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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

Vol. XVI, 1927-1928

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REQUESTS AND DONATIONS: Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine, when such benefactions are unencumbered and unrestricted. Donors should make their gifts direct to THE THEOSOPHY COMPANY, of Los Angeles, California, U. S. A., which is an incorporated association, legally empowered to receive such donations and bequests in furtherance of its objects. Those objects are:

- (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.

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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.

Correspondence should be addressed to

GENERAL REGISTRAR

UNITED LODGE OF THEOSOPHISTS

Theosophy Hall, 33rd and Grand Ave.,

Los Angeles, California, U. S. A.

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A U M

We implicitly believe that in this curve of the cycle the final authority is *the man himself*.
—WILLIAM Q. JUDGE.

THEOSOPHY

Vol. XVI

November, 1927

No. 1

WHAT IS THEOSOPHY?

THEOSOPHY is a Teaching in regard to nature and to man which was originally presented to the world in the last quarter of the nineteenth century by H. P. Blavatsky. As in the case of every great Teacher, H. P. Blavatsky was as often and as much misunderstood by her friends as by her enemies. In the same way, Theosophy has suffered many mutations and misrepresentations in its propagation by disciples, students and followers of every degree, who could only give to the world their own interpretations and applications of what she taught. The original and pure teachings of Theosophy, as recorded by H. P. Blavatsky herself, are accessible to all enquirers—and the character as well as the understanding of any Theosophical exponent can be quickly determined by his readiness to acknowledge the Source of Theosophy, by his anxiety to refer enquirers to that Source, and by his concordance with, or departure from, the authentic teachings of H. P. Blavatsky.

Theosophy, as presented by H. P. Blavatsky, is submitted to enquirers neither as a revelation, which is the basis of all religions; nor as a theory or hypothesis, which is the basis of all speculative science and philosophy; but as the Mathematics of the Soul. It is submitted to the student as a system of knowledge which may be studied, applied, verified, in the same way as the knowledge any man may now have acquired. There is no room in Theosophy for miracles nor for luck, good or bad. It is, throughout, a teaching of Law, of Cause and Effect, of Self-evolution, of Knowledge to be gained through observation and experience, of individual and collective self-induced and self-devised efforts—hence of Universal Brotherhood in the sense that every interrelation in life, every experience, is our Teacher in the School of Life, and that each Being has to do his own learning of the lessons of Life.

BROTHERHOOD—TRUE AND FALSE

BROTHERHOOD and other holy terms all represent ideals of life and conduct transmitted from immemorial time through one generation after another. Every society, every association of any kind, social, political, family, communal, as well as religious, educational and philanthropic, is an expression as well as an application of the principle of union. Every chemical elementary compound, every organization of matter, every combination of forces, every mechanical device, every living body, the very "stars in their courses"—all manifest the inherent power and the innate tendency throughout the whole of nature to aggregate, to unite, to co-ordinate, to "run into form" of some kind. This tendency can only trace back to and be the universal evidence of something *common* to the whole of Nature. This is the great Reality which we all need, in the first instance, to carry in the forefront of our consciousness, not in its background, for it is the basis thus ever-existent which we all vaguely recognize and vainly try to circumscribe and define as God, as Law, as the Omnipresent Spirit. Whatever terms we may employ they all have reference to this First Principle of all that hath been, all that is, all that shall ever be.

But equally, the whole of our experience with nature, with each other, and with ourselves demonstrates as unmistakably the presence in every physical and metaphysical portion of nature, great or small, of the power to negate in some degree this principle of Unity—to disturb within some given area the universal Harmony as, say, the waves, the tides, the currents, or the internal motion of particles may disturb the equilibrium of the sea. The sea does not cease to be the sea or water because of these minor and transitory changes. So the great sea of Life, the "waters of space," remain unchanged and unaffected, though solar systems, worlds, and the beings which compose them come and go.

It is this activity in, not of, the ONE LIFE which is, basically, the meaning of Karma. We think of Karma as related to ourselves, to others, to good and evil, to life and death, to union and discord, to wisdom and folly, but seldom deeply regard ourselves as LIFE, not simply alive—as Life exercising its inherent power to act with, and for, and as, that which is *common* to all beings, or as exercising our Life-energy to negate this Principle of Unity. Harmony, equilibrium, eternally *is* the nature of the ONE LIFE, as in its visible aspect which we unthinkingly speak of as Space. It is because each one of us is as eternally an undis severed fractionation of LIFE that all are constantly striving to find that common Denominator by means of which we may

add, subtract, multiply, and divide without friction our several employments of the Life-energy which, however retarded, diverted, stored up or dissipated by us, sooner or later finds its way through each and all, back to the common, the universal sea of Unity. Whether we call this vast transmission and transformation which incessantly goes on in Life, organic or inorganic, visible or invisible, by the name of creation, or preservation, or destruction, its evidence is everywhere, its witness is every being and every thing. This is Evolution in its theosophical meaning—the purposiveness behind as well as within, beyond and outside as well as innate, which operates *equally* (or it would not be eternal) as it operates incessantly on all as they act in it. It is as present in the “struggle for life” as it is in the struggle of dissolution which we call death and decay. Brotherhood, Spiritual evolution, then, is the conscious or unconscious effort to carry out the purpose of the whole of nature: the individual response to the universal urge.

The dark, the destructive side of nature, is in every case as completely an exhibition of brotherhood as are the creative and the preservative. The deadliest poisons must *unite* with something in the living organism common with their own nature or they could no more produce death than food can prolong or restore vitality. The most vile of intoxicants must find something congenial in the organism of the holiest man or he could not be made drunken by abuse of the sacramental wine. The wolf-pack, the suddenly compacted and directed fury of the mob, the gang of thieves and murderers, the concentrated power of bigotry and bigots, armies and wars, are as much manifestations of brotherhood as is the eternal Brotherhood called by us the Great White Lodge of the Masters of Wisdom. The “Brothers of the Shadow” have their philosophy, their science, their religion, their Brotherhood and Brotherhoods, and hence their laws and rules and regulations—or they could not act at all.

If all this indicated heterogeneity and discord, these irreconcilable elements, powers, beings, are in fact manifestations of brotherhood, what and wherein is the difference—for differences there must be, or we could not have so many terms for so many brotherhoods?

They are all, as said, manifestations of a common Principle, individual and aggregate responses to universal stimulus. The variances, then, are not due to the Principle which includes all, nor to the stimulus in which all share, but to the individual understanding and application which each has and which each makes.

There are of necessity three aspects of Brotherhood: brotherhood in Principle, which cannot be avoided by any being or any collection of beings; brotherhood *in actu*, which is the activity of that Principle as directed by or responded to by each being and every aggregate of

beings; and brotherhood as an ideal—that larger, more united, more enduring degree which, although not as yet realized, is within the perspective of all beings, the spur of those below the human state, the lure of mankind. No theory or practice of Brotherhood can be complete and permanent which leaves out any kingdom in nature, any department of our being, any least action or motion, for they all tend either to restore or to disturb equilibrium. The greatest Being cannot act in the slightest degree, nor can the least or the worst, without participation. This participation is either for or against the *general* welfare, the orderly evolution of the whole of Nature, and so must be shared in by every being according to his own understanding and application of the basic Principle. If the theory and practice of Brotherhood is complete in any being, then he is able to turn what to others are seeming evils into the general good. Conversely, if the theory and practice are defective, limited, then that which is a natural good may with equal ease be turned to evil.

Such considerations as these must appear self-evident to every thoughtful man. They must lead him to conclude that neither good nor evil has any existence *per se*, and that, therefore, no action of any being can be called Good or Evil in the absolute sense. Life itself is a curse to all too many beings, their every action bringing pain to themselves and to others. To all such beings pain or evil is the only teacher they will admit. To others, life as they live it is good—to them, and they will not willingly admit the presence of evil as related in any sense to themselves. They will not allow any Brotherhood with an environment of evil, although Christ is alleged to have descended into hell and there to have preached to the Souls in prison—after having descended on earth and having preached to the Souls imprisoned there. It is not written that He received any worse treatment in hell than on earth, nor that He was any more successful in his mission here than in hell. At all events the parable shows something in *common* between Christ, however high we place Him, and those to whom he preached.

The sense of Brotherhood in Christ, or in any other Great Soul, must be accounted complete, both in theory and in practice, but the sense of brotherhood in those to whom he came while present and active, was defective, errant, productive of evil instead of good. Christ shared their evil Karma, but they were unable to participate in his good Karma. Why? Because of their false and erroneous sense of brotherhood. They would not learn from Good, but would only learn from Evil. How many have benefited by the Life of Christ, compared with those who have essayed to profit by his Crucifixion? How many have found in his teachings the statement of the Principle of Brotherhood, the example of its application by a Great Soul, as compared with

those who have seen in the one only a formula of faith, a religion or a sect, and in the other something it were a sacrilege to try to emulate, because possible only to Divinity? How many are ready to proclaim Christ a God incarnate and how few are those who see in Him an Elder Brother, a Teacher of Brotherhood!

Christ found it possible to teach, preach, and practice Brotherhood wherever He went and in whatever environment He found Himself, but certainly his ideas and applications of the great Principle differed enormously from those of his own followers, then and since, not to speak of those who opposed Him and his Message.

Have Theosophists nothing more to learn of Brotherhood, in theory and in practice? When one sees the theosophical sects, the theosophical creeds and formulas of faith, the theosophical plurality of brotherhoods that have sprung up in the bare third of a century since the death of H. P. Blavatsky, one must conclude that they have made but little better or more understanding use of the great Message and the great Example of H. P. Blavatsky than have our brothers of the Christian, or Mohammedan, or Hindu, or Buddhist nomenclatures. Yet Brotherhood was the First Object of the Parent Theosophical Society, Brotherhood is the proclaimed object of every theosophical aggregation. That all have fallen far short of the example and of the ideal which was adopted is no evidence of the insincerity of any honest Theosophist, but it is proof that none of us as yet fully understand what Brotherhood really means. Too many have been intent on doctrines and dogmas, on rites and practices, on leading and following, rather than intent on a Teaching, a Teacher, and their assimilation in terms of their own being, in order to embody the one and emulate the other.

The formulated First and inclusive Object of the Parent Theosophical Society was—

“To form the nucleus of a *universal* Brotherhood of Humanity, without distinction of race, creed, sex, caste, color, or other conditions made in the world.”

That Object did not come from the members, nor from mankind: It came direct from the Masters of Wisdom, whose Lodge eternally *is* that Nucleus. It was offered to the world as an Ideal, and those who assent to it are, in their unknown totality, the real and genuine *theosophical* society, quite regardless of what formal associations they do, or do not, affiliate with. These must vary with “rank, time, place, and compact,” but the Ideal, if it exist at all, exists in the hearts of individuals, not in their embodiments. The Object of the so-called “Esoteric School,” founded by H. P. B. for the instruction of those who might determine to make of their lives a Pledge toward the fulfilment

of Masters' Object, was, then, the second step toward the realization of the purpose of The Theosophical Movement.

Brotherhood is the beginning, the middle, and the end of Theosophical (or Spiritual) education. The *fact* of brotherhood, as we have tried to indicate, is universally attested. It is the *meaning* of the fact that Theosophists need to dwell upon, till their understanding becomes co-existent with the great fact. Then the phrase, "the co-existence of Spirit and Matter" becomes something quite other than a phrase: it means the co-existence of Wisdom and Action, as distinguished from the "Three Qualities": Ignorance and Action.

Theosophists might gain a new insight into Masters' understanding of Universal brotherhood by closer inspection of the very wording of the First Object of the T. S. The words, "without distinction of" and so on, show that all human ideas and practices of "universal" brotherhood are, in fact, confined to brotherhoods of those of the same race, or the same creed, or the same sex, or caste, or color, or condition in life. These are brotherhoods, yes, but are they *universal* in aim, in purpose, in teaching, or are their objects limited to the benefit and betterment of a certain prescribed class—all others being in fact proscribed? How is that exclusive (and therefore *selfish*) brotherhood to achieve its benefits—unless at the expense of those proscribed? Yet such brotherhoods represent the best in practice, and the highest in ideals, that merely human nature is capable of. How do they compare with the ideal of brotherhood proclaimed and lived by Thomas Paine?

"The world is my country; to do good is my religion."

Does one need a certificate, a diploma, a message from some prophet or seer to tell him that Thomas Paine had traveled far in the understanding of the meaning of Brotherhood and that he was a true Theosophist? Does his understanding and his life depend on membership in some society formed according to "the distinctions made in the world?"

Is there a Theosophist unable to take to heart the profoundly Occult statement of Mr. Judge that "through the spreading of the idea of Universal Brotherhood, *the truth in all things may be discovered?*"

Brotherhood is a study of the *meaning of Life* in all its manifestations—those that we call evil as well as those we call good. Do we understand the meaning of the manifestations of Life here and now, in ourselves and in others? They are our understanding and application of brotherhood. Shall we not, then, seek to improve and increase our Theosophical education by a more diligent attempt to apprehend and apply the fundamental principles of the Wisdom-Religion, to gain a more loyal and impersonal view of the great Messenger of the century?

WESTERN OCCULTISM*

HAVE no fear of the ocean of Life, it will sustain you.

Do the best you can from day to day, fearing nothing, doubting nothing, putting your whole trust in the Great Law, and all will be well. With the right attitude knowledge will come.

As we all desire such a fight as will best prepare us, we can afford to smile inwardly while we contemplate the efforts of nature to subdue our resolves.

It is easy to advise and more difficult to perform, but it is performance that is called for.

We might be able to let the mind *only* sweep over the preliminaries, and step in when the proper point is reached, using the *upward rush* as motive power. We should be rushing up from new levels all the time.

Success in doing thus is not to be had at once; it comes, first, by recognition of the "right attitude" toward *every* event.

We concentrate upon some things automatically, through habitude; this automatic habit has to be gradually changed, and *control* substituted. It is to be effected by trying to do it; keeping at it.

We must have knowledge in order to use power rightly, but we must know that we are neither knowledge nor power; they are ours; to imagine that we are any given knowledge or power is illusion.

"To blend thy Mind and Soul" is to make the Mind subservient to the purposes of Soul, an instrument for use, not a cage of relativities in which to imprison ourselves.

The Law works just and true: "What has been, *is*, and shall be." We have power over nothing but the "*is*." It is by working with present conditions that the nature of the future is changed, and in no other way. This is reliance upon the Law, and a working under it.

In the great economy of Law and Nature, each being is exactly where he needs to be to eradicate defects; all necessary conditions are present for his growth. The only question lies with him; will he take them as "pain" or as opportunities?

As every law is spiritual, so all forms and things, forces and aspects must also be spiritual. All error springs from an effort to turn to small purposes the diversified streams of spiritual force.

We have to cultivate Calmness under all circumstances; it is like a rock; waves of irritation may dash at it, but cannot affect it.

Of course, I am saying these things to myself, for you know them right well, only sometimes we forget and revert to habitude.

*From the sayings of Robert Crosbie.

THE REDEEMER—WORK

WORK is usually understood to mean constructive activity toward a given end. He who engages in the activity, however, without a knowledge of the end in view, nor that he is link between activity and end, will call that same work, drudgery. Another man relentlessly will push his labors beyond all limits of the one who makes plaint of drudgery and call it, a career. Still other men will undertake titanic tasks of strength and of endurance, do they but call it play, or recreation, sport. Some work to sit still; some sit still to work, but everybody must work if he is to remain a part of Life. The dying know this who pick ceaselessly at bed-clothes; mind-dying ones obey this law who restless seek ever new activities and diversions. Activity here is focus for embodied beings.

What is universal is always beneficent: death is beneficent, birth is beneficent, work is beneficent. These three are for all, rich and poor, wise and foolish, intelligent and ignorant, black and white and red and yellow. That men work ill, that they work for destruction of all good men hold dear, does not alter the fact that the inexorable law of Life is to work, and that work is universally beneficent, for human beings, for animal beings, and for lower beings yet, in their degree. The throes of butterfly birth, the labors of the ant and bee worlds, the sun-striving trees and vines and vegetal, amoeba's struggle for its food, and even wear and tear of wind and wave on rock proclaim the active force of Life—Work.

For man, Work proves its greatest beneficence. Animals must work for food and shelter, for care to their young: so does man. The animals known as most intelligent are the best workers: witness the beaver, the dog, the horse, the elephant. Their "mind" is seen when at their work; inactive, they sleep. So, too, are many men in their intelligence: the day's work done even though only mechanically, their focus of intelligence has wavered away; they go to sleep, when they have eaten, as animals do, and awaken to another day of work—Work—for them, the sole awakener of Manas here. Such men know not how to make avail of leisure save with animal enjoyments; Work alone is rouser of their will.

The fire of Manas lights not only through the brain, but through whatever spot or focus is provided. Scorn manual labor, shall we? Each hand has its brain, each finger has its intelligence. Let man, the link, coordinate their service with the Self, and in him will surely burn a clearer light of Mind. The intelligent man above his fellows in the shop is not he who watches the clock, but his work. Those who are

always "out of a job," for the most part, are those whose intelligence does not keep ahead of their work, who, having no sense of responsibility toward the work, nor vision of the end in view, thus set themselves aside from the purpose and brotherhood of Nature.

The Bolshevik has first to learn that Life is activity for all embodied beings. If he think, as many have been heard to say, "Some day I will ride, as now that rich one rides, and I'll no longer work," he is doomed to disappointment, if indeed that day should come. The rich one has worked for the car he rides in; he must work to keep the wealth he has; he must work for the scanty leisure his; he must work to keep the well-appointed service which he worked to obtain, albeit he has not worked in the Bolshevik's translation of the term. The "spoiled darlings of the rich," envied of "the working girl," work for their small beauties and charms, bound to a social system exacting and merciless as any sweat shop.

Whither does all this work tend? Ever to higher, nobler work. One day the rich man will see that none of the things he worked for brought him happiness. One day, when she faces financial ruin with her husband, the futility of all they labored for will cry aloud. Then, the rich man will begin to work for others' welfare. The woman of the envied class will know undreamed of joy in joining the toiler class, finding her place won by arduous labor a diadem more fair than ever made by jewels. The humble workman of the shop will enlarge his ambitions and expand his vision, until he, too, shall see he is only a part of the great world of works and try to understand himself in relation to his fellow beings. He tries to right their wrongs, it may be, becomes their champion before the men of power. But even yet he has a step to go, since fondly he now feels "This is *my* work. This is *my* mission." The first step only has been taken: he has found a Cause; he has commenced to work in the realm of ideas, and in it he conceives himself to be originator, ordainer, and executor.

For incarnations men may work, even as altruists, before they finally discover that the working of all Life is stronger than their individual works; that it is vastly more intelligent than their considered plans; that a true philanthropy must include the whole order of Nature. At that point, man finds himself for the first time identified with mankind and with Nature; sees himself at the very starting of a Path which winds up hill all the way, promising only arduous struggle, but a struggle glorified at every step because he knows others have trod the way before him, and Their light of knowledge—therefore of works—makes illumination for his eyes and heart. At last, he has a sure modulus and model in Nature's intricacies: he begins to work on plans which Wiser Ones have proved and provided; but he does more than that, for he

begins to study—to understand that which he does in the light of all that men do, in the light of what Higher Beings do. He begins to discipline his nature; to make all work, not his, but World work, and so at last the concentration once afforded him by work becomes his by his awakened spiritual will.

To be redeemed is but to be awake in this world, to be awake in the other world, to be awake in the middle world. In this world, work is the first step toward redemption; it is the middle step; it is the final step—Work for Humanity.

“AN EYE FOR AN EYE”*

Question—Does not the law of Karma set men an example to be retaliative, since the workings of that law are essentially retaliative in retribution, apparently enforcing “an eye for an eye and a tooth for a tooth?” Or should we not look upon the law as retaliative or retributive at all, only our short-sighted conception of justice making it appear so?

Answer—I do not understand how any one could imagine that the law of Karma, rightly understood, could lead one to retaliation. Certainly a law such as this cannot “set an example”, for that infers the action of a being such as a God, or other being. The law of Karma should not be regarded as a law of retaliation, because retaliation again infers the action of a being and not the working of law. Karma is the working out of effect from cause, as well as the creation of cause from which an effect must follow. Hence Karma is completely merciful, because justice and mercy in their highest aspect are one. The exact result must follow the cause, and from every act will flow many effects, both good and bad. Those who wish to have an excuse for retaliation can of course warp any law to their own ends, and the way to warp the law of Karma so as to support retaliation is to talk of it as setting an example, or doing some other thing which can only be performed by an individual with conscience, intelligence, and responsibility.—*W. Q. J.*

**The Theosophical Forum*, December, 1893.

“IMMUNOLOGY” AND THE “LIVES”

Science, dimly perceiving the truth, may find Bacteria and other infinitesimals in the human body, and see in them but occasional and abnormal visitors to which diseases are attributed. Occultism—which discerns a life in every atom and molecule . . . affirms that our whole body is built of such lives, the smallest bacteria under the microscope being to them in comparative size like an elephant to the smallest infusoria. (*Secret Doctrine*, 1888, I, 225).

It (the body) is like mother earth in that it is made up of a number of infinitesimal “lives.” Each of these lives is a sensitive point. Not only are there microbes, bacilli, and bacteria, but these are composed of others, and those others of still more minute lives. These lives are not the cells of the body, but make up the cells, keeping ever within the limits assigned by evolution to the cell . . . They are divided into two classes, one the destroyers, the other the preservers, and these two war upon each other from birth until the destroyers win. (*Ocean of Theosophy*, 1893, p. 35).

Such experimenters as Pasteur are the best friends and helpers of the Destroyers and the worst enemies of the Creators—if the latter were not at the same time destroyers too. (*S. D.*, I, 262-3).

THE postulates upon which “immunology” is based are simple: contagious diseases are caused by the invasion of bacteria of various kinds—one kind to each disease—which are very minute organisms, sometimes animal, sometimes vegetable. Once admitted into the tissues, disease is certain unless the natural defenses of the body, the “anti-toxins” or the “anti-bodies” generated by it against such emergencies, are too strong for the invaders. It is generally believed that in most contagious diseases, especially such as smallpox, diphtheria, etc., these protectors are inadequate, and artificial methods have to be employed. Some vaccinations as practised consist of introducing into the blood stream, cultures or viruses of the diseases themselves, which without being strong enough to produce a dangerous infection, stimulate defensive reactions. The analogy is that of a country rendered safe against a major invasion through being forced to maintain a standing army to deal with guerilla warfare. Serums are manufactured by inoculating animals with the germs of the disease in question, later drawing blood from the living animal, from which the serum is extracted, containing presumably anti-toxins and possibly weakened germs of the original disease.

The theory has a tremendous initial appeal. It is largely true to begin with, in spite of occasional disastrous failures. Its elements are very simple and lend themselves to logic of the kind understood by the masses of the people, and neither its study nor application require any great powers of imagination or of analytical thought. At the present time it enjoys the position of being unquestioned by medical authority

in the mass. Being sacrosanct, the anomalies in statistics dealing with it are discounted.

The possibilities resident in sero-therapy, as applying to the aftermath of years and the whole range of physiological processes in the body, is questioned hardly at all, either by doctors or laity. Yet to the Theosophical student, conversant with the extracts heading this article, these possibilities loom sinister enough, concealing behind them an indefinite series of disasters. It is evident at once that if the Theosophical view be true, there is no way whatever to determine the whole contents of a serum injection, bacteriologically speaking, nor the possible complications arising from the mixing of these numerous forms of unknown life, with the different and equally unknown types naturally resident within the body. The question thus hangs largely upon whether such ultra-microscopic entities do exist.

Now, as a matter of fact, within the last two or three years, their existence has ceased to be a matter of any doubt. They have appeared in physiological science as bacteriophages and filterable viruses.¹ Filterable viruses, in fact, are admitted to be the cause of smallpox, infantile paralysis, and sleeping sickness, among others. Dr. J. M. Rosenau, of Harvard, states that infantile paralysis is still a mystery, and that more research is necessary before any step in its control can be taken,² and Dr. Hubert Bunyca, pathologist of the U. S. Department of Agriculture, says that ultra-microscopic forms of life are responsible for many diseases of animals.³

Theosophy, regarding the Universe as embodied consciousness, states that every entity existing represents a form or grade of universal consciousness, and that all matter has its psychic side as well as its physical. The body is the vehicle of an immortal ego, who uses it as a means of contact with the plane of matter; his perception of the latter, and the functioning of his mind and senses in connection therewith being limited or conditioned by the stage of evolution which the lives composing his vehicle have reached. This naturally concerns morals and intelligence, as well as physiology. Science itself, for some years past, has been demonstrating the great extent to which thought, will, and feeling act upon the bodily secretions and are conditioned by them in turn. The importance of the role of secretions increases daily. More and more functions, which were originally thought to be of central and nervous origin, are now being ascribed to their action, as for instance, Dr. Ludwig Haberlandt, of the University of Innsbruck, has

¹*Science*, June 4, 1926, Dr. F. d'Herelle; *Science Progress*, July, 1923, R. M. Wilson, M. B.Ch.B.; *Science*, Jan. 23, 1925, Dr. Lloyd Arnold; *Current History*, September, 1926, Dr. d'Herelle; *Science*, Aug. 20, 1926, Ivan E. Wallin, University of Colo.

²*Science News-Letter*, Oct. 23, 1926; *Science*, Oct. 29, 1926.

³*Science*, Jan. 15, 1926.

discovered that the heart is kept beating by a hormone secreted *within* its tissues.⁴

It is a fact that blood transfusion will sometimes create strange changes of personality in the receiver. Sleeping sickness very frequently results in a change of morals for the worse,⁵ and the origin and nature of the virus which causes it are still as unknown as when the disease was first observed a few years ago.

Our contention is that all this is a warning of the possible results of the forcible injection of foreign matter into the system. The body is constructed and held together by virtue of the affiliations of its central entity with the biological forms of matter in all their various stages. It has its own barriers against harmful substances taken in through the mouth; in fact, the self-protective power of the intestines is a standing medical wonder. There is also natural resistance to infection through wounds, because all the powers of the blood rush to defend such a breach. But there is no protection against material injected into the blood stream; on the contrary, such matter reaches all parts of the body almost at once. What are the natures and possibilities of these enigmatic and frequently unknown substances, inseparable from all organic matter? Is there evidence that they can and do affect mind and body far beyond the purpose for which their introduction was intended?

Science is now rapidly diverging from the old view that germs are specific, definite, and unchangeable in their nature and effects. Dr. Richard P. Strong says that originally harmless saprophytes become dangerous through evolution, and under certain conditions. Moreover some of them have the same shape as harmful species. Most significant of all, he says that *some harmless bacteria in low organisms become disease producing when they pass up to man and higher animals.*⁶

One authority mentions that “some diseases seem to originate spontaneously, like encephalitis, or sleeping sickness, which is less than eight years old.” It is also admitted that new germs appear, and previously harmless saprophytes are transformed into dangerous germs: admitted likewise that sleeping sickness seems only in its infancy in its capacity for harm.⁷

Experiments at the University of Chicago have developed methods of changing the virulence of pneumonia germs, increasing it or decreasing it at will.⁸

Dr. Philip Hadley, of the University of Michigan, finds that in one and the same culture, organisms of vastly different potentialities for disease production may exist. This, it is said, is in sharp contradiction

⁴*Science*, Jan. 21, 1927.

⁵*Washington Post*, Mar. 31, 1926, Dr. W. A. Evans; *San Francisco Examiner*, June 6, 1926; *Science*, Aug. 13, 1926.

⁶*Science*, Jan. 30, 1925.

⁷*San Francisco Examiner*, Jan. 25, 1925.

⁸*Science*, April 30, 1926.

to the view held up to date that a specific kind must be alike in all its characteristics.⁹ Disease germs resemble human beings in variable vitality and are subject to "diseases" that may kill them. "Sick" bacteria show less energy, while "healthy" ones carry on with vigor.¹⁰

Rocky Mountain spotted fever is caused by a virus carried by ticks. The virus is dormant and harmless while the tick hibernates, then takes on a highly fatal state when the tick wakes to activity—a fact of immense significance to Theosophists who sense the Karmic relations and correlations of the various classes of "lives." This virus can be used as a vaccine when selected at the proper state. What sort of transformation may it not undergo after implantation in the human system?¹¹

Dr. Aldo Castellani advances the theory that many diseases are caused by a state of symbiosis, some diseases requiring the action of two germs.¹²

Going beyond all others in this respect is the article by Dr. Chas. E. Simon, in the *Scientific Monthly*, for November, 1926. Transplanted viruses, he says, produce outbreaks indirectly, and after a long time, and it is still undecided whether the animate active agent of some cancerous growths is a filterable virus. Dr. Simon indicates the possibility that this disease arises from the combination of unknown viruses, with unusual conditions of the tissues. We quote him as follows:

"The sequence then would be development of more or less specifically diseased cells in the host, the invasion of these by an ordinarily innocuous, more or less omnipresent animate virus, and the consequent transformation of such diseased cells into cancer cells. Whether or not this is the process or one of the processes by which cancers originate is now under consideration. Many facts could be adduced in support of such a hypothesis.

"The question, of course, arises whether we have any evidence that viruses actually exist which may be present in the body without causing disease at one time, while at other times they produce harmful effects. Our knowledge along these lines, it must be admitted, is as yet very meager, but we do know at least of one virus which manifests such a behavior."

This is in regard to a disease which has become prevalent only in a period practically co-existing with the vogue of inoculation treatments, and the deaths from which have increased 47 per cent for males and 21 per cent for females in the past fifteen years.¹³ Yet medical men have not taken a single step to verify or disprove the connection statistically: nor are cancer, sleeping sickness and infantile paralysis the only diseases whose causes are revealed as standing on dark and dubious ground by these latest findings.

The famous discovery of insulin was heralded the length and breadth of the land as closing forever the mouths of those "hysterical senti-

⁹*Science News-Letter*, Jan. 29, 1927.

¹⁰*Science*, July 23, 1926.

¹¹*Science*, Jan. 14, 1927.

¹²*Science*, July 16, 1926.

¹³*Science News-Letter*,
Nov. 27, 1926.

mentalist” who claimed that lasting benefits could not be derived from animal experimentation. Dr. Casimir Funk, of Warsaw, now finds that insulin itself can be split into two substances, one of which, it is said, represents a new hormone of complicated, and not easily understood action. In fact, when injected into rabbits, it produces intensive diabetes, the disease for whose cure insulin as a whole substance is injected.¹⁴ This links precisely with the discoveries of Dr. D. H. Bergey, of the University of Pennsylvania, who finds that diabetes, not heretofore considered to be a contagious or germ disease, appears to be caused by a filtering virus, or ultra-microscopic germ.¹⁵ But of what origin? *Diabetes also, like cancer, infantile paralysis, and sleeping sickness, has become a real menace only since the era of inoculations.*

Insulin as a complete substance, does not cause diabetes, but when properly used, that is to say, with great care and difficulty, keeps it in check. That does not dispose of the final transformation and disposition of its component substances—nor of how many of them there may be. Nor is it determined what becomes of the sugar which insulin causes to disappear from the blood, and which is changed into some substance not to be detected by chemical means.¹⁶ What is the aftermath of that material? What strange breeds is medical science engendering in the blood of the race?

Dr. Wood, of Crocker Laboratory, correctly remarking that no medicinal cure has been found for cancer, and that there is little hope of any in the near future, incorrectly states that if the race is ever to be spared the scourge of cancer, it will be through the knowledge gained by animal experimentation. It has been discovered that chicken cancer appears to be a mass of white blood cells which have deserted their normal function of repulsing germs and poisons.¹⁷ We submit the decided possibility that they have not deserted their function, but instead, have collected in an artificial center of infection, which can be just as well caused by any one of these mysterious viruses; and that they form the symptom, and not the disease, the latter being produced by biological misapprehension.

We further state the Theosophical case as follows: that no disease can be acquired unless the moral susceptibility thereto exists, conscious if originating in this incarnation, sub-conscious if originating from former embodiments. To which we append the famous case of the German scientist who calmly drank a bottle of cholera germs to prove his contention that the role of germs in disease production was exaggerated. It will be recollected that the gentleman issued from this “trial by ordeal” unscathed. To say nothing of similar cases!

¹⁴Science, Jan. 14, 1927.

¹⁶Science News-Letter, Jan. 1, 1927.

¹⁵Science, Jan. 4, 1924.

¹⁷Science, March 26, 1926.

A transgression of moral law is necessarily a transgression of physiological law as well, and victories over the ills of mankind which accrue by the adoption of the doctrine that "might is right," upon which vivisection is based, are illusionary, dragging behind them a sequence of miseries as yet undetermined, and as yet unrecognized by medical science. Such non-recognition is inevitable, since the only disastrous consequences of an inoculation which a doctor would recognize, would be the immediate death or serious illness of the patient; and in either case, as all too frequently happens, the diagnosis places the responsibility on some other convenient cause. This procedure, in face of the facts which are thus daily mounting, and the continued intolerant and determined refusal of medical men to recognize their implication, shows the truth of what H. P. Blavatsky wrote in *Isis Unveiled*, in 1877:

Theoretically the most benignant, at the same time no other school of science exhibits so many instances of petty prejudice, materialism, atheism, and malicious stubbornness as medicine. The predilections and patronage of the leading physicians are scarcely ever measured by the usefulness of a discovery. Bleeding, by leeching, cupping, and the lancet, had its epidemic of popularity, but at last fell into merited disgrace; water, now freely given to fevered patients, was once denied them, warm baths were superseded by cold water, and for a while hydropathy was a mania. (Vol. I, 88).

The one improvement in medical practice, without which modern life would be scarcely endurable, was the application of anaesthesia by Dr. W. T. G. Morton. His savage persecution by medical men will remain, like the similar case of Dr. Harvey and his discovery of the circulation of the blood, a classic shame of the medical profession. Neither Morton nor Harvey made their discoveries through vivisection.¹⁸

Dr. Allen Craig, of Chicago, saying that the United States and Canada are drifting towards a smallpox epidemic, due to lax enforcement of vaccination laws (an epidemic predicted yearly for the last septenary) calls "fanatics" those who oppose vaccination, and remarks that such opposition is "as bad as taking a gun and shooting children down on the street."¹⁹

In view of the above cited facts, the query is in order, "What *is* a fanatic, and where lies the real danger to human life, liberty and happiness?" Among those who merely call for an application of the scientific method itself, that is to say, an unprejudiced, calm consideration of facts and deductions? Or among those who, with violence of language, and often of physical act, constitute themselves unthinking soldiers of vested interests in science or in finance?

¹⁸*Scientific Monthly*, Jan., 1927.

¹⁹*Washington Star*, Jan. 19, 1927.

FOR THOSE WHO "SEE TOO MUCH"

PERCEPTIONS deepen with advancing age—or do not, as the case may be. The former usually obtains with the student of Theosophy who has kept himself energized in the study and application of the teachings. Hence arrives a period in his development when it might be said he begins "to see too much."

This is a situation which is perplexing and dangerous for some. If life has been kind to a student—that is, if there have been hard knocks enough, and he has met and won through them to a position of sweetness, sanity and moral balance—then there will really be no "seeing too much" for him; for all that he sees will do no more than serve to increase his sympathies and broaden his sense of brotherhood. But if his perceptions quicken and deepen in some departments before a truly catholic breadth of character has been developed, then a separative point of view will begin to express itself in avenues that the student himself would be the last to recognize as pride, arrogance, contempt and selfishness.

Walk the streets of any large city. Observe the crowds of people. Study their actions, and most of all—their faces. The student whose perceptions are beginning to go below the surface will conclude that by far the largest portion of the passing throng are correspondentially the "mindless men" of the *Secret Doctrine*. They do not think; they merely cerebrate. They are "average humanity"—supporters of religions, governments, popular movements—swayed by the animal qualities of self-preservation, passion and desire—prey of superstitions, preservers of things-as-they-are, worshippers of outward show, "personality," material achievement. They are all *followers*: the great seething mass of "morons" whom leaders use to bring about their ends.

Study the individual faces. Note the dominating characteristics. They cannot be concealed from the observer who is beginning to "see too much." On one face greed is writ, concealed beneath an artificial grin. Another pictures envy and discontent—its owner quite unaware. Another, sheer lust; another, cruelty; another, craft. And so they go. Nobody who can see can help seeing it! The prevailing characteristic is writ as clear as the chapter headings of a well-printed book.

And this is the mass for whose amelioration and education the sincere student of Theosophy is working!

Is it not like throwing one's life away? Yes, in one sense it surely is!

Perceiving this, *and this only*, the student who sees thus much will inevitably begin to work for himself. He will more and more separate

himself from these seemingly "younger egos," declaring within himself that any other course will be no more than "love's labor lost."

At the "university of hard knocks" he has not learned what his more favored fellow has acquired, under Karma, the Good Law. This. To be able to see anything, the perceiver must have some of that thing within himself. Else how could he see it in another? It is only by the similitude found in oneself that any quality is perceived and understood. This is sympathy—which can be gradually expanded into "Compassion."

One sees lust in the face of another—by the presence of lust, overcome or still existing, in himself. It is greed, developed, conquered, or in seed, that sees greed. It is envy that sees envy. Cruelty recognizes cruelty; craft, craft. And so on.

What becomes of the walls of separation when a realizing sense of this great principle of homogeneity emerges in the mind of the student? They vanish. It is clear that they were actually not there, but no more than a *maya*, an astigmatism in the mind's eye of the builder of them: the one who *saw* too much.

This is one of the ways in which "the Universe grows 'I.'" It is an expansion of the sense of Self—spiritual evolution in the making.

I am not separate from anything. "I am that which is." That is, I am Brahma, and Brahma is everything. But being in an illusionary world, I am surrounded by certain appearances that seem to make me separate. So I will proceed to mentally state and accept that I am all these illusions. I am my friends, and then I went to them in general and particular. I am my enemies; then I felt them all. I am the poor and the wicked; I am the ignorant. Those moments of intellectual gloom are the moments when I am influenced by those ignorant ones who are myself. All this is my nation. But there are many nations, and to those I go in mind; I feel and I am them all, with what they hold of superstition or of wisdom or evil. All, all is myself.

Thus Mr. Judge wrote years ago to a student, to show a method by which one might enlarge his idea of brotherhood. So in the city streets: All these seeming others, with all their qualities—good, bad and indifferent—are myself. By their brotherly service as mirrors of myself, I see what I myself embody if only in germ—what Humanity, the "Great Orphan" embodies—and Humanity is myself.

Shall I cease working for it? Not after I have seen that!

Never will I seek nor receive private, individual salvation; never will I enter into final peace alone; but forever and everywhere will I live and strive for the redemption of every creature throughout the world.

REASON AND INTUITION

REASON: A faculty of the mind by which it distinguishes truth from falsehood, and which enables the possessor to deduce inferences from facts or from propositions.

Deductive reasoning: the process of deriving consequences from admitted or established premises, as distinguished from

Inductive reasoning: by which we arrive at general laws or axioms by an accumulation of facts.

Logic: the science of reasoning . . . whose chief end is to ascertain the principles on which all valid reasoning depends, and which may be applied to test the legitimacy of every conclusion that is drawn from premises.

INTUITION: The act by which the mind perceives the agreement or disagreement of two ideas, or the truth of things, immediately and without reasoning or deduction.

(*Annandale's Concise English Dictionary*, 1925 Edition).

FROM the Theosophical standpoint it may be briefly stated that reason is the faculty of *Manas*, intuition of *Buddhi*. Both can be cultivated—reason along lines generally known to educationists; intuition by the methods described in *The Voice of the Silence*, and *Letters That Have Helped Me*.

In the ordinary course of our daily lives we use reason, inductive and deductive, in order to guide our conduct. Either method is useful, excellent and necessary, when properly applied; but either can be the subject of abuse, and so be made a means to error instead of truth.

The chemist or physicist uses mainly induction—and rightly when he is tackling the problems of his own particular science or collection of facts; wrongly, however, when, extending his laboratory methods to the things of the spirit, he attempts to weigh and measure the soul of man and, finding that it has neither mass nor extension, denies its existence. Moreover, even in the laboratory, the really great and illuminating discoveries are made only by those who can bring intuition as well as reason to bear when considering the meaning of their experiments.

The mathematician and the metaphysician employ deduction for the discovery of truths of another order from those of physical science; but unless they keep in touch with facts, physical or spiritual, they drift into a world of unreal abstractions. The well known skit of Erasmus on the logical exercises of the Scholastic (Catholic) philosophers illustrates this point: he gave as an example of the kind of subjects they were given to discussing, the following:

“Whether a chimaera, bounding about in a vacuum, could eat abstract ideas.”

But deduction, rightly used, is the ordinary method of occult science, which, having established certain wide general principles, applies them, by the use of correspondence and analogy to the interpretation of the phenomena of all the planes. "As above, so below" is an axiom among occultists, who see in the microcosm (man) a complete image and reflection of the macrocosm (universe).

Intuition is the surest, because most direct way of arriving at truth, when used by one who really possesses it, *i.e.*, by a man who is "confirmed in spiritual knowledge," as described in *The Bhagavad-Gita*. He alone can use intuition with certainty; he alone can surely distinguish the true faculty from the counterfeit.

The rest of us cannot command the faculty of intuition. We all have it potentially in its completeness, but actually only in flashes and gleams. Like the wind that "bloweth where it listeth," its coming and going is beyond our control. We can seldom say with absolute certainty of any particular inner happening that it is an authentic intuition, not one of those illusory experiences which are so apt to be mistaken for the real.

Herein lies a very serious danger for the Theosophic student. He comes into the movement, brimful of enthusiasm, eagerly aspiring, and resolved to tread the path he has just discovered. He learns something about his own nature—of the mind (*manas*) and its faculty of reason, and of the spiritual soul (*buddhi*) which illumines the mind from above with rare and precious flashes of intuition. But, at the same time, his very zeal to enter the path brings the student within range of another order of experiences—psychic, astral, illusory, and dangerous. If, heeding the warning of *The Voice of the Silence*, he refuses to "seek his *guru* in those mayavic regions," and resolutely regards those phantom visions, sounds, thrills, as experiences to be observed and studied, not *relied* upon, all will be well with him. But, unhappily, there are very many who, despite all warning, come to regard these things as the veritable manifestation of *buddhi*—the voice of divine intuition.

Does this mean that the student has no criterion by which he can distinguish the true from the false in his inner life? By no means. He can, and should, test all his subjective experiences by such powers of reason and discrimination as he may possess. He should study them in the light of what he knows through books, through observation of life, through outward experience; check them by conscience, by the moral law, by the ethics of brotherhood, by admitted facts and established truths. Doing this, he will be able to accept some experiences as true intuitions, to reject others as certainly astral and illusory, and to set aside still others as doubtful, to await the time when he is in a position to judge them in a clearer, stronger light.

Truth, half understood and wrongly applied, is more dangerous than forthright error. The ordinary man of the world puts his trust in logical reasoning from known data, and despises intuition as a myth. In so doing he condemns himself to close imprisonment on the material plane, but, at the same time he is safeguarded against falling into the psychic traps which beset the journey of those who take a higher course. There are students who learn that intuition is a nobler faculty than reason, and think that reason is therefore a thing to be despised. They forget that they are, or should be, masters of the lesser gift, while the greater is for them as yet but a far off and dimly seen light. A candle on one's table is of more immediate use than the sun in eclipse, or at midnight. So these students, rejecting reason, have no criterion by which to assay their subjective experiences. They come almost inevitably to mistake the psychic dross for buddhic gold, and so fall under the sway of manifold and strange delusions.

To the psychic delusions of such enthusiastic, but ill-balanced, aspirants to the spiritual life, we owe it that the great world faiths, which in their inception embodied, all of them, the identical, immemorial truths of the Wisdom Religion, have been corrupted, enfeebled, and divided into a thousand and one discordant sects.

It was characteristic of H. P. Blavatsky and W. Q. Judge that they appealed in support of their teachings, not to mystery and authority, but to facts, evidence, logic, reason. The sectarian, on the other hand, if arguments fail him, as in the nature of things they must, falls back either on that abuse of the plaintiff's attorney which has always been the last resort of a poor pleader with a weak case to defend; or, he will denounce reason and logic as being of the earth, earthy, and take his stand on his own supposed "intuition." "If you," he will say to his opponent, "had only achieved the requisite degree of spiritual or occult development, you would be able to see the truths which I can see;" or, "If your life were clean, you would see: your lack of vision means that there is something wrong with your morals;" or, "I *know* and that is enough for me;" and so on. It never seems to occur to the man who talks thus that what he calls "intuition" is really nothing else than "faith" in his own psychic revelations—as opposed to the faith of the ordinary religious sectarian in the revelation of another. Both these forms of faith are blind, unreasoning and immovable. Nor does it occur to such a devotee that innumerable others, as well intentioned as himself, are also given to quoting their subjective experiences, or "intuition," as conclusive evidence of the truth of their creeds—creeds which have only one feature in common with his and with each other, namely that each contradicts and damns all the others.

So these good people answer each other. Their rival claims to

mysterious and unverifiable sources of knowledge cancel out. The true path is to cultivate and use reason, logic, evidence, intuition—all the facts and faculties indeed of mind and soul—for the discovery, understanding and propagation of Theosophic truth, remembering that, while the one creeps and the other soars, yet reason and intuition when both are rightly used, can never lead to contradictory results; remembering also that for beginners in the spiritual life, if reason clearly and unmistakably points one way and some inner impulse another, it is safe to reject the latter as being but a psychic impostor masquerading as intuition.

PERIODICAL EMBODIMENTS*

Question—Do we begin a new round of embodiments after Pralaya? If the past does not suffice to end the “descent into matter,” can we expect the future to do so?

Answer—One of the cardinal principles of Theosophy is that evolution by means of manifestation is periodical, one *manvantara* succeeding the preceding one as its logical and natural successor. Hence the present one is the legitimate successor of that which preceded it, is its resultant in every way, but necessarily higher since there can be no going back. It is postulated in the *Secret Doctrine* that the descent into matter changes into the reascent to spirit in this present round. Those of the race who shall not succeed before Pralaya comes on in attaining to truth will necessarily have to go through what ever reembodiment is needed in the succeeding manvantara. This is natural, just, and reasonable. Those who attain in the vast stretch of centuries yet before us to the height of power, wisdom, and perfection will not have to go through reembodiment unless they wish to do so: it is quite likely that a great many of them will, out of love for the new and struggling ones of that future *manvantara*, descend into matter for the help and benefit of those below them. Perhaps by that time, so many millions of years hence, the questioner will have developed so much through struggle and effort as to be quite undismayed by the prospect of another fight with matter then. But certainly now it is looking a long way ahead, seeking for a fanciful idea to dwell on this future possibility in a manvantara which is for us inconceivable in time as well as in quality.—*W. Q. J.*

**The Theosophical Forum*, January, 1894.

ANCIENT LANDMARKS

XXII

THE CHILDREN OF THE SUN

THE ancient glory of America is to be sought in Mexico, Central America and Peru. In impassable valleys or on inaccessible heights lie buried hundreds of once mighty cities without a name and lost even to the memory of man. Up to the time of the Spanish conquest the people of America were unknown, and thereafter the jealousy and suspicion of the conquerors created an effectual barrier between them and the outside world and precluded any scientific investigation. Even the enthusiastic accounts of Cortes and Pizarro and their armies of robbers and monks in regard to the wonderful cities they had found, were long discredited. Not until the beginning of the last century did the corroborative reports of travelers bring belated attention to the marvellous antiquities of these lands which, judging by the massiveness and durability of the architecture, equalled or surpassed the splendor of ancient Egypt.

In the basin of Lake Titicaca, nearly 13,000 feet above sea-level, are cyclopean ruins that have no counterpart on the American continent and no rival in kind on the face of the globe. Tradition ascribes them to giants who reared them in a night—five exiled brothers from “beyond the mounts,” whom an angry deity turned to stone for refusing hospitality to his messenger. They worshipped the moon as their progenitor and lived before the “Sons and Virgins of the Sun.” Likewise, the topes of India are attributed to the five Pandus of the Lunar race; hence the similarity between the Aryan and American tradition is obvious, and the Solar and Lunar races of the old world reappear in the new. The great doorway of the temple at Tiahuanacu is hewn out of a single block of rock 7 feet high, 13½ wide, and 1½ thick. The upper part of the massive portal is covered with symbolic figures. In the center is a head surrounded by solar rays, and in each hand a scepter suggestive of the body of a serpent, the ends of which terminate in heads of condors and tigers. Statues similar to those on Easter Island are still standing and another head indicates that the original figure must have been 18 feet high. Peru is covered with temples, mounds, pyramids, round towers, sun circles and monoliths inscribed with hieroglyphs which were as much of a mystery to the Incas as to us, proving that they were the work of a people who lived far anterior to our historical period. Madame Blavatsky says that however modern or ancient some of the American temples may seem, their mathe-

mathematical proportions will be found to correspond with those of the Egyptian religious edifices and belong to the age of Hermes Trismegistus. In the Peruvian temples are the remains of artificial lakes, such as were found in the precincts of Karnak, of Nagon-Wat, and within the grounds of the temple at Copan and Santa Cruz del Quiche in Central America. In all is a similar disposition of court-yards, adyta, passages and steps, the whole being laid out with reference to cyclical calculations. If each of these was built by a different nation, none of whom had had intercourse with the other for ages, it is also certain that they were all planned and constructed under the supervision of priests who had been initiated into the same mysteries which were taught all over the world.

Many believe that the primitive Andean stock arrived from Atlantis on the shores of Brazil and, working its way by degrees up the Amazon, arrived at last in Peru; certainly migrations from both east and west were possible. When Dr. Schliemann was excavating the site of Troy, he found in the treasure house of Priam a beautifully wrought bronze of a design and shape hitherto unknown in Mediterranean countries, and this wonderful vase bore the inscription "From King Chronos of Atlantis." Ten years later in the Louvre he discovered its mate, but the latter came from the ruined temple of Tiahuanacu. Some idea of the antiquity of the pre-Inca civilization may be had from the fact that remains of pottery, ornaments and idols have been found at a depth of sixty-two feet under the guano. This Peruvian fertilizer has accumulated only a few lines within the past three hundred years; therefore, if we allow so much as an inch of this deposit in a century, we shall be carried back about 75,000 years, corresponding to the era of Osiris and Hermes in Egypt. From fossils of animals and plants that cannot exist above an elevation of 11,000 feet, it is inferred that in former times the Andes were much lower than at present, and some geologists claim that since their upheaval they have sunk three times beneath the ocean.

How many nations have had their rise and fall during all these millenniums we do not know, but at least five distinct types of architecture are found in Peru, the latest alone belonging to the Incas. H. P. B. observes that if the origin, development and final grouping of races are ever to be unravelled, we must begin by massing together the concrete imagery of the early thought, more eloquent in its stationary form than the verbal expression of the same which is but too liable to be distorted in inaccurate and inadequate renditions. The student of early American art, especially of that in Mexico and Central America, must learn to read symbols, for it is largely representative—not so much a portrayal of human, animal, or supposedly divine forms, but of ideas. On the famous Chavin stone (in Markham's *Incas of Peru*), the

author remarks that everything seems to have an intention or meaning.¹

In the absence of historical data we are obliged to fall back upon tradition. According to the latter there was a time when the inhabitants of the New World were broken up into warring tribes. At last the Highest Deity, the Sun, taking pity upon them, sent his two children, Manco Ccapac and his wife and sister, Mama Ocllo,² to instruct them in the arts of civilization and peace. This divine couple made their appearance on the sacred island in Lake Titicaca and from there proceeded on their mission as far as Cuzco, the site of the later Inca capital. Manco is the South American Manu, and from him the Incas claimed descent. The Aymaras also claimed him as their instructor and founder of their civilization, but neither could prove the fact and neither knew anything about the ancient megalithic people. The sacred island was the Mecca of the Peruvians; but no one could enter the consecrated shrine until he had undergone a period of fasting and purification and passed the Three Portals (places of trial) that led thereto.

Montecinos gives a long list of kings that extends back to 900 B.C. In the reign of the sixty-second Inca, who ruled about the time of Christ, he says that there was a great invasion from the south, that the king was defeated and fled with a handful of followers to a place called Tampu-Tocco, the place or Temple of Three Windows. Here something of the former culture was preserved and also the ancient religion, which elsewhere was degraded, and the people fell into a more or less barbarous state. The Indians, evidently to mislead the Spaniards, said that Tampu-Tocco was south of Cuzco; but in 1911 Prof. Hiram Bingham discovered a very remarkable and almost inaccessible megalithic city near Machu Picchu, northwest of Cuzco, which alone answers to the description of the Incas' refuge, and where were exhumed all the indicia of the Mysteries.³ After some five or six centuries, under the leadership of the Ayar Manco and his three brothers, some of the tribes set forth to seek new territory. Manco is said to have carried a golden wand or wedge, and where the soil should be found so fertile that the wand would sink its entire length into the soft earth, there was to be the new city. This marvel occurred at Cuzco, in 565 A.D. according to Montecinos, but nearer 1100 A.D. in the opinion of modern historians. On the way Manco is said to have disposed of his three brothers, which Garcilasso interprets as symbolical of his laying aside those ideas and habits that belong to a purely "rational life." The Ayar Manco claimed to be a "Child of the Sun," and his golden

¹The reader is referred to reproductions found in numerous books of travel in Peru; also to "The Land of Mystery," Vol. III, p. 561, and Vol. IV, pp. 13, 84, 129, THEOSOPHY.

²The counterparts of Osiris and Isis in Egypt.

³See *The National Geographic*, April, 1913.

wand, sometimes connected with the first Manco Ccapac, was undoubtedly another symbolical mark of his rank. It is a curious fact that the word Manco has no meaning in the Inca language, nor has the word Ayar, which Señor Lopez thinks may be the Sanscrit word, *Ajar*, meaning "primitive chief." Ccapac means "rich," but as a title signifies rich in the possession of those qualifications requisite for rulers, eleven of whom took it. However mythical and indefinite this information, it is obvious that there was a line of great instructors and leaders in Peru, who appeared from time to time as necessity or opportunity arose.

Inca is the Quichua word for emperor and the name of the aristocratic caste among the Peruvians. To the reigning Inca the blindest obedience was given; his person was sacred and he was the object of divine honors. The highest officers of the land could not appear shod in his presence, a custom pointing to oriental origin. All the statesmen of the land were of the Inca class, the high priest generally being a brother or near relative of the king. As children of the Sun, they wore on their breasts plates of gold about five inches in diameter representing the deity. The practice of boring the ears of the youth of royal blood and inserting in them golden rings, increasing in size as the men advanced in rank, bears a strong resemblance to the images of Buddha, and won for the nobles the title of *Orejones*, or great-eared people. Beginning probably with Pachacuti, the custom was established of marrying their sisters, as with the Copts in Egypt, so that a peculiar race might be and was produced, far superior to the average Peruvian.

As direct descendants of the sun, the list of Inca sovereigns begins with the Deity, called Illa Tici Uira-cocha, often shortened to Viracocha. *Illa* means "light;" *Tici*, "foundation" or the beginning of things; *Uira*, possibly a corruption of Pirua, which means "storehouse;" *Cocha*, "lake," but in this connection "abyss"—that is, the primeval waters of space. To this combination was occasionally added the word *Yachachic*, meaning "teacher." These names were not invented by the Incas who had them from earlier times. In four words are expressed the ideas connected with the beginning of a period of manifestation, based on the "storehouse" of a prior cycle of evolution. And who is the "teacher" but Ishwara?—"the preceptor of all, even of the earliest of created beings," says Patanjali. The first recorded king whose deity is thus described was Pirua Paccari Manco. One writer translates Pirua as "Revealer of Light." Although etymological deductions are often erroneous, we cannot fail to note in this name the root *Pir*. The Greek equivalent is *pyr*, as found in our words pyre and pyramid, which Plato construed as fire-mountain. Paccari is the word for the dawn. So it seems warrantable to believe

that Pirua Paccari Manco was the seed (storehouse) Manu, the spiritual ancestor and Elder Brother of the Incas. The name Viracocha was assumed by two of the Incas. One of them when a prince was banished by his father and sent to tend the flocks on the desolate Andean heights. Here Viracocha, the deity, appeared to him as an old man and warned him of impending danger to the realm. The prince told his father about the vision, but the latter paid no attention to the prophecy, which soon came true; and had it not been for the courage and leadership of the son, the Peruvians would have been defeated. Afterwards the people proclaimed the youth Inca, who in gratitude to Viracocha, built a temple to the deity and took his name.

It is very difficult to obtain a correct idea of the beliefs of the Peruvians. We need to remember that they had no written language. Historical events and ideas were painted on boards and there was a class of wise men, *Amautas*, who instructed the pupils in the schools, taught them the use of the quipus, passed on their knowledge and the memory of by-gone events and interpreted these pictorial representations. Some of the latter were translated into Spanish, with the help of natives; but when we consider the difficulties involved, their transcription by ignorant scribes, and the prejudice and fanaticism of the Spanish historians of the time, it is not strange that so much confusion and contradiction arise. Nevertheless Theosophy is the key that fits into the fragments that have been preserved and opens for us a glimpse into the Wisdom-Religion of these American Children of the Sun.

Behind the Deity already named was the Supreme Spirit, to which a temple was erected at Cuzco apart from the temple of the sun, and which was represented in the latter by an oval of gold above that of the sun deity. Nine prayers have come down to us in which there is a plaintive cry for a knowledge of the Unknowable, exceedingly touching in its simplicity. This recognition of the "Unknowable" was without doubt confined to the highest class. There has been a common, but perhaps erroneous idea that Pachacamac was the Supreme Deity. *Pacha* means "earth," and *camac*, "maker" or "moulder," so evidently he was one of the "Creators." He is said to have provided all things, plants and animals, with souls by the mere exercise of his will. In his famous temple there was an idol which gave out oracles and was consulted by people from far and near. It seems likely that the coast people had degraded the primitive religion of megalithic times into a system of soothsaying and sorcery, and that here prevailed one of the downward "moon cycles," or spiritualism. A legend connected with Pachacamac is, however, not without significance. After the deluge, of which many versions occur in South America, the prehistoric town of Tiahuanacu was regarded as the seat of a new creation. Here the

creator made man out of clay, painted the dresses of each nation with a particular color, endowed them with language, furnished them with food and seeds, and then commanded them to enter the bowels of the earth (physical birth?), whence they came upward in the places he ordered them to go. Seven classes of Incas thus reseeded the earth, as in the Puranic allegories.

As the father of the Inca was the sun, all the populace worshipped the visible luminary. There was also a secondary worship of the moon, thunder and lightning (Jupiter?), and the dawn, represented by the morning star, Chasca (Venus). Each family had its household god, like the Romans, while all the families of a tribus had their common ancestor or ancestral god, which by uniting great numbers in blood relationship, fostered the community spirit and kept the village system on a very firm basis. Markham speaks of the curious belief in a spiritual essence of all things, that is, the astral counterpart or mother. Every household had its *Sara Mama* or maize mother, to which prayers and sacrifices were made. In like manner there was a *Llama Mama* for the flocks. The spirit of the earth, *Pacha Mama*, was a special object of adoration. Figures of llamas were made with a cavity in their backs into which the sacrificial offerings were placed and then buried in the fields, a custom which persists to this day. The offerings were chicha, spirits, and coca, those things which the poor husbandmen loved best. In the special sacrifices which came to be generally observed, the sacrificer said to his god, "What I love best to Thee I give." The custom prevailed among all the North American Indians of giving up that which was truly most prized. Human sacrifice, so revoltingly common in Mexico and Central America, was exceedingly rare in Peru. Valera declares there was a law against it which was strictly observed. He admits that *Huahuas*, or children, and *Yuyucs*, or adults, were sacrificed, but explains that by the former were meant lambs, and by the latter, full-grown llamas. At the greatest of the Raymi festivals, beginning on the 22d of December (the summer solstice in Peru), Prescott says the new fire was kindled by means of a concave mirror of polished metal, which concentrated the rays of the sun upon a quantity of cotton and set it on fire.⁴ If the sun was obscured, the fire was produced by friction. This sacred flame was entrusted to the Virgins of the Sun, and if through any neglect they allowed it to go out during the year, the event was regarded as a great calamity.

At Cuzco was the famous temple of the sun, approached by a series of enchanting terraces, filled with marvellous designs wrought in silver and gold. The very drain pipes and garden utensils were of solid silver, and the inner and outer walls of the temple were covered with

⁴There was a similar use of mirrors by Numa, in early Roman days.

sheets of gold. So splendid were the surroundings that the entire quarter was called the *Coricancha*, or City of Gold. Within the temple was a huge plaque of gold upon which was depicted the face of the deity, so placed that the beams of the morning sun fell upon it and bathed it in a flood of almost unbearable radiance. The atmosphere of mysterious splendor was enhanced by the presence of the magnificently attired mummies of thirteen royal Incas grouped around the altar-piece. This object fell as booty to a Spanish gambler who lost it on a single throw of the dice. In the adjoining temple of the moon, the mummies of the queens were similarly disposed. Mummification was general throughout Peru, the methods employed being practically the same as those in Egypt. The similarities between the customs of these two countries have been too often commented upon to need repetition, and have led to much speculation as to possible intercourse between them. The common center in Atlantis from which colonists to both the old world and the new migrated, and the diffusion of a common knowledge among the Adepts of every country sufficiently account for the likeness.

Works of public utility such as cyclopean walls, fortifications, irrigation systems extending for hundreds of miles, reservoirs, bridges and exquisitely paved roads covering the land as with a net, attest to the greatness of the civilization. As in Egypt, enormous blocks of the hardest stone weighing many tons were moved miles from the place where quarried and fitted together with such nicety that the point of a needle cannot be inserted between them. Garcilasso speaks of the "Tired Stone," weighing a thousand tons, half way up the slope, never having been moved to its intended position. In Cuzco is the famous stone of twelve corners, fitted perfectly into the wall of which it forms a part. Did these ancient masons know that the universe is built on the plan of a twelve-sided figure? Agriculture was an art among the Peruvians. Their stair-case farms must have been much more spectacular than the hanging gardens of Babylon, for some of the banks consisted of as many as fifty terraces, each ten feet high. The annual recurrence of agricultural events, such as the preparation of the soil, sowing and harvest, all dependent upon the calendar, were the occasion of festivals, partly of a religious nature, in which the Inca and nobles took part. For calculating the solstices and equinoxes stone columns were devised, called *Intihuatana*—literally, "the place where the sun is tied up." *Inti* was originally the name of the familiar spirit of Manco Ccapac in the form of a falcon,⁵ and finally came to be applied to the sun as a deity. As the giver of daylight, the sun was called *Punchau* or *Lupi*. The moon, as a deity, was *Pasca Mama*, but as planet, its

⁵Connote the hawk of Horus, symbol of the sun.

name was *Quilla*. Here we see the Peruvians distinguishing between physical bodies and their ensouling intelligence, or deity.

The government of the Incas was an inexorable, yet withal beneficent despotism. Their necessarily complicated system worked without friction and almost automatically, as instanced by a soldier of the conquest. One of its features was that when any calamity overtook a particular district, another was assigned to bring aid. When the Spanish massacred the inhabitants, burnt the dwellings, and destroyed the crops in one district, the soldier saw the right people come from the right district to aid the sufferers, help rebuild the dwellings and resow the crops. The condition of the people, though one of tutelage and dependence, secured for them a large amount of material comfort and happiness and want was unknown. Convincing testimony of the merits of the Inca government is given by another soldier. At the close of his life, troubled with regrets and full of remorse, he left a "legacy of truth" to the King of Spain, in which he says:

"The Incas governed in such a way that in all the land neither a thief, nor a vicious man, nor a bad, dishonest woman was known. The men all had honest and profitable employment. The woods and mines and all kinds of property were so divided that each man knew what belonged to him, and there were no lawsuits. Crimes were so little known among them that an Indian with 100,000 pieces of gold in his house left it open, placing only a little stick across the door as the sign that the master was out, and nobody went in! But when they saw that we placed locks and keys on our doors, they understood that it was from fear of thieves, and when they saw that we had thieves amongst us, they despised us. Your Majesty must understand that my reason for making this statement is to relieve my conscience, for we have destroyed this people by our bad example."

The whole territory was divided into three parts: one for the Sun, one for the Inca, and the last for the people, which was equally shared among them and reassigned annually. The land was cultivated wholly by the people, that of the Sun being first attended to. That of the old, the sick, and those in any way disabled came next. Then, each man was allowed to till his own ground, but always under the general obligation to assist his neighbor if the latter was unable to help himself. Lastly, they cultivated the land of the Inca. Thus the ordinary Peruvian was born and brought up to devote himself first of all to the interests of others. The right performance of duty was the paramount consideration in life. Idleness was unknown and punishable by law. There seems to have been little stimulus to ambition or to rise above one's fellows, for a man could not step outside his caste. Markham says "the Inca government finds a close affinity in the theories of modern socialists . . . being the single instance of such realization in the world's history." The system points to oriental origin and to a pri-

mary ideal aiming to harmonize the life of man with the life and laws of great nature. The "Highest Deity," the Sun, is the chief exemplar of regularity, law, and hence of the performance of duty, and is the regulator and setter of man's duties. The Masters, the highest exemplars on earth, live a life of unswerving duty to mankind. Krishna says if he were not indefatigable in the performance of right action, all creatures would perish. Had the Children of the Sun been faithful in the carrying out of their duties as wards of the people, they would never have been conquered, and what new and glorious possibilities might have been developed from the general scheme of their system, who can say? But however fallen from their former greatness the later Incas, their rule was infinitely superior to that of their conquerors. The Spaniards, by imposing dogmatic Christianity upon the survivors, brought about a condition of degradation that bears no comparison to the "pagan" state they destroyed.

The wealth of the Incas was enormous and much of it is still in existence though concealed. At the time Atahualpa was captured, enough gold was demanded for his release to fill to the roof the house in which he was held prisoner. A train of 10,000 llamas loaded with the amount necessary was arrested in the Andes upon the report of the unfortunate man's murder and the treasure so effectually concealed that not a trace of it has ever been found. "The Weird Tale," by Mr. Judge,⁶ informs us that such hiding places are known to the Adepts, who are obliged at certain seasons of the year to guard the subterranean passages leading thereto. In *Isis Unveiled* (Vol. 1, pp. 595-598) Madame Blavatsky speaks of having in her possession a plan of the tunnel extending from Cuzco to Lima and thence into Bolivia, which is filled with the accumulations of many generations of Incas, the aggregate value of which is incalculable.

⁶THEOSOPHY, Vol. IV, 314.

YOUTH-COMPANIONS

“WHAT do you mean by God, Anne?” The girls were walking arm in arm along the country road and Anne’s remark had been, “How good God is to give us this nice holiday away from the noisy, dirty city!” The challenge took her aback and she looked at her questioner in surprise.

“What ever makes you ask such a question? Of course I mean God that made us and takes care of us.”

“But *what* is God?” persisted Ethel.

“Why, I guess you’d call Him the best and greatest person in the world. Of course you can’t see Him until you go to Heaven, but He is everywhere.”

“But if He’s everywhere how *can* He be a person? Aren’t all the people you know in just one place at a time?”

“Of course. Maybe I’m mistaken about His being a person, but I certainly have gotten that idea of Him in Sunday-School. Anyway, whether you call Him a person or not, He can do anything.”

The words were hardly out of her mouth, when a little cripple came out on the porch of a farm-house they were passing, rude crutches supplementing his little shrunken legs, which were obviously unable, in spite of braces, to bear his weight.

“If God can do anything, why doesn’t he make that poor little fellow strong and well like other boys?” Ethel demanded.

“Honestly,” confessed Anne, “I’ve often wondered about that. But if you ask them in Sunday-School why God lets so many people be sick and miserable, they just tell you it’s a mystery and we mustn’t inquire into it. Why do you suppose He takes such good care of us and lets there be so many poor children? It really doesn’t seem fair, though I suppose I ought not to say it.”

“It wouldn’t be fair, and if there was any person wicked and cruel enough to make a little boy all twisted up like that one, I shouldn’t want anything to do with him!” declared Ethel.

“Why, Ethel!” breathed Anne, aghast at her boldness. “Don’t *you* think God made him like that?” And, at her friend’s vigorous shake of the head, added, “If you don’t believe in God, why do you think that little boy is so crippled and we are well and happy—at least, I did feel happy until you got me all stirred up about God.”

“I can’t say why that particular little boy has that particular kind of a crippled body, but I do think the only just explanation of things is that everybody gets just what he has earned by the way he’s acted.”

“But how about a baby?” There was a note of triumph in Anne’s

query. "There's a little blind baby on our street. How did it deserve never being able to see at all?"

"Of course I don't know just what he must have done to earn that," replied Ethel, thoughtfully, "but he certainly must have done something to cause it when he lived here before."

"Before he was a baby?" questioned Anne impatiently.

"Why, yes. Reincarnation is all that can explain that. Unless you want to believe in a God who would be so cruel to a little new baby as to make him with eyes he couldn't use, the only way out is to accept as something to work on the idea that we have all lived before and done things we are getting the effects of now. Just as what we are doing now will make us happy or miserable in our next life. I wish you could ask your questions in Theosophy School! They don't tell you everything is a mystery and you mustn't ask. But they don't give you the answers either. They make you work it out for yourself and show you how to do it by asking questions that make your mind work."

"Well," said Anne slowly. "It sounds interesting. I don't know anything about reincarnation, but I'd like to learn. I'd love to be able to see that things are just. I can't be really happy to think God is taking care of me while He's neglecting or hurting lots of other people. I guess I just said He was good to give us this holiday because I'd heard people talk like that and I did feel happy and wanted to express it. There's a good stile where we can sit and talk until it's time to walk back for supper. I'll race you to it!"

"FIRST TRUTH" OF ANCIENT EGYPT

You look and you see it not—it is colorless; you listen and you hear it not—it is voiceless; you desire to handle it—you touch it not—it is formless.

To speak of God is impossible . . . That which has not any body nor appearance, nor form, nor matter, can not be comprehended by sense . . . That which it is impossible to define . . . that is God.

God is not a mind, but the cause that Mind is; not a spirit, but the cause that Spirit is; not light, but the cause that Light is.

What then is the Primordial Reality? That which is one and alone; that which is not made of matter, nor in any body. That which has neither color nor form, which changes not nor is transmuted, but which always is.

Thou art from old, O Soul of Man: yea, thou art from everlasting.

COMPASSION

“Compassion is no attribute. It is the law of laws, Alaya’s self. The more a man becomes at one with It, the more he doth become Compassion Absolute.”

The Voice of the Silence.

THIS exquisite translation from *The Book of the Golden Precepts* presents the sure gauge of spiritual growth. No amount of intellectual gymnastics, no glib familiarity with “Rounds and Races” can compensate in any degree for the absence from the heart of the aspirant of the deepening and ever expanding tenderness for all men and, indeed, for Life in every form, which is here designated Compassion.

It need not wait on perfect understanding; else were its cultivation a hopeless task, for without a measure of compassion no man could understand his fellowmen or any creature. Rather must the growth of compassion keep pace with broadening comprehension, which, if based on intellect alone and devoid of the heart quality, would ever be but superficial.

Compassion does not imply lack of discrimination or blindness to defects, but it alone can evaluate a fumbling performance in terms of the aspiration and the effort behind the tangible expression. Theosophists, who know from experience how far action commonly lags behind intent, must in all fairness try to view the acts of others with the understanding sympathy they recognize the need of towards their own endeavors. The effort to put oneself in another’s place, to see the situation from his point of view, is a step in the direction of compassionate appreciation of his aims, his handicaps, his achievements.

The springs of action in others—as, from their point of view, ours—are hidden, subtle, baffling to trace from without. Who can judge what motives lie behind another’s act? It is apparent to Theosophists that the seeming selfishness and lack of consideration for others with which students are not infrequently charged because they restrict unnecessary social intercourse in favor of individual study and Lodge activities, may be, with right motive, an example of self-sacrifice and devotion by which their critics might profit. We are misjudged by those who lack compassion towards us and hence ignore our motives and condemn our action. We recognize that those who are identified with us by similarity of aim, purpose, and teaching can better evaluate our efforts; but we sometimes fail to perceive the general principle involved and so overlook the corollary that we, as well, are capable of understanding and just appreciation of the acts of others only to the extent that in the spirit of compassion we succeed in getting their point of view.

True compassion, which, etymologically, is fellowship in feeling, is conditioned by the ability and the will to identify oneself with others; its natural growth is *pari passu* with the widening of one's circle of interest and the loosening of the bonds of separateness. It can not expand normally if its flow in any direction is inhibited by aversion to any individual or prejudice against any racial or religious group. "... he who would profit by the wisdom of the universal mind, has to reach it through *the whole of humanity* without distinction of race, complexion, religion or social status." (H. P. B.)

The Teaching is that none can judge with certainty of the degree of spiritual unfoldment of any other being. Obviously, then, a body of one race type or another is no more a guarantee of the superior or inferior development of the informing Ego than is adherence to this, that, or the other religion, and it goes without saying that neither color nor creed is warrant for the assumption of another's inferiority. Yet many who cling to their fancied preëminence, sometimes on no better grounds than their present possession of an Aryan race body, and who, in the condemnatory phrase of H. P. B., "continue to make a difference in their hearts between a coloured and a white brother," wonder that they do not progress more rapidly upon that Path the first step on which can be taken only by him who lives to benefit, not those alone of his race or of views similar to his own, but mankind.

Compassion is no more an abstraction than a respecter of persons. It is an idle flourish of rhetoric, where not actual cant, to prate of love for humanity unless that love includes all whom we contact and expresses itself in kindness and consideration for those about us. Compassion for mankind in the mass is incompatible with harsh treatment of any individual, and, unless our contact with Theosophy makes us more kindly disposed toward those we meet, gentler and more considerate in our dealings, the Divine Fire is not yet burning steadily in our hearts. Until it is, we are at best but students of Theosophy, not true Theosophists.

The gulf between compassion and sentimentality or emotionalism is wide indeed. Injudicious pity may weaken its object; compassion heartens him for further endeavor. The individual who agonizes over the physical or mental suffering of another, which he is powerless to mitigate, is indulging his emotions dangerously, weakening himself and perhaps the sufferer, whose benefit from the experience depends upon his attitude toward it. Sentimental pity would blindly attempt remedial measures, prescribing untried and possibly dangerous nostrums, heedless of the risk; but compassion can not be divorced from wisdom.

To recognize most troubles as "growing pains" could not make Theosophists less compassionate towards those who suffer without un-

derstanding why, or less quick to relieve their difficulties whenever it is within their power to do so without the probability of doing them more harm than good; but the chief effort of those who have contacted the Teachings should be to strike at the root of the sufferings of humanity by helping to spread the understanding of man's true nature and the cause of sorrow.

Pure and compassionate reason is the mark of the spiritual man. It calls for the exercise of the discriminative mind as well as the understanding heart. Compassion is the oil in the lamp of devotion, without which its flame would soon fail. The growth and consistent manifestation of compassion are proof positive of the aspirant's dawning realization of that "shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal."

WHY EGYPTIAN MUMMIES?*

Question—Why did the Egyptians, whose priests were many of them advanced Adepts, teach the necessity of carefully preserving the bodies of the dead, while the advanced Theosophists of the present day advocate the rapid destruction of the body by means of cremation?

Answer—In asking a question why the Egyptians did this or another thing you expect too much of us. We really cannot know. And no matter why they did what they did with mummies, it would be no reason for or against what now is advanced by Theosophists and others. But cremation is not a thing the Theosophists proposed; it was proposed long before the T. S. was founded, and but little is said of it by Theosophists. But at the same time it is not known what was the real origin of making mummies, as the examples we have belong to very recent periods of the Egyptians, who must have existed many thousands of years before the times we can know of their history. It has been suggested very justly that the practice began with their Adept kings for reasons of their own, and that it came to be imitated afterwards. If this is so, then it would be natural for the kings to permit it among the people so as to create a greater security for their own mummies; for if there be mummies for all, no one will bother to look for any particular mummy for some special reason, whereas if only kings were known to be mummied, then later people might want to exhume and inspect them, for the early kings were thought by the people to be Adepts, as is evident from the records. But on all this we are as yet but making assumptions.—*W. Q. J.*

**The Theosophical Forum*, March, 1894.

ON 'THE LOOKOUT

THE DISARMAMENT FAILURE

The latest naval disarmament conference closed in disagreement on August 4, 1927. Since the present actions of nations, as well as individuals, are one with all past Karma in a complex web of cause and effect, whose special roots of right and wrong are buried too deep for sight beneath the circumstantial drift of the ages, it is not our place to lay blame upon one another.

Proximately, Japan and America are wholly in accord for reduction; Great Britain, through motives obscure, is evidently bent upon fortifying herself for dangers not now upon the horizon. Public opinion, in the two former countries at least, will lay the blame upon that great, but dying empire. This would not be wholly just.

No small part of Britain's fears, it is to be suspected, flow from Japan's own sudden rise to power; a rise which is by no means ended, and which was inaugurated and fostered by the America of last century. France, England's hereditary and traditional enemy, is deeply guilty by her sin of omission in not joining the conference; an act which, in itself, and in view of the past and present enmities of the French people, must have gone far to induce British panic. What is clear, clear as day, is the utter futility of selfish motives for the accomplishment of would-be altruistic aims.

He would be a foolish visionary indeed who could see in the activities of any of the statesmen concerned any real heart pangs for the sufferings of other nationals in case of war with his own. The motives of armament reduction proposals are what they always have been; to cut down government expenditures and to ameliorate the danger of suffering and death for one's own nationals.

With the people themselves it is not altogether so. Most certainly in America at least—too rich to feel serious strain from the most intense of armament races, too indifferent to give any serious thought to the disasters of war—there is a deep, strong and ineradicable strain of real compassion, of detestation of responsibility for the infliction of suffering upon other countries; and it is a feeling which, putting pressure upon our governments, has had far more to do with the leading part of America in peace movements than is generally recognized. It is a sentiment with which every American administration has had to reckon; and in case of such iniquities as we have inflicted upon some helpless countries, the commission of crime has been possible only by a crafty appeal to the American ideal of "duty" to smaller nations, of patriotic paternalism.

It is that powerful undercurrent of the American character which will act as redeemer for our many sins, and, if all goes well, will inaugurate a rising cycle where all Europe seems determined to live out her Kali Yuga.

. . . The western Aryans had every nation and tribe like their eastern brethren of the fifth race, their Golden and their Iron ages, their period of comparative irresponsibility, or the Satya age of purity, while now several of them have reached their Iron age, the *Kali Yuga*, an age *black with horrors*. This state will last . . . until we begin acting from within instead of ever following impulses from without . . . Until then the only palliative is union and harmony—a Brotherhood in *actu* and *altruism* not simply in name. (*Ocean of Theosophy*, 1893, p. 98).

RECURRENT ATLANTIS

The manifest destiny of the United States, clear enough through past history to those whose eyes are open, found concrete voice in the *Secret Doctrine*, written by one of alien blood, completely out of sympathy with American ideals and ideas of "progress" as a whole, and so not to be accused of any patriotic blindness. As a plain and unbiased outline of the genealogy of nations, the *Secret Doctrine* teachings fall strictly in accordance with the facts of American history, American culture—above all, of American psychology; and, while placing the heaviest of hands upon her follies and iniquities, picturing for her no future Utopia, nevertheless portray the unbreakable power of her future.

For any or all nations to challenge the power of America, to move in the slightest to arouse the night side of old Atlantis, fast becoming fully reincarnate on this continent, is the most suicidal of follies. It is incredible that those who, by rejecting her pacific proposals of internationalism, join hands with her own jingoes to force her on the road of the strong arm, could have any real understanding of her scientific and mechanical powers; above all, of that *élan vital* of new blood which can manifest itself in combative savagery as well as in harmless if juvenile enthusiasm for life.

The pastoral American, the hand-laborer, the hewer of wood and the drawer of water, is a vanishing tribe. The American of today is a machine-tender pure and simple in the materialistic activities of his life. An ever-higher standard of mechanical and intellectual ability is being demanded of those who would swim in the economic stream, and the highways and byways are fast becoming crowded with the wreckage and drift of the discards, unassimilable to the new order, crowded out into mendicancy, a vast and growing parasite population whose

occupations have been seized by the machines, egos born for their delinquencies out of time and place, and forming for society at large as terrible a problem as they are to themselves. They are the waste trampled underfoot by a driving progress along strange, devious, uncalculable, and frequently sinister ways.

The America of today is a living soul inhabiting an artificial, mechanical body; and even as the Ego of man is surrounded, subtly interpenetrated and influenced by the powers of the material essence, which form at one and the same time his foe and his battlefield, so the whole thought, will, and feeling of the American is conditioned by the artificial limbs and members which he has added unto himself, made indispensable, and filled with the very life of his mind and body. So it was in the *former* Atlantis; Atlanteans of that day rode the powers of nature furiously and to the final destruction of two-thirds of their civilization; with us such an end is still far off.

OUR OWN ENEMIES

The America of yesterday was a nation of pioneers who fought nature bare-handed. The America of tomorrow, the new Atlantis, will be a country of machine-masters and machine-slaves; winged, like its predecessor; ruling time and space, and everything save self. Today we are neither fish, flesh, nor fowl; we are trying to master delicate and fearfully dangerous machinery with hands better accustomed to the coarse grip of an axe-helve or plow handle. We are a composite nation materially directed by brains whose ensouling *skandhas* must have become mechanically adept ages since; but our life and blood is still drawn from the clumsy, vigorous, semi-savage pioneer stock, thus *forced* to the use of unaccustomed tools.

And the spiritual ignorance of employer and employee being equally profound, the former, for his own personal gain, has not hesitated to force those tools upon the latter. Both have used them, for the despoliation of our natural heritages, for the degeneration of health and well-being, for self-drugging and self-intoxication to the point where life presents to the multitude nothing but the childish excitement of a moving pageant.

The single invention which has been most influential in changing the environment and psychological characteristics of Americans is the automobile; and it has been and is a lethal weapon, physically, morally and mentally.

Statistics by the Metropolitan Life Insurance Company, published in *Science*, April 15, 1927, show that four children are killed by automobiles to every seven killed by the most serious child's disease, diphtheria. It is noticeable that the Metropolitan, though completely

hypnotized by the medical serum campaign as regards this and other diseases, has no particular "serum" to offer against automobiles, though something of the kind certainly seems called for!

The true "serum," however, is well indicated by *Science News-Letter* for Oct. 30, 1926, which notes that more automobile accidents are caused by contests for right-of-way than by any other one circumstance—in other words, by *selfishness*, the underlying cause which is so disastrous to all.

Statistics for 1925, compiled by insurance companies, revealed that thirty per cent of all accident claims were because of automobile injuries. Henry S. Nollen, President of the Equitable Life Insurance Company, of Iowa, states that more Americans were *killed* (leaving aside even the crippling injuries) by automobiles during the past two years, than were lost in the World War. (*San Francisco Chronicle*, Dec. 11, 1926). Among the figures mentioned by Mr. Nollen are those which show the constant increase in heart trouble and suicide. And this brings us to effects of mechanism of more importance than any definite number of karmically-decreed physical deaths.

THE OVERSTRAINED FABRIC OF LIFE

Prof. Reginald A. Daly, in *Science News-Letter*, of Dec. 18, 1926, says that the estimated rate of killings by earthquake during forty centuries is only one-sixth that of the rate of automobile killings in the United States alone. Yet we regard earthquakes as a horror, and automobiles, *mirabile dictu*, as a blessing.

It is Prof. Daly's opinion that the chronic fear caused by automobiles may be a greater injury to civilization than all their killings and maimings. Those able to see in themselves and others the pervading dark pall which actually *is* engendered by the ever-present menace, will hardly dispute the idea. It can hardly be disputed that this same nervous strain is largely responsible for weakened hearts and for the depression and gloom which conduce so much to increasing suicides.

The *Literary Digest* for Nov. 6, 1926, showing that Oriental peoples need less food for the same work than Occidental, repeats pointed remarks from the *Journal of the American Medical Association*:

Has the rush of Western Civilization produced a higher metabolic rate? Is the low metabolic rate of the Chinese a physiologic expression of their more philosophic outlook on life?

Precisely; but the nervous, mental, and moral effects are far more serious than any matter of food consumption.

Dr. L. Vernon Briggs, according to his paper at the American Psychiatric Association (*Science News-Letter*, June 11, 1927) shows

that *environment* and not heredity is a great cause of insanity, and that many previous theories in this regard have been proven false.

And speaking of mental effects, it is the belief of Prof. Graham Kerr, President of the British Association, that "civilized man has given up thinking about the world in which he lives."

Certainly the ethical and philosophical profundities—nay, the deep scientific knowledge of the *fundamental* laws of life—achieved by some ancient races in their calm philosophic lives, lived in deep kinship with Nature and her secrets, and of which the *Secret Doctrine* is living witness, could not even have seeding ground in modernity.

EFFECTS OF POLARIZED LIGHT

A new and hitherto unsuspected influence of the quality of light upon vital processes was announced to the American Chemical Society in session at Richmond, Va., by Dr. David I. Macht, of the Johns Hopkins University. It is well known that a difference in the wave length of light, that is, the frequency of vibration, makes a marked difference in its action on plants and animals; that, for instance, rickets may be cured by light of high frequency, such as the ultra-violet rays. Now Dr. Macht has found that the direction of the vibrations also makes a difference in its effects. If the vibrations all lie in the same plane, like a wavy line on a sheet of paper, the action is different than if the vibrations occur in all directions promiscuously as in ordinary light. This peculiar form of light is called "polarized" because the vibrations have a single direction. But it cannot be distinguished by the eye from ordinary light. Ordinary light, such as sunlight, can be polarized by reflection from a plate or glass or sheet of tin set at a certain angle.

An Englishwoman, Miss Elizabeth Semmens, reported in 1923 that polarized light would promote the conversion of starch into sugar. Dr. Macht has confirmed this and gone much farther. Rays of polarized light are found by him to stimulate the growth of yeast and bacteria. Sprouting beans and sunflower seeds grow more rapidly under polarized light than under common light of the same brightness. Certain drugs, such as digitalis, cocaine and quinine, lose in their medicinal power on exposure to polarized light. . . .

These discoveries may aid in explaining the irregular and uncertain action of drugs and the course of disease which now perplex the doctors. Daylight is often partially polarized by reflection from sea, snow and sky. Moonlight is largely polarized by the reflection of the sunlight from the surface of our satellite. This may suggest to the reader the possibility that some day science may find some grain of truth in the old folklore theories of the influence of moonlight on plant growth and decay. (From *Science*, April 15, 1927).

IMMIGRATION FALLACIES AND FOLLIES

Legislation based upon pure prejudice and ignorance appears harder to do away with than it is to submerge legislative common sense. Therefore our present immigration laws, directed against Southern Europeans, and the sterilization laws of some States, directed against both wisdom and common decency, are unlikely to be repealed in any short time. Nevertheless, better times may come, and there is no need to be ignorant of the facts.

Statistics given by Dr. Antonio Stella in the *Literary Digest* for April 23, 1927, show that the good qualities of Italians place them in a rank above most others. Nor is it necessary to depend upon facts presented by *savants* with Latin names only. Prof. Donald P. Young, of the University of Pennsylvania, thinks that immigration laws should be based upon actualities and scientific tests, rather than upon "pseudoscientific race theories" and "regulations which are in large part based upon application of undemonstrated racial and social myths." (*Scientific Monthly*, May, 1927). The fallacy of some of these myths is illuminated by Frank R. Hankins, in *Science News-Letter*, Jan. 8, 1927. Also, Prof. H. W. Miller, of the University of Michigan, has conducted tests which show that low grade students are in the main children and grand-children of American-born men and women, and also are the sons of the wealthier and better-educated parents. A large percentage of high grade students are grandsons of foreign-born men and women, and also are sons of persons with little education. Twenty-four per cent. of them are sons of parents having less than a grammar school education. There seems little to say, except to wonder occasionally at the hypnotic power of prejudice and folly masquerading as "science" in the conduct of our national policies. New blood seems to be *demanding*, by the showing of the scientific facts as well as by the future destiny of the race as unfolded in the *Secret Doctrine* teachings.

Pure Anglo-Saxons hardly three hundred years ago, the Americans of the United States have already become a nation apart, and, owing to a strong admixture of various nationalities and inter-marriage, almost a race *sui generis*, not only mentally, but also physically. "Every mixed race, when uniform and settled, has been able to play the part of a primary race in fresh crossings," says de Quatrefages . . . 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. (*Secret Doctrine*, 1888, II, 444).

And Dr. Ales Hrdlicka, in *New York Times Magazine*, Jan. 16, 1927, says that careful studies carried on for fourteen years by the

Smithsonian Institution, show that America is developing a new racial type. That evolution, following the natural law of action, is somewhat crippled by folly, fear, and selfishness.

CRIME AND INTELLIGENCE

Cut from the same cloth as our immigration laws, are some sterilization regulations based on the most ignorant and materialistic varieties of misconceptions regarding the scientific data on heredity; laws under which many thousands of men and women have been and are being unsexed in various States. Yet eugenics of this kind is a set of theories never held by more than a minority, and rapidly being abandoned by respectable scientists.

In the first place, practically nothing definite is known of the actual laws of heredity in mankind; and studies of given families carried out over many generations, give the most anomalous results, from the mechanistic point of view.

Dr. C. B. Davenport, Genetics Laboratory of the Carnegie Institution, says that "it is a reproach to science that studies on the laws of heredity in man have been so long neglected." (*Science*, Oct. 15, 1927). Yet, to listen to eugenistic ravings, one would think that the outcome of a family line could be as definitely determined as the future operation of a new type of locomotive!

Sterilization legislation is, of course, the result of panic regarding crime and indigence. Nevertheless, it so happens that intelligence is more of a crime producer than feeble-mindedness, if one is to rely on figures; figures which show that the intelligence of convicts in American prisons ranks higher than that of their guards. (*Science News-Letter*, Jan. 15, 1927). From the same issue of that periodical we learn of the results obtained by Dr. Glueck, in Massachusetts, who concludes that criminals are slightly superior in intelligence to the ordinary citizen.

The equally materialistic idea that crime is the result of poverty, receives a severe blow in a series of experiments on school children which proved that the children of the rich were more prone to steal than the poor. (*Santa Cruz Sentinel*, Jan. 8, 1927). This lends point to the admonition of Dr. Phyllis Blanchard, psychologist at the All-Philadelphia Child Guidance Clinic, who says, in *Science News-Letter* for Jan. 1, 1927, that it is more necessary for parents to "watch their step" during the formative years.

It is easy to understand the illusion that honesty and intelligence are synonymous; for the whole race idea is based on the conception of *outside* factors as all-powerful. Our whole basis of action is fear of external punishment, desire for external reward; considerations which are assumed to condition action absolutely. Whereas it is only the

rationalized animal mind which is moved by these things; and in man there are powers both above and below this: the higher instinct to the right regardless of consequence; the purely animal instinct to seize the object of the moment, regardless of consequence. Right education is appeal to the former, setting it on guard against the latter. In ignorance of this truth, the souls of children are left behind, bereft of the help which it is the duty of Egos already in bodies to extend to them.

WHAT DETRIMENT?

The foolish attempt to eliminate the "defectives" by preventing their propagation arises from blank ignorance of Karma and the law of reincarnation. Forcibly prevent the birth of such an Ego—you merely force it to another time, more out of place than this. If there are some born out of fitting environment now, what better than to let them work out their Karma, society at large doing the same in connection with them? Were the issue faced fearlessly, the terror would go from it, for the helpless and criminal "moron" turns out, after all, to be almost purely a figure of hysterical fancy.

Dr. Henry H. Goddard, of Ohio State University, inquiring "Who Are Morons?" in the *Scientific Monthly* for January, 1927, says that there is no absolute criterion of feeble-mindedness, and that many so considered are well able to regulate their own affairs. Defectives are not necessarily brought into the world by morons, and much of the "moronism" would disappear were children educated according to their aptitudes and capacities instead of having impossible tasks forced upon them. Properly trained "morons" are not necessarily a detriment to the race; in fact, we need them, he thinks.

Indeed, in all common sense, who would expect an African savage to master calculus if born in a black body? And why expect more of such an Ego born in a white body?

SCIENTIFIC REJECTION OF STERILIZATION

Even granted the eugenistic argument that mentalities below par are a hindrance to the race—a hindrance only because of our ignorant educative system—sterilization, the cattlepen method, is no way to correct it.

Prof. Mazyck P. Ravenel, of the University of Missouri, notes that qualified men have definitely rejected it. (*Scientific Monthly*, October, 1926). Prof. R. C. Plunkett, writing in the *Scientific American*, October, 1926, says that even complete sterilization of defectives, granting the arguments based on animal heredity, would not rid the world of the feeble-minded for more than a generation, so interlocked are our common ties.

The Report of Dr. Maxim Bing, on the First International Congress of Sexual Research, quoted in *Science* for November 26, 1926, says that "The practice of compulsory sterilization of sick and criminally disposed individuals was deprecated by the congress on the ground that present knowledge of heredity is insufficient for such drastic measures," and that they "should be taken exclusively as the result of the free, uninfluenced consent of the person in question."

Is it too much to hope that, since an ignorant and pseudo-scientific campaign of education produced these legislative indecencies, the Theosophic campaign of spiritual and moral enlightenment, hand in hand with *real science*, may in course of time undo them?

CRIME—CAUSES AND REMEDIES

Dr. E. H. Pratt, Orlando, Florida, adds another materialistic speculation to the many which encumber the progress of the race toward a solution of its problems. Crime, he thinks, is brought about by degenerative changes in the sympathetic nerve connected with the solar plexus. Attempts to fix moral issues upon material pegs will always be stumbling blocks; yet in this connection the symptoms sensed by Dr. Pratt have value. For the solar plexus is the centering of many unseen forces, vital, electric, and astral. A wrong inner condition necessarily has an effect upon it.

To offset his bit of inverse reasoning, it is well to note that the *Scientific American*, October, 1926, says that skull operations have generally failed as a crime cure.

THE NEW CRIME LAWS

The Baumes Laws have now been in operation in New York for some time, with a decrease in crime, it is said, far more than was even hoped for. The essential sting in these laws is the fact that a "fourth-time loser" is automatically sentenced for life. Great injustices have necessarily resulted, and some judges have resigned rather than enforce the provisions.

Dr. H. N. Stokes, of the *O. E. Library Critic*, also points out that a general reform in jurisprudence was instituted at the same time, and that the credit for any betterment of conditions does not necessarily rest upon the laws themselves. There is, however, a more drastic test case under way in California; where a new law was adopted—panic-born as usual—effective July 29, 1927. This law is even more severe than that of New York, sentencing the criminal upon third conviction to life, with no possible parole for twelve years. The fourth offense means life with no recourse.

An official with many years of successful convict management and rehabilitation work has informed a correspondent that he feared the

net result of this law would be to make desperate criminals and murderers of many minor offenders; pointing out that the average habitual criminal specializes in the lesser crimes, but might henceforth act on the principle of "as well for a sheep as for a lamb."

It is not certain that there is entire unwisdom in making a sharp distinction between the temporary criminal and him who deliberately chooses rapine as a livelihood, though even the latter is not always beyond reform. The habitual criminal has not yet developed the truly human moral sense; on a whole plane below the incorrigibly honest, is he still the "animal man." The mistake is in considering him an abnormality of nature, rather than a misplaced ego who would be at home and in a proper environment in a head-hunting village.

We have invited these people among us, partly by the unconsciously criminal and dishonest lives we ourselves lead, and partly by the responsibilities incurred by our destruction of aboriginal populations.

Take, for instance, the United States and the Red Indians. The latter have been most shamefully treated by the nation. The Indian Egos will be reborn in the new and conquering people, and as members of that great family will be the means themselves of bringing on the due results for such acts as were done against them when they had red bodies. Thus it has happened before, and so it will come about again. (*Ocean of Theosophy*, 1893, p. 97).

Whatever the proper treatment under the conditions, certainly more savagery toward these unfortunates will but postpone the evil day; the score must be cleared some time, and what we think we have destroyed in this stage of civilization will have to be faced again in others with accumulated penalty.

CAPITAL PUNISHMENT

The wave of hysteria about crime which has swept the country within the last year or so has entrained with it a cry for more capital punishment, and the humanitarian is hard put to it to make his voice heard.

Nevertheless, Dr. James Drever, the noted English psychologist, writing in the *United Press* of Oxford, avers that capital punishment wields a brutalizing influence upon society at large and increases the frequency of murder.

The jail in Visby, Sweden, where capital punishment was abolished several years ago, became entirely empty in March, 1927, there having been a steady decrease in crime. In general, the same result has been obtained wherever legal murder has been abolished, provided only that the laws were thereafter justly and firmly administered.

Another charlatanesque crime nostrum, the much-vaunted "truth serum," a proposed species of psychological "third degree," and a true

black magic, has fortunately been declared "so much clap-trap" by the Missouri Supreme Court.

Dean Charles R. Brown, of the Yale Divinity School, (*Literary Digest*, Jan. 8, 1927), points out the proper remedy and gives a true line on the cause of crime, with a quite violent protest against the tenets of modern "psychology," which teaches moral irresponsibility in season and out of season. He is upheld by the *Brooklyn Eagle*, which remarks that "there never was an age when insistence upon the moral responsibility of the individual was more to be desired." Insistence upon the opposite has long been the favorite theme of our modern psychologists, in which they have constituted themselves a most potent cause of crime. Prof. Conklin, of Princeton, though admitting that individuals may control themselves in part, says that life also produces circumstances beyond our control.

The point is—we ourselves produced life and all the circumstances thereof. The error of Prof. Conklin and of the psychologists, is the ancient curse of the "personal God idea"—the illusion that man and his environment are *created* things, whereas both man and matter are *states* for a time: self-induced, self-devised, and self-produced states of the One Universal Self.

Not until this illusion is cut, root and branch, from the soul of man, will he perceive that every chain which binds him is of his own forging and subject to his destruction—once he seizes and breaks the key-chain of all, the heresy of self and selfishness.

SOME CONSIDERATIONS ON INFLUENZA

The year 1927 has been fairly free from influenza epidemics. It subsided in Europe, and statistics indicated less in America than for 1926. This was a natural decrease; medicine is as far as ever from finding influenza's cause and cure. The British Medical Research Council, which seems to have been doing more work on this disease than any other body, thinks that it is similar to dog distemper, and has been investigating along this line. (*Science*, March 25, 1927). However, no one has succeeded in cultivating the virus outside the bodies of living dogs, and so no progress has been made; its nature and laws are still unknown. This raises the question as to how far *any* disease depends for its life upon the home furnished it by the sufferer; in other words, upon the Karma engendered through past and present habits of thought and deed. In relation also to the decrease, had any serum been discovered, can there be doubt that serotherapeutic science would immediately have seized all the credit for that natural cessation, as has been done in the case of typhoid?

In an interesting controversy on the causation of influenza in the

New York Times, Feb. 20, 1927, Dr. J. D. Harrigan opined that the epidemics were caused by the chemical materials thrown out by the sun during sun spot periods; one proof of this, he thinks, is that the epidemics travel from east to west, like those of some other diseases. Unfortunately for his theme, he brings into the question the inert gases of the atmosphere, which all of us breathe momentarily, and is therefore taken to task by H. C. Parmelee, Editor of *Chemical and Metallurgical Engineering*.

The trouble is easily resolved upon Theosophical considerations. Many years ago H. P. Blavatsky wrote to the effect that influenza really is of meteorological origin, being a concentration of ozone which occasionally sweeps close to the surface of the earth. Considering the electric nature of solar discharges, one would indeed look for sun-spot periods to increase the concentration. The great war epidemics did coincide fairly closely with the last sun-spot maximum. It remains to be seen whether 1928 or 1929 will see a recurrence of influenza or other epidemics.

OTHER PUZZLES

Research, and especially failure, is driving medical science more and more to a broader view of disease causation, forcing it to consider very different possibilities. The British Medical Research Council (*Science*, April 8, 1927) finds that rheumatism is not as closely connected with infected tonsils and damp housing conditions as had been thought. There are indications that it may be inherited, that it may be caused in several persons by similarity of environment, or that it may be transmitted by contact. Each one of these theories, divorced from materialism, and considered in the Theosophic light, spells—Karma.

It is now also thought that diabetes, contrary to opinion, may be contagious.

Science, July 23, 1926, reports the opinion of Lieutenant-Colonel P. James that malaria does not, according to the old belief, lurk in stagnant pools, but that the transmitting mosquitoes are those which live under sheltered and peculiar conditions. Malaria, he thinks, is of strictly human origin—another indicator that nature herself is never in arms against humanity except through the latter's disturbance of the proper order of things.