

A U M

The personal life, refined through and through by the fire of wisdom, which right learning and knowledge kindle, shines pure as gold, freed from every stain.

—SHANKARACHARYA'S ATMA BODHI.

THEOSOPHY

Vol. XVI

March, 1928

No. 5

WILLIAM Q. JUDGE

THERE were two great beings who bespoke each other in China some twenty-five hundred years ago—bent on the same great ends, using the same mystery language, using the same wisdom, not theirs to hold but to dispense. And after their departure some said Lao-tse was greater; others spoke in sure authority and said Confucius was the greater; but between themselves, the Teachers, there was no difference. In two thousand years since then the differences between their followers' claims have abated; both Messengers stand clearer against the centuries: to-day they are in all lands known—in books, both old and new; in fleeting fame of periodicals; and lecturers hold spell-bound audience to tell Lao-tse was Christ of China, Confucius—philosopher, greatest of all ages.

H. P. Blavatsky and William Q. Judge bespoke each other with mystery language of ancient souls, now three and fifty years gone by. They took up anew the Plans of æons past, and parted in time and space as did those two of China, when their conjunction had served its mighty end. Now, too, some say that H. P. B. only should be worshipped who brought the Teachings first. And others say, "We could not know those teachings of the Great H. P. B. were it not that Judge showed to us their use."

The truth, to the majority, may be for other ages. And then, they'll say: Those two great beings were ever of One Company; Theirs the same ends. She brought the science, the religion, the philosophy of Ancient Wisdom. He took it, knew it, organized the learners of it, and inspired them to carry it on and forth in their own person through every walk in life—whether court, or hall of learning, in trade, in hut, on land or sea.

The question is not of "greatness" and not of time's precedence: They stood together; They stand together; and who would know either one must know Them both.

ANCIENT LANDMARKS

BABYLONIA AND ASSYRIA

XXVI

TO whom does not "the Garden of Eden" bring instant thought of an actual paradise on earth? The Old Testament depicts it as the abode of Adam and Eve, who were driven out because they ate of "the forbidden fruit." The word Eden in the Sumerian dialect means simply a plain, and we find that the sandy plain north of the Persian Gulf was the birthplace of a people who were to found the great civilizations of Babylonia and Assyria. The Greeks called the region above the junction of the Tigris and Euphrates rivers Mesopotamia—*meso* meaning in the midst of or between, and *potami*, rivers. More than 6000 years ago a colony settled at Eridu and built the "Holy City of Ea," then on the water's edge, but now over one hundred miles inland, owing to the silting down of the soil into the Gulf. This part of the country was called Sumer, a name pointing to Indian origin (Su-Meru) and corroborated by the *Secret Doctrine* which states that adepts on their way to Asia Minor tarried to teach and civilize a barbarian people. The oldest texts are in Sumerian, but about 2000 B.C. the hymns and liturgies began to be supplied with interlinear translations in the Semitic tongue—one of many indications that the Wisdom-Religion of the Sumerians was the source of the Babylonian and, through it, of the still later Israelitish worship and belief. From its beginning—it seems probable that it was an offshoot of Eridu—Babylon was the seat of Sanscrit and Brahman learning.¹

Until recent years our knowledge of these people was gained mostly from the Bible, which led us to suppose they were all idolaters and savages; but the unearthing and deciphering of monuments and clay tablets, particularly those composing the great library of Ashurbanipal at Nineveh, reveal a very different and startling story.² Before Abraham³ who, we used to think, lived at the very dawn of history, so great was the learning and culture of Babylonia that its influence extended throughout Western Asia, while before the time of Moses the language of this country was used for international correspondence, even the Egyptian Pharaoh (Amenophis IV) using it instead of his own tongue. The great antiquity claimed for this people both by

¹Gradually a mixed Sumerian (Aryan) and Semitic population came into existence, producing the Babylonian of history.

²All the records, books, business documents and letters were written on clay, the most important were baked; but the unbaked tablets, water-soaked for ages, when taken out and dried, often look as if just written.

³About 2300 B.C. The names of 100 rulers of Babylon before Abraham are now known.

Berosus⁴ and Herodotus has not been credited, but a Sumerian tablet gives a period of 32,234 years between the deluge and the last king of Isin, who lived 2000 B.C. This carries us back more than 36,000 years!

Ziggurats, or terraced temples, consisting of one to seven stories, built upon an elevated mound of earth, were common throughout Babylonia, the ziggurat of Babylon being the famous Tower of Babel. The fortunes of the deity to whom the temple was dedicated followed the fortunes of the city, the rise of a city to supremacy involving the supremacy of that particular deity. Thus, when Eridu was the chief city, Ea was the principal god, but with the rise of Babylon, Marduk (the Merodach of the Bible) became the Bel or lord of the whole pantheon, the attributes and deeds of the former being ascribed to the latter. This custom accounts for the different names of gods and heroes found in the various versions of the same story.

Around the entire country was a great moat filled with water, serving the double purpose of keeping out the enemy and also filling the vast network of irrigating canals. The larger canals were used as highways of commerce, one extending from Assyria to the Gulf, so old in the time of Nebuchadnezzar that he pointed with pride to having cleaned it out and restored it. There was also a tunnel under the river-bed, showing that modern engineering feats are but a reëmergence of the past.

The province of Akkad, north of Sumer,⁵ came into prominence under the leadership of Sargon, who styled himself King of Sumer and Akkad. He is the Babylonian Moses, as indicated by the following inscription:

“Sargon, the powerful king, King of Akkad am I.
My mother was a princess, my father I did not know. . .

.....
She placed me in an ark of rushes, with bitumen my
exit she sealed up.

She launched me in the river, which did not drown me.
The river carried me, to Akki, the water-carrier,⁶ it
brought me.”

Of Moses' mother it is said (Exodus ii, 3): “And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and pitch, and put the child therein; and she laid it in the flags by the river's brink.” Agade was near Sippar⁷ and Zipporah is

⁴Berosus wrote a history of Chaldea for Alexander the Great, compiled from records preserved in the temple of Belus, covering a period of 200,000 years. See *Secret Doctrine*, Vol. I, 649-650; 654-655 for the Chaldean divine dynasties.

⁵See Genesis xi, 1-9. Shinar is a corruption of Sumer.

⁶This probably refers to the zodiacal sign of Aquarius, the whole story being symbolical.

⁷Sippar was the chief seat of the sun-god Shamash, and shared with Agade the prestige of being the capital of Sargon's kingdom.

the name of the wife of Moses—another strange *coincidence*. Since Sargon lived long before Moses, it is but logical to infer that the story of the former was known to the author of Exodus, who applied it to the Israelitish leader. Babylonia had its great law-giver in Hammurapi (2123-2086 B.C.) whose famous Code, it is now definitely known, was based upon an earlier Sumerian code, again pointing to India and the laws of Manu as source.

As time went on the Assyrians in the north, who took their name from their chief god Ashur,⁸ rose to power. Their military ensign was the great red dragon, always carried on the field of battle, which became a terror to all the surrounding nations. At the fall of Assyria "the cedars of Lebanon" (Initiates) are said to have leaped for joy. The prophet Isaiah calls the nation "the rod of God's anger"—his axe and saw. Sennacherib, "the wolf who came down on the fold" (II Kings, xix), conquered Babylon and utterly destroyed it by turning the waters of a canal across its site. He then made Nineveh his capital, and so identified it with the fortunes of the nation that we never think of Assyria without thinking of "that great city."⁹ Babylon, however, was destined to have a renaissance under the famous Nebuchadnezzar, who built the hanging gardens and made the city much more magnificent than it had ever been before. He it was who captured Jerusalem (II Kings, xxv) and led the king, whom he first blinded, and a large part of the inhabitants to Babylon. The 137th Psalm is the Israelites' lamentation over their captivity. Like all other calamities, the sojourn of the Jews among the Babylonians was not an unmixed evil; for there they became acquainted with the wisdom of the Chaldees,¹⁰ the *Chaldean Book of Numbers*, with the Sumerian literature, its account of creation and the deluge, the Babylonian psalms and poems, all of which served as models for many of the books which later formed part of the Old Testament.

The *Chaldean Book of Numbers* is taken from the same "old book" which was used as the basis of the *Secret Doctrine*. The original of it served as the basis of the Kabbalah of the Jews. In it is stated that "The one Universal Light, which to man is Darkness, is ever existent." Again, "The Blessed Ones have nought to do with the purgations of matter." "In the beginning of time the great invisible one had his holy hands full of celestial matter which he scattered throughout infinity; and lo, behold! it became balls of fire, and balls of clay; and

⁸When the city of Ashur extended its bounds and became co-equal with the domain of Assyria, its god, Ashur, was transferred to the entire northern district of Mesopotamia. The religion of Assyria is not distinguishable from that of Babylonia until it becomes a distinct empire. Compare Ashur with the Asuras of the *Secret Doctrine*.

⁹Nineveh is written with the same ideogram as the goddess Nina, which means "house of the fish."

¹⁰H. P. B. says the Chaldees were a caste rather than a race. The name Chaldean is applied to that empire established by Nebuchadnezzar's father.

they scattered like the moving metal (quicksilver) into many smaller balls, and began their ceaseless turning; and some of them which were balls of fire became balls of clay; and the balls of clay became balls of fire; and the balls of fire were waiting their turn to become balls of clay; and the others envied them and bided their time to become balls of pure divine fire." An epitome of the arts and sciences, not only of the Chaldeans, but also of the Assyrians and Canaanites of pre-historic ages, by a Babylonian Adept, Qu-tamy (who said he was instructed by the idol of the moon)¹¹ has been published under the title *Nabathean Agriculture*. The Nabatheans were descendants of Ham, who settled in Babylonia under the leadership of Nimrod (the mighty hunter of Genesis x, 9-10) and the sect is similar to the Nazarenes, whose city Nazareth was the birthplace of Jesus.

The Seven Tablets of Creation, greatly mutilated and incomplete, found at Nineveh by the Assyriologist George Smith in 1872, read as follows:

When above were not raised the heavens:
 And below the earth was not called by name,
 The primeval deep (Apsu) was the source of both,
 The chaos of the sea (Tiamat) was the mother of them all.
 Their waters were embosomed in one place,
 The corn-stalk was ungathered, the marsh-plant was ungrown.
 Time was when gods had not been made,
 No name was named, no destiny determined:
 Then were created the gods in the midst [of heaven]
 Lakmu and Lakhamu burst forth.
 Ages increased.
 Anshar and Kishar were created,
 Days grew long. . .
 Anu, [Bel and Ea were created.]¹²

In time a brood of monsters arose, all sorts of combinations of animals and men, with Tiamat at their head. At last Marduk says he will undertake to dispose of them. Follows the forging of weapons and then, after a long encounter,

Bel¹³ trampled on the underpart of Tiamat,¹⁴
 With his blows unceasing he smote the skull.

.....
 And he brake her like a dried fish in two pieces;

¹¹See *S. D.*, I, 394-5; II, 452-457. Nabu, or Nebo, is god of Wisdom, identical with Mercury. Moses, dying on Mt. Nebo, shows him to have been an Initiate and priest of that god under another name. The Hebrew word for prophet is *Nabi*.

¹²Three pairs of creative gods appear before the triad, Anu, Bel and Ea: Anu, the passive deity, or En-Soph; Bel, the Creator, the Spirit of God moving on the face of the waters; Ea, Universal Soul, or wisdom of the three combined. Anu means *atom* in Sanscrit, "the smallest of the small," the name of Parabrahm. See also *Isis Unveiled*, Vol. II, 170.

¹³Name of the ancient Bel finally applied to Marduk. In this version, which is a glorification of the great "political deity" of Babylon, the powers of all the older gods are transferred to Marduk.

¹⁴See *S. D.*, II, 52-56, "The water-men terrible and bad." It would seem that the Hebrews called

He took one-half of her and made it the covering of the sky;
He stretched out the skin, and caused a watch to be kept,
Enjoining that her waters should not issue forth.

After this victory

He established the stations for the great gods;
The stars, their likenesses, he set up as constellations;
He fixed the year, and marked the divisions.
The twelve months he divided among three stars,¹⁵
From the beginning of the year till the close.
He established the station of Jupiter¹⁶ to indicate their boundary,
So that there might be no deviation nor wandering from the course.
He established with him the stations of Bel and Ea.

.....
He made the moon appear illuminating the night.

..... [saying:]

["On the 28th day] thou shalt approach the sun-god."

.....
At that time the gods in their assembly created [the beasts],
They made perfect the mighty monsters.
They caused the living creatures [of the field] to come forth,
The cattle of the field, [the wild beasts] of the field, and
the creeping things.

But the gods complain to Marduk that they are lonely and unhappy because there is no one to worship them.

Upon Marduk's hearing the utterance of the gods he was
prompted to carry out [a clever plan].

He opened his mouth and unto Ea [he spake],
"My blood I will gather and bone [I will take],

.....
I will create man to inhabit the earth,
That the worship of the gods may be established."

Turning now to the Old Testament, we find in Genesis I:

1. In the beginning God created the heaven and the earth.
2. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

Tiamat, Rahab. Isaiah (li:9) says, "Is it not thou that didst cut Rahab in pieces, that didst pierce the monster?" In Psalm lxxiv:13-14, "Thou breakest the heads of the sea-monsters in the waters. Thou breakest the heads of the leviathan in pieces." It symbolizes the eternal feud between spirit and matter; the struggles between the Aryan adepts of the nascent Fifth Race and the sorcerers of Atlantis—the demons of the deep; also it relates to the gradual drying up of immense territories by the fierce sun at a certain prehistoric period, which ended by a gradual transformation of once fertile lands into sandy deserts. During the age of reptiles and mammals there were lizards with the wings of birds, and serpents' heads on animal bodies, so it is not impossible that nature ages ago produced many forms now extinct. Even now-a-days we have occasional freaks of nature, which are merely reversion to these primeval types.

¹⁵The spheres of the three gods correspond to thirds of the ecliptic.

¹⁶"Jupiter, whose course keeps closer to the ecliptic than that of any other planet, served as an important guide in calendrical calculations. As additional guides, Bel is identified with the north pole of the equator, and Ea with a star in the extreme southern heavens, perhaps in the constellation Argo." (Jastrow.)

3. And God said, Let there be light: and there was light.
4. and God divided the light from the darkness.
7. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament.
9. And God said let the dry land appear;
11. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself.
14. And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs and for seasons, and for days, and years:
16. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: and he made the stars also.
20. And God said: Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth. . .
21. And God created great whales, and every living creature that moveth. . . .
25. And God made the beast of the earth . . . and cattle . . . and everything that creepeth upon the earth after their kind: and God saw that it was good.
26. And God said, Let us make man in our own image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.
27. So God created man in his own image, in the image of God created he him; *male and female (i.e., androgynous)* created he them.

The similarities between Genesis and the far older Chaldean records are so striking that one cannot escape the conclusion that Babylonia was the source of the Old Testament writing. In both accounts darkness precedes light, all is chaos, "without form, and void," and water fills the great deep of Space. "The Spirit of God" that "moved upon the face of the deep" in Genesis is the same as the Chaldean Ea, the god of wisdom. The "waters" are the divine Akasa, or Æther, which in course of time became the visible waters of earth, at first pure, but later on befouled—the abode of Tiamat (sinful, gross matter). The struggle with this monster is not given in Genesis, but is the original of the war in heaven (Revelations xii) where "Michael and his angels fought against the dragon." Berossus gives a curious legend of a Man-Fish, Oannes.¹⁷ His body was that of a fish, but under the fish's head was a human head and under the tail were feet,

¹⁷The same as Ea. See *S. D.*, II, 578, also *S. D.*, I, 653-654. Pisces, the constellation of the Fish is the constellation of the Messiah. The Brahmans also connect their Messiah, the eternal Avatar Vishnu, with a fish and the deluge. When the Pharisees sought a sign from heaven, Jesus said "there shall no sign be given but the sign of Jonas." (Matt. xvi, 4). The sign of Jonas is that of the Oan, or fisherman of Nineveh. The fish's head was also the mitre worn by priests and gods, made in the form of a fish's head; the tail, the train of a long, stiff mantle, as depicted on some Assyrian tablets. His amphibious nature shows he was both a physical and a spiritual being.

human also was his voice and his speech. During the day he lived among men and instructed them in arts and sciences, in everything that would tend to soften their manners and humanize their lives; but at night he would retire into the deep, for he could live both on land and in the water. He it was who wrote about these hideous beings, the progeny of Tiamat. Oannes also said that Bel cut off his own head and from a mixture of his blood with that of earth, human beings were formed. On this account they are rational and partly divine. We see that this story was applied to Marduk, and that it is only another way of showing the union of the higher with the lower nature.

The account of the establishment of the moon and stars is fuller in the Tablets than in Genesis, predominance being given to the moon. The Chaldeans were renowned astronomers and held the moon in deep reverence, as it was the basis of their calendar and the chief planet of measurement. The Chaldean name for the moon-god was Sin, also called Nannar.¹⁸ Genesis speaks of the "lights in the firmament" being for "signs and for seasons," that is, for astronomical calculations and the measurement of cycles. The word translated "God" in the first chapter of Genesis is the Logos, the Elohim—a plural word, and refers to the host of builders—the Dhyān Chohans or angels, of whom there were many orders, some high and some low. The *lower* angels, among whom was Jehovah, made the animal form of man, the man of dust, mentioned in the second chapter. The higher angels, represented by "Light" in Gen. i, 3, made the ethereal man, sometimes spoken of as the "archetypal man," or Adam. This is the immortal first race of Theosophy. The first animals (belonging to what is called the Primal Creation) are the sacred animals of the zodiac, the "great whale" of verse 21 referring to the zodiacal sign of Capricorn—the leviathan of the Hebrews.

It is possible to trace in Genesis the orderly development of the elements—not the elements of science, but their originals. Since there are seven planes there must be seven elements, of which ether is the fifth, the "waters" of space. The element of fire is represented by light (verse 3). The word "firmament" (verse 7) should be translated "expanse," the word used to express the idea of "air" which passes everywhere unobstructed. After this appears the water and lastly the earth. The elements having been evolved for the building up of forms, we may now trace the various kingdoms. The earth undoubtedly answers to the mineral kingdom, the basis for all the rest. In verse 11,

¹⁸Ur was the oldest seat of the worship of Nannar. We will remember that Abraham went out of Ur of the Chaldees. The Babylonian day began with sunset, showing the preference given to the moon which illumines the night. Later this order was changed. That Sinai is derived from the name of the moon-god, Sin, is evidenced by the finding of statues at Tel-loh in Lower Babylonia, made out of green diorite, which can only be had in the Peninsula of Sinai.

we have the three divisions of the vegetable kingdom, corresponding to the three geological periods known as the age of cryptogams, the phænogams, and the fruit trees. "The moving creature that hath life" (verse 20), should be "swimming and creeping creatures," agreeing with the zoological order of fishes (mollusks) and reptiles. Then come the birds, the beasts and cattle of the field. We must remember that Genesis has been incorrectly translated and tampered with, just as happened to the Chaldean tablets, and without the key which Theosophy furnishes, it cannot be understood or properly interpreted.

While in the first chapter of Genesis what is there called *man* is created after the animals, in the second chapter *man*, that is, the *human form*, is created first: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul." Now there were two versions of creation among the Babylonians; and Prof. Jastrow points out that the resemblance of the second Babylonian version to the second chapter of Genesis extends even to certain phrases which they have in common. "And no plant of the field was yet in the earth, and no herb of the field had yet sprung up" (verse 5) might serve almost as a translation of the second line of the Babylonian counterpart. Read in its true esoteric sense, chapter one of Genesis contains the history of the first Three Rounds, as well as the first Three Races of the Fourth, up to the moment when Man is called to self-consciousness by the Sons of Wisdom. In chapter two, Adam comes first, so at the beginning of the Fourth Round on Globe D, Man is the first to appear. Even the state of mental torpor and unconsciousness of the first two races, and of the first half of the Third Race, is symbolized in Genesis ii, by the *deep sleep of Adam*.

THE PRICE OF KNOWLEDGE

Power belongs to him who knows; this is a very old axiom: knowledge, or the first step to power, especially that of comprehending the truth, of discerning the real from the false—belongs only to those who place truth above their own petty personalities. Those only who having freed themselves from every prejudice, and conquered their human conceit and selfishness, are ready to accept every and *any* truth—once the latter is undeniable and has been demonstrated to them—those alone, I say, may hope to get at the ultimate knowledge of things.
—H. P. B.

WESTERN OCCULTISM*

A TRUE ascetic is one who cares not whether he eats or doesn't eat, or what he eats. The manner of his incoming or outgoing concerns him but little. That he may be able in every action consonant with human life to do the right thing, at the right time, and in the right way, is what concerns him all the time.

He would look to the spirit of the action, and acting as spirit whatever he did in any direction would be for the great end in view: the benefit of all beings of every grade.

How many of us have had other ideas? How many of us have considered that we may, by some practice or another, arrive at a stage far beyond our fellow-men?

The world to each of us is what we make it. What we get out of the world is what we put into it. We cannot get anything else. The world stands to us according to the quality of our attitude towards it, according to the ideas we hold in regard to it.

We may dismiss from our minds all ideas of semi-starvation, all ideas of becoming something ourselves. This last we ought to get deep in our hearts—a perception of the selfishness of becoming something ourselves, of gaining anything for ourselves.

The true effort is to do the best we can in every direction for the sake of all others. In so doing we *are* what the doing procures. We strive not to become; we strive to do. There is nothing selfish, nothing personal in that attitude and action.

The true ascetic is one who tries to get all the knowledge and all the power he possibly can, in order that he may lay these at the feet of his fellow-men and do them service.

There is nothing forbidden to him in the whole universe. With Saint Paul he will consider that now all things are lawful to him, but all things may not be expedient. He judges the necessity for any action from the need of the case in hand, and finds that his hand is not stayed in any direction by any rules whatever, or any ideas that may prevail among the men of his time.

True asceticism is not refraining from nor denying anything or anybody. It is the acceptance of all; the right use of all. For everything in great nature of whatever kind has been produced by the beings in the world, and is a natural evolution—everything.

Where we have erred is in the improper use, the abuse of the very powers we all possess. The most sacred of all our powers have been sacrificed on the altar of selfishness. The true ascetic knows that.

*From the Sayings of Robert Crosbie.

“BEHIND WILL STANDS DESIRE”

DESIRE is the key to the most powerful dynamo in the world, the key with which each man can unlock and set in motion the exhaustless reserve force of the will.

Desire is essential to progress, until the step is steady and the purpose firm, as some bright toy is held out before a toddling child to spur him to fresh efforts. Some desires, like those to act, to know, to grow, for service's sake, are beacon lights to guide travelers to the heights, but those that spring from selfishness are will-o'-the-wisps, soon or late leading those who follow them into the bog of satiety or the quicksands of despair.

It is desire that marks depressions for the will to follow. Its strength and its direction must determine whether the will shall trickle in a thousand futile rivulets across the plain or pour in a resistless torrent to the sea.

Unless our progress is steady and unmistakable we deceive ourselves if we say that we desire above all things to grow as souls that we may be the sooner able to help our fellowmen. We do not, or naught could hold us back. The chains of circumstance that seem to hamper us would straightway snap, and we should brush aside every conflicting aim as easily as it were a spider's thread across our path.

Let us direct desire with wise discrimination, for verily what we desire with singleness of purpose we cannot long escape. Is it on riches that our hearts are set? In this life or another, wealth with all its compensating drawbacks of cares and envy and suspicion will cling about us like the shirt of Nessus. Is it for love we sigh? Exacting love that brooks no rival interest may be a ball and chain that we one day must drag.

A passive form of desire to which we all are prone in greater or less degree is fondness for our rut, propinquity-born attachment for the human relationships and material environment in which we live. Duties we may not cast aside or slight, but where no patent duty is involved why can not we, expressions of a higher form of life, yet draw a lesson from the quiet trees and part as lightly as with autumn leaves with outgrown associations and with circumstance, so soon as they have served their purpose and become a burden rather than a source of strength?

Fundamentally, it is lack of confidence in our ability to stand alone that accounts for the clinging habit, for the common human tendency to put forth tendrils and make fast to the nearest object promising support, as it accounts for fear of the untried. Let us rejoice in the

summer while it is with us, but pass without regret to autumn days and, in turn, to winter, nor pause to mourn the seasons' change or fleeting youth, sure that the spring must ever follow winter, as birth, death.

The feverish anxiety to hold fast our possessions is of the lower man. The Self can feel no attachment to any material object. What are the four walls that house us, the garments that clothe us, from the standpoint of the soul, but shelter and protection for its physical instrument? So the requirements for health and cleanliness are met, what further concern can the Ego have in the temporary home on which so much of the personality's affection and interest are lavished, what interest in *objets d'art* or fashionable raiment? From the standpoint of the personality an atmosphere of refinement is undeniably desirable, and we must take care, as exponents of the living Truth, that our appearance shall not cast discredit on the principles for which we stand, but let us not deceive ourselves with the thought that care for these is a primary concern of the real man, or that it compensates in any degree for lack of attention bestowed upon his needs.

The teaching that to set in motion and direct the will calls first for the arousing of desire has a practical bearing for each who has some aspiration towards the higher life. Even a Buddha or a Jesus, we are told, had in some life long past to arouse in Himself the desire to help the world, and had to keep that desire alive through many lives of effort.

We hear much of the value of a vow. Part of it lies in formulation of high purpose, which alone, however, is but a step towards its realization. It must be steadily held in mind, conflicting aims rejected, and due effort made to fulfill its implications faithfully.

Desire may be deliberately nurtured or allowed to die of inanition. Desire to serve humanity may be aroused and strengthened by thinking on the age-long struggle of the race of men, their painful learning by life's buffetings the way their steps should go, their misdirected groping toward the light; and on the Few who, down the centuries, keep ablaze the signal fires of truth that whosoever lifts his eyes may see. The urge to help Them in Their task of Love, so quickened and sustained, must raise at last the flood-gates of the pent-up will to bear us on its stream far towards our goal.

“SARTOR RESARTUS”

WRITING in *Scientific Monthly* for September, 1927, under title of *Progress and the Sciences*, Dr. Walter W. Lucasse, of the University of Pennsylvania, has somewhat to say which is considerably off the complacent beaten track of the average scientific article; and we commend thereto the particular attention of those Theosophists who hold that we from time to time wax too critical or “intolerant” of the aims of modern science as a whole.

Madame H. P. Blavatsky was unsparing in her denunciations of materialism in science, and particularly foreboding in regard to the ultimates of its then tendencies. Many Theosophists, more prudent for good standing in the eyes of “authority,” than trustful of H. P. B.’s wisdom and solicitous of her objects, have been anxious to minimize her early “indiscretions” in that line.

Nevertheless, more and more of the scientists are developing a critical attitude toward their own progress which sometimes is “more Catholic than the Pope,” as in this from the pen of Dr. Lucasse:

How good they are to work without personal reward that their children’s children may have bread enough and to spare—and unending mechanical devices to add to the complexity of life! Few would admit that science is a high-class sport enjoyed by certain high-class minds. They must rather hallow their labors before the imaginary shrine of nations yet unborn rising to sing their praise. It would be cruel to puncture their holiness with such words as ambition, self-esteem, self-aggrandizement or some of the psychological terms of motivation such as compensation, will-to-power, Jehovah complex.

He continues with a long list of examples of the “pairs of opposites” under faces from the halls of science:

. . . Nowhere is it truer than in science that one generation shall labor and another shall enter into the fruits of its labors. In the middle eighties of the last century, a chemist prepared dichloroethylsulfide. In 1918 every one called it by a simpler name—“mustard gas.” What an unfortunate example! And yet how few are the examples of the achievements of science which are wholly without unfortunate aspects if we look at the full possibilities. The industry which grasps the nitrogen from the air and with its fertilizers multiplies the yield of our vast acreage may tomorrow send forth the munitions which will strew those same fields with human wreckage . . . The same reproducing device which may lift our souls to the heights of a grand symphony may also cause us to respond once more to the pulse of primitive strains. The food which science has given us is better and more varied than that of kings of yesteryear, but this very blessing has given us many a sleepless night, and ’twould be a happy bargain if we could trade our teeth for theirs. The automobile may be a pleasure and a business necessity, but little permanent value can it offer to the group or the individual if its acquire-

ment by easy payment plans obligates the future to decreasing currency values and forced increased production . . . The morning paper gives us news from all corners of the earth of war, pestilence and famine; the murders, suicides and robberies; the sorrows and intrigues of the world are laid before us at breakfast and the evening paper adds the daring daylight hold-ups. And so on, examples showing the pleasant results and likewise the equally unpleasant consequences and dangers of applied science could be added without end.

But if this is all, the shortening of time and space, a few new toys of questionable merit—a little louder but as empty quite—is not the clown, the actor, the artist, he who carries us away with his songs, he who gives us a brief flight from reality by the joys and sorrows of his imaginary characters, are not these to be more blessed than the scientists? For each in his own way permits us for a moment to forget the cares that infest the day.

Dr. Lucasse is more hopeful of the social sciences, but far from uncritical. He does not think that salvation will come unqualified through applying mathematics to human psychology.

. . . We learn from chemistry that if sodium and chlorine are brought together common salt will result. Indeed, if a single atom of sodium is caused to react with a single atom of chlorine we may unhesitatingly predict that a molecule of sodium chloride, with all its characteristic properties, will be formed. May we likewise predict that the child of college graduates, each of high intelligence, will be the intellectual equal of its parents? In general, we find that superior parents will give birth to children of superior ability, but alas the same sociological data and psychological tests which give us this generalization have often shown that there may be a mite of truth in the highly exaggerated saying that the campuses of certain of our universities are flooded with the idiot children of the faculty . . .

But Dr. Lucasse is glad of the irreducible residuum of uncertainty in the social sciences, for:

Without this difference perhaps the world would force the results of the social sciences into the extreme utilitarian aspects of the exact sciences, and with studied social environment, ancestry and intelligence measurements, a new system of castes might grow up in which the "thousands who humble and nameless the straight, hard pathway trod" would be even more humble and nameless. Under such a system we might well wonder what would have become of Faraday, who was born the third child of a blacksmith and rose to first rank among the scientists of his day, or of the many artists and musicians who have risen above adverse circumstances of poverty and environment . . .

Would that more of our publicity-hunting pseudo-scientists would take heed of this wisdom!

Dr. Lucasse rightly considers it impossible to reverse the horologue, and to "turn back in the hope of finding a Nirvana of contentment rather than face the possible dangers of science;" he suggests that the safety of the future lies neither in exact nor social science alone, but

in the whole organized body of knowledge—thus arriving by his own path at a recognition of the “great heresy” of separateness.

He then proceeds to a direct facing of an issue carefully evaded by most scientists:

In viewing the possible dangers of the material development of exact science, many in that field have suggested that it is not their responsibility to what use society at large puts their discoveries. They have held that society and society alone is responsible for the use or misuse of the knowledge which is placed in its hands. But when we consider the fact that the army tests showed us to be intellectually a nation of sixth graders—and perhaps the rest of the world is not far different—we may suspect that the responsibility has been passed on to a not too well-trained guardian. It is almost akin to removing the responsibility from a parent for the consequences of permitting his child to play with firearms. If the exact scientist is not willing to take the responsibility for the results of his labors let him realize the fallacy of the belief that all men were created equal and pass the stewardship into the hands of those who are close to society and yet at the same time are members of the aristocracy of brains.

The “aristocracy of brains” consists of the philosophers and social scientists, and the most definite thread of his discourse is a plea for elevating the “science of man” to hegemony.

In viewing, then, this scientific age we should realize that we are dealing with a great two-edged sword which we can not treat compromisingly. We must face it wholly, with all its possibilities for good and evil. We must realize that we are working with a science of things and a science of men; that both need development, the one for man’s material progress, the other to protect him from too much materialization . . .

Now, how far is this learned man right, and how far is he wrong? He is exactly as right as was Darwin, and just as wrong. That is to say, his view of the existing situation is undistorted and achromatic; his proposed remedy is the only possible one derivable from his experience, his training, and his perceptive field—and so, he is wrong, as any one must be wrong, who approaches problems rooted in universals, by a summation of particulars.

Knowledge of itself cannot be injurious, *unless coupled with ignorance*. The dangers in scientific knowledge arise from the blank spaces in the minds of the knowers thereof. Certainly the peril is not lack of ability to grapple with the forces of nature; it is, as Dr. Lucasse has demonstrated, failure to reckon correctly with *human* nature. Nor would anyone other than a bigot claim that scientists lack in morals, in the human sense of the term.

Now, it ought to be evident to any logical thinker that the most likely source of trouble is in the region where scientific doubt exists. The vast majority of scientists are agnostic, except where religious for effect; many are atheistic. If there is such a thing as a human soul,

is it not logical to conclude that it may have something to do with conduct and destiny here as well as hereafter? That perchance it has its own anatomy, its own subdivisions with their special functions, its laws of growth and evolution, its *diseases*? That every thought, every feeling, every act of will, is as definitely traceable to health or unhealth of the inner man, as a physical sensation is traceable to a physical condition?

Suppose, merely suppose, that the material circumstances but constitute the temporary vestment of an enduring entity pursuing its devious path through eternity—does it not become apparent that, in respect to the ultimate welfare of man, all sciences pursued in ignorance of the psychology of the Pilgrim, are as hopeless as an operation for appendicitis undertaken by a carpenter? And the social scientists are no more and no less nescient in that realm than any chemist, any physicist, any prize-fighter or butcher.

The Theosophist alone is the “scientist of men.” Success will be had by others only so far as they put into practice, consciously or unconsciously, the universal principles of Theosophy. It is the unconscious Theosophy of scientists of Dr. Lucasse’s character who must “fight out the field” with their materialist fellows, if the public mind is to be educated in the noblest science of all—*The Science of Man*.

THE ACTOR AND THE CHARACTER

Intimately, or rather indissolubly, connected with Karma, then, is the law of re-birth, or of the re-incarnation of the same spiritual individuality in a long, almost interminable, series of personalities. The latter are like the various costumes and characters played by the same actor, with each of which that actor identifies himself and is identified by the public, for the space of a few hours. The *inner*, or real man, who personates those characters, knows the whole time that he is Hamlet for the brief space of a few acts, which represent, however, on the plane of human illusion the whole life of Hamlet. And he knows that he was, the night before, King Lear, the transformation in his turn of the Othello of a still earlier preceding night; but the outer, visible character is supposed to be ignorant of the fact. In actual life that ignorance is, unfortunately, but too real. Nevertheless, the *permanent* individuality is fully aware of the fact, though, through the atrophy of the “spiritual” eye in the physical body, that knowledge is unable to impress itself on the consciousness of the false personality.—*S. D.*, II, p. 306.

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."

"I SAY, George, that was a brave thing to do!"

"Aw, cut it!" rejoined the hero uncomfortably. The boys had been out for a walk and had discovered a barricade of great iron pipes, too heavy for them to move, laid across the track down which the express was due any minute. It was out of sight from the long trestle over which the train would come, and the engineer could not possibly see the barricade in time to stop his train. There was no time to climb down one bank, cross the valley and climb up the other, for the distant whistle of the train already reached them. Without a second's hesitation George had run out upon the single track of the trestle, waving frantically, and the startled engineer had thrown on the brakes just in time to avoid striking the boy. As the train crew and passengers crowded out to investigate the reason for the sudden and jarring stop, he shouted the information about the barricade and ran to rejoin Jock, whose admiring comment was made as they walked home, rather slowly, for George was surprised at how weak his knees felt after it was all over.

"Let's sit down a minute," he suggested as they passed a hospitable log.

Jock's admiration was unaffected, but tinged with discomfort at his own passive rôle in the late episode. "I've got grit enough to fight anybody near my own size," he said, "but I'd have been scared to death to run out on that trestle just before train time. Gee, that was brave!" he reminisced. "But you might have been killed! What made you do it, George?"

"Theosophy," answered George, simply.

"Well, if Theosophy can make a fellow as brave as that, I'd like to know something about it," rejoined Jock, heartily. "But how do you mean? You didn't have time to think."

"That's where you're wrong, old man! I thought of no end of things. You see, Theosophy teaches that any real duty that comes to you, you have to do or it's just as wrong as if you did something wicked. I found those pipes, so that duty was labeled 'George Norton' pretty plainly."

"Another thing, you see, Jock, this is the 21st of March, the day that we especially remember William Q. Judge, one of the bravest men you ever heard of. He died on that day back in 1896. I'd been thinking a lot about Mr. Judge to-day and how he wasn't afraid of

anything that was his duty. He just went ahead and worked for Theosophy and let people say and do the worst things against him, and kept perfectly still and didn't defend himself, because he would have had to say things he knew it was better to keep still about. That was *real* bravery."

"I'll say it was," agreed Jock, "but so was this. What if you had been killed?"

"Well," said George calmly, "think of all the people who might have been killed if the train hadn't been stopped. Anyway, if I had been killed, it would have been just my body, and I'd get another one when I came back again."

"What on earth do you mean?" demanded Jock.

"Why, I mean when I reincarnated. You don't suppose this is the first and only time you've lived in this old world, do you, Jock, or that it will be the last?"

"Well, I surely never thought of anything else!" exclaimed the astonished Jock.

"Well, I have, and I can't see it any other way. Think it over and see if it doesn't explain lots of things. I guess we'd better go on now. My mother will be wondering what's become of me."

"Wait till she hears what a hero she has in the family!" exulted Jock.

George stopped short in the road. "Jock MacTavish!" he exclaimed, "don't you dare tell a soul about this afternoon! Maybe I'll tell my father and mother, but they won't talk about it, and I don't want anybody else to know it."

"Well, if that doesn't beat me! I should think you'd be so proud you'd want the world to know it. Is that Theosophy, too?" Jock inquired, thoroughly puzzled.

"Just think of it reasonably, Jock. Wouldn't it make you feel sort of smart and conceited if people you met said how brave you were, and you thought they were talking about it behind your back?"

"I suppose so," conceded Jock, "but what of it?"

"Why, that would hurt me, if I let it. I've got enough to fight against without getting swelled head. I say, why make things harder for yourself than you have to? Promise not to tell a soul about it, Jock!"

"Oh, I'll promise if you want me to," grumbled Jock, "but I hate to do it. I'd like to see you get the credit that's coming to you. I say, I'm glad I was along, though, so I know about it. I'm coming around for another Theosophy lesson next Saturday afternoon. I want to find out how you get that way."

STUMBLING STONES

Fear, O Disciple, kills the will and stays all action. If lacking in the Shila virtue—the pilgrim trips, and karmic pebbles bruise his feet along the rocky path.—*Voice of the Silence.*

THE true student of Theosophy is the one who has at last come to see that there is a path of action to be followed, and has resolved to follow it.

Every one forms more or less frequently what we commonly call good resolutions. He determines to do this, or to abstain from that thing—usually the latter. At once all his old habits, tendencies and desires, known and unknown, seem to rise up in opposition. This is not so, but it seems so. What really occurs is that he has adopted an attitude at variance with the nature he has hitherto acquired, and the old nature has to be torn down. This is not easy, and as a rule the aspirant soon gives up the struggle, for he does not understand his own nature, and has no sure basis from which to carry on this inner warfare.

But the resolution of the student is a different thing. It is really the taking of a vow—the vow of allegiance to his higher nature, which he has recognized as having a real and immortal existence. It is the summoning of the Will. Not that which we are accustomed to call will, but the Spiritual Will. This is the force of the Higher Self, the One Consciousness which he recognizes as being the true Self in all beings, and of which he is determined to make himself a conscious channel.

This resolution at once calls for Charity, Caution and Patience. Charity, because he sees and knows that all beings are the Self, whether conscious of it or not, and therefore all alike are engaged in learning the lessons of life, and, like himself, making many mistakes and needing help. Caution, because he sees that to interfere forcibly with the action of consciousness of another is not to help, but to hinder; and that he has supreme rights only over his own conduct. Patience, because although he sees the path to be followed, he very soon learns that to follow it, requires no less than the complete reconstruction of that acquired nature which he has been for countless ages evolving. Body, and mind, and heart and brain—all that he has acquired and has been accustomed to think of as his very self—all this has to be made over into a mere instrument and tool for his actions.

To realize this perception throughout one's whole nature involves far more than would appear even after considerable reflection. It calls for the complete abnegation of any shadow of self-identification with every form of action whatever, and its replacement with a com-

plete and unwavering self-identification with the whole of consciousness, irrespective of the form, one's own or another's. It is the giving up of the sense of possession in any form, through replacing it with the sense of the Self in every form.

Having come so far, the next step involves the perception that the actual change, therefore, is in the attitude to be sustained toward Life in all its ramifications. One's relations with his own body, his own desires, his own mind, his own environment, physical, metaphysical and spiritual, differs only in degree but not in kind with his relations with other bodies, minds and circumstances. All alike are the forms used by the Self which is in all others the same as in himself. The virtues of others are his virtues in so far as he feels them concordant with the true nature of Being. The vices of others are his teachers in so far as he perceives them to be discordant with the true nature of Being. His own virtues he perceives to be but vices when considered as possessions giving rise to a sense of superiority and immunity from weakness. His own vices become steps in the ladder as he perceives them to be hindrances and defects limiting and preventing his service to others.

Our faults, habits, qualities, and subdued desires, are not changed, whether good, bad or indifferent, by inaction. The Path is always the path of action. But when it is seen that it is the *attitude* of the Soul toward the environment that is the cause and the sustainer of the environment, whatever it may be, and the true attitude is seen, the whole of the struggle is thenceforth to maintain that true attitude in any and all circumstances. Actions of every kind then become *exercises* in the sense in which Patanjali uses that term.

The Soul is always at the centre of the environment and hence the work of the Soul is always an expression—that is, action from within outwards. This action is always one of creation, preservation and destruction, *i.e.*, re-creation; and these do not go on separately; they go on together. The perception of the true attitude to be maintained, is the Soul's act of creation here in the mind and body we presently occupy; the struggle to maintain that attitude unchanged in the midst of mental and bodily changes, is the Soul's act of preservation; the gradual reformation of the whole nature to concordance with the attitude assumed, is the Soul's act of "destruction" by the regeneration which makes that nature an instrument and not a being.

We are always "becoming," because we are constantly creating and preserving and destroying—"becoming" better or worse. But the path of the neophyte is another kind of becoming than either of these. It is the gradual act of separation of the Soul from the body—meaning by body, the whole of that nature with which he has hitherto identified

himself—through gradual identification with the Self in all nature. Nature does not cease thereby. It is the identification which ceases. The Soul is then emancipated and all Nature becomes its instrument.

Emancipation of the Soul is the effect of causes set up, precisely as the servitude of the Soul is the effect of causes set up. The Soul in ignorance creates a false environment and is enmeshed through identifying itself with its creations. The Soul at last recognizes itself as the Creator and sets about detaching itself from its creations. This is accomplished through identification with the Self. In the process the environment is changed and the Soul then lives in Spirit and not in Matter.

OUR RESPONSIBILITY TO "EARTH"

Question—Will we always have an earth and an earthly body? Or will we ever get above this altogether?

Answer—It isn't a question of physical or earthly matter at all; for wherever we exist, we exist in some kind of substance, and that substance, to whatever degree, is as objective as is our earthly matter. So long as manifestation endures, our experience implies objectivity on every plane. The difficulty does not arise from substance or matter, but in our conceptions and use of it. This earthly matter has to be raised up in fact to higher degrees. It is said that Venus is in her seventh round and all her "lives" have been raised to a pitch of power and glory inconceivable to us, yet to her inhabitants she is as objective as our earth to us.

What we need to do is not to get off the earth, but to purify ourselves, and by purifying ourselves, purify the earth and all the lives that compose it. That can only be done by our conscious thought and action. When we change our "dirt" to luminous substance, then we will have a different kind of life and body. If you say this will take a long time, it will; but it took a long time to bring us to this condition. But all this time we are living and while living have more or less of happiness. We want bliss to be conferred upon us. We must earn it by spreading bliss to others.—*R. C.*

MISGUIDED OPTIMISM

THERE are several modern Western sects which derive their basic doctrines from the tenets of Buddhism or the Vedanta, misunderstood, or understood only partially. Some of these sects have contacted the Eastern lore through Emerson, others through misinterpretations of the teachings of H. P. Blavatsky. All of them indulge in an overstressed optimism. They seek to do away with evil by denying its existence, and to ensure happiness by the repetition of some such slogan as "life is joy" in the face of overwhelming proof that it is no such thing.

The Wisdom Religion, and the great world faiths which sprang from it in the past, teach that all manifestation is mayavic (illusory), and has at best a temporary reality; that all manifested existences, including our own personalities, are subject to a constant flux of changes, and arise only to pass away again. The world contains nothing real, nothing permanent. Most of us spend our lives desiring and trying to clutch at a series of phantom objects, which are for the moment within our range of perception, only to find that our fingers close on nothingness, and that the wraith which we sought has already vanished into the shadowland of the past.

The real self of man, being rooted in the eternal, can find no abiding place or satisfaction in a world of change; sooner or later we become aware of this and set out to seek the "small, old path," which has been pointed out by the great Teachers—that path which leads "away from shadows and appearances into the true." But the way is narrow, rough and steep: only a few venture to essay it; and of those few scarcely one here and there succeeds in overcoming fully its difficulties in any one incarnation.

Now there are many people who have abandoned the old orthodoxies and whose bent of mind is repelled by materialism. They have either never heard of Theosophy and the Path; or, having heard, have found its precepts too hard for them, demanding as it does the most vigorous self-discipline and self-energized efforts. "Let us," say these last, "pick and choose from the teachings of the Wisdom Religion; let us apply the doctrine of Maya (the illusory nature of the manifested world) only to the things we do not like, and continue to believe in the substantiality of those we do like." So a Mrs. Eddy is found to preach that "God, spirit, being all, nothing is matter. . . . Life, God, Omnipotent good, deny death, evil, sin, disease. . . . No pain in truth, no truth in pain. . ." &c. &c. Her followers, by dint of repeating these and like formulae, apparently do succeed by a sort of self-hypnotism

in suggesting away pain—for the moment. Other, rival schools, use slightly differing formulae for the denial of the unpleasant. Still others try the method of affirmation: “We will rid ourselves of sorrow,” say they, “by asserting strenuously that life is joy.” These too may charm away pain—for the moment.

The process may be likened to a sort of moral dram drinking or drug taking: it brings a short-lived relief followed by a bad reaction. Or it may be compared to the throwing of a dam across the stream of Karmic effects which accumulate for a time behind the barrier, until by sheer weight they break it down and rush out in a swirling torrent.

But in condemning false and unbalanced optimism, let it be quite clear that we do not condemn geniality, good humor, merriment in season. Theosophy does not make a virtue of lugubriousness, nor teach that we should go about the world with long faces, avoiding laughter as a sin. On the contrary, by giving us a true and undistorted view of life, Theosophy enables us to face its pains and problems with steadfastness, with equanimity and with cheerfulness.

LIMITATIONS OF SCIENCE

There can be no possible conflict between the teachings of occult and so-called exact Science, where the conclusions of the latter are grounded on a substratum of unassailable fact. It is only when its more ardent exponents, over-stepping the limits of observed phenomena in order to penetrate into the arcana of Being, attempt to wrench the formation of Kosmos and its *living* Forces from Spirit, and attribute all to blind matter, that the Occultists claim the right to dispute and call in question their theories. Science cannot, owing to the very nature of things, unveil the mystery of the universe around us. Science can, it is true, collect, classify, and generalize upon phenomena; but the occultist, arguing from admitted metaphysical data, declares that the daring explorer, who would probe the inmost secrets of Nature, must transcend the narrow limitations of sense, and transfer his consciousness into the region of noumena and the sphere of primal causes. To effect this, he must develop faculties which are absolutely dormant—save in a few rare and exceptional cases—in the constitution of the off-shoots of our present Fifth Root-race in Europe and America. He can in no other conceivable manner collect the facts on which to base his speculations. Is this not apparent on the principles of Inductive Logic and Metaphysics alike?—*S. D., I, pp. 477-78.*

THE REVIVAL OF VOODOOISM

“I oft have heard, but ne’er believed till now,
There are, who can by potent magic spells
Bend to their crooked purpose Nature’s laws.”

—MILTON.

EVERY religion, as well as all folk-lore and popular tradition, deals with Magic. The Christian Scriptures, both in the Old and the New Testaments, are full of the record of the practice of magic for both good and evil ends. The belief in, and practice of, Magic is as old as mankind.

In our highly civilized and materialistic age the theologians of the sects and the professors of science deal chiefly with the dead, but they deal with the dead as *dead*—a dead Christ as well as dead matter. The one deals with mankind as a collection of recalcitrant souls which must be saved by compulsion, and the other in a dead Nature which yields only to force. Both are blind to the fact everywhere staring them in the face that the springs of action in nature and in man are *voluntary* springs. Neither man nor Nature has to be *forced*. Law is only another name for the voluntary action of that part of Nature which we call force and matter, and believe to be soulless and senseless. The sectarian’s dream is to be able to deal with the mind and conscience of mankind as the scientist deals with inanimate Nature—in both cases to subject the selected objects to *their* will. What “more potent magic spells” with which to “bend to their crooked purpose Nature’s laws” than the arts practiced by the “revivalist,” the “spell-binder,” the vivisectionist, and the “evolutionist?” The popular mind, religious or materialist by turns, but in either case superstitious, is it not swayed, moved, played upon and preyed upon by the magic shibboleths of the priest, the professor, and the politician? Every “slogan,” every “catch-word,” is a *mantram*—something to *conjure* with.

Faith is, in man, what law is in nature. Whatever a man may believe in, the more his faith is sincere, the more he willingly pours his treasures of heart and mind as well as his earthly powers and possessions, on the altar of his devotion. The more absurd and bizarre his faith, the more easily is the man influenced and controlled by those who claim to serve his particular god. The fact is there for all to witness, the practice goes on before the eyes of us all, whether we understand its psychology or not, and all of us alike are conscious or unconscious practitioners and victims—both. But the Magic with which mankind is acquainted, both religious and secular, both tutored and untutored, is the “mighty magic of Prakriti,” that magic which Saint James called “earthly, sensual, devilish,” because always aimed

at the subjugation or subornation of the Will of the victim, who then becomes the *willing* tool of the magician. The perfection of this kind of magic is where the resultant is achieved in full consciousness by the practitioner, and in full unconsciousness to the victim—magic so complete that the victim, while otherwise retaining all his faculties, indeed even often having them enormously augmented, is so polarized in his Will, so divorced from his Reason, that nothing and no one can persuade him even to consider the possibility that he may be under a Spell. In brief, the victim is in that state where both his Will and his Reason are *reversed*: their control and direction are in the Magician, while he is irremediably convinced, by the magic employed, that both his Will and his Reason are functioning flawlessly. What others, even his nearest and dearest, see as delusion, as derangement, as madness, the victim sees as God-given or God-directed infallibility of perception and judgment.

Revivals of Magic, both beneficent and maleficent, are periodic and cyclic, as changes in centers of consciousness occur in classes and masses of men. Magic never entirely disappears from the race-consciousness, but there are seasons when any particular practice and its expression die out and are limited to obscure individuals and submerged elements; other periods of renaissance and recrudescence when whole populations are directly affected. Man, having a seven-fold invisible constitution, and progress, whether in right or wrong direction, being the universal law or process of evolution, it follows that as one or another "principle" of our complex being becomes active, a change in centre of consciousness occurs, and the being is then subject to influences, and capable of exercising them, in ways impossible or abnormal before, when some other principle's activity constituted his intellectual, psychic, and moral "center of gravity."

There are abundant and increasing evidences that there are more educated and thoughtful men who believe in the existence of Occultism and Magic than the modern materialist dreams of. More anyone becomes dissatisfied with the Present more he is open to those who profess to be able to deal with the Past and the Future—especially the future. More any one is either a failure in his own or other men's eyes, or having achieved "success" finds its golden fruit but Dead Sea apples, the more he will seek out or lend an ear to those who claim to be able to supply the means whereby life shall once more become "worth while" to the candidate.

Almost without exception these believers have no clear notions of their own, no definite idea of the nature of Occultism, and confuse it with the Occult sciences in general, the "Black art" included. In short, the prisms through which Occultism appears to these "innocents" are

as multi-colored and varied as human fancy can make them. Will these candidates to Wisdom and Power feel very indignant if told the plain truth? It is not only useful, but it has now become *necessary* to disabuse most of them and before it is too late. There are not in the West haf-a-dozen among the fervent hundreds who call themselves "Occultists," who have even an approximately correct idea of the nature of the Science they seek to master or to benefit by. With few exceptions they are all on the highway to Sorcery or Mediumship.

The relation between Faith and Scepticism, between credulity and incredulity, and the Principle in man from which both derive, is little understood, because as yet little inquired into. Whatever may be the form of the individual's superstition or materialism, he is usually, if sincere, so satisfied with it and its results to himself that he never questions its nature or validity. Yet it is well known that a man's religion or science may lead him to excesses and atrocities exceeding those of the degenerate and the pervert. Whenever any form of Faith becomes intensified—concentrated—it becomes at once a Passion, and the man will do literally *anything* in the name of and for the sake of his God. The more intelligent, educated, and naturally powerful the man may be, the more he constitutes a deadly menace to himself and others. No wonder, then, that the Magician deals in Faith, when in every human being feeling in the form of faith controls both his conscience and his reason.

What is that invisible Principle on which the weal or woe of mankind depends? It is the "middle principle," the "balance principle," of the seven-fold being—the connecting link between "Spirit and Matter," between the Divine Being and the man of clay. Its separate development *in excelsis* makes the "Black magician;" its utter subjugation, the adept in White magic; its predominance in the ordinary individual, the medium; and its normal functioning in average humanity is that "human nature" which sways us all in every moment of crisis. Neither our schools, our science, nor our psychology at present know any more about this Principle than its universal prevalence, its sporadic and occasionally epidemic manifestations in abnormal and unnatural outbreaks. It is this Principle with which true Occultism deals as containing within it man's good or evil destiny. It is this Principle which is due under the law of the cyclic recurrence of impressions to a period of intensified activity. Misunderstood, or misused, or misdirected, it ruins not merely individuals, but races and civilizations. *Kali Yuga* is but a term to signalize its sway, whether in the form of mediumship or black magic. It is the abuse of this Principle which has reduced the Orient to degradation and keeps it there; it is the lowest form of it which produces savagery, whether in the midst

of civilized cities or in the fastnesses of aboriginal populations; it is that abuse which has become increasingly noticeable in Europe and America within the last century.

Both White and Black Magic have been lost sciences in the West for many centuries, and therefore regarded by those ignorant of them as mere superstitions. Yet the belief in miracles, in fate, in destiny, in luck and in chance, in good and bad "fortune" is everywhere held side by side with belief in "law." This is all neither more nor less than a survival of belief in magic. In the Orient, seat of the most ancient surviving as well as lost civilizations, belief in Occultism or Magic has never waned. It is as active to-day as ever, even if in more degraded forms. Among savages Magic is, and always has been, the ruling power. The American Indians, the inhabitants of Polynesia, the Africans, govern and are governed in all their actions by magic, by magical invocations and ceremonies. So were our forebears of Greece and Rome. And what are the liturgies of the Christian churches, their prayers and "sacrifices," but forms of magic?

In THEOSOPHY for August, 1925, attention was drawn to the prevalence of this "Unconscious Occultism" and to an extract from Balzac's "Cousin Pons"—written in 1849—to illustrate and verify the general conclusions stated. "Cousin Pons" was written at the very beginning of the revival of a form of Magic named Spiritualism, a resurgence which affected—and still affects—countless millions of Western men and women. "Psychic Research" is merely a term for another form of the same thing as Spiritualism. Since the beginning of Spiritualism we have had "Christian Science," "faith healing," "mental healing," "New Thought" schools, in addition to a horde of practitioners of and devotees to minor and personal varieties of fortune-telling and sooth-saying; as well as a vast inlet of Oriental magic and magicians with their numerous more or less efficacious forms of *Hatha Yoga*. All this is, however crude or however disguised, nothing but attempts to practice Magic. It is dealing with and dabbling in the domain of the Psychic Principle, and the several sorts of devotees are carried away by the "results" which flow, or seem to flow, from their practices.

All the cases cited, and many others, proceed from minds still colored by religious tendencies or heredities. But there is still to be considered the renaissance of magic in minds tainted by materialism as distinct from those affected by religious influences. Mesmerism, hypnotism, Psycho-Analysis, Behaviorism, and numerous other theories and practices in vogue for determining and controlling the phenomena of life and conduct, are, one and all, explorations and experiments in the Psychic side of the human being—an attempt to get behind the curtain of the objective into the vast world of causes which

operate in, on, and through the invisible portion of our natures. This is Magic.

And again, the force and effect of the so-called "Darwinian theory," the theories of determinism, of mechanism, of vaccination, of seruminization, of anti-toxins, of "immunizations" of one kind and another—who shall attempt to measure or estimate their immense present and potential future effects upon individuals and upon the race? What are they but attempts to practice magic and to benefit by the practice?

Through them all, the materialistic as well as the religious, runs the superstition of the miracle-idea—the notion that there are shortcuts by which results can be achieved out of all proportion to the causes set up; that there is some way by which bad effects can be avoided and good effects gained without adequate compensation; that, in short, there is a way by which the operation of Law can be set aside, so that the practitioner and the devotee may reap without sowing, or avoid the reaping of what has been sown.

In whatever form presented and no matter by what names sanctified, all these preachments and practices are Magic—magic of a degraded and degrading sort. They are nothing but Voodooism, Obeah, and represent in every case Atavism and degeneracy of the Psychic Principle. Voodooism to the aboriginal man is his religion and his science—both. He, too, "gets results"—results in some cases beyond our boasted science to imitate or understand, and so derided or disbelieved in by the "white man." That these magical powers and resultants are genuine, there is abundant evidence. "Isis Unveiled" teems with them. Only recently, in the February, 1928, *Harper's Monthly*, Mr. John W. Vandercook writing of some of his own experiences in West Africa, gives food for thought in his article, "Voodoo: The Case for African Magic Science." And the enormously circulating *Literary Digest* in its issue of January 28, 1928, devotes some four pages to extracts from an article in *The Elks Magazine* by the well-known author, Beatrice Grimshaw, reciting the mysterious powers of the broken races inhabiting the South Sea Islands.

The aborigine—dying remnant of a lost race—never doubts his Magic, never questions it, because he knows it is genuine. What he does not know is its true nature. Hence he never dreams that it is the perversion of the Psychic element in him which has ruined his race and himself. The Oriental with his decadent civilization is convinced of his Magic because he knows that it is real. What he does not know, because he cannot be brought to inquire, is that his magic is a corruption of the Psychic principle which has destroyed his glorious past and is steadily destroying his remaining patrimony.

The West, just as convinced of the Magic of its religions, its sci-

ences, its philosophies, and of the results achieved by them, despises alike the magic of the aborigine and of the effete East—but the West is beginning to question the results of its own magic which already threatens to destroy our own great and glorious living civilization.

Shall we have a revival of Voodooism or of the Occultism of the ancient Wisdom-Religion? Shall we of the West, with the cyclic return of Atlantean impressions of Magic, choose the Right hand or the Left hand path? Shall we repair the mischiefs done so long ago—or shall we repeat them? Shall we study and practice the Magic of pure Philosophy and Ethics, the Theosophy and Occultism of H. P. Blavatsky and her Masters, or shall we try to gain the same powers and privileges for the *inner* man as we have already gained for the outer—and by the same methods?

Let Theosophists weigh well whether their pursuit shall land them in Black or in White Magic, for the choice is theirs.

“KARMA-LESS” MEN

Those tribes of savages, whose reasoning powers are very little above the level of the animals, are not the unjustly disinherited, or the *unfavoured*, as some may think—nothing of the kind. They are simply those *latest arrivals* among the human Monads, which *were not ready*: which have to evolve during the present Round, as on the three remaining globes (hence on four different planes of being) so as to arrive at the level of the average class when they reach the Fifth Round. One remark may prove useful, as food for thought to the student in this connection. The MONADS of the lowest specimens of humanity (the “narrow-brained” savage South-Sea Islander, the African, the Australian) *had no Karma to work out when first born as men, as their more favoured brethren in intelligence had*. The former are spinning out Karma only now; the latter are burdened with past, present, and future Karma. In this respect the poor savage is more fortunate than the greatest genius of *civilised countries*.—*S. D., II, p. 168.*

EVIDENCE

THROUGH his knowledge of the properties of various acids, alkalies, oils and extracts a chemist can build up a combination that will produce a perfume, a flavor, a dye, or an agent for stimulating or retarding physical functions. Reversing the process, he can reduce a compound to its individual constituents. The result of his analysis may be shown to a skeptic who will say, "This compound contains so much of this and so much of that, according to your report, but I don't believe it. Can you prove it to me?" The chemist may offer all available evidence but to absolutely convince the inquirer he must make a chemist of him. The evidence may be at hand, the proper tests and reactions taken but unless the inquirer has independent knowledge of the properties of the ingredients the proof must rest upon the word of the chemist, which is testimony, not proof.

Theosophy is a synthetic philosophy. By a process analogous to that of the laboratory chemist, its teachings may be analyzed, tested and compared. Some inquirers accept Theosophy because of its appeal to reason; some open the way to acceptance by breaking down opposing evidence; some, by thoroughly learning and practically using the entire body of theosophical teachings. It seems impossible to suppose that anyone studying Theosophy faithfully and without bias could escape the conviction that it is an exposition of Natural Law, and, if the teachings are not given out in their entirety, they are much more complete than those of any science known to the world at present. By their light the student can explain many things that are mysteries to those not possessing his knowledge. To an honest inquirer he can give logical reasons for the statements he repeats from the teachings and can bring a mass of related facts to offer as corroboration in support of his explanations.

The student cannot make a theosophist of the inquirer. He may produce the evidence, repeat the formulas and invite the inquirer to compare the theosophical teachings on any subject with any other hypotheses, scientific, religious or otherwise, secure in the knowledge that the teachings will not suffer by such comparisons. To beginners these may seem strong statements; they will not appear so to students. The theosophist knows the Law of Cause and Effect, and, to the degree he has mastered it, is able to demonstrate it.

THE DUALITY IN NATURE*

QUESTION—Is it a fact, as sometimes asserted in print, that everything in Nature is dual, and that nothing can exist or even be conceivable without its opposite? I don't see the necessity for this.

Answer—Nor need you. It is pure assertion and quite without solid support. Darkness, for instance, does not necessitate the existence of light, for it must have existed before light was created by the Supreme. During the æons when there was nothing to produce or to manifest light, darkness, and it alone, was. Nor does light necessitate darkness, for if we imagine a region in space once illuminated and provision made for its perpetually remaining so, there would be no reason for darkness as to it. If we further suppose it peopled with inhabitants, they would never experience darkness, never suspect its existence, never know any condition different from that they were acquainted with. Goodness, again, does not involve its opposite of badness. If it did, a bad Devil would be as necessary and as eternal as a good God; and yet we all know that evil is a blot upon the universe, a marring due to imperfection in development of knowledge or moral purpose, and hence to pass away when imperfection does. Nobody—nobody of sound religious faith, that is—expects evil to persist forever, to be a permanent defacement and offense, to maintain a never-ending war upon right. On the contrary, we all look upon it as a melancholy incident, not an inevitable constituent, and confidently anticipate the time when it will disappear utterly from the cosmos.

Nor is it the fact that a quality or an object has meaning only by contrast with its antithesis. Contrast heightens the meaning, gives it a stronger background, but does not create it. A good man is one who loves and practises goodness. He appears to more advantage when compared with a bad man, for then his excellence gains greater vividness, but if there was not a bad man on earth his quality would remain the same and receive respect and sympathy. Intelligence would be intelligence just as truly if there was no such thing as stupidity, and similarly with generosity, conscientiousness, and the like.

One must be careful not to push truths to extremes or to run in little grooves of thought. There is very much of duality in Nature, and some of its manifestations are most striking and suggestive, but there does not follow the consequence that *everything* is thus manifested. Some things exist in and by themselves, Hamilton's "relativity

**The Theosophical Forum*, January, 1894. The answer of *The Forum's* Editor is included in this reprint in order that the full value of Mr. Judge's answer may be brought out. (ED. THEOSOPHY).

of knowledge" having reference to a general limitation of human methods of perception, but not necessarily to the mode of existence of the things perceived. "We must discriminate," as the Judge said in "Eighty days around the World."

W. Q. J.—The editor's easy disposal of the question is also pure assertion, it seems to me. I can think of no proposition so easy of proof, and of which there is so much evidence in the material, mental, and psychic realms, as the one that duality rules universally in Nature. The Sun is the day ruler, the Moon the night ruler; the first giving direct light, the other reflected beams,—in both cases dual. The day is one side, the night the other; and thus light and dark are a duality. In the earth's travel it brings two opposites—heat and cold. Man and animals are male and female—dualities in sex. The word "male" would not connote its present meaning unless there were its opposite. The magnet—a mundane universality—has two opposite poles, one attracting, the other repelling: they are opposite in position as well as in effect. Indeed, it would be tedious to prolong a list that could be extended over the whole range of nature from the little to the great. In the argument used by the Editor that "Intelligence would be intelligence just as truly if there were no such thing as" its opposite, and in other like arguments and illustrations, there is pure assumption. The word "intelligence" describes a quality found among men, but "stupidity" is also to be found there, and one is hardly justified in assuming that a time will come when stupidity will be gone from the cosmos, leaving only intelligence, unless it be also assumed that the complete and exclusive prevalence of intelligence is the known object and end to which the universe is tending. Of course optimistic thought may make this assumption, but pessimism is as much entitled to construct an opposite one and say that stupidity and chaos are the final end and aim. In order to apply the editor's illustration we must grant the possibility underlying his words "if," but no one knows that intelligence is the quality that shall finally prevail above all, and it is allowable to reunite his sentence thus: "Stupidity would be stupidity just as truly if there were no such thing as intelligence."

We are dealing with Nature wherein there is the duality referred to. Every illustration used by the Editor is in itself a duality and understood only through the existence of duality. To assume the destruction of duality is to reduce into a state of nothingness both as to consciousness and the thing cognized. If we take his illustration of evil disappearing and good prevailing, then there must be assumed for the event a cognizer to perceive the good and to feel its effect, which at once makes the final all-embracing duality of a cognizer and the thing cognized, felt, or perceived. If no cognizer is present, but the

Universe is simply goodness and naught else, then we have nothingness once more, since there is no mind or consciousness to note it. But as this is not so, we have to conclude that in the final analysis, whether objects be one or many, there must be a perceiver and that which is perceived.

THE LAW OF KARMA

This Law—whether Conscious or Unconscious—predestines nothing and no one. It exists from and in Eternity, truly, for it is ETERNITY itself; and as such, since no act can be co-equal with eternity, it cannot be said to act, for it is ACTION itself. It is not the Wave which drowns a man, but the *personal* action of the wretch, who goes deliberately and places himself under the *impersonal* action of the laws that govern the Ocean's motion. Karma creates nothing, nor does it design. It is man who plans and creates causes, and Karmic law adjusts the effects; which adjustment is not an act, but universal harmony, tending ever to resume its original position, like a bough, which, bent down too forcibly, rebounds with corresponding vigour. If it happen to dislocate the arm that tried to bend it out of its natural position, shall we say that it is the bough which broke our arm, or that our own folly has brought us to grief? Karma has never sought to destroy intellectual and individual liberty, like the God invented by the Monotheists. It has not involved its decrees in darkness purposely to perplex man; nor shall it punish him who dares to scrutinise its mysteries. On the contrary, he who unveils through study and meditation its intricate paths, and throws light on those dark ways, in the windings of which so many men perish owing to their ignorance of the labyrinth of life, is working for the good of his fellow-men. KARMA is an Absolute and Eternal law in the World of manifestation; and as there can only be one Absolute, as One eternal ever present Cause, believers in Karma cannot be regarded as Atheists or materialists—still less as fatalists: for Karma is one with the Unknowable, of which it is an aspect in its effects in the phenomenal world.—*S. D.*, II, p. 304-5-6.

CAUTIONS IN PARAGRAPHS*

DO not make statements that tend to mix up the Theosophical Society with any religious belief, political theory, or social observance or non-observance.

Beware of the proposition that the rich or those in social life needing theosophy as much as the humbler ranks should therefore have special efforts made for them while they fail or refuse to openly help the Society with their countenance and effort.

Do not be misled by the fancy that special effort to "convert" a scientific celebrity will lead to any great benefit to the theosophical movement, or sufficiently offset the time thereby lost from the general work among those who are ready to listen.

Never cry down the efforts of a sincere member to disseminate theosophy merely because it does not meet your standards of method or propriety.

Always discountenance any proposal to establish a censorship of either literature or effort in theosophical ranks, for such a censorship is against the broad and free platform on which the Society rests.

Suffer not yourself to be annoyed because scientific men claim as their new and original discoveries that which theosophical literature has always claimed; remember we are not in this movement for glory, but that men shall know the truth regardless of where the credit for discovery is given.

Never forget that a theosophical Branch is for the study of theosophy, and not for discussion upon outside topics.

Let not sentimentality make you fear to bring forward what you believe to be theosophy, even though some persons threaten to leave the ranks because their own fad seems endangered by the strength of your theory; but beware you do not mistake self-assertion in yourself for the strength of your theories.

Be not deluded by the idea that you can do great good by entering a church society in which you do not believe. Theosophy is not benefited by being thrown among those who declare they do not want it.

Beware of the person who offers to sell spiritual science in so many lessons for a sum of money. Expositions by lectures in public of general theosophical principles for an admission fee are proper, but courses of lessons on magic arts, spiritual science, secrets of nature, and the like are eternally improper, emanate from cupidity or undisciplined intellect, and lead to nothing.

Be charitable enough to remember that the theosophist is human,

*This article by Wm. Q. Judge first appeared in *The Path*, July, 1893.

and perhaps has to struggle all the harder with our common failings just because he has entered on the battle with the lower nature.

Do not fancy that because ours is called a brotherhood any exclusion of woman is inferred. English is not the only language on earth, and in many others the same term describes both feminine and masculine. Theosophy does not concern sex distinctions, and talks more of souls, which are sexless, than it does of the bodies they inhabit.

Carefully avoid confounding Brahmanism with Buddhism, and the religions flourishing outside of India with those of that country. Buddhism not being the religion of India, confusion of uttered sounds and knowledge results from calling Hindus Buddhists.

Very carefully refrain from confusing Christianity with the religion of Jesus. The latter is not the former, inasmuch as Christianity is split up into over three hundred different sects, whereas Jesus had but one doctrine.

Pay the highest respect to the sermons of Jesus, from the remembrance of the fact that in his discourses he but gave forth once again the old doctrine taught to him by the ancient theosophists of whom he was a disciple.

Do not make the blunder of mistaking the glitter of our civilization for true progress. Weigh fine houses, good clothes, mechanical devices, and universal male suffrage against the poverty, misery, vice, crime, and ignorance which go with the former, before you conclude what is the best civilization.

RODRIGUEZ UNDIANO.

WILL AND DESIRE

Question—How is it that “Behind will stands desire?” It seems that this should be reversed.

Answer—That which governs thought is motive or, in other words, feeling. *Will* is the force of consciousness, and we do not act unless there is a desire or intention to move, and that gives energy to the consciousness—that is, *Will*. What we do is to use the elementals and we endow them with whatever force is in our own unalloyed intentions. *Desire* is our impulses and personal feelings, but includes the highest aspirations for universal benefit, as well as the lowest of our desires. Aspiration for universal benefit would be compassion, for that is the nature of the Self. The higher the aspiration the stronger the will; the lower, the weaker.—R. C.

WHAT IS THE PSYCHIC NATURE?

PSYCHIC means, in Theosophical teachings, all that portion of the Mind in Nature and in Man which lies between the purely Spiritual and the purely Physical. It is the *plastic* state or aspect of universal and individual LIFE, as distinguished from that which is fixed, whether by reason of its perfection, as Spirit; or because of its imperfection, as Matter. The Psychic is the active agency of all progress as of all retrogression. It is the "connecting link" as well as the "missing link" of all evolution. It ranges all the way from seeming automatism, as witnessed in the "forces of nature" and "chemical affinity," through the sympathetic and involuntary systems of plants, animals, and man, through instinct, impulse, habit, up to the highest forms of Intellection.

When we say Spirit, Matter, and Mind, we are speaking of the three great conditions of LIFE, and any Life in these states may be perfectly organized, partially organized, or unorganized. In Man, all three conditions of LIFE are present: his Spirit or *Self*-consciousness, alone eternal and indestructible; his "mind" or Psychic nature, partly evolved and therefore capable of perfection or dissolution; and his "body," doomed in any case to return to its natural condition of unorganized Life or "matter" the moment the Spiritual and Psychic nature deserts the tabernacle. In Man, therefore, the Psychic is the name for the active middle principles of his Being which connect SELF-CONSCIOUSNESS with "embodied existence."

Practical Occultism is the Science of the understanding and control of the Psychic nature by the Spiritual Being. This Science has its own laws and practices, far more exact and exacting than any known to Physical science. Its perfection constitutes the Mahatma, or Great Soul, and is unknown, except in theory and in *retrograde* action, outside the Great Lodge of the Masters of Wisdom and Their School. It is the Science by means of which its Adepts are able literally to "put one's *Self* in the place of another," and thereby know at first hand and infallibly the whole past and present nature of any being soever, and thus aid in the orderly evolution of the whole of Nature as well as of particular beings. Dealing as it does, with Souls, Occultism confers tremendous powers, and its practitioners incur equally tremendous responsibility.

ON THE LOOKOUT

HIGHER STANDARDS?

Dr. Menas S. Gregory, of Bellevue Hospital, says that mental and nervous diseases are gaining headway among young people. Remarkable to relate, he does not ascribe this to some mysterious germ, and appeal to the gods of science for a miraculous serum, but instead gives its true cause. The "higher" standards of to-day are responsible, he thinks. Demand for material luxuries is greater than ever; the desires of youth are more intricate and hard to satisfy; and an increase of thwarted ambitions and longings increases abnormal mental states.

Will it ever penetrate the foggy mind of this half-insane race, that happiness can no more reside in the feeding of insatiable desire than a forest fire can be expected to put itself out while there is fuel left?

Against the mental cases of Dr. Gregory is to be set an increasing number of worse ones, among whom are found as suicides those who have had the means of gratifying every desire, "with everything to make life worth living." Endless grief was inevitable for those parents, who swore that "their children should never undergo the hardships *they* had had to suffer!" "Hardships," nine times in ten, which developed in them the only qualities which made them of any use to the world at all.

Since the preceptors of youth, as much as the rest, are fast held by the delusion that happiness comes from satisfying desires, there is little hope for the unfortunate youth whose parents have wealth without wisdom; little hope unless he have the Karmic stamina to break away from the standards of his caste to a life of useful effort.

CIVILIZATION AND DISEASE

Dr. Arnold Sach, Heidelberg University, who has examined 30,000 mummies, finds that the health conditions of the ancient Egyptians were better than our own. They were especially superior in the matter of teeth, to whose degeneration through advancing civilization doctors are coming to lay more and more of our ills.

Just what is civilization worth, anyway? Never in the world was there such a mad hunt for health and happiness. Among the ancients, and among contemporary barbarians, it was and is exceptional to be sick. How many really well persons does the reader count among his acquaintance? Yet health is the prime object of our most heavily endowed sciences. As to happiness: the suicide rate is the best gauge; and no country or civilization has even approached ours in that respect.

Nowhere in the maelstrom is to be found evidence that the

mechanical aspects of civilization have furnished us anything but new matters to be worried about, and more intricate ways in which to suffer though, true, we have eliminated many of the sordid miseries of fifty years ago.

If all men were spiritually educated, they need not be scientifically trained or furnished with mechanical toys in order to be happy. True, the machinery of civilization does furnish far more leisure than we have hitherto had; but of what use a leisure which is generally spent in useless, idle, and frequently degrading and disease-producing pursuits? In a civilization morally based, relief from mere drudgery would indeed be a blessing, but we are still far from that.

It is our work to help construct a moral foundation to replace the rotting piles upon which we now construct our edifices; not easy to do without bringing the whole structure down; but it will fall hopelessly unless the repairs are made.

JUSTICE TO EGYPT

As H. P. Blavatsky pointed out, it is the modern fashion to cast discredit on the ancients for the purposes of making our own achievements greater. Even as fair a man as the philosopher Will Durant follows the modern illusion and considers the Pyramids of Egypt the output of a gigantic, ruthless, and vainglorious barbarism—structures erected for the empty glory of rulers by whip-driven slaves. This, of course, was much more heinous than to slaughter some millions of men in cold blood “for the glory of empire,” or to wipe out thousands of savages with the deadly products of civilization for the sake of “bigger and better business!”

Arthur Weigall expresses a very different idea of Egypt in his *History of the Pharaohs*. (E. P. Dutton & Co.). And he uses some pains and considerable mathematics to prove it:

The Great Pyramid has been regarded for so long as an expression of the vanity of a ruthless and slave-driving tyrant, that I hesitate to point the fallacy of this view. Yet the Pharaoh's motive was not vain, nor was the execution of the work tyrannical, though his government, it seems evident, was severe and the whole nation was keyed up to a very high degree of efficiency, and must have been organized in an astonishing and almost ruthless manner. He desired to build an ever-lasting monument which should be for all time the glory of his race, and which should strike awe into the hearts of the kings and peoples of the earth; and in this he so well succeeded that this monument has brought fame to Egypt throughout the ages, and still continues, nearly five thousand years later, to draw the world to the banks of the Nile.

. . . for 20 years 100,000 men were employed for three months each year, that is to say, they worked only during the time of the annual inundation, when the agricultural population was idle, and a conscription

of labor would not have impaired the resources of the country. This would mean the laying of an average of about 1,200 blocks every day; . . . we can realize that with 9,000 men available on each 755-foot front of the pyramid—that is to say, about 36,000 men all told—far more than 1,200 blocks could have been easily and cheerfully dragged into position in a few hours, without confusion and without any of that sweating and straining under the taskmaster's lash which is so often supposed to have been a painful feature of the work . . . Scores of these brick ramps must have zigzagged in gentle gradients up each side of the growing pyramid; and all day long these gangs of men must have dragged the blocks of stone up them, singing as they went—for thus to this day the Egyptian labourers lighten their task—while the overseers clapped their hands to lead the songs or swung their whips about in harmless and good-natured energy, even as they do today. (*Science News-Letter*, September 10, 1927).

In our opinion, slander of the long-dead, even when officially performed, is no more defensible morally than the other kind; and we offer up praise for Mr. Weigall's decency.

What strange superstition holds our modern thinkers: that every pottery image was necessarily the idol of a grotesque god; all labor performed by unwilling slaves; scientific achievement all accidental; works of art done for magical purposes only; the erection of a statue in some mysterious way an act of vanity where our own marble monstrosities are not!

REINCARNATION AND POPULATION

Prof. E. M. East, of Harvard University, exuded much pessimism into the atmosphere of the world population congress held in Geneva. (*Washington Post*, Sept. 2, 1927). In his view, the world cannot support over 5,000,000,000 people; the population has increased from 900,000,000 to 1,850,000,000 in a century, and the putative limit will be reached in another. Most people refuse to be alarmed; some think that the food capacity of the globe has never really been tested; others hope that the present rate of increase may not continue. It is hoped that increasing density of population will offset itself by a higher death rate, etc., etc.

It is noticeable that they all rest under common errors with Prof. East, however. They suppose that the said increase is real, instead of being what it is, at least half imaginary; they assume that reproduction is an uncontrolled bio-chemical process following the Malthusian "law"—under which, by the way, the rate of reproduction in the United States would now be increasing by leaps and bounds instead of decreasing, as it is. Most of the figures regarding population increase in the densest centers are pure assumption; we have, for instance, repeated assertions about the increased masses of Africa, whereas those on the ground are fully aware that over vast areas the population has

so decreased that normal community life can hardly be carried on.

Dr. Alfred Grotjahn said that the German birth rate has fallen so low that the population has become stationary, and deaths exceed births in the large cities. The 1926 birth-rate in England and Wales was the lowest recorded since the establishment of civil registration. (*Literary Digest*, Sept. 3, 1927).

Prof. Raymond Pearl demonstrates that a population follows in its rise and decay, a growth curve almost identical in form with that of yeast. Says he:

The population at first grows slowly, but gains impetus as it grows, passing gradually into a stage of rapid growth, which finally reaches a maximum of rapidity. After this stage of most rapid growth the population increases ever more and more slowly, until finally there is no more perceptible growth at all, in short, the populations of various forms of life wax in their speed of growing and then wane.

Definite figures attesting this, he says, have been obtained from Sweden, the United States, France, Austria, Belgium, Denmark, England and Wales, Hungary, Italy, Norway, Scotland, Servia, Japan, Java, Philippine Islands, Baltimore City, New York City, and the world as a whole. In Algeria only have figures been complete enough to be conclusive; it is "probable" in the case of the others. (See *Science*, July 9, and Sept. 2, 1927; also *Science News-Letter*, Sept. 3).

Once the whole of inner Asia, of Yucatan and Central America, of South America, and other vast areas, teemed with human life. Where is it now? Why—here, in these newer countries whose temporary cycle of rapid growth has so stirred the alarmists.

Reincarnation being the great law of life and progress, it is interwoven with that of the cycles and karma. These three work together, and in practice it is almost impossible to disentangle reincarnation from cyclic law. Individuals and nations in definite streams return in regularly recurring periods to the earth, and thus bring back to the globe the arts, the civilization, the very persons who once were on it at work. And as the units in nation and race are connected together by invisible strong threads, large bodies of such units moving slowly but surely all together reunite at different times and emerge again and again together into new race and new civilization as the cycles roll their appointed rounds. Therefore the souls who made the most ancient civilizations will come back and bring the old civilization with them in idea and essence, which being added to what others have done for the development of the human race in its character and knowledge will produce a new and higher state of civilization. (*Ocean of Theosophy*, 1893, p. 119.)

The whole of history accords.

REINCARNATION AND PRECOCITY

The Washington *Evening Star*, of Jan. 22, 1927, reports that David Farejon, aged ten, was the author of a "Prelude to Hiawatha" sung in

Carnegie Hall, New York. The *Washington Post*, of Feb. 7, 1927, states that Robert Nagler, twelve, passed the entrance examinations for Wisconsin University. And Nathalie Crane, child poet, holds forth with continuing success. Robert Nagler's parents stand high intellectually, but his case is by no means typical. Genius strikes where it lists, with seemingly less rationality than the lightning. Many of the greatest minds of all time have come from mediocre lineage.

In the *New York Times*, for June 20th, 1926, was noted the formation of a "League for Fostering Genius," giving many instances of remarkable children. Winifred Stoner, herself once a "youthful prodigy," though not having done much in particular about it, so far as we know, was active in the formation of the League. It has a worthy object; but if it were changed to "Reception Committee for Superior Egos in Difficulties," its true object would be better indicated and some light perhaps thrown on the best methods of carrying out its purposes.

The sporadic occurrence of genius would not seem erratic if the whole course of the past were laid bare. Nor would there be so much bewilderment about the more frequent child geniuses whose peculiar talents follow those of "Jack the Ripper" or Captain Kidd, rather than the model of Michael Angelo or Shakespeare. Meantime, the end is often futility and disaster. Some years ago the world was agog over Boris Sidis, who as a child lectured to the faculty of Harvard on the Fourth Dimension. After running the gamut of various degrees of radicalism and freak social movements, young Sidis is making a collection of street car transfers. We had the doubtful pleasure of perusing some of his advice to sufferers from the same brain canker; and never have we seen more thorough and careful expression, a more Atlas-like devotion to the importance of the subject, than in this precious setting forth of the proper means of caring for and filing the silly slips of useless paper. What price precocity?

GLOWING FIBRES

In *Science*, for Sept. 9, 1927, Dr. Christine Ladd-Franklin, of Columbia University, elaborates a theory leading to the conclusion that the reddish-blue arcs and glow of the retina, sometimes seen from within, proceed from a definite physical light emitted by the optic nerve fibres. From this it seems that nerve-action results in ether disturbances, part of which are demonstrable as light. Now, there is no way, even physically, of telling how vast a hidden range any light-ray may have, nor is there any real method of distinguishing between light waves, radio waves, or any other ether waves, all having the same nature, but different rates.

Dr. Ferdinando Cazzamalli (See Dr. E. E. Free in *Literary Digest*,

for July 2, 1927), of whom we have spoken in previous issues, produces further evidence to show that the human brain under certain conditions emits definite radio waves. Thus science, over its own road, is approaching the Theosophical doctrine of the community of thoughts and feelings among human beings. But what is this nervous force? Produced by the physical action of the cells, or transmitted *through* them? Now that science has been so busy demonstrating that every emotion affects every cell of the body, is it to be supposed that the stuff of which emotions are composed, is an illusionary product of that which it rules? Strange confusion of thought, peculiar to the mechanistic mind!

However, science is on the track of more than it bargains for. This luminosity of the nerve fibres is a manifestation of the Paracelsian *Archeus*—

“This vital force . . . radiates around man like a luminous sphere” . . . says Paracelsus in *Paragranum*. (*Secret Doctrine*, 1888, I, 532).

No one will deny that the human being is possessed of various forces: magnetic, sympathetic, antipathetic, nervous, dynamical, occult, mechanical, mental—every kind of force; and that the physical forces are all biological in their essence, seeing that they intermingle with, and often merge into, those forces that we have named intellectual and moral—the first being the vehicles, so to say, the *upadhi*, of the second. No one, who does not deny soul in man, would hesitate in saying that their presence and commingling are the very essence of our being; that they constitute the *Ego* in man, in fact. These potencies have their physiological, physical, mechanical, as well as their nervous, ecstatic, clairaudient, and clairvoyant phenomena, which are now regarded and recognised as perfectly natural, even by science. Why should man be the only exception in nature, and why cannot even the ELEMENTS have their *vehicles*, their “Vahans” in what we call the PHYSICAL FORCES? And why, above all, should such beliefs be called “superstition” along with the religions of old? (*S. D.*, I, 469-70).

LIFE AND THE TIDES

The death of Judge Gary led the Editor of the *Washington Post* (Aug. 19, 1927) to remarks of a certain value regarding tidal influences. The Judge died at 3:30 A.M. on August 15th, very near low tide at New York on that day. In our opinion, if the hour had anything to do with Judge Gary's death, it was because it was 3:30 A.M. and not because it was low tide. The vital solar currents are cut off to a certain extent in the “wee sma' hours,” which in all probability is the reason for the well-known fact that this is the danger point for patients near death.

The Editor, however, states that a certain stock breeder uses the Coast Survey tide tables in his business; a doctor fixes the time of beginning certain operations by them, and a Wall Street broker plays

the market by a system worked out according to tidal forces. Not having access to the breeder's stables, the doctor's mortality list, and the stock gambler's bank book, one can express no opinion as to the efficacy of the method. It is evident, however, that all these gentry of our ultra-scientific age are having recourse to astrology, and to horary astrology, at that.

Says the *Post* Editor:

Thus, scientific tide prediction extends its activity from legitimate usefulness into the field of superstition. A volume of scientific tide tables becomes a Napoleon's dream book, and astrology rubs elbows with astronomy in the halls of learning.

But what else than astrology grown respectable, is long-range weather forecasting, now gaining scientific ground by rapid jumps?

Science is empirically arriving at the *old* astrology, wisely ignoring the popular varieties extant. There is a true Astrology, but it will never become public in this generation.

The recrudescence of astrology, however, is not so important to us as the face it puts on—that of black magic. Whatever efficacy may pertain to the methods employed, is due to lunar forces and not to the tides as such, which are but collateral effects. The moon is the planet of reproduction and hence of death, as well. It fertilizes all material life, but as the decaying corpse does the graveyard grass—a planet fittingly dedicated to the lethal god Jehovah in olden days!

TERTIUM QUID

The renascence of the vitalistic school in biology is attested by F. Rignano's *Man Not a Machine*, and especially by the friendly review given it in *Science* for Sept. 9, 1927.

After discussing various aspects of the mechanistic and vitalistic theories, the author concludes that in all vital action there is an irreducible minimum of a purposive character. From one point of view this is true; the slight effort needed to control an automobile might be considered an "irreducible minimum" in comparison with the power of the engine—but it is that "minimum" which gives meaning to the existence of the machine.

We doubt, however, that any author for many years to come, will surpass Prof. Seba Eldridge's *Organization of Life*, as a thorough, fair, and philosophical discussion of "vitalism" versus "mechanism." (Thos. Y. Crowell & Co., New York).

The *Science* reviewer criticises Rignano for assuming that there is no third alternative to mechanism and vitalism, mentioning the presently popular "Emergent Evolution" theory. The latter, in succinct terms, holds that as evolution proceeds, absolutely new possibilities arise from

the combinations and permutations of originally existing potencies. The theory may be considered an advance on mechanism and vitalism, because it tends to obliterate the distinction; both the former are founded on false premises. Mechanism believes in soulless matter and nothing else—will and consciousness illusory products of unconscious action. Vitalism holds that soulless matter is ruled and guided by superimposed intelligence or soul.

The common error of both is the assumption that matter is *dead*. *Consciousness is equally present in all forms of matter, but not equally active*. Its activity is gauged by the degree of evolution of the vehicle; and there are wheels within wheels, scientifically unknown forms of conscious "matter" ruling the less evolved by virtue of the common property—life. Hence the vitalistic theory, based upon an incomplete intuition.

Regularity and rationality of action is the special characteristic of *intelligence*. No "mechanical" motion could ever be as rigidly "mechanistic"—that is to say, as unvaryingly predictable to a mind holding all the pertinent facts—as the action of a being possessed of full knowledge of Law, and of the full volition which goes with knowledge of Law. Uncertainty of action, and thus "choice," arise from ignorance combined with knowledge. Full determinism exists at the lower pole of evolution, where there is no knowledge, and at the upper, where there is no ignorance; nowhere else.

THE REAL ABORIGINES

It is stated in *Science*, of Nov. 11, 1927, that the flint arrow point found at Folsom, New Mexico, is accepted as evidence that America was humanly inhabited in the days of the mammoth and mastodon, estimated as not less than 20,000 years ago. Dr. O. P. Hay, of the U.S. National Museum, investigating the relics of the gravel pits found by J. D. Figgins and Harold J. Cook at Frederick, Oklahoma, thinks that there is no doubt as to early men in America—earlier, perhaps, than the Neanderthal and Cro-Magnon of Europe. Regarding the same discoveries, Dr. Charles N. Gould, of the Oklahoma Geological Survey, thinks the connection of prehistoric tools with a glyptodon shell indicates that men lived here even before the first of the glacial waves moved down from the Arctic hundreds of thousands of years ago. (*Science*, Sept. 23, 1927; *Science News-Letter*, Oct. 1, 1927; *Los Angeles Express*, Oct. 11, 1927).

So it appears that the stubborn, and not always good-natured fight which the conservatives of anthropology have put up against the American antiquity of man, for many years past, is about to dip their banners in defeat. It is hard to understand the feeling shown—until

one notes that the question is intimately tied up with the "animal ancestry" dogma, which is the cornerstone of the biological sciences of the present day.

For all the evidences of the ascent of man from animal ancestors—or rather, those facts which have been interpreted, and in many cases forcibly interpreted, as evidences—have their connections in the Old World and not in the New. Paleolithic men in America, across oceans, and many thousands of miles away from their putative ancestries and fields of development, must throw speculations upon origin far back into abysses of time highly unwelcome to the dogmatists.

THE TRUE "DESCENT" OF MAN

Our interest lies in the relation to Theosophical doctrines regarding the immense antiquity of man, with his cycles of achievement and degeneracy; above all, to the fact that mankind up to the present hour has failed to establish any permanent institution or civilization, for the simple reason that his past efforts, like ours of the present, were based upon the non-eternal as contrasted with the eternal; the animal against the divine, the material against the spiritual. The Cro-Magnon, says H. P. Blavatsky, is a relic of descending Atlantis, and is as much American as European.

What are we also to make of the fact that while de Quatrefages points to that "*magnificent race*," the TALL Cro-Magnon cave-men and the *Guanches* of the Canary Islands as representatives of one type—Virchow also allies the *Basques* with the latter in a similar way? Professor Retzius independently proves the relationship of the aboriginal *American dolichocephalus* tribes and these same *Guanches*. The several links in the chain of evidence are securely joined together. Legions of similar facts could be adduced. As to the African tribes—themselves diverging offshoots of Atlanteans modified by climate and conditions—they crossed into Europe over the peninsula which made the Mediterranean an inland sea. Fine races were many of these European cave-men; the Cro-Magnon, for instance. But, as was to be expected, *progress is almost non-existent* through the whole of the vast period allotted by Science to the Chipped Stone-Age. The *cyclic impulse downwards* weighs heavily on the stocks thus transplanted—the incubus of the *Atlantean Karma* is upon them. (*Secret Doctrine*, 1888, II, 740-41).

FOSSILS OF CULTURE

Ancient man in America being thus established, what manner of being was he? Strangely enough—to orthodox views—the same phenomenon is found here as in Europe; that is to say, a lost ancient culture of higher type than those which succeeded it.

Dr. Hrdlicka (*Washington Post*, Nov. 28, 1926) holds that the Eskimos and Indians are descended from a lost Behring Sea people;

but he admits that the art of this older people is of a higher type than that of their putative descendents.

Moreover, it is constructed on curves, while the present Eskimo has a geometrical art. Anyone acquainted with the cast-iron conservatism of primitive cultures like those of Eskimo and Indian, must necessarily ask himself how long it took for such a transformation. But in our opinion, while this ancient people may have given rise to the Eskimo, and to some few of the Indian tribes, perhaps, most of the Indians came the other way, from the fragments of Atlantis direct. The Asiatics of Mongoloid stock are Atlantean too, but of very different history.

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

MUTE EVIDENCES

The mystery of the Mound Builders, though often “solved,” still very largely remains a mystery. Quite distinct evidences of a connection with the Maya and Toltec civilizations have been supplied by the exhumation of skeletons; but have there not been many instances of tribes using as tombs structures which far antedated their own times? At any rate, archeologists state that if the mound builders were to be judged by their art alone, they would be placed much higher than in the stone age. Fish hooks and harpoons identical with those of the European stone age were used by some prehistoric Americans (*Science News-Letter*, Nov. 19, 1927). All this, besides a powerful evidence of the actuality of Atlantis, is the same old story:

The earliest Palaeolithic men in Europe . . . were of pure Atlantean and “Africo-” Atlantean stocks. (It must be borne in mind that by this time the Atlantis continent itself was a dream of the past.) Europe in the quaternary epoch was very different from the Europe of to-day, being then only in process of formation. It was united to . . . what is now N. Africa by a neck of land running across the present Straits of Gibraltar . . . while a broad sea washed the great basin of the Sahara . . . The Atlantean connections of the forefathers of the Palaeolithic cave-men are evidenced by the turning up of fossil skulls (in Europe) reverting closely to the *West Indian* Carib and *ancient Peruvian* type . . . (*S. D.*, II, 740).

. . . The relic of artistic merit here *re-appearing* in the Chipped-Stone-Age men, is traceable to their *Atlantean* ancestry. Neolithic man was a forerunner of the great *Aryan* invasion, and immigrated from quite another quarter—Asia, and in a measure Northern Africa. (The tribes peopling the latter towards the North-West, were certainly of an Atlantean origin—dating back hundreds of thousands of years before the

Neolithic Period in Europe, —but they had so diverged from the parent type as to present no longer any marked characteristic peculiar to it.) As to the contrast between Neolithic and Palaeolithic Man, it is a remarkable fact that, as Carl Vogt remarks, the former was a cannibal, the much earlier man of the Mammoth era not. Human manners and customs do not seem to improve with time, then? not in this instance at any rate. (S. D., II, 716).

From *Science News-Letter* of Nov. 12, 1927, it is found that the prehistoric African Bushmen were, as shown by their cave-paintings, on a higher level than their descendents.

So intoxicated are we by the illusion of power and progress, that we dream of our accomplishments as eternal and eternally growing. But even as the forces in mankind are sufficient for all this construction, so, reaching their inevitable reverse, are they adequate to its wiping out unto oblivion, as has happened many times in history and pre-history, and will again. Modern mankind is leaving no stone unturned to create for its posterity a heritage of mystery and traditions of lost greatness, as Atlantis and Lemuria did for us—who, internally and egoically, are they.

THE MYSTERY OF SPEECH

Anyone who has, with the slightest degree of intuition, watched the animal kingdom's psychology of communication, and compared it with the flowering of speech in the human child, can hardly avoid perceiving the fundamental difference; the existence in the child of an *inner faculty* which *must* express itself; in the other, nothing but a reaction to external need, which ceases so soon as the need is satisfied. The origin of speech has always been the stumbling block of materialistic evolutionists, as was noted by Madame Blavatsky in the *Secret Doctrine*.

The problem then is: Whence these roots (Of language)? Max Müller argues that the existence of these *ready-made materials of speech* is a proof that man cannot be the crown of a long organic series. This *potentiality of forming roots* is the great crux materialists almost invariably avoid . . .

The argument has never been met by the non-pantheistic Evolutionists. To say with Schmidt: "Forsooth are we to halt before origin of language?" is an avowal of dogmatism and of speedy defeat. (II, 662).

Now comes Grace Audrus de Laguna, of Yale University, with her book, *Speech: its Function and Development*, in which it is contended that no existing culture and no existing language is really primitive; the language of the savages is old and bears in its structure the marks of vastly ancient evolution. (*Science News-Letter*, Nov. 19, 1927).

This is entirely correct; for the most ancient languages, such as the Greek and the Sanskrit, are infinitely more mathematical, rational,

and scientific, in their structure, than any of their successors. The Romance languages—French, Spanish, and Italian—are each degenerate hybrids as compared with the severely logical and regular Latin which gave them birth; English is such a structure as might be expected to develop in the minds of a set of inarticulate savages who sought to develop speech by imitation without understanding and without the capacity for grammatical comprehension. But the older languages mentioned are as though sprung full-fledged from the brow of some transcendent genius, without any trace of slow and haphazard evolution. And indeed that is not far from the truth; for the ancestry of the soul of man is *Divine*.

It is through these "Sons of God" that infant humanity got its first notions of all the arts and sciences, as well as of spiritual knowledge; and it is they who have laid the first foundation-stone of those ancient civilizations that puzzle so sorely our modern generation of students and scholars. Let those who doubt this statement explain the mystery of the extraordinary knowledge possessed by the ancients—alleged to have been developed from lower and animal-like savages, the *cave-men* of the Palaeolithic age—on any other equally reasonable grounds. Let them turn to such works as those of Vitruvius Pollio of the Augustan age, on architecture, for instance, in which all the rules of proportion are those *taught anciently at initiations*, if he would acquaint himself with the truly divine art, and understand the *deep esoteric significance hidden in every rule and law of proportion*. No man descended from a Palaeolithic cave-dweller could ever evolve such a science unaided, even in milleniums of thought and intellectual evolution. (*S. D.*, I, 208).

THE ADVANTAGES OF THE PRIMITIVE

In *Science* for June 10, 1927, we note, on the authority of Dr. Frederick L. Hoffman, that cancer flourishes far less among primitive peoples than among others. In Mexico, for instance, it is only one half to two-thirds as common as in the United States and Canada. Incidentally, an old theory that hot diets such as those of the Mexicans, set up cancer-producing irritations, is thus eliminated. Yet Mexico is notoriously "backward" in the application of serotherapy, nostrums, vaccination, and other introductions of foreign substance into the body.