

A U M

When Dispassion and longing for Freedom are strong, then Restfulness and the other graces will bear fruit.

—CREST-JEWEL OF WISDOM.

THEOSOPHY

Vol. XV

December, 1926

No. 2

THE RISING CYCLE

LAST month this Magazine reprinted H.P.B.'s article, "A Puzzle From Adyar," with a brief prefatory note showing the applicability of the statements of H.P.B. to the men, things and methods in the theosophical world today, quite as much as in the battle of 1888-90, when the article was originally published.

The same confusions, contradictions and false witness among professed theosophists came to the surface once more in the great struggle of 1894-96, when Mr. Judge was the living target for the assaults of pseudo-theosophists because of his defence of the knowledge and status of the departed H.P.B. Col. Olcott, Mrs. Besant and Mr. Sinnett, posing as friends and pupils of H.P.B. and as devoted to the Cause which she represented, took advantage of the confidence and trust reposed in them by the great bulk of their lesser informed fellow students, to hold themselves out as true exponents of theosophical history and teachings, while doing their utmost to undermine the character and repute of H.P.B. It is the world-old method of the parasite, the ingrate and the pretender.

After the death of H.P.B. and Judge the bogus occultists and pseudo-theosophists had the field to themselves for many years. Of what Col. Olcott, Mr. Sinnett, and with them and after them Mrs. Besant and Mr. Leadbeater, have done with theosophical philosophy and theosophical history, the present condition in their society bears overwhelming testimony. They have wholly buried the teachings and the influence of H.P.B., and have substituted a gigantic fraud and counterfeit—to their own glory and profit. What they have done to those who have trusted them is equally in evidence.

The "successors" of Mr. Judge have done the same things so far as they were able, but being of lesser ability than Mrs. Besant and her satellites they have not deceived so many nor achieved in

so great a degree the attention and following for themselves which they coveted. Mrs. Tingley holds theosophical court at Point Loma much as the late German Kaiser keeps up a faded imperial state in his tumbled castle in Holland. Mr. Hargrove and some of his fellow witnesses who testified to the marvelous occult powers and status of Madam Tingley, now in New York City proclaim themselves and their corporal's guard of retainers *the* theosophical society. Others have done and continue to do the same things.

One such recent case is that of James Morgan Pryse. Mr. Pryse, originally a printer by trade and a searcher for truth by profession, came in contact with the Theosophical Society during the lifetime of the Founders. He went to New York City and entered the employ of The Path Publishing Company. He was a good printer and Mr. Judge and the Society owed him much for his work and workmanship in making accessible the early publications. From New York Mr. Pryse went to London and there worked first in getting out the "revised" edition of "The Secret Doctrine" and other publications. He was in charge of the printing work of The Theosophical Publishing Company, Ltd., until the period of the charges against Judge, whose good name he defended, and whose cause he espoused, despite the opposition and antagonism of Mrs. Besant and Mr. Mead, his superior powers—who finally ousted him. Mr. Pryse then returned to America and resumed his old occupation at the headquarters of the newly formed "Theosophical Society in America" in New York City. After Mr. Judge's death Mr. Pryse, like the others of the "eight witnesses" to the "successorship" of Madam Tingley, posed as an authority in "Occultism" and attached his signature to the "E.S.T." documents of March 29 and April 3, 1896, solemnly asseverating of his own personal knowledge that Madam Tingley had been "appointed" by Mr. Judge as his "occult successor," certifying to the genuineness of the "messages from the Masters" received by him and the others "through" Madam Tingley, and verbally enforced all this by declaring in person before the assembled students the following:

"We cannot be too careful of our words. So the little I have to say I have written down here, simply for the sake of clearness. . . . I am here for only one reason: because our Chief (Mr. Judge) desired it. And to carry out his wishes and make the movement a success, I will do the little that lies in my power, continuing to do as I have done for the past ten years—abandon all my personal affairs, and be an unthanked slave to this movement, give up all prospect of study, of individual improvement and progress, all personal ties, become if necessary an exile again from my own land, my own people, sacrifice personal comfort, health and life in this work . . . my companions and myself . . . ask only your confidence and cooperation in keeping the School united and in making it an instrument that the Master may use for the salvation of mankind."

Here were unequivocal assertions, made under the most solemn sanctions by one who was known by those present to have been for ten years more or less in the company of Mr. Judge. H.P.B. and Mr. Judge being dead could not deny his declaration that he was there at the desire of Mr. Judge, and to carry out the wishes of Judge and H.P.B. The others of the eight witnesses solemnly swore to essentially the same pledges as those uttered by Mr. Pryse. The living falsehoods were accepted by the assembled students in place of the recorded statements of H.P.B. and Judge. Thereafter for two years or more Mr. Pryse, as well as the other witnesses, was a diligent and unflagging singer of anthems to the greater glory of Madam Tingley. Having used them to the extent of her ability, as they had used Judge and H.P.B., Madam Tingley found fresher voices for her angelic choir. Having failed in using Madam Tingley as they had used H.P.B. and Judge, Mr. Pryse and the others dropped Madam Tingley, and set themselves up as soothsayers and harpists on their own account. Meantime, the thousands of sincere and devoted members of the T. S. in A. were left to shift for themselves, to find out for themselves by dear and disillusioning experience how far they had been misled, and how utterly unworthy of respect was either the credibility or the testimony of these witnesses to the "successorship" of Madam Tingley.

Meantime, Robert Crosbie began his work to restore the name and fame of H.P.B. and Judge by circulating their original teachings and by making public the facts of theosophical history—not according to the methods of the parasites and pretenders, but by following the example set by H.P.B. and Judge—that is to say, by producing verifiable evidence, by citing chapter and verse for every statement of teaching; by giving exact authentic references to original documents on matters of fact. Ten years of this patient, persistent, impersonal, equitable application in affording to all and sundry the means of *Theosophical Education* has achieved its legitimate fruits. It *has* educated thousands; it *has* largely restored the pristine teachings and the pristine lustre of the Message, the Messenger and the Colleague; it *has*, of sad necessity, made the lukewarm blow hot or blow cold as the theosophical pot began to boil and the scum to come to the surface.

In the *Canadian Theosophist* for September, 1926, writing a third of a century after the occurrences discussed, Mr. Pryse gives his version (a) of the corruption of the "Third and Revised Edition" of *The Secret Doctrine*, issued by Mrs. Besant and Mr. Mead as Editors in 1893-4; (b) of the so-called "Third Volume" of *The Secret Doctrine*, issued by Mrs. Besant in 1897. Mr. Pryse testifies just as unequivocally and positively on these subjects as he testified in regard to Madam Tingley's "successorship" as quoted. He says:

“ . . . among the many fantastic legends and foolish fables that have sprung up since the disruption of the T.S. is this malicious accusation brought against Mrs. Besant and Mr. Mead, which it would be wrong for me to ignore: for, as I was for four years in the London headquarters, had charge of the printing office, and printed the revised S.D., I naturally had every opportunity to know the facts; whereas this absurd accusation is the fabrication of semi-theosophists who hung on the fringe of the Society, and is being circulated by pseudo-theosophists who were never in any way connected with the original T.S., and who quite evidently have not absorbed its philosophy and ethical principles. . . .

No changes were made by Mr. Mead or by Mrs. Besant except such as should have been made in the original manuscript before printing.

For his scholarly and conscientious work in the revision Mr. Mead deserves the gratitude of all discriminating readers of the S.D., as does Mrs. Besant also for her share in the arduous task

Living as I did for four years in the family group at the London headquarters over which Mrs. Besant presided, and knowing that both she and Mr. Mead, during all those years, were devoted followers of H.P.B., sincere, honourable, truthful and conscientious, I cannot leave uncontradicted the mendacious statements and insinuations that they, my old comrades, mutilated, corrupted, suppressed or made any dishonest use of the writings left by their teacher, H.P.B.”

As in 1896 and since, statements like the above, from Witnesses known, as Mr. Pryse remarks himself, to have had “every opportunity to know the facts,” are taken by the unwary and the unthinking to *be* the facts simply because the Witness had the “opportunity” to know them. To those—and they constitute the great majority—who do not know the tremendous distinction between *first-hand* and *second-hand* evidence, such hearsay testimony as the above carries great weight. Col. Olcott, Mr. Sinnett, Mrs. Besant and many others have constantly traded on this popular weakness and ignorance of what constitutes the “best evidence”—as the Courts call it—and have found it highly profitable as well in gaining prominence as in defending that prominence when achieved. So why should not Mr. Pryse also avail himself, as he has, of the able example set him while he “was living for four years in the family group over which Mrs. Besant presided”?

Courts are familiar with the necessity of exposing false Witnesses and false testimony if the Truth is to be revealed, and the method of doing so is drawn from the age-old experience of jurisprudence. It is called impeachment. There is no other way to show the perjury and the perjurer for what they are. And of all impeachments, that which is most damning is the impeachment of the credibility and testimony of the Witness out of his own mouth. We are sorry to have to impeach James Morgan Pryse, but Justice to Truth is the best Charity to the bearer of false witness. Writing in *Theosophy* (successor to *The Path*) for September, 1897, pages

314-316, at the time the spurious "Third Volume" of *The Secret Doctrine* was just off the press, Mr. Pryse wrote as follows, over his own signature:

"With admirable adroitness Mr. Mead shifts all responsibility for it, and especially for the impossible Greek and doubtful Hebrew and Sanskrit, upon the shoulders of Mrs. Besant. The only marvel is that two such prodigious pandits should have wasted their valuable time correcting the works of so 'ignorant' a writer as H.P.B. . . .

"Those who have compared the first edition of Vols. I. and II. with the 'third and revised edition' know the deadly results of Mr. Mead's and Mrs. Besant's 'editing.' It is deeply to be regretted that H.P.B. left no directions concerning her posthumous works, and that, dying intestate, her heirs should have permitted valuable MSS. to fall into the hands of individuals who have not scrupled to mutilate her literary work under the bald pretense of correcting 'errors of form,' and have sought to decry her in insulting prefaces and notes. . . . Fortunately, Vols. I. and II. may hereafter be reprinted from the first and unrevised edition; but it is to be feared that Vol. III. is practically lost to the world, hopelessly mutilated as it now is.

. . . H.P.B., who can blame your enemies for traducing you when those professing to be your friends and pupils can thus decry your writings and belittle your works!"

Doubtless, in writing in 1926 to *The Canadian Theosophist*, Mr. Pryse had forgotten what he wrote in 1897 for *Theosophy*—as he has forgotten many other things in the same interval. A "convenient memory" and the "easy virtue" of a pliant imagination are the familiar devices of the false Witness and the pseudo-occultist. Not one of those who have belittled H.P.B. and Mr. Judge, who have claimed to be "successors," or who have otherwise itched to stand as objects of reverence and devotion in the light cast by the Great Messenger and her Disciple, but has the same convenient memory and tricky imagination: not one of them but can be impeached out of his own mouth as unquestionably as Mr. Pryse has impeached himself.

But the inquiring mind may well ask, "What is the 'best evidence' of the corruptions in the 'third and revised edition' of *The Secret Doctrine*, the spurious character of the so-called 'Third Volume' of the same work?" Any judge, any lawyer, any one accustomed to examine testimony, hearsay or second-hand, will answer: *A comparison of the Original Edition itself with that "third and revised edition."* Scarce a page of that comparison but will prove from one to a score of corruptions, and give the lie direct to the "testimony" of Mrs. Besant, Mr. Mead, Mr. Jinarajadasa, Mr. Pryse, and all the other defenders of corruption and would-be profiteers by it. And as to the "Third Volume," the *suppressed and eliminated statements of H.P.B. herself, in the two volumes of the Original Edition*, and in half a dozen other writings, equally

give the lie to the publishers, editors, and proponents of that fraudulent "third volume."

Still other thoughtful and inquiring minds may ask: "But where, in all this mass of corruption of texts and false testimony, of false teachings and false practices, is there any evidence of a Rising Cycle in the Theosophical Movement?" The answer is not so hard to find or to recognize when found. The forgers and the frauds no longer have it their own way; the counterfeits and the pretenders no longer go unchallenged; the genuine teachings are once more accessible and in circulation; the true character of H.P.B. and Judge once more vindicated; the traitors shorn of their stolen robes; all, in the light of Truth, can be seen for what they *are*, not what they purport to be. The searcher for Truth can no longer be deceived, defrauded, despoiled by the false prophets and their minions. The consistency of the real Teachings, the real Teachers, the real facts and the true disciples stand side by side, in the clear Light, while the Shadows in all their grotesquerie and blackness are as clearly portrayed by that same Light. Who can doubt that, with the Witness of both unmistakably before them, the world at large and the world Theosophical will know the difference between the True and the False? For mankind in the mass, however ignorant and therefore deceived by whom it unwisely trusts, is of another nature from that of the false prophet and the false witness. The one can only be educated by the presentation of Truth, the other by the exposure of Falsehood.

THE INFALLIBLE CRITERION

STUDENTS of Theosophy are human beings, and just as human and fallible as other human beings are. They are no different from their fellows, physically, psychically, mentally, morally, intellectually. Hence they are subject to the limitations of the race mind, race forms and race matter. Inevitably their ideas of the One Life, of Spirit and Soul, of Reincarnation and Karma, of Monadic or Egoic evolution, spiritually considered, are inadequate and fallible.

But the knowledge of any child, or of any half-grown student in school, is necessarily fallible. Fortunately he has a criterion. To him, his text-books are infallible; in them he has an infallible source of study and application. The child, too, has an older boy or girl—called a grown-up man or woman—to help him in his study and understanding of the text. How were these text-books in our schools compiled? From that greater school called Experience. There is not a fact stated in any respectable text-book which cannot be verified by any student.

In the same way, the student of Theosophy has a text-book to which to turn, which is in no sense a “revelation.” It is a statement, in so far as these things can be put into words, of the acquired experience of beings, once like ourselves, who have perfected their individual immortality: whereas we are as yet either little children in the great school of spiritual life or, at best, only half-grown, half-taught disciples.

These developed beings were once like ourselves, as the teachers in the ordinary schools were once themselves pupils who learned from adults before them. They come back to our “school of life” and take on the same kind of forms, conditions and environments that we have—in precisely the same way that a compassionate man might go into a penitentiary and, in order to do the most good for the prisoners, put on a felon’s garb, eat convict rations, go to the convict school, and subject himself voluntarily to the prison regulations and restrictions. His purpose in so doing would be that the prisoners might regard him, not as an officer of the law, a guard, a chaplain—not as somebody to look down upon them or preach to them—but as one of themselves. Then might he, out of the abundant store of past experience, set an example of patience, of acceptance of what had befallen, of preparation to do better when the time of release came; and having fully assumed the conditions common to all the prisoners, he would have some chance of being listened to and heeded.

If our imagination can picture the sinless and stainless nature of a being who has perfected his immortality, it can also clearly

perceive the other side of the medal. Convicts are not sinless and stainless beings; and no matter how much they might regard this voluntarily immolated comrade in misery as one of themselves, no matter how much they might learn to love him, to believe in him, trust him, accept the verity of his statements and determine in their own souls to test them to the full—the convicts can yet but misunderstand.

We can but interpret the golden rays of the Divine Spiritual Being who “becomes in all things like one of us” in terms of a fellow-prisoner. Teachings of purity are interpreted in terms of an impure mind; teachings of fidelity in terms of a moral nature which has many a time broken faith. So no matter how much we may wish to learn, and no matter how much the Teacher may wish to teach, his teachings will become corrupt through the interpretations of the students. History provides the evidences, in the course of every civilization—with all its glory, gallantry, religions, sciences, arts, power and progress. Gradually there emerges a lofty and wonderful edifice: a long time in the building, and a terribly swift momentum in the destruction, through the “insurrection of vice and injustice in the world.”

In this era of the Theosophical Movement there is no need or excuse for such a downfall. The day of the interpreter of word-of-mouth teachings of truth has passed, with the passing of that method. The text-books of Theosophy as set down in black on white by the Teachers themselves, and issued during their lifetime, are available. However each individual student may interpret the text for himself, *the text itself is there in its purity*. Nobody need go astray in his search for truth; nobody need visit the interpreter's house. Anybody and everybody can know what Theosophy is, and where it is to be found. The text-books are infallible. They afford an infallible source of study and application. They stand as a changeless and self-proving criterion.

Students of Theosophy, however fallible and human, who have gained some perception of this stupendous fact must more and more appreciate the responsibility that goes with its perception. They must point it out and bear witness of its verity to their fellow-prisoners. In these days of interpreters, false prophets and pseudo-messiahs—brazen and vociferous in their shameless effrontery—the visible fruits of the sacrifices of H. P. Blavatsky and William Q. Judge must not be lost.

SCIENCE AND THE SECRET DOCTRINE

II

THE cycles of glaciation have never been adequately explained, and the perplexities and puzzles encountered in their attempted understanding still form one of the principal scientific stumbling blocks. Obviously, on the theory of a steadily cooling earth, present warmth where frozen wastes formerly existed could only be explained upon the theory of astronomical changes of a very obscure nature; and the huge coal beds in the Arctic regions, showing the former presence there of tropical climates, join in the evidence for cycles of very intense climatic alterations.

Mr. H. Helm Clayton, of Blue Hill Observatory, Mass., says that the climate in all localities is in a state of ebb and flow, and that the extremes of summer and winter are being softened in the United States. He speculates as to whether this is the beginning of an inter-glacial period, or the high point of a warm period from which there will be a retreat. He repudiates the old idea that climate is a fixed quantity. (*Literary Digest*, Jan. 9, 1926.)

A writer in the *San Francisco Examiner*, March 21, 1926, discusses the steady retreat of the polar ice cap, as revealed in rocks, fossils, and bones, and mentions the present scientific idea that the cold will return at some date in the distant future. There is no longer any doubt that the climate of the Arctic is growing warmer at present. Capt. Hermansen has made temperature observations proving the fact. The glaciers are diminishing in length and thickness, and mountain ridges are emerging.

What does all this mean? It is accurate but unsatisfying to say that it is an example of that periodicity—the Second Fundamental of the *Secret Doctrine*—which governs all action whatsoever. Science does not yet recognize the tremendous changes of the polar axes which occur periodically. Capt. T. J. J. See, for instance, claims that he has proven the known polar motions to be due to tides in the Pacific, and that astronomical observations in many localities confirm the idea. This very slight oscillation, however, has nothing to do with such great changes as would be necessary to explain glacial periods. Sufficient changes in the radiation of the sun have not been observed, in the first place, and could not be explained—scientifically—in the second place.

. . . it is absolutely *false*, and but an additional demonstration of the great conceit of our age, to assert (as men of science do) that all the great geological changes and terrible convulsions have been produced *by ordinary and known physical forces*. (*S.D.* I, 640.)

The ever-blooming lands of the Second Continent (Greenland, among others) were transformed, in order, from Edens with their eternal spring,

into hyperborean Hades. This transformation was due to the displacement of the great waters of the globe, to oceans changing their beds; and the bulk of the Second Race perished in this first great throes of the evolution and consolidation of the globe during the human period. Of such great cataclysms there have already been four. And we may expect a fifth for ourselves in due course of time. [Footnote.] The first occurred when what is now the North Pole was separated from the later Continents. (S.D. II, 138.)

Thus, as the latter disturbance is attributed by geologists and astronomers to "an extreme eccentricity of the Earth's orbit," and as the Secret Doctrine attributes it to the same source, but with the addition of another factor, the shifting of the Earth's axis—a proof of which may be found in the *Book of Enoch*, if the veiled language of the Purânas is not understood—all this should tend to show that the ancients knew something of the "modern discoveries" of Science. Enoch, when speaking of "the great inclination of the Earth," which "is in travail," is quite significant and clear. (S.D. II, 144-5.)

The Ocean of Theosophy, pages 120-124, refers to certain forces operative in producing climatic changes and convulsions, which may well be active in this present polar change.

Dr. Henry Norris Russell, of Princeton University, claims to have evidence for periodic changes in the diameter of the earth. (*Scientific American*, July, 1926.) There is indeed much still to be discovered by physical science regarding the universal changes which go hand in hand with psychic racial changes, destructions, etc.

This "Sacred Land" . . . is stated never to have shared the fate of the other continents; because it is the only one whose destiny it is to last from the beginning to the end of the Manvantara throughout each Round. It is the cradle of the first man and the dwelling of the last *divine* mortal, chosen as a *Sishta* for the future seed of humanity. Of this mysterious and sacred land very little can be said, except, perhaps, according to a poetical expression in one of the Commentaries, that the "pole-star has its watchful eye upon it, from the dawn to the close of the twilight of 'a day' of the GREAT BREATH." (S.D. II, 6.)

This land, identified with Mount Meru in the ancient sacred writings, extended by degrees southward to form a new continent which took in all of Northern Asia. Ages later came the third great continent, Lemuria, whose locale was mainly in the Pacific, to be followed by the lost Atlantis. Resistance to the idea of a Pacific or Atlantic continent—especially inhabited ones—was powerful in the time of H. P. Blavatsky, but is now rapidly weakening.

Sculptures of elephants have been found in Central America which lead some scientists to believe that the culture of the Mayas and Peruvians came from India and Cambodia, with something of Chinese influence. (*Scientific American*, Jan. 1926.) Scientists who do not like to believe that theory think that the sculptures represent macaws instead of elephants, though one must say that it would seem to take considerable imagination to transform an ele-

phant's trunk into a parrot's beak. Prof. G. Elliott Smith, a foremost authority in archeology, also thinks so; has in fact written a book on "Elephants and Archeologists." It is improbable that even he is prepared to admit that the connection was overland *via* a lost continent, but archeological dates are due for a violent and radical revision within the next few score years.

Dr. Francis Xavier Schaffer, of Vienna, denies that there could have been a continent in the Pacific, upon geologic grounds accepted by him. It is an amusing irony of circumstance that in the self-same publication (*Science*, Nov. 27, 1925.) G. Dallas Hanna, of the California Academy of Science, and Dr. Alfred O. Woodford *prove* that there was a Pacific continent.

In Southern California, there is a large mass of sediment called the San Onofre Breccia, which came from the west and was evidently moved by a river of continental size. The gentlemen named accept *in toto* the former presence of a continent west of North America. One surmises that as the Breccia must have been laid down in water, this continent was above water when the Western coast of North America had not risen. Without a former land connection of this kind, it would be difficult to understand how that peculiar being, the paddle-fish, continues to survive simultaneously in Mississippi and China, not being found elsewhere except in the form of fossils in Wyoming. (*Scientific Monthly*, Jan. 1923.) Following present fashion it is easy to ascribe a connection between American and Asiatic human culture to migration via Behring Strait. The paddle-fish can hardly be disposed of in the same way.

Turning to Atlantis, a necklace of cave bear teeth found in a limestone cave of South-western France, is of such nature as to cause speculation as to whether the art did not originate in Atlantis. (*Popular Mechanics*, April, 1926.)

In the *Los Angeles Times*, for Jan. 3, 1926, Peter Gray Wolf (whether an "authority" or not, we do not know) gives quite a mass of evidence for Atlantis from geological, anthropological, historical and traditional grounds, with some interesting maps. What is more, he gives credit to H. P. Blavatsky as a pioneer in the field of evidence for Atlantis.

While a number of scientists, in spite of an immeasurable mass of evidence, continue to believe that continents retain somewhat constant positions, there are others who do not agree. The *San Francisco Examiner*, Jan. 7, 1926, says that French geologists believe that Western Europe is facing a huge catastrophe in the next few years; they think that all of England and large parts of French, German, and Belgian coast regions may disappear under water. We have doubts as to the immediacy of such a catastrophe; nevertheless, the *Secret Doctrine* teaches that among the next lands to go will be

Great Britain and large parts of France. The question then is whether the *Secret Doctrine* is becoming respectable enough to be the inspiration for orthodox geologists, or whether H. P. Blavatsky had knowledge in advance of present geologic evidence. We are willing to rest upon either supposition.

Meantime it is known that populated areas have disappeared beneath the sea. Many centuries ago an earthquake altered the coast line of the Caspian Sea. Tradition says that the City of Karadasheger disappeared then. Capt. Alexis Atayeff of the Soviet Mercantile Fleet, says that he has been able to distinguish submerged cities and buildings of ancient Asiatic architecture, which are believed to be remains of that city. (*San Francisco Bulletin*, Oct. 28, 1925.) It is also well-known that certain Greek temples have been practically submerged by a subsidence of the Mediterranean coast line, and survey records show that New York is settling at the rate of two feet per century.

“ . . . Divine Kings descended and taught men sciences and arts, for man could live no longer in the first land (Adi-Varsha, the Eden of the first Races), which had turned into a white frozen corpse.”

The above is suggestive. We will see what can be inferred from this brief statement. Some may incline to think that there is more in it than is apparent at first sight. (*S.D.* II, 201.)

. . . the Occult teaching . . . shows the (now) polar regions as the earliest of the seven cradles of Humanity, and as the tomb of the bulk of the mankind of that region during the Third Race, when the gigantic continent of Lemuria began separating into smaller continents. (*S.D.* II, 324.)

The first continent, or island, if so preferred, “the cap of the North Pole,” has never perished; nor will it to the end of the Seven Races. (*S.D.* II, 372.)

In that case why did Peary find hundreds of fathoms of water at the pole; why did Commander Byrd circumnavigate the pole by airship and find no evidence of land? This ground we think has been sufficiently covered in the article, “Where is the North Pole?” (*THEOSOPHY*, April, 1926.) The results of the Amundsen expedition are not so easy to dispose of, since Amundsen flew direct across the pole and practically through the center of the unexplored polar seas. However, the organizers of other expeditions have been undeterred by his failure. (*Washington Post*, May 19, 1926.) It is noted that at least four-fifths of the unexplored area has been untouched, and it does happen, though few people have noted the fact, that land *was* seen at the pole. Ellsworth noted some rocky islands in that region during his flight. (*Literary Digest*, June 5, 1926.) The Norge, however, was flying through fog a considerable part of the time. There are various contradictory facts connected with this flight. One report says “there was no fog;” another states that the determination of the position of the ship was made possible by “an occasional lifting of the fog;”

Amundsen and Nobile had a serious quarrel whose cause has not become public at the present writing; a feat of concealment, considering all the circumstances, nothing less than superhuman. On one occasion, Commander Nobile having given an interview to the papers, Amundsen became exceedingly eager to learn what had been said, stating that there might be something which he might want to contradict. It is not at all impossible that if land had been discovered of sufficient area to furnish depots and air bases, concealment of its existence *pro. tem.* would be to the interest of the Norwegian government—and Commander Nobile being an Italian, a peculiar situation might arise. This is not intended as innuendo against the rectitude of any member of the expedition. Time only will show what really lies in the North—and then again, will it? Certain regions of the earth are preserved from desecration by influences of which physical science reckons little. Some polar expeditions have encountered an extraordinary series of misfortunes. (*Popular Science Monthly*, June, 1926.)

NATURE GEOMETRIZES

The term "God"—unless referring to the Unknown Deity or *Absoluteness*, which can hardly be supposed *acting* in any way—has always meant in ancient philosophies the collectivity of the working and intelligent Forces in nature. The word "Forest" is singular, yet it is the term to express the idea of thousands or even millions of trees of different kinds. Materialists have the option of saying "Nature," or still better—"Law geometrizes" if they so prefer. But in the days of Plato, the average reader would hardly have understood the metaphysical distinction and real meaning. The truth, however, of Nature ever "geometrizing" is easily ascertained. Here is an instance: Heat is the modification of the motions or particles of matter. Now, it is a physical and mechanical law that particles or bodies in motion on themselves, assume a spheroidal form—this, from a globular planet down to a drop of rain. Observe the snowflakes, which along with crystals exhibit to you all the geometrical forms existing in nature. As soon as motion ceases, the spheroidal shape alters; or, as Tyndall tells us, it becomes a flat drop, then the drop forms an equilateral triangle, a hexagon and so on. In observing the breaking up of ice-particles in a large mass, through which he passed heat rays, he observed that the first shape the particles assumed, was triangular or pyramidal, then cubical and finally hexagonal, &c. Thus, even modern physical science, corroborates Plato and justifies his proposition.—*H.P.B.*

THE FUTURE OF TURKEY

I will point out the greatest, the chief cause of nearly two-thirds of the evils that pursue humanity ever since that cause became a power. It is religion under whatever form and in whatever nation. It is the sacerdotal caste, the priesthood and the churches. It is in those illusions that man looks upon as sacred, that he has to search out the source of that multitude of evils which is the great curse of humanity and that almost overwhelms mankind. Ignorance created Gods and cunning took advantage of opportunity. Look at India and look at Christendom and Islam, at Judaism and Fetichism. It is priestly imposture that rendered these Gods so terrible to man; it is religion that makes of him the selfish bigot, the fanatic that hates all mankind out of his own sect without rendering him any better or more moral for it. (*A Mahatma's Letter.*)

A STRANGE view held consciously or unconsciously by the great mass of mankind to the present hour: that a man of alien faith is without the human pale. However low in the scale of human intelligence, however morally degraded, no Westerner but considers himself innately superior to Brahmins, to Buddhists, to Mohammedans—and why? No roots of superiority can be found in the barren soil of Western religion, whose bloody record, in spite of the cant phrases, “unspeakable Turk” and “benighted heathen,” finds its counterpart in no other country, and in no other age. The present world-wide confusion, the wreckage of ancient standards and habitudes of thought have brought about one desirable and hopeful effect. Some few in every country have removed their theological blinders, and are considering alien peoples as human beings, and not as enemies of the “faith,” closer allied to demons than to humanity. This situation produces some startlingly novel views and pronouncements. Miss Priscilla Ring, who is now Associated Press correspondent in Turkey, has something worth while to say:

It is as a student of Turkish character that Miss Ring especially qualifies for her new post. She has studied the somewhat elusive Turkish viewpoint on international relations and on life itself. This study has given her a deep sympathy for Turkish manners and thorough confidence in the eventual success of the present experiment—the fashioning of a republic out of the oldest of autocracies. Turkey has been widely misunderstood in the West, Miss Ring said before sailing. She found that Americans who never had been in personal contact with the Turk had some difficulty in understanding those who praised the residents of the old Ottoman empire as models of honesty, courtesy and democracy. . . .

“Those who come to know the Turk,” she said, “always are favorably impressed. Unfortunately our estimate is too often formed from events of the past few years—the massacre of minorities, for instance. We forget that these minorities have lived side by side with the Turks for hundreds

of years without the slightest trace of hostility. We forget that such affairs were entirely political and by no means represented the Turkish character. In fact, Turkish people themselves suffered from these atrocities as much as the minorities. . . .

"Take for instance, the failure of the Turk in material progress; it does not indicate any shortcoming business or administrative ability. It means only that he has been taught to be content with what he has."*

And what else than contentment do the words of Christ himself teach? That the Western world has gone mad with greed and has made a religion of dissatisfaction cannot conceal the fact that in so doing it transgresses every precept of the Master whom it professes to serve.

"The Turk is probably the most fundamental democrat in the world. His hospitality is remarkable. There are no class distinctions. I have seen a poor old peasant woman, who happened to drop around about mealtime, eating with the family of a rich officeholder. It was the natural thing. She had dropped in for a meal. It would have been very far from their thoughts to have sent her to the kitchen. They simply did not recognize any social gulf between them.

"There is no inherited prestige among them. The child does not inherit the name of the parents. Instead he is given two entirely new names. He has a clean start in the world, just as good, but no better than everybody else. This is democracy without any pretense."

Upon plain truth and straight reason, if the ideals to which we render such lip respect have any validity at all, the Turk is by far our superior. His future under Western pressure and influence is dark and doubtful.

"Kemal, whom I hope to interview this winter, apparently recognizes exactly the problem that faces him in making a new Turkey. He must preserve this fundamental democracy and at the same time get the people away from their slavish obedience to tradition."

If the utterances of Kemal's former wife are true, however, he is setting out to engraft upon the Turkish people, Western material progress in all its soulless, mechanical aspect. To him, without doubt, it seems a necessary measure of self-defense and protection against Western imperialism, just as like measures seemed desirable to the Japan of some score years since. Japan lost her soul in the forced transformation. Will Turkey do likewise?

Of vast prophetic insight is an article under the title of "A Letter from a Turkish Effendi," republished by H. P. Blavatsky in the *Theosophist* for March, 1880, and reprinted in *THEOSOPHY*, November, 1914, from which the following are extracts. The Effendi terms Christianity, "anti-Christendom," because of the contrast of its precepts with those of Jesus.

The Moslem is rapidly being reformed out of existence altogether. Between the upper and the nether millstone of Russian greed for territory and of British greed for money, and behind the mask of a prostituted

* The *Washington Star*, August 15, 1926.

Christianity, the Moslem in Europe has been ground to powder: hundreds of thousands of innocent men, women, and children have either perished by violence or starvation, or, driven from their homes, are now struggling to keep body and soul together as best they can in misery and desolation, crushed beneath the wheels of the Juggernaut of "Progress,"—their only crime, like that of the poor crossing-sweeper, I think, in one of your own novels, that they did not "move on." This is called in modern parlance "the civilizing influence of Christianity." At this moment the Russians are pushing roads through their newly-acquired territory towards Kars. I am informed by an intelligent Moslem gentleman, who has just arrived from that district, that the effect of their "civilizing" influence upon the inhabitants of the villages, through which these roads pass, is to convert the women into prostitutes and the men into drunkards. . . .

A gradual assimilation has been for some time in progress in the East with the habits and customs of the rest of Europe. We are abandoning our distinctive costume, and adapting ourselves to a Western mode of life in many ways. We are becoming lax in the observances of our religion; and it is now the fashion for our women to get their high-heeled boots and bonnets from Paris, and for our youths of good family to go to that city of pleasure, or to one of the large capitals of Europe, for their education. Here they adopt all the vices of Anti-Christendom, for the attractions of a civilization based upon enlightened selfishness are overpoweringly seductive; and they return without religion of any sort—shallow, sceptical, egoistical, and thoroughly demoralised. It is next to impossible for a Moslem youth, as I myself experienced, to come out of that fire uncontaminated. His religion fits him to live with simple and primitive races, and even to acquire a moral control over them; but he is fascinated and overpowered by the mighty influence of the glamour of the West. He returns to Turkey with his principles thoroughly undermined, and, if he has sufficient ability, adds one to the number of those who misgovern it.

The two dominant vices, which characterize Anti-Christendom, are cupidity and hypocrisy. That which chiefly revolts the Turk in this disguised attack upon the morals of his people, no less than upon the very existence of his empire, is, that it should be made under the pretext of morality, and behind the flimsy veil of humanitarianism. It is in the nature of the religious idea that just in proportion as it was originally penetrated with a divine truth, which has become perverted, does it engender hypocrisy. This was so true of Judaism, that when the founder of Christianity came, though himself a Jew, he scorchingly denounced the class which most loudly professed the religion which they profaned. But the Phariseism which has made war upon Turkey is far more intense in degree than that which he attacked, for the religion which it profanes contains the most divine truth which the world ever received. Mahomet divided the nether world into seven hells, and in the lowest he placed the hypocrites of all religions. I have now carefully examined into many religions, but as none of them demanded so high a standard from its followers as Christianity, there has not been any development of hypocrisy out of them at all corresponding to that which is peculiar to Anti-Christianity. For that reason I am constrained to think that its contributions to the region assigned to hypocrites

by the prophet will be out of all proportion to the hypocrites of other religions. . . .

Thus it is that, from the first to last, the woes of Turkey have been due to its contact with Anti-Christendom. The race is now paying the penalty for that lust of dominion and power, which tempted them in the first instance to cross the Bosphorus. From the day on which the tree of empire was planted in Europe, the canker, in the shape of the opposing religion, began to gnaw at its roots. When the Christians within had thoroughly eaten out its vitals, they called on the Christians without for assistance; and it is morally impossible that the decayed trunk can much longer withstand their combined efforts. But as I commenced by saying, had the invading Moslems in the first instance converted the entire population to their creed, Turkey might have even now withstood the assaults of "progress." Nay, more, it is not impossible that her victorious armies might have overrun Europe and that the faith of Islam might have extended over the whole of what is now termed the civilized world. I have often thought how much happier it would have been for Europe, and unquestionably for the rest of the world, had such been the case. That wars and national antagonisms would have continued, is doubtless true; but we should have been saved the violent political and social changes which have resulted from steam and electricity, and have continued to live the simple and primitive life which satisfied the aspirations of our ancestors, and in which they found contentment and happiness, while millions of barbarians would to this day have remained in ignorance of the gigantic vices peculiar to Anti-Christian civilization. The West would then have been spared the terrible consequences, which are even now impending, as the inevitable result of an intellectual progress to which there has been no corresponding moral advance. . . .

Thus it is that the laws of retribution run their course, and that the injuries—that Anti-Christendom has inflicted upon the more primitive and simple races of the world, which, under the pretext of civilizing them, it has explored to its own profit—will be amply avenged. Believe me, my dear friend, that it is under no vindictive impulse or spirit of religious intolerance that I write thus: on the contrary, though I consider Mussulmans generally to be far more religious than Christians, inasmuch as they practise more conscientiously the teaching of their prophet, I feel that teaching, from an ethical point of view, to be infinitely inferior to that of Christ. I have written, therefore, without prejudice, in this attempt philosophically to analyse the nature and causes of the collision which has at last culminated between the East and the West, between the so-called Christendom and Islam.

This is verified prophecy, but the whole of its course is not yet run.

EVERY DAY OCCULTISM

WHY is the *Bhagavad-Gita* so named? Why is it (in the original) spoken in poetic measure? And why is it cast in the form of dialogue?

Surely these are not trivial questions if we esteem it to be a poem of surpassing value, by whomsoever first submitted to public judgment. Instinctively, in the animals, and intuitively among men, it is natural to try to determine for one's self the Why of everything. It is natural because it is universal. Every contact in nature, every contact with Nature, calls for response of some kind—for response in kind, or its opposite. This, then, in the symbolical sense, is Language, is Nature's universal speech—action, or Karma, and it is always in the form of dialogue, whether the communication is initiated by us or by the other forms of Life. This contact or speech may be intended to do us a service or a disservice. We must determine which for ourselves, and so we ask, Why? In a later Chapter of the *Gita*, the Fourth, Krishna tells Arjuna to “seek this Wisdom by doing service, by strong search, by questions, and by humility.”

Everything we do is done to render service, to ourself, or to others, or to both. The quest of the Soul is service, in one form or another. And whether it is our own actions, or our response to the actions of that other, we question and he questions, Is this service which is proposed to be rendered, or is it disservice? If it *is* service, we are grateful, *i.e.*, filled with “humility”—and so is he. All these four modes of gaining Wisdom are but concurrent and concomitant uses of one mode. When this natural process is consciously recognized we, too, become “four-armed” like Krishna. In a personal sense, then, every man incessantly pursues these “four modes of Truth,” as named by Buddha, who was Wisdom Incarnate, which is what we are striving to become, and what every Being in all Nature is striving to become, consciously to itself or unconsciously.

This is the Dialogue, or Duality, of all Life, and it becomes either a song or a discord in each Being according as his communications are “yea, yea, and nay, nay”—that is, “this is doing service; this is not doing service.” So simply may be resolved all the endless discussions and contentions as to what is Love or Charity, and what is not, in all our relations with our fellow beings. There can be no genuine service which does not include both sides of the question—our interests, yes; and the best interests of the other side or party to the Transaction as well. This is the Brotherhood *in actu* which was the First Object of the Parent theosophical society because it is the one and only Object of H.P.B. and her Masters. It is that Object which every genuine theosophical student must

ceaselessly strive to embody in himself, for Service is Wisdom in Action, or Speech—that “Spiritual Knowledge in which every action without exception is comprehended,” because *understood*.

“Life itself,” says the *Light on the Path*, “has speech and is never silent. And its utterance is not as you that are deaf may suppose, a cry: it is a song”—because each Being, however blindly, is doing service according to its perceptions of Life and Duty. Duryodhana and his cohorts, not less than Arjuna and his ranks, or Krishna himself—all were doing service, each according to his lights. But the setting of the poem shows that for all except Krishna their respective “service” had only embroiled them, one with another, as the world is a battle-field to-day, and as each student is a house divided against himself. What were their “lights?” Those cast by the religion, the science, the education, the governmental and social relations of the time. Is it any different to-day?

Duryodhana knew that his lights were “insufficient”—because Krishna was—to him—“on the other side.” He knew that Arjuna’s lights were “sufficient”—because he knew that Krishna was on Arjuna’s side. But it did not seem to Arjuna that his “forces” were sufficient, albeit he was in more or less conscious communication or speech with Krishna. All had the same great Object, the possession undisputedly of the field. Duryodhana wanted possession for himself alone—that was his object, his idea of service which impelled him to fight even with losing odds. Arjuna wanted possession of the same field, but his Object, his idea of service, was higher. He wanted possession for the good of all, but he wanted it without a fight, so his Object became a mere objection—how can one be “doing service” in engaging in a battle to the death, with no quarter on either side? Searching for himself in his own mind, Arjuna found as many “good reasons” for *not* fighting as Duryodhana had for waging a losing battle. So he asked Krishna to resolve his doubts for him—doubts which Krishna knew could not be so resolved in any other way than by Arjuna’s fighting his own battle.

Bhagavad-Gita is translated “the Lord’s Song” but it means universally “the Song of Life itself”—Karma. Sound, or vibration, is the universal motion of all Life, and is by each converted into terms of harmony or discord. But whether we call it noise or music, it is still sound. When Nature’s rhythm moves in tune with our desires we call it song. But whoever or whatever disturbs the measure of our repose, our intervals of silence or search or asking questions or humility, throws us into the discord of doubt and uncertainty as surely as that which opposes or upsets our doing what we want to do, our “service.”

No more than did Duryodhana and Arjuna, do we in our playing of the song of life ask ourselves whether it may not be that it is

we who are out of tune with the life around as well as in us. It is always the other one who makes the discord, who is on the wrong side. We are always in the right, whether we eat meat or are vegetarians. It was Saint Paul—a Krishna of later days—not those to whom he spoke, who said, "If meat maketh my brother to offend I will not eat meat." The right and wrong, according to him, was not in meat or vegetables, nor in diet, but in "making to offend." Arjuna believed in reincarnation and in Karma and in brotherhood, as do we, but we no more than he perceive that wherever and whenever we are in pitched battle with circumstances it is not the circumstances which make strident the music of the spheres of action by the roar of battle. Circumstances, whatever they are, are but the echoing past once more made reverberant by our present attitude and action. Paul said, again, "when I was a child I spake as a child, but when I became a man I put away childish things." To the child, noise to his elders *is* music to him—music, as we all know, which the child insists on sharing with the elders by forcing it upon their ears. Well, we may love the *child* enough to tolerate his clamors, to humor them, even to see in them the means of his *education*, which is to say, of leading out his innate power of making sounds till the sounds have better meanings to the child. Thus all human speech and music are acquired by transmission from the elder to the younger brothers of the race. The first meaning of song or speech, and the last, is harmony, and how can there be harmony of Soul so long as there is friction between ourself and another, friction between one portion of our nature and the rest?

If Duryodhana and his host represent the lower portion of our nature and great Nature, a portion which we have long since outgrown, so that what is music to it is discordant to us, we do well to remember that this lower Self is none the less in evolution too, and is still growing, its means of growth the education which it derives from us. We will regard it as we regard a child, not so much as "lower" and its speech or natural action as "noisy," but rather as the Self, and set about our own service, its training and discipline. We may remember, too, that we were once a child, and that to "put away childish things" does not mean to be "childless"—to live for ourselves alone—or to regard those of lesser stature than our own as "inferior," or those of more progressed as our "superior," but rather to serve as elder brothers to the one, and as younger brothers to the other—but all alike Brothers, of whatever varying ages in evolution, because all "is soul and spirit, ever evolving under the rule of law inherent in the whole." This was Krishna's position, and it may be made ours, as it was by Arjuna made his—as the Eighteenth Chapter shows.

With the Duryodhana in us, the power of speech is limited to two notes, the Yea and Nay of all Nature: Shall I fight or run

away? Shall I eat or be eaten? Do I want this, or do I fear it? This is the Voice of Desire and Aversion, the positive and negative poles of Action, the line of direction or choice precipitated in "unconscious" Nature, whether we call it by the name of forces or Elementals, chemical elements or compounds, inorganic matter, or vegetable and animal life. Cohesion and dispersion, attraction or repulsion at every contact, to the object offering it is the Law of Life inducing the "moment of choice" which determines the line of action taken, whether the forces employed in the predetermined action are "sufficient" or "insufficient." It is the ruling principle in all Nature below man's estate in evolution. It governs the natural action of our bodies, our senses, our sensations, and our minds. The Voice of this principle in our "inferior nature" (Seventh Chapter) is the means of education, or evolution, of the whole of Nature up to Man; in Man, it becomes one of the "Three Witnesses to Karma," and it is the testimony of this witness that we chiefly listen to, as did Arjuna. The Dialogue which we incessantly carry on internally is with this "animal man," or "astral man," who is but a portion, the "lower" portion of our own nature—portion which we have, in fact, outgrown, and should be educating, not pampering, through using, not being used by it.

Because Man is further along in evolution than the Beings below, who constitute in him his "principles," not his *being*, it is possible to every man to invoke, as Arjuna did, a higher light than *Daiviprakriti*, the light of Life diffused through all the divisions of the "inferior nature." He can call upon Krishna, the "Higher Self," because every man is in immediate contact day and night, sleeping or waking, with the Higher Self, as the Lower Self is in contact with him. It is for man to make that contact as conscious, by service to the Higher Self, as he is vividly conscious, by the same means, of his contact with the Lower Self. Arjuna, it would appear, invoked Krishna only when he was *in trouble*—as do we. Having served the Lower Self only too well and faithfully, as parents spoil children, and being now confronted by the rebellions and usurpations of those "children," his principles, he calls on Krishna, the only truthful witness, therefore sometimes named the "One Witness." At first, notice, he does not ask Krishna "what am I to do?" Oh, no. At first he tells Krishna what to do!—"I pray thee, Krishna, cause my chariot to be placed between the two armies, that I may behold." It is only after he has beheld, and in the vision been "filled with despondency," and tried unavailingly to "unload his troubles" on Krishna, that the real Dialogue begins, in Arjuna or any other man.

And who is the third of the "Three Witnesses of Karma?"

That, *every man must see for himself.*

ANCIENT LANDMARKS

XI

ON TAO

LIKE the Sanscrit Word Aum, Tao stands for that which is the source, the power, and the form of the manifested universe. It is the Absolute Principle and Deity in Nature; therefore it is Boundless, Immutable, Omnipresent and Eternal on the one hand, and on the other expresses Itself as Life and Day and dissolves Itself into Death and Night. It is Macrocosmical and Microcosmical. Tao is translated differently—the Path, Nature, Reason, Doctrine, etc., but in truth it is untranslatable. Profound tomes have been produced to explain Aum, and so with Tao. Without an application of the three fundamental propositions of the *Secret Doctrine*, Tao as expounded in *Tao Teh Ching* by Lao Tzu or by his follower, Chawng Tzu, and others, cannot be understood.

What follows will give an outline of the metaphysics and then of the occultism of *Tao Teh Ching*, the Classic of Tao and Teh or The Way of Virtue. Some Western Orientalists and missionaries have tried to substitute a personal god in translating and expounding Tao. Needless to say that Lao Tzu never taught a personal god; even in the worst days of corruption of his teachings the notion of an extra-cosmic god was never accepted; the Chinese were and are too philosophic for that!

Tao is a metaphysical grandeur; it also is the still small voice in the heart of the sage. Its ethics, its science, its philosophy, is comprehensive exactly as is the case with the imperishable Pravara. *Tao Teh Ching* and other Taoist volumes have confounded even sympathetic translators and their contents have appeared contradictory. Once again we are able to see how very valuable H.P.B.'s *Secret Doctrine* proves itself to be in throwing light on these Chinese puzzles; without its aid, to grasp the doctrines of the Tao philosophy would hardly be possible. The latter also reveals the universality of Theosophy, for Theosophical metaphysics, ethics, and rules of conduct are to be found therein.

TAO IS THE ABSOLUTE:

Tao in its unchanging aspect has no name (32:1). The name which can be uttered is not its eternal name. Without a name it is the Origin of Heaven and Earth. With a name it is the Mother of all things (1:1-2). Tao in the form of existence sprang from Tao in the form of non-existence (40:2). How deep and unfathomable is Tao—the Honoured Ancestor of all things. I know not of whom it is the offspring (4:1-3).

TAO—THE MANIFESTING ONE LIFE:

It may be called the Mysterious Feminine. The issuing point of the Mysterious Feminine must be regarded as the Root of the Universe. Sub-

sisting to all eternity, it uses its force without effort (6:1). It must be regarded as the Mother of the Universe. Its name I know not. To designate it I call it Tao. Endeavoring to describe it I call it Great (25:1-2).

INVOLUTION AND EVOLUTION:

Being great it flows forth; thus it becomes remote; having become remote it returns (25:3).

MANIFESTATION AND PRALAYA:

Ceaseless in action, it cannot be named, but returns again to Nothingness (14:2). All things alike go through their processes of activity, and then we see them subside. When they have reached their bloom, each returns to its origin. This returning is what we call Stillness—it may be called a reporting that they have fulfilled their appointed end. This Reversion is an eternal law (16:1).

SPIRIT-MATTER IS ONE:

These two things, the spiritual and the material, though we call them by different names, in their origin are one and the same. This sameness is a mystery—the mystery of mysteries. It is the gate of spirituality (1:4).

THE PRIMEVAL TRIUNE DIFFERENTIATION:

Tao produced Unity; Unity produced Duality; Duality produced Trinity; and Trinity produced all existing objects. These myriad objects leave Darkness behind and harmonized by the Breath of Abstraction embrace Light (42:1). Tao eludes the sense of sight and is therefore called colourless, of hearing and is therefore called soundless, of touch and is therefore called bodyless. These three qualities can not be apprehended, and hence they must be blended into Unity (14:1). Tao lies hid and cannot be named, yet it has the power of transmitting and perfecting all things (41:3). How impalpable, how vague is the Tao—yet within it there is Form, there is Substance, there is Force or Vital Principle (21:1).

ABSOLUTE WISDOM:

This Vital Principle is the quintessence of Reality and out of it comes Truth (21:1).

THE TETRAKTYS:

Tao is the Great Square with no angles (41:2).

EVOLUTION:

The mightiest manifestations of active force flow solely from Tao (21:1). As soon as Tao proceeds to Action, it becomes namable (32:4). All things are produced by Tao and nourished by its outflowing operation. They receive their forms according to the nature of each and are completed according to the circumstances of their condition. Therefore all things without exception honour the Tao and exalt its outflowing Virtue. Thus Tao produces all things, nourishes them, develops them, perfects them. Production without possession, action without self-assertion, development without domination—this is its mysterious operation (51:4). Tao is eternally inactive, and yet it leaves nothing undone (37:1).

These few culled teachings from *Tao Teh Ching*, the only extant fragment, show how very complete must have been the record made by Lao Tzu; on this the Secret Doctrine says:

He is said to have written 930 books on Ethics and religions, and *seventy* on magic, *one thousand in all*. His great work, however, the *heart* of his doctrine, the "Tao-te King," or the sacred scriptures of the *Taosse*, has in it, as Stanislas Julien shows, only "about 5,000 words" (*Tao-te-King*, p. xxvii.), hardly a dozen of pages, yet Professor Max Müller finds that "the text is unintelligible without commentaries, so that Mr. Julien had to consult more than sixty commentators for the purpose of his translation," the earliest going back as far as the year 163 B.C., *not earlier*, as we see. During the four centuries and a half that preceded this *earliest* of the commentators there was ample time to veil the true Laotse doctrine from all but his initiated priests. (Vol. I., p. xxv.).

Tao Teh Ching, however, is more an ethical than a metaphysical treatise. In it Lao Tzu preaches the Path of Spiritual Purity, of Soul Virtue. Its esoteric side lies securely hidden in its paradoxes. It is one of those rare books which possesses the real touch of inner life. There is a hidden force in the statements which creates something in the reflector's heart, creates silence which speaks its mystery. But the student must not try to hear it with the ears of mind. Hence we might say, using an esoteric expression, that Lao Tzu teaches the Path of the Inner Ray which builds the Lotus of the Heart, the illuminator of the mortal mind, the renovator of the mortal man. *Tao Teh Ching* deals with that Mystic inner principle, ever-young, ever-silent, ever-natural, ever-invisible though ever in the world. It ever sings for all and yet few seek it. "The great Way is very smooth, but the people love the by-paths" (53:2).

Man is triune—within the earthly man is the heavenly man, within the latter is the face of Tao. Within every man slumbers Tao; in going forth from Tao he came to Heaven, in going forth from Heaven he fell on earth; therefore "man takes his law from earth; the earth takes its law from Heaven; Heaven takes its law from Tao; but the law of Tao is its own Spontaneity" (25:4). This Spontaneity or Naturalness is dual and manifests as the Law of Inversion and the Law of Reversion, Involution and Evolution. When a man is under the dominance of the former he recedes from Tao, he finds himself in an inverted position; when he works with the latter Tao flows unto him and he is one with Tao.

To know the Law of Reversion is to be enlightened. Not to know it is misery and calamity. He who knows that eternal law is liberal-minded. Being that, there is a community of feeling with all things. From this community of feeling comes a Kingliness of character and to be Kingly is to be akin to Heaven. Thus he possesses Tao; and possessed of Tao he endures forever. Though his body perish, yet he suffers no harm (16:2).

The spontaneous manifestation of Tao demands silence and repose: the evils of the man of earth, the virtues of the man of heaven must cease to exist. On the positive side the man has regained the child-state he has lost: "he who has Tao in him is like an infant. The infant's bones are weak, its sinews are soft, yet its

grasp is firm. All day long it will cry without its voice becoming hoarse. This is because the harmony of its bodily system is perfect" (55:1-2). "Temper your sharpness, disentangle your ideas, moderate your brilliancy, live in harmony with your age. This is being in conformity with the principle of Tao. Such a man is impervious alike to favor and disgrace, to benefits and injuries, to honour and contempt. Therefore he is esteemed above all mankind" (56:2-3). It is by moderation that man returns to the normal state of Tao. But this moderation is not between the extremes of earthly evil and heavenly good, but is superior to both. Lao Tzu warns against the spiritual inertia of a good life; he advocates rising above the satvic life of harmony. To be dominated by good is still to be a slave; to dominate both evil and good is to be a Master and therefore the servant of both.

Desire not to desire, and you will not value things difficult to obtain. Learn not to learn and you will revert to a condition which mankind in general has lost (64:4).

All difficult things in the world arise from a previous state in which they were easy, and all great things from one in which they were small. He who is continually thinking things easy is sure to find them difficult. Therefore the Sage sees difficulty of things for others even in what seems easy to himself and so never has any difficulties. To act without acting; to conduct affairs without trouble of them; to taste without discerning any flavour; to consider what is small as great and a few as many; to recompense injury with kindness;—this is the Way of Tao (63:1-3).

Christendom attributes its golden rule to Jesus; but Lao Tzu taught it centuries before Jesus. The spirit of the Sermon on the Mount is fully expressed in *Tao Teh Ching*.

To those who are good I am good and to those who are not good I am also good—and thus all get to be good. With the sincere I am sincere, and with the insincere I am also sincere—and thus all get to be sincere (49:2).

In no other literature, and certainly in no other single volume is the doctrine of Inaction in Action, including that phase which is known in the West as "resist not evil", so amply and tellingly expounded as in Taoism and in *Tao Teh Ching*. To act with detachment, rising above the pairs of opposites, is the Paradoxical Way. The doctrine of Wu-Wei instructs why one must not wish to be rare like jade or common like stone, and how the soft overcomes the hard, the weak the strong.

The heavy is the foundation of the light; repose is the ruler of unrest (26:1-2). He who raises himself on tiptoe cannot stand firm; he who stretches his legs wide apart cannot walk (24:1).

He who devotes himself to the Tao seeks to diminish his doings from day to day. He diminishes and again diminishes, till he arrives at the point of non-action; there is nothing which he does not do (48:1-2).

The best soldiers are not warlike; the best fighters do not lose their temper. The greatest conquerors are those who overcome their enemies

without strife. The greatest leaders of men are those who yield place to others. This is called the Virtue of Inaction, the capacity of directing mankind; this is being the compeer of Heaven. It was the highest goal of the Ancients (68:1).

To possess Tao a man must first possess the Three Precious Things: "I have three precious things which I hold fast and prize — (1) gentleness; (2) frugality; (3) humility. Be gentle and you can be bold. Be frugal and you can be liberal. Avoid pushing yourself to the front and you can become a leader among men" (67:2-3).

The control of our lower nature through a contemplation on our higher is taught:

Colour's five hues from eyes their sight will take; Music's five notes the ears as deaf can make; the flavours five deprive the mouth of taste.

Racing and hunting make the mind mad; craving for rare and strange objects corrupts the moral nature. Therefore the Sage seeks to satisfy the belly and not the eye (12:1-2).

The five colours are reported to be Black, Red, Green, White and Yellow; the five notes of the Chinese musical scale; the five tastes are Salt, Bitter, Sour, Acrid and Sweet. "In satisfying the belly one nourishes himself; in gratifying the eyes he makes a slave of himself," says the well-known commentator Wang Pi of the third century, A.D. This is regarded as ingenious by Legge, but there is more than ingeniousness: what Wang Pi tried to convey is that those experiences which build the spiritual body are preferable to sense activities which sharpen the corpus. At least thus we heard from a holy man of China.

Much is written on the conduct of Government, on the waging of war, but Lao Tzu, like Jesus, spoke of the Kingdom of Heaven and like Krishna advocated the destruction of evil in ourselves. Yet there are some remarkable utterances on the art of government:

As restrictions and prohibitions are multiplied the people grow poorer. When the people are skilled in many cunning arts, strange are the objects of luxury that appear. The greater the number of laws and enactments the more thieves and robbers there will be (57:2-3). He who respects the state as his own person is fit to govern it. He who loves the state as his own body is fit to be entrusted with it (13:3).

The above will suffice to show how the Ancient Landmarks of *Tao Teh Ching* inspire the modern Theosophist, although a great corruption overtook the movement of Lao Tzu, and today this cult is saturated with superstition and fraud. The true teachings of Tao and Teh, though in fragments, survive; and so do the real Taoists, unknown to the world but to whom the world is not unknown. To them the world owes a debt of gratitude for the great service they silently render.

YOUTH-COMPANIONS

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

"OH, Katherine!" Roy Dishart burst into the library where she was writing, his eyes aglow. "Why I'm later home than usual is that I had a dandy talk this afternoon with David Orcutt."

"You mean the new boy in your class—the one you told me the other day you thought you'd like, just because of the way he holds his head, and the way he pronounces his words?"

"Well, maybe that is a superficial way to judge a fellow, but just the same, it really did work out."

"Of course it does. Why not? I've never seen the picture yet of anyone who really did things in the world, but held his head as if he lived in it. And who doesn't like to understand one the first time he speaks, instead of having to guess at slurred and mumbled words? Those things always count with me, too, but I count most on the eyes. If they are clear and steady and honest, I can stand the other things; but, if the eyes are mean and shifty, I wouldn't care how fine the words were."

"Yes, I know. Well, David isn't at all handsome, but his eyes are good honest gray eyes. They make me feel I can trust him. Maybe the eyes and the carriage usually match."

"So I have noticed. But, tell me, what did you two talk about?"

"Don't you know, the way things usually start—we began with Algebra. He likes it as well as I do. Then I asked him if he liked it best of all his studies.

"'I can't exactly say that,' he answered, 'because I really like them all. I wouldn't know which one of all to choose: I like numbers in any form—perhaps it's the *use* you have to make of them that interests me especially. I like history, because it gives me so much to think about and imagine of all the past. Of course, I've always loved to read, too, and I even enjoy writing compositions when I have a good subject. But, if I want something to stretch out my mind and give me a new look on all the other kinds of study, well—I don't know anything that quite equals astronomy.'

"'I'm right with you on that,' I said. 'To my mind, astronomy gives a fellow a new look on himself, too. It seems a queer thing to have friendships with stars billions of miles away, doesn't it? But I can tell you they all seem mighty friendly to me. And when I have grouches, the easiest way I smash them is to get out under

the stars, and think—in their boundless presence—how small my grouch is.’

“And then he asked me, ‘Has it ever occurred to you that there might be *beings* on those far away stars?’

“Gee, but my heart sort of jumped, Sis. Who knows but he is a Theosophist inside, looking for his old friends?”

“Well, how did you answer him?”

“‘I should say, yes! I even think there are beings in the Sun of our solar-system, on Mars, on Mercury, and on Venus. But I wouldn’t for a moment suppose they would be beings that look and do the same as we of earth do.’

“‘They *couldn’t* be such beings as we are, of course,’ he answered, ‘for astronomy shows that the physical conditions on all those planets are entirely different from ours. I judge we would have a hard time trying to live on an incandescent mass like Jupiter! And we surely could never live on the Sun!’

“Then, Katherine, what do you suppose I had the nerve to say?”

“‘Hm—I believe we *do* live on the Sun!’

“He stared at me, till I laughed. ‘Well, of course, I mean, *in a way.*’

“‘*What way?*’ he came back. ‘It sounds a little like a fairy-tale, or one of the old myths of the Sun-gods.’

“‘Surely. Do you know the Hindu legend that all the Avatars, or Saviors of the world, came from the Sun? If They did, then why not we?’

“‘But—They would be different—*special* Beings,’ he objected mildly.

“‘That is where we differ,’ I said. ‘I don’t believe there *is* a special being in the universe; I mean there can’t be one law for one being and another quite distinct law for another man of a different complexion. I notice that all men are born the same way, and die the same way. I notice that all the Avatars were born and died the same way as other men. What makes the difference is the nature, and the knowledge, of the being himself. It was the nature of Jesus—and so with Buddha—not the nature of his birth that made Him different. But it is evident that He belonged to a class of beings like Himself in nature—and that is the class of Avatars.’

“‘On what ground, though, would you say that we, like Them, come from the Sun?’ he asked incredulously.

“‘Well, when men die—the breath, or heat, leaves the body. I don’t believe it is only physical heat that leaves; I think there is another kind of fire than physical fire, and *that* Fire is the Fire of the eye, and the Fire of understanding. When we say we see an idea—we mean we see by an inner light. That inner Light which all men have the Avatars have in greater glory: it is the Fire or Sun of Knowledge. So, *that* is the True Sun behind the physical sun

which we see, and, to my mind, the Ancients worshipped it only as a symbol of the Real. Now, of course, if all this is so, no one ever *came from* the Sun. He never left it. With his knowledge, he *is* always a ray of that True Sun of Life and Knowledge.'

"'In that case, no wonder the Ancients celebrated the birth of their Sun-Gods. Jesus, the Christ, was then a Sun-God, too' . . . said David slowly. He wasn't the least bit bristling with objections, Sis. 'All this may be the reason, or one of them, why I have always found such a reach and joy in the stars. You've given me a lot to think about.'

"Then we said, so long. I hope I haven't scared him."

"No, Roy. It all came up so naturally. And he *asked* for it. Maybe he *is* an old friend. Bring him to the house soon, won't you?"

WHAT IS FIRE?

Fire is the most mystic of all the five elements, as also the most divine. Therefore to give an explanation of its various meanings on our plane alone, leaving all the other planes entirely out of the question, would be much too arduous, in addition to its being entirely incomprehensible for the vast majority. Fire is the father of light, light the parent of heat and air (vital air). If the absolute deity can be referred to as Darkness or the Dark Fire, the light, its first progeny, is truly the first self-conscious god. For what is light in its primordial root but the world-illuminating and life-giving deity? Light is that, which from an abstraction has become a reality. No one has ever seen real or primordial light; what we see is only its broken rays or reflections, which become denser and less luminous as they descend into form and matter. Fire, therefore, is a term which comprehends ALL. Fire is the invisible deity, "the Father," and the manifesting light is God "the Son," and also the Sun. Fire—in the occult sense—is æther, and æther is born of motion, and motion is the eternal dark, invisible Fire. Light sets in motion and controls all in nature, from that highest primordial æther down to the tiniest molecule in Space. MOTION is eternal *per se*, and in the manifested Kosmos it is the Alpha and Omega of that which is called electricity, galvanism, magnetism, sensation—moral and physical—thought, and even life, on this plane. Thus fire, on our plane, is simply the manifestation of motion, or life.

—H.P.B.

CHELASHIP AND MEDIUMSHIP

MORE obscure and baffling by far than the many baffling and obscure problems of physical science, are those which confront the student of the mysteries of subjective Nature. Psychology and Spiritualism, for all the countless sects and schools, remain as much a *terra incognita* for them all as for the most ordinary man and mind. The sole advantage of the Theosophist is that he is, or ought to be, more sceptical and cautious than others regarding every phase of "the occult world." Occultism, when and where genuine, is the practical, *i.e.*, *scientific* side of what, theoretically and philosophically, was named by H.P.B., Theosophy.

The wilderness of confusions and contradictions in which Theosophists have wandered, now worshipping "strange gods," now a "brazen serpent" and now a "golden calf," has endured for forty years—four cycles—as was the case with the Israelites of old, in the as yet undeciphered symbolism of the Old Testament. The trinitarian constitution of nature and of man, let alone their seven-fold organization, has not yet been seriously and intelligently studied as the real key and keys to what all mystics experience in one degree or another, but which one *understands* no better than another.

The Masters and their Chelas working in the world had and have to proceed with the extreme of caution and precaution if they are not to work havoc instead of enlightenment and amelioration. The student, on his side, must proceed in the same way if he is not to spell failure—and final failure, in every case, spells the *ruin* of the neophyte, not his emancipation. Spite of all warnings—and they are many and grave—the average mystic at once proceeds to take the Law into his own hands. What this misguided confidence of ignorance has done to the Theosophical Movement in the world and among students and mystics, is all too well known, all too little appreciated as a lesson.

It is through the use or abuse of this psychical department in nature and in man that one or the other effect and resultant, Chelaship or Mediumship, is produced in himself by the individual mystic. To promote right study and practice we reproduce this month two articles by H. P. B.: "Are Chelas Mediums?" and "Chelas," as originally printed in *The Theosophist*, June and October, 1884—the period of the great psychic explosion in the T.S., culminating in the Coulomb charges, dealt with in *The Theosophical Movement*.

ARE CHELAS "MEDIUMS" ?*

ACCORDING to the newest edition of the "*Imperial Dictionary*," by John Ogilvie, LL.D., "*A medium is a person through whom the action of another being is said to be manifested and transmitted by animal magnetism, or a person through whom spiritual manifestations are claimed to be made; especially one who is said to be capable of holding intercourse with the spirits of the deceased.*"

* This article was first printed by H. P. Blavatsky in *The Theosophist* for June, 1884.

As Occultists do not believe in any communication with the "spirits of the deceased" in the ordinary acceptation of the term, for the simple reason that they know that the *spirits* of "the deceased" cannot and do not come down and communicate with us; and as the above expression "*by animal magnetism*" would probably have been modified, if the editor of the "Imperial Dictionary" had been an Occultist, we therefore are only concerned with the first part of the definition of the word "*Medium*," which says: "*A Medium is a person, through whom the action of another being is said to be manifested and transmitted*"; and we should like to be permitted to add: "*By the either consciously or unconsciously active will of that other being.*"

It would be extremely difficult to find on earth a human being, who could not be more or less influenced by the "*Animal Magnetism*" or by the active *Will* (which sends out that "Magnetism") of another. If the beloved General rides along the front, the soldiers become all "*Mediums*." They become filled with enthusiasm, they follow him without fear, and storm the death-dealing battery. One common impulse pervades them all; each one becomes the "*Medium*" of another, the coward becomes filled with heroism, and only he, who is *no medium* at all and therefore insensible to epidemic or endemic moral influences, will make an exception, assert his independence and run away.

The "revival preacher" will get up in his pulpit, and although what he says is the most incongruous nonsense, still his actions and the lamenting tone of his voice are sufficiently impressive to produce "a change of heart" amongst, at least, the female part of his congregation, and if he is a powerful man, even sceptics "that came to scoff, remain to pray." People go to the theatre and shed tears or "split their sides" with laughter according to the character of the performance, whether it be a pantomime, a tragedy or a farce. There is no man, except a genuine block-head, whose emotions and consequently whose actions cannot be influenced in some way or other, and thereby *the action of another be manifested or transmitted through him*. All men and all women and children are therefore *Mediums*, and a person who is not a *Medium* is a monster, an abortion of nature; because he stands without the pale of humanity.

The above definition can therefore hardly be considered sufficient to express the meaning of the word "*Medium*" in the popular acceptation of the term, unless we add a few words, and say: "*A medium is a person through whom the action of another being is said to be manifested and transmitted to an abnormal extent by the consciously or unconsciously active will of that other being.*" This reduces the number of "*Mediums*" in the world to an extent propor-

tionate to the space around which we draw the line between the normal and abnormal, and it will be just as difficult to determine who is a medium and who is not a medium, as it is to say where sanity ends and where insanity begins. Every man has his little "weaknesses," and every man has his little "mediumship;" that is to say, some vulnerable point, by which he may be taken unawares. The one may therefore not be considered really insane; neither can the other be called a "medium." Opinions often differ, whether a man is insane or not, and so they may differ as to his mediumship. Now in practical life a man may be very eccentric, but he is not considered insane, until his insanity reaches such a degree, that he does not know any more what he is doing, and is therefore unable to take care of himself or his business.

We may extend the same line of reasoning to Mediums, and say that only such persons shall be considered mediums, who allow other beings to influence them in the above described manner *to such an extent that they lose their self-control* and have no more power or will of their own to regulate their own actions. Now such a relinquishing of self-control may be either active or passive, conscious or unconscious, voluntary or involuntary, and differs according to the nature of the beings, who exercise the said active influence over the medium.

A person may consciously and voluntarily submit his will to another being and become his slave. This other being may be a human being, and the medium will then be his obedient servant and may be used by him for good or bad purposes. This other "being" may be an *idea*, such as love, greediness, hate, jealousy, avarice, or some other passion, and the effect on the medium will be proportionate to the strength of the idea and the amount of self-control left in the medium. This "other being" may be an elementary or an elemental, and the poor medium become an epileptic, a maniac or a criminal. This "other being" may be the man's own higher principle, either alone or put into rapport with another ray of the collective universal spiritual principle, and the "medium" will then be a great genius, a writer, a poet, an artist, a musician, an inventor, and so on. This "other being" may be one of those exalted beings, called Mahatmas, and the conscious and voluntary medium will then be called their "Chela."

Again, a person may never in his life have heard the word "Medium" and still be a strong Medium, although entirely unconscious of the fact. His actions may be more or less influenced unconsciously by his visible or invisible surroundings. He may become a prey to Elementaries or Elementals, even without knowing the meaning of these words, and he may consequently become a thief, a murderer, a ravisher, a drunkard or a cut-throat, and

it has often been proved that crimes frequently become epidemic; or again he may by certain invisible influences be made to accomplish acts which are not at all consistent with his character such as previously known. He may be a great liar and for once by some unseen influence be induced to speak the truth; he may be ordinarily very much afraid and yet on some great occasion and on the spur of the moment commit an act of heroism; he may be a street-robber and vagabond and suddenly do an act of generosity, etc.

Furthermore, a medium may know the sources from which the influence comes, or in more explicit terms, "*the nature of the being, whose action is transmitted through him,*" or he may not know it. He may be under the influence of his own seventh principle and imagine to be in communication with a personal Jesus Christ, or a saint; he may be in rapport with the "intellectual" ray of Shakespeare and write Shakespearean poetry, and at the same time imagine that the personal spirit of Shakespeare is writing through him, and the simple fact of his believing this or that, would make his poetry neither better nor worse. He may be influenced by some Adept to write a great scientific work and be entirely ignorant of the source of his inspiration, or perhaps imagine that it was the "spirit" of Faraday or Lord Bacon that is writing through him, while all the while he would be acting as a "Chela," although ignorant of the fact.

From all this it follows that the exercise of mediumship consists in the more or less complete giving up of self-control, and whether this exercise is good or bad, depends entirely on the use that is made of it and the purpose for which it is done. This again depends on the degree of knowledge which the mediumistic person possesses, in regard to the nature of the being to whose care he either voluntarily or involuntarily relinquishes for a time the guardianship of his physical or intellectual powers. A person who entrusts indiscriminately those faculties to the influence of every unknown power, is undoubtedly a "crank," and cannot be considered less insane than the one who would entrust his money and valuables to the first stranger or vagabond that would ask him for the same. We meet occasionally such people, although they are comparatively rare, and they are usually known by their idiotic stare and by the fanaticism with which they cling to their ignorance. Such people ought to be pitied instead of blamed, and if it were possible, they should be enlightened in regard to the danger which they incur; but whether a Chela, who consciously and willingly lends for a time his mental faculties to a superior being, whom he knows, and in whose purity of motives, honesty of purpose, intelligence, wisdom and power he has full confidence, can be considered a "Medium" in the vulgar acceptation of the term, is a question which had better be left to the

reader—after a due consideration of the above—to decide for himself.

CHELAS*

NOTWITHSTANDING the many articles which have appeared in this magazine upon the above subject, much misunderstanding and many false views seem still to prevail.

What are Chelas, and what are their powers? Have they faults, and in what particular are they different from people who are not Chelas? Is every word uttered by a Chela to be taken as gospel truth?

These questions arise because many persons have entertained very absurd views for a time about Chelas, and when it was found that those views should be changed, the reaction has been in several cases quite violent.

The word "Chela" simply means *a disciple*; but it has become crystallized in the literature of Theosophy, and has, in different minds, as many different definitions as the word "God" itself. Some persons have gone so far as to say that when a man is a Chela he is at once put on a plane when each word that he may unfortunately utter is taken down as *ex cathedra*, and he is not allowed the poor privilege of talking like an ordinary person. If it be found out that any such utterance was on his own account and responsibility, he is charged with having misled his hearers.

Now this wrong idea must be corrected once for all. There are Chelas and Chelas, just as there are MAHATMAS and MAHATMAS. There are MAHATMAS in fact who are themselves the Chelas of those who are higher yet. But no one, for an instant, would confound a Chela who has just begun his troublous journey with that greater Chela who is a MAHATMA.

In fact the Chela is an unfortunate man who has entered upon "a path not manifest," and Krishna says that "that is the most difficult path."

Instead of being the constant mouthpiece of his Guru, he finds himself left more alone in the world than those who are not Chelas, and his path is surrounded by dangers which would appal many an aspirant, were they depicted in natural colors, so that instead of accepting his Guru and passing an entrance examination with a view to becoming Bachelor of the Art of Occultism under his master's constant and friendly guidance, he really forces his way into a guarded enclosure, and has from that moment to fight and conquer—or die. Instead of accepting he has to be worthy of acceptance. Nor must he offer himself. One of the Mahatmas has, within the

* This article was first printed by H. P. Blavatsky in *The Theosophist* for October, 1884.

year, written—"Never thrust yourself upon us for Chelaship; wait until it descends upon you."

And having been accepted as a Chela, it is not true that he is merely the instrument of his Guru. He speaks as ordinary men then as before, and it is only when the master sends by means of the Chela's Magnetism an actual written letter, that the lookers-on can say that through him a communication came.

It may happen with them, as it does with any author occasionally, that they evolve either true or beautiful utterances, but it must not be therefore concluded that during that utterance the Guru was speaking through the Chela. If there was the germ of a good thought in the mind, the Guru's influence, like the gentle rain upon the seed, may have caused it to spring into sudden life and abnormally blossom, but that is not the master's voice. The cases in fact are rare in which the masters speak through a Chela.

The powers of Chelas vary with their progress; and every one should know that if a Chela has any "powers," he is not permitted to use them save in rare and exceptional cases, and never may he boast of their possession. So it must follow that those who are only beginners have no more or greater power than an ordinary man. Indeed the goal set before the Chela is not the acquisition of psychological power; his chief task is to divest himself of that overmastering sense of personality which is the thick veil that hides from sight our immortal part—the real man. So long as he allows this feeling to remain, just so long will he be fixed at the very door of Occultism, unable to proceed further.

Sentimentality then, is not the equipment for a Chela. His work is hard, his road stony, the end far away. With sentimentality merely he will not advance at all. Is he waiting for the master to bid him show his courage by precipitating himself from a precipice, or by braving the cold Himalayan steeps? False hope; they will not call him thus. And so, as he is not to clothe himself in sentiment, the public must not, when they wish to consider him, throw a false veil of sentimentality over all his actions and words.

Let us therefore, henceforth, see a little more discrimination used in looking at Chelas.

DELIBERATE ACTION

IF A man is thoughtful and sincere, he responds to the challenge of Theosophy with the determination to take his place as a responsible being by endeavoring to apply its teachings in his own life. Or, to state it differently, simultaneously with his recognition that his bark has been drifting with the current, he instinctively grasps the idle oars and attempts to direct his course.

The average man is the victim of circumstances, the puppet of the effects of causes he has set up and over which he exercises no present control. His reactions to stimuli from without are calculable with almost as much certainty as the results of chemical combinations: a slight will enkindle his anger as inevitably as his vanity will batten on injudicious praise. In proportion as he realizes his true nature to be distinct from and superior to that which is slighted or praised, his command over his reactions increases. Until he perfects that control and is no longer at the mercy of events, it is folly for him to aspire to added powers. A bomb is as potentially dangerous in the hands of a child as in those of a vicious criminal, and, seeing all about him the devastating effects of lack of control, let every man be glad that, until he is beyond the reactions of anger and envy and hate, his weapons are no sharper and his reach so limited.

It is not alone the unscrupulous and the violent from whom the secrets of Occultism must be withheld for the safety of the world; the irresponsible are no better fitted to be entrusted with the knowledge which is power. Recognizing each casual word or act as potentially pregnant with far-reaching consequences, disastrous or beneficent, the Occultist *dare* not fail to pay strict attention to what he is about. If one aspiring to Occultism is not beyond such careless slips as misdirecting a letter or forgetting an errand, he need look no further for a sufficient explanation of his tread-mill existence.

Errors of judgment are referable to our stage of development, and unerring discrimination must wait on added experience and the awakening of intuition; but inadvertence is a puerile plea, an admission that our wits were wool-gathering instead of being held strictly to the matter in hand.

It is true that responsibility attaches in a greater degree to deliberate than to impulsive action, and that he who acts deliberately with a selfish motive courts inevitable disaster, since he is pitting himself against the irresistible centripetal force of the ascending arc of the evolutionary cycle. But unconsidered action also ill becomes one who would be a co-worker with Nature, whose movements are ever purposeful and rhythmic. As surely as there is a due time for the return of solstice and equinox, there is a proper time

for the performance of every act and duty. As Nature neither hurries nor procrastinates, so the man of deliberate action has not the harassed feeling of working under pressure; nor does he unduly postpone necessary action, for which there is always time. Necessary acts can be distinguished from the importunate throng of possible activities if one stops to question which represent his own duty and not that of another, and which it is necessary to others and to himself as souls, that he should perform. All of the time and strength spent, for instance, in pampering the physical body, beyond its actual requirements for maintenance as a fit instrument for the soul, represents futile dissipation of energy.

But whatever action each decides to be necessary for him is worth the time and effort needed to perform it carefully and well. Dependence may safely be placed only on the man of conscience who, during his waking hours, is in constant and positive control of his instruments of action—accurate and heedful at all times. Dependability is not a spectacular quality; it is the solid bedrock for the lack of which no decorations on the superstructure can compensate. It is not possible to the day-dreamer or the medium. Its development calls for unremitting watchfulness, for scrupulous attention to the business of each moment. Dependability means *living* in the present, alert and concentrated here and now, not fumbling our tasks while we dream of a glorious future.

A dependable man will keep a promise at whatever cost, but where no pledge is involved, deliberate action does not call for rigid adherence to a plan regardless of changed circumstances. To ignore new factors which arise after a decision is reached, is folly and shows lack of adaptability. Wisdom enables us to conserve our energy by availing ourselves of any unexpected current, provided it does not carry us out of our course. We need only note the circumstances, moment by moment, and in their light act according to our best judgment.

Potent among our instruments of action is the power of speech with its unmeasured possibilities for weal or woe. We may not leave out of account the evil of gossip. Anyone aspiring earnestly to apply the principles of Theosophy is beyond the willingness to injure any fellow-being—certainly beyond the employment of this basest of weapons—but too often people recognize no further need for curbing their tongues beyond refraining from evil speaking. The responsibility which we assume in directing the attention of others to trivial or unworthy matters is often not recognized. Who can say how much shorter the course of any man might be if he could proceed straight towards the goal instead of constantly having to make detours around obstructing non-essentials? We scorn to deliberately place obstacles in a fellow-wayfarer's path for him to stumble over, but an idle phrase of ours may set another off on an

unprofitable line of thought. Can we disclaim responsibility for the resulting delay in his progress? We may not yet be able to keep our own premises clear of the litter of disorderly thinking, but we can at least refrain from cluttering the neighborhood with it.

Deliberate speech is not necessarily slow speech. It involves thought before the words are uttered, which may well eliminate much heedless expression; but as the habit of thinking before speaking becomes established, accuracy becomes paramount. Speech at random is often inaccurate to the point of mendacity. Deliberate control of speech and action presupposes equilibrium. So long as we are tossed hither and thither by the force of our desires, we are handicapped much as would be a skilled draftsman who attempted to do his work on a pitching boat. We cannot calculate with accuracy the result of this or the other move until we are on the firm ground of dispassion and are able to make our decisions unswayed by attraction or repulsion. Until we can approximate that state, the best we can do is to take into account as liabilities our likes and dislikes, lest they should exert an unrecognized influence on our decisions. We must compel ourselves to act deliberately.

CONSCIOUSNESS UNRELATED TO OURS*

Question—In “Secret Doctrine,” vol. I, among the remarks upon sentiency of matter and force, I find this statement—“This consciousness has no relation to our consciousness.” Now as all knowledge is the result of comparison, and our “consciousness” being at one and the same time the cause and instrument of knowledge, as acts the process of obtainment and knowledge itself, why does the “Secret Doctrine” make affirmations, the data of thought or knowledge being absent?

Answer—The statement made by H.P.B. as above is a copy of that made by her teachers called “Masters” by her. These are supposed to know the facts they give. Whether the claim be true or not, it is evident that insects have a consciousness which is different from ours, as we seem to add the element which makes ours “self-consciousness.” And when H.P.B. spoke of our consciousness it is very plain she meant the ordinary sort and not the extraordinary. If the questioner will reflect that she has no comprehension of the consciousness of elemental spirits—which yet do actually exist and function in their own sphere—she may see that there may be varieties of consciousness not ours as yet.—*W.Q.J.*

**The Theosophical Forum*, September, 1892.

ON THE LOOKOUT

THE MARTYRDOM OF THE BAHAIS

Secretary Horace Holley of the American Bahais has appealed to the new Shah of Persia to end the persecutions there. It is estimated that 20,000 Bahais have been martyred in Persia since 1844. Eight were tortured to death in Jahrum on April 7, 1926.

Bahatism is a religion of pure Bhakti, stressing the heart rather than the head, but it is, *in actu* and in essence, a real nucleus of Universal Brotherhood. It could redeem the ancient civilization of Persia, if Persia were willing, but its survival there under present degraded conditions, complicated by the invasion of western materialism, is doubtful. Incidentally it seems as though the murder of U. S. Vice-Consul, Robert W. Imbrie, two years ago, which was considerable of a mystery at the time, was due to his being a Bahaist. (*Washington Star*, Aug. 9, 1926.)

FUNDAMENTALISM AND OPIUM

Fundamentalist bigotry is passing all bounds. We learn from *Science*, July 2, 1926, that a semi-political organization, called "The Committee of One Hundred," met in Charlotte, North Carolina, on May 4th, passing a resolution that school teachers must not only avoid the teaching of evolution, but must disbelieve in it privately.

Meantime, Dayton, Tenn., where the great heresy trial was held, is suffering its Karma. Formerly a peaceful and friendly village, all is now quarrelsome disunity, as a result of the acrimonious discussions generated during that idiotic procedure. As though this were not enough, numerous failures of crops and business disasters have practically ruined the town.

We learn, on the one hand, that archeological research in Egypt has failed to bear out the fundamentalist view of Bible stories (Prof. James H. Breasted, *Los Angeles Examiner*, April 22, 1926), and on the other, that the opium trade is now to be suppressed, not by Christian England, which fostered it, but by native individual leaders themselves, as an act of true practical brotherhood towards China, the great sufferer from it. And it is the interests of native individuals themselves which will chiefly be deleteriously affected by the stoppage. It would seem as though the blindest person would be enlightened as to the true ethics of Christian civilization by the long and dark history of the opium trade, with this extraordinary culmination.

A PARSEE VISITOR'S CRITICISMS

A visiting Parsee, Byram Chicajee, recently spent eight weeks in the United States, which was sufficient time for him to give an

exceedingly accurate diagnosis of the troubles of our Christian civilization. We quote from the *Literary Digest*, November 14, 1925, as follows:

This Parsee, writes W. G. Sibley in the *Chicago Journal of Commerce*, was greatly interested by much that he saw, but not greatly pleased by much else that he observed. Mr. Sibley quotes him as saying:

"There is no respect for parents here. In India I bow to my parents every morning, just as my own children bow to me. It is on respect and love within the family that civilization rests, and this respect is sadly lacking in the Western world."

Mr. Sibley comments:

"In the Orient there is much ceremony to indicate the feelings of the heart. This Mr. Chicajee did not observe here. We have not time for it in our busy lives. And it must be admitted that impudence is found in many of our children, and usually not properly punished. The visitor would not permit his daughters, who were with him, to mingle with our young people because of the lack of reverence for parents he saw on every side.

"Spirituality is the basis of every true civilization, Mr. Chicajee holds, together with the belief that we need to be recivilized by the east. He did not find 'an ounce of spirituality in this country.' Perhaps he did not go where it is found here. But in any event we may see something worth thinking about in the view of us, taken after a brief visit, by a man whose ancient religion makes men honest, industrious, thrifty, peaceful, intelligent, benevolent and chaste. We have need of all those qualities in large sections of our population."

CANINE INTELLIGENCE

The author, Albert Payson Terhune, well known for his knowledge and love of dogs, insists that they are both clairvoyant and telepathic, and gives instances which bear it out. (*Popular Mechanics*, July, 1926.)

Instinct, as a divine spark, lurks in the unconscious nerve-centre of the ascidian mollusk, and manifests itself at the first stage of action of its nervous system as what the physiologist terms the reflex action. It exists in the lowest classes of the acephalous animals as well as in those that have distinct heads; it grows and develops according to the law of the double evolution, physically and spiritually; and entering upon its conscious stage of development and progress in the cephalous species already endowed with a sensorium and symmetrically-arranged ganglia, this reflex action, whether men of science term it *automatic*, as in the lowest species, or *instinctive*, as in the more complex organisms which act under the guidance of the sensorium and the stimulus originating in distinct sensation, is still one and the same thing. It is the *divine instinct* in its ceaseless progress of development. . . .

The child lacks reason, it being as yet latent in him; and meanwhile he is inferior to the animal as to instinct proper. He will burn or drown himself before he learns that fire and water destroy and are dangerous for him; while the kitten will avoid both instinctively. The little instinct the

child possesses fades away as reason, step by step, develops itself. It may be objected, perhaps, that instinct cannot be a spiritual gift, because animals possess it in a higher degree than man, and animals have *no souls*. Such a belief is erroneous and based upon very insecure foundations. It came from the fact that the inner nature of the animal could be fathomed still less than that of man, who is endowed with speech and can display to us his psychological powers. (*Isis Unveiled*, 1877, I, 425-427.)

SAVAGE TELEPATHY

In the *Wide World Magazine* for June, 1926, appears the following letter:

Your correspondent, "J.S." will find in the "Spectator" of 1905, letters in which I gave four cases establishing conclusively that some African natives have methods of transmitting news over long distances in circumstances that eliminate the possibility of any known human agency. Sir Rider Haggard also wrote at the same time in support of my stories, giving cases from his own experience. In Kidd's book, "The Essential Kafir," another experience of mine is quoted as authoritative.

The accumulated evidence in support of the existence in some witch doctors and old native women of some faculty, which, for lack of a better name, may be called Telepathy, is too convincing to be ignored. I spent two industrious years investigating this subject in the Transvaal and Natal, and found many cases which convinced me, and at least a dozen that would compel the belief of any intelligent person capable of appreciating and applying the strictest laws of evidence. I also carried out many experiments to test the tenability of the popular theory that the news is shouted from hill to hill. My conclusion is that only a fortuitous combination of the most extraordinary coincidences could establish this explanation.

I also proved that many witch doctors are often unconsciously, powerful hypnotists, and I am satisfied that many apparent miracles alleged to be performed by them are produced through this agency. I may add that I began investigating these matters as the result of several personal experiences that excited my wondering incredulity and suspicion of trickery, and my attitude throughout all my investigation was rather hostile than sympathetic. Even now, I am, if anything, anti-spiritualistic. (Signed, Douglas Blackburn.)

Isis Unveiled abounds with such instances. For the underlying principles, the reader is referred to the Ten Propositions at the beginning of Chapter 12, Vol. II, in that work, and Chapters 16 and 17 of the *Ocean of Theosophy*.

"PATIENCE WORTH"

A really interesting psychic phenomenon, and one of a class considerably above the average muddy eruption from Kamaloka, is described in the *Scientific American* for July, 1926. The case, which has long been under investigation by Dr. Walter Franklin Prince, probably comes as near to an evidence of reincarnation as can be elucidated on the physical plane. Through Mrs. Pearl

Lenore Curran, of St. Louis, on July 8, 1925, "Patience Worth" announced herself thus:

"Many moons ago I lived. Again I come—Patience Worth my name."
(Interruption by surprised sitters.) "Wait, I would speak with thee. If thou shalt live, then so shall I. I make my bread by thy hearth. Good friends, let us be merrie. The time for work is past. Let the tabby drowse and blink her wisdom to the fire log."

LITERARY PRODUCTION

Since that time, Patience Worth has produced an unending output of poetry and prose of really high literary merit. Poems are composed upon demand at a moment's notice, aphorisms and proverbs are thrown off spontaneously. Dr. Prince sums up the problems in the case as follows:

I. The problem of literary genius. By all the testimony yet gathered, that of Mrs. Curran and of others who knew her at different periods, she had never shown, before the advent of "Patience Worth," literary talent, never practiced to attain it and never aspired in that direction. Like a large percentage of girls, at the romantic age she perpetrated two or three sets of rhymes. I saw one of them in the original manuscript. It was mere doggerel. More than that, she had read little, not at all discriminatingly, and had no particular taste for poetry.

II. The problem of knowledge. It is declared that her school education ended at fourteen, short of the high school, except for music, which she cultivated and in which her ambition centered. It seems to be established that she has very little normal knowledge of history or foreign lands and that she never made a study of words. Yet Patience seems to have not inerrant but a great deal of knowledge regarding the past and other countries. She also uses correctly many archaic words and forms others from Anglo-Saxon roots.

III. The problem of wisdom. Mrs. Curran is a bright and sensible woman; but never, according to testimony, did she manifest in her speech anything to approach the profound sagacity and the lofty spirituality which now pours automatically from her lips.

IV. The problem of seeming divination of what is in human minds. Certainly Mrs. Curran had not appeared to have that mysterious faculty.

NOT A "MEDIUM"

Mrs. Curran is not a medium in the usual sense. She can break off at any time to talk or to answer the telephone, and the "communication" can be resumed immediately thereafter. Of the various explanations which could be drawn from the endless and mysterious ramifications of human nature, the most likely seems to be that Mrs. Curran came, perhaps accidentally, *en rapport*, with that plane of the Astral Light sometimes called *Tribuvana*, and with the stream of memory pertaining to the (normally) "dream-existence" of the long coherent "shells" which habit that plane. True egoic memory there is not, since the philosophy of "Patience Worth," though

above the average, does not go beyond the plane of *personal* religion. "Patience Worth" is no Buddha or Adept. Whatever explanation be adopted, it is equally confounding to the childish viewpoint which maintains that human character originates in a mechanical concourse of atoms, and ends with its disintegration.

THE CONDITION OF THE CHURCHES

It is estimated that religious contributions in the United States for 1925 amounted to \$648,000,000. (*Washington Post*, Aug. 9, 1926.) This is an imposing figure, in bulk or when contrasted with results achieved.

From another article in the *Washington Post* for August 11th, 1926, we learn that in Ohio alone there are 1100 deserted churches, with neither pastor nor congregation. It is suggested that in communities with less than one thousand individuals, one Protestant church should be considered sufficient to meet the demand.

The article concludes: "Doing away with underchurching and overchurching, and supplying spiritual guidance to every individual can not help but be beneficial to the entire community." The writer of the article does not seem to see the real significance of the conditions noted. These deserted churches have been built, and that at a time when the population was far less than now. It requires more sacrifice to secure the funds to build a church than it does to maintain it afterwards. The condition indicates not only a proportional decline of church membership and influence, but an absolute one. The situation has both a depressing and a hopeful side. While there is nothing of wisdom and very little true religion in church creeds, they do nevertheless represent to the mass of the people that which goes under the name of "goodness" in general, and the repudiation of the churches is not so much a spiritual awakening to better things, as it is a turning away from ethics in general. It is hopeful, because only a soulless man can live without regard to the spiritual universe, and when those who have broken with the church come to understand the need of something higher as a guide through life, Theosophy, that which is neither a religion nor a science, but is religion and science synthesized, will find its opening.

FATHER DAMIEN AND HIS CO-WORKER

It is reported that the canonization of Father Damien is now under way. One could wish that the Catholic Church had refrained from degrading this one of the greatest of its sons by hanging about his neck that bauble of meretricious superstition. Father Damien was a mighty ego, vastly greater than the perceptive possibilities of the physical and mental mechanism he was fated to use in this incarnation. A peculiar turn of Karma comes to hand in the story of "Brother Joseph" Dutton. Mr. Dutton

was a native of Vermont, who was so inspired by the story of Father Damien's work that he resigned his worldly affairs and joined the priest at the Molokai leper colony, where he has been for forty years carrying on Father Damien's efforts. Through the efforts of these two the lot of the lepers has been largely transformed. Without doubt many of them were thus enabled to survive until the "modern" discovery of chaulmoogra oil.

The relationship between Father Damien and Brother Joseph is a striking instance of those Karmic affinities spoken of by W. Q. Judge, which "anon save and anon damn," and so with their relationship with the Catholic Church. Nevertheless, if even a small percentage of Theosophists exhibited the qualities shown by these Catholics, Theosophy would become not only universally known but universally respected within an incredibly short time.

BORROWING

Wm. S. Creighton, of the Tuxedo Biological Station, has found that adrenalin injections increase the light of fireflies to a steady glow of twenty-four hours' duration, but the insect then dies. Gland operations for the prolongation of life have been found to have precisely the same effect—a period of artificial stimulation which has to be paid for with heavy interest in the ultimate shortening of life. In this lies evidence of a universal law, if science were wise enough to detect it; a law which applies to every sort of "unearned increment." Vivisectors—and those who would profit by their ill-gotten knowledge—would do well to take note thereof.

Of late years medical propaganda has appealed quite steadily to the optimistic and uninformed emotions of the people by holding out the promise of a lengthening span of life, and in some cases, of practical immortality on the physical plane—though why anyone but a hopeless imbecile should consider the latter a "boon" is a mystery.

Dr. J. Howard Beard, of the University of Illinois, reveals an unpleasant but salutary truth—that the increased length of life is an average only, and that the maximum of life is not greater, but rather growing less, after the age of forty is passed. Fewer children are dying, and this brings up the average in a manner which has been used by over-optimistic and not too scrupulous interests to spread the impression that adult life and longevity are actually increasing. Dr. Beard says that there are four more deaths per thousand persons between the ages of forty-five and fifty than twenty years ago, six more between fifty and fifty-five, and eight more between fifty-five and sixty; a formidable and sinister increase. He thinks that possibly some of this is due to the great increase in percentage of injuries by mechanical methods. (*Popular Mechanics*, Sept., 1926.)

We submit that when more is known about physiology, a heavy percentage of the increase will be found due to the degeneration of stamina caused by the craze for serums and vaccines. In any case, it seems certain that after a few years, the rising curve of average longevity will flatten out and begin to drop. In the course of a few decades at most, science will be face to face with problems which cannot be concealed by propaganda, and whose grim and inevitable nature will stand forth naked. Selfishness and materialism cannot be assumed as a basis of thought and research without acceptance of their inevitable end-result of misery and death.

INTELLIGENCE TESTS

We rejoice to report remarks from scientific sources embodying sound common sense regarding sociological problems. Dr. H. W. Potter condemns the present excessive tendency to "reduce human intelligence and behavior to mathematical quotients," and says that so-called intelligence tests may result in the greatest injustice and harm. (*Literary Digest*, July 24, 1926.)

Dr. Shepherd I. Franz, psychologist at the University of California, who specializes in the re-education of damaged brains, is against operations for the "cure" of criminality.

The supposition that a bony protuberance of the cranium or some malformation due to accident may press on the brain and be the specific cause of wrongdoing is rejected by Dr. Franz and relegated to the limbo of phrenology or like pseudo-science. Surgeons of questionable ethical standards, with prospects of a high fee, have been willing to operate on a criminal, the purpose, in part, being to influence a trial court in the direction of leniency. In some cases of this sort the patient, profoundly influenced by so serious an operation on himself, has actually been led to believe the treatment has cured him. Thus purely by suggestion he deserts the criminal life. To this extent only is the cranial operation of any value. (*The Sunday Star*, Washington, D. C., Aug. 1, 1926.)

So-called "cures" of this nature are in many cases easily explained upon even less technical grounds. A "cured" criminal of this type has before him a short period of observation, to be followed by parole, or complete release. Who would not be "cured" under the circumstances?

Dr. Franz also states that experiments in brain operations show that the upper brain structure works as a whole. Damage on one spot does not throw any one faculty alone out of commission, nor does any single faculty or sense belong solely to one location. Upset mental functions can be re-established through other cells.

THE WISDOM OF EXPERIENCE

An English man of law, Mr. Beaman, writing in the *London Times*, August 11, 1926, also repudiates this brand of pseudo-science and pseudo-law, which of late has so much darkened confusion in our sociological problems.

Dr. Drever, in love with his own explanations of penology and the crude explorations of up-to-date "psychology," seriously proposes to enlarge this discretion, already far too large even when kept in trained and competent hands, by submitting every case separately to a committee of expert "psychologists," who by applying their own tests, and collecting whence and whither, who shall say? all relevant material in the life-story of the convict, shall then pronounce the appropriate sentence, or no sentence at all. If crime is to be punished, I can imagine no worse way. . . . Possibly he would commit himself to the extreme view that crime should be treated as a disease, and disease as a crime, pretty phrases suitable to Erewhom, but, unfortunately, without any practical substance. But approached from whatever standpoint, no method could be worse than his. Any Judge who has had to listen to much expert alienist evidence will, I am sure, agree with me thus far. . . . But the one hopeless and dangerous approach is through the tangled terminology of the new "Science" of Psychology. Every psychological generalization is, in proportion to its extension, obnoxious to error, and probably false. There is already far too much pernicious, loose psychology among us. Assuredly we do not need to invite its encroachment on the hard, dry field of our ancient Law.

One wonders what the gentleman would have to say to our American crime courts, whose procedure is clogged and littered at every step with this trashy and dishonest pseudo-psychology. It is true that a criminal is a sick man, and crime a disease, but the illness is not of the body, though it produces bodily and cerebral derangements. It is wrong direction of the power whose action is noted by Dr. Franz, the power which is able to use various brain channels and bend them to its will, and which must therefore be superior to the physical matter of the brain, and in its essence, independent thereof. It is the Ego of man, and in understanding of its nature lies the solution of the crime problem through right education. Right education consists in enlightening the Ego, held by delusions of the material world, in regard to its immortal and spiritual nature.

EVOLUTIONARY PUZZLES

Dr. Ales Hrdlicka has discovered and proven the fact that real American Indian types exist in Tibet. This is natural. The *Secret Doctrine* teaches that the inland, or Hill Chinese, belong to the last and highest sub-race of Atlantis, and that the American Indian stocks have the same origin. It is to be noted that this connection was shown by H. P. Blavatsky long before the present idea of the origin of the American Indian from Asia became the fad which it now is. Nevertheless, not all of the American "original race" came by way of Behring Straits. Least of all is it true of the Inca race, or the Mayas. The original colonization of America, and the roots which unite Asia and that continent, trace back to geological periods yet unguessed.

Dr. Hrdlicka has also come to the conclusion that the Australian aborigines form one of the older races of mankind, and that they show connections with our own ancestral stock. Some of these aborigines, says the *Secret Doctrine*, are degraded descendants of Lemuria, thus being in reality the oldest human race extant. Others are of mixed Atlanto-Lemurian descent. Any connection between our own stock and the Australian aborigines may be found to have application principally to the latter. H. P. Blavatsky gives a somewhat cryptic hint bearing on some of these correlations:

Did not the Spaniards in the Cibola expedition *meet with* WHITE savage chiefs; and has not the presence of African negro types in Europe in the pre-historic ages been now ascertained? It is this presence of a type associated with that of the negro, and also with that of the Mongolian, which is the stumbling block of anthropology. (*Secret Doctrine*, 1888, II, 744.)

Meantime, the remains of a crude house, supposed to have been built by the Neanderthal race, have been unearthed in England. (*Scientific American*, Sept., 1926.) This discovery, if accepted, will lift this so-called "ape-man" out of his apehood into a status considerably above that of numerous present day tribes. When every day the irresolvable antiquity of high civilizations is being shown, and the non-correlation between the age of a human race and its cultural development proven, it is strange how often the baseless claim is reiterated that "the older the stratum the more primitive the remains." It is an extraordinary, yet all-encompassing delusion, buttressed by tradition, training and precept, which will vanish as suddenly as did the belief in fairies, when once its validity is seriously questioned by men of science themselves.

SINKING CONTINENTS

Dr. William Schutte, a German geologist, has completed an inquiry into the topographic changes of Europe.

Norway and Sweden are being lifted from the sea, the Baltic Coast is dropping, Britain is being eroded away, France and Germany are sinking in places and the Alps are marching northward. Dr. William Schutte, German geologist, using most delicate instruments and precise observations and calculations, has completed an inquiry into how rapidly these changes in the surface of Europe are occurring. The process is not slow—to a geologist. (*New York Times*, July 25, 1926.)

Summarizing in general:

If we combine all these separate phenomena into one Continental picture, we are confronted by the startling fact that all land masses lying north of the line of the Pyrenees and the Alps are in a condition of slow but steady subsidence, which attains its maximum along the coasts of the North and Baltic seas.

George F. Morrell, a London archeologist, has recently discovered additional evidence of the subsidence of London, which has

been recognized for some little time. London, he thinks, has sunk fifty feet since Neolithic times and ten feet since the Roman occupation, and in 75,000 years, at that present rate, the North Sea will cover the dome of St. Paul's. (*New York Times*, Aug. 15, 1926.)

H. P. Blavatsky said:

. . . the Atlanteans were *post diluvian* to the Lemurians, and Lemuria was not submerged as Atlantis was, but was *sunk* under the waves owing to earthquakes and subterranean fires, as Great Britain and Europe will be one day. (*Secret Doctrine*, 1888, II, 266.)

She repeats the substance of this in many places, stating that when the future American races come to be in their prime, the "already autopsized" lands of Great Britain and France will have sunk beneath the sea.

WHENCE THIS WISDOM?

Prophecy, even where believed in by the public mind, is naturally connected with "clairvoyance" and "occultism" of the lower order—a species of fortune telling concerning itself exclusively with personalities and personal matters. Yet prophecy as exhibited throughout the *Secret Doctrine* and other works, is of a very different order. It is only a matter of time until official geology will learn that continents are in a constant process of cyclic rise and fall correlated with major racial evolutions and variations. Prophecy of this kind is no more recondite or "occult" than the calculation of a planetary orbit, since the Keepers of Theosophy maintain unbroken written records covering the geologic changes of the ages and are possessed of knowledge of the laws underlying such phenomena. It is not improbable that during this century the fact of these changes will begin to be empirically demonstrated by scientific investigation, and likewise something of their fundamental significance in the problem of human evolution may begin to be recognized. But the time when the whole truth shall be recognized by science is as yet not in sight; for that truth shows the planet to be metaphysically, psychically, and to a large extent physically, a living unit whose *manas*, or "thinking" principle, is formed by humanity itself. Even as the fortunes of the human body are largely determined by mental action, so continental changes, which produce minor changes in the nature of the race, are in themselves determined by other and greater processes of evolution having to do purely with the mental and emotional, that is to say, the metaphysical, make-up of man.