

A U M

Good people shine from afar, like the snowy mountains; bad people are not seen,
like arrows shot by night. —DHAMMAPADA.

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STUDIES IN THE THEOSOPHICAL MOVEMENT

PRECURSORS OF H. P. B.'s MISSION

EVERY year thousands of visitors cross the Indian Peninsula to catch a glimpse of the snow-capped Himalayas that rim its eastern border. But among those thousands, how many realize that these Gargantuan peaks are but the visible portion of an otherwise invisible chain that completely encircles the globe?

Every year thousands of religious devotees ponder over the lives and precepts of their chosen Teacher: the Christ, the Buddha, Krishna, Moses, Confucius or Lao-Tsu. But among those thousands, how many realize that these mighty characters are but the visible peaks of another invisible chain that encompasses the history of the whole human race?

Many correspondences between the Himalayan chain and the chain of the Theosophical Movement present themselves to the thoughtful student. The Himalayan chain—"the belt of the sacred Himavat"—appeared above the waters during the Third Race. The first of the Divine Dynasties also appeared during that period of the world's history, its purpose being to instruct the men of that day in the arts and sciences. Nature has preserved the Himalayas as the finest gems in her royal casket of jewels. Her still more precious gems—those same arts and sciences that were imparted to the men of the Third Race—are likewise preserved in the secret sanctuaries of the Initiates beyond the Sacred Range. The Himalayan chain forms a Guardian Wall of protection for

the sacred land of Thibet. But there is another Guardian Wall. "Built by the hands of many Masters of Compassion, raised by their tortures, by their blood cemented, it shields mankind, since man is man, protecting it from further and far greater misery and sorrow."

The belt of the sacred Himavat that stretches round the globe is partly visible, partly invisible. The chain of the Theosophical Movement presents the same characteristic. Its visible portion is seen in those great characters who have appeared, under cyclical law, at different periods of the world's history. According to the *Bhagavad-Gita*:

"I produce myself among creatures, O son of Bharata, whenever there is a decline of virtue and an insurrection of vice and injustice in the world; and thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness."

Several different cycles are marked by the appearance of these Great Ones. But since the fourteenth century, it is the hundred year cycle that has been specially observed, and the last quarter of every succeeding century has witnessed an attempt on the part of the Masters to bring the work of the Theosophical Movement into clear visibility. These attempts, and the workers concerned with them, may be traced through the pages of history. But the continuity of the Movement during the seventy-five intermediate years is not so apparent. It requires an effort to discover the connecting links.

During the coming year, the Magazine THEOSOPHY will present a series of articles dealing with the work of three men who helped to preserve the continuity of the Theosophical Movement after the public effort of the eighteenth century. These men were not consciously aware of the part they were playing in the Great Plan. Their work was finished before the formation of the Theosophical Society in 1875. They did not call themselves Theosophists. But as H. P. B. says in the First Message to the American Theosophists: "Many who have never heard of the Society are Theosophists without knowing it themselves." The proof that these men *were* Theosophists without knowing it themselves will be found in their own statements, and copious extracts from their writings will be offered for the consideration of the student. It is hoped that the forthcoming articles will assist the readers toward

a clearer realization of the continuity of the Theosophical Movement, and inspire them to search for other hidden links.

In order to see the work of these men in their proper perspective, it is first necessary to take a quick glance at the preceding century.

The eighteenth century came to birth in a spirit of mutiny. Its first cry was one against the Jehovistic concept of God and the constrictive laws left as an heirloom by the century preceding it. It insisted upon the rights of the individual and proclaimed the sacredness of man's power of choice. Voltaire led the army of rebellion against Jehovah; Rousseau unsheathed his sword against the existing moral laws, and Diderot placed *Man* upon the throne hitherto reserved for Deity.

During the latter part of the eighteenth century another effort was made to gather together material for a period of reconstruction. New workers appeared upon the scene, and fresh forces were mustered to counteract the ravages of scepticism and to commence the work of rehabilitation. Some of these workers concentrated their efforts along the lines made necessary by the great national crises then facing France and America. Others put their efforts into the formation of groups for the promulgation of Theosophical principles.

Two individuals stand out for their work in these national crises, where the divine right of kings was being questioned and challenged by popular opinion. The Count de St. Germain assumed the role he was to play in the French Revolution, while Thomas Paine came to America to become the main instigator in the separation of the American colonies from the British crown.

At the same time certain groups, aiming at the promulgation of Theosophical principles, began to appear in different parts of Europe.

In 1767 Benedict Chastanier founded the "Lodge of Illuminated Theosophists" in London. In 1783 Mesmer, who was an initiated member of the Brotherhoods of the *Fratres Lucis* and of Lukshoor, founded the "Order of Universal Harmony", in which the tenets of Hippocrates, the methods of the ancient *Asclepieia*, the Temples of Healing, and many other occult sciences were expounded. The Marquis de St. Martin, a disciple of Pasqualis and of Jacob Boehme, founded an occult Masonic Society in Lyons, where he attempted to bring Masonry back to its primeval character of Occultism and Theurgy. In 1773 the Lodge of Philalethes

—an offshoot of the *Loge des Amis Reunis*—was formed in Paris. The members of this Lodge, aided by St. Germain, St. Martin, Mesmer and Cagliostro, made a special study of the Occult Sciences. At the same time Cagliostro, who was a friend and protege of the Prince Cardinal de Rohan, began to teach the Eastern doctrines of the “principles” of man, and the presence of the “indwelling God.”

But the world was in such a state of chaos and upheaval at that time that it failed to appreciate either the Message or the Messengers. St. Germain, Mesmer and Cagliostro were branded as charlatans. Thomas Paine was arrested for treason, and his books burned. The work of St. Martin was misunderstood and dishonored by the so-called Martinists, and the Masons refused to accept his explanations of the true origins of Masonry because they differed from their own exoteric history. And so, from one point of view, the work of the Messengers of the eighteenth century seems to have been in vain.

But from another angle its success appears. For it left a decided impress upon the race mind, and greatly influenced the coming century. The effect is perceived in the early years of the nineteenth century, as Theosophical ideas began to filter into the literature of the day. By the middle of the century, some of the greatest thinkers, writers, poets and philosophers were ardently disseminating Theosophical principles, although not under the name of Theosophy. The Wilkins translation of the *Bhagavad-Gita* in 1785 had much to do with this, as it turned the mind of the West back to the ancient East, and gave it a more secure foundation upon which to build its philosophy.

The forthcoming articles will consider the Theosophical ideas presented by three English speaking writers: Ralph Waldo Emerson, Robert Browning and Walt Whitman. These men have been chosen for several reasons.

First of all, they represent three types. Emerson was a deep student, a profound thinker, primarily a *lover of philosophy*. Browning was a cosmopolitan, a man of the world, a traveler, a poet, above all a *lover of the arts*. Walt Whitman was a man of the soil, unpolished, uncouth, untraveled, provincial. His outstanding characteristics may be stated in three words: *he loved mankind*.

Another reason why these three men were selected is because each of them seems to have specially concerned himself with one

of the three Objects of the Theosophical Society. Robert Browning, in his poem "Paracelsus" illustrated the Third Object. He called attention to the powers that lie latent within every man, and demonstrated how one man—Paracelsus—developed these powers to the point of perfection. Emerson, on the other hand, seems to have concerned himself principally with the Second Object. He constantly urged the necessity of the study of comparative religions, sciences and philosophies. But Walt Whitman's life was spent in promulgating the First Object. He was an apostle of Universal Brotherhood, without distinction of race, creed, sex, caste or color.

In order to properly evaluate the work of Emerson, Browning and Whitman, it is necessary to see it in its true perspective. It cannot be considered as part of the main stream of the Theosophical Movement, but rather as some of the "minor currents" that flow into it and feed it.

These three men cannot be numbered among the high peaks of the mighty chain of the Theosophical Movement. They are rather like its foot-hills, standing well above the valley of the race-mind, offering a method of ascent to the greater heights beyond. From the summit of their thought, many a seeker after truth has caught his first glimpse of the snow-capped peaks that crowd the Guardian Wall. Starting from those levels, many a student has begun his climb to the greater heights.

It is therefore with gratitude and appreciation that this series of articles is offered.

THE NATURE OF GENIUS

... the presence in man of various creative powers—called genius in their collectivity—is due to no blind chance, to no innate qualities through hereditary tendencies—though that which is known as atavism may often intensify these faculties—but to an accumulation of individual antecedent experiences of the *Ego* in its preceding life, and lives.—*H. P. B.*

MAHAMAYA

“**M**AYA or illusion”, says *The Secret Doctrine*, “is an element in all finite things.” One may search theological, metaphysical, and scientifico-philosophical works, and in all the thousands of them no trace will be found that this great truth is actually recognized, let alone realized—for realization of the true nature of anything means emancipation from it, control over it.

To find those who regard *maya*—illusion or delusion—as an *element* in all nature and in every being, one has to go to the early philosophers, the ancient Scriptures, before twilight and night had enveloped the mind of the race in its psychological “coats of skin”. The utmost one can find since the phosphorescence of dying Rome, the long night of the middle ages, the extinguishment of Christ in creed, is that scholasticism, that theological unction which anoints self with righteousness in order to see more starkly the sins of omission and commission in one’s neighbour.

Maha-maya, the great illusion, is that which identifies self, the Perceiver, with anything whatever that is seen or done. No more than when Krishna spoke with Arjuna do men escape from the illusion that the finite can measure the infinite, that the two are separate identities, that mortal and immortal, “Spirit” and “Matter”, are *real*, hence that they can never meet, *i.e.*, be reconciled.

Christians and non-Christians alike regard, say money, either “as the root of all evil” or as the greatest of all blessings, each view rendering the man blind to its opposite. What Paul wrote to Timothy was, “the *love* of money is the root of all evil.” Looking within the words of this profoundly Occult statement, one can but observe that no being performs any action without a motive, and that the two most powerful motives are the opposites we name love and hate. Money, whether as means or as object, is the most potent and universal of all symbols, most potent because most universal. Without value of any kind in itself, money is the measure of all physical possessions, and as a metaphysical as well as physical means of exchange, “money talks” to all men in their own language. One has but to reflect that if all monies were suddenly destroyed, yet the motives, the objects, the possessions of men would remain unchanged, to see that “money-values” are *maya*. One has but to observe that no amount of money can change human

nature, to see for himself that another kind of currency is required for mental, moral, and spiritual exchange. What are religions, philosophies, systems of thought, *words*, but symbols for the different kinds of metaphysical monies in circulation—and, alas, none of them “at par of exchange” the world around?

Theosophists repeatedly quote from *The Voice of the Silence*, “The Self of Matter and the SELF of Spirit can never meet”, but nine times in ten the accent of their minds is placed on Matter or Spirit, not on Self and SELF. This is the same maya that hides the meaning of St. Paul’s words to Timothy.

Such is our conception of Self that none of us can be “taken at his word”—that is to say, our own coinage of self-valuation nowhere circulates at par, not even at home. Anon we are above, anon below par, in our own and our intimates’ commerce of thought. And as to SELF what man among us but is a Simon and guilty of “simony” in believing that “the gift of God (SELF) may be purchased with money”? So, “God” is one time far above par, and at other times, as now-a-days, far, far below par, and the symbol of the Real does not circulate either in our thoughts or in our commerce with our fellows. The most sacred terms are debased, clipped, inflated, deflated, bandied about as of no value, symbolic or actual.

Surely, then, the thoughtful should be able to perceive that behind every symbol, every word, every act in nature and in self, there is an omnipresent Reality, and thence that Self is relative, not absolute—is but “the appearance which the hidden noumenon assumes according to our power of cognition”—our *sense* of values; that Self is but the *symbol* of that SELF which “the great illusion” masks from our realization.

“The one-ness of Self with SELF is ever the fact and not something to be effected: the *recognition* of the Truth, THAT THOU ART, dissolves the Self of maya as the recognition, this is a rope, dissolves the serpent it was imagined to be.”

—Shankaracharya.

AFTERMATH

X

Many men have arisen who had glimpses of the truth, and fancied they had it all. Such have failed to achieve the good they might have done and sought to do, because vanity has made them thrust their personality into such undue prominence as to interpose it between their believers and the *whole* truth that lay behind. The world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. There being but ONE Truth, man requires but one church—the Temple of God within us, walled in by matter but penetrable by any one who can find the way; *the pure in heart see God*.—H. P. BLAVATSKY: *Isis Unveiled*, II, 635.

THE six completed volumes of *The Theosophical Forum* (over two thousand pages) are largely filled with the claims, revelations, promises and performances of Dr. de Purucker. Besides this output, Dr. de Purucker has contributed much matter to the other magazines issued from Point Loma, and to different periodicals, notably the *London Forum* (formerly *The Occult Review*). He has already had published the following books: *Theosophy and Modern Science*, *Fundamentals of the Esoteric Philosophy*, *Golden Precepts of Esotericism*, *Questions We All Ask*, and an *Occult Glossary*. The first-named work is in two volumes, as are *Questions We All Ask*, while the *Occult Glossary* is stated to be but the forerunner of a much larger one to follow. In addition, a two volume publication, *The Esoteric Tradition*, is heralded for issuance November 1, 1935. Beyond these activities Dr. de Purucker has made two extended trips to Europe, has lectured almost incessantly, and has carried on an immense correspondence. His efforts have been indefatigably supported by devoted aides and followers, chief among whom is Mr. Joseph H. Fussell, already referred to. The various direct quotations given have, it is hoped, served to place clearly if succinctly before the reader the basis and objectives of Dr. de Purucker and his society. As all this literature is recent and easily obtainable, any student so minded can without difficulty follow up his investigations *in extenso*.

Dr. de Purucker's imposing claims and his campaign to be accepted among Theosophists at large as the *living* Messenger of

the Masters of Wisdom, and as the Spiritual Head of a Super-theosophical society to include all organizations, have fallen flat indeed—so flat that even the Point Loma publications and propaganda now deal with these matters only lukewarmly. But during his first two or three years all Theosophists and the public at large gave much attention to these advertised and advertising features. Students already conversant with the writings of H. P. Blavatsky and Wm. Q. Judge, and with the Successor claims of Mrs. Besant and Madam Tingley, and who had witnessed the extravagances of their careers, were little affected. Nor were those already committed to some other existing Successor and society; but many others, sincerely attached to the great First Object of the Theosophical Movement, and longing for peace among the “discordant, dissevered, belligerent” factions, hastened to lend ear and aid to the program of “fraternization” without scrutiny of what lay behind it or was implicit in it. For all these latter, Mr. William Kingsland, who had been associated with various currents of the Movement since the late '80's of the last century, served a most useful purpose. In a series of letters and pamphlets he laid bare the prevailing schisms, and exposed the fallacy or the falsity of Dr. de Purucker's pretensions and proposals. In consequence of all the discussions, the original egregious claims made have been moderated, in both the Adyar and the Point Loma societies, and no longer constitute the chief article of attention on the part of the leaders, nor the blatant article of faith of their adherents. By this it is not meant to imply that these “articles” have been abandoned, but only that, as in many similar cases, they are kept more or less in the background. This fact of itself should show any rational mind that there is far more of expediency and opportunism than of genuine conviction behind both the claims and the policies of these two best known theosophical organizations.

Thus, Dr. Arundale has recently inaugurated a “straight Theosophy” campaign in his society, and this is now being loudly declaimed and acclaimed throughout its numerous sections or “national societies.” What is this but the tacit admission that for long years the Adyar society has pursued anything but devotion to *straight* Theosophy? Only, enthusiasm here, as in like cases, should be tempered with an investigative spirit. A quarter century ago, the late “Bishop” Leadbeater, whom Mrs. Besant had certified to the faithful as being “on the threshold of Divinity”, gave out a list of suitable and trustworthy books to study in order to acquire

a proper education in "straight Theosophy". Of some thirty books recommended, all but one were the production of "arhat" Leadbeater and "arhat" Besant! As if this were not enough, both Mrs. Besant and Mr. Leadbeater kept on industriously adding to their revelations until the end of their careers. What chance has any mind, thus saturated in advance with "neo-theosophy", to apprehend, let alone assimilate, the *straight* Theosophy of H. P. Blavatsky? The "study course" of the loudly advertised "straight Theosophy" boom in the Adyar society makes careful provision for the two heroes of neo-theosophy as a necessary portion of the education of the members in "straight Theosophy".

Identically the same strategy is now being employed in the Point Loma society, the tactics varying only in that Dr. de Purucker's voluminous flow in the inundation of the theosophical field is there held to be an essential requirement for the education of its members in "straight Theosophy". The same strategy and tactics have been eminently successful in Brahmanism, in the Catholic church, and, in lesser degree only, in every church of every sect of every religion. Why not, then, in the theosophical sects and their churches?

There may be some extenuation for the differing Hindu metaphysical and philosophical systems, as for the Patristic writings and the early schools of Western philosophy—for all these faced difficulties no longer existent. Not one of the earlier great teachers committed his instructions to writing—an art known to but few, and then accompanied by almost insuperable obstacles to multiplication and dissemination. Nor, manifestly, had the cycle of declension Theosophists are aware of, theoretically at least, been adjudged ripe for public teaching and record. But if the teachings of H. P. Blavatsky are, in fact, an accurate and faithful presentation, as far as they go, of the Wisdom-Religion of the *Mahatmas* in whose custody that Wisdom-Religion has been for untold ages, then simple common-sense as well as intellectual honesty and moral integrity should tell any man that it is to her writings that all must go who desire to inform themselves of *straight* Theosophy. By the same token, those who herald themselves as her "Successor", who profess to speak and write in her name and in that of her Masters, are ten times more bound in honor themselves to study her philosophy and to point inquirers and students to it as the original and only *authentic* presentation of Theosophy those Masters Themselves authorized. Her definite, unequivocal statements may be derided or ignored, but *they were made and recorded* and no

sophistry, as no blandishment, can do away with them. Germane to the major issues considered in this series, those statements are:

I. No Master of Wisdom from the East will himself appear, or send anyone to Europe or America until 1975.

II. Her writings contain all that was intended by those Masters to be delivered during the period of her Mission, and it "will be centuries before much more is given out".

III. Her writings are submitted, not as a revelation in any sense, not upon authority in any guise, but solely and only on their merits.

IV. Her work has been to small purpose if it has not shown that "apostolic succession is a gross and palpable fraud".

Of equal authenticity and importance is the simple fact that of all Western Theosophists Wm. Q. Judge was the only one whose conduct and writings evidence that to the hour of his death he showed a complete consistency on his own part, an entire concordance with the teachings of H. P. B. This of itself makes him unique among the leading Theosophists of the first generation. When to this is added the recorded statements made by H. P. B. in respect to his place in the Movement in the West, it becomes manifest that "the work of these two *cannot* be separated", as Robert Crosbie never wearied in pointing out. Theosophists at large, not to speak of those whose ambitions have little by little undermined the repute and status of H. P. B. and Judge—Theosophists at large, victims of the superficial and inattentive habits of thought engendered by Western civilization, have made but little effort to scrutinize the recorded facts of the unhappy years, 1894-6. They have made still less effort to look behind the scenes for the hidden causes of the events which succeeded and which still hold in thrall so large a proportion of those attracted to theosophical study and work.

The ethical and moral, not simply the intellectual and concrete, facts and factors inherent in every event have to be sought out and weighed, even in ordinary human relations, if one is not to mislead others and be himself misled. These instinctual considerations lead us all to take note of the consistency between profession and practice, between promise and performance, quite apart from events themselves, and apart from the intellectual or other ability of the participants. More than all else, the student of Theosophy and Occultism has to weigh *motives*, to appraise the intellectual honesty, the moral integrity, of himself and all others.

No Theosophist of any rank or persuasion but professes that for

him "there is no Religion higher than Truth"; none but affirms assent and allegiance to the great First Object of the Theosophical Movement; not one but voices reverence for H. P. Blavatsky as the Messenger of the Masters of Wisdom for the cycle beginning in 1875. All alike declare their belief in her Masters, her Mission and her Message. By all this, then, is each Theosophist in honor bound to test his own devotion, his own discrimination, and those of all others. Here and here only is that agreed basis which should unite, not separate, all those who profess a common aim, a common purpose, a common teaching. If this is the sacred bond of union among Theosophists at large, how much more ought it to be the case with those who assume the role and the responsibility of leadership?

The claims of Dr. de Purucker, his promises and revelations, his campaign for "fraternization"—are they, or are they not concordant with the four numbered statements of H. P. Blavatsky given above? Is he, or is he not, true to his own profession of faith? With these two questions alone is the true Theosophist concerned, and Dr. de Purucker has himself abundantly supplied the answers. No more than Mrs. Besant's has his course been consistent, either with the recorded statements of H. P. B., or in itself.

Neither in Mrs. Besant's course, nor that of Madam Tingley, nor in that of Dr. de Purucker, is there the assumption of direct responsibility for what is said and done. To put it as mildly as possible, it is the attempt to saddle the Masters of Wisdom, H. P. B., Judge, with the responsibility for their words and deeds. Dr. de Purucker does not submit what he utters on its merits, for impartial and disinterested examination, nor as the contribution of a student of Theosophy to his fellow-students for their inspection in the light of the recorded teachings of H. P. B., their own judgment of its possible value as such a student-contribution. In his campaign for "fraternization", he does not seek a hearing as fellow-student, but as Successor. He speaks, not as a brother-theosophist, but in the tones of Spiritual Authority; not as man to man, but as Messenger.

When one comes to an examination of the voluminous writings of Dr. de Purucker it will be found that, like Mrs. Besant, what he has to say does not lead the student and inquirer from himself to H. P. B. and *her* Theosophy, but the other way about. Like Mrs. Besant he does not irrigate, he floods the field sown by H. P. B.

Ostensibly, for example, the *Fundamentals of the Esoteric Philosophy*, originally a course of lectures to the Point Loma "E. S.", purports to interpret and render more comprehensible for "average" minds, H. P. Blavatsky's *Secret Doctrine*. Few take note that if H. P. B. was what Dr. de Purucker admits her to have been, she should have been amply competent to say for herself what she had to say and as she wished it said. In this, as in his other books, notably his *Occult Glossary*, Dr. de Purucker has done two things to which attention should be called. He repeatedly goes *outside* what H. P. B. recorded as the message of Theosophy to the Western world; he repeatedly misconceives her own presentations. Bluntly, his presentation of *her* Theosophy, and his presentation of *his* Theosophy, cannot be relied upon in the one case, nor substantiated from her writings in the other. Moreover, given Dr. de Purucker's *Fundamentals* to study, what inquirer could by any possibility determine that what is presented as H. P. B.'s Theosophy is hers and not his—and *vice versa*? *Fundamentals*, and other similar books necessarily take precedence over the original teachings with those persuaded that their author is the *Successor* of H. P. B., the *living* Messenger of the Masters. Otherwise, what is the occasion for either? The book is, manifestly, an attempt on Dr. de Purucker's part to "work out a *complete* system of thought" from *The Secret Doctrine* of H. P. B.—whereas, she herself says that that work itself is no more than "a select number of fragments" of the "fundamental tenets." Those interested have but to read with attention the *Preface* to *The Secret Doctrine*, to note that, like the writings of Mrs. Besant and numerous others, those of Dr. de Purucker must in effect but pander to and increase the appetite for "further revelations", and of necessity lead away from any real study of *The Secret Doctrine* itself. Nor was that work ever intended for the "average" mind, but for genuine students of Occultism—as H. P. B. herself warns in the book itself. Her other writings, and those of Mr. Judge, afford ample material for "average" as well as "superior" minds, but the published matter in the Point Loma as in the Adyar society shows that, "Successors" and believers together, they have failed to heed the closing words in the second volume of *The Secret Doctrine*. Practically all of the literature of those societies shows plainly that the writers are not students of the Theosophy of H. P. B., but consciously or unconsciously work to *substitute* themselves, their revelations and inter-

pretations, for the great Messenger and the Theosophy she gave her life to record and teach.

More flagrant still is Dr. de Purucker's *Occult Glossary*. The last work of H. P. B. was her own *Theosophical Glossary*. Is Dr. de Purucker's book a supplement or a substitute? Will this work and its still more ambitious edition to follow, direct students to H. P. B.'s *Glossary* or away from it? The questions answer themselves.

Dr. Arundale has, since his election to the presidency of the Adyar society, taken occasion to discourse and to write on H. P. Blavatsky, much in the fashion set by Mrs. Besant after 1907 when she succeeded to the office and functions of Colonel Olcott, the "President-Founder". Those actually conversant, both with the writings of H. P. B. and the career of Mrs. Besant, know for themselves the ever-widening chasm dug by that "Successor" until, in the end, both the spirit and the letter of the "great original" had been mangled beyond recognition. Those who, since the death of Mrs. Besant, occupy the seats of power in the Adyar society, notably Dr. Arundale and Mr. Jinarajadasa, show in their writings that their own conceptions of Theosophy have been derived from Mrs. Besant and "Bishop" Leadbeater, and that they lack even a "book knowledge" of the teachings of H. P. B. herself. They laud her, but who among them studies or has studied what she recorded? Thus, they do not even themselves know the gulf between what they preach and practice and the genuine message and example of the very one to whom they refer as the Messenger of the 19th century, and whose work they claim to be continuing.

This attitude of mind, this course of conduct, are plainly to be seen in the leading article in the *American Theosophist* for July, 1913, entitled, "Theosophy Versus Theosophical Orthodoxy". The article was written by Mr. A. P. Warrington, then and for many years the esoteric and exoteric head and front of the American wing of the Adyar society, and one of Mrs. Besant's most trusted and intimate aides. The attendant circumstances which called forth Mr. Warrington's article, and the essential position from which it proceeds, are discussed in THEOSOPHY for September, 1913, under the title, "Blind Leaders of the Blind", to which readers of the present series are referred. Neither the course of the Adyar, the Point Loma, the Hargrove society, nor that of the "Temple of the People", any more than the course of any other association or person, can be intelligently understood without understanding what

that course is based on. The basis of all these organized societies is one and the same, and Mr. Warrington's article places it accurately, if unwittingly, in a single paragraph when, after lauding H. P. B., he goes on to say:

" . . . her place was that of the first herald of our great movement, and we accepted her message as true. Mrs. Besant's is that of the second, having been directly appointed by H. P. B. as her successor, and as long as she holds the position of leader her message is entitled to the same respectful acceptance. A part of H. P. B.'s message was in reality the announcement of the coming of an Avatar and she clearly felt that her work was the beginning of a campaign of education that would constitute a preparation for His advent. Although she may have believed from philosophic reasoning or other cause that He would not appear until the latter part of this century, certainly none but the literalist would see in this anything to make him believe that H. P. B., if she were living, would not now be advocating an earlier date."

More this statement is examined, more it will be seen to disclose the true source, in both leaders and led, of the schisms which affect the course of the Theosophical Movement in all times. The questions which each inquirer as well as each Theosophist must determine for himself are all contained in Mr. Warrington's pronouncement. Is this basis of theosophical attitude and theosophical conduct a sound one? Is this conception of Theosophy or of "Theosophical Orthodoxy" the true one? Are the mission and the message of H. P. Blavatsky intended by the Masters of Wisdom to be abridged, extended, varied, corrected, discarded in whole or in part by each subsequent generation of Successors to suit their own revelations and consequent necessities? Are the Masters of Wisdom Themselves of one opinion today and another tomorrow as to what is *Theosophy* and Theosophical *Orthodoxy*? Can any "average" mind be so obtuse or so blind, once these questions are fairly faced, as to be unable to see for himself to what such an attitude and such conceptions have ever led in human history, to what they have led in the Movement of our own times, to what they must, under Law, continue to lead those who accept such views and act upon them? The position assumed, its inevitable sequence of manifestation, vitiate the whole spirit, the whole theorem or theory of *Masters of Wisdom*, as well as every one of the fundamental statements contained in the "Summing Up" of *The Secret Doctrine*, Volume I, pages 272-280.

In the Point Loma society it is as manifest as in the Adyar literature that the real attitude and activities come under the Warrington and not under the H. P. Blavatsky definitions of Theosophy and Theosophical Orthodoxy—and this without calling in question human character or human reputation in the one case or the other, or the right and duty of every man to choose for himself which course he shall follow. Whatever the ultimate outcome, it must be for each the logical sequence of the basis adopted. No more than to H. P. B. or her Masters does it fall to any Theosophist to do another's thinking or choosing for him. But so long as these two irreconcilable springs of conduct confront mankind, so long does the necessity continue for keeping them from being obscured, ignored, misrepresented, by no matter what man or society, or method. The "average" mind does not know to what extent it is made the target for specious statements and special pleading, nor will it ever learn unvarnished facts any more than unadulterated philosophy from those whose partisanship or whose interest aligns them against "the truth, the whole truth, and nothing but the truth".

And yet—"straws show which way the wind blows." Just as in Mr. Warrington's quoted words are the key to the Adyar substitution of the husks for the grain, so in an *obiter dictum* of Dr. de Purucker is to be found a key to the mountain of "refuse" which the Point Loma grist-mill would substitute for the "flour" provided by H. P. B. Thus, in the correspondence before referred to, Dr. Lischner, in his first letter to Dr. de Purucker, took occasion to quote from H. P. B.'s "Five Messages to the American Theosophists". In replying, Dr. de Purucker says (*italics ours*):

"Thank you for the extracts that you have made from 'Five Messages'. *This seems to be some book I have not heard of*, although I don't question the authenticity of the two extracts you have typed. There were many more than five Messages that H. P. B. sent to her students."

And this from the *Successor* of H. P. Blavatsky and Wm. Q. Judge!

Turning now to the third *The Theosophical Society*, outcome of the "bolt" of E. T. Hargrove and his followers from the Chicago Convention of the T. S. in A. in 1898, which, as stated, resulted in its absorption in Madam Tingley's "Universal Brotherhood and Theosophical Society"—Mr. Hargrove's society was founded on the same "inspiration" that had caused that gentleman first to play

the leading part in saddling Madam Tingley on the "E. S. T." and the T. S. in A. as the "Successor" appointed by Mr. Judge; next, to try to upset her from her papal seat; finally, to take her role upon himself as "the Voice of the Master". In simple justice it should be noted by all inquirers into Theosophical history that not even Mrs. Besant, Madam Tingley nor Dr. de Purucker has ever quite equaled Mr. Hargrove in pontifical self-assurance. His privately printed and circulated pamphlet, entitled "E. S. T.", dated March 1st, 1898, and issued immediately following his "bolt", is a monument of priestly arrogance. Whatever the sins of omission or commission of Madam Tingley during her thirty years of irresponsible authority as Judge's "Successor", whatever the theological excesses of Mrs. Besant as "Successor" to H. P. B., whatever the claims made by Dr. de Purucker as a Trinitarian "Successor"—they all pale like moons in daylight in the presence of Mr. Hargrove's dictums "in the name of the Masters". Under the maxim of Thomas À Kempis, "Of two evils, the less is always to be chosen," the Theosophists of 1896 could hardly hesitate as between Mr. Hargrove and Madam Tingley.

Nor did they. Of the more than six thousand then members, less than five per cent took Mr. Hargrove seriously. But those who did, have little by little come to take him as seriously as he has taken himself since the death of Mr. Judge. Among those who regarded Mr. Hargrove as "Masters' Agent" were some of the most cultured minds in the Movement, some of its best known writers—all, men and women of the highest personal character and standing. It suffices to mention Mr. and Mrs. C. A. Griscom Jr., Mr. Charles Johnston, Dr. Archibald Keightley and his wife, known far and wide as "Jasper Niemand", Dr. J. D. Buck, and Professor H. B. Mitchell. With the exception of Dr. Buck, who finally landed on the hospitable shores of "the T. K." and that worthy's "Great Work", all these remained consistently devoted to the course thus indicated. Mrs. Griscom ("Cavé" by repute), Professor Mitchell and Mr. Hargrove himself are now the only well-known survivors.

From the first an attitude of exclusiveness, to put it as considerately as the facts permit, has dominated this group of Theosophists who are, according to their unvarying proclamation, *The Theosophical Society*, the sole representatives of the Mission of H. P. B. and Judge, as of the Masters behind.

The evidence? It is super-abundant and first-hand, provided by

Mr. Hargrove's "E. S. T." pamphlet referred to, and by the thirty-three volumes of *The Theosophical Quarterly*, "published by *The Theosophical Society*". This society has never engaged in Theosophical propagandum, has from the first maintained the attitude of "self-gratulation" inevitably the concomitant of its assertion of exclusive proprietorship of the "incorporeal hereditaments" of the Theosophical Movement. The membership has varied but little during its nearly forty years of existence, never numbering over a few hundred. No "new blood" of comparable ability has appeared among its writers or in its ranks. With depletions by death and advancing age, the future of this society appears a barren prospect indeed. The last published figures permitted to appear will be found in the Convention Report printed in the *Quarterly* for July, 1932. From this it appears that membership dues received during the preceding year amounted in all to \$337.—a tell-tale indication of the size of the membership. The Report of this year's Convention (*Quarterly* for July, 1935), gives no figures of any kind, but does contain, like preceding numbers, astonishing matter to Theosophists at large, were they but acquainted with this officially published magazine. Always opposed to active Theosophical propagandum, it is announced publicly that a period of "indrawal" is now at hand, and Mr. Hargrove in his Convention remarks envisions the suspension of publication of the *Quarterly*, the cessation of all public work, and the retirement of the membership within the monastic seclusion of their "E. S. T."

Finally, the "Temple of the People" should at least be mentioned as the fourth of the avowedly Theosophical unique channels for inspired communications "in the name of the Masters". Just as "arhats" Besant, Leadbeater, Wedgewood, Jinarajadasa and Arundale have given out a flood of their revelations; just as Madam Tingley and Dr. de Purucker have competed with claims and emissions of their own; just as Mr. Hargrove and "Cavé" have done likewise with their handful of "elect"—so has been the course of Mrs. LaDue ("Blue Star") and her "Successor", Dr. W. H. Dower. All alike have claimed and claim to represent the same Lodge of Masters, the same Wisdom-Religion, the same Objects as H. P. B. and *her* Masters. All these claims and messages are directly at odds, (a) with each other; (b) with the recorded Theosophy and the historic example of H. P. B. and Judge. "The Temple of the People" has lacked both the proselyting energy of the Adyar and Point Loma societies, and the intellectual and personal

character of the Hargrove group, and as with the latter, no cultivated or strong writers or members have entered this society, which began in the winter of 1898-9. It is as negligible in numbers as in influence.

Aside from the four societies Theosophical in name, in profession, in claims to public and private attention on that account, the course of the Theosophical Movement has directly and indirectly opened the doors for a swarm of individual pretenders—

“Thick as autumnal leaves that strow the brooks
In Vallombrosa, where th’ Etrurian *shades*
High over-arched imbower.”

As these various individual claimants and followings do not assert succession to the work of H. P. B. and Judge, make no Theosophical pretences, but proceed under their own devices and on their own responsibility, they require no especial treatment in these papers. Many of these elliptical movements, however, have originated with ex-students of Theosophy and ex-members of the original “E. S. T.” All of them have appropriated whatever they could use for their own purposes, some openly, others plain “acts of piracy on the high seas” of the Theosophical Movement at large. Among such are Hiram Butler’s still existing colony at Applegate, California, with its “Esoteric Christianity”; the “Anthroposophy” of Dr. Rudolph Steiner; the “Christian Mystics” of Dr. and Mrs. F. Homer Curtis; the “Liberal Catholic Church” and the “Star” movement, formerly the “Order of the Star”, of Besant-Leadbeater begetting; “Dion Fortune’s” “Fraternity of the Inner Light”; four separate and equally dubious “Rosicrucian” orders; “The T. K.” and his “Great Work”; “Chela XII”; the “Institute of Mentalphysics” of Edwin J. Dingle, “F. R. G. S.”; a host of Buddhistic, Hindu, and other Oriental-born groups, actively sponsored in Europe and America; the followings of Alice Leighton Cleather and Basil Crump, of Manly P. Hall, of Pelley, hero of “The Silver Shirts”, of Mr. and Mrs. Ballard and their “Ascended Masters”, “and others too numerous to mention.” Like the professedly Theosophical societies and followings, they one and all belong in the same company—that of those who “think that they shall be heard for their much speaking.” If their meta-physics are dubious, they none the less serve the Movement as “physics”—for they are the natural down and out channels for the *Skandhas* of human evolution. Great as is the harm they do, the pretender and the sectarian are none the less as truly self-elected *Karmic*

Agents as are the genuine Adepts and the true disciples—"for these two, Light and Darkness, are the world's eternal ways" of learning the lessons of life in the long cycle of human incarnations.

The rise of The United Lodge of Theosophists has already provided some evidence of the brighter side of the *tableau-vivant* of the Theosophical Movement, for its Association is almost equally composed of ex-members of one or another of the various societies and of inquirers devoid of such affiliations. Its *Declaration* and its activities provide a policy and an example that any student or any group of students can adopt and emulate—without rivalry and without other "authority" than their own will and devotion to the original Teachings and the original Objects of the Movement. Disclaiming any semblance of authority or organization, self-limited to the study, application and promulgation of authentic Theosophy, this Association has remained undeviatingly true to the course set by the great Founders. In numbers it has grown from an original seven to a membership second only to that of the Adyar society—and this without proselyting, without claims, with nothing whatever of its own to offer in substitution or modification of the original program. It is a body of students pure and simple, engaged in acquiring a Theosophical education for themselves, and in doing their utmost to make that education possible to all who will. It has republished in their authentic texts all the original writings of H. P. B. and Judge, and has made the facts of Theosophical history accessible to any inquirer who desires to inform himself. Its meetings the world around are the best attended in the Theosophical area. Anyone so minded can attend them without obligation of any kind, and thus witness for himself the fruits of this policy.

The magazine THEOSOPHY has since its first issue in November, 1912, made a permanent public record which anyone interested can examine at first-hand for its consistent adherence to *straight* Theosophy. Only the self-interested, the heedless, the credulous-minded who prefer hear-say to direct evidence, need be in any doubt or subject to any misinformation either in regard to "The United Lodge of Theosophists—Its Mission and Its Future", or to the magazine THEOSOPHY. Moreover, this magazine has, from its foundation, served all correspondents alike, regardless of their affiliations, interests, or sympathies, in all that concerns Theosophy and Theosophical history. In other words: "U. L. T." and THEOSOPHY magazine have carried on a consistent and constant work for *fraternization* on the only basis such a fraternity is possible—that

of the declared Motto, the declared Objects, the declared Teachings, which all who call themselves Theosophists profess to regard with respect and fidelity. "Fraternization" on any other basis is worse than a failure: it is a fraud—on the Movement and on the public alike; this, without in any way questioning the sincerity or the good intentions of those Theosophists who have advocated what is in fact *fraternization at any price*.

Nor is it questioned that every person named in this series, every one of any prominence in the history of the Movement, has had his "glimpses of the truth"—for, if the teachings of Theosophy are true, it must follow that every one soever attracted to them, has had his own "glimpses of the truth" or he could not be so attracted. And this, irrespective of his subsequent course, inevitable sequence of his use of those glimpses. But who, viewing the words and deeds of these participants in the Movement, can reasonably doubt that, with the rarest of exceptions, those who have assumed leadership, authority and "succession" since the death of H. P. B., *have* "failed to achieve the good they might have done and sought to do, because vanity has made them thrust their personality into such undue prominence as to interpose it between their believers and the *whole* truth that lay behind"?

Writing in her *Secret Doctrine*, H. P. B. stresses that:

"Whatever *reality* things possess must be looked for in them *before* or *after* they have passed like a flash through the material world."

Here is the modulus of that true *Clairvoyance* which any student can practice. Casting a retrospective eye over the events of theosophical history, who can fail to see that had the various leading actors, from the death of H. P. B. to date, shown simple fidelity to the motto, the objects, the teachings of H. P. B., the Movement would have continued unbroken to now, the good achieved would have been immeasurably greater, and an enormous amount of "bad Karma" dissipated instead of being re-engendered and multiplied? Casting the same clairvoyant eye toward the as yet unborn future until 1975, who can doubt, if Theosophical students of today, and those still to come, turn their backs upon the sectarian and predatory influences now so prevalent, by returning to the Source of all their original "glimpses of the truth", that Unity, Fraternity, Solidarity, will become the *reality* instead of the pretense and the mockery masquerading today in borrowed robes?

In concluding this series, we cannot do better than to repeat for

the consideration of our fellow-students the opening words of the Preface to *Isis Unveiled*:

"The work now submitted to public judgment . . . is offered to such as are willing to accept truth wherever it may be found, and to defend it, even looking popular prejudice straight in the face.

The book is written in all sincerity. It is meant to do even justice, and to speak the truth alike without malice or prejudice. But it shows neither mercy for enthroned error, nor reverence for usurped authority. It demands for a spoliated past, that credit for its achievements which has been too long withheld. It calls for a restitution of borrowed robes, and the vindication of calumniated but glorious reputations. Toward no form of worship, no religious faith, no scientific hypothesis has its criticism been directed in any other spirit. Men and parties, sects and schools are but the mere ephemera of the world's day. TRUTH, high-seated upon its rock of adamant, is alone eternal and supreme."

"THERE IS NO RELIGION HIGHER THAN TRUTH."

THE TRUE CRITERION

Another rule this disciple must follow is that no boasting may be indulged in on any occasion, and this gives us the formula that, given a man who speaks of his powers as an Adept or boasts of his progress on the spiritual planes, we can be always sure he is neither Adept nor disciple. . . . But, hiding themselves under an exterior which does not attract attention, there are many of the real disciples in the world. They are studying themselves and other human hearts. . . . Their whole life is a persistent pursuit of the fast-moving soul. . . . —*W. Q. J.*

ON GOING TO SLEEP

SLEEP is a "journey into a far country" to which we may go as the wastrel or the animal goes, or the already hallucinated of every nature. In which case we return none the *wiser* here for all our nocturnal wanderings. We have "gotten away from ourselves", and for that reason come back more or less refreshed to resume our waking state, so-called, but which, so far as our minds are concerned, is in large part "day-dreaming", a kind of somnambulism of the soul not yet considered either by our psychologists or by ourselves.

Yet before our eyes is the contrasted spectacle of those who go preparedly and concentratedly about their work in life here, and of those who neither see nor care, though they have eyes and the power to compare one course with the other. If the results perceived do not arouse us from indifference, by what rhyme or reason can we assert that we are *awake*?

Although we know nothing of the real meaning, the psychological values, the possible gain or loss, during dreaming and deep sleep states, whether in themselves or in their relation to normal waking human consciousness, and although our interest and our experience are alike intermittent and fragmentary, we might learn much by analogy and correspondence. This easily possible study and practice will prepare us to go out in a right mental as well as physical condition, to come back with a mental as well as bodily re-energization and re-orientation.

The same thing is true of the mental and moral life as of the physical. What the biologists and physiologists call metabolism goes on all the time, but is most beneficial during periods of repose—and who will question that, viewed from this side, sleep is at least the nearest to perfect repose of soul, mind, body, with which we are acquainted?

Then why not, during the day, observe the same laws of health for the mind as for the body? Above all, why not prepare the mind for its period of repose with the same regularity and care that we do the body? Surely any man's common-sense, with this in mind, will quickly instruct him what is needful. Theosophists should, of all men, return each morning enriched in thought, will, and feeling.

YOUTH-COMPANIONS' FORUM

“**L**IFE,” says H. P. Blavatsky, “is more than the mere interaction of molecules and atoms.” How is this true of so-called “inorganic” matter?

“The ‘stars will be old, and the sands of the desert have grown cold,’ ere any scientist will ‘explain and understand the mystery of life’ while excluding ‘life’ from any point in Space!” The First Fundamental Proposition of Theosophy teaches that all is life, every molecule, every atom, every being is alive. There is no “inorganic” matter for Life contains all. “Things that have life are living things.” Scientists have discovered that the tiny particles that go to make up a stone are in constant motion. Theosophy explains this—each particle is a point of Life and it is the Universal Life Force which motivates the action.

Now seeing that there could be and is no “dead” life, and understanding that “wherever there is an atom of matter, a particle, or a molecule, even in its most gaseous condition, there is life in it, however latent and unconscious”, we can also see that the Universal truths which apply to any one point of Life apply to one and all. To explain: There is one Universal Omnipotent Principle from which all proceeds, and to which all returns. There is a Vital Force which is the generator and sustainer of all forms and beings. There is a Divine Intelligence, the Universal Mind, which forms and directs all. But all these terms apply to the same principle or force—the One Life which pervades all. And as H. P. B. says, “Life is more than the mere interaction of molecules and atoms.” It is a “vital principle without which no molecular combinations could ever have resulted.”—“a distinct vital principle independent of the organism” yet generating, sustaining, and containing it.

Was there ever an Azoic Age?

(From Hermes) “The creation of Life by the sun is as continuous as his light; nothing arrests or limits it. . . . It is the sun who preserves and nourishes all creatures; and even as the Ideal World which environs the sensible world fills this last with the plenitude and universal variety of forms, so also the Sun, enfolding all in his light, accomplishes everywhere the birth and development of creatures. . . .”—S. D. I, 294.

(a) No, says the Theosophist, there never was an Azoic Age such as science describes. The very term itself—meaning, without

life,—is Theosophically impossible. Scientists have imagined a time upon the earth when there was no organic matter anywhere and termed it the Azoic Age. Organic matter is their definition of living substance. Those things which they claim are without life, such as minerals, they call inorganic. This term, organic, then, becomes inadequate for the Theosophist who knows that all things which exist have life and that “there is no dead matter anywhere.” It is also said that “Wherever there is an atom of matter, a particle or a molecule even in its most gaseous state, there is life in it, however latent or unconscious.” Hence there could never be a time upon the earth when life was not.

Sooner or later, H. P. B. says, that scientists must come to realize that all things which have motion, are alive. The constant whirling motion of atoms is well-known to them. But not realizing that motion is life, they mistakenly call all crystalline forms, lifeless. The great task of educating materialistic science must be done by Theosophists for they only have the fundamental truth about all the subjects of such vital interest to scientists today.

(b) The term “Azoic” Age is defined as that period when the earth was destitute of organic life; in other words, when only so-called inorganic life existed. Now let us stop here and consider what inorganic life means. According to Science, life is inorganic which is devoid of the structure of a living being. But how can it be said that *this* something having life is living and organic, while *that* something having life is not living and is inorganic? How can it be said that stones are inorganic life, when every atom in them is in constant motion—whirling rapidly? As motion is a characteristic of all living things, all matter designated inorganic must be alive, although to our dense minds, because we do not see it perform the functions that are attributed to the higher kingdoms, it appears dead. “Wherever there is an atom of matter, a particle or a molecule even in its most gaseous condition, there is life in it, however latent and unconscious.” Therefore there never was an age when the earth was without life upon it. The earth itself is a living entity and not a mere lump of gross matter. Its very crust was built by countless lives and Seismologists have recently “discovered” that the earth is in a continual state of tremor.

Behind all forms there must be the monad, the one eternal, unchanging Life—the vivifying agent without which no forms could exist. Science as a rule discounts any intelligent force that rules the elements, and states that mechanical forces or the properties inher-

ent in matter are the only cause for the phenomena of life. But there are a good many scientists who are recognizing that there is a distinct vital principle independent of the organism. This vital principle or intelligent force is not spirit but is the link between matter and spirit.

Science in the past has made claims that there was an "Azoic" Age because Paleontologists found layers of rock destitute of fossil remains or other evidences of the existence of life at the period of their deposition. Theosophy says that there are relics of former periods of evolution to be found in the very first rocks, as is gradually being recognized by science, which is continually pushing further and further back the time when the "Azoic" age could have existed. Evidences have been found of organic life at least 600 million years old. So Science has begun to be very wary about using the term "Azoic" Age.

The astral prototypes of the mineral, vegetable and animal kingdoms up to man have taken 300 million years to evolve. This was followed by over one and one-half billion years in which further material processes took place before the tangible kingdoms of nature including man were finally produced. Nature began with mankind and worked downwards hardening and materializing forms as it proceeded. When the process of condensation and crystallization was completed, the form of man was the first to become solid. The fossils that are being unearthed today are the astral forms of a preceding round which were caught in the solidification. The process of hardening began at the beginning of the Fourth Round and reached its densest form at the appearance of physical man 18 million years ago.

Whence came the Impulse which caused the molecules of Carbon, Nitrogen, Oxygen, etc., to group themselves into that organic "slime" called protoplasm in the early days of the earth?

This question necessitates going back to the origin of Man and the successive differentiation of the species. By "origin of Man" can not be meant his *ultimate* origin, as that will never be known, but we may start at the beginning of this globe.

To fully apprehend the motive force of that ethereal substance which has been gradually concreted to the physical, senses other than the physical must be brought into play. The true history of incipient impulsion is indelibly written on inner planes and can only be seen by the inner, astral senses. Powerful scientific instruments can only augment Man's range of physical perception; on the other

hand, blind faith in an arbitrary extra-cosmic deity can only becloud Man's reasoning faculties. Theosophy furnishes the enquiring student ample demonstrations of the inherent truthfulness of its doctrines, if he will make use of the law of correspondence and analogy. Then he will find that the teaching given out by the "Knowers" of Theosophy has no "missing links", although it carries the mind back to bygone periods, and to other states of substance. A picture of our origin and prime impulsion is clearly given thus by H. P. B., in the *S. D.* Vol. I, 282:

"Therefore *our* human forms have existed in the Eternity as astral or ethereal prototypes; according to which models, the Spiritual Beings (or Gods) whose duty it was to bring them into objective being and terrestrial Life, evolved the protoplasmic forms of the future *Egos* from *their own essence*."

These great beings, called *Dhyanis* in Theosophy, held on to the great Plan and purpose of Man through the gradually increasing density of matter, even to the organic slime called protoplasm—the grossest appearance of substance. The impulsions given in the purely astral period preceding the gross physical stage carry forward through the succeeding times, as Mr. Judge says in the "*Ocean*". The salient point to keep in mind is that we ourselves as Gods were the impelling power behind evolution.

If the cell is the agent of organization, where and what is the organizing intelligence and how does it work?

"The bodies of plants and animals are composed entirely of cells and their products, the cell being the unit of structure and of life processes and the primary agent of organization."—
(Botany, Robbins and Rickett).

To begin with, it appears as if science, or at least the author of the above statement, believes the cell to be the primary agent of organization. However, should science really seek to find the "primary agent of organization", it would be compelled to go far beyond the *physical* cell. Science, if it is to progress along true lines, must sooner or later come to realize that "Life" is the prime Source of everything in the Universe, and that there is absolutely nothing outside of Life, or without Life. Spirit, the first differentiation from the One All-Inclusive Life, might be termed the primary agent of all subsequent manifestation. Intelligence, the result of the use of Consciousness which is itself but an Aspect of Spirit, comes next in the process of manifestation. The product of Universal Divine Intelligence is Cosmic Ideation, known also as the

Universal Plan of Evolution, which has its origin in the Divine Higher Mind of Man, who stands at the top of the Ladder of Being. The unfolding and materialization of the Universal Plan is evolution, metaphysical as well as physical.

Thus we see that as Life manifests itself, it becomes more and more conditioned, till the physical or lowest stage is reached. To call the physical cells the primary agent of organization is parallel to calling the bricks of a house the active or causative force in the building of the house. To gain an insight as to what the organizing Intelligence is, we can do no better than to quote H. P. Blavatsky from the *Secret Doctrine*, Vol. I, 219. Speaking of the "Imperishable Jivas" and atomic forms involved in the great mystery of human conscious and intellectual Being, she says: "For the latter are the field wherein lies concealed *in its privation* the germ *that will fall into generation*. That germ will become the spiritual potency in the physical cell that guides the development of the embryo, and which is the cause of the hereditary transmission of faculties and all the inherent qualities in man . . . the physical, according to esoteric teaching, evolving gradually from the spiritual, mental, and psychic. This inner soul of the physical cell—this 'spiritual plasm' that dominates the germinal plasm—is the key that must open one day the gates of the terra incognita of the Biologist, now called the dark mystery of Embryology."

Before matter precipitates on the physical plane, the basis or pattern of the physical form is already there in the astral light, a type of matter, which although invisible to the ordinary eye, possesses far greater tenuity and durability than physical matter. This astral, electro-magnetic matter although not by any means the primary agent of organization, can be considered more so than the physical cells which merely act as a "filler" for the astral pattern. Speaking of astral matter, it might prove helpful to quote a bit from the magazine THEOSOPHY Vol. IX, 255, under the title "Astral Matrices":

. . . "all forms are constructed on patterns existing in the Astral Light, the lines being filled in by the intelligent action of the innumerable lives which make up our bodies."

To conclude, the organizing intelligence of any form is the Being or Entity that inhabits that form for use as an instrument.

HOW SHALL WE DEAL WITH OUR "DEAD"?

QUESTION: *What should a Theosophist do or abstain from doing in respect to the bodies of the dead? Are conventional customs the proper ones to follow?*

ANSWER: On this subject, as on all others, the Teachers have stated "the law in the case", but with Theosophists as with courts and barristers "the difficulty is, not so much to know the law as to know where to find it", as Mr. Chancellor Kent once said.

A discussion of death, actual as well as seeming, will be found in *Isis Unveiled*, volume I, pages 479-485. After studying this, no Theosophist can fail to appreciate the enormous difference between the Occult views of what is death and what is not, and the notions which govern lay as well as scientific and theological conceptions. Nor should there be any difficulty in drawing the proper inferences as to what course to take in determining whether the "death" is actual or only seeming. Since we all have to die, and since upon the living devolves the responsibility of proper dealing with the dying, the seeming or the actual death, self-education on these matters is a prime duty for every Theosophist.

It is clear that, once death is seen to be imminent or unavoidable, the phrase *requiescat in pace* has a tremendous Occult value in relation to the dying as well as the just "dead". *May he rest in peace*, indeed. Our grief, our anxiety, our disturbance of any kind, must be set aside, for they affect the repose of the one who is about to "die" here, but to be re-born on another plane. They constitute an *unlawful* interference with the *process of self-concentration*, of which death and birth are two of the most pronounced phenomena.

Once death is determined, the body should be left wholly undisturbed for at least twelve hours for two reasons: (a) to enable the Soul to separate itself wholly and in peace from its late tenement; (b) to make certain, by decomposition in the vital organs, that death has actually supervened. Thus there are two ways of disturbing the dying and those already "in the House of Death"—by our own mental and moral lack of calmness, and by our failure to leave "the House of Death" unviolated until the "separation of the Soul from the body" is completed. "Conventional customs" in dealing with Soul and body during this death-and-birth period are little short of unconscious necromancy.

STUDIES IN THE OCEAN OF THEOSOPHY

XXXVI

ALTHOUGH the subject of *psychism* is often touched upon in the "Ocean", Mr. Judge completes the work by once more elevating a signal of warning against its practices, especially those peculiar to Spiritualism. For, as the Teacher points out, the cycle which had then almost run its course for that century would be followed by another rising tide; and if in the meantime there were "gained some right knowledge of the true philosophy of Man and Nature", the West might be "ready to bear the lifting of the veil a little more." But there must be "a reform in morals and philosophy before any great attention will be accorded to the strange and seductive phenomena possible for the inner powers of man." Today finds that new tide of psychic impulse rising; but has the Western populace earned further lifting of the veil? Is it probable that "those who know all about the psychical world, its denizens and laws", and who labor to help on the progress of race will aid the opening of our Astral faculties? How could greater powers be fostered in men employing their present abilities to betray, deceive, rob, and slay one another!

"The doctrines given in preceding chapters are those of true spiritualism", ancient of days; but the cult so inappropriately bearing this name is old, too—as old as human folly. In India it is fittingly designated as "*bhuta* worship"; for "by it the gross and devilish, or earthly, parts of man are excited, appealed to, and communicated with", on both sides of death. The Astral corpses contacted are as comprehending as an echo, as intelligent as the reflection in a mirror. Critical analysis of their alleged messages would preclude any possibility of direction by mind or conscience. The few shreds of near-intelligence forthcoming vary with the medium and smack suspiciously of the medium's particular mental slant.

If popular spiritualistic conceptions were correct, the dwellers in Summerland should have *knowledge* of both here and there, past, present, and future. Their experiences in those realms of bliss should be at least similar. Every Soul returning to visit the earth should understand exactly how this is done and how his connection with the medium is made. None of that fair company could be untruthful or deceive or pretend to knowledge not pos-

sessed, or be puffed up over what he does have. The dead would always uplift the living. Wholesomeness would be wafted on the pure breath of the "spirits". Happy and blest, the mediumistic link between the two worlds, safeguarded and protected by his divine "controls".

However, the record of Spiritualism indicates the reverse: the communicants are consistently *ignorant*; great philosophers, supposedly, uttering "only drivel and merest commonplaces"; others claiming to be "men who lived in older civilizations" showing ignorance thereupon or merely repeating "recently published discoveries"—in case these have been perused by the medium. Also, those happy ones "disagree among themselves" about the conditions of the after-life. The forms appearing in the seance-room waver aimlessly about, seeming not to sense where they are, how they got there, or why they came. The speaking *controls* have nothing to give as to the "*rationale* of phenomena nor of development of mediumship", yet pomposity and the assumption of high-sounding titles is their stock in trade. Their living associates "come to physical and moral grief, are accused of fraud, are shown guilty of trickery", without interference by the spirit guides "to either prevent or save." Indeed, the mediums admit that those very controls and guides do sometimes themselves "deceive and incite to fraud."

In the very few instances when the laws governing any of the phenomena have been correctly stated, the testimony was tabled. Being in direct disagreement with the theories of the cult, it was perhaps feared that the spirits might veto further "sittings". To the Theosophical student those unwelcome interlopers are of unusual interest, he being by no means devoid of a rational theory concerning their order of being. At least, there is conviction that such are foreign to the hordes of *Kama Loka*. Evidently the Spiritualists suspected this, too, judging from the promptness of their repudiation.

All things considered, "the man of materialistic science is fortified in his ridicule", but scarcely *justified*; for, after eliminating fraud and delusion, there remains a mountain of unexplained facts. Ridicule changes nothing, but is rather the coward's weapon of defense against that transcending his understanding. Not at all crediting spiritualistic theories, Theosophy still maintains that satisfactory "explanations are to be found in other theories." Prejudice is a mental flaw: the agriculturist refusing an effective cure

for pests in favor of an ineffective method of his own, risks to lose his crop; the physician so addicted to his "pathy" as to scorn investigation of other remedies possibly more efficacious betrays his trust to suffering Humanity; the lawyer rejecting honest evidence in order to "win the case" terribly unbalances the scales of justice. But if all persons and classes afflicted with *prejudice* were forbidden the right to pass judgment, how many would remain to deride the Spiritualist for clinging to his belief, against the dictates of common-sense!

Addicts to spiritualistic practices should be regarded as psychically ill and treated accordingly. The best prescription for this malady is a mixture of *seeds* of rational explanation, *leaves* of sound philosophy, and *roots* of broad general principles, carefully apportioned and blended, to meet the individual needs. All necessary formulae are to be found in the manual known as *The Doctrine of the Seven-fold Nature of Man*. Of course, the patient can not be forced into the dispensary. These medicines are not for the unwilling; but many a casual contact might serve to foster willingness, or even stir the sufferer to seek out the cure. Such help is afforded not by denial of the phenomena, nor by contempt for the practice, but by friendly assurance that better explication exists. The reasons underlying the phenomena include the reasons for avoiding them. To perceive the one is to end by perceiving the other.

Nothing is too mysterious to find clarification in the Theosophical doctrines. The only limitation lies in the understanding of the investigator. But the enumeration in chapter seventeen of requirements for a perfect apprehension of "the psychic phenomena found in the history of 'spiritualism'" indicate that the fullest scope of greatest minds is necessary. No phase of knowledge seems excluded. The summation of these requirements amounts to *realization* of all forty-nine Fires of Consciousness, their fields of action, and every power, force, process, and law pertaining to them. Who, then, less than an Adept can safely indulge in psychism; and who more than an Adept would sedulously avoid the same! The plain fact is that the more mediumistic phenomena are indulged in, the less can they be understood. Such practitioners "progress" backward. Atavism, not Evolution, is the path they follow—a path of woe, indeed!

The "Astral part of the man is now only normal in action when joined to the body"; the latter being infiltrated into the Astral

model for purposes that must be fulfilled here on the physical plane. Ages hence, when those ends have been accomplished, the Astral will again "normally act without a body as it has in the far past", on its own plane, far removed from the regions of ghosts and ghouls. This fact shows that mediumship is produced by *injuring* the instrument built up by Nature. It means "to become disorganized physiologically and in the nervous system, because through the latter is the connection between the two worlds." Through this rift, "the unknown forces rush in" from the grosser part of Nature, which, being nearest to us, "affects us most". From this follows victimization to "the vile thoughts of all men" and subjection to "the influence of the shells in *Kama Loka*."

However pure the original motive of a medium, the door he has torn open is open to *all*, good or bad. Contact with the motley array thus finding such easy access leads to the terrible dangers and demoralization pictured by Man's divine Friends, down the ages. If money be taken for the practice, "an additional danger is at hand, for the things of the spirit and those relating to the astral world must not be sold." Any selfish ends, even mere curiosity, in the attempt to acquire psychic powers incur grave hazards. "Equally improper is the manner of the scientific schools which without a thought for the true nature of man indulge in experiments in hypnotism in which the subjects are injured for life". "The Lodge of the Masters does not care for Science unless it aims to better man's state morally as well as physically, and no aid will be given to Science until she looks at man and life from the moral and spiritual side." Perhaps Science feels that she has no need of Masters' aid; but, if so, she stays her progress more than she dreams.

Dire as are these various pollutions of the evolutionary stream, their consequences may be even more far-reaching than at first appears. For no action takes place outside of *Life*; hence, "lives" can act upon nothing save other "lives". Spiritualistic phenomena are produced by action upon astral and elemental lives, in evolution like every thing else. When these shall have reached the *animal grade* in the School of Existence, might not the magnetic rapport now set up with them through mediumistic practices sometime, in a future Day, draw the responsible individuals to them in a calamity similar to that of our fourth Round? The degrading and defiling character of the connections established seems to place such a speculation not beyond the pale of possibility, if not of probability;

especially as the debacle depicted in chapter fifteen was the perpetuation of a like mistake in a prior period.

Yet, the harmful lines already started could be largely off-set, were the wrong to be recognized and mitigating causes produced. He who has battled on the adverse and destructive side can as valiantly battle on the constructive side. On the field of Kurukshetra all forward movement has to be won by strenuous effort; struggle to regain lost ground is as worthy as any other effort. Even the mental voyage across "The Ocean of Theosophy" is accomplished by seventeen stages, each of which represents a battle against preconceived ideas. In these mighty engagements of the Great War, the chief foes to be overcome are the protean personal-god idea, false self-identification, the one-life basis of evaluation, and straight-line evolution—all, agents of Materialism and employed for its strategy in resistance of Spiritual conquest.

Eventually Spirit shall win. Then Arjuna, the Prince of the Pandus, having entered his kingdom, shall once more dwell secure in the Temple of Solomon lighted by *Manas* and warmed by *Buddhi*. Yet looking back over the long, hard march, the Soul-Man may even rejoice that he did once lose his inheritance, for the sake of the strength, wisdom, and compassion acquired in its regaining. For the assistance of exiled *Arjunas* wandering and confused in the wilderness of matter, Mr. Judge submitted the "Ocean of Theosophy" "to its readers in every part of the world."

(Conclusion of Series)

"A WARRIOR FOR TRUTH"

Out of the turmoil and the strife of an apparently untamed life may arise one who is a warrior for Truth. A thousand errors of judgment made by an earnest student, who, with a pure and high motive, strives to push on the Cause, are better than the outward goodness of those who are judges of their fellows.—*W. Q. J.*

WHAT IS INSTINCT?

QUESTION: *What is the nature of Instinct, and what is its relation to the other faculties, according to Theosophy?—An interested Student but “new beginner”.*

ANSWER: It is gratifying and encouraging to note a question which seeks to learn relations, not differences—and especially in a “beginner”; the more as long-time students very often prelude their questions with “What is the difference between” this, that, and the other. Theosophy is the philosophy of synthesis, of unity in the midst of all diversities; of “the unbroken series” of all events and all manifestations; of “uniformity in diversity”, and is therefore the exact opposite or antithesis of prevailing systems and habits of mind, all of which express “the heresy of separateness”.

Let us take some statements in *Isis Unveiled*, the first and introductory treatise of Madame Blavatsky. They will be found at page 145, and from pages 425 to 433 of the first volume. From these it will appear that (a) Instinct is one of the seven *spiritual* senses and is “the spiritual *unity* of the five (physical) senses”; (b) that it is “the universal endowment of nature by the Spirit of Deity itself,” and is, in every form of life and being “the *divine instinct* in its ceaseless progress of development”, that “spark of the divine which lurks in every particle of inorganic matter—itsself materialized spirit.” Study in this connection the statements on pages 671-3 of the second volume of *The Secret Doctrine* on the “descent of souls as conscious and unconscious atoms” and their affinities with each other and with man—all alike “impregnated with the life-principle (an independent, eternal, conscious factor)” and each with its own “*memory, will, and sensation.*” Weigh the meaning, measure the validity and implications of the terms employed, *as used by H. P. B.*

Turning next to *The Secret Doctrine* itself, it will be well to try to synthesize its statements with those in *Isis Unveiled*—for their subject-matter is one and the same though approached from opposite directions of treatment, and neither is complete without the other; indeed, her whole exposition is but partial, as H. P. B. herself said, the rest being left to the will, the *instinct*, the “conscience”, *i.e.*, the use made by the student of his own principles of Intuition and Reason. On page 234 of the first volume of *The Secret Doctrine*, then, instinct is declared to be “direct conscious-

ness", i.e., *perception without an instrument*—the highest form of knowledge, that knowledge which eternally is "as an abstraction", but which in manifested existence is necessarily only "reflected", whether directly or indirectly.

On pages 607 and 8 of the first volume there is a long quotation from Professor Winchell, full of valuable considerations on instinct and the related faculties in man and other beings, known and unknown to us—most suggestive and inspiring remarks which H. P. B. very evidently approves. Very important indeed are the statements in the second volume at pages 103 and 782, for they show, first, that, man or animal, every being is *fundamentally* the same as every other; that all differences and distinctions are themselves *relative*, and represent merely successive and integral stages of evolution or "becoming" in the universe, in the hierarchy, in the kingdom, in the individual unit-being; secondly, that "Knowledge" is the ocean of prior experiences, in which each unit-being lives and moves and "*acquires individuality*". SELF is the cause, "individuality" is the effect or result, and what Robert Crosbie was wont to call the "four I's" (eyes): Instinct, Impulse, Intellection, and Intuition—are the four phases of the one Spiritual sense, or Perception proper. When synthesized we have Self-consciousness, and self-conscious use of the four senses or channels or principles, elements, and faculties. Instinct is universal, impulse momentary, intellection relative, intuition absolute: "the four senses *blend* and ready are to pass into the fifth, that of the *inner touch*", and universal "Knowledge" becomes embodied in individual Wisdom.

Other informative and suggestive statements will be found in *The Key to Theosophy* at pages 96, 119, and 176 of the original edition and its photographic reprint issued by The Theosophy Company. All in all, they show that what is by us called instinct is a manifestation of *universal* Buddhi, while "intuition" is its *individual* manifestation in the self-conscious Monads—"men" of whatever world, form, or degree; that all faculties are in relation because interchangeable, interchangeable because relative.

ON THE LOOKOUT

AN ITALIAN THINKER

Time of June 10, 1935, contains a book review concerned with the publication, by Harcourt, Brace & Co., of a 4-volume translation of Prof. Vilfredo Pareto's "The Mind and Society". Pareto himself, born in Paris in 1848, died at Lausanne in 1923, lived an intensely virile life, physical and mental. He is as unknown to the latest edition of the *Encyclopedia Britannica* as to the average American, yet no more influential character lived during the last generation. He is credited with having been the "inspirer" of Mussolini; yet in the end Pareto's judgment of that world-known figure seems to have been about the same as one could readily imagine the philosopher Seneca holding of Nero, his pupil.

Pareto is stated to have come of a long line of Italian republicans and "conspirators", to have been in early life a railway and mining engineer; then an economist whose political and domestic experiences were alike failures; finally, professor in the chair of Political Economy at the University of Lausanne in 1894. His varied career had made of him, like Longinus, "an ambulant cyclopedia". Negotiations for the rights of English translation, the translating itself, and the immense incident difficulties, together made the reproduction a labor of years as well as of love on the part both of the translators and the publishers—twin Boswells to this Johnson of Latin extraction.

"THE MIND AND SOCIETY"

Much in *Time's* review gives one, and especially a Theosophist, a lovable respect for the courage, the fidelity, the universality of interest as well as of knowledge, the integrity of character of this modern Italian Seneca. Apparently his great work is as complex in language and in structure as Santayana or Whitehead, while the reviewer's remarks inevitably remind the Theosophist of the like criticisms made of the writings of H. P. Blavatsky, particularly of her *Secret Doctrine*. He says:

" . . . its formlessness, its expositions abandoned half-complete, its digressions that often interrupt its arguments."

Which goes to show that the *intelligentsia*, like the plebian mind, has no stomach for hard study and reflection, and hence prefers pre-digested pabulum.

PARETO'S THESIS AND WORK

One must, however, thank the reviewer for giving us what is apparently a just summary of Pareto's thesis:

"The untrained U. S. reader who opens *The Mind and Society* finds himself in a thicket of abstract statements and scholarly quotations, quickly discovers that Pareto's first purpose is to establish a strict political realism, to make sociology a pure science comparable to astronomy or mathematics."

Pareto himself says, as quoted in the review:

"We are in no sense intending . . . to exalt logic and experience [empirical reasoning?] to a greater power and majesty than dogmas accepted by sentiment. Our aim is to distinguish, not to compare, and much less to pass judgment on the relative merits and virtues of those two sorts of thinking. . . .

"My sole interest is the quest for social uniformities, social laws. I am here reporting on the results of my quest, since I hold that . . . such a report can do no harm. I should refrain from doing so if I could reasonably imagine that these volumes were to be at all generally read."

"RESIDUES AND 'SKANDHAS' "

The reviewer comments on the first paragraph above, in these words:

"With philosophers who assume that man is motivated by reason, Pareto had little patience, devoted much of his work to analysis of non-logical conduct, proposed to consider unscientific or illogical beliefs held by large numbers of people as social facts, of equal validity with facts established by scientific experiments. With but a small fraction of man's activity carried on in the light of actual conditions, most of his behavior has been dictated by irrational impulses to which Pareto gave the name of 'residues'. In many instances complexes of feeling, instincts, 'residues' persist from one age to another, while the rationalizations which explain them change. Together with a theory of the 'circulation of the elite'—the elite consisting of a small number of strong, determined men rising above the masses—and a theory of oscillating social cycles, Pareto introduced drama, action and will into his explanation of social change."

Whether Pareto himself was cognisant or conscious of hidden factors and influences as well as those with which he deals, "deponent sayeth not", but the Theosophist will have no difficulty in

identifying his "residues" with the *Skandhas* of Buddhism and Theosophy; his theory that they "persist from one age to another", with the Ego who persists from one incarnation to another; his "elite" with the more progressed Reincarnating Egos; his "theory of oscillating social cycles" with "Cyclic Evolution and Karma" as taught in Theosophy.

WHAT PRICE EDUCATION?

Our forefathers put their trust in schooling. The more you taught people, they thought, the more the people would know. . . . So free schools were established, to teach all the children to read at the expense of the property-holders. If the rich bachelor thereby paid for the education of other people's children, he was assumed to be investing in the enlightenment of the people whose Government protected his property.

Now we know better. We have, indeed, taught all the people to read. But what do they read? Many of them read practically nothing. The rest read exactly the sort of things which their illiterate predecessors gossiped about. Very few of them read books or magazines, and most of even these few read the "pulp", which merely picture to them, about the lives of more people, the sort of things they could know, without reading, about the lives of their neighbors.

The rest read the parts of the newspapers which tell them the same things. If the gossip over the back fence or at the corner store is of babies, recipes, scandals, race bets, winning teams or sex, these are what they read in the paper. Print covers more miles and reaches more distant people, but it does not change the range of interests. Doubtless, if this is what people talk about, it is well for them also to read about it. But otherwise, nothing has happened. (Chester Rowell, *Oakland Tribune*, April 24, 1935).

THE PERVERSION OF MATHEMATICS

We found this out long ago about reading. Now we are also finding it out about arithmetic.

Everybody now, can add and subtract, and most people were once taught how to multiply and divide. But how many of them do so, for any purpose but making change? Certainly not the ones who fall for all the schemes of arithmetical hocus-pocus, by which the smart figurers gull the unfiguring out of coin or votes.

The latest example in the news is the difficulty a post-office inspector in Denver is having to convince people that they cannot get \$1562.50 for 10c just by passing it around in a chain-letter scheme. With a pencil and paper, he soon figured out that only twelve turn-overs of the scheme would require letters sent to 305,175,780 persons, of whom 3911 would receive their \$1562.50 apiece. The other 305,171,869 would get nothing. It took no higher mathematics to disprove this fallacy, only simple multiplication and division. But those who believed it are swamping the Denver post-office, and refuse to be undeceived. . . . If such schemes can fleece people out of money, in the guise of business, what wonder is it that they can also fleece them out of votes, in the field of politics? The unfortunate difference is that when people are inveigled out of money, each of them loses only his own money, but if they are fooled into voting a political hocus-pocus into law, it is at the expense of all the rest of us. In fact, the very bait offered for the votes is usually the promise that somebody else will pay the cost.

ARITHMETICAL LEDGERDEMAIN

Yet exactly this arithmetical legerdemain, of dividing \$1000 into 1000 parts, and making each part \$100, is the basis of nearly every demagogue scheme now threatening the sanity of American government and the safety of property and wages. It is the fallacy of Townsend, of Douglas, of Huey Long, of Upton Sinclair, and even of the more fantastic attempts of the New Deal to tax and spend us rich.

Even so relatively respectable a device as the "transaction tax," now threatened at Sacramento, needs to be put through the arithmetic. If a commodity goes through ten "transactions," from original producer to ultimate consumer, this would pyramid even a 1 per cent tax to 10 per cent, plus pyramided profits on itself. One per cent a "transaction," on a 5 per cent bond, would wipe it out entirely in five transfers a year, and thus deprive it of all "liquidity."

SCHOOLING VERSUS EDUCATION

So "Schooling" is not the answer. "Education" may be. But if schooling has failed to produce education, in such simple and universal matters as reading and arithmetic, what shall we expect of it in the more complex subjects?

That education, as we now have it, has done and is doing practically no good, is becoming evident to many intelligent men besides Mr. Rowell. It has simply made illiteracy articulate, given tongue to inchoate ignorance, and opened efficient doors through which new and numerous things that aren't so can be poured *ad lib* into alleged minds devoid of all judgment. When one sees a letter, set forth in perfect English, and even exhibiting some signs of classic book-learning, advocating vigorously the governmental adoption of mathematical fallacies exploded in the days of the Pharaohs, one is tempted to doubt his own ability to retain his sanity in the midst of the intellectual bedlam which civilization has become.

THE 1500 YEAR CYCLE

It is as though the Roman mob of the days of the Fall had, by some miracle, been made literate and endowed with a press overnight, but without any training whatever except a mere capacity to read. This of course is just what has happened; it is merely that the "overnight" consists of a fifteen hundred year Devachanic dream.

It is noted that on May 8, 1935, the Senate of California passed a bill requesting Congress to enact the Ford-Lowney Bill for the establishment of a National Civil Service Academy to train young men and women for public careers. It had already been unanimously approved by the Assembly. The bill was taken through the State Senate by Senator Olson, who, we believe, is one of Upton Sinclair's "Epic" men. One might raise the question as to why a *National* Academy only? What's to prevent a State from forming one, suited to its own needs and accessible to many of the most promising youngsters, unable to reach a national center?

FOR YOUNG THEOSOPHISTS

It is to be hoped that Theosophical young men and women will take due heed of such of these institutions as open, and in fact, of the numerous courses bearing in that direction already available in most of our major Universities. It is not the aim of Theosophy to build a Theocracy; the seizure of temporal power by a spiritual body is synonymous with spiritual decay. But there is nothing against, and everything for, the idea of Theosophists *as individuals* carrying their pure ideals of duty and sacrifice into such Govern-

mental work as permits them to function without concession to passion, prejudice, and political exigencies. They *ought* to be relatively free from that opposite danger—a narrow-minded specialization, devoid of practical knowledge of human nature.

"PUBLIC ENEMY No. 1"

"A sorcerer is a public enemy, and mesmerism [hypnotism] may most readily be turned into the worst of sorceries." So wrote H. P. Blavatsky in 1877 in her *Isis Unveiled*. The literature of hypnotism and mesmerism is very extensive and shows even to the casual-minded the enormous degree in which mankind is subject to and the victim of "suggestion" in its countless practical varieties. The most dangerous of these multiple evils is seldom recognized for what it is—the deliberate attempt to control the mental action of numbers of people through "suggestion".

The gentle art of advertising, the magic of the evangelist, the devices of the propagandist and proselyter, the soothsaying of the "spell-binder" in politics, the blandishment of the "high-pressure" salesman, the sophisms of the attorney, in court and out of it—what are all these in actual practice but suggestion, hypnotism, "black magic", whereby the individual and the crowd are seduced and betrayed by those whose basic objectives are personal, partisan, sectarian, selfish to the last degree? Theosophical as well as religious and profane history shows the extent to which men are led to succumb, unconsciously to themselves, to influences exercised by these practitioners of the "occult arts and sciences".

SENSE OF RESPONSIBILITY NEEDED

Back of the mission and the message of H. P. Blavatsky is the knowledge of the Adepts of true Occultism who would deal with the dangers of the present cycle through fostering the sense of responsibility, through educating mankind to altruism and self-knowledge. Over against the psychism which has played havoc with the religious instinct in all ages, the race is threatened with the same evil in still deadlier form—the psychism of materialism devoid of ethical restraint of any kind. As vanes, not the building on which they are placed, show which way the winds blow, so incidents quickly read and as quickly forgotten show the currents of thought affecting the race-mind.

"HYPNOTIST ENTERTAINS JUNIOR BAR"

Such is the title of a brief item in the Los Angeles *Bar Bulletin*, volume 10, number 21. We quote in full:

"How a witness may be hypnotized and compelled to give untruthful testimony was demonstrated at a meeting of the Junior Barristers on the night of October 10 by Professor George H. Mount, Ph. D., psychologist and hypnotist.

"Mrs. Vic Williams, who has been a psychic subject of Dr. Mount upon several occasions, and Bob Wheeler, a member of the Junior Bar chosen by his associates to test the power of hypnosis, were both caused to give false testimony while under the spell of hypnotism. The entertainment was arranged by Kenneth N. Chantry, president of the Junior Bar, who presided. At the conclusion of the performance, Lasher B. Gallagher suggested that it would be a wonderful thing if all witnesses could be hypnotized and forced to tell the truth, and nothing but the truth."

"APPLIED PSYCHOLOGY"

Of American periodicals the *Literary Digest* has for many years been one of the most widely read and influential. It is published by the Funk & Wagnalls Company, which also publishes a Dictionary and numerous other books. One of the Founders of the company, Dr. Isaac Funk, was formerly an English Lutheran preacher. He became intensely interested in spiritualism and wrote a book on the subject, "The Psychic Riddle". On a former occasion, "On the Lookout" called attention to the art of "suggestion" as practiced in the advertising literature and methods of the Funk & Wagnalls Company. It may be useful to reproduce a current example. The inside back cover page of the *Literary Digest* for July 6, 1935, is devoted to announcing a "Basic Course of Reading in Applied Psychology". Here are samples of the company's own "applied psychology" as employed in the advertisement:

"WHAT IS PSYCHOLOGY?"

"Psychology is the Science of the Mind . . . the most valuable science of all. It teaches you how your own mind works. At the same time it teaches you exactly how other peoples' minds work. It offers you scientific rules for influencing men and women in your favor. . . .

"Once you learn to use the simple laws of Psychology—once you know the secrets of influencing people and the secrets of forging ahead which Psychology gives you—you make your success in life almost a mathematical certainty.

"HOW APPLIED PSYCHOLOGY MAY HELP YOU"

"The practical application of Psychology—that is, the Psychology that the newsboy uses—that the salesman uses—that the business and professional man uses—all these practical applications are called APPLIED Psychology.

"Psychology as a whole deals with every phase of the mind. It covers such things as hunger, thirst, mental images, and continuity of consciousness. Much of this is of no practical value to the average man. But APPLIED Psychology *is* of value—yes, of almost incalculable value. It is Psychology applied to every-day life. . . .

"Applied Psychology means the application of Psychology to Business — Industry — Education — Medicine — and Salesmanship. Applied Psychology helps you to understand the motives which make men and women behave in certain ways. It aids you to foresee how people will act under certain conditions."

"FREE"

With this magical headline the center of the page is taken up by a "box", which goes on in black-faced type:

"Let Us Send You Interesting Illustrated Circulars Which Explain How

"—to influence people in your favor

"—to outgrow your present job

"—to master important problems

"—to strengthen the memory

"—to develop will power

"—to banish timidity and self-consciousness

"—to make a good impression

"—to gain courage in business

"—to out-think the average man

"—to use the vast power of the sub-conscious

"—to develop the success habit

"—to have more time play."

"Send This Coupon To-day!"

"HOW TO DEVELOP YOUR POWER OF ACHIEVEMENT—FREE"

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"ONE IS BORN EVERY MINUTE"

The late Phineas T. Barnum, the original American "Showman", wrote in his once-famous autobiography, "the American people like to be humbugged". This was true then, and is true now, if we remember that Barnum meant, not its present dictionary connotation, but "make-believe"—a kind of grown-up child's play, in which both performer and spectator shared. The changing psychology of the nation is shown in the meaning now attached to "humbug", in the attribution to Barnum of the sophisticated phrase, "a sucker is born every minute"—and in the calculated stream of attempts to psychologise one's fellows in Church and State as in business and social relations. Let a man read the Saturday page of "CHURCH ANNOUNCEMENTS" in any metropolitan newspaper; let him observe the speeches, the magazine articles, the flood of books in many fields—if he would grasp the cancerous "Applied Psychology" practiced on every hand. All these things are "signs of the times" indeed—unwholesome and increasing signs which pure Theosophy alone can counteract. "Black magic in science" has become Black magic in the populace—the ancient Atlantean sins recrudescent and unchecked, prevalent among all classes.

"THE LOST ATLANTIS"

When Ignatius Donnelly produced his book on the lost Atlantis he was greeted with almost universal scorn and ridicule. That was a bare half century ago. The "progress of Science", may be observed in a Paris dispatch to the *New York Times* from which it appears that—

"Much discussion among writers and scientists has resulted from the report read late in 1934 to the French Academy of

Sciences in which the noted botanist Auguste Chevalier attempted to disprove that the so-called lost continent of Atlantis ever existed.

M. Chevalier's contention is based on the studies he carried on for four months during a sojourn in the Cape Verde Islands."

M. Chevalier's theory is that the identity of flora with that of the American continent is due, not to any once existing intervening continent, but to the transmission of seeds by "winds, birds and ocean currents". The dispatch goes on:

"His assertion, however, upon these findings that Atlantis, despite the word of Plato, was imaginary, has been greeted by general protest. There are many scientists here who are convinced that there is a definite foundation for the legend of the lost continent, and there even exists an international Atlantis society which is endeavoring to collect the scientific proofs of a continent now engulfed."

All this will doubtless cause students of *The Secret Doctrine* to smile, for its pages, especially in the second volume, are filled with evidences drawn from many sources on the Fourth Continent.

"THE CONTINENT LONG AGO"

To the foregoing may be added this from the *Times* of June 16, 1935. "Fishing for Rocks" with a scraper-like dredge dropped overboard at the end of a steel wire from "The Atlantis", a 142-foot steel ketch of the Woods Hole Oceanographic Institute, Henry C. Stetson of Harvard found at Georges Bank about 120 miles east of Nantucket fossil mollusks in them—but is that all?

But already it is clear that geologists are right in thinking the North American Continent once extended far out to sea and that mighty rivers (the Hudson was one) cut these valleys that now lie in the ocean off the coast. It looks as if the highlands of New England and New York must have been once nearly as lofty as the Alps, that what is now Manhattan Island was once a high plateau and that a cliff 7,000 feet high must have constituted New England's shore.

The age of the rocks brought up by Dr. Stetson upsets some long-cherished notions about the stability of the United States. For long geologic periods (160,000,000 years in all) it has been supposed that all has been peace and quiet on the Eastern seacoast. No earthquakes or upheavals, for instance, like those that shake Asiatic countries along the Pacific. Now it turns up

that some terrific disturbance occurred rather recently, as geologists reckon time.

NATIONAL AND INTERNATIONAL PROBLEMS

Speaking of "Audubon Week Omens", a New York *Times* editorial (April 27, 1935), suggests a useful analogy made by President Wilbur, of Stanford University, not long since a national official guardian of birds as Secretary of the Interior. It is the correspondence between the nest-building stage or family life and flock flying or working with large groups in society. Aside from the taint of the personal-God idea and a materialistic science concept of evolution, what is said by analogy to bird life is good:

. . . we "must have cooperation, but not at the expense of free flight of individuals who know how to soar to the upper skies."

As in the air squadron (the flock flying of human beings), we must use our emotional and spiritual qualities to work together and to have purpose; but we must realize fully that without training and the constant use of the highest intelligence our civilization will hit the ground.

Much is said about unity and cooperation, but as President Roosevelt told the erstwhile cadets on June 12, 1935, at West Point United States Military Academy (*Literary Digest*, June 22, 1935): "the greatest need of the world today is the assurance of permanent peace—an assurance based on mutual understanding and mutual regard." And how is that to come about? It cannot be without a broad philosophical foundation and devotion to the highest interests of others. J. W. Dafoe, editor and publisher of The Winnipeg *Free Press* and a member of the Canadian delegation to the peace conference at Versailles, has said ("World Leadership is Urged on Nation", New York *Times*, June 23, 1935), as other men have said, that it is "not military leadership nor leadership by the threat of force but by the strength of a moral ideal" that true guidance is to be had.

INTERDEPENDENCE AND ATTITUDE

This same representative goes on to say: "If I had a voice that could be heard throughout America, I would say to the people of the United States, 'You can regain that proud position of the moral leadership of the world'." In the same discussion on world leadership a Dr. MacCracken is reported as saying:

" . . . there is a great deal of hypocrisy in cultural circles in respect to this subject of vocational education and nearly all of these colleges have skeletons in their cupboards.

"There is a whole lot of falsity, in education, I think, and these people have felt that a thing is more desirable in proportion to its uselessness.

" . . . It should be the other way."

And in some comments on Japan, The Springfield (Mass.) *Union* remarked:

"We cannot condone what Japan has done and is doing in the East.

"Yet we cannot be self-righteous as we condemn Japanese misdoings. We should have the graciousness to acknowledge that Japan has illustrious Christian and Occidental example for almost everything she is doing to China. It is even possible that a little less of the holier-than-thou spirit on our part might ease the situation between Japan and ourselves."

"F-SHARP MILK"

Under the heading: "F-Sharp Milk on Way. Passed Over Humming Steel, It Becomes More Digestible," the *New York Times* of June 30, 1935, makes an observation both significant and ironical—but of great interest to some Theosophical students:

A few years ago Dr. Leslie A. Chambers read some papers before the American Association for the Advancement of Science on the effect of ultra-sounds on milk—sounds so very high that no ear can hear them. The sounds killed bacteria—shook them to death. Thus was the milk sterilized.

At last week's meeting of the American Dairy Association in Minneapolis Dr. Chambers told of new, extraordinary results which he obtained when he flowed a thin sheet of milk over a heavy steel diaphragm made to vibrate electrically and hum audibly. The lowest note had the same pitch as the middle F-sharp on a piano and the highest a pitch three octaves above.

When milk is swallowed it encounters the acids of the stomach. Result: it curdles. Even a normal, healthy stomach has some difficulty in breaking down the hard curds. Dr. Chambers found that milk which had flowed over his singing diaphragm was more easily digestible. Its curds were soft, and so the pepsin of the stomach could act upon them readily. Soon we may read advertisements proclaiming the virtues of F-sharp milk for babies and adults with weak stomachs.

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