

A U M

When Dispassion and longing for Freedom are strong, then Restfulness and the other graces will bear fruit. —CREST-JEWEL OF WISDOM.

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WHAT ARE THE ADEPTS?

ADEPTS are Men whose sense of Self has transcended the limitations of the body, of the senses, and of the mind. They know that they are Life, as the one drop is water; they have identified their self-consciousness with the Self of all that is, as the one drop of water is, unconsciously to itself, an identical portion of the whole ocean of water. Their every action is, therefore, the conscious relation of Life with Life. The Adept is conscious that he is Life; that that on which he acts is Life; that that through which he acts is Life.

Even as we know that our body is one, though having many members, so the Adept knows that Life is one, though dwelling in many Beings. Even as we know that every member must serve every other, and so serving, serve the body as a whole, or all suffer, so the Adept knows that every being must live a life of service to all other beings, or all must suffer. As the life of the body is contingent upon the universal brotherhood of all its members, so the Adept knows that the life of the Soul is contingent upon the Universal Brotherhood of all Beings. As the strength of the body lies in the unitary co-ordination of all the members, so the Power of Adeptship lies in the Spiritual co-ordination of all the forces of Life.

As our bodies are mortal, though formed of matter which is immortal; as our minds are mortal though formed of ideas which are immortal; as our sense of self is mortal, though formed of Intelligence which is immortal; so the Adept is a man who has identified his body with matter, his mind with ideas, his sense of self with Intelligence, and thus has become *consciously* immortal in Matter, in Mind, and in Knowledge. This is Spiritual existence, and thus the Adept wields immortal powers, where other men, whose sense of self is separate, are mortal in body, in mind, in knowledge, and hence go "from waking to sleeping, from sleeping to waking, from birth to death, from death to birth in ignorance of their own immortality."

THE SCREEN OF TIME

BEGINNING next month with the new Volume, THEOSOPHY will address a series of articles to every open-minded Theosophist. Readers are requested to take note and to bring this series to the attention of as many of their fellow-students as possible. The need of theosophical solidarity is great; but restoration of harmony among Theosophists, now as always, is contingent upon a Theosophical education.

While the subject matter of the articles will of necessity deal with highly controversial items, and of necessity will deal with the living persons who make the living issues before the theosophical world, it will be the constant endeavor of the writers to set down naught in malice while extenuating nothing. Brotherhood is but a byword to those who cannot fearlessly face and amicably discuss those causes which have produced so large a measure of failure to the very aims and objects of every theosophical alliance since the deaths of H. P. Blavatsky and William Q. Judge.

It is certain that true union and harmony can never be established among those who shut their eyes to disagreeable facts, who ignore the factors of disharmony and disunion, who cry "peace, peace, where there is no peace," and whose vain and futile hope is to achieve the great First Object of the Parent theosophical society by compromising the very principles of its foundation. Philosophy, ethics, and history are alike valueless to those who will not study, who will not verify, who will not apply the lessons of the past to the experiences of the present.

While names will be used to identify events and their causal agents, those names should, in any attempt at dispassionate promotion of true Brotherhood, be regarded rather as the Occult Symbols of that war of ideas ever raging than as persons singled out for invidious or partisan comparisons. The purely personal which to most of us looms with such exaggerated importance is, theosophically considered, but the shadow of the psychic, which, in its turn, is but the automatic reflex of the Thinker, whose signature and seal are attested by knowledge and conduct in the vast interminable conflict of Spiritual Evolution.

All that is here implied, and much more, must be continually borne in mind by writer and reader alike if they would not add to prevalent discords in their efforts, however well-intended, to restore the lost chord of harmony to the Theosophical Movement.

Those Theosophists—and they are many in all the many bodies

using theosophical nomenclature and terms—who are bewildered and discouraged by the confusions which are so prevalent, would do well to take stock of their own mental and moral acquisitions, to set about remedying their own deficiencies of knowledge and application, in order that they may fit themselves intelligently and dispassionately to take stock of their theosophical affiliations. What is the real value of any given theosophical society to the Theosophical Movement and its great Objects? This may be easily determined by any member. He has but to ask himself, What has been the real value of my society to me, in assisting me to acquire that *theosophical education* without which the great ideal of a nucleus of Universal brotherhood must forever remain merely an ideal?

The various great religions, and the many sects in each, are filled with sincere and devoted Souls who lavish their treasures in channels provided, directed, controlled, by leaders who, whatever their ability and power, are in sober fact but mere sectarians and partisans, ever seeking to rule the minds and hearts of their faithful followers in the great Names of Deity and Morality, as politicians seek, in the great Names of Home and Country, to rule the earthly lives of those who trust them. The individual Theosophist, of whatever association or relation, has but to look about him and he will quickly be able to know for himself whether he is being educated—or exploited.

Alike for the benefit of those Theosophists who, through all vicissitudes, have remained true to the educational program of H. P. Blavatsky, and for those others who, consciously or unconsciously to themselves, have been traveling on variant or forbidden paths, some brief survey of the existing status of the Movement, as represented and misrepresented in the various bodies using theosophical names and terms, may be attempted. The last bird's-eye view of this kind in this Magazine was published in October, 1923. In the semi-decade which has intervened, the mid-point of the centennial cycle inaugurated by H. P. Blavatsky in 1875 has been passed. The presages indicated in the article mentioned have been more and more verified by events. The balance line has been established, the "twilight zone" is almost over-passed, and the precipitation of the "mental deposits" of the first and second quarters of the century-cycle is at hand.

In other words, under the dual operation of the Law of Cycles, the polar antitheses of the good and the evil Karma generated and ripened during the first half century will more and more markedly disclose themselves. This third quarter of the centennial effort is that of the *unbalanced* forces, when the mutual restraints imposed in the germinal and growing season of the Movement will be released. *All* Theosophists—not merely the leading figures now upon the screen of time—

will find themselves *compelled to choose*, paradoxical as the expression may appear. The lukewarm, the heedless and easy-going Theosophist, those who will not study, apply, and work, the mentally lazy and obtuse, not less than the selfish, the self-seeker and the time-server, will take the downward path of disillusionment and disintegration. They will drop Theosophy out of their sphere of thought and action, will make for themselves new credos, new priests and new sects, but none the less mere credos, priests and sects, as of old times. Others there are and will be in augmenting number and power who will go on in the Path of the Predecessors, their shoulders to the wheel of the Rising Cycle which will culminate in the new Messenger and His Mission in 1975.

Amongst present-day theosophical bodies, that presided over by Mrs. Annie Besant is still, as it has been since the death of Mr. Judge in 1896, by far the most important of all the theosophical societies in point of numbers, in its world-scattered membership, in its prominence before the public, in its spectacular and sustained efforts to attract attention and followers. Mrs. Besant and her coadjutor Mr. Leadbeater are each past 80 years of age. For thirty years—a full generation of adult humanity—theosophy has largely been identified with them—by themselves, by their followers, and by the public at large. They have very largely replaced, whether from the standpoint of teaching or of example, the writings and the influence of H. P. Blavatsky and Wm. Q. Judge. The nature and extent of the substitution is unknown to most members and they will never learn of it from those who have exploited them. In the thirty years Mrs. Besant and Mr. Leadbeater have exercised undisputed sway over the theosophical destinies of those who have trusted them, they have put afloat an endless succession of books and other literature. It requires no Solon or Solomon to appraise the mental and moral value of their writings. The simplest-minded Theosophist has only to compare the Besant-Leadbeater writings with the philosophical, ethical, mentally and morally educative value of the writings of Madame Blavatsky and Mr. Judge to know for himself the gulf between the pretender and the genuine practitioner of Occultism, between the true and the false Teacher of the Ancient Wisdom-Religion. If any Theosophist is too sectarian, too indifferent, too lazy to make this appraisal and comparison, has he not in fact *chosen* the downward path?

Mrs. Besant's society tells in its membership list an illuminating lesson to those who know the facts and will weigh them. That membership is at present approximately 42,000 in the entire world, if numbered by those who pay dues. If numbered by those who have a theosophical education after all these thirty years, most of the ciphers

would have to be omitted. In those thirty years the diligent proselytizing maintained has yielded approximately 200,000 new members, yet the membership was practically the same thirty years ago as it is today. Year after year, the drain of losses has equalled the new recruits. The "average life" of a member in Mrs. Besant's society is seven years—"a short life and a merry one" indeed. What has become of those ex-members? A small percentage has died; some have sought other and truer affiliations; countless thousands have retired wounded to the quick for this incarnation by the plundering of their holiest aspirations; many of the ablest-minded, themselves plundered in the beginning, disillusioned and corrupted, have taken their cue from Mrs. Besant and Mr. Leadbeater, and have set up shop on their own account, with claims and revelations of their own in this most profitable of all fields of traffic—the traffic in human Souls seeking enlightenment and spiritual growth. What are the Karmic consequences to betrayer and betrayed alike in this unholy commerce? And what of the Karma of those who, on the plea of tolerance and brotherhood, remain supine in Mrs. Besant's society, content to keep their own counsel, while all the time lending by fact of their presence their own silent countenance and support to the infamies which they know exist, but which they will not fight to expose?

Mrs. Besant and Mr. Leadbeater have spawned and sponsored a long, long list of activities, chief among them the Order of the Star, Co-Masonry, the Liberal Catholic Church, and, last in order of degradation and absurdity, the cult of the "World-Mother." Young Mrs. Arundale, the "World Mother's" vehicle of incarnation, as young Mr. Krishnamurti is the embodiment of the "World Teacher!" Already Mr. Krishnamurti is *persona non grata* to Mr. Leadbeater and his Liberal Catholic Church, whom the "World Teacher" repudiates, as he repudiates Mrs. Besant's Theosophy and Mrs. Besant's Masters, and as he repudiates her "World Mother." Let the members of Mrs. Besant's society, and of these various "inspired" movements, watch for the next few months and years the stormy current of events and observe what mutual claims, conflicts and repudiations arise. Then let them remember that this is the same Mrs. Besant who, more than any and all others, was the ruin of the Parent theosophical society; the same Mrs. Besant whose claims and pretences to Occult guidance and direction led her to make her charges against Mr. Judge; led her to charge with the same forgery of messages from Masters, H. P. Blavatsky; led her, while claiming to be the Successor of H. P. B. and Outer Head of the E. S. T. established by H. P. B., to adopt the "yoga practices" of G. N. Chakravarti, to take him for her occult mentor and guide—to throw him overboard ten years later in favor of the still

more facile C. W. Leadbeater. Let the innocent and ignorant members of Mrs. Besant's society compare her devious pathway since her charges against Judge and H. P. B., in 1894-5, and decide for themselves if she was any more trustworthy then than she is today. Let them consider whether the innocent and ignorant members of the Parent society then would have swallowed her claims and her charges, had they been able to see in advance whither she would lead them. Let them consider what riot of pretences, what brood of immoralities, have been hatched by her and by those who have followed her serpentine example. Let them study H. P. Blavatsky's Five Messages to the American Theosophists, and make their own comparisons between Besantism and its fruits, and the Theosophy and theosophical conduct of Wm. Q. Judge. It is a comparison which the innocent and ignorant members will never be invited or willingly permitted to make by those who have betrayed their trust and their confidence, but one that must be made by those who desperately need to make it, if they are to gain any true knowledge of Theosophical fact and philosophy.

What is true of Mrs. Besant's society is equally true of every existing theosophical sect—they all make essentially the same claims, they are all infected with the same virus of Successorship, they all show the same perversions of teachings, the same corrupt practices, the same unholy trading on the innocence and the ignorance of their trustful followers and the new-comers attracted by the great ideas of Masters, of Karma, of Reincarnation, and of a human nucleus of universal brotherhood. Human hunger for knowledge of spiritual things, human aspirations for a higher life, human longings for "peace on earth, good will toward men," clouded by human ignorance and the unconscious selfishness of human nature—this is the fertile soil in which the Sowers of all time have cast their seed, and equally the fertile soil in which the priest, the charlatan, and the rogue have sown their tares. This is "the world's eternal way" in both Black magic and White. Thus came about the great mission and message of Krishna, of Buddha, of Jesus. Thus came about the vast structures of priesthood and sectarianisms called Hinduism, Buddhism, and Christianity, with their countless millions of hopelessly enmeshed devotees whose treasures of devotion and sacrifice have been endlessly spilled upon false altars, without mankind being one whit advanced in spiritual and moral education on the great problems of Life and Duty. Each new reformer within and without the existing sects has at best succeeded in adding one more to the vast crop of tares, because each new reformer has himself been infected with the same virus, subject to the same defects, addicted to the same vices he has sought to heal. Mere sincerity and zeal, mere faith and devotion, can but the more

swiftly and surely lead astray to loss or ruin the self-styled physician as well as his patients. "Physician, heal *thyself*" before undertaking to prescribe for others, if adopted in practice, would send to the kindergarten the vast majority of priests, statesmen, writers, and other blind leaders of the blind, the reformers as well as the governors and law-makers of mankind, physically, intellectually, and morally. Is it any less true of these self-styled theosophical leaders and societies?

Bitter and unpalatable as the fact is, it is profoundly educative to observe the utter inability of the leader and reformer, the governor and law-maker, to apply to himself and his own professions those universal principles of truth, those universal canons of conduct, which he incessantly holds out to the suffering, the credulous, the searching Souls who come to him for guidance and instruction. Nowhere is this human failure more in evidence than among the leaders and prime ministers of the many theosophical, occult, and mystical bodies. Each will quote the Masters of Wisdom, the writings of H. P. B. and Mr. Judge, or ignore them, or deny them, according as they may, or may not, be twisted into an *authority* in support of his claims and pretensions to be a *living* successor and authority of equal or superior merit to those he quotes. Do not the Brahmin, the Buddhist, the Christian priest, theologian, mystic, and inspired revealer do the same? What one of them "searches the scriptures" to correct himself, to increase his own understanding, to find the *common* ground of truth whereon all alike may stand, and on which he himself may stand, "without variableness or the shadow of turning"? In plain words, What one who sits in the Teacher's chair is simply true and faithful to that Teacher and his Teaching?

There is no Hindu Theosophist but knows the priests are unfaithful and disloyal to the great teachers and the great message of the Vedas and the Gita; no Buddhist Theosophist who does not know that the priests of Southern and Northern Buddhism alike are recreant to the great life and the great lessons of Gautama; no Christian Theosophist but is aware that the churches and the preachers of all the sects are untrue to the Sermon on the Mount. Every Theosophist can and would give unvarying answer that Krishna, Buddha, Christ, have nothing in common with what has been done and taught in their great Names by these hordes of parasitic sects and sectarians. But what Theosophist will apply the same unflinching test and comparison to the sects and sectaries which have arisen since the death of H. P. B. and Mr. Judge? Let Theosophists of no matter what party or persuasion ask themselves, What have the Masters of Wisdom and Their Messenger in common with what has been and is being claimed and done in their great Names and in the Name of the Theosophy They

gave to a starving, betrayed, misled and ignorant Humanity?

The hope of the future of the Theosophical Movement does not lie in *any* theosophical society, in any theosophical exponents, in any "revelations," true or false, past or present, any more than in any "World Teacher," "World Mother," or any other "Savior" or Authority soever. In what, then? Today as always, in a *Theosophical education* and that harmony and true Brotherhood which will infallibly ensue from it. It is learning, not leading, which the theosophical world needs. It is study, not psychic or other inspiration; it is application of what is studied to existing facts, not appetite for phenomenal progress and powers. The future rests upon the honest and sincere, the true and the brave in every society—upon their facing the facts, upon their acquiring a Theosophical education.

H. P. B. ON THE SOCIETY'S FUTURE

Its future will depend almost entirely upon the degree of selflessness, earnestness, devotion, and last, but not least, on the amount of knowledge and wisdom possessed by those members, on whom it will fall to carry on the work, and to direct the Society after the death of the Founders. . . .

I do not refer to technical knowledge of the esoteric doctrine, though that is most important; I spoke rather of the great need which our successors in the guidance of the Society will have of unbiased and clear judgment. Every such attempt as the Theosophical Society has hitherto ended in failure, because, sooner or later, it has degenerated into a sect, set up hard-and-fast dogmas of its own, and so lost by imperceptible degrees that vitality which living truth alone can impart. You must remember that all our members have been bred and born in some creed or religion, that all are more or less of their generation both physically and mentally, and consequently that their judgment is but too likely to be warped and unconsciously biased by some or all of these influences. If, then, they cannot be freed from such inherent bias, or at least taught to recognise it instantly and so avoid being led away by it, the result can only be that the Society will drift off on to some sandbank of thought or another, and there remain a stranded carcass to moulder and die.—*The Key to Theosophy*, pp. 241-42.

WESTERN OCCULTISM*

ALL progress is made by a recognition of disabilities at first, after which follow steps for their removal; but these are minor things.

With the right attitude we would not realize our own advance, while it would be perfectly patent to others—this, because we are aware of defects which probably look more important to us than they really are.

Defects—not being valuable—are not important. Their absence is.

Therefore our thought should be in regard to those qualifications which replace them. If we were newly furnishing a house, we would not be thinking of the old furniture, but of the new, which was to take its place.

There is no question of sin or sinner. There is only the question: Are you working for yourself as you understand yourself, or are you working for the Self as you *ought* to understand you really are. If you want nothing for yourself, but think only to do for others, what is needed *comes* under the law of the very force you make attraction for. Support comes in every direction.

Service for ourselves is a creation which ties us fast to wrong conditions. We may strive for better bodies, better positions, for possessions of all kinds, better qualities, better understanding *on one condition only*—that the motive be to make ourselves the better able to help and teach others.

He who follows the true Path is not drawn away from his fellow-men. His fellow-men are more to him than they ever were before. He sees more in them. He sees more clearly the difficulties under which they labor, and desires to help them in every way. So he is more of a living man.

He gets as much out of this life and more, far more, than the man who lives for enjoyment, for happiness, whose ambition is for himself. But he lives not for himself. The whole aim of his life is that men shall know the Truth.

I used to look calmly and dispassionately at the very worst picture I could conjure up, as happening to myself, and found it very helpful in getting rid of the "fear of consequences." I mentally took account of the very worst, saw myself in it with all that it entailed, went through it in all its parts, leaving myself *alone*, dishonored, stripped of everything.

Those very things happened to me, but I knew them, had outlived

*From the sayings of Robert Crosbie.

them, and went on undismayed. Had I not done it, I would not be where I am today.

But you know all this, and it may seem like cold comfort. I would that I could give you more.

Can we question Master's hand in everything done in his name? The circumstances may not smile at us, but it is not their favor that is sought. We ought to *know* by this time that seeming evil is very often—we might say, always—turned to good. For it is "that Great Initiate of All, Who keeps this whole Movement in being."

May you have all power, health, and courage, externally, internally—and eternally.

THE "CENTRAL SUN"

This "central sun" of the Occultists, which even Science is obliged to accept astronomically, for it cannot deny the presence in Sidereal Space of a central body in the milky way, a point unseen and mysterious, the ever-hidden centre of attraction of our Sun and system—this "Sun" is viewed differently by the Occultists of the East. While the Western and Jewish Kabalists (and even some pious modern astronomers) claim that in this sun the God-head is specially present—referring to it the volitional acts of God—the Eastern Initiates maintain that, as the *supra-divine* Essence of the Unknown Absolute is equally in every domain and place, the "Central Sun" is simply the centre of Universal life-Electricity; the reservoir within which that divine radiance, already differentiated at the beginning of every *creation*, is focussed. Though still in a *laya*, or neutral condition, it is, nevertheless, the one attracting, as also the ever-emitting, life Centre.—*S. D., II, p. 240.*

In the centre of a wheel there is a spot that does not turn at all; it is that upon which the wheel itself turns. In the centre of a man's nature there is That which evolves not, changes not, manifests not; because of That and resting upon That, evolution, change and manifestation proceed. Man, the being, is the wheel. Man, the source of being, is the centre of the wheel—that spiritual nature which is never affected nor operated upon by the cycling.

DUTY—THE FRIEND

HE who once remarked—"There is nothing so nasty as duty," was cleverer than kind, for he spoke evil of a friend. Yet, wherever the *mot* is repeated, it finds answering gleam of mirthful appreciation. After all, we know the frailties of our human nature! And it is to that human nature Duty is like friend who came unbidden, or bidden, stayed so long the welcome was worn out.

No question is more urgent on the well-minded man: what is my duty in this or other circumstance; no problem more besets him than apparent conflict of equal duties. Yet, there is no conflict: what seems so is but self-interest somewhere overlaid with specious reasoning regarding "thought of others." The truth is, Duty exacts honest and intimate friendship: it can not be seen by the man who seeks of others to tell what it looks like; it reveals itself clear to him who puts himself to the test of it. And then, Duty seen, its twin—Responsibility—must be taken into partnership as well.

When one chafes at duty seen and assumed, let him bethink himself—so must he once have chafed who now rolls in yonder gutter. Duties of the past undone have made the irresponsible sot of now. Let us make our affinities in line of duty; they alone save many a man from such effects of weakness as took this other man on bestial way. He was weak—more weak than wicked, doubtless; but, none of us is so strong! Make our affinities like his, and we shall wallow sooner, or late. Karmic stamina is but affinity for duty.

What a fundamental and arrant conceit of ours it is that we should even wish to be exempt from uncongenial duties! Not one of us who comes into the world or goes out of it but is obligated for the performance of most distasteful duties; yet, they are done. Done they are, for life or death, and to life we owe what must be paid to life. Compensation also flows from Life: the Karmic records do not ask how "high" or "low" the duty, but is *Duty* fulfilled? The nobler fields men yearn for can not be entered till they have learned even to joy in small, plain duties. The nobler fields call for sterner, never yielded duties—duties small, and duties great, for they include the whole of life and nature. Man's evolution is to be read in light of his faithfulness to, and of his understanding of duty. Thus is Theosophy seen to be "the quintessence of all Duty."

Theosophy declares the higher understanding of all duties, and the higher performance of all duties, be they general or specific. It aims to bring the world to Duty through the science of universal and individual duties; for all men and creatures, without exception, have

their duties particular and general: all alike have their origin in the One Life, and to It they are beholden. Mahatma, Sun, and atom each in its place performs no greater and no lesser duty than does the humble glowworm. Not one duty could be stricken from Nature's program.

The cycle of necessity for Man takes on a nobler aspect on the road of Duty. No life is barren where a single duty lies; that life is richest, where duties, small and great, abound; that only is emancipation from them which finds joy in greater range and responsibility of duty. Thus Krishna, who had no duties unfulfilled in all three regions of the universe, yet remained "indefatigable in action," lest all these creatures should perish, and without example never learn the law of duty. Those who have forgotten their mission—their duty—in life are called "lost souls."

But Duty is greatest Friend in this, that it yields not its beneficence save it is Self-assumed. Never are those human friends dearest who are "picked" for us by someone else! Much rather would we wait till the meshes of our joint destinies declared the friendship, than accept a pact ready-made. And so it is with Duty. The Soul's integrity is impaired by every duty undertaken without willing assent from Soul's high place, whatever benefits might seem to flow abroad to vision of another. Mere prohibitions likewise wilt the Will, since they are forced obediences to duties for which an educative work has not made ready.

Parents unconsciously give recognition to the law of Soul and Duty, when they provide their children with simple household tasks for regular performance. But distaste and neglect of those duties too often means the Soul has not been asked to see its fundamental duties to the Whole of life. Children are far more universal in their views than parents, and grasp far more readily than do their elders the eternal verities. So, too often, Theosophists *speak* of their children as "old souls," but deal with them as do Christians with their "gifts of God," demanding fulfilment of duties in honor to themselves as parents, in role of Jehovah.

When *Manas* "incarnates" at seven years, the time has come for Soul to assume its duties to the Whole, and we say, "Now, the Ego begins to make karma of this life on its own account." In the cheerful performance of Duty, then, is to be seen the Will aspect of the Great Law which binds us to the Whole. It is Will which makes Adepts, and so is Duty the Royal Road to Knowledge—the Enlightener of human life, and the Friend of all creatures.

ANCIENT LANDMARKS

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

(Continued from the September Number)

THE ruins of Central America are no less imposing. Massively built, with walls of a great thickness, they are usually marked by broad stairways, leading to the principal entrance. When composed of several stories, each successive story is usually smaller than that below it, giving the structure the appearance of a pyramid of several stages. The front walls, either made of stone or stuccoed, are covered with elaborately carved, symbolical figures; and the interior divided into corridors and dark chambers, with arched ceilings, the roofs supported by overlapping courses of stones, "constituting a pointed arch, corresponding in type with the earliest monuments of the old world." Within several chambers at Palenque, tablets, covered with sculptures and hieroglyphics of fine design and artistic execution, were discovered by Stephens. In Honduras, at Copan, a whole city—temples, houses and grand monoliths intricately carved—was unearthed in an old forest by Catherwood and Stephens. The sculpture and general style of Copan are unique, and no such style or even anything approaching it has been found anywhere else, except at Quirigua, and in the islands of Lake Nicaragua. No one can decipher the weird hieroglyphical inscriptions on the altars and monoliths. With the exception of a few works of uncut stone, "to Copan, we may safely assign an antiquity higher than to any of the other monuments of Central America with which we are acquainted," says the *New American Cyclopaedia*. At the period of the Spanish conquest, Copan was already a forgotten ruin, concerning which existed only the vaguest traditions.

No less extraordinary are the remains of the different epochs in Peru. The ruins of the temple of the Sun at Cuzco are yet imposing, notwithstanding that the deprecating hand of the Vandal Spaniard passed heavily over it. If we may believe the narratives of the conquerors themselves, they found it, on their arrival, a kind of a fairy-tale castle. With its enormous circular stone wall completely encompassing the principal temple, chapels and buildings, it is situated in the very heart of the city, and even its remains justly provoke the admiration of the traveller. "Aqueducts opened within the sacred inclosure; and within it were gardens, and walks among *shrubs and flowers of gold and silver*, made in imitation of the productions of nature. It was attended by 4,000 priests." "The ground," says La Vega,

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

"for 200 paces around the temple, was considered holy, and no one was allowed to pass within this boundary but with naked feet." Besides this great temple, there were 300 other inferior temples at Cuzco. Next to the latter in beauty, was the celebrated temple of Pachacamac. Still another great temple of the Sun is mentioned by Humboldt; and, "at the base of the hill of Cannar was formerly a famous shrine of the Sun, consisting of the universal symbol of that luminary, formed by nature upon the face of a great rock." Roman tells us "that the temples of Peru were built upon high grounds or the top of the hills, and were surrounded by three and four circular embankments of earth, one within the other." Other remains seen by myself—especially mounds—are surrounded by two, three, and four circles of stones. Near the town of Cayambe, on the very spot on which Ulloa saw and described an ancient Peruvian temple "perfectly circular in form, and open at the top," there are several such *cromlechs*. Quoting from an article in the *Madras Times* of 1876, Mr. J. H. Rivett-Carnac gives, in his *Archæological Notes*, the following information upon some curious mounds in the neighborhood of Bangalore:—"Near the village there are at least one hundred cromlechs plainly to be seen. These cromlechs are surrounded by circles of stones, some of them with concentric circles three and four deep. One very remarkable in appearance has four circles of large stones around it, and is called by the natives 'Pandavara Gudi' or the temples of the Pandas. . . . This is supposed to be the first instance, where the natives popularly imagine a structure of this kind to have been the temple of a by-gone, if not of a mythical, race. Many of these structures have a triple circle, some a double, and a few single circles of stone round them." In the 35th degree of latitude, the Arizone Indians in North America have their rude altars to this day, surrounded by precisely such circles, and their sacred spring, discovered by Major Alfred R. Calhoun, F. G. S., of the United States Army Survey Commission, is surrounded with the same symbolical wall of stones, as is found in Stonehenge and elsewhere.

By far the most interesting and full account we have read for a long time upon the Peruvian antiquities is that from the pen of Mr. Heath of Kansas, already mentioned. Condensing the general picture of these remains into the limited space of a few pages in a periodical,¹ he yet manages to present a masterly and vivid picture of the wealth of these remains. More than one speculator has grown rich in a few days through his desecrations of the "huacas." The remains of countless generations of unknown races, who had slept there undisturbed—

*On *Ancient Sculpturing on Rocks in Kumaon, India*, similar to those found on monoliths and rocks in Europe. By J. H. Rivett-Carnac, Bengal Civil Service, C. I. E., F. S. A., M. R. A. S. F. G. S., &c.

¹See *Kansas City Review of Science and Industry*, November, 1878.

who knows for how many ages—are now left by the sacrilegious treasure-hunter to crumble into dust under the tropical sun. Mr. Heath's conclusions, more startling, perchance, than his discoveries, are worthy of being recorded. We will repeat in brief his descriptions:—

“In the Jeguatepegue valley in Peru in $70^{\circ} 24'$ S. Latitude, four miles north of the port of Pacasmayo is the Jeguatepegue river. Near it, beside the southern shore, is an elevated platform ‘one-fourth of a mile square and forty feet high, all of adobes or sun-burnt bricks. A wall of fifty feet in width connects it with another;’ 150 feet high, 200 feet across the top, and 500 at the base, nearly square. This latter was built in sections of rooms, ten feet square at the base, six feet at the top and about eight feet high. All of this same class of mounds—temples to worship the sun, or fortresses, as they may be—have on the northerly side an incline for an entrance. Treasure-seekers have cut into this one about half-way, and it is said 150,000 dollars’ worth of gold and silver ornaments were found.” Here many thousands of men were buried and beside the skeletons were found in abundance ornaments of gold, silver, copper, coral beads, &c. “On the north side of the river, are the extensive ruins of a walled city, two miles wide by six long. . . . Follow the river to the mountains. All along you pass ruin after ruin and huaca after huaca,” (burial places). At Tolon there is another ruined city. Five miles further, up the river, “there is an isolated boulder of granite, four and six feet in its diameters, covered with hieroglyphics; fourteen miles further, a point of mountain at the junction of two ravines is covered to a height of more than fifty feet with the same class of hieroglyphics—birds, fishes, snakes, cats, monkeys, men, sun, moon, and many odd and now unintelligible forms. The rock, on which these are cut, is a silicated sandstone, and many of the lines are an eighth of an inch deep. In one large stone there are three holes, twenty to thirty inches deep, six inches in diameter at the orifice and two at the apex. . . . At Anchi, on the Rimac river, upon the face of a perpendicular wall 200 feet above the river-bed, there are two hieroglyphics, representing an imperfect *B* and a perfect *D*. In a crevice below them, near the river, were found buried 25,000 dollars’ worth of gold and silver; when the Incas learned of the murder of their chief, what did they do with the gold they were bringing for his ransom? Rumour says they buried it. . . . May not these markings at Yonan tell something, since they are on the road and near to the Inca city?”

The above was published in November, 1878, when in October, 1877, in my work “*Isis Unveiled*” (Vol. I. p. 595), I gave a legend, which, for circumstances too long to explain, I hold to be perfectly trustworthy, relating to these same buried treasures for the Inca’s

ransom, a journal more satirical than polite classed it with the tales of Baron Munchausen. The secret was revealed to me by a Peruvian. At Arica, going from Lima, there stands an enormous rock, which tradition points to as the tomb of the Incas. As the last rays of the setting sun strike the face of the rock, one can see curious hieroglyphics inscribed upon it. These characters form one of the land-marks that show how to get at the immense treasures buried in subterranean corridors. The details are given in "Isis," and I will not repeat them. Strong corroborative evidence is now found in more than one recent scientific work; and the statement may be less pooh-poohed now than it was then. Some miles beyond Yonan, on a ridge of a mountain 700 feet above the river, are the walls of another city. Six and twelve miles further are extensive walls and terraces; seventy-eight miles from the coast, "you zigzag up the mountain side 7,000 feet, then descend 2,000" to arrive at Coxamolca, the city where, unto this day, stands the house in which Atahualpa, the unfortunate Inca, was held prisoner by the treacherous Pizzaro. It is the house which the Inca "promised to fill with gold as high as he could reach, in exchange for his liberty" in 1532; he did fill it with 17,500,000 dollars' worth of gold, and so kept his promise. But Pizzaro, the ancient swineherd of Spain and the worthy acolyte of the priest Hernando de Lugues, murdered him, notwithstanding his pledge of honor. Three miles from this town, "there is a wall of unknown make. Cemented, the cement is harder than stone itself. . . . At Chepen, there is a mountain with a wall twenty feet high, the summit being almost entirely artificial. Fifty miles south of Pacaomayo, between the seaport of Huanchaco and Truxillo, are the ruins of Chan-Chan, the capital city of the Chimoa kingdom. . . . The road from the port to the city crosses these ruins, entering by a causeway about four feet from the ground, and leading from one great mass of ruins to another; beneath this is a tunnel." Be they forts, castles, palaces or burial mounds called "huacas," all bear the name "huaca." Hours of wandering on horseback among these ruins give only a confused idea of them, nor can any explorers there point out what were palaces and what were not. . . . The highest enclosures must have cost an immense amount of labour.

To give an idea of the wealth found in the country by the Spaniards, we copy the following, taken from the records of the municipality in the city of Truxillo by Mr. Heath. It is a copy of the accounts that are found in the book of Fifths of the Treasury in the years 1577 and 1578, of the treasures found in the "Huaca of Toledo" by one man alone.

First.—In Truxillo, Peru, on the 22nd of July 1577, Don Garcia Gutierrez de Toledo presented himself at the royal treasury, to give

into the royal chest a-fifth. He brought a bar of gold 19 carats ley and weighing 2,400 Spanish dollars, of which the fifth being 708 dollars, together with $1\frac{1}{2}$ per cent. to the chief assayer, were deposited in the royal box.

Secondly.—On the 12th of December, he presented himself with five bars of gold, 15 and 19 carats ley, weighing 8,918 dollars.

Thirdly.—On the 7th of January 1578, he came with his fifth of large bars and plates of gold, one hundred and fifteen in number, 15 to 20 carats ley, weighing 153,280 dollars.

Fourthly.—On the 8th of March, he brought sixteen bars of gold, 14 to 21 carats ley, weighing 21,118 dollars.

Fifthly.—On the fifth of April, he brought different ornaments of gold, being little belts of gold and patterns of corn-heads and other things, of 14 carats ley, weighing 6,272 dollars.

Sixthly.—On the 20th of April, he brought three small bars of gold, 20 carats ley, weighing 4,170 dollars.

Seventhly.—On the 12th of July, he came with forty-seven bars, 14 to 21 carats ley, weighing 77,312 dollars.

Eighthly.—On the same day he came back with another portion of gold and ornaments of corn-heads and pieces of effigies of animals, weighing 4,704 dollars.

“The sum of these eight bringings amounted to 278,174 gold dollars or Spanish ounces. Multiplied by sixteen gives 4,450,784 silver dollars. Deducting the royal fifth—985,953.75 dollars—left 3,464,830.25 dollars as Toledo’s portion! Even after this great haul, effigies of different animals of gold were found from time to time. Mantles, also adorned with square pieces of gold, as well as robes made with feathers of divers colours, were dug up. There is a tradition that in the huaca of Toledo there were two treasures, known as the great and little fish. The smaller only has been found. Between Huacho and Supe, the latter being 120 miles north of Callao, near a point called Atahuangri, there are two enormous mounds, resembling the Campana and San Mignel, of the Huatic Valley, soon to be described. About five miles from Patavilca (south, and near Supe) is a place called ‘Paramonga’ or the fortress. The ruins of a fortress of great extent are here visible, the walls are of tempered clay, about six feet thick. The principal building stood on an eminence, but the walls were continued to the foot of it, like regular circumvallations; the ascent winding round the hill like a labyrinth, having many angles which probably served as outworks to defend the place. In this neighbourhood, much treasure has been excavated, all of which must have been concealed by the pre-historic Indian, as we have no evidence of the Incas ever having occupied this part of Peru after they had subdued it.”

Not far from Ancon, on a circuit of six to eight miles, "on every side you see skulls, legs, arms and whole skeletons lying about in the sand. . . . At Parmayo, fourteen miles further down north," and on the sea-shore, is another great burying-ground. Thousands of skeletons lie about, thrown out by the treasure-seekers. It has more than half a mile of cutting through it. . . . It extends up the face of the hill from the sea-shore to the height of about 800 feet. . . . Whence come these hundreds and thousands of peoples, who are buried at Ancon? Time and time again the archæologist finds himself face to face with such questions, to which he can only shrug his shoulders and say with the natives—"Quien Sabe?"—who knows?

Dr. Hutchinson writes, under date of Oct. 30, 1872, in the South Pacific "Times":—"I am come to the conclusion that Chancay is a great city of the dead, or has been an immense ossuary of Peru; for go where you will, on a mountain top or level plain, or by the sea-side, you meet at every turn skulls and bones of all descriptions."

In the Huatica Valley, which is an extensive ruin, there are seventeen mounds, called "huacas," although, remarks the writer, "they present more the form of fortresses, or castles than burying-ground." A triple wall surrounded the city. These walls are often three yards in thickness and from fifteen to twenty feet high. To the east of these is the enormous mound called Huaca of Pando . . . and the great ruins of fortresses, which natives entitle Huaca of the Bell. *La compana*, the Huacas of Pando, consisting of a series of large and small mounds, and extending over a stretch of ground incalculable without being measured, form a colossal accumulation. The mound "Bell" is 110 feet high. Towards Callao, there is a square plateau (278 yards long and 96 across) having on the top eight gradations of declivity, each from one to two yards lower than its neighbour, and making a total in length and breadth of about 278 yards, according to the calculation of J. B. Steere, of Michigan, Professor of Natural History.

The square plateau first mentioned at the base consists of two divisions . . . each measuring a perfect square 47 to 48 yards; the two joining, form the square of 96 yards. Besides this, is another square of 47 to 48 yards. On the top returning again, we find the same symmetry of measurement in the multiples of twelve, nearly all the ruins in this valley being the same, which is a fact for the curious. Was it by accident or design? . . . The mound is a truncated pyramidal form, and is calculated to contain a mass of 14,641,820 cubic feet of material. . . . The "Fortress" is a huge structure, 80 feet high and 150 yards in measurement. Great large square rooms show their outlines on the top but are filled with earth. Who brought this earth here, and with what object was the filling-up accomplished? The work of

obliterating all space in these rooms with loose earth must have been almost as great as the construction of the building itself. . . . Two miles south, we find another similar structure, more spacious and with a greater number of apartments. . . . It is nearly 170 yards in length, and 168 in breadth, and 98 feet high. The whole of these ruins . . . were enclosed by high walls of adobes—large mud bricks, some from 1 to 2 yards in thickness, length and breadth. The “huaca” of the “Bell” contains about 20,220,840 cubic feet of material, while that of “San Miguel” has 25,650,800. These two buildings with their terraces, parapets and bastions, with a large number of rooms and squares—are now filled up with earth!

Near “Mira Flores,” is Ocheran—the largest mound in the Huatica valley. It has 95 feet of elevation and a width of 55 yards on the summit, and a total length of 428 yards, or 1,284 feet, *another multiple of twelve*. It is enclosed by a double wall, 816 yards in length by 700 across, thus enclosing 117 acres. Between Ocharas and the ocean are from 15 to 20 masses of ruins like those already described.

The Inca temple of the Sun, like the temple of Cholula on the plains of Mexico, is a sort of vast terraced pyramid of earth. It is from 200 to 300 feet high, and forms a semi-lunar shape that is beyond half a mile in extent. Its top measures about 10 acres square. Many of the walls are washed over with red paint, and are as fresh and bright as when centuries ago it was first put on. . . . In the Canete valley, opposite the Chincha Guano Islands, are extensive ruins, described by Squier. From the hill called “Hill of Gold,” copper and silver pins were taken like those used by ladies to pin their shawls; also tweezers for pulling out the hair of the eyebrows, eyelids and whiskers, as well as silver cups.

“The coast of Peru,” says Mr. Heath, “extends from Tumbey to the river Loa, a distance of 1,233 miles. Scattered over this whole extent, there are thousands of ruins besides those just mentioned, while nearly every hill and spire of the mountains have upon them or about them some relic of the past; and in every ravine, from the coast to the central plateau, there are ruins of walls, cities, fortresses, burial-vaults, and miles and miles of terraces and water-courses. Across the plateau and down the eastern slope of the Andes to the home of the wild Indian, and into the unknown impenetrable forest, still you find them. In the mountains, however, where showers of rain and snow with the terrific thunder and lightning are nearly constant, a number of months each year, the ruins are different. Of granite, porphyritic lime and silicated sand-stone, these massive, colossal, cyclopean structures have resisted the disintegration of time, geological transformation, earthquakes, and the sacrilegious destructive hand of the warrior and treas-

ure-seeker. The masonry composing these walls, temples, houses, towers, fortresses, or sepulchres, is uncemented, held in place by the incline of the walls from the perpendicular, and adaptation of each stone to the place destined for it, the stones having from six to many sides, each dressed, and smoothed to fit another or others with such exactness that the blade of a small penknife cannot be inserted in any of the seams thus formed, whether in the central parts entirely hidden, or on the internal or external surfaces. These stones, selected with no reference to uniformity in shape or size, vary from one-half cubic foot to 1,500 cubic feet solid contents, and if, in the *many, many millions* of stones you could find one that would fit in the place of another, it would be purely accidental. In 'Triumph Street,' in the city of Cuzco, in a part of the wall of the ancient house of the Virgins of the Sun, is a very large stone, known as 'the stone of the twelve corners,' since it is joined with those that surround it, by twelve faces, each having a different angle. Besides these twelve faces it has its internal one, and no one knows how many it has on its back that is hidden in the masonry. In the wall in the centre of the Cuzco fortress there are stones 13 feet high, 15 feet long, and 8 feet thick, and all have been quarried miles away. Near this city there is an oblong smooth boulder, 18 feet in its longer axis, and 12 feet in its lesser. On one side are large niches cut out, in which a man can stand and, by swaying his body, cause the stone to rock. These niches apparently were made solely for this purpose. One of the most wonderful and extensive of these works in stone is that called Ollantay-Tambo, a ruin situated 30 miles north of Cuzco, in a narrow ravine on the bank of the river Urubamba. It consists of a fortress constructed on the top of a sloping, craggy eminence. Extending from it to the plain below, is a stony stairway. At the top of the stairway are six large slabs, 12 feet high, 5 feet wide, and 3 feet thick, side by side, having between them and on top narrow strips of stone about 6 inches wide, frames as it were to the slabs, and all being of dressed stone. At the bottom of the hill, part of which was made by hand, and at the foot of the stairs, a stone wall 10 feet wide and 12 feet high extends some distance into the plain. In it are many niches, all facing the south."

The ruins in the Islands in Lake Titicaca, where Inca history begins, have often been described.

At Tiahuanaco, a few miles south of the lake, there are stones in the form of columns, partly dressed, placed in line at certain distances from each other, and having an elevation above the ground of from 18 to 20 feet. In this same line there is a monolithic doorway, now broken, 10 feet high by 13 wide. The space cut out for the door is 7 feet 4 inches high by 3 feet 2 inches wide. The whole face of the

stone above the door is engraved. Another similar, but smaller, lies on the ground beside it. These stones are of hard porphyry, and differ geologically from the surrounding rock; hence we infer they must have been brought from elsewhere.

At "Chavin de Huanta," a town in the province of Huari, there are some ruins worthy of note. The entrance to them is by an alleyway, 6 feet wide and 9 feet high, roofed over with sandstone partly dressed, of more than 12 feet in length. On each side there are rooms 12 feet wide, roofed over by large pieces of sandstones, $1\frac{1}{2}$ feet thick and from 6 to 9 feet wide. The walls of the rooms are 6 feet thick, and have some loopholes in them, probably for ventilation. In the floor of this passage there is a very narrow entrance to a subterranean passage that passes beneath the river to the other side. From this many huacas, stone drinking-vessels, instruments of copper and silver, and a skeleton of an Indian sitting, were taken. The greater part of these ruins were situated over aqueducts. The bridge to these castles is made of three stones of dressed granite, 24 feet long, 2 feet wide by $1\frac{1}{2}$ thick. Some of the granite stones are covered with hieroglyphics.

At Corralones, 24 miles from Arequipa, there are hieroglyphics engraved on masses of granite, which appear as if painted with chalk. There are figures of men, llamas, circles, parallelograms, letters as an R and an O, and even remains of a system of astronomy.

At Huaytar, in the province of Castro Virreina, there is an edifice with the same engravings.

At Nazca, in the province of Ica, there are some wonderful ruins of aqueducts, four to five feet high and 3 feet wide, very straight, double-walled, of unfinished stone, flagged on top.

At Quélap, not far from Chochapayas, there have lately been examined some extensive works. A wall of dressed stone, 560 feet wide, 3,660 long, and 150 feet high. The lower part is solid. Another wall above this has 600 feet length, 500 width, and the same elevation of 150 feet. There are niches over both walls, three feet long, one-and-a-half wide and thick, containing the remains of those ancient inhabitants, some naked, others enveloped in shawls of cotton of distinct colours and well embroidered. . . .

Following the entrances of the second and highest wall, there are other sepulchres like small ovens, six feet high and twenty-four in circumference; in their base are flags, upon which some cadavers reposed. On the north side there is on the perpendicular rocky side of the mountain, a brick wall, having small windows, 600 feet from the bottom. *No reason for this*, nor means of approach, can now be found. The skillful construction of utensils of gold and silver that were found here, the ingenuity and solidity of this gigantic work of dressed stone,

make it also probably of pre-Incal date. . . . Estimating five hundred ravines in the 1,200 miles of Peru, and ten miles of terraces of fifty tiers to each ravine which would only be five miles of twenty-five tiers to each side, we have 250,000 miles of stone wall, averaging three to four feet high—enough to encircle this globe ten times. Surprising as these estimates may seem, I am fully convinced that an actual measurement would more than double them, for these ravines vary from 30 to 100 miles in length. While at San Mateo, a town in the valley of the River Rimac, where the mountains rise to a height of 1,500 or 2,000 feet above the river bed, I counted two hundred tiers, none of which were less than four and many more than six miles long.

“Who then,” very pertinently enquires Mr. Heath, “were these people, cutting through sixty miles of granite; transplanting blocks of hard porphyry, of Baalbic dimensions, miles from the place where quarried, across valleys thousands of feet deep, over mountains, along plains, leaving no trace of how or where they carried them; people (said to be) ignorant of the use of wood, with the feeble llama their only beast of burden; who after having brought these stones fitted them into stones with Mosaic precision; terracing thousands of miles of mountain side; building hills of adobe and earth, and huge cities; leaving works in clay, stone, copper, silver, gold, and embroidery, many of which cannot be duplicated at the present age; people apparently vying with Dives in riches, Hercules in strength and energy, and the ant and bee in industry?”

Callao was submerged in 1746, and entirely destroyed. Lima was ruined in 1678; in 1746 only 20 houses out of 3,000 were left standing, while the ancient cities in the Huatica and Lurin valleys still remain in a comparatively good state of preservation. San Miguel de Puiro, founded by Pizzaro in 1531, was entirely destroyed in 1855, while the old ruins near by suffered little. Areguipo was thrown down in August, 1868, but the ruins near show no change. In engineering, at least, the present may learn from the past. We hope to show that it may in most things else.

(To be concluded)

YOUTH-COMPANIONS

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

FATHER and Mother Jenkins were no little disturbed when their fourteen-year-old William and little sister Doris came home from the big-city public schools that first day after vacation.

The Jenkins family had moved into town late in the summer from a rather nice suburb, where their youngsters had lived all their lives—and school associations were "select." Now Bill told of Italian, Portuguese and Russian school-mates; and Doris had found Negroes and Japanese. There were Jews, Gentiles and Hindus, children from far-off Hawaii and even Corea. Doris tried to say "Lithuania," and nearly tied her tongue into knots. Bill rolled such names as "Scandinavia" masterfully off of his!

But as time went on, and the children failed to develop "un-American" traits, the parent Jenkins grew more calm in their comments upon the "melting-pot." Bill's name not only appeared upon the honor roll, but he began to get along nicely with his mates. Doris, it appeared, was being "mothered" by half of the other girls in her class—older in years for the most part than her own tiny self.

"Ever so much more interesting than school back in the village," declared Bill. "Maybe some of them are rough-necks, but I notice they all know how to handle themselves. That's 'American,' believe me!" And Bill's father agreed that this was so.

And then the children began to go to Theosophy School—which was one of the reasons for the Jenkins' move to town—and to find out the Theosophical teachings as to what was going on around them, and why.

"I can see H. P. B.'s new race forming all around us," said Bill thoughtfully one day. "These kids have been *brought* here by their parents; they didn't come themselves, of course. It's their Karma: to be brought where they *belong*. By and by they'll grow up, and have children—Americans because born here. But they won't be like us Americans; they'll be their own kind."

"Yes, but our children will be Americans, too," objected Bob Deschamps, a French boy Bill had picked up at Theosophy School—and who had the nicest manners in the world, according to Mother Jenkins.

"Sure they will," affirmed Bill, "and better ones maybe than I am, because they'll have rubbed up against all you fellows from all over the world, and learned something from it. My grandfather out on

the farm used to say that in-bred stock runs down, and I guess I know now what he meant."

"But we get more from you than you get from us," said Bob stoutly. "You just ought to see the way we had to live over there!"

"Oh, I don't know—but anyway, it'll all even up—that's Karma, too," answered Bill. "My father is an American, and his father was an American, and so was his father, grandfather used to say—and his father before him. All of 'em proud of it, and so am I. Like to read about the Revolutionary War; some of the Jenkins tribe were in it. But I've learned more running with you fellows in the past few months than I would have learned in a year back in the village—some good and some not so good, but it's all *learning*, and I know the difference."

"Keeps you on your toes, doesn't it?" laughed Bob. And then, with a shrug, "But what a mixture! All these guys, and all the nationalities different, and every guy in any nationality different from every other guy in the same nationality!"

"Yes, and all alike, too," added Bob. "Isn't that keen: all different and all alike!"

"Boy! If the best qualities of them all could just get joined up in *one*, what a perfect humdinger he would be!"

"I'll say!" enthused Bob. "And I'll bet that was what H. P. B. was trying to help along," he continued excitedly. "To give 'em something to go by, so that a lot of fellows who are going to get born by and by might have the right *combination* of all these nationalities—gee, what a bunch that would be to run this America!"

"You know it!" agreed Bill. "But right now you and I and Doris are going to run into the dining-room and have some dinner—and say, Bob—don't you act quite so 'polished' and 'beautifully-mannered' as you did last time, or Mother'll talk about *me*!"

But Bob only laughed.

BENEFICENCE OF SUFFERING

Woe to those who live without suffering. Stagnation and death is the future of all that vegetates without a change. And how can there be any change for the better without proportionate suffering during the preceding stage? Is it not those only who have learnt the deceptive value of earthly hopes and the illusive allurements of external nature who are destined to solve the great problems of life, pain, and death?—*S. D. II, p. 475.*

“FOOD FOR THOUGHT”

LITERALLY hundreds of phrases which pass current in daily speech and writing are *mantrams*. They are “words of power” when one weighs their meaning, but to most men they are worn smooth with much familiar usage, so that their original inscription has disappeared. They are mere tokens, the “change” rather than the interchange of thought. They are the “lost Word” that men run hither and thither to find in strange places and abnormal circumstances.

One such mantram is the expression “food for thought.” The world to-day is full of questioners and questions—in religion, in science, in domestic, in national and inter-national affairs, as well as throughout all the ramifications of the daily life of the most ordinary person, old or young, sick or well, wise or foolish. Whatever the ground we stand on, it is turning to quick-sand under our feet. Not one of us leads a stable existence and all of us tremble and wonder over what the morrow may bring forth. The whole world which we call ancient produced but one Archimedes. The whole world which we call modern and in which we are living precariously and insecurely, is crying out for an Archimedes not yet in sight. Those to whom the world looks for leadership and guidance, and who accept the trust for the sake of its emoluments, are themselves as uncertain and bewildered as those for whom they profess to prescribe. There is more food for thought in this universal phenomenon of uncertainty and unrest than in all the countless remedies proposed for it. Men everywhere recognize the disease of the modern mind, because all are afflicted with it, but who can minister to this mind diseased?

Not one. And why not? We are all so busy giving each other food for thought that no one questions in any sane sense the food he offers to others and which others offer to him. The almost ineradicable materialism of the age is nowhere more clearly shown than in this, that whereas men exercise some care and prudence in the diet of the body, scarce one but is utterly heedless of the food which he is incessantly injecting into his mind. Uncontrolled as our minds are, they are every day becoming more nearly uncontrollable because of the quantities and qualities of the food for thought with which they are stuffed.

“They are as sick that surfeit with too much
as they that starve with nothing.”

If even the dullest or most prosaic man had no more “food for thought” given him for a hundred or a thousand years, his mind would still be stuffed to repletion with undigested ideas, good and bad,

already imbibed, which he has never had or taken time to assimilate or eject. In fact the "after-death states" of every man are Nature's reactive provision whereby alone the Soul is very literally given another chance to start afresh in the business of Life—which is to learn to *think*.

From the moment when he lays hold on the power of speech till his last conscious earthly breath, each human being is having his mind stuffed with food for thought—and this is called experience and education. The more of this kind of experience and education we have, less and less becomes our power to think. Meditation is a word unknown to us all except as a word—and yet it is, to the mind, what the power of digestion is physically. There is so much to see, so much to read, so much to say and to do, that increasing age and experience in life only mean an ever-growing burden. Where is there, truly, a "contented mind?" Is it not, then, the inescapable metaphysical fact that however much we may misuse and abuse Nature at large, our bodies, and each other, we are all stark madmen in the way we abuse our minds? And since our conduct of the business of life depends first, last, and all the time on our minds and the way we treat them, it should give us food for *thought*, i.e., reflection and meditation, that our religion, our science, our ethics, are all the product of *diseased* minds.

The cure for the ills of mankind depends, not on any changes or substitutions of remedies to be given and taken, but on a complete reversal of our attitude toward ourself first of all, and toward all others—on *Self*-education. And that education begins with Self-denial. Its first step is negative, not positive, a retreat from a present condition and not an advance into another. What *good* do we get mentally and morally from the bulk of our contact with nature and our fellows—through speech, through reading? What *good* do we do them by our conversation, our much writing? How much of our energy is devoted to trying to do the other man's thinking, choosing, acting for him? And how much of his is devoted to the same end?

Self-denial begun, Self-discipline is in order, and this, too, is purely negative. Why think and talk and write of what we know to be impure and which we know we cannot cure? If we cannot, with our present diseased mind, as yet think and speak purely, we can at least refrain from spreading corruption—from multiplying the already crushing mass of impure speech and writing. We can *keep still*; and that will give us time and energy to wrestle with our own diseased mind and heart. We will find abundant time to *think* on what we already know to be good, to be useful, to be true.

SOME ANSWERS BY WM. Q. JUDGE

OTHER WORLDS: OTHER FORMS*

QUESTION—If we follow out the Law of Analogy, would we not naturally suppose that other worlds, in this or any other chain, would have similar forms if in the same state of development? Would not those inhabiting them, if endowed with reason and Manas, naturally have forms similar to ours? Would not the chemical conditions be similar to our own? I ask because there seems to be a difference of opinion. The great ocean of nebular matter from which worlds are formed must have been of one and the same matter, operated on by the same force, moved upon by the same Spirit.

Answer—I do not think the law of analogy will show that in other worlds, save those that go through the same sort of evolution, the human being will have the same form as ourselves. The law of analogy as to plan and general matters may apply, but form is something that is infinite in variety not only here but probably everywhere. If here we find, as we do, an almost endless difference as to form, then why should we suppose that in other worlds the same form for man obtains? I do not think it does. Nor do I think that the form we now have is the one we will have for our bodies in the distant future, nor that it was the first form man had on this globe. He began, in my opinion, quite differently, and will end for this earth as different as he began. Of course as to this we have definite statements from H. P. B. alone, but hers seem to me to agree with general laws and with the course of evolution.

Take, for instance, what she says as to the pineal gland, its former use and future possibilities. She shows quite strongly that at one time it was on the outside of the frame and had its use as an eye, and asserts that in the far future it will again be in use with the other two, thus making three. This will be a substantial variation. Similarly as to the spinal column: she says later there will be two, and this would add another variety. And so on, could we go through many other departments. For if, as she says, the Fifth Race will witness the coming out in the air of a new and now unknown element that will correspond to fully-developed Manas, that must also produce greater difference and variety. So if we find now so much difference here as to form and think there may be still more for the future, what ground is there for supposing that on other worlds men will have or do have our form?

But there is another reason for the negative answer. It is in the

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septenary necessities of nature. Each of the companion globes has its place, use, and evolution for the race which goes around the whole chain of seven, and on each a different form might be the one appropriate, for there all will be quite different and just as real then as what we have here is real to us. And if similar great laws prevail elsewhere, as we are bound to think, then the differences as to form must be entirely beyond comprehension now.

While it is held to be true that one law and one spirit are in and under the whole, it is also held that that great whole has in itself, as we can see from a view of nature, infinite possibilities for change of form, function, power, environment, or anything else. So I am not able to see how a difference of opinion can rightly arise on the point raised, since to hold the contention that the forms must be similar is to say in effect that nature does not and will not change and has not, and did not present to our eyes and perception the most wonderful variety of form. The facts seem to throw the burden upon those who think the form must be the same, for all the facts as far back as we can go are against that view.—*W. Q. J.*

“LIKE PRODUCES LIKE”*

QUESTION—The “Secret Doctrine,” in its theory of sequential relations between the astral and the gross physical body, adduces spiritualistic phenomena as evidence of the truth or validity of said theory, Vol. I, pages 276 and 297, Vol. II, pages 86-149 and p. 737. In Vol. I, page 258, is found the statement “Like produces like,” which admission, taken in connection with the other statements, amounts to a negation of the usual “shell” explanation of spiritualistic materializations, unless it can be shown that these phenomena are realistic (having an intelligent basis) when they support certain theories, and are seemings upon all other occasions.

Answer—It does not appear to me that the statement in the *Secret Doctrine* “Like produces like”—which is a very old Hermetic maxim—taken in connection with the other matters brought forward in the *Secret Doctrine*, is a negation of the Theosophic theory that many, if not all, Spiritualistic materializations are brought about by the agency of astral shells of once-living persons. Nor is the connection at all apparent between this assumed negation and the necessity for showing that those phenomena are “realistic”, the questioner appearing to have some new meaning for the word “realistic”, as she adds after that word the words “having an intelligent basis.” The Theosophical theory about Spiritualistic phenomena has been given over and over again in

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Isis, in the *Secret Doctrine*, in *Lucifer*, in the *Path*, the *Theosophist*, and elsewhere. It has always been claimed that materializations had an intelligent actor or actors behind them. That intelligence is the intelligence of the living medium, of the living sitters of the *séance*, or the automatic or natural intelligence of elemental spirits. H. P. Blavatsky and those who think as she does have always used the phenomena occurring in *séance* rooms as proof of the theories about the astral world and the astral body, as well as also other established facts such as the facts of hypnotism and the like. The sentence "Like produces like" does not mean nor support the idea that because the transitory materialized thing seen at a *séance* and which exactly resembles a deceased or living person is the same person; in such a case it would mean that the astral form existing on the astral plane enables us to produce its similar on the physical plane, and by the use of that Hermetic sentence in H. P. B.'s book or in any other the astral shell explanation for materialization is not negatived. It is very plain that the questioner does not fully understand H. P. B.'s explanation about materializations and other Spiritualistic phenomena.—*W. Q. J.*

THE "TWO-SIDED" EGO*

QUESTION—Two inferences may be drawn from Theosophical writings with regard to the Ego of man: one, that the Ego is a direct incarnation of a god descended from a high plane to take up its abode in the human form evolved for its use by Nature; the other, that the Ego is latent until the body is sufficiently evolved, when the Ego gradually awakens to activity. While aware that there is only an apparent contradiction, I should be glad to see the two conceptions reconciled.

Answer—Unless the questioner has some special and peculiar meaning for "direct incarnation", there does not appear to be any actual or apparent contradiction between the two inferences stated. What the special meaning is I do not know. Assume that the Ego is a "god on a higher plane", and there is no impossibility in supposing that, coming to this plane, it is so surrounded by the clouds of matter as to become latent or hidden until the time when the form suitable for this plane is evolved. This is the only sort of latency which can be alleged of the Ego. This also is what Theosophical writings say to me, and among those writings I place the *Bhagavad-Gîtâ*. In that, Krishna, the Supreme Being, identifies himself with *Ishwara*, who is the Ego "seated in the hearts of all beings." Patanjali also says the same, naming that Ego, who is the Spectator of all things, by the name

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Om or Lord of Glory. The *Secret Doctrine* continues the same view. The Christian view and Theosophy must also agree, since Jesus, in exhorting his disciples to be as perfect as the Father in heaven, must have had in view the doctrine that the Father dwelt in and is Man: otherwise we could not become perfect as he is. I therefore do not see the need for reconciling contradictions which do not exist.

The Ego—meaning thereby the Self, Ishwara, Krishna, the Supreme—is unborn, changeless, all-knowing. It knows evolving Nature, the instrument, but the latter comes but slowly to a knowledge of the Self. It is therefore latent only in the sense that there are periods when the instrument, the false personality, recognizes it not. Such a period is the present, when although the body has been evolved by Nature—with the aid of the Ego—we do not know the Ego. Why not, then, if the inferences of the question are right, apply them to the present time? If thus applied, then, under the position thus taken, the Ego is still latent and will be until *Manas* is fully developed in a succeeding round.

To assume that the Ego is latent until Nature has had time to evolve the suitable form is to give to Nature power and consciousness which we withhold from the Ego. Why, then, not call Nature the Ego and do away altogether with the latter? Or you would have to assume a God beyond and above both Nature and Ego. The universe is either self-existent or it was projected into existence by some being whom we will call God. The Ego either was created by this God or is this God in itself. If the universe was not projected but is self-existent, then it and the Ego are one—God. Hence Nature in “evolving a body” which the Ego chooses to use is only showing forth the action of one of the powers of that Ego. But we can never solve the question of why the Universe or the Ego chooses to have two sides or ends, the negative and positive. All we know is that it must be so. The negative is—Nature, qualities, false personality, matter; the positive is—God, Ego, Spirit, Life.—*W. Q. 7.*

CHRISTOS THE SEVENTH PRINCIPLE

It is not correct to refer to Christ—as some theosophists do—as the sixth principle in man—*Buddhi*. The latter *per se* is a passive and latent principle, the spiritual vehicle of Atman, inseparable from the manifested Universal Soul. It is only in union and in conjunction with *Self-consciousness* that *Buddhi* becomes the Higher Self and the divine, discriminating Soul. *Christos* is the seventh principle, if anything.—*S. D., II, p. 231.*

CRASH OF ONSET

ON a certain summer's day in the early sixties, two boys heard an intriguing sound in the distance, which they needs must investigate. After many hours of wandering through strange woods, they found very unexpectedly the excitement they sought. It was the First Battle of Bull Run, and they discovered themselves between the lines.

To vary the simile slightly, note an episode in a recent war play. Two boys in the ranks, marching gaily to the romance of conflict, listen suddenly to the shrilling of flying steel, while their mates on either side crash down like axed oxen. Wide-eyed, breathless, with a cosmic vista of unguessed realities of terror spread instantly before their eyes: "Boy, we're in it *now!*"

There comes a time when the would-be Lanoo can look back over his trail along the highways and byways of "occultism," whose dilatory sinuosity would grace the meander of a Tom Sawyer on Saturday afternoon. This retrospect comes when he is due to listen to the unfamiliar song of lead, and to learn something new from a vivisection whose lessons are as pointed and lasting as they are crude, merciless, and broad. He is "in it now"—and in his most inspired moments had never guessed its like.

He has dared the infinitudes which hold all of hell, just as they hold all of heaven; being human, affiliate in Kali Yuga to the Nadir, the reply is as shocking as a sudden slap in the face from a friend. He did not know the Universe was like this!

Wounds! Which is worse, one wonders: to feel the numbing slap on one's own body, then, as the red tide flows, to know with shrinking incredulity the first pangs which mount *crescendo* to an agony which can only be believed through experience; or to see the clothing of some comrade, serene and solid a moment since, ripped aside to show a coward heart?

Strength of mind, body, and soul; karmic stamina—by what rule shall we measure them in self or in others?

Let it be understood that the Path is no theory; it *is* the road from the finite to the Infinite, along which the man of flesh must perish and that, not through any euthanasia, as we may have fondly dreamed. The books tell us all about it—but how much more can words hold than one suspects from their innocent faces! Mistake not; it is war to the death, with no quarter and the odds even, between liberation and annihilation. This fearsome present thing is just the inevitable anvil upon which our metal shall shiver to flying shards or shape to

spring-steel of Toledo; and whatever the issue is to be, the fire is as hot, the sledge as heavy, either way.

But, just as real as that Path whose nature and existence is now no longer any speculation to us, is this truth: We all *can* endure. The fallen comrade *can* live again—if we only *will* understand that others have lived through all this to find the light behind the fire—others, whose whole desire just now is that we shall, somehow, in some way, hear what they have to tell us, across the spaces which no speech can bridge for the soul in turmoil!

All we have to do is hold on to the last, and in a space—very often the space of days only—that particular hell will be to us as though it had never been, save for a plenitude of understanding gained. Do we think no one else has ever endured this and passed on? We are wrong! Whatever the agony, whatever the shape of the rack, whatever the obloquy, the broken pride, the raw nerves of a mutilated conscience, others have been there before us, lived through, looked at the sun, and risen again to light, and love, and happiness, *as we can if we only know it!*

Has a comrade fallen? Ah, there are failures. And there are other failures. Sometime we must gain the strength to face undiscouraged and unfaltering, if need be, even the blackest treason from the best-beloved. The very fact of beinghood means a limitation, a circumscription of strength: there are those clean of recreancy, who yet, having played the desperate game loyally to the end of all strength and stamina, fall under some concentration of old Karma; and cannot go farther, though willing to pay the price of a soul for one step more. Well, then—was *our* contribution to the bivouac's common kettle such as to bring to the sufferer the moiety of nourishment essential to tide over the loss of blood? There are sacrifices many and various; and some of them are well-nigh the casting away of souls that *we* may learn not to withhold for self.

Let no sacrifice go sterile! Avail of it to the full, for such may bring about transfusion of spiritual blood which can make to live again the seeming dead, and bring to birth the spiritual man.

POLAR INFLUENCES

The two poles are called the right and left ends of our globe—the right being the North Pole—or the head and feet of the earth. Every beneficent (astral and cosmic) action comes from the North; every lethal influence from the South Pole. They are much connected with and influence "*right*" and "*left*" hand magic.—*S. D.*, II, p. 400, fn.

THE LIGHTING OF MANAS

WE are sleepers—souls, submerged in sensations and emotions flooding in from our outward activities. One comes and arouses us from our stupor, shakes us, tells us it is time to be up and doing—and we awaken. Yet we have not added anything to ourselves, we have not been deprived of anything—of qualities, of attributes or character. What then has happened? Only that one who is awake has brought us back to the waking state, has recalled us to waking consciousness once more. *We* arose. *We* came back; He simply recalled our attention here.

We think we understand fully the process of waking up in the morning after a night's existence elsewhere. But we fail to see that this process applies also in our daily waking state as we focus our attention on things of the spirit. The process of waking souls is called "the lighting up of Manas." In reality, we are all "Sons of Light"—of the Fire-Mist, Mind-born sons—*Manasas*; but our attention here is among the darkened shapes of personal, selfish desires, and hence ever just outside the luminous zone of the desireless Ego.

Come the Great Souls and call the attention of us who sleep to the fact of our own status. They say "Wake up, you are asleep." But we oblivious of our true nature are like one so long in darkness that he has forgotten it is his nature to see in the light of day. Alone the language of Light can arouse us to the meaning of the world from which we came, and only Those who know both this world and the other, can use it. They come in garments of bodily darkness like our own, in no wise different, using the terms of the material world of shadows. They can only say to us "You are not this, you are not that, you are not the other," yet such is the great intent and meaning behind and within their words that the Soul responds and its awakening is translated into a longing for greater understanding of this language of light, which They come to represent to us.

Now we see Them moving in our world, more understanding, more beneficent than all others who live only for this world, and the dim light burning within ourselves grows into confidence and faith—felt rather than seen. For the Teachers true do not dazzle our half-blind eyes; instead They retreat yet a little farther from us leaving the luminous trail of their words for us to see and live by. *Doing* these words we catch real glimpses of Their greater wisdom and so continue until the light in us has grown radiant by the following of Their Path. Then we see that all the while their language has been strewn with the mysteries of the Light.

PERSONAL DISLIKES

THE student of Theosophy is continually and necessarily thrown into contact with persons whom he dislikes. How, then, shall he meet the situation? Shall he fatten his dislike, feeding it with a daily diet of observation and thought upon the ways of that other which are seemingly the particular causes for his inharmonious feeling? Or does he propose to become "brotherly" in an attempt to drown out the fires of his invidious feelings, though he may at the same time belie his own sincerity with an unintelligent emotionalism?

Neither of these modes will lead to any permanent solution of the personal equation. The first ultimately produces an explosion and the destruction of a connection which, under Karma, may be useful to Theosophy as well as to the two beings thus placed in juxtaposition. The hypocrisy and innate falsity of the second colors every expression that proceeds from it, nor can it be permanently maintained. Ultimately it leads to an explosion even more devastating than the first.

Is there a better, a more Theosophical way? Of course there is: what is Theosophy if not a modulus for human as well as divine life! Students are human beings, including some that are very human; the more forceful they are, indeed, the more potentially useful, and hence the more "human" they are likely to be!

The better way will be found in that ancient occult axiom: "Mind your own business!" Its right and persistent application to every situation and relationship will so clarify and purify them all that true methods of dealing with each as it comes along will be seen, and the ability to act wisely and effectively, which is innate in every being, will manifest.

Nobody ever really dislikes another being. It is the expressions of that other, physical or metaphysical, that are disliked. So, one may well ask himself, "What business of mine are *his* expressions? They are his own; he is responsible for them. They are *his* to retain, amplify or amend. What have I to do with them? Nothing at all. Therefore, observing them as I naturally must, I shall set them aside from my thoughts. They are his 'children.' Meantime I have a few paternal cares of my own that require attention—'children' that need training and cleaning, and perhaps punishment. Thus engaged, I am safe within the citadel of my own proper duty."

The results that flow from a sincere and persistent application of the old axiom are truly astonishing. Most of our dislikes are of our own immediate making, and fall away when we no longer nourish them. This other whom we have viewed through the astigmatic

lenses of our like and dislike is disclosed as "a pretty decent sort of person" after all, and in the process we have learned a few things about ourselves, as well as about him and some others—thus becoming better acquainted with the great human family. Moreover our own value to that family has become greater because our abilities, turned to the performance of our own natural duties, have had a free field in which to function. The strained emotional nature has not been in the way, to vitiate our expression. Happiness results, and work is better when we work happily.

But there is still a larger view of life, and of our purpose in it, from which results the only permanent way of ridding oneself of dislikes—or likes, for that matter. This larger view is foreshortened to many by their continued dwelling upon the petty little personal round of incidentals upon which a fleeting concentration is so often placed. "What shall I wear? How do I look? What shall I eat? How do I feel? What did she (he) say?" Morning to night, and night to morning again, the great verities of life and action are over-shadowed, and the purview of this Great Being which each one is, limited and confined by a self-erected falsework of personal cerebrations. Unimportant in themselves, we have made them important—so terribly and insistently important that heroic efforts are needed to relegate them to their proper place. It is like making the family dog the master of the house, and then getting Mr. Dog back to his true relationship and making him a good *dog* again.

We need to take ourselves seriously—not as persons, for when we look at ourselves from that angle we certainly *cannot!* We need to take ourselves seriously as Souls, as Units of Life in the One Great Life; to consider what it means that we now find ourselves working-students in the Theosophical Movement, and hence companions in some degree of those Great Ones who work from age to age for the Great Orphan, Humanity. Our fellows who offend us are companions, too. They are Souls, come to incarnation in their cycle and ours, a spiral which must possess a significant relation to the "age to age" of the Great Ones.

Dwelling upon this truer and wider sweep of time and events, and of the nature and purpose of student-relationships, and making this real and important ideal and fact the modulus of our work and life—all the little petty non-essentials assume their own place in our scheme of things, and we are able to observe ourselves, these others, and the work itself with a soul-vision that enlarges and ennobles all. The position can be assumed at a *leap*. In its maintenance will be found the difficulty of the Path, since that is a process of *steps* taken by

ourselves, and likewise by those whom we momentarily "like" or "dislike."

The greater includes the lesser, but it does not mistake the lesser for the greater. The One includes both greater and lesser, but it does not exclude either from Itself, nor mistake either for Itself. Dwelling upon these demonstrably true ideas, and energized in life and work by them, the student can have the "equal mind" which neither likes nor dislikes, but uses all for the purposes of the Great Being, which is Life itself.

FROM A STUDENT'S NOTEBOOK

When one is faced with the necessity of making a decision, "*What is the right thing to do?*" is the true basis for action, that "right thing" to be studied out and carried out in the light of Theosophic teachings. This calls upon the initiative and discrimination of the Ego, and is making *Manas* active here in the world of men. That is, in fact, what Masters want every student to do—for the sake of the student himself, and for the race as a whole.

"... the Masters have said this is a transition age, and he who has ears to hear will hear what has thus been said. We are working for the new cycles and centuries. What we do now in this transition age will be like what the great Dhyan Chohans did in the transition point—the midway point—in evolution at the time when all matter and all types were in a transition and fluid state. They then gave the new impulse for the new types, which resulted later in the vast varieties of nature. In the mental development we are now at the same point and what we now do in faith and hope for others and for ourselves will result similarly on the plane to which it is all directed. Thus in other centuries we will come out again and go on with it. If we neglect it now, so much the worse for us then. Hence we are not working for some definite organization of the new years to come, but for a change in the *Manas* and *Buddhi* of the Race."

ON THE LOOKOUT

AFTER DEATH?

The *New York Times* recently published a symposium of opinions upon the question of immortality, from various "authorities," recking little, apparently, of the rather logical deduction that the very failure of the world of today to know anything regarding immortality may be due precisely to its always having relied upon "authority," regardless of fact and reason. Some of the replies published (See *Literary Digest*, April 28, 1928) are decidedly on the "broad-minded" side. Dr. Robert A. Millikan, discoverer of the cosmic ray, remarks that:

There are two sorts of dogmatists in the field of religion. One calls himself a fundamentalist; the other calls himself an atheist. They seem to me to represent about the same kind of thinking. Each asserts a definite knowledge of the ultimate which he does not possess. Each has closed his mind to any future truth. Each has a religion that is fixt. Each is, I think, irrational and unscientific.

Religion will be with us so long as man hopes and aspires and reflects upon the meaning of existence and the responsibilities it entails.

Yet for reasons best known to himself, Dr. Millikan is a member of the Presbyterian church, and certainly if ever there was a creed which calls for a closed mind, a religion which is fixed, a position which is irrational and unscientific, it is the Presbyterian. One is forced to conclude that Dr. Millikan holds that speculative attitude towards religion so common to the modern mind, which considers that no one really knows anything anyway, and one might as well call oneself by one name as by another, so long as it is respectable.

A PROTESTANT BISHOP

Bishop W. T. Manning, of New York, arrives more fully and more philosophically:

All our highest knowledge and experience, every fact of nature and of human life, point to the probability of life continued beyond the grave. Men have always felt within themselves the longing for immortality. We see the evidence of this in the pyramids of Egypt, in the legends of Greece, in the history and customs of every race. And the higher men have risen, the deeper this longing has become; the greater and nobler the soul, the more impossible for it to believe in its own extinction.

But then unfortunately, the addicts of each creed, with the honorable exception of the Buddhists, have believed in the damnation of their adversaries as firmly as they have believed in the impossibility of their own extinction; a dilemma which the good Bishop avoids by the simple expedient of saying nothing about it.

THE CATHOLIC VIEW

Dr. John A. Ryan, Professor of Moral Philosophy of the Catholic University, Washington, remarks that reason demonstrates that the human soul is a spiritual and individual substance, therefore incorruptible, and that therefore, it could cease to exist only through annihilation by its creator, a contingency which is more than improbable.

Now, how in the name of all common sense, could *annihilation* be a more improbable contingency than *creation*, by a Creator—the latter occurrence happening many times a second, according to Dr. Ryan's creed. How could that which is incorruptible cease to exist through annihilation by its creator, or any other means? How in the first place, could an indivisible substance become individual to begin with?

THEOLOGICAL THEOSOPHY

Dr. S. Parkes Cadman states that immortality is a continued and conscious existence after death, whose "unbroken reign here and hereafter realizes to the fullest extent those qualities and virtues that give ethical purpose and dignity to present life: such as love, friendship, work to do, joy in doing it, and the conquest of the lower self by the lure of the higher." Now this is a beautiful description of the Theosophical *devachan*, the interlude between death and birth—a *devachan*, we doubt not, which will be enjoyed at great length and with gusto by Dr. Cadman, whose reward therein will remain unsullied by the very faintest suspicion that his then-state accords with Theosophic doctrine pure and simple.

A RABBI'S ANSWER

Rabbi Stephen S. Wise replies in phrasing whose orotundity in some part endeavors to compensate for a lack of substance. He rests his faith:

... not on the single miracle of the physical resurrection of one man but on the eternal miracle of the spiritual birth or rise of men. Summoned to be a sharer in life's divine tasks and burdens, I believe that my soul is to go on forever in the divine comradeship.

OTHER IDEAS

Mr. Frank P. Walsh, a New York attorney, replied that his belief "was found between the four corners of the Apostles' Creed in the Catholic Prayer Book"—this brevity perhaps being the least compensation he could offer for such a remark in this day of the high cost of printing paper.

Rabbi Samuel Schulman, of New York, thinks that there is no doubt about it, "since the Jewish religion clearly and unequivocally

teaches the belief in the immortality of the soul;" which opinion we are presumably at liberty to place upon the same dusty shelf as that of Mr. Walsh. And anyhow, the Old Testament, at least, doesn't teach anything of the kind.

Dr. Harry Emerson Fosdick, and Dr. John Haynes Holmes, of New York City, both arrive wellnigh to the threshold of actual thought on the subject. Dr. Fosdick cannot submit to "the triumphant irrationality of existence where death finally is victor over all;" though immortality "is not demonstrable:"

Nevertheless, from man's first groping endeavors to find meaning in life, he has tirelessly tried to prove it because he could not help believing it. Without it human life is ultimately shadowed and undone with a sense of unutterable irrationality and futility. As John Fiske said, "I believe in the immortality of the soul, not in the sense in which I accept the demonstrable truth of science, but as a supreme act of faith in the reasonableness of God's work."

Dr. Charles F. Thwing, President Emeritus of Western Reserve University:

Under this condition that we are immortal, it is easier to find answers to the problems of suffering and of sorrow. This belief also seems to me to correspond to the evidence of our capacity of growth.

It is noticeable that one leaden chain binds together the dissimilar thinkers above noted, the chain which they unconsciously wear as the heirloom of generations of priestcraft, the chain whose links are forged from the fundamental idea that matters of soul are matters of "faith," of "authority," or "reason" or "logic," and not of attainable individual experience.

THE AGNOSTICS AND ATHEISTS

Among others quoted by the *Digest* are Dr. John Dewey, Professor of Philosophy at Columbia University, Upton Sinclair, Dr. W. E. B. DuBois, Clarence Darrow, and Dr. David Starr Jordan. Dr. Dewey remarks that if immortality can be proved, it would have to be along the lines of psychical researchers, and so far he has not been much impressed with their results. Which leaves in one's mind a considerable amount of wonder as to just what kind of training in these days leads to degree of "Doctor of *Philosophy*."

Upton Sinclair thinks that if he is immortal, he will know it some day, and if not, the fact won't concern him; quite oblivious to the obvious possibility that conscious immortality on the part of any individual may depend entirely upon the progress he may have been making in this life, here and now, toward the solution of the problem.

Dr. DuBois, a negro, says:

I have no knowledge of the possibilities of this universe, and I know of no one who has.

This is a plea of avoidance which at least is superior to the downright bigotry of Clarence Darrow, a typical atheist:

In spite of all the yearnings of man, no one can produce a single fact or reason to support the belief in personal immortality. I am satisfied that as I had a beginning, I shall have an end, and the end is death.

Yet those very "yearnings" furnish a problem which neither Darrow nor anyone else of his school has ever been able to explain away. Without doubt, Mr. Darrow thinks that he had a beginning, but as a practical matter, how could he *know* of his own "beginning" or his own "end"?

Dr. Jordan knows of no test of knowledge except human experience, "fully tested and set in order."

We are at liberty to guess or "think wishfully" if we choose, but I do not choose . . . I have, therefore, no right to an opinion on immortality. We have no experience to fall back upon, at least none properly tested.

MEDICAL PROPAGANDA

An editorial in the *Los Angeles Times Magazine*, May 27, 1928, by Dr. Philip M. Lovell, is worth repeating at some length.

The propagandists are busy as never before. Far flung over the land the subtleties of suggestion are being impregnated into the minds of millions.

"Cancer is upon us," and the rallying cry of the medical cohorts rings the tocsin to the tune of the fears of the populace. "Don't delay," is the keynote of the message, "cancer can be cured—if taken in time!" . . .

The sensation-loving press avidly seizes every such opportunity. The great flexible mass called the public—trained as sheep through the ages—follow the course of the strongest suggestion. The propaganda finds ready ears and simple minds. They believe. And in believing, they have faith. Having faith, they acquiesce. Lo, the propaganda is successful! . . .

. . . Thousands come to the fold and get successfully operated upon. Thousands who might have ignored a harmless little nodule reap the "benefits" of surgical science—to furnish the grist from which statistics are ground forth. How great are statistics!

Cancer can be cured—provided it be destroyed in its earlier stages. Proof? Easy enough—here it is.

So many thousands operated upon early—behold! five, ten, fifteen or even twenty years later—how few die of cancer! Now what could be more soothing! Aye! What more convincing proof that cancer can be cured—if the surgeon gets it early enough.

To all this—you—the great lethargic, indifferent, least-interested public—acquiesce. Seldom do you ask why or wherefore. Indeed you are too busy to investigate. You take the word of "authority" and

let it go at that. Why not? It is only your life at stake and what matter a few years more or less. Nature is prolific and the population is abundant.

But, perchance, a few of you hesitate and ask the why and whence. It is only for you that more light is shed. You question. You study. You insistently want to know why surgery is the only cure and why the surgeons insist that it must be done early—before it is too late . . . It is not till then that you learn the all-important fact that, in its early stages, cancer cannot be diagnosed. There is the essence of it.

It is easy enough to cut away every lump and nodule that the body may ever possess and then grind out statistical propaganda that surgery cures cancer.

It is easy enough to produce encouraging statistics that surgery cures cancer when the great majority of such surgical operations in the early stages were never cancer at all.

However, "There is a lump. Cut it out!" Alas, it is bearing fruit! Great is propaganda; but greater still are statistics.

ANOTHER POLICY

Dr. Lovell's policy is, from first to last, cure of disease from within without, by teaching the patient to exercise his will in the direction of cleaner, more natural, and more self-denying living. Over and over he inveighs against the obvious folly of trying to correct a condition arising from wrong inner use of the body by nostrums introduced from without, a principle which is just as true in relation to the physical body as it is true with regard to mental and spiritual health. And two-thirds of the troubles of humanity arise from ignorance of it or lack of applying it. Dr. Lovell's tribe fortunately is on the increase.

In the same number, Dr. Lovell remarks upon the vast evil done by the craze for periodical physical examinations, fostered by this same medical propaganda for the benefit of the medical pocketbook. The damage consists in the turning of the imagination upon minor ills and the constant dwelling upon one's physical condition, to the development of a variety of neuroses and various forms of hypochondria.

THE PHOSPHORESCENCE OF THE GRAVE

Charles W. Mayer, of Los Angeles, was a graduate student of Columbia University, and an assistant in the Department of Chemistry there. His superior, Prof. Arthur W. Thomas, states that as a student he had no superior in the Department of Chemistry and that he was a man of extraordinary ability and unusual industry. On May 6, 1928, Mr. Mayer drank a vial of potassium cyanide, leaving behind a cynical note announcing the completion of "the last great colloidal experiment."

The horrible thing about this particular tragedy is not the mere death of a brilliant student, not even the contemptuous jeer at the

universe with which he thought to bid it an eternal farewell; it is the fact that to all in close touch with the spirit of modern biology, the words express the very spirit and basis of its whole teaching. Mayer was merely one who dared to carry out a little more logically and thoroughly the philosophy inherent in the mechanistic view of biological action. What kind of science is this which can lead its students through seemingly brilliant careers, leaving them stranded at last? Is this Universe so constituted that knowledge of its facts leads to despair and to self-destruction? If so, let us face that, and with it, the implication also that the Cosmos is a diabolic and ghastly jest, holding in it neither intelligence, justice, mercy, nor forbearance. Aye, there is the rub. If truth is of this lethal nature, negated are not only humanistic conceptions but also the mere cold, inexorable, undeviating law of cause and effect, that law which the scientist *claims* to worship as his very god of gods. But, in the name of all sense, what could intelligence, justice, mercy and forbearance be, other than variant aspects which that same rigid law must in its various manifestations assume to the mind of man? The brilliant glitter of some forms of "science" is naught else than the phosphorescence of decay, flickering from brains which have rotted because the souls behind them are dead.

KALIYUGA COMPREHENSION

There is food for thought in the following paragraph:

A vast, new nation, bigger than the United States, and with 400,000,000 people, is aborning. About its cradle are grouped powerful influences that would gladly strangle it in its infancy.

Almost alone among the great Powers, the United States sincerely desires a strong, united China. For almost alone—we hasten to add lest we be accused of assuming a holier-than-thou attitude in the matter—we have nothing to lose and much to gain by helping her to be strong.

If China is partitioned we lose everything, for we would not accept an inch of Chinese territory. But if China grows we will profit directly as her purchasing power increases.

Put it on this lowest of bases, if you will, but China's best interests are our best interests. As soon as possible, then, we should recognize the new Nationalist regime without, at the same time, leaping before we look. . . . (Quoted from the *Washington News*, by the *Literary Digest*—June 16, 1928).

This is ostrich-optimism, which can diagnose the frantic death-rattle of a stiffening corpse as the birth-cry of "a vast new nation." For multitudes of present readers will live to see the decline of these fulsome hopes for a reborn China, will acknowledge that rejuvenation is no more possible to a people which has pinned its faith on matter, than it is to an individual. Watching the unescapable end of an ancient civilization, they may then perhaps turn to a prophetic inspec-

tion of the inevitable future of their own, and, we may hope, be moved thereby to a compelling desire to see that it play in its youth and strength a nobler part in the destinies of nations, against that distant time when the evil days shall fall upon it.

A VENERABLE "NEW THEORY"

(From *The Week's Science*, by E. E. Free, Ph. D., March 19, 1928).

Hailed by British scientists as equal in revolutionary importance to the Einstein Theory of Relativity, a new picture of the universe as a vast cloud of almost infinitely tiny particles, far smaller than atoms and electrons, was suggested by Sir Joseph J. Thomson, acknowledged dean of British students of the atom, in a recent address at Cambridge University, England. The discovery of atoms and electrons, in which Sir Joseph himself was a pioneer, opened to human knowledge during the past twenty years a whole new universe of the superlatively little; a universe in which a grain of sand contains as many atoms as the visible universe contains stars and worlds. What Sir Joseph now proposes is another, much finer grained universe of sub-electrons and sub-protons; particles beside which electrons or atoms are as large as the whole earth seems to a human being. There is tangible evidence, Sir Joseph believes, for thinking that this microscopic structure of the world actually exists; although the human mind, already staggered by the tininess of the atom, is slow to imagine something millions of times smaller. Some of the puzzling properties of electrons and atoms discovered in the last few years, like the recent discovery of Dr. C. J. Davisson and Dr. L. H. Germer of New York City, that electrons behave like light waves, are explainable, Sir Joseph believes, as due to agitations in this vast cloud of infinitely tiny visible particles like waves on the ocean. The new theory is the first to explain with any degree of satisfaction to the scientists what electrons and atoms really are.

Laying aside for the moment the obvious fact that the new substance is as far from being understood as the electron ever was or could be, this "new theory" was made accessible to all literate persons just fifty years ago:

It is on the doctrine of the illusive nature of matter, and the *infinite divisibility* of the atom, that the whole science of Occultism is built. (Addenda, Vol. I, *Secret Doctrine*, 1888, p. 520, "The Masks of Science").

THE TRUE NATURE OF DIVISIBILITY

And how infinitely divisible? By an infinitude of segmentations of corpuscular substances? Such a conception can lead to nothing but the most profound of *reductios ad absurdum*. Leibnitz was first in Western philosophy to arrive at the truth as corroborated and endorsed by the Ancient Doctrine.

"They (the atoms) were reduced to mathematical points . . . but if their extension in space was nothing, *so much fuller was their inner life*. Assuming that inner existence, such as that of the human mind, is a

new dimension, not a geometrical but a metaphysical dimension . . . having reduced the geometrical extension of the atoms to nothing, Leibnitz endowed them with an infinite extension in the direction of their metaphysical dimension . . . ”

This is the spirit, the very root of occult doctrine and thought . . . (Add. Vol. I, *S. D.* 628).

In other words, as she says elsewhere:

. . . in *reality* matter is not independent of, or existent outside, our perceptions . . . (Add. Vol. I, *S. D.* 603).

Turning once more to Sir Joseph's theory, we now have four separate, distinct, and mutually contradictory hypotheses of matter, each possessing scientific adherents of equal weight, and the one taught as "authoritatively" as the other. They are: (a) the atom of Bohr, a miniature solar system composed of a nucleus surrounded by rapidly rotating electrons; (b) the atom of Langmuir, having also a nucleus and like number of electrons, but these electrons vibrating in fixed positions; (c) the "wave mechanics" theory of Schrödinger, a transphenomenal atom too technical and complex for useful description here; (d) Sir Joseph Thomson's theory, under consideration.

And this is modern "exact science," which treats with such lordly contempt the visionary vagaries of students of the Ancient Science, the Ancient Science of which H. P. Blavatsky said in 1888:

The exact extent, depth, breadth, and length of the mysteries of Nature are to be found only in Eastern esoteric sciences. So vast and so profound are these that hardly a few, a very few of the highest Initiates—those *whose very existence is known but to a small number of Adepts*—are capable of assimilating the knowledge. Yet it is all there, and one by one facts and processes in Nature's workshops are permitted to find their way into the exact Sciences, while mysterious help is given to rare individuals in unravelling its arcana. It is at the close of great Cycles, in connection with racial development, that such events generally take place. We are at the very close of the cycle of 5,000 years of the present Aryan Kaliyuga; and between this time and 1897 there will be a large rent made in the Veil of Nature, and materialistic science will receive a death-blow. (*S. D.* I, 611-12).

It was in '96 and '97 that the phenomena which led to the discovery of the electron were first unearthed by certain curious "accidents."

Verily,

It is only in the XXth century that portions, if not the whole, of the present work will be vindicated. (*S. D.* II, 442).

THE PANDEMONIUM OF THE AGES

In medieval Italy, after the wreck of the Roman Empire, the land fell piecemeal under the dominion of local robber barons, free cities, and other disconnected, discordant powers, who held their own, one against the other, as best they might, by mailed fist, the poisoned cup,

or the clinking bag. It was the heyday of the condottieri, the roving bands of mercenaries whose swords knew no allegiance save to the fattest money bag. It was the last rotten disintegration of the body politic. The Italy of today is not the old Italy arisen. The blood of the Cæsars has vanished and a new civilization rose during the later Middle Ages as variant to the Roman race as well could be.

Retrospect of the death of that once great empire becomes both unpleasant and alarming when contrasted with the state of modern American Chicago—because there is no contrast. Of late years criminal gangs in Chicago, employing the methods of modern business combines, have raised themselves to such power as to make the life of the ordinary citizen miserable.

In the *Literary Digest* for June 16, 1928, appear some decidedly caustic remarks on the present situation:

For some years there has been a condition in the cleaning and dyeing business of Chicago having all the earmarks of a conspiracy—a racket or collusive agreement—by which competition has been strangled and high prices upheld. This industry has been shot through with crimes of violence; indictments have been returned only to be stricken off for “want of prosecution”; independents have been driven from the field.

It means that we are sunk to the savagery of the jungle. Out of this is emerging—has already emerged—a new law so hideous in its potentialities as to make one shudder at the possible consequences. (Secretary Hostetter of the Employers' Association of Chicago).

MEDIEVALISM

The New York World remarks:

The harassed business man with his gunman partner has gone back into medievalism; back to the days when the great family's town house was a fort armed for war with the enemy's fortress in the next street.

But why has Chicago failed in its duty? For just the same reason that Senator Borah, in his attempt to raise a Republican “conscience fund” to wipe out the stain of the oil scandal, could not find a baker's dozen of contributors; for the same reason that the American people supinely passed over those same scandals, and are going to continue in power the gangs, the clique, the business and political spirit responsible for them. So long as the American citizen has prosperity, or can be fooled into thinking he has it, he will make no move to upset the existing *status quo*, though the currents of corruption swirl neckdeep about himself and his family. Among the people is seldom to be found a man of sufficient moral and physical courage to dare the death which follows from doing his civic duty in testifying against gangsters.

And so by his sheer selfishness, the average American citizen is

sinking beneath the heel of a multiplicity of tyrannies varying from the sanctimonious self-righteousness of religious bodies of various kinds intent to rule the citizenry nominally for its own good, but in reality moved by the motive of personal power, to organized vice combines.

Thus we have a young nation and a young people in the first flush of its power, exhibiting in every aspect the decadence and decay of the dying Roman Empire. Yet on the other hand and on every side, are evidences of a determined, albeit misguided altruism and sense of duty, not only to the immediate brother, but to men of all nations everywhere, such as one seeks in vain anywhere else in the world. There is a rising generation passionately eager for new light and new thought leading away from the old miasmas. There is everywhere manifested a capacity for cooperation and collaboration among great bodies of men, for the achievement of semi-altruistic ends, which shows, if nothing else, a quite unique willingness to abnegate personal idiosyncrasies for the good of the whole. These things certainly are not symptomatic of decadence, though many of them are so branded by those who really are decadent.

THE REAL REASON

The solution of this strange enigma, of course, lies in the fact that America is the crossing and the parting of all the ways of the world, the giant melting pot, not merely of physical races, but of all the egoic streams of the races with their diverse Karma. It is such a meeting and such a separation as has been known never in this world since the days of Atlantis, days which it is fated to surpass both for good and for evil. With us and in us, are the Egyptians, not only those of Cleopatra's degenerate day, but those who dwelt righteously under the Divine Kings. Flesh of our flesh, and blood of our blood are the Romans, not only the vicious perverts and effeminate of the falling empire, but the mighty men of the breed of mythic Romulus and Remus. Clasp hands with us are the Greeks, not only the chattering market-place Greeks of the later day, but also the Greeks who fought Marathon and Thermopylae. Menes and the last of the Pharaohs, Marcus Aurelius and Nero, Pythagoras, Plato, and Alexander the Mad. The types of these are here, and with them the wandering misplaced egos of savages and semi-savages ruthlessly exterminated by us, not only in black and red bodies, but in the forgotten times and places of past incarnations, in races strange and various.

A SURPRISING TRIBUTE

It is both heartening and astonishing to encounter such sentiments as were expressed by Prof. Paul Walden, non-resident lecturer at Cornell, in a public speech reported in *Science*, Nov. 4, 1927, under the

le of "What Can the Modern Chemist Learn from the Old Alchemy?"

For Prof. Walden thinks he can learn much indeed; and not only that, but has some comprehension of what the term "alchemist" comprised.

I made the remark just now that an idealistic searching imbued the old chemists. Many fundamental writings were credited to the old monk, Basilus Valentinus. Is it not remarkable and characteristic of the sixteenth century and the people living at that time, that this monk never lived, and consequently did not himself write these volumes, but that the actual learned author has hidden his identity under this pseudonym?

Does it not make us modern chemists and narrow specialists somewhat retrospective when these, so often misunderstood and ridiculed chemists, so-called alchemists and iatro-chemists, are depicted as veritable romanticists, idealists and moralists? Should we not glean some teachings for our own spiritual guidance from these far past times? Has it not unfortunately become a fact that in our research we have practically lost all connection with nature: that our chemistry is no longer a "natural science"; that it no longer represents a knowledge of nature as a whole, but that it threatens to resolve itself into a host of individual sciences?

On its lower side, he reviews the aims of that alchemy which leaned to the darker and more material, finding in them the ambition to restore life to the dead, to give life to the inanimate, to "create power and riches at will," to "restore health to the sickly;" and even when they had achieved to the spiritual and mental filthiness of "rejuvenation." (Prof. Walden refrains from so characterizing it.) In the pursuit of these aims, and in the year 1540, the fundamental principles of chemical accomplishment were recognised the same as now; time, mass, weight, reversibility. He quotes a noted disciple of Paracelsus, Crollius, as having long ago given the latest scientific discovery in therapeutic physiology: "Not without cause do the ancients say that everything is contained in the sun and in salts." All living nature is now recognised as being regulated by the hydrogen ion; which is the same thing as to salts, and we all know of the remarkable "new" discoveries about the effect of sunlight on the organism.

RELATED JUSTICE

Then see this:

We have too often ridiculed and misunderstood the alchemists. Justus von Liebig was right when he said, "Alchemy has never been anything else than chemistry. It has been done a great injustice by confusing it so constantly with the gold-making arts of the 16th and 17th centuries. Alchemy was a *science*, and it included also all branches of the technical-chemical industry."

He then goes on to show that the real alchemists never taught the

transmutation of gold in the accepted sense, and appears to incline to the view that the modern excitement over the so-called "transmutation" by heavy electric currents is as little based and as unhealthy as the ancient credulity of the greedy. It was Crollius—and before him Paracelsus, though Prof. Walden seems unaware of that item—who warned against "false chemistry."

In cautious terms—yet very courageous ones for an orthodox scientist writing in an orthodox publication—he dares to cast forth a hint recognizing deeper and more prophetic wisdom. Speaking of the fact that Einstein's equations lead to the transformation of energy into mass, he says:

The modern successors of the old alchemists, the hyper-chemists and Theosophists, could well maintain from their point of view that this transformation or materialization of energy has long been known to them.

Having known enough to say so much, it is highly likely that he knows more than is said. To speak of a belief in the transformation of energy into mass as "Theosophical" implies more study of Theosophy than is generally given it by any of its "scientific" critics, or by nine-tenths of its devotees. So far so good.

The times change indeed, and the elders are coming to their own.

Is it the Van Helmonts, the Khunraths, the Paracelsuses and Agrippas, from Roger Bacon down to St. Germain, who were all blind enthusiasts, hysteriacs, or cheats, or is it the handful of modern sceptics—the "leaders of thought"—who are struck with the cecity of negation? The latter, we opine. (*Secret Doctrine*, 1888, I, 611).



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