditate on *how* Theosophic ideas and ideals are spread abroad in the world as they are now, though but incompletely. How are they kept vitalized in the upper reaches of the minds of men save by the constant iteration of those whose faculties have been fitted to repeat them in knowledge of their worth? Were Theosophical meetings only "meetings," small hope were there; but, wherever the uttered word of Theosophy strikes home and fires aspiration, arouses deeper sense of responsibility, there is force set free to nourish the Cause of Masters, and each one attendant on mere duty of the meeting by so much strengthens that Cause—the Cause of not one lodge, but all lodges; not one nation, but all nations; not one race but all Humanity.

Let the Theosophist also think of the task of Hercules he has to clean the dogmas and insanities away that have festered on the noble name Theosophy since the original presentment of it by H. P. Blavatsky. It is these which make clear minded men shun it,

while they labor on to destroy the creeds and dogmas of churches; while they labor for a philosophy in modern science which can not in milleniums approach the ancient science of the Masters of it; while they search ardently for educational remedies and ideals and psychology which stand ready waiting in the ancient Aryan codes and discipline.

Warrior-Theosophists are needed now, with all the ardor and fearlessness of present heady youth, yet with the compassionate wisdom of sages, born from daily and hourly responsibility for that which came to them in hour of need, for mental enrichment, for spiritual strength and vision. And is responsibility founded in gratitude to the Predecessors, that gratitude has magic in it for the awakening. Who will assume the task—to court derision, contumely, disgrace, perchance, that he may serve his fellow men as did all true ones before him—such will surely come to the Awakening to the Self. And to whatever extent one has assumed responsibility for Theosophy, he *is* awakened to the Self.

AN ADMONITION BY H. P. B.

See and realize what great results can be achieved by those who are really in earnest and unite unselfishly to work for humanity. Let this year's outcome show you in unmistakable signs the weighty responsibility that rests upon you, not only towards the Society, but towards the whole of Humanity. Therefore do not for one moment relax in your efforts; press closer, shoulder to shoulder, every day; stand together as one man, come what may, fine weather or storm, and the victory of the cause to which you have pledged yourselves is certain. Striving thus in unison with your Higher Self, your efforts must and will be fruitful of good to the Society, to yourselves, to Humanity. Coming years will show a steady, healthy growth, a strong, united organization, a durable, reliable, and efficient instrument ready to the Masters' hands. Once united in real solidarity, in the true spirit of Universal Brotherhood, no power can overthrow you, no obstacle bar your progress, no barrier check the advance of Theosophy in the coming century.—*The Third Message*.

DUTY—AND CRITICISM*

I HAVE my own settled beliefs, but I do not say that another must accept these. The eternal duty of right thought, act, and speech, is not affected by my theories. Hence all I ask of another is, to do his own duty and let me do mine. Such, indeed, is the very genius of our Society, and that is the very reason why it still lives and has an influence.

But no one method is to be insisted on. Each man is a potency in himself, and only by working on the lines which suggest themselves to him can he bring to bear the forces which are his. We should deny no man and interfere with none; for our duty is to discover what we ourself can do without criticizing the actions of another. The laws of karmic action have much to do with this. We interfere for a time with good results to come when we attempt to judge according to our own standards the methods of work which a fellow member proposes for himself. Ramifying in every direction are the levers that move and bring about results, some of those levers—absolutely necessary for the greatest of results—being very small and obscure. They are all of them human beings, and hence we must carefully watch that by no word of ours the levers are obstructed. If we attend strictly to our own duty all will act in harmony, for the duty of another is dangerous for us. Therefore if any member proposes to spread the doctrines of theosophy in a way that seems wise to him, wish him success even if his method be one that would not commend itself to you for your own guidance.

The good law looks out for all things, and all we have to do is our duty as it comes along from day to day. Nothing is gained by worrying about matters and about the way people do not respond. In the first place you do not alter people, and in the second, by being anxious as to things, you put an occult obstacle in the way of what you want done. It is better to acquire a lot of what is called carelessness by the world, but is in reality a calm reliance on the law, and a doing of one's own duty. Is it for us to assume in our theosophical work that we, poor, weak, ignorant tyros, are able to select from the mass of our fellows the one or the many who may be fit to receive theosophy? Such a position of judge is vain, ridiculous, and untheosophic. Our plain duty is to present the truths of theosophy to all men, leaving it to them to accept or reject. Desire neither notice, fame nor wealth. Unknown you are in retirement. Being

*Excerpted from the writings of Wm. Q. Judge.

fameless you are undisturbed in your seclusion, and can walk the broad face of the earth fulfilling your duty, as commanded, unrecognized.

What should be done is to realize that "the Master-Soul is one" with all that that implies; to know the meaning of the old teaching, "Thou art That." But to do this is a lifetime's work, and beforehand we have to exhaust all Karma, which means duty; we must live for others and then we will find out all we *should* know, not what we would *like* to know.

THE TEACHERS—ON DUTY

My words may and will pass and be forgotten, but certain sentences from letters written by the Masters will never pass, because they are the embodiment of the highest practical Theosophy. I must translate them for you:—

"... Let not the fruit of good Karma be your motive; for your Karma, good or bad, being one and the common property of all mankind, nothing good or bad can happen to you that is not shared by many others. Hence your motive, being selfish, can only generate a double effect, good and bad, and will either nullify your good action, or turn it to another man's profit." ... "There is no happiness for one who is ever thinking of Self and forgetting all other Selves."

"The Universe groans under the weight of such action (Karma), and none other than self-sacrificial Karma relieves it ... How many of you have helped humanity to carry its smallest burden, that you should all regard yourselves as Theosophists. Oh, men of the West, who would play at being the Saviours of mankind before they even spare the life of a mosquito whose sting threatens them!, would you be partakers of Divine Wisdom or true Theosophists? Then do as the gods when incarnated do. Feel yourselves the vehicles of the whole humanity, mankind as part of yourselves, and act accordingly ..."

These are golden words; may you assimilate them!—H. P. B. in *The Second Message*.

ANCIENT LANDMARKS

A LAND OF MYSTERY*, By H. P. B.

(*Concluded from October*)

TO refer all these cyclopean constructions then to the days of the Incas is, as we have shown before, more inconsistent yet, and seems even a greater fallacy than that too common one of attributing every rock-temple of India to Buddhist excavators. As many authorities show—Dr. Heath among the rest—Incal history only dates back to the eleventh century, A. D., and the period, from that time to the Conquest, is utterly insufficient to account for such grandiose and innumerable works; nor do the Spanish historians know much of them. Nor again, must we forget that the temples of heathendom were odious to the narrow bigotry of the Roman Catholic fanatics of those days; and that, whenever the chance offered, they either converted them into Christian churches or razed them to the ground. Another strong objection to the idea lies in the fact that the Incas were destitute of a written language, and that these antique relics of bygone ages are covered with hieroglyphics. “It is granted that the Temple of the Sun, at Cuzco, was of Incal make, but that is the latest of the five styles of architecture visible in the Andes, each probably representing an age of human progress.”

The hieroglyphics of Peru and Central America have been, are, and will most probably remain for ever as dead a letter to our cryptographers as they were to the Incas. The latter like the barbarous ancient Chinese and Mexicans kept their records by means of a quipus (or *knot* in Peruvian)—a cord, several feet long, composed of different colored threads, from which a multicoloured fringe was suspended; each color denoting a sensible object, and knots serving as ciphers. “The mysterious science of the quipus,” says Prescott, “supplied the Peruvians with the means of communicating their ideas to one another, and of transmitting them to future generations. . . .” Each locality, however, had its own method of interpreting these elaborate records, hence a quipus was only intelligible in the place where it was kept. “Many quipus have been taken from the graves, in excellent state of preservation in colour and texture,” writes Dr. Heath; “but the lips, that alone could pronounce the verbal key, have for ever ceased their function, and the relic-seeker has failed to note the exact spot where each was found,

*This article was first printed by H. P. Blavatsky in *The Theosophist* for August, 1880.

so that the records, which could tell so much we want to know, will remain sealed till all is revealed at the last day." . . . if anything at all is revealed then. But what is certainly as good as a revelation *now*, while our brains are in function, and our mind is acutely alive to some pre-eminently suggestive facts, is the incessant discoveries of archaeology, geology, ethnology and other sciences. It is the almost irrepressible conviction that man having existed upon earth millions of years—for all we know,—the theory of cycles is the only plausible theory to solve the great problems of humanity, the rise and fall of numberless nations and races, and the ethnological differences among the latter. This difference—which, though as marked as the one between a handsome and intellectual European and a digger Indian of Australia, yet makes the ignorant shudder and raise a great outcry at the thought of destroying the imaginary "great gulf between man and brute creation"—might thus be well accounted for. The digger Indian, then in company with many other savage, though to him superior, nations, which evidently are dying out to afford room to men and races of a superior kind, would have to be regarded in the same light as so many dying-out specimens of animals—and no more. Who can tell but that the forefathers of this flat-headed savage—forefathers who may have lived and prospered amidst the highest civilization before the glacial period—were in the arts and sciences far beyond those of the present civilization—though it may be in quite another direction? That man has lived in America, at least 50,000 years ago, is now proved scientifically and remains a fact beyond doubt or cavil. In a lecture delivered at Manchester, in June last, by Mr. H. A. Allbutt, Honorary Fellow of the Royal Anthropological Society, the lecturer stated the following:—"Near New Orleans, in one part of the modern delta, in excavating for gas works, a series of beds, almost wholly made up of vegetable matter, were dug through. In the excavation, at a depth of 16 feet from the upper surface, and beneath four buried forests, one on the top of the other, the labourers discovered some charcoal and the skeleton of a man, the cranium of which was reported to be that of the type of the aboriginal Red Indian race. To this skeleton Dr. Dowler ascribed an antiquity of some 50,000 years." The irrepressible cycle in the course of time brought down the descendants of the contemporaries of the late inhabitant of this skeleton, and intellectually as well as physically they have degenerated, as the present elephant has degenerated from his proud and monstrous forefather, the antediluvian *Sivatherium* whose fossil remains are still found in the Himalayas; or, as the lizard has from

the plesiosaurus. Why should man be the only specimen upon earth which has never changed in form since the first day of his appearance upon this planet? The fancied superiority of every generation of mankind over the preceding one is not yet so well established as to make it impossible for us to learn some day that, as in everything else, the theory is a two-sided question—incessant progress on the one side and an as irresistible decadence on the other of the cycle. “Even as regards knowledge and power, the advance, which some claim as a characteristic feature of humanity, is effected by exceptional individuals who arise in certain races under favourable circumstances only, and is quite compatible with long intervals of immobility, and *even of decline*,”* says a modern man of science. This point is corroborated by what we see in the modern degenerate descendants of the great and powerful races of ancient America—the Peruvians and the Mexicans. “How changed! How fallen from their greatness must have been the Incas, when a little band of one hundred and sixty men could penetrate, uninjured, to their mountain homes, murder their worshipped kings and thousands of their warriors, and carry away their riches, and that, too, in a country where a few men with stones could resist successfully an army! Who could recognize in the present Inichua and Aymara Indians their noble ancestry?” . . . Thus writes Dr. Heath, and his conviction that America was once united with Europe, Asia, Africa and Australia, seems as firm as our own. There must exist geological and physical cycles as well as intellectual and spiritual; globes and planets, as well as races and nations, are born to grow, progress, decline and—die. Great nations split, scatter into small tribes, lose all remembrance of their integrity, gradually fall into their primitive state and—disappear, one after the other, from the face of the earth. So do great continents. Ceylon must have formed, once upon a time, part of the Indian continent. So, to all appearances, was Spain once joined to Africa, the narrow channel between Gibraltar and the latter continent having been once upon a time dry land. Gibraltar is full of large apes of the same kind as those which are found in great numbers on the opposite side on the African coast, whereas nowhere in Spain is either a monkey or ape to be found at any place whatever. And the caves of Gibraltar are also full of gigantic human bones, supporting the theory that they belong to an antediluvian race of men. The same Dr. Heath mentions the town of Eten in 70 S. latitude of America, in which the inhabitants of an unknown tribe of men speak a monosyllabic language that imported Chinese labourers under-

**Journal of Science* for February, Article—“The Alleged Distinction between Man and Brute.”

stood from the first day of their arrival. They have their own laws, customs and dress, neither holding nor permitting communication with the outside world. No one can tell whence they came or when; whether it was before or after the Spanish Conquest. They are a living mystery to all, who chance to visit them. . . .

With such facts before us to puzzle exact science herself, and show our entire ignorance of the past verily, we recognise no right of any man on earth—whether in geography or ethnology, in exact or abstract sciences—to tell his neighbour—“so far shalt thou go, and no further!”

But, recognizing our debt of gratitude to Dr. Heath of Kansas, whose able and interesting paper has furnished us with such a number of facts and suggested such possibilities, we can do no better than quote his concluding reflections. “Thirteen thousand years ago,” he writes, “*Vega* or a *Lyroe*, was the north polar star; since then how many changes has she seen in our planet! How many nations and races spring into life, rise to their zenith of splendour, and then decay; and when we shall have been gone thirteen thousand years, and once more she resumes her post at the north, completing a ‘Platonic or Great Year,’ think you that those who shall fill our places on the earth at that time will be more conversant with our history than we are of those that have passed? Verily might we exclaim, in terms almost psalmistic, ‘Great God, Creator and Director of the Universe, what is man that Thou art mindful of him!’ ”

Amen! ought to be the response of such as yet believe in a God who is “the Creator and Director of the Universe.”

NOTES ON “A LAND OF MYSTERY”

To the Editor of the THEOSOPHIST—I have read with much pleasure your excellent article on the “Land of Mystery.” In it you show a spirit of inquiry and love of truth which are truly commendable in you and cannot fail to command the approbation and praise of all unbiased readers. But there are certain points in it, in which I cannot but join issue with you. In order to account for the most striking resemblances that existed in the manners, customs, social habits and traditions of the primitive peoples of the two worlds, you have recourse to the old Platonic theory of a land-connection between them. But the recent researches in the *Novemyra* have once for all exploded that theory. They prove that, with the exception of the severance of Australia from Asia, there never was a submersion of land on so gigantic a scale as to produce an Atlantic

or a Pacific Ocean, that, ever since their formation, the seas have never changed their ancient basins on any very large scale. Professor Geikie, in his physical geography holds that the continents have always occupied the positions they do now, except that, for a few miles, their coasts have sometimes advanced into and receded from the sea.

You would not have fallen into any error, had you accepted M. Quatrefages' theory of migrations by sea. The plains of Central Asia are accepted by all monogenists as the centre of appearance of the human race. From this place successive waves of emigrants radiated to the utmost verge of the world. It is no wonder that the ancient Chinese, Hindus, Egyptians, Peruvians and Mexicans—men who once inhabited the same place—should show the strong resemblances in certain points of their life. The proximity of the two continents at Behring Straits enabled immigrants to pass from Asia to America. A little to the south is the current of Tassen, the Kouro-sivo or black stream of the Japanese, which opens a great route for Asiatic navigators. The Chinese have been a maritime nation from remote antiquity and it is not impossible that their barges might have been like those of the Portuguese navigator, Cabral, in modern times, driven by accident to the coast of America. But, leaving all questions of possibilities and accidents aside, we know that the Chinese had discovered the magnetic needle even so early as B. C. 2,000. With its aid and that of the current of Tassen, they had no very considerable difficulty to cross to America. They established, as Paz Soldan informs us in his *Geografiadel Peru*, a little colony there; and Buddhist missionaries "towards the close of the fifth century sent religious missions to carry to Fou-Sang (America) the doctrines of Buddha." This will no doubt be unpleasant to many European readers. They are averse to crediting a statement that takes the honour of the discovery of America from them and assigns it to what they are graciously pleased to call "a semi-barbarous Asiatic nation." Nevertheless, it is an unquestionable truth. Chapter XVIII of the *Human Species* by A. De Quatrefages will be an interesting reading to any one who may be eager to know something of the Chinese discovery of America, but the space at his command being small, he gives a very meagre account of it in his book. I earnestly hope you will complete your interesting article by advertising to this and giving us full particulars of all that is known about it. The shedding of light on a point, which has hitherto been involved in mysterious darkness, will not be unworthy of the pen of one, the be-all and end-all of whose life is the search of truth and, when

found, to abide by it, be it at whatever cost it may be.

AMRITA LAL BISVAS.

Calcutta, 11th July.

Scant leisure this month prevents our making any detailed answer to the objections to the Atlantan hypothesis intelligently put forth by our subscriber. But let us see whether—even though based upon “recent researches” which “have once for all exploded that theory”—they are as formidable as at first sight they may appear.

Without entering into the subject too deeply, we may limit ourselves to but one brief remark. More than one scientific question, which at one time has seemingly been put at rest for ever, has exploded at a subsequent one over the heads of theorists who had forgotten the danger of trying to elevate a simple theory into an infallible dogma. We have not questioned the assertion that “there never was a submersion of land on so gigantic a scale as to produce an Atlantic or a Pacific Ocean,” for we never pretended to suggest new theories for the formation of oceans. The latter may have been where they now are since the time of their first appearance, and yet whole continents been broken into fragments partially engulfed, and left innumerable islands, as seems the case with the submerged Atlantis. What we meant was that, at some pre-historic time and long after the globe teemed with civilized nations, Asia, America and perhaps Europe were parts of one vast continental formation, whether united by such narrow strips of land as evidently once existed where now is Behring Strait, (which connects the North Pacific and Arctic Oceans and has a depth of hardly more than twenty to twenty-five fathoms) or by larger stretches of land. Nor shall we fight the monogenists who claim Central Asia as the *one* cradle place of humanity—but leave the task to the polygenists who are able to do it far more successfully than ourselves. But, in any case, before we can accept the theory of monogenesis, its advocates must offer us some *unanswerable* hypothesis to account for the observed differences in human types better than that of “divarication caused by difference of climate, habits and *religious culture*.” M. Quatrefages may remain, as ever, indisputably a most distinguished naturalist—physician, chemist and zoologist—yet we fail to understand why we should accept his theories in preference to all others. Mr. Amrita Lal Bisvas evidently refers to a narrative of some scientific travels along the shores of the Atlantic and the Mediterranean, by this eminent Frenchman, entitled—“*Souvenirs d'un Naturaliste*.” He seems to regard M. Quatrefages in the light of an infallible Pope upon all scientific questions: we do not, though he

was a member of the French Academy and a professor of ethnology. His theory, about the migration by sea, may be offset by about an hundred others which directly oppose it. It is just because we have devoted our whole life to the research of truth—for which complimentary admission we thank our critic—that we *never accept on faith any authority* upon any question whatsoever; nor, pursuing, as we do, TRUTH and progress through a full and fearless enquiry, untrammelled by any consideration, would we advise any of our friends to do otherwise.

Having said so much, we may now give a few of our reasons for believing in the alleged “fable” of the submerged Atlantis—though we explained ourselves at length upon the subject in *Isis Unveiled* (Vol. I, pp. 590, *et seq.*).

First.—We have as evidence the most ancient traditions of various and widely-separated peoples—legends in India, in ancient Greece, Madagascar, Sumatra, Java, and all the principal isles of Polynesia, as well as those of both Americas. Among savages, as in the traditions of the richest literature in the world—the Sanskrit literature of India—there is an agreement in saying that, ages ago, there existed in the Pacific Ocean, a large continent which, by a geological upheaval, was engulfed by the sea. And it is our firm belief—held, of course, subject to correction—that most, if not all of the islands from the Malayan Archipelago to Polynesia, are fragments of that once immense submerged continent. Both Malacca and Polynesia, which lie at the two extremities of the Ocean and which, since the memory of man, never had nor could have any intercourse with, or even a knowledge of each other, have yet a tradition, common to all the islands and islets, that their respective countries extended far, far out into sea; that there were in the world but two immense continents, one inhabited by yellow, the other by dark men; and that the ocean, by command of the gods and to punish them for their incessant quarrelling, swallowed them up.

2. Notwithstanding the geographical fact that New Zealand, and Sandwich and Easter Islands, are at a distance, from each other, of between 800 and 1,000 leagues; and that, according to every testimony, neither these nor any other intermediate islands, for instance, the Marquesan, Society, Feejee, Tahitian, Samoan and other islands, could, since they became islands, ignorant as their people were of the compass, have communicated with each other before the arrival of Europeans; yet, they, one and all, maintain that their respective countries extended far toward the west, on the Asian side. Moreover, with very small differences, they all speak dialects

evidently of the same language, and understand each other with little difficulty; have the same religious beliefs and superstitions; and pretty much the same customs. And as few of the Polynesian islands were discovered earlier than a century ago, and the Pacific Ocean itself was unknown to Europe until the days of Columbus, and these islanders have never ceased repeating the same old traditions since the Europeans first set foot on their shores, it seems to us a logical inference that our theory is nearer to the truth than any other. Chance would have to change its name and meaning, were all this due but to chance alone.

FORMATION OF RACES

The human Races are born one from the other, grow, develop, become old, and die. Their sub-races and nations follow the same rule. If your all-denying modern science and so-called philosophy do not contest that the human family is composed of a variety of well-defined types and races, it is only because the fact is undeniable; no one would say that there was no external difference between an Englishman, an African negro, and a Japanese or Chinaman. On the other hand it is formally denied by most naturalists that *mixed human races, i.e.*, the seeds for entirely new races, are any longer formed in our days. But this last is maintained on good grounds by de Quatrefages and some others.—*S. D. II*, p. 443-4.

The term "Atlantean" must not mislead the reader to regard these as one race only, or even a nation. It is as though one said "Asiatics." Many, multiplied, and various were the Atlanteans, who represented several *humanities*, and almost a countless number of races and nations, more varied indeed than would be the "Europeans" were this name to be given indiscriminately to the five existing parts of the world; which, at the rate colonization is proceeding, will be the case, perhaps, in less than two or three hundred years. There were brown, red, yellow, white and black Atlanteans; giants and dwarfs (as some African tribes comparatively are, even now).—*S. D. II*, p. 433, *fn.*

YOUTH-COMPANIONS

Once more the elder brothers have indicated where the truth—Theosophy—could be found, and the companions all over the world are engaged in bringing it forth for wider currency and propagation.

“Do you know,” admitted Marjorie ruefully, “I never thought that I would find a *Theosophist* a bore. But I do. Take Alice. She is sweet and good. Ingratitude not being one of our vices certainly applies to her. She would never mistrust anything if Mr. Judge or H. P. B. wrote it. Why, Theosophy is her religion, but just the same she is the most consistently dull person whom I know.”

“Why is she dull?” asked Anne.

“Well, for one thing, she is always making Theosophical platitudes. No matter what comes up in the course of a conversation you can bet with certainty on what Alice will say. She trots out a well-known quotation—you can usually guess which one is coming—then subsides till another is due.”

“I overwork a few myself,” said Anne. “It cinches an argument very neatly if you can produce an apt Theosophical quotation. Often it makes your point clear to the other person.”

“But Alice’s quotations aren’t apt. They are formulas. They do not even achieve the dignity of a daily dozen—they are a daily half-dozen which she produces on every occasion. She is in a Theosophical rut.”

“What,” demanded Anne, “do you mean by a Theosophical rut?”

“I mean swallowing Theosophy whole without thinking about it or chewing on it. Alice looks at anything Theosophical with almost a tinge of awe—that sort of the-king-can-do-no-wrong attitude. She is gullible. It is lucky for her that she has the straight teaching to be gullible about! Yet, it bothers me. She comes to most of the evening meetings and would never dream of arguing with anything stated on the platform. She absorbs it all with a beatific air, afterwards remarking, ‘That certainly was a wonderful talk.’ ”

“Don’t you think that she is safe in accepting what is stated on the platform?”

“That is not it, Anne. The speakers *want* to make us think. They give their talks with the hope of producing questions. They want to incite a little self-induced and self-devised effort. A Theosophical

student must think for himself. The speakers don't want you to accept their statements because they say them. They refer you to the teaching because you have to prove Theosophy for yourself. Besides, they do not claim to be infallible any more than H. P. B. or Mr. Judge claimed it. In answering accusations made against him, Mr. Judge said, 'I willingly say that which I never denied, that I am a human being, full of error, liable to mistake, not infallible, but just the same as any other human being like to myself, or of the class of human beings to which I belong.' Of course, we have our own idea as to *what* class of human beings he belonged, but his policy was never to put himself in the way of the teaching. The same policy exists today. The speakers always point to the sources of the teaching. They want us to find it for ourselves. We have to; we must think for ourselves."

"And you don't think Alice does?"

"No, I don't," said Marjorie mournfully. "Besides, she proselytes."

"Help!" laughed Anne. "This sounds like Case against Alice. Are you sure she proselytes? I think we all are apt to a little."

"Well, maybe," admitted Marjorie, "but we all do not use such crude methods. You see, Alice is so certain that Theosophy is great stuff that she can't talk of anything else. With fellow Theosophists—that is fine, but Alice pulls it on everyone. The effect is deadly. For instance, I have a girl friend who has a very keen intellect. She was just getting slightly interested in Theosophy, beginning to ask a thoughtful question now and then. In a misguided moment I took her to spend the afternoon with Alice. I give you my word, Anne, it was embarrassing. Alice *pumped* Theosophy into her all afternoon. I could not call her off. At first my friend looked bored, but by the end of the afternoon she was pained and positively rebellious. I made no apologies—what could I say? Anyway, she hasn't mentioned Theosophy since. Neither have I. I don't dare."

"Have you said anything to Alice?"

"Yes, but she doesn't get it. She is so good-natured that all of my insinuating remarks pass right over her head. I am not such a perfect specimen that I can dash up to her and say, 'Look here, Alice, I think that you are all wrong,' but I have hinted at what I thought so openly that anyone else would feel insulted and probably refuse to speak to me. Alice, however, listens blandly, agrees passively, never dreaming that I am talking about her, and keeps right on being sweet. I ask you, what is a person to do?"

"Well, what can you do?" asked Anne. "What would be a good

Theosophical attitude to take?"

"Why, I guess the only thing to do is to keep on trying to be impersonally nice to her and at the same time trying to drop a helpful hint whenever it is possible. We can learn a lesson from her case, too—do not get in a Theosophical rut."

"That is a debt of gratitude we owe her," said Anne seriously. "I dare say that I have furnished and will continue to furnish a good warning to many fellow Theosophists."

"Oh well," laughed Marjorie. "It is all in the evolution of the soul. Case against Alice dismissed!"

NO ARMISTICE

HARD riding in the venture for truth's testing,
Youth hurdles the hoary sages' doubts and fears
And plunges on, for so should all youth's questing
Quicken the years.

Whenever one lance be broken, one field stricken
And rotted fears blot dark against the dawn,
Hearts do not quail and whimper nor souls sicken;
The quest goes on.

The past shall not bind us with its cruel gyvings
Nor stay the search by new paths towards a Grail.
The old fears shall not always thwart our strivings.
We will not fail.

* * * * *

Sometimes we falter, missing the distant beacon
Kindled by spirits who leave the whole unguessed;
We will not halt, but press on, fight on, seek on
In the great quest.

(From *The World Tomorrow*, December, 1926).

PHANTASY AND PSYCHISM

Our Theosophical doctrine is that one is never safe in ascribing mediumistic communications to any foreign source until the wonderful intrinsic capabilities of the human mind incarnate have all been taken into account.

—H. P. BLAVATSKY, in *The Theosophist*, July, 1883.

The greatest foe (to meditation) and that most frequently present is memory or recollection. This was at one time called *phantasy*. The moment the mind is restrained in concentration for the purpose of meditation, that moment the images, the impressions, the sensations of the past begin to troop through the brain . . . If the mind be full of impressions, there is also a self-reproductive power in it which takes hold of these seeds of thought and enlivens them . . .

—W. Q. JUDGE, in *The Theosophical Forum*, July, 1895.

FOR the purposes of this article *phantasy* may be defined as that faculty by which images, thoughts, impressions, are evoked from the storehouse of conscious or subconscious memory and automatically re-arranged and dramatised into a never-ending series of stories or pictures in which the scenery is constantly melting into new shapes and the characters are always changing. Or it may take the form of long and often meaningless arguments which begin nowhere and reach no conclusion, or of vague speculations about other people's business, and so on. Such pictures, stories, arguments and speculations form practically the whole of the mental life of the majority of men and women, except when their attention happens to be held by the details of their daily work.

Phantasy is the chief obstacle to meditation, and indeed to all concentrated thought. Based as it is on impressions taken from without and stored in memory, it is nourished and enlivened by nearly all that we see, or hear, or read. Newspapers, most novels and cinema plays, gossip, form a diet on which it grows luxuriantly.

The essential feature of phantasy is that it is automatic, that is, operates outside the control of the Ego. When, as in ordinary waking consciousness, that control is weak and intermittent, though not altogether absent, phantasy takes the form of day-dream; but it functions much more strongly, vividly, coherently, when control is entirely cut off, as in the case of dreaming sleep, mediumship, or if the subject is under the influence of drugs.

Phantasy must be distinguished from ratiocination and imagination which imply the consciously controlled, purposive re-arrangement of thoughts and images in the mind. Its strength varies

enormously as between different individuals. With most, the dramatising, image-making faculty is weak and flabby (though it may be strong enough to exclude all higher mental activities from its field of action); while with others it is powerful and vivid. In the superlative degree it belongs, when at least partially under control, to great artists, poets, and novelists; when uncontrolled, it is characteristic of psychics, false prophets, visionaries and madmen.

In the mind of the adept phantasy has no place. He is all the time master in his own house, selecting and using just such impressions from without or within as he wishes; and at will shutting them off altogether. His power of concentration is so perfected that he can make the images in his mind objective and visible to others—can even give them permanent, material shape.

All those who try to follow "the small old path" will find in phantasy a terrible obstacle at the very beginning of the way; and, when we are told that "the mind is the great slayer of the real: let the disciple slay the slayer," the reference is to the war without quarter that we have to wage upon this rebellious faculty of ours.

Inasmuch as phantasy operates only when the Ego is not in control, it follows that it belongs entirely to the lower mind; and, consisting as it does, solely of the power to re-arrange elements already existing in that lower mind, it can never be a means to the discovery of new truth.

Clairvoyance is not phantasy, although much that passes for clairvoyance is merely more or less vivid phantasy, which is also the origin of most, though not all, of the "spirit teachings," messages from "Masters," automatic scripts, *et hoc genus omne*, of which so much is heard nowadays.

In his "Confessions of an English Opium Eater," de Quincey gives some very striking illustrations of the power of phantasy. He tells us that, when under the influence of the drug, he would see "vast processions pass along in mournful pomp; friezes of never ending stories that to my feelings were as sad and solemn as if they were stories drawn from times before Ædipus or Priam—before Troy—before Memphis . . . in my dreams a theatre seemed suddenly opened and lighted up within my brain, which presented nightly spectacles of more than earthly splendour . . . The minutest scenes of childhood, or forgotten scenes of later years were often revived . . . I used to see . . . a crowd of ladies, and perhaps a festival and dances . . . This pageant would suddenly dissolve; and immediately came sweeping by, in gorgeous paludaments, Paulus or Marius, girt round by a company of centurions, with the crimson

tunic hoisted on a spear, and followed by the alalagmos of the Roman legions . . .”

As his malady progressed, de Quincey's visions became more and more nightmareish and terrible, though always intensely realistic and sharply defined. At last he made desperate and eventually successful efforts to conquer the opium habit. Writing after he had done so, he comments on his experiences in words that H. P. B., herself might have used: “I am convinced,” he says, “that the dread book of account, which the Scriptures speak of, is, in fact, the mind itself of each individual. Of this, at least, I feel assured, that there is no such thing as *forgetting* possible to the mind . . .”

Had De Quincey been less wise and born a hundred years later, he might have called his visions “reading the akashic records,” and have founded a new cult on the strength of them!

The products of phantasy are in themselves neither good nor bad, but take character from the individual in whose mind they appear. The day-dreams of the avaricious man, or the sensualist, will be ugly and bestial; while those of the artist may produce images of beauty and splendour. There is as much or little truth and value in them as there is in the mind in which they arise, and no more. But all such visions have this in common—that they are compounded of elements already existing in the lower mind, and so can carry no message of worth to the real man, can, whether lovely or hideous, serve merely as barriers to his achieving that conquest over his lower nature which must continue to bind and shackle him until he succeeds in mastering it.

While this is true of phantasy, *pur sang*, the case is somewhat different in certain instances, for example in those dreams in which the Ego—the real man—has experiences which filter fragmentarily through to the lower mind in the form of symbolic pictures, or when an element of genuine clairvoyance is present as in many of the experiences described by Mr. G. W. Russell in “The Candle of Vision.” Clairvoyance implies the obtaining knowledge from without by means independent of the physical senses, and the information, so gathered, may, or may not, be of value. Usually it is not so; and in any case how can a clairvoyant, without occult training, know certainly where vision ends and phantasy begins? Dr. Eugene Osty, in his “Supernormal Faculties in Man,” tells us that even the best clairvoyants may at any time without knowing it, break off from true “speering” and begin to romance; and when they do so, who is to check them? Ordinarily, therefore, we may conclude that even when there are elements of genuine clairvoyance present, they

merely go to make a foundation for phantasy to build upon.

To very many people the prospect of psychic development appeals with irresistible fascination. It offers the lure of mysterious and unmeasured power and knowledge. The danger inherent in the venture is not realized, or is ignored. Even among those Theosophical students who had heard the very emphatic warnings of H. P. Blavatsky and W. Q. Judge, there were many who rejected the advice, and swallowed the bait to their own destruction.

To be able to see what is happening at the other end of the world, or to read the future for our friends, or to get into touch with a "spirit" or "Master," who would serve as a reservoir of infallible information on any and every subject, would appear to be an attractive prospect, and on the face of it quite harmless. If incidentally such faculties should bring the possessor reputation and make him a leader among his fellows, that, he might think, were just as it should be.

So our would-be psychic might reason; but how proceed to acquire the desired powers, assuming that he have no natural "gifts" of the kind? Nothing is gained without trying. If he would see, he must try to see. If he would communicate, he must make the attempt. The most expensive correspondence course in "occultism" could tell him no more than this through many folios of wordy paragraphs. Let him practice gazing into a crystal, for example, to develop clairvoyance; or, more simply, just shut his eyes and try to see by means of some astral inner organ. With absolute certainty the desire for vision will cause pictures to appear; and if they cannot be verified as representing any earthly scene, they can quite easily be referred to the other side of the moon, or to the "etheric" plane, or to the far past or future. Or, if he should try to get messages from "behind the veil," either by automatic writing or otherwise, some impressions will assuredly enter his mind which his craving for the wonderful will lead him to accept and pass on as coming from an august source.

Something of this sort happens in the case of nearly all those who set out to get "powers" and to become "psychics." What they in fact accomplish is that they take phantasy as their method and guide, which is as though they were to set out on a voyage in a ship without chart or rudder. The reason of those who persist in such a course must tend to become atrophied, and the link between the lower mind and the higher weakened. Should the process go on long enough, the connection would be broken altogether, and insanity would result.

The case usually differs only in degree when the subject is possessed of real psychic or mediumistic gifts (or defects). Where this is so, the visions seen may contain a veridical element blended into the structure of phantasy, and the messages obtained by whatever method be more coherent and more striking. But the general effect will be as injurious to the subject and as misleading to those who accept him as a guide in the one case as in the other. The question of those mediums who actually do contact discarnate, external intelligences, and the grave dangers that follow such contact, are fully dealt with in "The Key to Theosophy" and elsewhere, and fall outside the scope of this article.

When once a person has come to regard his psychic faculties, real or imaginary, as genuine sources of inspiration, no problem will be too difficult for him to claim to solve provided his solution cannot be checked up. Given that he is superficially well educated and informed, phantasy will guide his pen to produce a more or less coherent and plausible discourse on any subject into which ordinary men with ordinary faculties cannot follow him. He will, with equal facility, describe life on the satellites of the Dog Star, write a continuation to "The Secret Doctrine," or relate the leading events of his incarnations backward or forward in time; or he will produce "messages" from the "Masters" contradicting all that the Masters ever taught. He will see and describe the gods sitting on their lotus thrones; and he will, in a word, envisage in one majestic sweep all that never was and all that never will be. And worse than all he will have so utterly deluded himself and destroyed his power of discrimination that he will be perfectly sincere in his folly, and so be doubly potent in his influence over the credulous people who accept his claims at face value.

More subtly dangerous if accepted as wells of infallible inspiration, are those psychics whose phantasy takes a form less unrestrained and overtly irrational. Some of these are people of talent and education whose automatic writings are exceedingly plausible and well put together. There are in fact recent works of this kind that can be read with interest, provided one never forgets that they are works of *fiction* and have no relation to objective truth.

Psychics, genuine and otherwise, have always abounded in the Theosophical movement of the nineteenth-twentieth century; and have been responsible for most of its troubles. Of the many fragments, into which the original Parent Society has split, nearly all base their pretensions to be its veritable successor (we had almost written "to be the true church") on the revelations of some psychic.

With these, however, the student need not concern himself, for they can be trusted—if in nothing else—at least to demolish each others' claims and arguments.

But, from another point of view, it is not fair to attribute too large a share of blame for present conditions to the psychics and leaders of the various Theosophical sects. Left alone, their cultivation of phantasy would have hurt only themselves. They would have been powerless to mislead others, had not the great mass of students been so credulous, so reluctant to stand on their own feet, so greedy for wonders and revelations. When the sheep are only too willing to be led away from the meadows of truth in search of those phantom richer pastures which mirage paints upon the sand of the desert, then is the "hireling's" chance to assume the office of shepherd and to guide them and himself into barren and desolate places.

The moral of all this is that students should leave severely alone all efforts at psychic development and the attainment of clairvoyant and other such powers. If gained, these things do not aid our spiritual progress in the least; rather do they delay it by distracting our attention from our real duty; moreover they are impermanent and disappear at death. It is most probable, however, that our quest for psychic powers, if undertaken, would be only partially successful, or even wholly unsuccessful; but it is quite certain that, in making the attempt, we should, by encouraging the reign of phantasy in our minds, and so weakening will and concentration, do ourselves irreparable injury as regards the present incarnation, while storing undesirable Karma for the next. To quote Mr. Judge:

And what shall theosophists do? Stop all attempts at clairvoyance. And why? Because it leads them slowly but surely—almost beyond recall—into an interior and exterior passive state where the will is gradually overpowered and they are at last in the power of those demons who lurk around the threshold of our consciousness. Above all, follow no advice to "sit for development." Madness lies that way . . . "But what," say they, "shall we pursue and study?" Study the philosophy of life, leave the decorations that line the road of spiritual development for future lives, and—practice altruism. (*The Path*, Vol. V, p. 284.)

MECHANICAL THEOSOPHY*

THE earnest, devoted student can hardly believe that there exist any theosophists sincerely holding a belief in theosophical doctrines but who are, at the same time, found to have such a mechanical conception of them as permits one to retain undisturbed many old dogmas which are diametrically opposed to Theosophy. Yet we have such among us.

It comes about in this manner. First, Theosophy and its doctrines are well received because affording an explanation of the sorrows of life and a partial answer to the query, "Why is there anything?" Then a deeper examination and larger comprehension of the wide-embracing doctrines of Unity, Reincarnation, Karma, the Sevenfold Classification, cause the person to perceive that either a means of reconciling certain old time dogmas and ideas with Theosophy must be found, or the disaster of giving the old ones up must fall on him.

Contemplating the criminal class and laws thereon the mechanical theosophist sees that perhaps the retaliatory law of Moses must be abandoned if the *modus vivendi* is not found. Ah! of course, are not men agents for karma? Hence the criminal who has murdered may be executed, may be violently thrust out of life, because that is his karma. Besides, Society must be protected. You cite the bearing on this of the subtle, inner, living nature of man. The mechanical theosophist necessarily must shut his eyes to something, so he replies that all of that has no bearing, the criminal did murder and must be murdered; it was his own fault. So at one sweep away goes compassion, and, as well, any scientific view of criminals and sudden death, in order that there may be a retaliatory Mosaic principle, which is really bound up in our personal selfish natures.

Our naturalistic mechanician in the philosophy of life then finds quite a satisfaction. Why, of course, being in his own opinion a karmic agent he has the right to decide when he shall act as such. He will be a conscious agent. And so he executes karma upon his fellows according to his own desires and opinions; but he will not give to the beggar because that has been shown to encourage mendicity, nor would he rescue the drunken woman from the gutter because that is her fault and karma to be there. He assumes certainly to act justly, and perhaps in his narrowness of mind he thinks he is doing so, but real justice is not followed because it is unknown to him, being bound up in the long, invisible karmic streams of himself and his victim.

*This article first appeared in *The Path* for November, 1895.

However, he has saved his old theories and yet calls himself a theosophist.

Then again the mechanical view, being narrow and of necessity held by those who have no native knowledge of the occult, sees but the mechanical, outer operations of karma. Hence the subtle relation of parent and child, not only on this plane but on all the hidden planes of nature, is ignored. Instead of seeing that the child is of that parent just because of karma and for definite purposes; and that parentage is not merely for bringing an ego into this life but for wider and greater reasons; the mechanical and naturalistic theosophist is delighted to find that his Theosophy allows one to ignore the relation, and even to curse a parent, because parentage is held to be merely a door into life and nothing more.

Mechanical Theosophy is just as bad as that form of Christianity which permits a man to call his religion the religion of love, while he at the same time may grasp, retaliate, be selfish, and sanction his government's construction of death-dealing appliances and in going to war, although Jesus was opposed to both. Mechanical Theosophy would not condemn—as Christianity does not—those missionaries of Jesus who, finding themselves in danger of death in a land where the people do not want them, appeal to their government for warships, for soldiers, guns and forcible protection in a territory they do not own. It was the mechanical view of Christianity that created an Inquisition. This sort of religion has driven out the true religion of Jesus, and the mechanical view of our doctrines will, if persisted in, do the same for Theosophy.

Our philosophy of life is one grand whole, every part necessary and fitting into every other part. Every one of its doctrines can and must be carried to its ultimate conclusion. Its ethical application must proceed similarly. If it conflict with old opinions those must be cast off. It can never conflict with true morality. But it will with many views touching our dealings with one another. The spirit of Theosophy must be sought for; a sincere application of its principles to life and act should be made. Thus mechanical Theosophy, which inevitably leads—as in many cases it already has—to a negation of brotherhood, will be impossible, and instead there will be a living, actual Theosophy. This will then raise in our hearts the hope that at least a small nucleus of Universal Brotherhood may be formed before we of this generation are all dead.

WILLIAM Q. JUDGE.

SOME INTERESTING QUESTIONS ANSWERED

QUESTION: Where do we get *Kama* as described in the 6th Chapter of Mr. Judge's *Ocean of Theosophy*?

Answer: Turning to the 4th Chapter of the *Ocean* on the sevenfold constitution of the living human being, and adopting Mr. Sinnett's classification from Esoteric Buddhism, the fourth principle, counting up or down, is named "Animal Soul," or *Kama-Rupa*. In the same chapter Mr. Judge makes his own division into the spiritual and immortal and the temporary and mortal man. Atma-Buddhi-Manas is there shown to be the permanent individuality or reincarnating Ego. The other four principles with *Kama-Rupa* as their synthesis, are shown to be material, transitory and "subject to disintegration in themselves as well as to separation from each other." From this it is evident that *Kama* presents two great aspects: (a) as found in the kingdoms of nature below man; (b) and as drawn by every man from nature. Since we are not Mahatmas, the reincarnating Ego is still in evolution—that is, Manas is not free from desires because not yet perfected in the race and in the individual. Although Atma-Buddhi-Manas are purely spiritual principles in themselves, the moment the Ego incarnates, *i. e.*, comes in contact with "matter," desire is aroused in Manas. That may be the desire for perfection or union with the Supreme Spirit; it may be the desire for separate existence, or it may be the desire to work out the unexpended Karma of the past. In any event it is clear from the reference given that *Kama* in nature is the intelligence in matter—"the irrational brute energy *inherent* in matter"—energized by the divine Fohatic impulse from the plane of Spirit; while *Kama* in man is the influence or effect of the four lower principles on the reincarnating Ego himself. *Kama* in the living man is a force and not a form. Spirit affects matter, and *Kama* is the reaction of matter on individual Spirit when incarnated—"for Spirit when invested with matter, or Prakriti, experiences the qualities which proceed from Prakriti." *Kama* in man, therefore, is the effect of union with matter and is only another name for the "three qualities" of the *Bhagavad-Gita*. Thus we may see the two great meanings of Karma: the action of Spirit on matter stimulating matter to evolve; and the effect of matter on Spirit which makes possible the mental and moral evolution of the incarnating Ego.

Question: What is meant by the expression "the vital conscious

Soul" in *The Key to Theosophy*, page 92, U. L. T. edition?

Answer: Specific statements, like specific facts, should always be studied in the light of their correlations; thus in the immediate preceding pages H. P. B. has discussed "The Septenary Constitution of our Planet," "The Septenary Nature of Man," "The Various Post-Mortem States" of the physical and the spiritual man, all of which leads to questions and answers on "The Various 'Principles' in Man." It is in this latter discussion that the statement is made upon which the above question is asked.

Immediately preceding, H. P. B. has shown that the division of the principles made by mystic Christians—body, Soul and Spirit—is the same as the Theosophical classification, thus: Body and "Vital Double" or *Linga Sarira*; *Prana*; *Kama-Rupa*; the *Higher* and the *Lower* Mind (*Buddhi-Manas*); and the One Spirit. Continuing the same ideas in the next paragraph she divides the terrestrial man into *three chief aspects* which she gives as (1) The body. (2) The thinking principle. (3) The *reasoning* Soul. She then proceeds to show how in these aspects are in fact included the seven principles.

It seems to be evident, therefore, that the phrase "vital, conscious, Soul," means the same as the "vital Double" of the preceding paragraph. It is the "Double" because it is the *Linga Sarira* or model of the body. It is "vital" because it is the vehicle of Life or *Prana*. It is "conscious" because it is alive and intelligent, the "instinctual element in the animal"—that is, *Kama*.

It should be noted that each of these "principles" has a dual aspect; that is to say, it is a basis of action in itself, but also it is the vehicle, carrier, or container of the principle above it, from lowest to higher. We are too apt to think of the principles as existing independently of each other though all united in one whole—like layers of an onion. Each "principle" is in "coadunition" with *all* the other principles, but not necessarily in "consubstantiality" with them.

Question: The *Voice of the Silence* says: "Teach to eschew all causes; the ripple of effect, as the great tidal wave, thou shalt let run its course." Is not this an injunction to let things be as they are even although one sees how he might make them better?

Answer: In the Orient you will find millions to agree with you. It is the orthodox Hindu understanding of Karma. There it is taught and believed that if one sees a man drowning and is able to rescue him, he should not do so because it is the other man's Karma, and to save him would be an interference of Karma. In the West other millions born under Christian *Skandhas* hold an opposite understanding of Karma. There if one sees what he considers to

be evil in another he at once sets out to make things better by "re-forming" that other. The Statute books of every western nation, and even small communities, are filled with laws, ordinances and regulations forbidding and commanding this, that and the other procedure. The Oriental sees no connection between his understanding of Karma and the constantly increasing woes of mankind in the East. The Westerner sees no relation between his understanding of law in nature and his attempts to emulate it by the laws of man, and the ever-increasing burdens of humanity.

The instructions quoted from the *Voice* and many others of similar nature in the various Theosophical writings, are an attempt on the part of the Masters of Wisdom to give humanity a better perception and conception of the meaning of Law or Karma, and our operation of it in our relations with each other. Each man is at one and the same time the maker of Karma—causes—and the recipient of Karma—effects. All of us are continually setting up causes which result in evil effects to ourselves and to others. Instead of seeing the source of these evil effects in our misunderstanding, and consequent misuse of our own powers, all of us are busily engaged in trying to substitute good effects for bad effects, while leaving the source of both good and evil—ourselves—unexamined.

The particular injunction quoted, therefore, simply means: Teach to avoid setting up all causes of evil, but the evil effects of past causes cannot be *avoided*, however much they may be *availed* of. The very symbol employed—"the great tidal wave,"—should tell us the real meaning and purpose of life. We cannot prevent the tide but we can take advantage of it once we know its inviolable nature. Robert Crosbie once wrote that the sure evidence of Mr. Judge's occult nature was in his ability to change seeming evils into powers for good. This applies to us all. As we cease setting up bad causes and set up their opposite—good causes—and as we teach others the same principle of conduct, then every evil effect which we can alleviate becomes to us the setting up of a good cause—an active preservation—instead of an active or passive agent in the perpetuation of a bad cause—an act of destruction. We cannot avoid participation in each other's good and bad causes, and, therefore, in each other's good and bad effects, any more than any portion of the ocean's waters can avoid participation in the motion of the ocean as a whole. It is, therefore, not a question at any time of avoiding any effects, but of understanding them and of setting up such counteracting causes as shall, to the extent of our power, restore the equilibrium which we as well as all others constantly disturb.

ON THE LOOKOUT

"A MODERN IN SEARCH OF TRUTH"

In the *Century Magazine* for June, 1928, "S. T." concludes her series, with some comparisons and reflections of her own—which should be chastening to the souls of many calling themselves Theosophists.

"S. T." compares the Christian belief that "God is a person," the Christian Science and New Thought belief that "God is mind," the Hindu belief that "God is absolute existence," and then the "Theosophical idea" that "God is a great cosmic being who has delegated other beings, masters, guides and super-men, to direct our evolution through a series of worlds." "S. T." has made the same error as Mr. Farrar in his "Modern Religious Movements in India"—she has mistaken the revelations of Mrs. Besant and Mr. Leadbeater for Theosophy. "S. T." remarks:

You will notice that each of these theories apparently flatly contradicts the other; and it is not strange that people seeking spiritual light from one to the other of these religious organizations, become confused and bewildered, and often end in worse case than when they started.

To me it seems that there is truth in each of these statements—but a complete and final truth in none.

I believe that we shall never have a dependable and satisfying religion until we cast from us as a deadly plague this habit of half truth and easy assumption. That there will never be a sound spiritual life until that life is founded on an honest basis. And the first hard fact that the honest group or the honest individual has to face, is that *absolute* truth can never be perceived through the faculties of relative beings.

Truth as we know it, is a progressive revelation—a certain reading of what does exist. We perceive the universe through the instruments we have developed. We can frame no final statements about the nature of the world, God, the soul, matter, energy—because these instruments are not final . . .

"S. T." ON REVELATIONS

Thousands of people who scorn the absolutism of religion, stand transfixed before the absolutism, the final "findings" of science. They are no more final than the findings of religion. They represent simply the most we know, through the instruments at present developed. Our business is to free energy, and develop finer instruments that may reveal a bigger section of the Picture.

Meanwhile let us frankly acknowledge: we have no absolute truth. We shall only know what the Infinite is when we shall have expanded into the Infinite, and are human beings no longer. But there is a relative truth for our own relative life, that we can legitimately expect to know. There is a truth and a law for each state or kingdom as it evolves; and by taking that truth and following that law where we are, we shall work on honestly and naturally to the next state and to wider revelation . . .

The great failing of organized religion—of every religious organization I know anything about—is its persistent claim to *exclusive* possession of a *final* truth. It takes a certain aspect of truth for this time—the beauty of Christ's character, the law of right thinking, the noble principles of brotherhood and detachment—and calls that the whole of truth for all time. This is the basic blunder, the central weak spot, from which all subsequent weakness, bitterness and hostility proceed. A group of men set up a part of truth, and call it the whole. And because it is not the whole—because there was another great soul or another great law—another group rises and sets up another part. And so on—sects, denominations, divisions and subdivisions: Part against part, all loudly proclaiming *unity* and *love* to a world that they have kept in an uproar down the centuries, with their own quarrels, persecutions and dissensions.

THE FORGETTING OF SELF

Some of "S. T." 's own "findings" are of value:

I failed to find a home with any religious organization of to-day because—first, I was not satisfied with truth based on assumption. Second, truth for me—the explanation of this stupendous cosmos, the solution of the problem of life—was not in the saving, or surviving, occult initiating, mental "demonstrating" for, nor yet in the painful and conscious renouncing of—the individual self. I felt that the natural way was to forget the self altogether—in interests bigger than the self . . .

Finally, truth could never be for me where there is a separative and belligerent, instead of a friendly and unifying spirit. Every organization that I visited seemed to have a hostile and critical spirit toward my friends in the other organizations. They said unkind, satirical, often quite untrue things—things they were so eager to believe, they didn't bother to investigate. If, having lived with and intimately known the group under attack, one ventured a word of protest or explanation, then instead of listening, sincerely trying to hear the other side, wanting to believe something better—they rather resented the suggestion that any good thing could come out of the camp of their rival, and enemy.

As long as this is so, what is the use of all our talk about love and unity, humility and selflessness? Not the noble sentiments we talk about, but the things we really think and feel are real. Not the abstract spirit we discuss, but the spirit we actually possess. This is the spirit men have to live with, that is literally creating the atmosphere in which they live.

How many are unscathed by this criticism? Aye, there's the rub: it *is* a criticism, and multitudes of those addicted to orthodoxy and organizations, will be as deeply cut by "S. T." 's words as they could be by any "unkind, satirical things" said by rivals. There can be a spiritual inclusiveness, an all-embracing charity within one's heart; but unless one is to become a mere moral jelly-fish, a spiritual pacifist such as were certainly never Christ and Buddha—such as "S. T." herself is not decidedly—there is no way to avoid hurts. The unity of man cannot be forwarded without pain to those who live in disunion. And sometimes the loading of one's criticisms with too much ostentation of charity toward those whose ideas are criticised, lends a deeper bite to the blade than can anything else!

"S. T." ON COMPARATIVE RELIGION

Do I hear a chorus of shocked protest from returned tourists against comparing their true Christianity with such "degenerate, negative religions" as the Taoism they saw in China, the Buddhism and Hinduism they saw in the temples and the ignorant beggar-monks of India and Ceylon? Well, I have heard as disillusioned protests from Hindus, Chinese and Ceylonese, who saw the "Christian" civilization of the late War, and whose students in our midst have the benefit of living in the Christian scheme of things that includes lynchings, murders, hold ups, drug-rings, police corruption, and altogether the worst crime record in the modern world.

"But," I am indignantly reminded, "those things are not Christian. They are the very opposite of what Christ taught. If Christianity were truly followed . . ."

Exactly. And the things you saw in China and India were the very opposite of what the Buddha and the Lord Krishna and the Chinese sages taught. Read the noble scriptures of those Masters as carefully, as conscientiously as you read your own; read the "Bhagavad Gita" of the Hindus, the "Tao Teh King" of the Chinese, the "Gospel of Buddha" and the "Precepts of Confucius"—and show me where you find one line of corruption or degeneracy, or anything but the highest and most sublime philosophy.

Child marriage, the burning of widows, corrupt beggars or corrupt police said to be the outcome of following the religion of Krishna, Buddha and Christ! It is not the following of a re-

ligion but the failure to follow it, that leads—in every country—to abuse and degeneracy.

People talk knowingly about “those negative Oriental religions.” Yet how many people have actually studied them—first hand—not through the biased books or lectures of some Christian professor or theologian, but going to the original source and to the teachers themselves?

THE RELIGION OF “S. T.”

“S. T.” quotes many precepts from Lao-Tsze and the Buddha. The point to which “S. T.” finally arrives is thus expressed:

Oneness—Selflessness—Love—Truth: the purification of the mind and heart of self-interest and self-seeking; losing this small and mean self-consciousness, coming into the consciousness of a perfect and all-comprehending One. This is the religion taught by all great souls. It is also the religion of atheist and agnostic, of materialist as well as spiritualist, of scientist as well as metaphysician; of Oriental and Occidental, Jew and Gentile, American, Asiatic, African, European. We hunt everywhere for a religion, and we *have* a religion! Selflessness, purity of character, oneness with God (the highest and purest being we can conceive of) a consuming and all-comprehending love for man: this is the universal religion and ideal of every one of us. This is the religion of the human family.

We know it out of our daily experience. We are taught it by the most enlightened beings of our race. All over the earth, amid wild diversity of other customs and traditions, this one idea and ideal is found the same. Why? Why is Oneness and Selflessness the universal ideal, and the right ideal, for us?

Much of “S. T.”’s concluding article is devoted to consideration of the fact that separateness, exclusiveness, and division invariably bring misery, and the opposite peace. The practical conclusion is:

Upon our relative state of union or separateness, therefore, rests our entire world.

ANCIENT AMERICANS

Prof. Arturo Posnansky, Bolivian scientist, who has been investigating the ancient ruins of Tiahuanacu in Bolivia, believes that civilization flourished 13,000 years ago in South America. (*L. A. Examiner*, May 20, 1928). To reinforce this, Dr. Maximus Neumayer, the Brazilian archaeologist, believes that some monuments near Cuicuilco, Tlalpan, are 13,000 years old, also, and that they show a fairly high degree of astronomical knowledge. (*L. A. Times*, March 4, 1928). It is more than interesting that these two

scientists, in different parts of the continent, should have arrived at the same age for ancient inhabitants, and especially that that age should antedate the sinking of the last remnants of Atlantis by about 3,000 years. Theosophy teaches that these races did come from Atlantis. Up to the last year or two science refused to consider more than 2,000 or 3,000 years as the age of humanity in the Americas, but Theosophy teaches that, with one exception, the American continents form the oldest land.

Dr. Oliver P. Hay, of the Carnegie Institution, (*Washington Post*, Dec. 29, 1927) believes that the recent discoveries of arrowheads in Pleistocene deposits in the Southwest, indicate the existence of human beings there during that geologic age. Dr. Hrdlicka finds that the European races of the Cro-Magnon period had several features in common with the pre-historic American Indians. (*Washington Post*, Dec. 29, 1927). Necessarily so, since the Cro-Magnons and the American Indians are both Atlanteans and apparently of the same Atlantean racial stock.

SECRET DOCTRINE TEACHINGS

H. P. Blavatsky long ago pointed out the evidence for this:

The earliest Palaeolithic men in Europe...were of pure Atlantean and "Africo"-Atlantean stocks. (It must be borne in mind that by this time the Atlantis continent itself was a dream of the past.) Europe in the quaternary epoch was very different from the Europe of to-day, being then only in process of formation. It was united to...what is now N. Africa by a neck of land running across the present Straits of Gibraltar...while a broad sea washed the great basin of the Sahara... The Atlantean connections of the forefathers of the Palaeolithic cave-men are evidenced by the upturning of fossil skulls (in Europe) reverting closely to the *West Indian* Carib and *ancient Peruvian* type....

What are we also to make of the fact that while de Quatrefages points to that "*magnificent race*," the TALL Cro-Magnon cave-men and the *Gaunches* of the Canary Islands as representatives of one type—Virchow also allies the *Basques* with the latter in a similar way? Professor Retzius independently proves the relationship of the aboriginal *American* dolichocephalus tribes and the same *Gaunches*. The several links in the chain of evidence are securely joined together. Legions of similar facts could be adduced. As to the African tribes—themselves diverging offshoots of Atlanteans modified by climate and conditions—they crossed into Europe over the peninsula which made the Mediterranean an inland sea. Fine races were many

of these European cave-men; the Cro-Magnon, for instance. But, as was to be expected, *progress is almost non-existent* through the whole of the vast period allotted by Science to the Chipped Stone-Age. *The Cyclic impulse downwards* weighs heavily on the stocks thus transplanted—the incubus of the *Atlantean Karma* is upon them. (*Secret Doctrine*, 1888, II, 740-1).

ASIA AND AMERICA

According to the *Los Angeles Examiner*, (April 15, 1928) Dr. Loayza, Peruvian archaeologist, theorizes—with some evidence—to the effect that the Asiatics knew and visited the new world centuries before Columbus. The first Inca ruler, he thinks, was a Japanese. He claims to have found Chinese inscriptions in Peru. Now while it is quite possible that Asiatics discovered, and even colonized early America, it is also true that the Mongolian stocks are of Atlantean descent, blood brothers to the American Indian. Since the exact manner in which the Mongolian races arrived at their present locus is not given in Theosophical teachings, one is free to speculate upon the possibility of these early American Mongolians having been the original stock from which the Asiatic Mongolians developed.

The majority of mankind belongs to the seventh sub-race of the Fourth Root-Race—the above-mentioned Chinamen and their off-shoots and branchlets. (Malayans, Mongolians, Tibetans, Hungarians, Finns, and even the Esquimaux, are all remnants of this last offshoot.) (*S. D.* II, 178).

STONE AGE WHEELS

According to *The Week's Science*, April 9, 1928, there have been discovered on the Isle of Malta, terraced gardens behind hand-built stone walls, where food was raised for the “dense Stone-age population.” What is remarkable is that deeply rutted wheel tracks were found in the stone. Now, the wheel is considered evidence of a comparatively high civilization. The American Indians, when discovered, did not possess it, and we are informed that there is no trace of it among the old Central and South American peoples, who nevertheless are considered to have arrived at a high state of culture. Time and again have been unearthed sketches and diagrams of Stone-age origin, going very far to show that the so-called Stone-age people had a relatively high culture.

The point is that there is no such thing as primitive man in the sense of any savage human race which was ancestor to civilized

racés. Savagery and civilization have existed side by side from time immemorial, just as they now exist in the midst of any modern city.

... if there are Bushmen existing now, in our age of the highest civilization, who are no higher intellectually than the race of men which inhabited Devonshire and Southern France during the *Palaeolithic* age, why could not the latter have lived simultaneously with ... other races as highly civilized for their day as we are for ours? That the sum of knowledge increases daily in mankind, "but that intellectual capacity does not increase with it," is shown when the intellect, if not the physical knowledge, of the Euclids, Pythagorases, Paninis, Kapilas, Platos, and Socrates, is compared with that of the Newtons, Kants, and the modern Huxleys and Haeckels. On comparing the results obtained by Dr. J. Barnard Davis ... with regard to the internal capacity of the skull—its volume being taken as the standard and test for judging of the intellectual capacities—Dr. Pfaff finds that this capacity among the French (certainly in the highest rank of mankind) is 88.4 cubic inches, being thus "perceptibly smaller than that of the Polynesians generally, which, even among many Papuans and Alfuras of the lowest grade, amounts to 89 to 89.7 cubic inches"; which shows that it is the *quality* and not the *quantity* of the brain that is the cause of intellectual capacity. (Trans. of the Royal Soc. of London, 1868).

THE GLOZEL DISCOVERY

Some time ago we mentioned the discovery of a collection of highly civilized "Stone-age" relics at Glozel, France. According to the *Washington Post*, Dec. 24, 1927, *Science News-Letter*, Nov. 19, 1927, and *Literary Digest*, Dec. 3, 1927, a committee of scientists has decided that the whole collection was a practical joke of the Middle Victorian era, although they admit that some might be really ancient. The decision—which is accepted by only a part of the investigators—appears to have been due largely to the existence of alphabetic characters among the relics, such as are not considered to have been developed at that date. It is the tendency of science now, as in the days of H. P. Blavatsky, to force the facts to fit the theory.

A strange prejudice exists in the scientific mind regarding the antiquity of Indian civilization, whereas there is now no hesitation in conceding seven or eight thousand years, or more, to other civilizations which have vanished. There is no such readiness to credit the written and oral traditions of India in regard to its own vast age, and so up to late times India was seldom given more than

three or four thousand years at most. Recently, however, this has been pushed back a long distance, and along with it a connection, taught in Theosophy, but not before suspected in science, has been uncovered.

A CULTURAL CONNECTION

At Mohenjo-daro and Harappa, the Indian Department of Archaeology excavated sites believed to go back to 3,000 years B. C., and similar in construction to those dug up at Ur of the Chaldees. This supplies evidence of a close cultural connection between the two places. (*N. Y. Times*, Feb. 5, 1928). At Harappa was found a copper model of a two-wheeled cart. This, it is stated, is older than the fragment of a picture of a chariot found at Ur, and earlier by a thousand years, than the use of the first known wheel in Egypt. The *London Times* (Feb. 26, 1928) speaks of a royal grave at Ur showing an extraordinary degree of civilization enjoyed in the fourth millenium B. C., a civilization in advance of that of contemporary Egypt. Its art was old and stereotyped, even decadent. According to the *Christian Science Monitor*, March 15, 1928, the Oxford and Field Museum party have found evidence of a civilization "which spread westward from China to the Mediterranean more than 6,000 years ago." In Mesopotamia they found pictographs resembling seals found at Harappa and Mohenjo-daro in India.

ORIGINS OF THE NEAR EAST

Does not all this at last point to the origin of both Mesopotamian and Egyptian civilization in India?

The occult doctrine admits of no such divisions as the Aryan and the Semite, accepting even the Turanian with ample reservations. The Semites, especially the Arabs, are later Aryans—degenerate in spirituality and perfected in materiality. To these belong all the Jews and the Arabs. The former are a tribe descended from the Tchandalas of India, the outcasts, many of them ex-Brahmins, who sought refuge in Chaldea, in Scinde, and Aria (Iran), and were truly born from their father A-bram (No Brahmin) some 8,000 years B.C. The latter, the Arabs, are the descendants of those Aryans who would not go into India at the time of the dispersion of nations, some of whom remained on the borderlands thereof, in Afghanistan and Kabul, and along the Oxus, while others penetrated into the invaded Arabia. (*Secret Doctrine*, II, 200).

But the Mesopotamians were Semites to science. As to Egypt:

"... The Greeks were but the dwarfed and weak remnant of that once glorious nation. . . ."

What was this nation? The secret doctrine teaches that it was the latest, seventh sub-race of the Atlanteans, already swallowed up in one of the early sub-races of the Aryan stock. . . . Descending from the high plateaus of Asia, where the two Races had sought refuge in the days of the agony of Atlantis, it had been slowly settling and colonizing the freshly emerged lands. . . . Egypt and Greece, the Phoenicians, and the Northern stocks, had thus proceeded from that one sub-race. (*S. D.* II, 743).

VINDICATION OF THE ANCIENTS

Could there be a more vivid connection than that between this statement and the civilization which "spread from China westward to the Mediterranean more than 6,000 years ago?" More than that indeed, far, far more than science yet suspects.

. . . we write for the future. Discoveries in this direction will vindicate the claims of the Asiatic philosophers, who maintain that Sciences—Geology, Ethnology, and History included—were pursued by the Antediluvian nations who lived an untold number of ages ago. Future finds will justify the correctness of the present observations of such acute minds as H. A. Taine and Renan. The former shows that the civilizations of such archaic nations as the Egyptians, Aryans of India, Chaldeans, Chinese, and Assyrians are the result of preceding civilizations during "*myriads of centuries*;" and the latter points to the fact that, "Egypt at the beginning appears mature, old, and entirely without mythical and heroic ages, as if the country had never known youth. Its civilization has no infancy, and its art no archaic period. The civilization of the Old Monarchy did not begin with infancy. It was already mature." To this Professor R. Owen adds that, "Egypt is recorded to have been a civilized and governed community *before* the time of Menes;" and Winchell . . . that "at the epoch of Menes the Egyptians were already a civilized and numerous people. Manetho tells us that Athotis, the son of this first King Menes, built the palace of Memphis; that he was a physician, and left *anatomical books*." (*S. D.* II, 334).

Madame Blavatsky further indicates that the later Egyptians were colonists from India, and that the Egyptian Menes is identical with the Indian Manu Vina. (See *Isis Unveiled*, I, 515 *et circa*) In *Isis* she says also:

. . . the Babylonian civilization was neither born nor developed in that country. It was imported from India, and the importers were Brahmanical Hindus. . . . The Akkadians were a tribe of the earliest Hindus. (I, 576).

VIVISECTING A BABY

The following is extracted from the *Washington Post*, Jan. 31, 1928:

Little Harriet Kallen, 11 weeks old, seems destined to play an important role in the field of science. Born of the union of two scientists, her every action is being studied and catalogued by a group of savants in the interests of an increased knowledge of child psychology. Her father is particularly interested in her infantile manifestations of curiosity. Her mother specializes on Harriet's laughter. A professor of Columbia University records her serious emotions, and a Princeton professor her physiological aspects.

What a pity it all is! Possibly the study of Harriet Kallen will bring forth facts of more than ordinary value to science, but what about the rights of the child? Babies have no easy life, anyway. Their privacy is non-existent. They are pinched, patted, cajoled, wheedled and made to mind every whim of their elders. The lot of the average baby is hard enough, but Harriet's promises to be purgatorial. Add to the aunts, nieces and friends of the family a group of scientists armed with formidable recording instruments and black notebooks, spying on her every movement, and imagine what the tiny subject will have to undergo!

The experiment was decided upon to test the mother's theory that formation of a child's habits starts at birth, and that character is formed by the time it is two years old. If this is so, what chance has Harriet? Beset and harassed during the most important years of her life, when her character matures at two years of age will it be her own, or the synthetic monstrosity of a group of scientists, to whom she has been offered as a laboratory subject?

It is not necessary to add much to this. A "synthetic monstrosity" she will be indeed; and this brings up the question as to just in what way the study of a "synthetic monstrosity" can add to the scientific knowledge of normal children?

THE GREAT ILLUSION

Here indeed is the fundamental fallacy to which medical science is hopelessly addicted. No form of vivisection, either the physical vivisection of animals, or the psychical vivisection of humans, is or can be performed except upon *monstrosities*. Why? Because there is no real delimitation line where being ends and "environment" begins. Each creature is an integral part of the great whole, and it is a normal part only when functioning under normal conditions. Children studied under such conditions as noted above are no

more in a normal environment, no more acting according to natural child nature, than they would be living in a straight-jacket or encased in a medieval "iron maiden." Neither, for that matter, is the college student under fanciful "psychological" tests. The animal on the vivisector's table is not under any kind of normal or natural conditions and the animal, experimentally inoculated, is *inoculated*. He does not acquire disease by Karmic interaction with his affinities in nature. That is just why, for instance, the production of cancer in generation after generation of experimental animals, has thrown not the faintest ray of light on its cause or cure in human beings. If medical science ever wants to learn the truth about cancer, it can be done in this way, and in this way only: let some medical Theosophist, who finds himself afflicted with cancer, spend the remaining years of his life in a close, complete, and unflinching self-analysis of his mental, moral, and physical habits since birth, his previous diseases and the medical treatment thereof, with especial reference to vivisections, inoculations, and similar miscegenations.

And withal, he should study intensively the interacting Karmic lines of life which compose the human being, with their history down the ages, according to Theosophy. Then let him publish the results. His book may come into its own in future years. In another life, though perishing miserably now, he will come into *his* own. Nay, it is not unlikely that such a man, wholly resigning himself without shadow of reservation to his fate, and determined to spend his remaining years uncomplainingly in the service of humanity, would find, even in this life, the salvation of his body as well as purification of his soul, which is the predecessor and generator of the former.

PREVENTION

The *Washington Post* of Jan. 26, 1928, furnishes us with a flagrant but typical example of the dishonest propaganda which, pressed steadily on by some of the most sinister interests which have ever poisoned the life of the American people, is infiltrating little by little the whole of our press.

"An ounce of prevention is worth a pound of cure" is a maxim that has come to be recognized by physicians everywhere. It was this reasoning which brought about the prophylactic treatment of every man who was sent to France in the A. E. F. *These precautionary measures were responsible for the enormous difference in the health conditions between the camps of the Spanish-American war and those of the world conflict.*

Many incomplete, prejudiced, or otherwise misleading statements can be laid down to the influences of training or propaganda, without any aspersion upon the good faith of their originator. It is not so with this one, because it simply is not possible for any medical man whatsoever to be so ignorant of the actual facts in the case: that is to say, of the "enormous difference" between the environments surrounding soldiers in these two conflicts. From beginning to end, soldiers in the American Army during the Great War were surrounded with the most meticulous care as to sanitation of food, purification of water, and control of its drinking; sanitation of barracks and location of camps in high and dry spots, with the best obtainable drainage. This was principally the result of the unspeakable conditions which destroyed so many lives in the Spanish-American War. It is improbable that any individual soldier during the European war was made to undergo for more than a few hours at a time such foulness as was the daily lot for weeks, of thousands of men, in the swamps and cesspools selected as camp sites for our army during the Spanish-American War.

SANITATION VERSUS SERUMS

The fact that in the presence of proper sanitation, typhoid prophylaxis is entirely unnecessary, has been proven over and over again by the fact that the typhoid death rate in the civil population of recent years, where such vaccination was carried on but slightly if at all, decreased in exactly the same ratio as it did in the military camps where vaccination was universally enforced. This is fact, but it is fact which is not included in propaganda articles and editorials, because it is not so conducive to the welfare of the serum manufacturers and their press agents. We noted with much interest that one of these serum companies recently sued Mr. Hearst for damaging allegations made in one of the latter's publications—and lost.