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THEOSOPHY

A MAGAZINE DEVOTED TO

THE
THEOSOPHICAL
MOVEMENT
THE BROTHERHOOD OF
HUMANITY



THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY
THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY
AND ARYAN LITERATURE

Vol. XIV, 1925-1926

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(a) To form the nucleus of a universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color;

(b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

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

- 10 - Ancient Landmarks ..
 49 - The Fraternity of Perfected Souls
 p- 97 - Zoroastrian Metaphysics.
 " - 149 - " Cosmo-Genesis
 " - 212 - " Psychology. N26
 " - 264 - " Ethics 1600
 " - 308 The Kings of China.
 " - 351 Confucius the Codifier.
 " - 399 Confucianism -
 p421 - Jaina Philosophy -

Index of Theosophy

VOLUME 14

NOVEMBER, 1925—OCTOBER, 1926

A

Abodes, Defiled	257
Adepts, Recognition of	66
Adepts, Teachers, and Disciples, Masters,.....	325
Agents, Men Karmic	412
Agnosticism, True	21
Air," "Earth, Water, Fire,.....	546
"All Is Life"	123
Altruism, The Power of	112
Among Friends	72-114-169
Analogy, Sevenfold Law of.....	548
Ancient Belief in Metempsychosis.....	28
Ancient Landmarks	10-49-97-149-212-264-308-351-395
Ancient Scientific Knowledge	9
Another," "The Duty of.....	16
Apollonius, Symbolical Journey of.....	30
Apostles and Pseudo-Messiahs, Modern.....	244
Are We Wool Gatherers?.....	421
Atavism, Moral and Intellectual.....	13
Atlantis Renascent	23
Atma-Buddhi-Manas	255
Atma Incarnate?, Does	85

B

Being, Two Poles of	269
Belief in Metempsychosis, Ancient.....	28
Best We Can Do, The.....	538
Bethlehem and Bedlam.....	145
Birth, A Dialogue on.....	343
Blavatsky, H. P., The Credential of.....	289

C

Castes, Confusion of	504
Chelas and Lay Chelas.....	31

Chelas, Mahatmas and	82
Civilized Savagery	118
Classics, Theosophical	229
"Cometary Theosophists"	320
Common Sense, Practical	219
Compassion, What Is It?.....	459
Compromise, The Disease of.....	313
Compromisers of Theosophy.....	166
Concentration, Culture of	433
Confusion of Castes	504
Confusion Less Confounded	278
Considerations on Magic	385
Craze, The Messiah	241
Credential of H. P. Blavatsky, The.....	289
Criminals, Informing Against	561
Criticism—Use and Abuse	507
Culture of Concentration	433
Cycle, The Rising	529

D

Death, A Dialogue on.....	390
Death Penalty, The.....	38
Defiled Abodes	257
Delusion, The Fount of.....	406
Departure, A New.....	1
Devachan, Dreaming and	550
Devachan?, Where is.....	394
Dialogue on Birth, A.....	343
Dialogue on Death, A.....	390
Dialogue on Duty, A.....	29
Dialogue on Faith, A	70
Dialogue on Freedom, A.....	249
Dialogue on Initiation, A.....	544
Dialogue on Love, A	299
Dialogue on Patience, A	171
Dialogue on Perfection, A.....	500
Dialogue on Purity, A.....	455
Dialogue on Sacrifice, A.....	122
Dialogue on Success, A	198
Disabilities, Karmic	155
Discard, The	564
Discipline of Work, The.....	204
Disciples, Masters, Adepts, Teachers, and.....	325
Disease of Compromise, The.....	313

Disintegrating Protestantism	301
Divine Incarnations	321
Does Atma Incarnate?.....	85
Doubt, Trails of.....	207
Dreaming and Devachan.....	550
Druse Revolt, The.....	516
Duty, A Dialogue on.....	29
Duty of Another," "The.....	16
Duty, Regarding	470

E

"Earth, Water, Fire, Air".....	546
East and West	496
Echoing Past, The.....	292
Education and the Eye.....	410
Ego, How Is the, Deluded?.....	454
Elements, Rudimental	104
Entering the Stream.....	357
Esoteric Science, Motive in.....	175
Evidences of Immortality.....	86
Evil, The Problem of	554
Evolution of the Soul.....	462
Existence, Spiritual	481
Eye, Education and the.....	410

F

Faith, A Dialogue on.....	70
Fayum, Taungs and the.....	348
Field to be Sown, The.....	305
Fifty Years Ago.....	2
Fire, Air," "Earth, Water,.....	546
Form and Principle.....	210
Forward, Seven Steps	337
Fount of Delusion, The.....	406
Freedom, A Dialogue on.....	249
Friends, Among	72-114-169
From a Letter to Those Who Work.....	359
Fundamental Misconceptions	58

G

Genesis and Life of Worlds	108
God, The In-Dwelling.....	165

H

Harvest, Waste or.....	461
How Is the Ego Deluded?.....	454
How Shall We Apply Theosophy?.....	392
H. P. Blavatsky, The Credential of.....	289
Hypothesis, The Nebular.....	6
Hypothesis, The Planetesimal.....	55

I

Ice, the Magician.....	506
Ideas, Magnetism of.....	22
Illusion, Reality and.....	57
Immortality, Evidences of.....	86
Incarnations, Divine.....	321
India Needs, What.....	162
India, The Problem in.....	295
In-Dwelling God, The.....	165
Influencing the "Lives".....	230
Influenza, Theosophical.....	261
Informing Against Criminals.....	561
Initiation, A Dialogue on.....	544
Intellectual Atavism, Moral and.....	13
Isolation, Personal.....	64

J

Journey of Apollonius, Symbolical.....	30
Judge, W. Q., The Occultism of.....	193

K

Karmic Agents, Men.....	412
Karmic Disabilities.....	155
Knowledge, Ancient Scientific.....	9
Know Thyself," "Man,.....	172

L

Landmarks, Ancient.....	10-49-97-149-212-264-308-351-395
Law in the Natural World, Spiritual.....	414
Law of Analogy, Sevenfold.....	548
Lay Chelas, Chelas and.....	31
Letter to Those Who Work, From a.....	359
Library, A Strange.....	420
Life," "All Is.....	123
Life, Living the.....	76

Life of Worlds, Genesis and	108
Life, Sources of	449
Live, The Will to	316
"Lives," Influencing the	230
Lives, Memory of Past	556
Living the Life.....	76
Lodges of Magic	222
Lookout, On the.....39-87-135-185-232-279-328-378-423-471-517-565	
Loss of the Soul.....	134
"Lost Souls"	260
Love, A Dialogue on.....	299

M

Magic, Considerations on.....	385
Magic, Lodges of.....	222
Magician, Ice, the.....	506
Magnetism of Ideas.....	22
Mahatmas and Chelas.....	82
Mahatmas," "The Theosophical.....	126
"Man, Know Thyself".....	172
Manvantara, The Scientific	158
Mask, Peter's	453
Masters, Adepts, Teachers, and Disciples.....	325
Mathematics of the Soul.....	15
Matter, The Mysteries of.....	271
Medal," "The Other Side of the.....	446
Meditation	363
Memory of Past Lives.....	556
Memory, Reincarnation and.....	339
Men Karmic Agents?.....	412
Messengers of Old.....	345
Messiah Craze, The.....	241
Messiahs, Modern Apostles and Pseudo-.....	244
Metempsychosis, Ancient Belief in.....	28
Misconceptions, Fundamental	58
Modern Apostles and Pseudo-Messiahs	244
Moral and Intellectual Atavism.....	13
Motive in Esoteric Science.....	175
Movement, The Theosophical.....	535
Mysteries of Matter, The.....	271

N

Nebular Hypothesis, The	6
New Departure, A.....	1
North Pole?, Where Is the.....	251

O

Occultism of W. Q. Judge, The.....	193
Occultism, Practical	177
Occult Science, The Synthesis of.....	482
Old, Messengers of	345
Old?, Why Do We Grow.....	422
On Getting Work Done.....	549
On Pseudo-Theosophy	364
On the Lookout.....	39-87-135-185-232-279-328-378-423-471-517-565
Other Side of the Medal," "The.....	446

P

Pansophia	467
Past Lives, Memory of	556
Past, The Echoing.....	292
Patience, A Dialogue on.....	171
Penalty, The Death.....	38
Perfection, A Dialogue on.....	500
Personal Isolation	64
Peter's Mask	453
Plains of Space, The.....	200
Planetesimal Hypothesis, The.....	55
Poles of Being, Two.....	269
Pole?, Where Is the North.....	251
Politics, Priestcraft and.....	146
Power of Altruism, The	112
Power, Responsibility of.....	217
Practical Common Sense.....	219
Practical Occultism	177
Priestcraft and Politics	146
Principle, Form and.....	210
Problem of Evil, The.....	554
Problem of India, The.....	295
Protestantism, Disintegrating	301
Pseudo-Messiahs, Modern Apostles and.....	244
Pseudo-Theosophists	78
Pseudo-Theosophy, On	364
Purity, A Dialogue on.....	455
Purpose of Things, The.....	400

Q

Questions on Reincarnation.....	511
---------------------------------	-----

R

Reality and Illusion.....	57
Recognition of Adepts.....	66
Regarding Duty	470
Reincarnation and Memory.....	339
Reincarnation, Questions on.....	511
Remedy, The.....	419
Renascent, Atlantis.....	23
Responsibility of Power.....	217
Resurrection	444
Revolt, The Druse.....	516
"Reward for Unmerited Suffering".....	515
Rising Cycle, The.....	529
Rudimental Elements.....	104

S

Sacrifice, A Dialogue on.....	122
Savagery, Civilized.....	118
School, Theosophy.....	80-124-173-220-276-318-360-408-457-509-562
Science, Motive in Esoteric.....	175
Science, The Synthesis of Occult.....	482
Scientific Manvantara, The.....	158
Seeds of Truth.....	389
Self-Examination.....	67
Sevenfold Law of Analogy.....	548
Seven Steps Forward.....	337
Somagenesis	540
Soul, Loss of the.....	134
Soul, Mathematics of the.....	15
Soul, Evolution of the.....	462
Souls," "Lost.....	260
Sources of Life.....	449
Sown, The Field to be.....	305
Space, The Plains of.....	200
Spiritual Existence.....	481
Spiritual Law in the Natural World.....	414
Strange Library, A.....	420
Stream, Entering the.....	357
Success, A Dialogue on.....	198
Suffering," "Reward for Unmerited.....	515
Suryamaya	402
Symbolical Journey of Apollonius.....	30
Synthesis of Occult Science.....	482

T

Taungs and the Fayum.....	348
Teachers, and Disciples, Masters, Adepts.....	325
Theosophical Classics.....	229
Theosophical Influenza.....	261
Theosophical Mahatmas," "The.....	126
Theosophical Movement, The.....	535
Theosophists," "Cometary.....	320
Theosophists, Pseudo-.....	78
Theosophy, Compromisers of.....	166
Theosophy?, How Shall We Apply.....	392
Theosophy, On Pseudo-.....	364
Theosophy School.....	80-124-173-220-276-318-360-408-457-509-562
The Remedy.....	419
"The Theosophical Mahatmas".....	126
The Unexpected.....	274
Things, The Purpose of.....	400
Things, Using.....	502
Trails of Doubt.....	207
Triflers	346
True Agnosticism.....	21
Truth for Its Own Sake.....	133
Truth, Seeds of.....	389
Two Poles of Being.....	269

U

Unexpected, The.....	274
"Unsolicitous"	551
Using Things.....	502
Use and Abuse, Criticism—.....	507

W

Waste or Harvest?.....	461
Water, Fire, Air," "Earth.....	546
We Can Do, The Best.....	538
West, East and.....	496
What India Needs.....	162
Where Is Devachan?.....	394
Where Is the North Pole?.....	251
Why Do We Grow Old?.....	422
Will to Live, The.....	316
Wool Gatherers?, Are We.....	421
Work Done, On Getting.....	549

Work, The Discipline of.....204
World, Spiritual Law in the Natural.....414
Worlds, Genesis and Life of.....108
W. Q. Judge, The Occultism of.....193

Y

Years Ago, Fifty..... 2

194. Illumination by the Sun, Earth, Light & Life
194. Illumination by the Sun, Earth, Light & Life
See the individual books of the series on Light
193. Action - Man, Matter & the Higher Self

The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

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

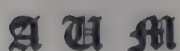
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Through information, digging, and casting aside the stones, a treasure may be found, but not by calling it to come forth. —CREST-JEWEL OF WISDOM.

THEOSOPHY

Vol. XIV

November, 1925

No. 1

A NEW DEPARTURE

AT THE close of the first half of the centenary cycle of the Theosophical Movement, there must needs be present in the world disintegrating and disruptive forces, whatever be their guise—forces that would annihilate the Tree watered by the compassion of the Masters and the sacrifice of companions, if they could. But, powerless they are, in truth, because there have been in the last score of years the defenders of the Message—defenders of the name and works of H.P.B. and Mr. Judge; because, while those defenders have lifted their voices boldly in the world, they have at the same time silently sheltered and nurtured, away from disputes and assertions, a new growth—new learners of philosophy and ethics—defenders-yet-to-be of the Truth, of the Noble Ones of all times and climes.

And so, as the cycle moves on into the territory of new generations, this Magazine deems it fitting to open its columns to the purposes of Theosophy School, and to welcome as its readers future helpers, future doers of the task now performed by those whose help and guidance must one day cease until a new Day. That these columns aid in making better, abler servers—more worthy bearers of the Great Responsibility than the present editors, is their ardent wish.

Henceforth, then, under the caption of "Theosophy School," will appear each month the record of such talks as are given at the weekly sessions of Theosophy School. To children not enrolled, some point of contact will thus be afforded with the bands of young people who are studying together The Eternal Verities; while those in the School will find new lessons, or new ways of looking at those truths which are never old. Not by new signs and wonders does the growth of the Theosophical Movement proceed, but by its understanding, and by the ever-widening range of new applications for which the Message provides. The "old" Message must prove the new. That which is to be in the last quarter of the century will show itself again to those then on the scene as the knowledge theirs in former births.

FIFTY YEARS AGO

FIFTY years ago in November the Theosophical Movement of the century, started at the residence of H. P. Blavatsky in Irving Place, New York City, was publicly inaugurated in Mott Memorial Hall not far away. In the opening number of this our fourteenth volume it is desirable that we consider, in the light of past events and achievements, our future work. The closing of the semi-centennial cycle suggests a stock-taking, an examination of account-keepers, and the natural outcome of such a procedure, the producing of a forecasting budget till the year 1975. If this examination is to prove useful and beneficently practical it must be undertaken in a strictly impersonal way; and what can be more practical and impersonal than the use of the very Law of Cycles in considering the past fifty years and the five decades that lie in front?

The first real expression of the Movement was *Isis Unveiled*. It affirmed that "we are at the bottom of a cycle and evidently in a transitory state"; to arrest the growth of the sickly and deformed child of "To-Day born of brutal Yesterday," the voice of the Movement was to be raised for spiritual freedom and a plea made for enfranchisement from all tyranny, whether of science or theology.

That "To-Day" is already yesterday. H.P.B.'s twenty years of unceasing labour of love *has* freed not only her true pupils and followers from the tyranny of churches and temples as well as of Royal Societies, but it also has freed in a substantial measure the mind of the race. Humanity is not so much under the dominance of bigotry as it was when she started her mission of mercy. Her prophecy that between "1888 and 1897 there will be a large rent made in the Veil of Nature, and materialistic science will receive a death-blow" has been fulfilled. The 19th century materialism *is* dead. She further predicted the discoveries, archeological and geological, and of the remains of ancient civilizations more advanced and glorious than ours. This too has come true. We are now at the dawn of a new era, when reaction from an over-dependence on our own boasted culture and learning is taking place and in every sphere is heard the cry—back to the ancients, to the enlightened eras of yore.

The first thing we should note is that this stupendous change in human thought is not achieved by any Theosophical organization but by Theosophists, foremost among them H.P.B. herself. Not did the T.S., which she helped in founding, produce this result; in proportion as Theosophy was utilized by the T.S. did the latter share in the grand task. The Society's failure was commensurate with its failure to spread broadcast the Message of Theosophy which the Masters gave through H.P.B. In her very life-time the struggle between the will of the philosophy to ensoul the Society and the

desire of its officers and members to interfere with that task produced more than one schism. Tenaciously sticking to the Truth H.P.B. warded off the onslaughts made on the principle that Theosophy was the Living Soul and the Society was subservient to it. Following her example certain Theosophists did the same, notably among those very few was W. Q. Judge. After H.P.B.'s death in 1891 he fought the great battle to maintain the integrity of that principle; those who had the heart to perceive followed him out of the parent T.S. which proved false to the Message and Mission of H.P.B.

If H.P.B.'s work and example afford us the lesson that the regeneration of the world in this cycle lay in Theosophy, not in any Society, Mr. Judge's labour and sacrifice teach us the mighty lesson of strictly holding to the Lines laid down by the Masters through her. Various are the organizations today which claim to be the true body brought into being by H.P.B. in 1875. The fact is that whatever the name the body assumes or arrogates is of little consequence; the nature of its soul-activity stamps on each its true name. Such activity has to be impartially examined, with malice towards none, with charity for all, but withal with courage born of honesty and knowledge born of the study of the Philosophy of the Masters as They recorded in black on white through the hand of H.P.B. That body, organization, association, society or lodge which has remained true and faithful, without the shadow of a turning, to the recorded message of H.P.B., not taking away a single jot from it, not adding a tittle to it, not altering a word of it, and whose associates, fellows and members study, practise and promulgate *its* principles and teachings in their integrity, is the true light-bearer of the Wisdom of the Masters in this era. Important as this has been in the cycle which is closing, more vital will it be in the next decades.

The influence of H.P.B. is growing. Many frauds and charlatans will trade on the stolen property of H.P.B.; more numerous persons will be the prey of their own psychic glamour who, using the name of Theosophy but more especially the knowledge of its philosophy, will twist the great impersonal and universal truths to suit their narrow personal ends. During the last thirty years, and especially during the last ten, this has been taking place. But more widespread will be this tendency in the coming cycle. Every true Theosophist will need sufficient knowledge to detect and expose the robbery of the one and the egotism of the other. If the Theosophist will need adequate knowledge to dethrone error arising out of the present, it will also be required to perceive the damage done to the Sacred Science in the past. The cycle of psychic awakening which is upon us is coincident with the cycle of unearthing of past achievements. From the sandy tombs of the past will arise the Soul of ancient Theosophy, but side by side with it will march in our midst the shells and spooks

of bigotry and of pseudo-Theosophy of old. Corrupters of Theosophy and usurpers of its authority worked their havoc in the past as they do today. The student of the next immediate cycle will have the opportunity to undo the sins of spoliation of the past and to credit the true Theosophist of old with his just due; he will be able to vindicate calumniated but glorious reputations. Will the opportunity find him ready—not only in his earnestness and devotion, but well equipped with knowledge?/

As a reformer, H.P.B. endeavored to shatter the hard idols of science, theology, spiritualism, and succeeded in a great measure. That was only a minor portion of her work. She established the brotherhood of knowledge; she proved the existence of a Universal Philosophy from the remote past, and affirmed that the study and acceptance of the tenets of the Wisdom-Religion of old will make of warring humanity a united brotherhood. In place of belief she recommended knowledge, and for blind-faith she offered the Religion of Responsibility. Universal Brotherhood of humanity can be demonstrated in this yuga through a nucleus only. Such a nucleus is to be formed by students of the Wisdom-Religion, knowers of its doctrines, who *knowing* would apply and practice its tenets in their daily vocations. She warned against making Theosophy a creed to be believed in and its Masters Gods to be appealed and prayed to.

Therefore will the Theosophist need the true liberal mind at the same time that he will need to hold firmly to the Lines laid down. In the coming cycle we will need the strength to fight blind-belief in our own midst, the tendency to believe in, rather than know, the philosophy; the tendency to get help from the Masters rather than render help in Their work. The coming cycle will suffer from the Karma of the closing one in which the manufacturing of "chelas" and "initiates" has been so much to the fore. While the existence of the Lodge of Masters and the Path thereto are facts, the necessity, more in the future than in the past, for the service of humanity is greater. The wide and persistent propaganda on behalf of the Teachings of Theosophy, pure and unadulterated, has to be carried on. Efforts have to be made to wipe away the filth heaped on the very name of Theosophy; also to popularize its tenets for all classes, especially the masses. Not only the doctrines of Reincarnation and Karma are to be propagated, but those of Immortality and Divinity of every human soul and *thus* of the *spiritual* brotherhood of mankind. To these must be added the teaching about the inter-relationship subsisting between the various component parts of the whole of Nature, Nature throbbing with Life which is sacred and holy. And last but not least, of the Spiritual Service of Humanity with the specific purpose of helping the true Helpers of the Race—the Masters of the Wisdom.

Amid the crash of our boasted civilization, adversity and penury will drive classes and castes to some kind of union; nations and races will endeavour to co-operate; communities and creeds will try to fraternize. Such signs are even now becoming visible. A certain danger awaits us in this. Union and harmony between two or more groups of misinformed or misguided individuals of different continents is very dangerous in its power to influence the mind of the race. Thus if psycho-analyst and psychical researcher of the West join hands with the Eastern hatha-yogi; if christian-science and new thought movement make common cause with the old tantrika-worship; if spiritualists and elemental-invokers come together; if the archbishops fraternize with sankaracharyas and the popes with the caliphas;—woe to poor humanity! Who can save it from this terrible and threatening prospect if not Theosophy, the Soul-satisfying philosophy of the Aryans? But the world has never been without Theosophy; it has suffered from the lethargy of Theosophists, as from their egotism. We need students then, students who live the life and not only preach the doctrine.) A few days before she laid aside her body H. P. Blavatsky wrote:

After all, every wish and thought I can utter are summed up in this one sentence, the never-dormant wish of my heart, "Be Theosophists, work for Theosophy!" Theosophy first, and Theosophy last; for its *practical* realization alone can save the Western world from that selfish and unbrotherly feeling that now divides race from race, one nation from the other; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy alone can save it from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as civilizations have done. In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility.

THE INNER SIDE OF EPIDEMICS

How often have powerful clairvoyants and adepts in mesmerism described the epidemics and *physical* (though to others invisible) manifestations which science attributes to epilepsy, haemato-nervous disorders, and what not, of *somatic origin*, as their lucid vision saw them in the astral light. They affirm that the "electric waves" were in violent perturbation, and that they discerned a direct relation between this ethereal disturbance and the mental or physical epidemic then raging. But science has heeded them not, but gone on with her encyclopaedic labor of devising new names for old things.—*Isis Unveiled*.

THE NEBULAR HYPOTHESIS

THE evolutionary nature of the universal flow of things is so evident to the thinking mind of to-day, that proper appreciation of the furore created by such theories as those of Darwin in biology, and Laplace in astronomy, is difficult. Laplace's Nebular Hypothesis encountered as much enthusiasm in scientific circles as it did opposition among the clergy. It presented a plausible solution to the problem of world formation; it was in accordance with evolutionary thought, and essentially simple in principle. In those days it had the added advantage of ability to strike a serious blow at theology, scientists then being fully as eager to prove theology wrong as science right.

Laplace's hypothesis limned a picture of the progressive separation of the units of the solar system from a cooling and coalescing nebula, and pointed out the steps in the development of sun and planets from a chaotic *plenum* of blindly careering gaseous atoms. Thinkers of the Haeckelian type of mind, who thought to reduce all phenomena to a series of balances between the blind forces of matter, hailed it with joy as eliminating the necessity of a creator. "God has become a useless hypothesis," exclaimed one philosopher; and so there took form in the scientific mind, a chain of development reaching unbroken from primordial fire mist to the complexity of the human brain; an evolution propelled by unknown forces within the atom; designed and directed by blind chance. Thus intra-atomic forces superseded "creator" and "creative purpose." These forces were said by such as Haeckel to be unknown and essentially unknowable, therefore outside the scope of human interest. But fortunately for human thought, those inner potencies have obtruded themselves upon human experience, and in so doing, sent the tower of materialistic thought into the dust.

Throughout the latter part of the 19th century and the first years of the 20th, the hypothesis of Laplace reigned as supreme in astronomy, as did Darwin's theory in biology: and was one of the questions with which H. P. Blavatsky had to deal in sowing the seeds of the venerable Aryan science in the soil of Western materialism. She said:

The nebulae exist; yet the nebular theory is wrong. A nebula exists in a state of entire elemental dissociation. It is gaseous and—something else besides, which can hardly be connected with gases, as known to physical science; and it is self-luminous. But that is all. The sixty-two "coincidences" enumerated by Professor Stephen Alexander . . . may all be explained by esoteric science; though, as this is not an astronomical work, the refutations are not attempted at present. . . .

Another of the fallacies from the Occult standpoint, which are embodied in the modern theory as it now stands, is the hypothesis that the

planets were all detached from the Sun; that they are bone of his bone, and flesh of his flesh; whereas, the Sun and planets are only co-uterine brothers, having had the same nebular origin, only in a different mode from that postulated by modern astronomy. (*Secret Doctrine*, 1888, Vol. I, 588.)

While few will be found to deny "the magnificent audacity of this hypothesis," it is impossible not to recognize the insurmountable difficulties with which it is attended. Why, for instance, do we find that the satellites of Neptune and Uranus display a retrograde motion; that, in spite of its closer proximity to the Sun, Venus is less dense than the Earth? Similarly, the more distant Uranus is more dense than Saturn? How is it that so many variations in the inclination of their axes and orbits are present in the supposed progeny of the central orb; that such startling variations in the size of the planets is noticeable; that the Satellites of Jupiter are more dense by .288 than their primary; that the phenomena of meteoric and cometic systems still remain unaccounted for? To quote the words of a Master: "They (the Occultists) find that the centrifugal theory of Western birth is unable to cover *all* the ground. That, unaided, it can neither account for every oblate spheroid, nor explain away such evident difficulties as are presented by the relative density of some planets. How, indeed, can any calculation of centrifugal force explain to us, for instance, why Mercury, whose rotation is, we are told, only about one-third that of the Earth, and its density only about one-fourth greater than the Earth, should have a polar compression *more than ten times as great as the latter?* And again, why Jupiter, whose equatorial rotation is said to be 'twenty-seven times greater, and its density only about one-fifth that of the earth' should have its polar compression seventeen times greater than that of the Earth? Or why Saturn, with an equatorial velocity fifty-five times greater than Mercury for centripetal force to contend with, should have its polar compression *only three times* greater than Mercury's? To crown the above contradictions, we are asked to believe in the Central Forces, as taught by Modern Science, even when told that the equatorial matter of the Sun, with more than four times the centrifugal velocity of the Earth's equatorial surface, and only about one-fourth part of the gravitation of the equatorial matter, has not manifested any tendency to bulge at the Solar equator, nor shown the least flattening of the poles of the Solar axis. In other and clearer words, the Sun, with only one fourth of our Earth's density for the centrifugal force to work upon, has no polar compression at all! We find this objection made by more than one astronomer, yet never explained away satisfactorily so far as the 'Adepts' are aware." (*S.D.* I, 592-3.)

Laplace was a great mathematician. His doctrine was in accordance with the facts ascertainable at the time—conveniently neglecting those quoted above—and many other discoveries such as those of Helmholtz, Lane, and Ritter had begun to confirm, while elaborating it. Thus there were only a few inconsiderable and unconsidered scientific insurgents in accord with Archaic science. Nevertheless, the science of H. P. Blavatsky has rolled unchecked over a highway paved with the remains of such theories, and the Nebular Hypothesis—is dead.

It was a beautiful idea, and it made a very strong appeal to the scientific imagination during the entire nineteenth century. It was simple; even a layman could understand it; it satisfied somewhat our natural curiosity to know the origin of things; and it was sponsored by a great mathematician. What more could be asked? . . .

"But this theory of a simple decline from a fiery origin to a frigid end, from a thick blanket of warm air to a thin sheet of cold nitrogen, consonant with the current cosmogony as it was, logical under the premises postulated, pessimistically attractive in its gruesome forecast, already in possession of the stage, with a good prospect of holding it—this theory of a stupendous descensus none the less encountered some ugly facts as inquiry went on. It seemed to accord well enough with an ice age *if* the ice age came *only* in the later stages of the earth's history, but it was ill suited to explain an ice age in the earlier geological eras." (Chamberlin, *The Origin of the Earth*.)

The implications of the nebular hypothesis are out of harmony with the history of the earth as revealed by the geological record. Moulton found them to be out of harmony also with the present dynamic of the solar system. For example, the present angular momentum of the solar system is less than 1/200 part of the angular momentum which the system must have had when the ring of Neptune was formed, notwithstanding that the elementary principles of dynamics require that the angular momentum of the system shall be constant; the axis of rotation of the sun is five degrees out of its proper position; when the ring of Jupiter was formed one tenth of one per cent of the mass received 96 per cent. of the moment of momentum; some of the satellites of Jupiter have forward motion, some have backward motion; similarly, with respect to the satellites of Saturn; one of the satellites of Mars has a shorter period of revolution than Mars' period of rotation; similarly, the period of the inner ring of Saturn is shorter than Saturn's period of rotation; the high eccentricities and inclinations of the orbits of Mercury and the asteroids are unexpected. There are other objections, but these are enough. It is abundantly evident that the nebular hypothesis of Laplace does not tell the true story of how our planetary system was formed: both astronomy and geology cry out against it and demand that a new story of its birth shall be told. (Prof. W. D. MacMillan, *Science*, July 24, 1925.)

A theory is never dislodged by an accumulation of adverse facts, but accepts a forced resignation only at the hands of another and more satisfactory theory—thus showing that now, as in the days of H. P. Blavatsky, theories tend to show greater strength than facts. Thus another doctrine has little by little replaced the Nebular Hypothesis: namely, the planetesimal hypothesis of Moulton and Chamberlin, which teaches a very different origin for the solar system, though in its frame is plainly visible the vestigial characteristics of its predecessor.

As the matter stands at present, the planetesimal hypothesis of the origin of the planetary system has a clear field, since no other adequate hypothesis is in sight. (*Science*, July 24, 1925.)

Theosophists of the present day are afforded the inestimable privilege of watching the overthrow of such theories as the nebular

hypothesis, and others which contradicted Theosophical science, and have since vanished; but with us still, among others, is the planetesimal hypothesis, immensely nearer the doctrines of Archaic science than that of Laplace, but in its incomplete form unable to stand alone and fated to radical revision or destruction. What then is the *modus operandi* of the formation of the solar system?

Everything in the Universe follows analogy. "As above, so below;" Man is the microcosm of the Universe. That which takes place on the spiritual plane repeats itself on the Cosmic plane. Concretion follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual. (*S.D.* I, 177.)

To say that the birth of a planet follows the same steps as the birth of a human being is only to court the derision of modern science. To further add the key which makes the statement both comprehensive and scientific; namely, an enduring spiritual principle behind and within every temporary manifested form, is only to add to the impossibility of acceptance, rather than the reverse; so that for the time being, we needs must write for the Theosophical student, who will find in this teaching whatever he is entitled to, by his stage of intuitional development and self-won freedom from the bonds of conventional and materialistic thought.

ANCIENT SCIENTIFIC KNOWLEDGE

If the Pythagorean metempsychosis should be thoroughly explained and compared with the modern theory of evolution, it would be found to supply every "missing link" in the chain of the latter. But who of our scientists would consent to lose his precious time over the vagaries of the ancients. Notwithstanding proofs to the contrary, they not only deny that the nations of the archaic periods, but even the ancient philosophers had any positive knowledge of the Heliocentric system. The "Venerable Bedes," the Augustines and Lactantii appear to have smothered, with their dogmatic ignorance, all faith in the more ancient theologists of the pre-Christian centuries. But now philology and a closer acquaintance with Sanskrit literature have partially enabled us to vindicate them from these unmerited imputations. In the *Vedas*, for instance, we find positive proof that so long ago as 2000 B.C., the Hindu sages and scholars must have been acquainted with the rotundity of our globe and the Heliocentric system. Hence, Pythagoras and Plato knew well this astronomical truth; for Pythagoras obtained his knowledge in India, or from men who had been there, and Plato faithfully echoed his teachings.—*Isis Unveiled*.

ANCIENT LANDMARKS

The Secret Doctrine is the common property of the countless millions of men born under various climates, in times with which History refuses to deal, and to which esoteric teachings assign dates incompatible with the theories of Geology and Anthropology. The birth and evolution of the Sacred Science of the Past are lost in the very night of Time. . . . It is only by bringing before the reader an abundance of proofs all tending to show that in every age, under every condition of civilization and knowledge, the educated classes of every nation made themselves the more or less faithful echoes of one identical system and its fundamental traditions—that he can be made to see that so many streams of the same water must have had a common source from which they started. What was this source? If coming events are said to cast their shadows before, past events cannot fail to leave their impress behind them. It is, then, by those shadows of the hoary Past and their fantastic silhouettes on the external screen of every religion and philosophy, that we can, by checking them as we go along, and comparing them, trace out finally the body that produced them. There must be truth and fact in that which every people of antiquity accepted and made the foundation of its religions and its faith. (*Secret Doctrine*, Vol. II, p. 794.)

The study of the hidden meaning in every religious and profane legend, of whatsoever nation, large or small—pre-eminently the traditions of the East—has occupied the greater portion of the present writer's life. She is one of those who feel convinced that no mythological story, no traditional event in the folk-lore of a people has ever been, at any time, pure fiction, but that every one of such narratives has an actual, historical lining to it. (*Secret Doctrine*, Vol. I, p. 303.)

IN GIVING her Message to the world H. P. Blavatsky reiterated the fact of the existence of a body of knowledge universal and ever-present. She did not stop with this assertion but proceeded to demonstrate its veracity. There is no better proof of her spiritual profundity and wisdom than the manifestation of her power to discern the true from the false; of her capacity to put together the beautiful gems in a perfect piece of jewelry, rejecting the ugly with which the world of human thought is adorned; of her faculty to show what evil is and how good can supplant it in the moral universe. Of all her phenomena this one was the most marvellous—the presentation of a practical philosophy of life, not new but old, to be found in the literature, sacred and secular, esoteric and exoteric, of every land and every era.

H.P.B. performed her varied phenomena for the edification of those who surrounded her. Most of them entertained themselves with these "psychological tricks;" very few indeed gained the instruction they conveyed. Unfortunately this is true also of the most marvellous phenomenon she ever produced. Only a limited number have concerned themselves with the presentation of Theosophy, in

different climes and ages. This is one reason why Theosophy is still called a new creed, one of the many neo-isms with which our civilization is running amuck. As students, practitioners and promulgators of the Teachings of the Great Lodge to our century many among us have over-looked our solemn duty to those Predecessors who laboured in Their days and generations as H.P.B. laboured in hers. The mission of those Mighty Theosophists often failed because Their Message got transformed into a creed, religious, philosophic or magical. The well-meaning enthusiasts among the followers of great spiritual teachers are among those responsible for the degeneration which takes shape as a church or a mosque, a creed or a religion. Such a degeneration often starts because the "faithful" followers of the Teacher narrow their examination of Truth to only one channel. Unlike their Teacher who went wide afield, with courage and vigour, seeking Truth wherever and whenever He found it, the followers, out of a sense of false loyalty to Him, refuse to do what He did. Such do not use his teachings as pick and shovel to unearth the gems of other mines and learn by comparison their relative values. The main feature of any creed is the false value it sets and the false meaning it imparts to certain truths. This arises because the power of discretion through adequate comparison, and thus of perception of real values, is not utilised. This obstacle has to be removed if H.P.B.'s Message is not to dwindle into a creed.

Generally speaking, it is among the poorer students of their Teacher's philosophy that the perpetrators of creeds are to be found. The doubters, the shallow critics, the ambitious are failures in the practice of Theosophy; this because of insufficient study. Their lower nature does not gain sufficient purity of perception; but it adopts its own limited understanding and faulty vision as truth. The capacity to weigh and judge their own conclusions and deductions in the light of their own Teacher's philosophy is absent. Thus the luke-warmness of many so-called Theosophists towards the mission and message of H.P.B., would have disappeared if they had compared her pearls with those of others. The message of H.P.B. does not suffer by comparison with that of any Teacher or Prophet; her teachings gain in value and worth when placed side by side with others; the *Secret Doctrine* proves of better content than the *Vedas*, the *Upanishads* and their commentaries; the *Voice of the Silence* can more than stand comparison with the Sermon on the Mount; *Isis Unveiled* has a profounder philosophy than the *Book of the Dead*; the *Key to Theosophy* has better practical wisdom than the *Quran* and the *Bible* put together. For a proper appreciation of the Message of H.P.B., both as to technique-form and life-inspiration, an examination of theosophies of various cycles and cultures is essential.

There is still another thought which should be reflected upon, especially by those who are endeavouring to propagate Theosophy. In our work and life we meet people seeking for an explanation of problems; many of them are honest and earnest and suffer from hastily built mental structures, from preconceptions, from false notions, and the like. Through mental laziness or intellectual narrowness such people often fail to accept Theosophy which is spoken in a language not their own. Of course it is their fault that they will not study Theosophy; but is there not something to be shared by us in that fault? Can we familiarize ourselves with their language and speak it as far as possible to arouse interest, to awaken understanding, to deepen perception? Can we who have come out from among them and become separate help others to do likewise by speaking their tongue—be it of science, of religion, of art, of letters?

If we are following in the footsteps of our Predecessors, then the forms in which They cast Their Teachings ought to be subjects of study for us; if we are to *know* and not only believe that Theosophy and Its Light-Bearers are ever in the world and that identity of doctrines subsists, a proper examination of the languages of Theosophy becomes necessary; if we are to help the masses and the classes to recognize Theosophy we have to go with our gospel of H.P.B.'s Message in their midst and help them to destroy their false gods and to worship at the inner shrine of the God within each.

In the coming cycle the task awaits us to continue that work of H.P.B., which figures so prominently in *Isis Unveiled* and the *Secret Doctrine*; and that of Mr. Judge who laboured energetically and wisely to bring to the notice of the West the Theosophy of the ancient East and to that of the East the Hidden Wisdom of the West. In the plan and the programme of the Great Masters the Second Object of the Theosophical Movement demands our thought and reflection.

INDIVIDUALISM

The civilization of today, and especially of the United States, is an attempt to accentuate and glorify the individual. The oft-repeated declaration that any born citizen may aspire to occupy the highest office in the gift of the nation is proof of this, and the Mahatmas who guard the truth through the ages while nations are decaying, assert that the reaction is sure to come in a relapse into the worst forms of anarchy. The only way to prevent such a relapse is for men to really practice the Universal Brotherhood they are willing to accept with the tongue.—*W.Q.J.*

MORAL AND INTELLECTUAL ATAVISM

BETWEEN religion and science there is as little room for choice or compromise as between the upper and the nether mill-stone. Between the urge of the past and the lure of the future the Soul cannot stand still. Because Spirit is said to be changeless it is often thought to be motionless—to stand still in the sense of being fixed, rigid, unevolving. For theosophists this is as great a misconception of Karma, cyclic progression or evolution, as the religionists fall into with their ideas of creation, or the materialists with their modified Darwinian theory. Like the modern novel both are fictions founded on facts. In the end, popular Theosophy must either reconcile religion and science or be absorbed into them.

Between revelation as understood by theologians of all time, and nature as studied by scientists in every age, there never has been, and there never can be, any true reconciliation. At best there can be the alternating supremacy of the one and the other, with transition periods of compromise, of armed truce, of violent hostility.

To fall victim to religion apart from science is illustrated by the state of Europe during the Middle or dark ages. To fall victim to materialism, the physical view of life and nature, is to reproduce the decline and fall of the Roman empire. Both are atavism. They mark the recurrence, in alternating periods of predominance, of the purely psychic and the purely animal principles in the complex constitution of the consciousness called Man.

Very evidently these cycles do not affect all mankind at one and the same time. The necessary corollaries of this truth are many. While humanity as a whole is one, it is none the less divided into great classes or races, in an intellectual and moral sense no less than in that of color and other physical characteristics. And in each race are representatives of all the others. That is to say, highly religious and highly intellectual men are to be found among savages, and the most degraded savagery among highly evolved races.

The sun, the various planets, and their moons, represent physically the differing compositions of the same essential physical elements common, in some degree, to all, but in a more complete perception they represent far more than this. They show forth visually the different and successive stages through which all must pass, or have already passed. In other words, the whole vast cycle of cosmic evolution is visually present at all times—not in any one of the heavenly bodies, but in all of them combined. And dimly shadowed in such terms as nebulae, comets, star-dust, meteoric masses, the ether of space, and the forces of nature, are indices of pregenetic

and post-genetic conditions of other cycles of which the whole evolution of our solar system forms but an episode—one of numberless universes, no two in exactly the same stage, but the most advanced of all, we are bound to believe, embodying in themselves the fruits, whatever these may be, of all the antecedent stages of all the rest.

Applying the same principle of analogy to humanity, and checking it by observation of the correspondences (or laws) of perceived facts, it becomes self-evident that the highest of any existing races embodies all the characteristics of all the lower races, as individuals in any race embody in themselves the entire evolutionary achievements of their particular race. The distinctions of the kingdoms of nature and of the races of men thus assume the aspect of mathematical formulae. The inorganic kingdom of solid matter (itself an evolution of a kind from formless elements) presents an immense variety of forms (substances), every one of which is utilized in the vegetable kingdom, *plus*. The entire characteristic qualities and attributes of the plant world are again reproduced in the animal world, *plus*. And so with the human kingdom, which is composed of the same underived material, plus the derived or acquired characters of all the evolutionary progress in the kingdoms below.

Now, what is this urge and this lure, first in nature as an universality, then in its cosmic stages, then in its kingdoms, then in more and more numerous classes as the march of evolution goes on, until, finally, in the being called man, and his cycle of existence, the whole evolution of the whole of nature is synthesized—*individualized*? For it is indisputable that there is not a process, not a function, not a form, not a power, in all nature but is present in the individual man, used by him, understandable by him, controllable by him.

This urgency, this push and pull inherent in all nature, however manifested and however named, is, theosophically, what is called Fohat, the *power* of the Spirit. In Man it is individualized, and this individualization is what is meant by Spiritual evolution. As yet this individualization of Spirit has proceeded only so far that it is embodied in humanity as a whole, so far as humanity exists within mortal, human consciousness. What will spiritual evolution appear when it is embodied in the individual man?

It has not occurred to any of our scientists that our Sun may represent the perfection of Matter as embodied in the whole physical evolution of this solar system. It has not occurred to any of our theologians that Christ may represent the perfection of intellectual and moral evolution of all humanity. Whether a physical Sun or a spiritual, both are self-luminous, radiant, prototypes of Spiritual evolution universal and individual. Every atom is on its way to be a sun, as every soul is on its way to be a Christ. Spirit and

Matter, Sun and Christ, atom and Soul, but represent potencies and actualities, stages and consummations, in the individualization or evolution of the One Life; Religion and Science but limited, partial and separative perceptions of one and the same Evolution in its spiritual, intellectual, and physical stages, aspects or phases. The individual man must gain the *universal* perception of Self, which Theosophy alone offers. Anything short of this, any attempt to compromise, is *atavism*.

MATHEMATICS OF THE SOUL

Any Kabalist well acquainted with the Pythagorean system of numerals and geometry can demonstrate that the metaphysical views of Plato were based upon the strictest mathematical principles. "True mathematics," says the *Magicon*, "is something with which all higher sciences are connected; common mathematics is but a deceitful phantasmagoria, whose much-praised infallibility only arises from this—that materials, conditions, and references are made its foundation." Scientists who believe they have adopted the Aristotelian method only because they creep when they do not run from demonstrated particulars to universals, glorify this method of inductive philosophy, and reject that of Plato, which they treat as unsubstantial. Professor Draper laments that such speculative mystics as Ammonius Saccas and Plotinus should have taken the place "of the severe geometers of the old museum." He forgets that geometry, of all sciences the only one which proceeds from universals to particulars, was precisely the method employed by Plato in his philosophy. As long as exact science confines its observations to physical conditions and proceeds Aristotle-like, it certainly cannot fail. But notwithstanding that the world of matter is boundless for us, it is still finite; and thus materialism will turn forever in this vitiated circle, unable to soar higher than the circumference will permit. The cosmological theory of numerals which Pythagoras learned from the Egyptian hierophants, is alone able to reconcile the two units, matter and spirit, and cause each to demonstrate the other mathematically.

The sacred numbers of the universe in their esoteric combination solve the great problem and explain the theory of radiation and the cycle of the emanations. The lower orders before they develop into higher ones must emanate from the higher spiritual ones, and when arrived at the turning-point, be reabsorbed again into the infinite.—*Isis Unveiled*.

“THE DUTY OF ANOTHER”

For the love of heaven do not take any tales or informations from any person to any other. The man who brought news to the king was sometimes killed. The surest way to make trouble out of nothing is to tell about it from one to another. Construe the words of the *Gita* about one's own duty to mean that you have nothing to do in the smallest particular with other people's fancies, tales, facts, or other matters, as you will have enough to do to look out for your own duty.—*W.Q.J.*

MANY students of Theosophy have read this passage from *Letters That Have Helped Me* over and over again. Scarce one but has thrilled to its deep significance, its compelling implications. Scarce one has *advantaged himself* of it.

The mighty truth of this simple, commonplace statement of occultism, the science of human relations, arouses the Knower in every human heart. Its validity is perceived directly. But the personal nature of the student is so continually in the ascendant that this momentary conjunction of *Buddhi* and *Manas* cannot become permanent. It is, and it is not—a flash, and it is gone. Echoes linger for a longer or shorter time, depending upon the strength of the original impression; in most students the reverberation is speedily exhausted.

A Nucleus of Universal Brotherhood will never be effected, it is certain, until some few students, and at last a considerable number of them, are actual embodiments as to human relations of the high attainment implied in this passage. It presents the first essential of Unity; and unity is a greater energy than brilliancy or learning, or any other quality. Unity is a magnet, a mighty potency. It is the lever that will move the world.

On the day when Theosophy will have accomplished its most holy and most important mission—namely, to unite firmly a body of men of all nations in brotherly love and bent on a pure altruistic work, not on a labor with selfish motives—on that day only will Theosophy become higher than any nominal brotherhood of man. This will be a wonder and a miracle truly, for the realization of which Humanity is vainly waiting for the last eighteen centuries, and which every association has hitherto failed to accomplish. (H. P. Blavatsky, *First Message to American Theosophists*.)

Those who study the history of the earlier years of the Theosophical Movement of the Nineteenth Century, now made available through the publication of several authentic books, must perceive that absence of unity was the unvarying cause of the failure of groups, as well as individual students. What was the reason for that lack? “They were psychics,” someone will answer. “They were mediumistic,” says another. “They were mad for the ‘mysterious.’” “They did not study and apply Theosophy.” “They

followed 'teachers' instead of a teaching." Many answers can be given—all true, so far as they go.

The underlying source of the lack of unity, however, was something else: the self-same reason for many of the failures of today. The students then were just as virtuous as the students of today—just as well-meaning, just as industrious. Today's crop includes "psychics," "mediums," "mystery-mongers," followers of persons, dilettante Theosophists, literary Theosophists, Christian Theosophists, phenomena hunters, "broadminded" optimists, despairing pessimists—the entire galaxy of old—as well as a quiet, hard-working group of students to whom a Theosophical education and commonsense in Theosophy is the modulus and the goal, and who set the note and hold the lines for the true Movement of today.

The disastrous lack of unity—cause of all failures, then and now, and so apparent now as the passage of years has permitted the relativities to settle into their proper places in the historical background—was due to the fact that the students took "tales or informations" from one to another, gave currency to "other people's fancies, tales, facts."

Let the earnest student of today read over again, with the foregoing in mind, *The Mahatma Letters*, *The Letters of H. P. Blavatsky*, *The Theosophical Movement*, and the *Letters That Have Helped Me* of W. Q. Judge. External statements and internal evidence alike will drive home the conviction that it was *gossip* nine times out of ten that caused all the troubles in that troublous sea of human relations. The students apparently were unable to control their tongues, let alone their thoughts! They talked about one another to one another—in letters, in articles, in pamphlets, as well as by word of mouth. They gossiped themselves into the Society and out of it again; they gossiped the Society itself into the mire of outraged public opinion; they gossiped it into pieces—and those pieces into still other pieces. They finally *killed* it: talked it to death, all unknowing that it *was* dead. The *Kama-rupic* remnants of the old Society which still exist, with *Elementaries* for leaders and *Earthwalkers* for ghostly luminaries, are kept in motion because of this same old human tendency—to gossip.

Masters and Teachers alike warned the Members against this continual round of petty personalities to which they lent themselves. By precept, by example, as well as by actual direct interposition more than once, They pointed out the necessity of looking at fellow-students as Souls and Minds, as Units of the Race, not as personalities—and of dealing accordingly with events and the persons concerned with them. It is clear They did all that They lawfully could do—and could do no more. The human mind cannot with impunity be forced; it has to see and know for itself. Suggestion can be made, constructive lines of thought and action indicated; but

the integrity of the human being cannot be violated—"You can't prevent people doing what they can do," as Mr. Judge once phrased it. And so the addicts to the gossip-intoxicant failed to understand, being drunken with their brew. They drank themselves and their "nucleus of a universal brotherhood" to death!

History repeats itself. "The worst foes of all are those of a man's own household." To some minds this statement may appear as a terrible and unwarrantable indictment. It is not that, but a *warning*. The Theosophical Society of old was not broken by anything outside itself; the explosions, oft-repeated, and ultimately fatal, had their genesis within the ranks, as we have seen. It was the all-unconscious foes "of a man's own household" that disrupted the house; the students simply could not let one another and one another's duties alone; they could not mind their own business—sink the personal in the business proper and common to all. The vehicle of the Movement in the outer world of men thus destroyed itself.

Law is Law: like causes produce like results. This is not a new epoch, with a new and wise humanity thoughtfully engaged in making it. This is merely a new day, or phase, of the same old epoch. Human nature is just the same today as it was yesterday and the day before; so is the path of occultism. The cause of every individual student-failure now is always in the student himself—not outside him, though events and persons may appear to conspire in producing that impression. So also with groups of students, lodges, societies, associations of whatever designation.

Could a sincere student, for the moment thoughtlessly indulging his human nature in a swirl of personalities, entertain but for one instant the thought, "I am a foe of my own household": what a turn to the rightabout in thought, will and feeling would that instant take place! The tendency to gossip would at once be checked. Checked once, and it would naturally be checked again—and again and again, until the pernicious habit would be replaced by a constructive one. A new and higher line of personal thinking would be energized, and ever more and more elevated, until an egoic nature would one day replace the human nature as a basis for waking thought and action.

Is it any wonder that some groups of students are unwilling to permit their joint meetings and lodge rooms to become a centre for what are called "social" activities, which are always personal? Is it any wonder they try to preserve that environment intact, as a place to which all may come as Minds and Souls, intent on altruistic study and application? The periodic lifting of oneself to that elevation, which is above the personal, tends to establish in the student a point of view—to help him hold more firmly to it in all the relations of life. Such relations do not become cold and dead when looked at from the higher viewpoint, but glorified, rather. Life is not less

beautiful and interesting, but immensely more so—more wonderful, more purposeful, tremendously more worth while!

What shall Theosophists talk about, then? Shall they go about as ultra-superior people—a trifle cold, somewhat haughty, un-human, or perhaps negative? Or shall they remain silent when the day's Karma brings them together—afraid to speak lest their unruly tongues turn them into "foes?"

Years ago, when Mr. Judge was publishing his magazine, a brief item appeared answering this question. Here is the whole of it:

When two or three or more Theosophists meet together socially, what should they talk about in the absence of uninterested strangers? It may be said that they should talk like any other people, but this ought not to be the case. The usual worldly custom is to bring up for conversation unimportant matters, often in regard to persons, not infrequently to their detriment, or in regard to transient events, and to discuss these without relating them to permanent and basic principles. Many people talk for the sake of talking, as others read for the sake of reading, regardless of results. But those who know that a "single word may ruin a whole city or put the spirit of a lion into a dead fox" will be more careful of their words. Apart from that aspect of the question, it should be evident that for people who profess to be interested in Theosophy to meet together without discussing it is to fritter away their time and opportunity. To babble out words does not help on the evolution of humanity or inspire any other idea but the natural one that such conversation borders on the idiotic. Nor is there any reason why conversation should not be at once interesting and instructive. It can easily be led into such channels by anyone present. No one has a right to excuse himself on the ground that "the others" would talk gossip, or about clothes or games or similar things; for a few words and, more important still, a proper attitude of mind will at once lead the conversation into the proper channel. And here again any extreme should be avoided. There is a right time and a wrong time for the discussion of games, clothes, food, and so forth, and there is a decided limit to the usefulness of such discussion. Other topics should be dealt with when fellow students are so fortunate as to meet together. They at least should never part without conversing on some ennobling and uplifting subject that will help them in their work and study. To make that a rule would not only insure much positive good; it would insure against much positive harm.

Here is a modulus for those who will receive it. This is "Western occultism"—so simple and so practical that its far-reaching effects are not understood except as one's attention is called to them. Mr. Judge's warning appeared in his old publication in the issue for the month following his passing from that pain-wracked body that had been broken—by gossip! Did the students of 1896 heed it? History gives the answer. They were interested in personalities at the time, seeking a "successor!" A few weeks later some of these "foes of a man's own household" had found one. Disintegration soon set in.

The evidence is writ large and clear. The lesson is convincing. Ignorance of the Law does not excuse the defendant, and this is just, even in spirit, when that ignorance need not have been if ordinary heed to plain suggestions—voiced in simple, unmistakable words—had been paid by those to whom they were delivered. If the students of today, of whom we are some, will but have a care for the *present*—each one clear the weeds from his own path, permitting his neighbor the privilege of unobstructedly cleaning *his* weeds from his own path—all will go well. The future, too, is not our business: the Master's hand is over all. "The Master will look after results." The words of H.P.B. in her *Third Message* are as true, and as truly applicable, today as they were when written in 1890:

. . . there is a power behind the Society which will give us the strength we need, which will enable us to move the world, if we will but UNITE and WORK as one mind, one heart. The Masters require only that each shall do *his best*, and, above all, that each shall strive in reality to feel himself one with his fellow-workers. It is not a dull agreement on intellectual questions, or an impossible unanimity as to all details of work, that is needed; but a true, hearty, earnest devotion to our cause which will lead each to help his brother to the utmost of his power to *work* for that cause, whether or not we agree as to the exact method of carrying on that work. The only man who is absolutely wrong in his method is the one who *does nothing*; each can and should cooperate with all and all with each in a large-hearted spirit of comradeship to forward the work of bringing Theosophy home to every man and woman in the country.

THE UNKNOWN GOD

Far from us be the thought of the slightest irreverence—let alone blasphemy—toward the Divine Power which called into being all things, visible and invisible. Of its majesty and boundless perfection we dare not even think. It is enough for us to know that *It* exists and that *It* is all wise. Enough that in common with our fellow creatures we possess a spark of *Its* essence. The supreme power whom we revere is the boundless and endless one—the grand "CENTRAL SPIRITUAL SUN" by whose attributes and the visible effects of whose inaudible WILL we are surrounded—the God of the ancient and the God of modern seers. His nature can be studied only in the worlds called forth by his mighty FIAT. His revelation is traced with his own finger in imperishable figures of universal harmony upon the face of the Cosmos. It is the only INFALLIBLE gospel we recognize.—*Isis Unveiled*.

TRUE AGNOSTICISM

“ . . . the unknown, into which no man or mind, however high, can inquire . . . ” (*Ocean of Theosophy*, 1893, Wm. Q. Judge.)

“Man, unable to form one concept except in terms of empirical phenomena, is powerless from the very constitution of his being to raise the veil that shrouds the majesty of the Absolute . . . the highest Dhyan Chohan, however, can but bow in ignorance before the awful mystery of Absolute Being; . . . ” (*Secret Doctrine*, 1888, I, 51.)

AGNOSTICISM, as the word goes, usually means a flat disbelief in the ability of mankind to achieve actual knowledge in the metaphysical world—and assumes that there is a boundary between the two spheres of being. It is the outcome of a perception of the universal failure of religious systems to furnish demonstrable truths, and is acidified by rancor resulting from centuries of domination by theological ignorance.

Founded upon disillusion and reared in a denial which embodies contempt for the best aspirations of all mankind, agnosticism is self-limiting and a philosophical suicide; its true name is “nescience”, and it is a stumbling block to knowledge and a shoal in the channels of progress. Its end is psychical disintegration, a mental paralysis ending in spiritual death.

Nevertheless, at the base of every true religion, every true science, and every true philosophy, is a deep-seated agnosticism of another order. It is an intuitive perception that, however comprehensive the penetrating capacities of mind, there must yet remain behind all manifestation, and therefore beyond all thought, that Causeless Cause, which is the essence of the river of Consciousness rising from our own inner being; that river whose outward-flowing power can be countered by no finite effort. It is only the daring ignorance of religion, and never true philosophy, which purveys to mankind effigies of the Ultimate. But the conceit of the race and the vanities of religion have placed human eschatology upon a false parity with the mystery of the Absolute, and so thought is self-fettered.

Theosophy brought the key to the gyves. When the agnostics in science and religion become disembarassed of their foreshortened viewpoint and learn to know that the mystery of life and death, the subtle turns of the Karmic way, the channels of birth and rebirth, are realms falling within the scope of human search and human knowledge—as much as ever were the gyrations of the atom or stellar circlings—it will likewise be seen that they are equally far removed from the consideration of first causes.

Thus, as scientists and religionists alike, if they so will, can find in Theosophy the solution to their problems and the synthesis of

their divergences, so the sincere and open-minded agnostic will be enabled to discover that, while truly seeing that the stairway of thought must have a term, he had lost sight of the endless steps which lie between the finite and the infinite. There is no gain to be made in wrangling over the assumed characteristics of a mythical god, but man himself is at hand, and in man reside all the qualities which move all beings everywhere. Being is the dynamic of the Universe and of beings are builded its wheels endlessly rolling—of beings nave, spoke, and rim, each wheel.

MAGNETISM OF IDEAS

Is it enough for man to know that he exists? Is it enough to be formed a human being to enable him to deserve the appellation of MAN? It is our decided impression and conviction, that to become a genuine spiritual entity, which that designation implies, man must first *create* himself anew, so to speak—*i.e.*, thoroughly eliminate from his mind and spirit, not only the dominating influence of selfishness and other impurity, but also the infection of superstition and prejudice. The latter is far different from what we commonly term *antipathy* or *sympathy*. We are at first irresistibly or unwittingly drawn within its dark circle by that peculiar influence, that powerful current of magnetism which emanates from ideas as well as from physical bodies. By this we are surrounded, and finally prevented through moral cowardice—fear of public opinion—from stepping out of it. It is rare that men regard a thing in either its true or false light, accepting the conclusion by the free action of their own judgment. Quite the reverse. The conclusion is more commonly reached by blindly adopting the opinion current at the hour among those with whom they associate. A church member will not pay an absurdly high price for his pew any more than a materialist will go twice to listen to Mr. Huxley's talk on evolution, because they think that it is right to do so; but merely because Mr. and Mrs. So-and-so have done it, and these personages are THE S— AND S—'s.—*Isis Unveiled*.

ATLANTIS RENASCENT

FOR long science scoffed at the tradition of Atlantis, the lost continent of immemorial antiquity which legend placed in the Atlantic Ocean close to the shores of North America and northern South America on the west and, closer still, to southern Europe and northern Africa on the east. But of late years more and more scientists, faced by problems which could only be solved by the theory of such a land, have come to acknowledge its existence.

From the geological evidences, Professor Spence presents the following conclusions:

1. That a great continent formerly occupied the whole or major part of the North Atlantic region and a considerable portion of its southern basin.

2. That in Miocene (late Tertiary—about 500,000 years ago) it still retained its continental character, but toward the end of that period it began to disintegrate, owing to successive volcanic and other causes.

3. That this disintegration resulted in the formation of greater or lesser insular masses. Two of these, considerably larger in area than any of the others, were situated (a) at a relatively short distance from the entrance of the Mediterranean; and (b) in the region of the West Indies Islands. These may be called respectively Atlantis and Antilia. Communication between them was possible by an island chain.

4. That these two island-continent and the connecting chain of islands persisted until Pleistocene times, at which epoch (about 25,000 years ago, or the beginning of the post-glacial epoch) Atlantis seems to have experienced further disintegration. Final disaster seems to have overtaken Atlantis about 10,000 B.C. Antilia, on the other hand, seems to have survived until a much more recent period, and still persists fragmentally in the Antillean group, or West Indian Islands.

It was 25,000 years ago, Professor Spence figures, that the first Atlantean invader set foot in western Europe. Science has long known of these people, although it has refused to call them Atlanteans. It has called them, instead, the Cro-Magnons, because their bones were first discovered near a village of that name in France.

Prof. Spence presents many evidences substantiating his theory, together with details, historical and otherwise, with which we have no space to deal. Among other things, he mentions land-soil, rock, and lava brought up by cable ships, which showed unmistakable atmospheric action—in which he presents a check upon the recently reported finding of volcanic matter by the "Arcturus" Expedition. There is more than a suspicion, by the way, that the "Arcturus," which ostensibly set forth to explore the Sargasso Sea, was really looking for evidence of Atlantis.

At this date there are only a few of the principal Theosophical teachings which have not now been scientifically adopted or adapted.

Is it unreasonable to suggest that under the simplest of logic, a doctrine which becomes verified in its component parts should be accepted as a whole? At any rate, let us compare some *Secret Doctrine* remarks with the above.

That not only the last island of Atlantis, spoken of by Plato, but a large continent, first divided, and then broken later on into seven peninsulas and islands (called *dwipas*), preceded Europe, is sure. It covered the whole of the North and South Atlantic regions, as well as portions of the North and South Pacific, and had islands even in the Indian Ocean (relics of Lemuria). (*Secret Doctrine*, II, 405.)

Suffice, then, to us the strong probability that a people, now unknown to history, lived during the Miocene period of modern science, at a time when Greenland was an almost tropical land. (*S.D.* II, 12.)

. . . civilization dates still further back than the Miocene Atlanteans. "Secondary-period" man will be discovered, and with him his long forgotten civilization. (*S.D.* II, 266.)

Another definite statement is this: It is during the so-called Eocene period that the continent to which the Fourth Race belonged, and on which it lived and perished, showed the first symptoms of sinking. And it was in the Miocene age, that it was finally destroyed—save the little island mentioned by Plato. It is these points that have to be checked by the scientific data. (*S.D.* II, 693.)

A race which MM. de Quatrefages and Hamy regard as a branch of the *same stock* whence the *Canary Island Guanches* sprung—offshoots of the Atlaneans, in short. (*S.D.* II, 678.)

And the *Secret Doctrine* speaks of two great islands, Ruta and Daitya, the last continental relics, corresponding both as to age and location to Prof. Spence's "Atlantis" and "Antilia."

The last serious change occurred some 12,000 years ago, and was followed by the submersion of Plato's little Atlantic island, which he calls Atlantis after its parent continent. (*S.D.* II, 8-9.)

We would give much to be able to quote Prof. Spence more fully and to show how exactly, in almost every respect—except in regard to the age he gives to the Miocene—his findings interlock with the *Secret Doctrine* teachings; but for the time being must rest content with referring readers to his book, "The Problem of Atlantis," which should soon be accessible in the United States.

Prof. Spence shows the close relationship between the cultures separated by the Atlantic Ocean. Paul le Cour, writing in the *Mercure de France*, elaborates further upon these resemblances, tracing the connection between Yucatan and the Spanish Basques, and between Greece and the Central American Mayas. He mentions, incidentally, that Pierre Termier, of the French Academy of Science, was the first scientist to admit officially the existence of Atlantis, supported by undeniable proofs. We would correct Monsieur le Cour to the extent of remarking that other scientists, notably Ignatius Donnelly, from whom H. P. Blavatsky quotes so liberally, long preceded Prof. Termier in that admission. That their courage

sufficed to deprive them of the cognomen, "scientist," is their misfortune and the fault of official science.

A few years ago we referred to a discovery by Col. Bernando de Silva Ramos, of inscribed rocks in the Amazon River, suggestive of a trans-Atlantic emigration. Col. Ramos is now about to publish a description of his findings and to embark upon a tour of the world, explaining and defending them before the various scientific bodies.

The ruins discovered at Las Vegas, Nevada, by Capt. Allan le Baron, show hieroglyphics used in ancient Egypt and Babylon. There was some excuse for Dr. Garrett P. Serviss to deny the existence of Atlantis, in 1917, as he did. In the face of accumulated evidence, little standing ground exists for the bias of Dr. Henry Fairfield Osborn, who denies Atlantis—without any reason so far as we can discover, other than that it does not fit in with his particular evolutionary theories.

In the case of Prof. R. T. Chamberlain, his denial is one of those frequent examples wherein one branch of science conflicts with another; for Prof. Chamberlain says that his studies (read theories) of continental framework, contradict such a doctrine.

The Theosophist, taking his stand with Prof. Macmillan Brown, Capt. le Baron, Prof. Paul Schliemann, Col. James Churchward, Prof. George F. Simmons, Dr. Negris, Dr. Jonathan Wright, Clement Wragge, Frank Burnett, and Dr. W. D. Harris, among others already previously mentioned, can now safely say to Dr. Osborn *et al.*, "You deny Atlantis—nevertheless there it is."

Nothing is more amazing than the manner in which hypotheses, once considered wild fairy tales, frequently need but a decade to establish themselves as orthodox. This is preëminently the case with Atlantis. Another much more startling step is yet to be taken. Obsessed by the pleasing idea of a relatively simple and recent development of the human race, science, exhuming archaic relics all over the earth, unwittingly confuses and identifies civilizations which are in reality separated by æons of time. The realization may soon dawn that Atlantis, upon the verge of acceptance, itself had an ancestor; and that in its Cimmerian background stands the shadowy form of the first human civilization, which antedates Atlantis by a whole geological era. Outside the Secret Records, the lost continent of Lemuria, the prototype of Atlantis, has left but few distinguishable traces. Yet in its day, it reached a really high state of civilization, evolving far beyond the phase in which it founded—on Madagascar—the first city on earth. Lemuria, like Atlantis, is the generic term for a whole world order of races and continents, as is shown by its Cyclopean relics all over the earth.

The French scientist, Dr. Rivet, has presented to the Academy of Inscriptions some very conclusive philological evidences of a con-

nection between the native Australians and the Patagonian and Tierra del Fuegan Indians. This adds itself to the evidence of the marsupial *Caenolestes* and to the discoveries made by A. C. McKay, F.R.G.S., on the Walpole Islands, and to the resemblances discovered by Prof. W. A. Bryan, of the University of Hawaii.

It is also noteworthy that a pre-historic race akin to the Melanesians and Australians has been discovered in Utah, "of a culture more antique than any heretofore recognized." It will only retard the progress of knowledge a little that scientific opinion sets this culture down as of 2,000 B.C. and considers it to have arrived from Asia by way of Siberia and Alaska. Considering the extreme utility of the topography of the Behring Straits region to those who dislike to consider unpleasant hypotheses, which call for too vast an antiquity of mankind, one is tempted to wonder what the conservatives in science would have done without that convenient conformation.

Prof. Macmillan Brown has long believed in the former existence of a great Pacific continent, a result arrived at by years of personal study, investigation and comparison. He finds evidence not only in Easter Island, but on Ponape and Oleai. He finds that Cyclopean ruins, found in many places in the Pacific, are the same as the structures of the Andes.

The third Continent, we propose to call "Lemuria." The name is an invention, or an idea, of Mr. P. L. Sclater, who asserted, between 1850 and 1860, on zoological grounds the actual existence, in prehistoric times, of a Continent which he showed to have extended from Madagascar to Ceylon and Sumatra. It included some portions of what is now Africa; but otherwise this gigantic Continent, which stretched from the Indian ocean to Australia, has now wholly disappeared beneath the waters of the Pacific, leaving here and there only some of its highland tops which are now islands . . . (*S.D.* II, 7.)

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

Lemuria is said to have perished about 700,000 years before the commencement of what is now called the Tertiary age (the Eocene), and it is during this Deluge also—an actual geological deluge this time—that Vaivasvata Manu is again shown as saving mankind (allegorically it is mankind, or a portion of it, the Fourth Race, which is saved); so also he saves the Fifth Race during the destruction of the last Atlanteans, the remnants that perished 850,000 years ago. This event, the destruction of the famous island of *Ruta* and the smaller one *Daitya*, which occurred 850,000 years ago in the later Pliocene times, must not be confounded with the submersion of the main continent of Atlantis during the Miocene period. Geologists cannot place the Miocene only so short a way back as 850,000 years; whatever they do, it is several million years ago that the main Atlantis perished. (*S.D.* II, 313, 314.)

. . . it (Lemuria) stretched, during the Third Race, east and west, as far as where the two Americas now lie, and since the present Australia is but a portion of it, as are also a few surviving islands sown hither and thither on the face of the Pacific and a large bit of California, which belonged to it. (*S.D.* II, 328.)

The *Atlantic portion of Lemuria* was the geological basis of what is generally known as Atlantis. The latter, indeed, must be regarded rather as a development of the Atlantic prolongation of Lemuria, than as an entirely new mass of land upheaved to meet the special requirements of the Fourth Root-Race. Just as in the case of Race-evolution, so in that of the shifting and re-shifting of continental masses, no hard and fast line can be drawn where a new order ends and another begins. Continuity in natural processes is never broken. Thus the Fourth Race Atlanteans were developed from a nucleus of Northern Lemurian Third Race Men, centred, roughly speaking, toward a point of land in what is now the mid-Atlantic Ocean. Their continent was formed by the coalescence of many islands and peninsulas which were upheaved in the ordinary course of time *and became ultimately the true home of the great Race known as the Atlanteans.* (*S.D.* II, 333-4.)

Taking this prior knowledge given in the *Secret Doctrine*, together with Dr. Brown's evidences, there does not seem to be much in the contention of Dr. Rivet, who thinks that the Easter Island statues are due to the native New Zealanders, or of those scientists who ascribe all connections to trans-Behring migrations. Dr. Brown has more personal familiarity with the Pacific discoveries than any other one scientist.

Certain characteristics of Australia almost make it seem like a fragment dropped, flora and fauna intact, from another planet. Such creatures as its wingless birds, the *platypus ornithorhyncus*, which wears fur, lays eggs, and suckles its young through the pores of its skin, the prevalence of marsupial animals of widely different species, and various other anomalies, set it quite apart from the Western world. It is notable that Australia has never produced a useful plant or animal and that its native growths are so helpless and degenerate that even the earthworms are being wiped out by European forms.

Let us turn once more to the *Secret Doctrine*.

. . . some tribes of the Australian savages. Nevertheless, even these are not descended from the anthropoid apes, but from human fathers and semi-human mothers, or, to speak more correctly, from human monsters—those “failures” mentioned in the first Commentary. The real anthropoids, Haeckel's *Catarrhini* and *Platyrrhini*, came far later, in the closing times of Atlantis. The orang-outang, the gorilla, the chimpanzee and cynocephalus are the latest and purely physical evolutions from lower anthropoid mammalians. They have a spark of the purely human essence in them; man on the other hand, has not one drop of pithecoïd blood in his veins. (*S.D.* II, 193.)

Of such semi-animal creatures, the sole remnants known to Ethnology were the Tasmanians, a *portion* of the Australians and a mountain tribe

in China, the men and women of which are entirely covered with hair. They were the last descendants in a *direct* line of the semi-animal latter-day Lemurians. . . . (S.D. II, 195.)

Now why has less change taken place in Australia than elsewhere? . . . It is simply because the nature of the environment develops *pari passu* with the race concerned. . . . The survivors of those later Lemurians, who escaped the destruction of their fellows when the main continent was submerged, became the ancestors of a portion of the present native tribes. Being a very low sub-race, begotten originally of animals, of monsters, whose very fossils are now resting miles under the sea floors, their stock has since existed in an environment strongly subjected to the *law of retardation*. Australia is one of the oldest lands now above the waters, and in the senile decrepitude of old age, its "*virgin soil*" notwithstanding. It can produce no new forms, unless helped by new and fresh races, and artificial cultivation and breeding. (S.D. II, 197.)

ANCIENT BELIEF IN METEMPSYCHOSIS

- There was not a philosopher of any notoriety who did not hold to this doctrine of metempsychosis, as taught by the Brahmans, Buddhists, and later by the Pythagoreans, in its esoteric sense, whether he expressed it more or less intelligibly. Origen and Clemens Alexandrinus, Synesius and Chalcidius, all believed in it; and the Gnostics, who are unhesitatingly proclaimed by history as a body of the most refined, learned, and enlightened men, were all believers in metempsychosis. Socrates entertained opinions identical with those of Pythagoras; and both, as the penalty of their divine philosophy, were put to a violent death. The rabble has been the same in all ages. Materialism has been, and will ever be blind to spiritual truths. These philosophers held, with the Hindus, that God had infused into matter a portion of his own Divine Spirit, which animates and moves every particle. They taught that men have *two souls*, of separate and quite different natures: the one perishable—the Astral Soul, or the inner, fluidic body—the other incorruptible and immortal—the *Augoeides*, or portion of the Divine Spirit; that the mortal or Astral Soul perishes at each gradual change at the threshold of every new sphere, becoming with every transmigration more purified. The astral man, intangible and invisible as he might be to our mortal, earthly senses, is still constituted of matter, though sublimated. Aristotle, notwithstanding that for political reasons of his own he maintained a prudent silence as to certain estoric matters, expressed very clearly his opinion on the subject. It was his belief that human souls are emanations of God, that are finally re-absorbed into Divinity.—*Isis Unveiled*.

A DIALOGUE ON DUTY

THE YOUTH: Tell me, O Sage, why I do not know my present duty—if it may be told to me. In whatever way I look, I see no clear issue; I see no immediacy of obligation.

The Sage: It is because the ways of Karma are inscrutable to thee.

The Youth: But surely I do see that as I am now, as my relations are now, so I have made myself and them from of old-time.

The Sage: It is but speculative knowledge to thee. Thou hast not seen in thyself now the present error that ever builds anew the Karmic disability of thy next incarnation—and of how many more, Alas!

The Youth: Tell me, then, O Sage, wherein thou see'st I lag on the path of duty; wherein I leave undone that I should do.

The Sage: Dear Youth, thou look'st too far away to see thy duty. It lies at hand. Thou look'st for the great responsibilities of proven Souls, while the small plain duties which are thine own are overpassed. To do great duties is to be by natural impulse incapable of failing in the small. Thy gaze fastened on other duties than thine own in other lives hath made thee blind to those that now await thee. Hast thou asked thyself, "Whom and what do I seek to serve?"

The Youth: In my heart I have said, I would serve the Masters.

The Sage: They serve the least of men with joy, as They serve the whole of Nature.

The Youth: But I know not *how* to serve Them.

The Sage: They, be sure, can not tell thee. Thou art in thine own place, and They in Theirs, each with duties as inexorable as those of atom or of Sun. Not even They can tell another Soul its duty, save in Principle and Plan. Nor wilt thou learn, until the small plain duties have been found by thee. Doing those duties in simple faithfulness, thou doest unto Them. Only when duty is done for Duty's sake, as *owed* to the Self of all creatures, will the reward of duties, "higher" to thy mind, present themselves in due and natural order.

The Youth: Thou see'st I am born in a fortunate family where the lowly "duties" are performed for me. Shall I, then, discard these services?

The Sage: Mayst thou not have a duty by that very relation of served and server? Is thy servant treated with consideration and not with arrogance? Dost thou know him, too, as brother, whate'er the difference in caste? Dost thou expect faithful service for *his* sake? Dost thou show grateful appreciation for his ministrations, yet so wisely that presumption grows not forth in his nature? Art

thou able to perform his duties better than doth he, because the light of Manas doth more illuminate thy every act, and so bring his service to higher excellence?

The Youth: I have never thought of duties in those ways! I have taken the relation as did my father before me, as others of the world do see it, too.

The Sage: There is no relation of life and no duty in it which will not yield thee knowledge. First observe, then learn, then teach by example; by precept teach when thou hast found thy duty to all men, the humble as the great, in every duty. Only so is a beginning made to bring all the world to duty.

The Youth: O Sage, I owe thee gratitude. I go with happiness of heart to fulfil the law of Duty.

SYMBOLICAL JOURNEY OF APOLLONIUS

The greatest teachers of divinity agree that nearly all ancient books were written symbolically and in a language intelligible only to the initiated. The biographical sketch of Apollonius of Tyana affords an example. As every Kabalist knows, it embraces the whole of the Hermetic philosophy, being a counterpart in many respects of the traditions left us of King Solomon. It reads like a fairy story, but, as in the case of the latter, sometimes facts and historical events are presented to the world under the colors of a fiction. The journey to India represents allegorically the trials of a neophyte. His long discourses with the Brahmans, their sage advice, and the dialogues with the Corinthian Menippus would, if interpreted, give the esoteric catechism. His visit to the empire of the wise men, and interview with their king Hiarchas, the oracle of Amphiaraüs, explain symbolically many of the secret dogmas of Hermes. They would disclose, if understood, some of the most important secrets of nature. Eliphas Levi points out the great resemblance which exists between King Hiarchas and the fabulous Hiram, of whom Solomon procured the cedars of Lebanon and the gold of Ophir. We would like to know whether modern Masons, even "Grand Lecturers" and the most intelligent craftsmen belonging to important lodges, understand who the *Hiram* is whose death they combine together to avenge?—*Isis Unveiled*.

CHELAS AND LAY CHELAS

Theosophy and Occultism are terms with as definite meaning and applications as the nomenclature and laws of the most exact physical science. They relate to the study, understanding and control of the internal nature of the Student of the Mysteries of all life and being.

In the days preceding our modern physical sciences every community had its empirics, its charlatans and quacks, as well as its honest and well-intentioned if ignorant and misguided devotees of knowledge. More often than not the latter fell victim to the pretensions and roguery of the former. This was true in astrology, in alchemy, in medicine, as well as in religion, and in magic, through long centuries. The whole history of modern science, brief in years, immense in the number of its devoted students, is a tale of practical Occultism applied to physical nature. Not an invention, not a discovery, maleficent or beneficent, has ever been achieved by prayer, by ritual, by reliance on miracle or the offering up of sacrifice to some deity, human or otherwise, infernal or supernal. All that has been gained has been gained by work, by study, by experiment, by observation, by comparison.

Theosophical students, now as in the earlier days of the Movement, are still the victims of their own enthusiasm of ignorance, their own susceptibility to the blandishments of the short and easy path, the promise of quick results and measured progress from day to day, made to them by the thousand-and-one practitioners of the ignoble art of getting something for nothing. They are ready to rush headlong into the laboratory of Nature's arcanum, lay hold on any of her secret apparatus, swallow at a gulp any prescription offered. The price they have paid for entrance is a frightful one—the sacrifice of their common-sense. The price to be paid is still more terrible—the sacrifice and loss of the evolution of the Soul. Fools still rush in where angels fear to tread, never counting the cost, as though their refusal to count made the reckoning less.

For all such students who little know or realize the depths of "human nature," H.P.B. wrote in *The Theosophist*, Supplement for July, 1883, the changeless facts of Chelaship and Lay-Chelaship. It is a warning to the heedless and the selfish, but a benediction, an affirmation, and a promise to all who would take the first step in fitting themselves for the noblest of all pursuits, the study of the Science of Life and the Art of Living.

AS THE word *Chela* has, among others, been introduced by Theosophy into the nomenclature of Western metaphysics, and the circulation of our magazine is constantly widening, it will be as well if some more definite explanation than heretofore is given with respect to the meaning of this term and the rules of Chelaship, for the benefit of our European if not Eastern members. A "Chela" then, is one who has offered himself or herself as a pupil to learn practically the "hidden mysteries of Nature and the psychical powers latent in man." The spiritual teacher to whom he proposes his candidature is called in India a *Guru*; and the real Guru is always an Adept in the Occult Science. A man of profound knowledge,

exoteric and esoteric, especially the latter; and one who has brought his carnal nature under subjection of the WILL; who has developed in himself both the power (*Siddhi*) to control the forces of nature, and the capacity to probe her secrets by the help of the formerly latent but now active powers of his being:—this is the real Guru. To offer oneself as a candidate for Chelaship is easy enough, to develop into an Adept the most difficult task any man could possibly undertake. There are scores of “natural-born” poets, mathematicians, mechanics, statesmen, etc., but a natural born Adept is something practically impossible. For, though we do hear at very rare intervals of one who has an extraordinary innate capacity for the acquisition of occult knowledge and power, yet even he has to pass the self-same tests and probations, and go through the same self-training as any less endowed fellow aspirant. In this matter it is most true that there is no royal road by which favourites may travel.

For centuries the selection of Chelas—outside the hereditary group within the *gon-pa* (temple)—has been made by the Himalayan Mahatmas themselves from among the class—in Tibet, a considerable one as to number—of natural mystics. The only exceptions have been in the cases of Western men like Fludd, Thomas Vaughan, Paracelsus, Pico di Mirandolo, Count St. Germain, etc., whose temperamental affinity to this celestial science more or less forced the distant Adepts to come into personal relations with them, and enabled them to get such small (or large) proportion of the whole truth as was possible under their social surroundings. From Book IV of *Kui-te*, Chapter on “the Laws of Upasans,” we learn that the qualifications expected in a Chela were:—

1. Perfect physical health;
2. Absolute mental and physical purity;
3. Unselfishness of purpose; universal charity; pity for all animate beings;
4. Truthfulness and unswerving faith in the law of Karma, independent of any power in nature that could interfere: a law whose course is not to be obstructed by any agency, not to be caused to deviate by prayer or propitiatory exoteric ceremonies;
5. A courage undaunted in every emergency, even by peril to life;
6. An intuitional perception of one's being the vehicle of the manifested Avalokitesvara or Divine Atman (Spirit);
7. Calm indifference for, but a just appreciation of everything that constitutes the objective and transitory world, in its relation with, and to, the invisible regions.

Such, at the least, must have been the recommendations of one aspiring to perfect Chelaship. With the sole exception of the 1st, which in rare and exceptional cases might have been modified, each

one of these points has been invariably insisted upon, and all must have been more or less developed in the inner nature by the Chela's UNHELPED EXERTIONS, before he could be actually put to the test.

When the self-evolving ascetic—whether in, or outside the active world—had placed himself, according to his natural capacity, above, hence made himself master of, his (1) *Sarira*—body; (2) *Indriya*—senses; (3) *Dosha*—faults; (4) *Dukkha*—pain; and is ready to become one with his *Manas*—mind; *Buddhi*—intellection, or spiritual intelligence; and *Atma*—highest soul, *i.e.*, spirit. When he is ready for this, and, further, to recognize in *Atma* the highest ruler in the world of perceptions, and in the will, the highest executive energy (power), then may he, under the time-honoured rules, be taken in hand by one of the Initiates. He may then be shown the mysterious path at whose thither end the Chela is taught the unerring discernment of *Phala*, or the fruits of causes produced, and given the means of reaching *Apavarga*—emancipation, from the misery of repeated births (in whose determination the ignorant has no hand), and thus of avoiding *Pretya-bhava*—transmigration.

But since the advent of the Theosophical Society, one of whose arduous tasks it was to re-awaken in the Aryan mind the dormant memory of the existence of this science and of those transcendent human capabilities, the rules of Chela selection have become slightly relaxed in one respect. Many members of the Society becoming convinced by practical proof upon the above points, and rightly enough thinking that if other men had hitherto reached the goal, they too if inherently fitted, might reach it by following the same path, pressed to be taken as candidates. And as it would be an interference with Karma to deny them the chance of at least beginning—since they were so importunate, they were given it. The results have been far from encouraging so far, and it is to show these unfortunates the cause of their failure as much as to warn others against rushing heedlessly upon a similar fate, that the writing of the present article has been ordered. The candidates in question, though plainly warned against it in advance, began wrong by selfishly looking to the future and losing sight of the past. They forgot that they had done nothing to deserve the rare honour of selection, nothing which warranted their expecting such a privilege; that they could boast of none of the above enumerated merits. As men of the selfish, sensual world, whether married or single, merchants, civilian or military employees, or members of the learned professions, they had been to a school most calculated to assimilate them to the animal nature, least so to develop their spiritual potentialities. Yet each and all had vanity enough to suppose that their case would be made an exception to the law of countless centuries' establishment as though, indeed, in their person had been born to the world a new *Avatar*! All expected to have hidden things taught,

extraordinary powers given them because—well, because they had joined the Theosophical Society. Some had sincerely resolved to amend their lives, and give up their evil courses: we must do them that justice, at all events.

All were refused at first, Col. Olcott, the President, himself, to begin with: and as to the latter gentleman there is now no harm in saying that he was not formally accepted as a Chela until he had proved by more than a year's devoted labours and by a determination which brooked no denial, that he might safely be tested. Then from all sides came complaints—from Hindus, who ought to have known better, as well as from Europeans who, of course, were not in a condition to know anything at all about the rules. The cry was that unless at least a few Theosophists were given the chance to try, the Society could not endure. Every other noble and unselfish feature of our programme was ignored—a man's duty to his neighbour, to his country, his duty to help, enlighten, encourage and elevate those weaker and less favoured than he; all were trampled out of sight in the insane rush for adeptship. The call for phenomena, phenomena, phenomena, resounded in every quarter, and the Founders were impeded in their real work and teased importunately to intercede with the Mahatmas, against whom the real grievance lay, though their poor agents had to take all the buffets. At last, the word came from the higher authorities that a few of the most urgent candidates should be taken at their word. The result of the experiment would perhaps show better than any amount of preaching what Chelaship meant, and what are the consequences of selfishness and temerity. Each candidate was warned that he must wait for years in any event, before his fitness could be proven, and that he must pass through a series of tests that would bring out all there was in him, whether bad or good. They were nearly all married men and hence were designated "Lay Chelas"—a term new in English, but having long had its equivalent in Asiatic tongues. A Lay Chela is but a man of the world who affirms his desire to become wise in spiritual things. Virtually, every member of the Theosophical Society who subscribes to the second of our three "Declared Objects" is such; for though not of the number of true Chelas, he has yet the possibility of becoming one, for he has stepped across the boundary-line which separated him from the Mahatmas, and has brought himself, as it were, under their notice. In joining the Society and binding himself to help along its work, he has pledged himself to act in some degree in concert with those Mahatmas, at whose behest the Society was organized, and under whose conditional protection it remains. The joining is then, the introduction; all the rest depends entirely upon the member himself, and he need never expect the most distant approach to the "favor" of one of our Mahatmas, or any other Mahatmas in the world—should the latter consent to be-

come known—that has not been fully earned by personal merit. *The Mahatmas are the servants, not the arbiters of the Law of Karma.* LAY-CHELASHIP CONFERS NO PRIVILEGE UPON ANY ONE EXCEPT THAT OF WORKING FOR MERIT UNDER THE OBSERVATION OF A MASTER. And whether that Master be or be not seen by the Chela makes no difference whatever as to the result: his good thought, words and deeds will bear their fruits, his evil ones, theirs. To boast of Lay Chelaship or make a parade of it, is the surest way to reduce the relationship with the Guru to a mere empty name, for it would be *primâ facie* evidence of vanity and unfitness for further progress. And for years we have been teaching everywhere the maxim “First deserve, then desire” intimacy with the Mahatmas.

Now there is a terrible law operative in nature, one which cannot be altered, and whose operation clears up the apparent mystery of the selection of certain “Chelas” who have turned out sorry specimens of morality, these few years past. Does the reader recall the old proverb, “Let sleeping dogs lie?” There is a world of occult meaning in it. No man or woman knows his or her moral strength until it is *tried*. Thousands go through life very respectably, because they were never put to the pinch. This is a truism doubtless, but it is most pertinent to the present case. One who undertakes to try for Chelaship by that very act rouses and lashes to desperation every sleeping passion of his animal nature. For this is the commencement of a struggle for the mastery in which quarter is neither to be given nor taken. It is, once for all, “To be, or Not to be;” to conquer, means ADEPTSHIP; to fail, an ignoble Martyrdom; for to fall victim to lust, pride, avarice, vanity, selfishness, cowardice, or any other of the lower propensities, is indeed ignoble, if measured by the standard of true manhood. The Chela is not only called to face all the latent evil propensities of his nature, but, in addition, the whole volume of maleficent power accumulated by the community and nation to which he belongs. For he is an integral part of those aggregates, and what affects either the individual man, or the group (town or nation) reacts upon the other. And in this instance his struggle for goodness jars upon the whole body of badness in his environment, and draws its fury upon him. If he is content to go along with his neighbours and be almost as they are—perhaps a little better or somewhat worse than the average—no one may give him a thought. But let it be known that he has been able to detect the hollow mockery of social life, its hypocrisy, selfishness, sensuality, cupidity and other bad features, and has determined to lift himself up to a higher level, at once he is hated, and every bad, or bigoted, or malicious nature sends at him a current of opposing will power. If he is innately strong he shakes it off, as the powerful swimmer dashes through the current that would bear a weaker one away. But in this moral battle, if the Chela has one single hidden

blemish—do what he may, it *shall* and *will* be brought to light. The varnish of conventionalities which “civilization” overlays us all with must come off to the last coat, and the Inner Self, naked and without the slightest veil to conceal its reality, is exposed. The habits of society which hold men to a certain degree under moral restraint, and compel them to pay tribute to virtue by seeming to be good whether they are so or not, these habits are apt to be all forgotten, these restraints to be all broken through under the strain of chelaship. He is now in an atmosphere of illusions—*Maya*. Vice puts on its most alluring face, and the tempting passions try to lure the inexperienced aspirant to the depths of psychic debasement. This is not a case like that depicted by a great artist, where Satan is seen playing a game of chess with a man upon the stake of his soul, while the latter’s good angel stands beside him to counsel and assist. For the strife is in this instance between the Chela’s Will and his carnal nature, and Karma forbids that any angel or Guru should interfere until the result is known. With the vividness of poetic fancy Bulwer Lytton has idealised it for us in his *Zanoni*, a work which will ever be prized by the occultist; while in his *Strange Story* he has with equal power shown the black side of occult research and its deadly perils. Chelaship was defined, the other day, by a Mahatma as a “psychic solvent, which eats away all dross and leaves only the pure gold behind.” If the candidate has the latent lust for money, or political chicanery, or materialistic scepticism, or vain display, or false speaking, or cruelty, or sensual gratification of any kind, the germ is almost sure to sprout; and so, on the other hand, as regards the noble qualities of human nature. The real man comes out. Is it not the height of folly, then, for any one to leave the smooth path of common-place life to scale the crags of chelaship without some reasonable feeling of certainty that he has the right stuff in him? Well says the Bible: “Let him that standeth take heed lest he fall”—a text that would-be Chelas should consider well before they rush headlong into the fray! It would have been well for some of our Lay-Chelas if they had thought twice before defying the tests. *We call to mind several sad failures within a twelvemonth.* One went bad in the head, recanted noble sentiments uttered but a few weeks previously, and became a member of a religion he had just scornfully and unanswerably proven false. A second became a defaulter and absconded with his employer’s money—the latter also a Theosophist. A third gave himself up to gross debauchery, and confessed it with ineffectual sobs and tears, to his chosen Guru. A fourth got entangled with a person of the other sex and fell out with his dearest and truest friends. A fifth showed signs of mental aberration and was brought into Court upon charges of discreditable conduct. A sixth shot himself to escape the consequences of criminality, on the verge of detection! And so we might go on and on. All these were

apparently sincere searchers after truth, and passed in the world for respectable persons. Externally, they were fairly eligible as candidates for Chelaship, as appearances go; but "within all was rottenness and dead men's bones." The world's varnish was so thick as to hide the absence of the true gold underneath; and the "resolvent" doing its work, the candidate proved in each instance but a gilded figure of moral dross, from circumference to core. . . .

In what precedes we have, of course, dealt but with the failures among Lay-Chelas; there have been partial successes too, and these are passing gradually through the first stages of their probation. Some are making themselves useful to the Society and to the world in general by good example and precept. If they persist, well for them, well for us all: the odds are fearfully against them, but still "there is no Impossibility to him who WILLS." The difficulties in Chelaship will never be less until human nature changes and a new sort is evolved. St. Paul (Rom. vii, 18,19) might have had a Chela in mind when he said "to will is present with me; but how to perform that which is good I find not. For the good I would I do not; but the evil which I would not, that I do." And in the wise Kirátárjuniya of Bharávi it is written:—

"The enemies which rise within the body,
Hard to be overcome—the evil passions—
Should manfully be fought; *who conquers these*
Is equal to the conqueror of worlds." (XI. 32.)

THE SECOND DEATH

No astral soul, even that of a pure, good, and virtuous man, is immortal in the strictest sense; "from elements it was formed—to elements it must return." Only, while the soul of the wicked vanishes, and is absorbed without redemption, that of every other person, even moderately pure, simply changes its ethereal particles for still more ethereal ones; and, while there remains in it a spark of the *Divine*, the individual man, or rather, his personal *ego*, cannot die. "After death," says Proclus, "the soul (the spirit) continueth to linger in the aërial body (astral form), till it is entirely purified from all angry and voluptuous passions . . . then doth it put off by a *second dying* the aërial body as it did the earthly one. Whereupon, the ancients say that there is a celestial body always joined with *the soul*, and which is *immortal, luminous, and star-like.*"—*Isis Unveiled*.

THE DEATH PENALTY*

Question—As Karma punishes all sins, is it right or desirable that human laws should punish crime by death or imprisonment?

Answer—My individual opinion upon the death penalty is that it is neither right nor desirable that human laws should punish crime by death, but this answer presupposes in the race such a knowledge of proper conduct and a constant practice of the same that every human being is a perfect law unto himself and for all, and that no laws are needed because all know and keep the laws of morality and nature. As, however, men as yet are very imperfect and are struggling to find the right rule of conduct, laws are necessary for evil-doers. Here, then, arises the question whether society is benefited by law imposing the death penalty, and as to that many able writers speak on one side and many on the other. To my mind it appears that the crime of murder has not diminished because of capital punishment, nor do I think any law will ever stamp out that offense. Indeed, I know that the majority of Theosophists regard capital punishment as a greater evil than that which it is directed against. But as Theosophists we have not much to do with such a question, since it lies in the domain of government. Our duty is to teach those ethics and that philosophy which alone will remedy the evil by raising men above the possibility of committing crime or becoming amenable to law. If we waste our energies in attempting reforms on the surface, either in law or in politics, a great opportunity will slip away before we know it. The remaining query is upon the subject of punitive law in general, and on that my view is that the question put flies wild of any point, because even these very laws enacted for the punishment of evil-doers are themselves the product of Karma. The state of the race which evinces crime is due to its Karma, hence the present system, the criminals who fill our jails, the judiciary and the executive departments administering the laws, are all products of Karma. It therefore follows that where, through man-made laws, offenders are fined or imprisoned, such punishments are those of Karma. It thus appears to me that the question is wholly one relating to reform in a mere social or political institution.—*W. Q. J.*

**The Theosophical Forum*, February, 1891.

ON THE LOOKOUT

MRS. GRUNDY ADOPTS FATHER RICARD

Previously we have had occasion to mention the work of Father Ricard of Santa Clara University, who was the first among scientists to predict weather conditions by observation of solar changes. The bulletin of the American Meteorological Society, February, 1925, page 38, goes on record with the following resolution:

Resolved, that the society is interested in the matter of long range forecasting, and desires to encourage all classes of research leading to that end, and the collection of such observations on the land and the water areas of the world as may be needed.

Since this Society is solidified chiefly by members of the U. S. Weather Bureau, it is interesting to note that that body has from the first been Father Ricard's chief opponent. Speaking of its members, a clipping says:

Such men as Cleveland Abbe, Willis L. Moore, and Charles F. Marrin not only condemned, but ostracized long range forecasting, declaring it to be a chimera, a dream of visionary lunatics, a forlorn hope of science pursued only for the sake of filthy lucre by sharps and crooks.

Among the great ones who consigned long range forecasting to a dry desert where only the devils abide, the *Scientific American* occupied a front seat. Thus, the sun spots, the planetary theory, the moon's influence and everything else that was appealed to in order to account for weather change was tabooed by the full phalanx of modern science.

This is the universal history of every valuable theory. As Buckle's *History of Civilization* states:

According to the ordinary course of affairs, a few generations pass away, and then there comes a period when these very truths are looked upon as commonplace facts, and a little later there comes another period in which they are declared to be necessary, and even the dullest intellect wonders how they could ever have been denied.

OLDER "HERESIES"

This being the case, perhaps the reader will not be amazed to learn that Father Ricard himself merely follows Ancient Wisdom, a long distance behind, as we shall show. About 1902, Abbé Moreux, Director of Bourges University, formulated a theory showing the relationship between weather conditions, earthquakes, diseases, and social crises. Among other things his theory has enabled him to foretell practically all the chief earthquake crises since that date. (*Literary Digest*, September 20, 1924; *Washington Post*, March 3, 1925.)

He states that erratic weather, crop failures, and various dangerous crises are to be looked for in one or more of the years between 1924 and 1929. Readers are already aware of the fact that

the season of 1924-5 has been, meteorologically considered, one of the wildest and most erratic known to history. How much more of the tale will be unrolled during the next four years will be interesting in the observation. Meantime, let us listen to the voice of Hermes Trismegistus, the date of whose works is lost in the night of time.

"The creation of Life *by the Sun* is as continuous as his light; nothing arrests or limits it. Around him, like an army of Satellites, *are innumerable choirs of genii*. . . . They fulfil the will of the gods (Karma) *by means of storms, tempests, transitions of fire and earthquakes*; likewise by famines and wars, for the punishment of impiety. . . . It is the Sun who preserves and nourishes all creatures; and even as the Ideal World which environs the sensible world fills this last with the plentitude and universal variety of forms, so also the Sun, enfolding all in his light, accomplishes everywhere the birth and development of creatures." ". . . All these Genii *preside over mundane affairs*, they shake and overthrow the constitution of States and of individuals; *they imprint their likenesses on our Souls*, they are present in our nerves, our marrow, our veins, our arteries, *and our very brain-substance* . . ." (*Secret Doctrine*, I, 294.)

THE NEFARIOUS MOON

Father Ricard, in an interview, (*San Francisco Examiner*, March 25, 1925) says that the moon is largely responsible for the great tornado of March last.

. . . we are assured by Archaic Scientists that all such geological cataclysms—from the upheaval of oceans, deluges, and shifting of continents, down to the present year's cyclones, hurricanes, earthquakes, volcanic eruptions, tidal waves, and even the extraordinary weather and seeming shifting of seasons which perplexes all European and American meteorologists—are due to, and depend on the moon and planets; aye, that even modest and neglected constellations have the greatest influence on the meteorological and cosmical changes, over, and within our earth, let us give one moment's attention to our sidereal despots and rulers of our globe and men. Modern Science denies any such influence; archaic Science affirms it. (*S.D.* II, 699.)

In addition to the testimony of Abbé Moreux and Father Ricard, Dr. C. G. Abbott, of Smithsonian Institution, thinks that probably the same cyclone and the Peruvian flood of that period may have been due to sun spots and "unknown solar forces."

THE CAUSES OF EARTHQUAKES

Since Abbé Moreux, agreeably with Archaic Science, has achieved understanding of the fact that the sun has something to do with earthquakes, it will be interesting to compare what is scientifically known of their causes.

We learn from the *Washington Herald*, April 29, 1925, that there is little agreement among scientists in general as to the basic cause of earthquakes; in fact, this has long been obvious to any who have studied the various and conflicting theories thereupon. (*Engineering News-Record*, July 23, 1925.)

The science of seismology is now able to detect and map areas of strain, and to a large extent, predict earthquake possibilities in different areas. Exact time cycles and ultimate causes are still a closed book to it, and so Dr. Chester A. Reeds, seismologist of the American Museum of Natural History, seems justified in saying that little is known about such causes.

So the doctrines of ancient science find themselves vindicated even now, and on the visible plane of present-day happenings. The connection between sun and moon and earthquakes was shown by the fact that the two great Japanese earthquakes were preceded by abnormal rises and falls of tides. A clipping from the *San Francisco Examiner*, October 5, 1924, stated that earthquakes were to be expected during 1925, owing to a great increase in size and number of sun spots. Whoever may have been responsible for the speculation has found himself in the right.

THE RETURN OF THE LOST CONTINENTS

Speaking of the lost continents of Atlantis and Lemuria, a Master of Wisdom, writing about 1881, said:

No doubt your geologists are very learned; but why not bear in mind that, under the continents explored and fathomed by them in the bowels of which they have found the "Eocene Age" and forced it to deliver them its secrets, there may be, hidden deep in the fathomless, or rather *unfathomed* ocean beds, other, and far older continents whose strata have never been geologically explored; and that they may some day upset entirely their present theories, thus illustrating the simplicity and sublimity of truth as connected with inductive "generalization" in opposition to their visionary conjectures. Why not admit—true no one of them has ever thought of it—that our *present* continents, have—like "Lemuria" and "Atlantis"—been several times *already*, submerged and had the time to reappear again, and bear their new groups of mankind and civilization; and that, at the first great geological upheaval, at the next cataclysm—in the series of periodical cataclysms that occur from the beginning to the end of the Round—our already *autopsized* continents will go down, and the Lemurias and Atlantises come up again.

To those who regard a configuration of the earth as more or less fixed, and subject only to minor upheavals and submersions, this doctrine may seem as weird as the rest of Archaic Science; but not in all the earth's surface, even now, are land masses dependable entities. For example, in certain parts of the ocean small islands come and go with a regularity which presents a real practical problem to chart makers. Not only this, but during the last twenty-five years, the Atlantic Ocean bottom—a portion of ancient Atlantis—rose two miles, between Cape Town and St. Helena. (*Popular Mechanics*, February, 1925; *Literary Digest*, January 31, 1925.)

This is not all. Mr. E. F. Nalty, New York, has found evidence which leads him to believe that within a generation a squeezing movement in the Pacific may add a continent to the Hawaiian

Islands, while Prof. Warren D. Smith, University of Oregon, believes that owing to weak spots in the crust of the earth east of the Philippines, a submerged mountain range is rising out of the Pacific to form a new group of islands parallel to Japan.

THE AMERICAN FUTURE

It is well known that the Pacific Coast of the United States has been much lower than now, in very recent geologic periods. The Coast and Geodetic Survey, and the U. S. Geological Survey have been in the habit of making a liberal allowance for the steady submergence of the Eastern coast of the United States, though at the present moment the proper amount of the allowance is considered debatable. It seems that one of the strangest of all the *Secret Doctrine* hints is within reach of substantiation, scientifically speaking. Remarking upon Keely's discovery, H. P. Blavatsky said in 1888:

The discovery in its completeness is by several thousand—or shall we say hundred thousand?—years *too premature*. It will be at its appointed place and time only when the great roaring flood of starvation, misery, and underpaid labor ebbs back again—as it will when happily at last the just demands of the many are attended to; when the proletariat exists but in name, and the pitiful cry for bread, that rings throughout the world unheeded, has died away. This may be hastened by the spread of learning, and by new openings for work and emigration, with better prospects than exist now, *and on some new continent that may appear*. Then only will “Keely's Motor and Force,” *as originally contemplated* by himself and friends, be in demand, because *it will be more needed by the poor than by the wealthy*. (S.D. I, 563.)

If a continent rises in the Pacific in connection with the Philippines and Hawaii, it will be an American possession—provided the word “American” is still in use.

Thus the Americans have become in only three centuries a “primary race,” *pro tem.*, before becoming a race apart. . . . They are, in short, the germs of the *Sixth* sub-race, and in some few hundred years more, will become most decidedly the pioneers of that race which must succeed to the present European or fifth sub-race, in all its new characteristics. After this, in about 25,000 years, they will launch into preparations for the seventh sub-race; until, in consequence of cataclysms—the first series of those which must one day destroy Europe, and still later the whole Aryan race (and thus affect both Americas), as also most of the lands directly connected with the confines of our continent and isles—the Sixth Root-Race will have appeared on the stage of our Round. When shall this be? Who knows save the great Masters of Wisdom, perchance, and they are as silent on the subject as the snow-capped peaks that tower above them. . . . The Fifth will overlap the Sixth Race for many hundreds of milleniums, changing with it slower than its new successor, still changing in stature, general physique, and mentality, just as the Fourth overlapped our Aryan race, and the Third had overlapped the Atlanteans . . . there will be no more Americans when the Sixth Race commences; . . . for they will have now become *a new race, and many new nations*. (S.D. II, 444-5.)

The beginning of that new order of civilization may be closer at hand than some might imagine.

Theosophy teaches that Consciousness, instead of being a late and fortuitous product of matter, is the primal reality of the Universe, and that the laws of geometry and of numbers, which are the framework of the material Universe, are the result of the fact that Consciousness proceeds along the most direct route into the complexities of manifestation. This Consciousness is immanent in every electron; as Plato said, "God geometrizes."

ORIGIN OF FORCES

The second fundamental principle of Theosophy teaches the return of cyclic impressions. Memory is characteristic of Consciousness, and all periodic action—which is universal in nature—is the result of the mass memory of beings in manifestation, from electron to Master. "The wheel set in motion continues to revolve." The earth has its own pulse, its own life cycles, and its periodic changes of form—which are instituted at the beginning of geologic history by the tendencies set up in past evolutions.

Thus the evolution of continents goes *pari passu* with the evolution of the races and of civilizations. As Consciousness, behind the scenes, is basically a unity—little do psychologists guess how deep into the roots of the Universe their "subliminal self" goes. No alteration of consciousness but is felt everywhere; and the mass thought of the race can and does produce cataclysmic dynamical effects, the responsibility for which is least guessed by those most concerned. Terrestrial, solar, and lunar forces alike, are but the instrumentation through which our self-generated Karma returns in unfamiliar guise.

At the intersection of the great cycles dynamic effects follow and alter the surface of the planet by reason of the shifting of the poles of the globe or other convulsion. This is not a theory generally acceptable, but we hold it to be true. Man is a great dynamo, making, storing and throwing out energy, and when masses of men composing a race thus make and distribute energy, there is a resulting dynamic effect on the material of the globe which will be powerful enough to be distinct and cataclysmic. . . .

In regard to great cataclysms occurring at the beginning and ending of the great cycles, the main laws governing the effects are those of Karma and Reëmbodiment, or Reïncarnation, proceeding under cyclic rule. Not only is man ruled by these laws, but every atom of matter as well, and the mass of matter is constantly undergoing a change at the same time with man. It must therefore exhibit alterations corresponding to those through which the thinker is going. On the physical plane effects are brought out through the electrical and other fluids acting with the gases on the solids of the globe. At the change of a great cycle they reach what may be termed the exploding point and cause violent convulsions of the following classes: (a) Earthquakes, (b) Floods, (c) Fire, (d) Ice. (*Ocean of Theosophy*, 1893, pp. 122-3, Wm. Q. Judge.)

THE ORIGIN OF THE MOON

By attrition of time and gradual emergence of truth from the overlying strata of speculation, science has ceased finding itself in opposition to many of the Theosophical physical and cosmogonical doctrines. The latest instance is the theory, long advocated, which held that the moon originated by breaking away from the earth. Under Theosophical teachings this is a vital issue, because if such a theory were true, the whole Theosophical structure would be invalidated; and since even today it is probable that the mass of scientists regard the "separation" theory more or less favorably, it is of interest to learn that it must at last suffer the fate of the exploded nebular hypothesis. Before examining modern scientific deductions, however, let us refer the matter to the great text-book of Theosophy.

. . . if our Moon is but a splash from our Earth, why can no similar inference be established for the Moons of other planets? . . . Why should Venus and Mercury have no satellites . . . ? . . . there are planets which have *several* moons—a mystery again which no Oedipus of astronomy has solved. (*Secret Doctrine*, 1888, Vol. I, pp. 155-156.)

Had our wise men of science known as much of the mysteries of nature as the ancient Aryans did, they would surely never have imagined that the moon was projected from the Earth. (*S.D.* I, 398.)

The Moon is far older than the Earth; and, . . . it is the latter which owes its being to the former, however astronomy and geology may explain the fact. (*S.D.* II, 64.)

It is unlikely that science will conclude at any near date that the moon is *older* than the earth, but there will be little argument against the proposition that it is at least as old, if it is released from the "separation" theory and considered as having originated along with the other planets—and the "separation," or fission theory, no longer holds good.

WEIGHED IN THE BALANCE

That theory, in brief, considered that the moon was thrown off from the earth while both were in a liquid state, gradually receding from it thereafter. There was a much wider application in regard to the binary stars, which were widely considered for a long time to be gigantic earth-moon systems. Prof. W. D. McMillan (*Science*, July 24, 1925) disposes of the fission theory, in both its terrestrial and cosmic applications. His mathematical demonstrations are very interesting, but too long to be dealt with here. Speaking of the gradual contraction of a fluid mass, with radiation of heat, he says:

Admitting that the process goes on indefinitely, every rotating fluid mass would eventually reach the point where the MacLaurin spheroid branches into the Jacobi ellipsoid. If the earth and moon originally were a single homogeneous mass with the angular momentum of the present system this branch point would not be reached until the density of the mass was 215 times the density of water and its radius something less than one third

of the present radius of the earth. As heterogeneity of density only makes the situation worse, the demonstration is complete that the moon did not separate from the earth through rotational instability while the mass was in a liquid state.

Testing the validity of the theory in regard to other bodies, he concludes that:

It is evident from these figures, which are due to Moulton, that the fission theory finds no application in the solar system.

As one of the attractive features of the hypothesis of Laplace was that it not only could be appealed to in accounting for the planetary systems, but was also available for explaining the satellite systems, so also is it an attractive feature of the fission hypothesis, which was devised to account for the origin of the moon, that it is also available in accounting for the origin of the binary stars.

He then considers the cases of the two classes of binaries, the visual and the spectroscopic, and he concludes:

It is a fair guess, therefore, that the fission theory does not account for the spectroscopic binaries. It is not applicable to the visual binaries, and it does not fit anywhere within the solar system. I cannot, therefore, but differ from Jeans when he states: ". . . a double star must be supposed to be born as a result of cataclysmic motion," that is, by the process of fission; and agree with the opinion expressed by Moulton when he states that his results "are so uniformly contradictory to its implications as to bring it into serious question, if not to compel us to cease to consider it, even as a possibility."

FOUND WANTING

This theory therefore falls, as Prof. McMillan shows, in the class of others which gain great currency through their intellectual appeal as attractive explanations of problems; but unfortunately prove to be unable to get nature to agree with them. Such were the old solar "contraction" theory and the nebular hypothesis in astronomy. Prof. McMillan says:

There is no doubt that from the mathematical point of view the theory of fission, as set forth by Poincaré and Darwin, is the most attractive portion of cosmogony . . . One turns from this theory with a feeling of profound regret that the evidence seems to be fairly conclusive that, in the birth of the cosmic forms, nature has not followed this model.

It seems that timid writers upon Theosophy and science, who carefully avoid bringing to the public view any matter in which scientific theory seems to "disprove" Theosophical doctrines, can now afford to be frank, at least in respect to the relationship between the earth and the moon.

RECTIFIED SCHEDULES

Dr. Innes, Director of the Union Observatory of South Africa, as well as some French astronomers, (*New York Times*, August 23, 1925) have discovered that the earth alternately diminishes and increases its pace slightly, which it is believed will be found to account for many discrepancies in the movements of the moon. It

may be remembered that the moon was four seconds late at the last eclipse. This discovery, however—which strikes our modern *savants* as entirely new and somewhat disturbing—is not really new, even in science, and far from it in Theosophy. Speaking of such motions, Madame Blavatsky said:

. . . Herschell . . . remarked that there is a *will* needed to impart a circular motion, and *another will* to restrain it. This shows and explains how a *retarded* planet is cunning enough to calculate so well its time as to hit off its arrival at the fixed minute. For, if Science sometimes succeeds with its great ingenuity in explaining some of such stoppages, retrograde motions, angles outside the orbits, &c., &c., by appearances resulting from the inequality of their progress and ours in the course of our mutual and respective orbits, we still know that there are others, and “very real and considerable deviations,” according to Herschell, “which cannot be explained except by the mutual and irregular action of those planets and by the *perturbing* influence of the Sun.”

We understand, however, that there are, besides those little and accidental perturbations, continuous perturbations called “secular”—because of the extreme slowness with which the irregularity increases and affects the relations of the elliptic movement—and that these perturbations *can be corrected*. From Newton, who found that this world needed *repairing* very often, down to Reynaud, all say the same. (*S.D.* I, 503.)

And Prof. Jacobi, commenting on Dr. Innes' investigations, believes that the mean rate of rotation, in spite of the variation, will be found to remain constant. Herschell's theory of a *will* involved in planetary motions, with the implied intelligence, will certainly seem pure superstition to modern science—anything which is not expressed in terms of mechanical forces usually is. The difficulty, however, is that the tracing down of an explanation for any phenomenon, from planetary motion to the formation of a crystal, ultimately leads to a blank unknown, a true *terra incognita*, from the physical viewpoint.

However, everything which exists is conscious—even though that consciousness is in most cases limited solely to a perception of certain fundamental mathematical laws, its power of will to action along the lines of those laws. Were this theorem to be accepted and correlated with the internal forces of human mentation, science would be much further than it is now—but it would no longer be *physical* science.

TELEPATHY UNDER DISPUTE

At this day the recent controversy over telepathy between the Earl of Balfour and Prof. Murray of Oxford on the affirmative side, and Sir H. Brian Donkin and Sir E. Ray Lankester on the negative, seems a little archaic. This especially as for some years past, the standard scientific explanation of most psychic phenomena has been “telepathy.” If anything in the debatable realm of psychic phenomena has been conclusively demonstrated—and that long be-

fore the first ponderous deliberations of the British S.P.R.—it is this matter of telepathy. Scientific experiments proving it have not been many—in fact, they could not be numerous, the faculty remaining undeveloped in the vast majority of the human race, so far as *conscious* use is concerned, but those few proofs have been definite enough.

Moreover, telepathy in one form or another is so frequent in human experience that it is surprising more scientists have not been convinced by personal contact therewith—and perhaps more of them have been so convinced than are ready to say so. Since the time honored reward for evidence regarding telepathy has been to be termed a fool, an impostor, or hallucinated, by the self-appointed surveyors of the boundary line between the “possible” and the “impossible,” it is not surprising that witnesses exhibit reticence. But there are others besides the Earl of Balfour and Prof. Murray.

Readers who will turn to the *Wide World Magazine* for July and August, 1925, will find instances of clairvoyance on the part of the untutored savage in localities far apart geographically, which could hardly be explained away by denial.

EVEN IN THE ANIMAL WORLD

Donald B. MacMillan, the famous Arctic explorer, (*Portland Oregonian*) goes so far as to express himself convinced of the existence of telepathy in the animal world. The orthodox explanation for the phenomena which he thus explains is to say that they are due to scent or to sounds inaudible to other organisms. But Mr. MacMillan disposes of those arguments rather effectively. There are too many instances which cannot be explained in that way.

It is improbable that the forces active in telepathy are of a nature to be contacted by physical apparatus. So long as science adopts as a basic principle the reduction of all phenomena to physical forces, it will, by its self-imposed limitations, be unable to comprehend the nature of or the part played by Consciousness in their manipulation. It is quite natural for the physical scientist, becoming convinced that there is something in telepathy, to try to uncover its *rationale* in some obscure physical function of the brain.

Granted that Consciousness can act independently of matter, why try to trace its activities solely in the regions of that matter? But what proof, it may be asked, is there that Consciousness can act independently of matter? The proof resides in every act of human will applied to the physical body. For in every movement Consciousness not only shows itself independent of matter, but shows it is superior thereto, and capable of control thereof. Science still has many discoveries to make on the physical plane, being as yet in contact only with the lowest manifestations of the matter of that plane.

This is guessed by some; for instance, Marconi is convinced that there is some method in Nature of spreading energy which is still unknown to us.

THE UNSEEN WEB

Science has discovered one species of "rays" after another. Every living being continually gives off a multitude of emanations and influences—physical, psycho-physical, psychic, and mental, and in some few cases even spiritual. There is no dividing line between the organic and inorganic, between consciousness and unconsciousness; and the lower forms of matter, as well as the higher, have soul and spirit. To say that plants, animals and minerals affect one another and humanity by psychic emanations is still mere insanity, so far as physical science is concerned. However, it is reported in *Popular Science Monthly*, (September, 1925) that Doctors Techouéyres and Bunau-Varilla have found that the tube containing a certain antiseptic can kill germs without direct chemical action. They believe the effect is produced by ultra-violet rays given off by the drug—an easy method of cataloguing the phenomenon without explaining it.

It may be found that a vast proportion of the effects of drugs is due to their radiations or emanations, rather than to their chemical action. It is not impossible that a further truth will ultimately be discovered; namely, that a great proportion of human diseases are transferred *psychically* rather than by physical contact or transfer of germs. But these are innocent compared with the moral diseases and evils likewise transferable, and which are abundantly supplied to customers by so-called faith-healers, healing mediums, etc.

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