

The
**THEOSOPHICAL
FORUM**

G. de PURUCKER *Editor*



THE WORLD'S TROUBLE AND ITS CURE
THE ANCIENT TRADITION OF THE OJIBWAY TRIBES
EVOLUTION AND INVOLUTION
SCIENCE AND RESEARCH
SPIRITUAL ALCHEMY
THOUGHTS ON THE MYSTERIES
THE FOURTH DIMENSION

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THE THEOSOPHICAL FORUM

G. DE PURUCKER, EDITOR

VOL. XII, No. 3

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THE WORLD'S TROUBLE AND ITS CURE

WHAT is the trouble with the world today? It is this: the desperate desires that men have to make other men accept their views. That was and has been the trouble with the Occident since the downfall of Paganism. It was the scandal of the Christian Church — and I say it with reverence for the many noble hearts who have lived in and brightened that Church with their lives. The great fault of men from the time of the downfall of Rome in all the European countries, and in these two continents of ours, has been the desperate effort of men to force other men to think as they do — in religion, in politics, in society, it matters not what.

It is this which has lighted the pyres of the martyrs. It is this which has sent murdering, marauding bands out for the killing of other men. It is this which has made and signed treaties, and imposed them on nations. It is this which troubles us today. You see it everywhere. You see it even in countries at peace. You see it in our social relations among ourselves. Western men and women do not seem to be happy unless they are trying with more or less success to impose their will upon others, their thoughts, their

ideas of what is right: the way the world should be run, the way things should be done, and especially the way other men should believe and feel. And when you realize how greatly we men value the sanctuary of our own hearts, the freedom of our own lives, and our right to think freely, you can see how tragical the consequences always are.

Why, I have seen the same evil strain running even through the minds of Theosophists who seem to think other Theosophists are all on the wrong path because they do not accept *their* opinions. Theosophically, this is simply repeating the same old evil desire to make the other fellow think as you do.

Now, try as you may, you cannot completely succeed in this. You can kill men, you can shackle their bodies, you can defile and distort their minds and their hearts. But you cannot enchain the human soul. It will break free. And then the same old tragedy is repeated. It is pathetic; and the pathos of it lies mainly not so much in the great human suffering brought about but in the immense loss to humankind of the treasures repressed and defeated in the hearts and minds of others. Think! What is more beautiful than for a man to study the mind of his friend or his fellow, to bring out what is there, to see it grow, to see unfolded the treasures of thought? This is productive. The other is destructive. The one enriches the treasures of human thought and human feeling; it brings about gentleness and peace and mildness in men's dealings with each other. The other brings about hatred and suspicion and a seething resentment and urge to throw off the slavery of imposed beliefs, or ideas or forms.

And do you know why all this happens? Simply because men, most of them, are unensouled. I do not mean they have no souls; but their souls are not active, are not working, are not productive. They are asleep. And thus men and women mostly live like human animals; in fact, worse; because animals are governed more or less by an instinct which holds some measure of respect for other animals; but men have planning and tricky minds, and when planning and tricky minds are endowed with reason, we have tyranny, religious, social, political, any kind. We have, I say, tyranny: the at-

tempt by minority, or by majority, or the one upon the many, or the many upon the one, to impose ideas and thoughts and modes of conduct to which the others must submit — and we call that the “freedom of the Occident”!

Freedom! One of heaven’s most blessed gifts and the one that we Occidentals have most outrageously abused, for we have considered that to gain freedom is the causing of other men to accept our beliefs, is the obliging of other men to accept our institutions and our ways of doing things. And the result: the crushing down of the flowering of millions of human souls which otherwise would have produced abundantly, brought forth nobly their contribution to the enrichment of our common human treasury.

Am I revolutionary in these ideas? Never. For that would be just myself trying to repeat the moral crimes I speak of, trying to impose my views upon others. Evolutionary? Yes! Appealing to human hearts and minds always to remember that they can never be ultimately happy, or produce their best, or allow their fellowmen to produce their best, if they fight others. It never has worked. It never will. It is against the laws of human nature. It is against all the laws of psychology, both the higher and the lower. It is a man’s duty to obey the laws of his country. No matter what country it is, no matter what laws it may have, as long as he lives in it he should be obedient to its laws. But let him in his own life be an example of an ensouled man, and if he die a martyr in the cause of justice, the world will hear of his example and it will be, like the old Christian said, “the Seed of the Church”; for it is a curious fact in human psychological thought, that even though a man die in a poor cause it is a seed of propaganda.

The greatest wisdom in human life as taught by the Masters of Wisdom is sympathy for the souls of men, and making your own life an example of what you preach: justice, brotherly love, sympathy, pity, compassion, helpfulness, refraining from doing any unjust act to whomsoever it may be. Your example will be followed by others because you will stand out like a beacon light on a dark night.

When I as Leader of the Theosophical Society first took office

I said to myself: Power, great and far-reaching, is now in your left hand. The chance to exercise compassion and wisdom in the completion of what you believe to be your duty, lies in your right. Is your administration going to be such that when you are called Home those who knew you and worked with you can say of you honestly, "He tried to live in his own life what he is preaching us"?

That is the ideal; and I shall always hold it before me as an ideal. For I have found, and I found it even in my boyhood, that the most interesting thing in human association, in the human relations, in the give and take of daily life, is the bringing out of what the other man has within him, wants to show, wants to express. It is fascinating; and the quickest way to kill that, to check its growth, is to impose your ideas on him. For then you kill something wondrously beautiful; you bring about the destruction of the noblest thing in human life, instead of sympathetically aiding in its flowering. And it is a crime to do this. Contrariwise, if you can bring out what is within a man's soul you can enrich him and yourself, both. And this is the essence of real leadership. It means leading the hearts of men; bringing out the best in others, so that they themselves come to love the beauty thus brought forth, and become fired with enthusiasm. To impose ideas on others is tyranny.

We are living under a rule of force; there are forcible repressions everywhere. And you know what that means in mechanics. Similarly does the crushing of the aspirations of the human soul, the forcing down of what must come out some day, produce explosions. Can you wonder that the greatest men who have ever lived have taught us that the way to peace and happiness and growth and prosperity and riches and all the good things of life is Love and Justice? Love for the souls of men, sympathy for the souls of men; doing not unto others as you would not that they should do unto you — this negative form is the wiser one. Doing unto others what you would they should do unto you — 'saving the souls of men' — is a rule which admits of the abuses of ignorance and fanaticism.

Treat others — put it in the positive form if you like — treat others as you want others to treat *you*, and by and by you will grow

to see the flowering of their and your ideals. A man who does this is an ensouled man: one in whom the qualities of the soul predominate; who loves because love is beautiful; one who, enriching the life of his fellows, enriches his own life; one who treats others generously and gives to others the first chance. This is not only chivalrous, but it increases one's own power and strength, for it requires will-power to do this continuously. It is a process of ensouling oneself ever more. The greatest men in the world have been the most ensouled in this sense. They are those whose hearts have held the most love, whose minds have been the keenest, the quickest, the strongest, the manliest; whose ethical sense has been the most subtil, the most quick, the firmest. They are those who have refused to impose their will upon others, but instead have led forth the beauty in the souls of others.

Therefore, in my judgment if men and women would follow the simple rule of ceasing to try to impose their views on other men, ninety-nine per cent of the world's misery, suffering, bloodshed, crime, would cease; for the rule runs through all human relationships.

— G. DE P.



Theosophy Does This for a Man:

Its first effect is awesome. One becomes too dumbfounded on meeting with obvious TRUTH to speak for a while. Then a little suspiciously one tries out in life a little bit of its teachings. The consequence is so amazing that doubt takes a one-way ticket and never comes back; fear of all sorts takes wing; knowledge of life takes its place. One becomes neither cowardly nor courageous, for in the heart reigns a spiritual calm, and its possessor does what is to be done, unapprehensive of 'issues' or results. Hence a true Theosophist becomes peacefully dynamic and contentedly positive. — Theosophy does just that. — H. D. RODERICK

A Theosophical Study on the
Significance of some Scientific
Discoveries

Evolution and Involution

Dr. H. GROOT*

ONLY a little time ago an important astronomical discovery was announced which accentuates anew in this special department of science the general truth of the teachings of the Old Wisdom-Religion. Perhaps it may be of interest to communicate some particulars about this discovery, as on the one hand the real significance of it can be appreciated only if viewed in connexion with those teachings; while on the other hand the newly discovered facts may be welcomed as distinct and, so to say, tangible examples of the teaching of evolution and involution, which in its rather abstract, general formulation perhaps might affect one as being somewhat abstruse and difficult to grasp. Lastly we shall see how the insight thus won may be connected by the law of analogy with other partly well-known, partly still problematic, scientific facts — and so may help us to get a clear vision of these facts while at the same time demonstrating how their very core is to be found in the eternal and everlasting cycle which the Spirit follows in Its perennial peregrination from involution to evolution and back again.

A short explanation of the astronomical discovery mentioned above may precede a discussion of those facts as seen from the standpoint of Theosophy.

Firstly, the following phenomenon demands our attention. From time to time suddenly a new star lights up the sky. In some cases the Nova — which is the technical term for the phenomenon — blazes out in a surprisingly great luminosity so as to be quite a spectacular object, but owing to their great distance from our solar system the greater part of the Novae become visible only to the photographic plate of the ever-watchful astronomer. As an ex-

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ample can be mentioned the star which appeared on November 11th, 1572, in the constellation of Cassiopeia and surpassed Venus in brightness. It became visible even in broad daylight, such was its splendor. And again, to mention quite a recent case, another Nova appeared in December, 1934, in the constellation of Hercules, which became as bright as the third magnitude, i. e., was somewhat fainter than the brightest stars of the Great Dipper.

The term 'Nova,' i. e., 'new star,' in fact is misleading, for careful investigations have brought to light that in each case the Nova pre-existed as a faint star, which — mainly because of its faintness — had failed to attract attention before. We know, *e. g.*, from photographs of that portion of the sky where Nova Herculis appeared — and taken previous to its sudden outburst — that the Nova is identical with a faint star of the 14th magnitude, which in a few days' time became as much as 25,000 times brighter. Analogous numbers are stated in every case that has been investigated.

Now we do not know exactly as yet what happens, what cosmic catastrophe is going on in that distant world when the astronomers of our earth announce the discovery of another Nova; still it may be assumed safely that it is an occurrence of the first importance in the life of the star.

The further history of the Nova offers some points of interest as well. In most cases the brightness soon diminishes. At the end of some months the Nova has resumed its former faint luminosity. But it has been noticed that some time after the outburst there appears a disk of nebulous matter surrounding the image of the star, which has a tendency to continue to expand.

Before going into the significance of this last feature we will now go off at a tangent with an inquiry as to the classification of nebulae.

In the main there are two species of nebulae; the spiral or extragalactic nebulae, which in fact are great stellar systems, like our own galaxy, in all kinds of evolutionary states; and the gaseous nebulae, which are imbedded in and form a portion of the galactic system. The latter nebulae may be subdivided into two groups: the irregular nebulae, like the great nebula in Orion, and the planet-

ary nebulae. The reader is warned not to mix up these terms: when an astronomer speaks of a 'planetary' nebula he does *not* mean a nebula which in the course of its evolution is destined to become a planet; the term only alludes to the disk-like appearance of this class of nebulae, which reminds one somewhat of the disk of a planet when viewed through a telescope.

The irregular nebulae have always been taken for the birth-places of stars; by some evolutionary process the nebulous matter condensing into starlike conglomerations, which in the course of time will grow to become stars of the early spectral-types.

About the planetary nebulae there has been much discussion, but at present there is a general understanding that these objects are the outcome of the processes which had their beginning in the outburst of a Nova.

So while the irregular nebulae marked the beginning of the evolution of stars, the planetary nebulae closed their careers. By this interpretation — founded on the "one-way texture of becoming," as Sir A. S. Eddington puts it, which knows only of life beginning with birth and ending with death — of course an immeasurable gulf divides the irregular nebulae from the planetary ones. Now here comes the important discovery which has been made. At the Lick Observatory an irregular nebula, known as the 'Crab'-nebula in the constellation of Taurus, has been studied with the result that it has been found expanding at the rate of 1050 km/sec. This very unexpected fact leads us to speculate whether this rather *irregular* nebula might not have started as a planetary nebula formed by the outburst of a Nova, in which case the expansion should be a normal feature. By the rate of expansion it could be calculated that this outburst — if outburst there has been — must have occurred some 800 years ago, and as the distance of the nebula is 'only' 4900 light-years it seemed very probable that the hypothetical Nova must have been a conspicuous object to the naked eye. So far so good; but *has* there been a Nova in that portion of the sky at the allotted time?

Indeed, there *has* been! The Chinese annals mention the appearance of a new star in the constellation of Taurus in the

year 1054. So the rather hazardous hypothesis is fully confirmed.

But think of the significance of this fact. The gulf, gaping between irregular nebulae and planetary nebulae — or, if you like, between life and death — has been bridged! Although no details can be given as yet, we see before us an unbroken chain beginning with an irregular nebula, which condenses into stars; the stars follow an evolution which ends in the flaring up of a Nova; the Nova gives birth to a planetary nebula and this nebula changes back to an irregular nebula. Apart even from other considerations, one can see that here is made a discovery of the first importance for all cosmogonic speculations.

Now let us consider what the Old Wisdom has to tell us about these truly wondrous results that modern astronomy can boast of.

Of course, as Theosophists we could never accept the "one-way texture of becoming," nor do we agree that we should feel more content if "the universe should accomplish some great scheme of evolution and, having achieved whatever may be achieved, lapse back into chaotic changelessness." We are told — and we are able time after time to state the truth of the tale in each particular instance — that the Kosmos is built on the principle of an endless interchange of evolutions and involutions. In order to catch the true meaning of this teaching as regards what is happening on an astronomical scale, it is well to recall to our minds the following passages of Dr. de Purucker's *Fundamentals of the Esoteric Philosophy*, where it says:

When the astronomer looks into the ethery spaces and sees those starry clouds, those nebulous masses, in some cases (though not in all, for these nebulae are not all the same, but in those which are) destined for the beginning of worlds, he sees there what has so far taken place in material manifestation of a hierarchy through the activity of the sub-seven degrees of the lowest or seventh principle of a divine entity or 'god' informing an otherwise invisible life-center, informed by that god's vital essence, which is the fundamental life of that hierarchy, the fundamental impulse, or what men call the fundamental 'law,' the fundamental operation of its nature, the fundamental characteristic, the Swabhâva. In such manner, then, the vital essence creates its own dwelling — a sun, a planet, which cycles down, as it were, into visible evolution. But mark: each Head of a hierarchy retains its own place, powers

and nature; but its offspring thicken or condense; its offspring thus forming its garments on the several planes of being. . . .

When this thickening and grossening of the fabric (which takes place from each entity shooting forth from itself, emanating from itself other less entities,—“less” here meaning “inferior”) reaches its lowest degree, then we have a sun and planets. Let us take our planet as an instance. When such a planet has reached its lowest point of evolution driven by the karmic impulse inhering in it, which is at the middle point of its Fourth Round (which we on our planet have passed), then begins the reaction, the reversal of the kosmic operation, and the life-currents begin to withdraw inwards, . . . not leaving its “garments” behind altogether; but as they were sent forth, so are they now withdrawn inwards. This, then, is an outline of the process of the *evolution of spirit*, and the *involution of matter*; just as the processes of projection or casting forth were the *involution of spirit* and the *evolution of matter* on the downward or Shadowy Arc. Thus is the Kosmos built.—pp. 348-9

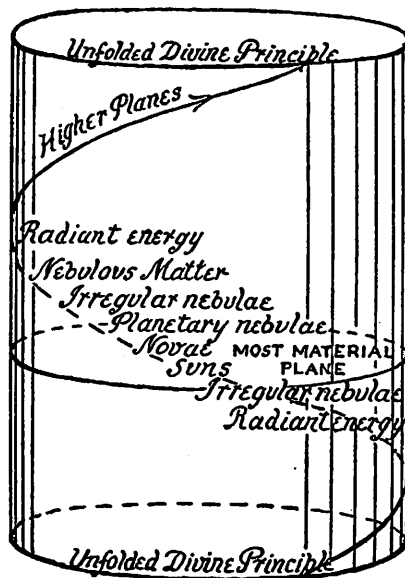
If it is grasped what here is told in so few words, and our mind is turned back to the discovery which has been mentioned and which means a bridging of the gulf between irregular nebulae and planetary nebulae, it is easily understood that here we have an instance of the same process as was depicted for a planet, but now on a different scale. When an irregular nebula condenses into stars—or suns as they may be called with equal right—and the stars pass through the different stages indicated by their spectra, we must speak of the process of evolution of matter. But when of a sudden the star blazes out in a new light and gives birth to a planetary nebula, which in time changes into an irregular nebula, we see before us the process of involution of matter.

Now perhaps it may be thought that the cycle is finished, that once again the irregular nebula, which formed the outcome of the process of involution, will condense into stars and so on. But against so simplistic a view the New Science rebels as much as the Old Wisdom. Science argues, that such a process, although perhaps it might repeat itself several times, cannot go on for ever, since during each round of necessity the so-called ‘entropy’ of the system will augment till at last it has reached its maximum and then the process must end willy-nilly. We will not go into this argument, as it would require a very difficult and technical discussion; we only will say this much, that if the process really was as simple as this,

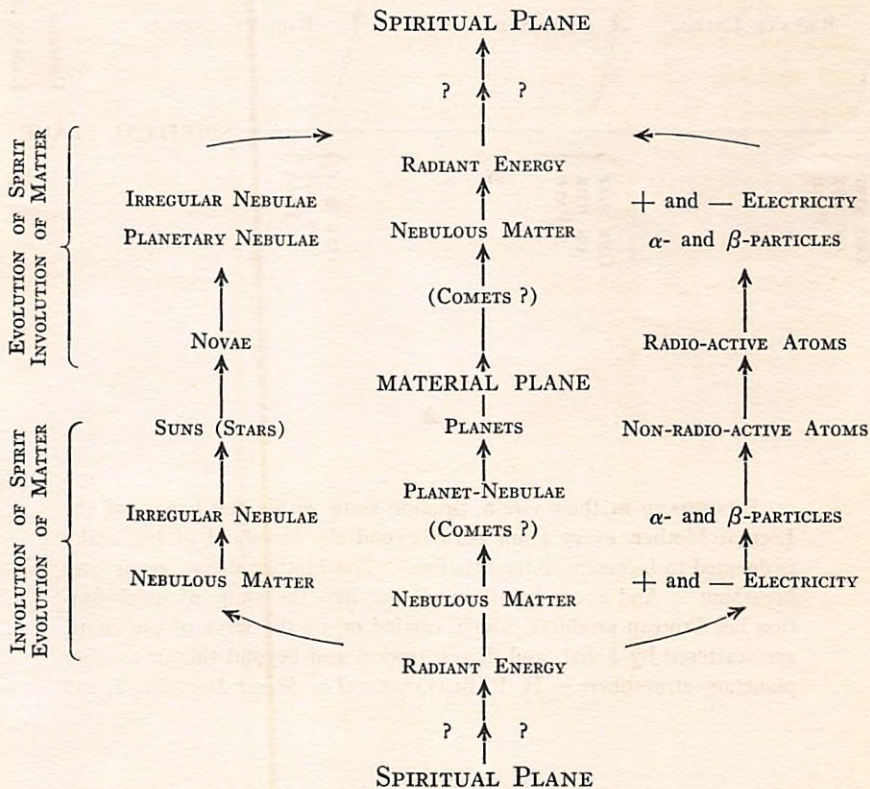
science could score its point in maintaining that the cycle should be doomed to end before long. In a material universe submitted to purely mechanistic laws there seems to be no possible loophole for escaping what Svante Arrhenius has termed the *heat-death* — in this assertion science is absolutely right. But then, our universe is not a purely material world acted upon by blind forces which follow strictly mechanical laws. The New Science begins to have an inkling of this truth. The relativity principle of Einstein, the quantum-laws of Planck, the wave-mechanics of de Broglie, Heisenberg, and Schrödinger, and the principle of indeterminacy of Heisenberg are the first signs of the radical revolution of thought which is going on — and which will help Science to revert to the temporarily forgotten truths of the Old Wisdom. Only by voicing those old and immutable truths in the new language which nowadays is spoken, will Science succeed in elucidating the problems which otherwise must baffle it. Hesitatingly, Science is feeling its way. It stands at the beginning of this new path, and progress is made only haltingly. Still there is much which entitles us to keep our courage and to expect that in the end the New Science and the Old Wisdom will tread the same path hand in hand. But this as yet is only a vision of the future. Let us come back to the problem at hand.

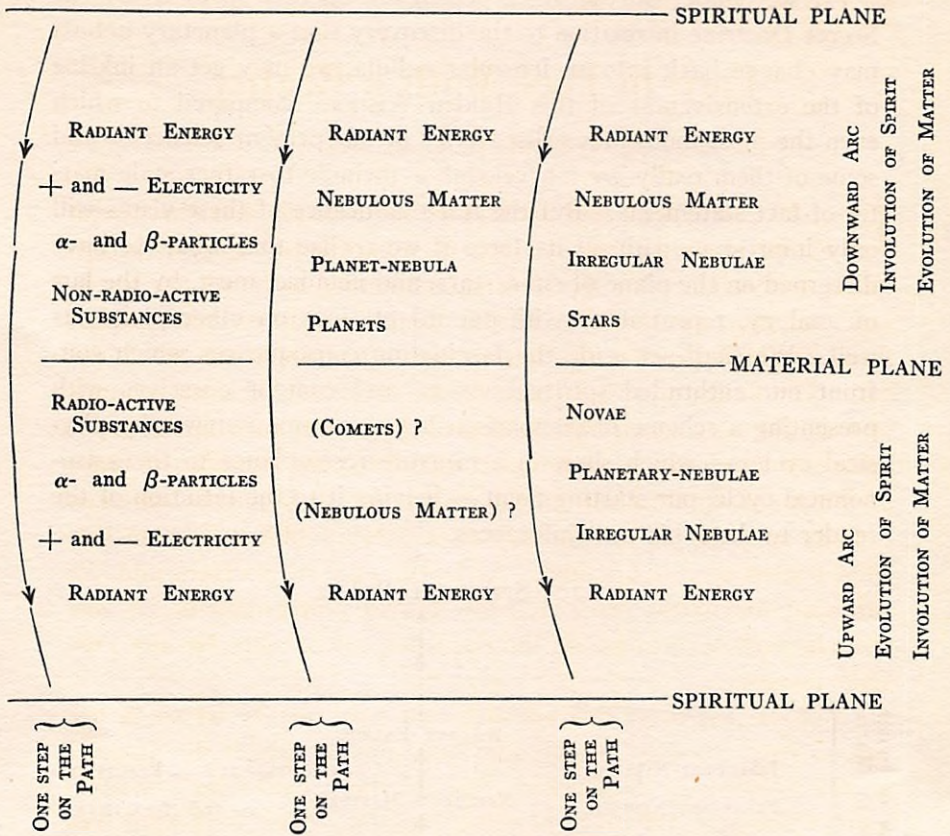
We have seen that Science maintains the impossibility of an *everlasting* cycle: irregular nebulae — stars — Novae — planetary nebulae — irregular nebulae. The Old Wisdom corroborates this view, but from quite different motives. Where, according to the Science of today the process of involution of matter ends by the forming of nebulous matter, or — if we rather stress the possibilities — by the production of radiant energy, the Old Wisdom tells us, that this phase is by no means the end of the process of involution of matter and therefore of evolution of Spirit; and it adds (as we have seen in our quotation from the *Fundamentals*) that these processes are not governed by blind forces or purely mechanical laws, but by the activity of a divine principle, which reveals itself on the lower, material planes as forces and law, but which unfolds its true and sublime nature on the higher planes. Thus the involution manifesting itself in the formation of nebulous matter

out of gross and condensed matter from the former, nearly 'extinguished' stars, marks the beginning of the evolution of the divine principle, which had clothed itself in the garment of matter. This evolution does not end even if our gross sense-organs fail to see any further involution of *matter*, this having reached the phase called 'radiant energy'; for what on our plane manifests itself as energy, reveals itself on a higher plane as a loftier form of matter, which can and will continue the involution, the first states of which we are witnessing on our plane. Indeed, this involution will continue its course until the accompanying evolution of the Spirit has reached its highest point, where the divine principle has wholly unfolded itself and by so doing has risen a step higher on the endless staircase which begins nowhere and always finds a step, nay, an infinity of steps higher than the one just reached. Then, and not earlier, the Spirit is prepared to descend again by the downward arc, leading to another involution and causing at the same time a new evolution of matter, first on the higher and loftier planes, but gradually condensing and thickening as lower and lower realms are reached — till at last new nebulae and new stars make their appearance, be it perhaps on a higher plane than the present one.



If we ponder on the vistas which are opened up to us by the Secret Doctrine in relation to the discovery that a planetary nebula may change back into an irregular nebula, we may get an inkling of the extensiveness of this Hidden Wisdom, compared to which even the most momentous discoveries of our present science — and some of them really *are* marvelous! — dwindle to rather stale matter-of-fact statements. But the full significance of these vistas will only impress us with all its force if we realize that what we have discerned on the plane of suns, stars, and nebulae, must, by the law of analogy, repeat itself with due adaptations on other planes as well. We shall set aside the fascinating consequences which confront our enthralled spiritual vision, and content ourselves with presenting a scheme of comparison between some noteworthy physical cycles — which show in a measure resemblance to the astronomical cycle, our starting-point — leaving it to the intuition of the reader to draw his own inferences.





ENSHRINED in their virgin, pristine state within the bosom of the Eternal Mother, every atom born beyond the threshold of her realm is doomed to incessant differentiation. "The Mother sleeps, yet is ever breathing." And every breath sends out into the plane of manifestation her Protean products, which, carried on by the wave of the efflux, are scattered by Fohat, and driven toward and beyond this or another planetary atmosphere.—H. P. BLAVATSKY, *The Secret Doctrine*, I, 143

H. P. Blavatsky in 1938

Face to Face With a Reality

H. T. EDGE, M. A., D. LITT.

H. P. BLAVATSKY may be revered or defamed, but she cannot be ignored. She has left no compromise between acceptance or rejection. No opponent has attempted to refute her teachings; all that was possible in this direction was to misrepresent them, in the hope that the misrepresentation would not be found out. The integrity of her character being unassailable on grounds of fact, the only resort was to defamation. But such is the inevitable and foreseen consequence of disturbing the established order of things, of exposing the hidden foundation of hypocrisy whereon is built an order of culture and respectability that passes unchallenged until thus threatened. As in the case of Socrates and the Athenian magnates, Jesus and the Jewish powers-that-be, it was thought necessary to hustle the disturber out of sight by any possible means.

And she has been charged with that very quality which in her was so conspicuously absent, that very quality which she assailed in her assailants — hypocrisy. She has been called an impostor, a great impostor, the greatest of all impostors. But hear what was said of her by one who, having no hypocrisy in himself, was thereby able to recognise a like sincerity in the character of another. 'Saladin' (W. Stewart Ross), editor of the *Agnostic Journal*, wrote in *Lucifer* on the occasion of her death that she was an "upright and romantically honest giantess. . . . Almost the only mortal I have ever met who was *not* an impostor. . . . She did not possess even a single rag of the cloak of hypocrisy." To this the present writer, who knew her intimately both in her external aspect as presented to the world, and in her rôle as a Teacher, adds his testimony.

And think of the mental suffering undergone by such a character when obliged to live and work in the midst of a society so honey-combed with conventional and unrealized hypocrisy as that of a

modern metropolis! And a person endowed with sensitive and instant responsiveness to the thoughts and feelings which we all successively conceal from each other. From the influence of such an atmosphere we are mercifully protected by a carapace; but she had to keep herself receptive of the spiritual influences coming to her from those higher sources whereof she was the instrument and mouthpiece. So it is little to be wondered that one compelled to unite such contrary conditions should have suffered mentally, morally, and physically, to a degree which no heart less stout could have borne.

It has been said by one of her pupils that he felt, when he met H. P. Blavatsky, that he was for the first time in the presence of — a Reality. What a marvelous adventure! To be living in those prosaic times, in the midst of a teeming city, immersed in all the trappings of a complacent materialistic skepticism; and suddenly to encounter, dwelling in a conventional semidetached villa in a conventional suburb — a character out of *Zanoni*. We are so accustomed to keep our reading, our faith, our ideals, in one compartment, and our actual life in another and entirely separate compartment, that to actually meet in broad daylight with an image of our nightly dreams was as though the characters of a play had stepped down from the stage and mingled with the audience. The full realization of this marvelous adventure grows with the years that have passed; no doubt it was a mercy that, at the crucial time, one was shielded from too full a realization: it might have militated against the profit to be gained from using the opportunity.



Theosophy Has Taught Me:

To see life in its greater aspects, showing me my place and task, so that I may direct my thoughts and faculties towards a sublime goal. By its teachings I have learned to love life for its beauty and to be thankful to everything it gives to us — both the light and the dark. Thus I have tried to find the treasure hidden in both glad and sad happenings which come to me, so that none of these would be in vain.

— E. L.

Thoughts on the Mysteries

LEOLINE L. WRIGHT

THERE are of course many more questions left unanswered by Science than the number it is able to answer. Here are a few of them — some old, some recent: What is life and where and how does it originate? We do not know. What is electricity? We do not know. What determines sex? We do not know.

Very well, then. The answers to these questions are — for Science — *mysteries*. But, as the answers must exist, they remain for Science occult or hidden knowledge. Some day (perhaps) Science may find those answers. Then such knowledge will pass from the occult into the field of the known. It will no longer be a 'mystery.'

In a Mystery-School the situation is reversed. The answers to all the at present unanswerable questions are well known. They make up, so to speak, the curriculum of a Mystery-School. The teaching of such answers to carefully selected pupils, and the eventual initiation of these pupils into wider fields of knowledge was covered by the ancient terms 'Mystery-Teaching' and 'Mystery-School.' And they were called 'Mysteries' because for the general public that was exactly what they were. It is of course self-evident to a Theosophist that there must be such schools or their equivalents in every range of being; for the only individual in our Universe for whom there are no longer any mysteries is the Cosmic Hierarchy.

Another point — one of such breath-taking urgency at the present time — the terrible misuse of the advance in our knowledge for progressive world-destruction. The only solution for this situation is the reappearance of the Mystery-School as a vital factor in shaping our civilization. Consider one of the basic axioms of this ancient institution — *Discipline precedes the Mysteries*. There you have it, the remedy for the grisly suspense that hangs over us. A Mystery-School where the right discipline along ethical lines of self-mastery is given before any man is allowed to have knowledge

of vital import to the safety of others. As it is, knowledge of any and every kind is now broadcast so that it can be used not only by good men but by any fiend who cares to appropriate it for the gratification of his appetites.

This carelessness in the safeguarding of creative knowledge is one of the most tragic failures of what we call modern civilization. We have appropriated the secrets of Nature — rifled her store-houses without first having paid the legitimate price in self-discipline. And already we are making forced payments on the account. Later, if we do not soon mend our ways, there will be compounded and pyramiding interest to be met. How? Perhaps in a similar way to that we learn of in *The Secret Doctrine*, by which the Atlanteans expiated their crimes against Nature. So that the anthropologists and palaeontologists of future ages may uncover but dim dust-heaps of what are now magnificent cities; may find the 'Stone-Age Man' of the future roaming the once more engulfing forests — degenerate men whose ancestors were our moderns and progressives — savages in whom submerged memories may inspire to pottery and metal-smelting and weaving, with other 'primitive' cultural and economic activities.

Can this happen? Why not? Time never stops turning its slow inevitable wheel. What has been is but too likely again to be. The marvelous rock-drawings of Altamira were the resurgence of such submerged memories in the souls of degenerate remnants of pre-historic Atlantis.

Is it any wonder that H. P. B. with the Masters behind her bent a great part of the energies of her last years in laying the foundations for a Mystery-School to rescue our civilization?



Those write best, who write most simply; and those
write most simply, who *know*.

— RUPERT CLENDON LODGE in *The Questioning Mind*, pp. 256-7

Science and Research

Conducted By C. J. RYAN, M. A.

"Uncompromising physico-materialism is being driven to its last entrenchments. It sees its own ideal . . . vanishing like a mist before the light of awkward fact, and the daily discoveries made in the domain of invisible and intangible matter, whose veil is being more and more rent with every such new discovery."

— H. P. Blavatsky in 1883

Involution and Evolution of Worlds

SOME of the conclusions of modern physics have always seemed strange to Theosophists, who have felt that they would not stand against the pressure of new scientific researches. One of these conclusions is that while the universe had a beginning and will have an end, there is no reason to expect the revival of it or of a successor of like nature. Even Sir Arthur Eddington seems satisfied with this belief. No explanation is offered for the unique appearance of a universe which was never preceded by another of its kind and which will never be followed by a similar one. Does this strange conjecture betray a lingering theological bias derived from the old literal interpretation of the esoteric teachings of the book of *Genesis*, or is it merely the result of materialistic thinking? Physicists have offered us a rather dismal picture, mathematically endorsed, of the running down of the physical universe to a condition of 'heat-death' when nothing more will happen, but they do not give a solution of the problem of the counterpart, i. e., the winding up at the beginning of activity. Where did the 'heat-life' come from, and how, if we may coin the word? Did 'God' create it out of *nothing*? Few scientists care to speculate about such troublesome points as beginnings or perhaps endings, leaving them to theology and 'faith.'

Of late, however, a few daring spirits, including Eddington, have begun to speculate in a new way on the nature of things and are more than suspecting that the physical universe is not the

whole of 'the' universe, but only one aspect of a greater whole. This promises to bring about drastic revision of many accepted theories. For instance Eddington, in common with other great scientists, is now looking to consciousness as the basis of all things — a purely Theosophical concept highly unpalatable in the West when H. P. Blavatsky brought it from the Orient. He says:

The symbolic nature of the entities of physics is generally recognised; and the scheme of physics is now formulated in such a way as to make it almost self-evident that it is a partial aspect of something wider. . . .

Recognising that the physical world is entirely abstract and without "actuality" apart from its linkings to consciousness, we restore consciousness to the fundamental position instead of representing it as an inessential complication occasionally found in the midst of inorganic nature at a late stage of evolutionary history.—*Nature of the Physical World*, pp. 331-2

How could the 'heat-death' affect the fundamental of the universe — consciousness!

According to the Ancient Wisdom of the East, however, while the *manifested universe*, available to our senses and our instruments, had a beginning and will undoubtedly come to an end, this end will only be a temporary condition during which its energies withdraw to other planes of activity until the time comes for another manifestation on the physical plane. Involution of forces, 'matter,' consciousness, etc., are as inevitable and periodic as evolution of the same. That is the sane, philosophic, and encouraging prospect discovered by the great minds of antiquity and brought to the attention of the Western world by H. P. Blavatsky in *The Secret Doctrine*, which is at last being studied by leading scientists in the West. Furthermore, she shows that each succeeding evolutionary manifestation is higher than the last, and the distressing prospect feared by some scientists that such a world or universe would be a mere repetition of the preceding one in dreary monotony, is unwarranted. Nature preserves her memories, and profits by them, just as man does in his successive incarnations, though his limited brain may not be aware of former experiences. Something permanent with-in him is and does.

The article by the distinguished Dutch astronomer, Dr. H.

Groot, published in this number of THE THEOSOPHICAL FORUM, treats of this subject, giving a valuable illustration of the process of involution and evolution so far as it can be followed on the physical plane as shown by the new discoveries in the 'Crab' Nebula in the constellation Taurus. A few years ago, our Theosophical contemporary *Lucifer de Lichtbrenger* (Holland) published some remarks by Dr. Groot on the running down of the universe and the possibility that such a process would absolutely forbid any cycles of manifestation and rest. Is the 'heat-death' or entropy fatal to any revival of a 'dead' universe? Does it destroy the possibility of an oscillating cycle, so to speak, between the extremes of manifestation and inactivity? In his *The Breath of the Universe*, Dr. Groot says that:

The primary laws of nature, i. e., the laws which order the particles which constitute the universe, answer that such a cycle is not an impossibility. While the law of entropy [heat-death] may seem to say that a cycle of that kind will not be realized because the probability is too small, we have calculated the possibilities of the occurrence of a succession of such cycles and find therefrom an extremely small figure in their favor *but we do not find zero*. The possibility does exist, and if it exists at all that means certainty for our proposition, for while the possibility may be small Eternity is endless.

But one point must be kept in view. In an *ever-expanding* universe a cycle is quite out of the question. Only in an oscillating universe does the chance of a cycle exist. . . . If the expansion, however, does not continue but is always followed by a contraction then also entropy will not continue to increase, because when matter is contracting entropy diminishes. We cannot say how much farther it will go. With every new breath perhaps a greater diminution of entropy would follow till a certain time . . . matter would be formed again, once more to condense into nebulae, to stars, and to galactic systems.

. . . We also find a beginning and an end of the universe, but relative this time, for behind every end a new beginning dawns, and every beginning is preceded by an end. Our metaphysical need for infinity is satisfied.

The Oldest Man

THE famous 'Java Man' (*Pithecanthropus*), who divided the honors of the greatest antiquity with the 'Peking Man' and the 'Piltdown Man' in England, was recently degraded by Dr. Eugene Dubois, his discoverer, to the rank of the apes, but, by a turn of

fortune's wheel, he has been allowed to resume his dignity as a man! A new specimen has been discovered in the bed of the Solo River, Java, and Dr. Von Koenigswald, research associate of the Carnegie Institution, whose expedition to Java was mentioned in our January number, announces that while it possesses one trifling apelike feature it is not a "missing link" in any way but is "definitely proved to be human." Dr. Dubois's original specimen, found in 1890, was extremely imperfect and lacked important parts which the new one contains. Moreover, the teeth which were found associated with his *Pithecanthropus* have turned out to have belonged to an extinct species of orang-utan, and the thigh bone is not his either.

By comparison with fossils of extinct animals found in the same stratum as the new Java Man, he appears to have lived about the middle of the Ice Age, not less than half-a-million years ago, according to the prevailing chronology, which, however may be extended in future though almost certainly not reduced. So it seems that the hypothetical 'anthropoid ancestor' of man (becoming more and more doubted by science) is still missing. Moreover, as Sir Arthur Keith points out, the characteristic features which differentiate the four or perhaps five present-day divisions of mankind existed in the earliest known fossil human ancestors, though not of course 'modernized.' No evidence of a primitive root-race from which the great races might have diverged has been found. Where is it to be sought? Must we look to the legendary Atlantis or even farther back for this? Scientists frown at such a heresy, but we are living in an age when what was considered incredible a few decades ago is now almost commonplace.

The Problem of Mercury's Atmosphere

ASTRONOMERS have waited for many years for the very unusual kind of transit of the planet Mercury across the sun which occurred on May 11, 1937. This transit just grazed the edge of the sun, as it were, and thereby offered the most favorable opportunity to determine if the planet has a deep atmosphere like that of Venus. When the latter planet transits the sun a brilliant ring of light is

seen around it, caused by refraction in its atmosphere. Mercury, however, showed no trace of such a ring, and it is therefore considered that it cannot have any atmosphere, but must resemble our moon in that respect.

We read in *The Secret Doctrine*, I, 165, that Mercury is just coming out of 'obscuration,' and, we may presume, preparing for the development of active life. H. P. Blavatsky suggests that the great heat on Mercury, caused by its nearness to the sun, would be favorable to life, but she indicates that it is not necessary to think such life would be like anything which is familiar to us. The technical reasons offered by physicists against the possibility of any kind of an atmosphere on such a small planet as Mercury are not necessarily final, but arguments on that subject are not suitable for presentation here. H. P. Blavatsky seems to think that some kind of an atmosphere exists on Mercury.

THIS LITTLE DEATH

WE call it sleep: respite from recollection.
Laying a pillow underneath his head,
He folds his hands, empties his mind of trouble,
Rests as one dead.
His dream is but a figure of transition,
Relieve from bondage to the rigorous breath.
Some day he will awaken from this seeming
To more than death.

—MARGUERITE JANVRIN ADAMS

The Ancient Tradition of *the* Ojibway Tribes *

O. MACKLIN (NOWATAYE)

THE chronology utilized in the historical accounts of the various Red Races of America is in the custody of the various secret organizations which are not only custodians but are repositories of secret knowledge, etc. These ancient accounts of history are of no immediate benefit or value to the general run of layman who is more concerned with the immediate and the now; but extremely interesting to the individual with an inquiring turn of mind.

The structural formations of these organizations are social and political in character and are open to both sexes with equal responsibility; merit alone being the qualifying principle. These organizations of the North are identical in structural formation along with the rituals, teachings, beliefs, etc., with the more ancient organizations to the south and southwest, showing common origin and relationship.

The following given dates represent great and important events having taken place in that period and era, and these accounts are preserved upon stone and stela engravures of hieroglyphical design, the calendar stone of the Aztecs being of later origin than that of Toltec, Mayan, and Mahvanuc in that order; Natyeanic being the ancestral origin of the Red Races of both Americas. Of all narrative portrayals upon stone and in manuscript forms, the stela form is the real authoritative portrayal, it being of priestcraft approval and design.

Had not over-zealous proponents of Christianity destroyed all manuscript forms of the Aztec Empire that fell into their hands 1517 A. D., posterity today would have enjoyed the full accounts of three great previous civilizations which flourished in America in the last nine thousand five hundred years.

*Read at the Fifth International Theosophical Students' Convention, Niagara Falls, Ont., Can., June 12-13, 1937. Nowataye is a native North American Indian.

In these teachings of ancient history and ancient ancestors it is not claimed the Red Races are of autochthonous origin but rather of migratory basis.

The ancient ancestors lived and had their being on seven great island continents situated where now the mighty Atlantic rolls. The first island sank and was submerged beneath the waves through volcanic and severe quake action and slowly but surely disintegrated the most south-westerly island continent of the great group. From its destruction all present chronological forms have their origin.

This south-westerly island population, the majority of whom escaped from the mighty cataclysm, migrated to the neighboring islands and to the mainland west of them, approximately the central Americas, and they became the ancestors of the central and south-American Red Races.

212 years later another great disaster overtook the mighty island continent empire. Two of the middle eastern portions also met a fate like that which overwhelmed the southwesterly island. Nearly all the inhabitants escaped to the eastward, approximately the northwestern portion of Africa, and it is recognised that the Azores are the remnants of the once mighty mountain tops of these two great islands that disappeared below the waves.

450 years later two more great islands were overwhelmed, two of the northeasterly group went down under volcanic and quake action. These disappeared within a moon's phase (seven days) and practically all the inhabitants perished with the exception of the few migrants who went eastward and who probably settled what is now known as Europe.

Seven centuries later from the last catastrophe, 1382 to be exact, another visitation of destruction overtook a portion of this now decimated empire situated near the central portion of these island constituents. The greater number of these inhabitants perished due to the suddenness of the catastrophe, but a few were saved and these mingled on the sole remaining island continent. It is this last catastrophe which many believe to be the account of the lost continent of Atlantis.

It might be appropriate to mention here that this Island Empire

comprising seven great islands, was highly civilized, whose inhabitants were perhaps the ancient ancestors of the high culture that developed on the Nile district, later to become known as Ancient Egypt.

This central portion that went down is said to have been the center of culture and these people were responsible for the great organizations in social structures, governments and political character that built these great islands into a mighty empire. Aristotle and others often mention an invasion into the Mediterranean area from this source and whether it be accepted as authentic or not, it gives added credence to the existing historical accounts of the pre-Mayan cultural empires which recorded upon stone many important occurrences and also in the more legendary accounts of many tribes.

In the year 2782 another recorded event was that of a celestial phenomenon; a disintegrating comet or meteor of exceeding large proportion collided with the earth from a southwesterly direction and it fell into three distinct and separate parts. The first fell in the towers of rock region, probably that of Flagstaff Arizona region, with devastating effects. Complete obliteration of life occurred upon plant and animal as well as human. The other two fell in the east coastal region, probably along the Carolinas coast line and affected the sole remaining island continent far distant to the North, the last of the great seven. The inhabitants of its southern portion suffered greatly from this collision, whole communities were obliterated; it left them in mummified condition and laid waste a large area in cinders and ashes so great was the heat generated in the collision.

The next recorded event is the year 5515 when the last remaining island met its doom through volcanic and quake action, whose site today is known as the Grand Banks of Newfoundland: great numbers migrated to the West mainland down the coast to the delta of the Great River, Mother of Waters (Mississippi) then onward to old Mexico, then Naytye-yan-nook the seat of learning and center of all cultures. This catastrophe is still kept alive in legendary form in many secret organizations of the once mighty Ojibway nations from which all chronological calculations are based.

Many of these migrants remained in the neighborhood of the

Laurentian and Appalachian plateaus, eventually to become ancient ancestors of the later fusion of various isolated clans and tribes from this long separation and migrations, only to become separate and distinct tribes or clans. The other factions continued on to the southwest by way of the coast route, and in this way many were for ever separated from their kin and became assimilated with other tribes and nations. Thus isolation evolved new amalgamation and new tongues; cultures still were alive, and many new horticultural additions were evolved in the separate regions.

The next important recorded event is the year 7590 when priestcraft rule became an established faction through the machinations of its more ambitious individuals. A powerful group insinuated themselves into responsible positions and through religious influences ousted the reins of government from vested interests and became the ruling princes and actual despots. This powerful group was foreign in character, and, according to historical narratives had great virtues in the manipulations of the powers of the mind.

After these yellow priestcrafts had gained complete control of the pyramid temples they began absolute dictatorship and mastery of the nation's religious teachings and training and commenced to subjugate and maintain the masses in complete and profound ignorance through their superstitious beliefs, and taught the younger generations that might was right, all of which helped to foster prejudice and barbarism in the ranks of their followers.

Introduction of human sacrifices into the moon goddess rituals was made by these despots for their own degenerative ends. They caused the gathering of all the most beautiful young girls throughout the empire, ostensibly for temple services, and those refusing submission to these priests were later to become human sacrifices to the moon goddess, and many died rather than submit, and found oblivion in the dark abyss of the moon well.

These despots sought to extend their sinister powers and influences into the folds of the ancient secret societies in their organizations, placing within the ranks of the orders their neophytes. The neophytes who became enlightened did not return to the priestcraft but migrated with the members and teachers of these organizations

northward, and so escaped the sure and certain persecution that would follow. In the attempted wresting of the secret knowledge from the custodians none of these great secrets ever fell into their unscrupulous hands.

Next recorded important occurrence is the year 7645. A celestial phenomenon in the 13th moon (March according to the Gregorian calendar system about the 10th day); a configuration of two great planets in the southeast by eastern sky in a double star of great brilliance for nearly one moon phase or perhaps five days duration, produced variation upon the earth; earthquakes with violent storms accompanied this phenomenon, and it is said by the leading mentors of astronomy that this occurrence of configuration of two planets is unlikely again to happen except once in five million years.

The center of cultures at this period underwent great changes. Yellow priestcraft with its strange practices and teachings practically drove all level-headed people away from its center, and numerous migrations both to the north and south took place; pre-Mayans, known as the Nahuanac cultural empire passed into the hands of the Mayans and it was during this period that these yellow despots assumed complete control eventually to pass out in a few short years. The pre-Mayan in the three or four centuries previous migrated mostly to the adjacent temperate zone of the north and their descendants spread eastward and to the north along the valley of the Mother of Rivers (Mississippi) there to establish cultures not so imposing as that of the ancient Nahuanac peoples, nevertheless cultures of high order. They brought great varieties of horticultural and agricultural products and introduced them to the peoples then existing as descendants of the last island continent survivors to the eastward. Assimilation continued in many localities, their isolation tending to evolve new tongues and to all purposes new tribes. These peoples of all tribes evidently tried to emulate the sect of learning and center of cultures far to the south and southwest and established centers of civilization not so imposing nor on as grand a scale as their ancient ancestors to the south.

The last city to be built was called Ain-dye-yan probably situated in the most southwesterly portion of Nebraska of today and eventual-

ly abandoned approximately around the year 7300, wholesale migrations to the east having depleted this once populous center of practically all master minds, leaving a few families which were assimilated later into the roving bands of tribes and to become ancestors of the peoples now living in that neighborhood. Climatological changes forced this migration to the east, and these are perhaps the ancestors of the mound builders, who in turn migrated southward from this district, now the New England States, and assumed leadership of the already decadent empire of the Nahunac to become the Toltec of the third great civilization which reared itself upon the ashes of the latest victim of decadency and decline.

The year 7678 began the actual decay and decline of the great Mayan empire. A mysterious malady attacked the population. Also a great and mighty Teacher was heralded in the Ojibway Tribes then known as the Council of the Thirteen Fires. The name suggests the significance of its own interpretation, that of Ee-yah-wah-taye meaning "Behold the Light" and immortalized in Longfellow's *Songs of Hiawatha*. This appearance of a great and mighty co-ordinator of tribal organizations and Teacher of moral ethics as well as spiritual enlightenment was timely. Once more tranquillity reigned within the ranks of the secret society organizations. Ee-yah-wah-taye saved the social structures of the Ojibway organizations from actual destruction, and also saved its religious beliefs from decadence.

During this period of 7678 to 7689 a mighty scourge attacked the Mayan population. The master metaphysicians after short deliberation and study attributed the scourge to the bite of a flying insect, literally called the flying death in insect form. Those males recovering from the mortal bite were effectually as sterile as if from surgical manipulation, whereas the females were immune from this deadly bite; therefore were all unbitten males rushed into seclusion within the pyramid temples and safeguarded against racial extinction. This flying menace mysteriously disappeared in the latter date just as it appeared in the year 7678. Thus it is that the birthrate was completely at a standstill from twenty to forty years. Many large cities were manned practically by only aged males during that time.

The yellow priests continued to hold office until the last part of the year 7730 when their rule came to an end, and the young virile nation from the north took possession and control of the decadent empire, and it is from this date that Toltec power assumed the beginning of its high civilization and cultural accomplishments. They established new cities within the hinterland and to the northern part of the original Nahuac and Mayan sites.

The next date of 8030 reports the actual end of priestcraft influence, a new belief and ritual ascendancy taking place of the foreign religion that had held sway for over four hundred years. No longer were human sacrifices practised. Ee-yah-wah-taye principles reached far southward and their benevolent influences were felt. All mankind had shaken off the sinister influences and teachings of the Yellow Priestcraft of might being right; prejudice and barbarism were discarded and once again Red Races were free from encroaching depredations and evil machinations from a foreign principal.

The Ojibway tribes around the blue waters (Great Lakes) now expanding in large numbers were able to carry on inter-tribal commerce and communication with the more southerly tribes and once again to re-establish communication with the parent secret organization of the ancients, who are our ancestors, and thus Ee-yah-wah-taye successfully accomplished his mission of good-will. The Council of Thirteen Fires continued to function; all Ojibway clans responded to the call of reunion every fourth year, each delegate representing a district in which this secret order functioned, thus assuring each division in these organizations of new discoveries in the field of physics or metaphysics. Up to the year 8830 the majority of these conventions were held at the present location now known as the Sault Ste Marie district. Since then various places have been selected as meeting grounds.

The date of 8830 stands out in recorded history both upon stone and in ritual commemoration as the beginning of the end for the Red Races in the Americas. A strange race of mankind appeared upon the eastern coastal regions and it is reported as having a metallic body and head-gear of the same material, and so they were named the stoneheads (iron having no name other than ore-stone). They

journeyed to the delta of the Mother of Rivers and returning the same way settled in the neighborhood of the New England States and were assimilated into the various families of the Red Races then inhabiting that portion of the coast.

The date of 8830 also records the fall of the Toltec empire into the hands of other virile races consisting, it is said, of those brilliant descendants of equally brilliant ancestors — who broke away from the yellow priestcraft rule and kept intact their great teachings and beliefs for over twelve hundred years and emerged into a decaying and declining civilization known as the Toltec Empire and rebuilt and restored in greater brilliance these three previous great civilizations into a still greater, now known as the Aztec civilization.

Aztec civilization and power flourished between the years 8630 to 8830. At the latter date priestcraft again ruled and revived the strange barbaric and sinister practices of the twelve centuries previous. Subjugation was complete and many migrated south and north to escape the horrible practice of human sacrifice to the moon goddess, and the plumed serpent rituals. The priests held sway until 9067 when the younger virile thinking males overthrew their dictatorship, and thus ended cruel diabolical practices. This date 9067 is also noted for a coincidental astronomical phenomenon. A collision of the earth and a gigantic comet or meteor took place at the Daughter of the Mother of Rivers area (Rio Grande) that actually transcended the sun even in broad daylight for brilliance and its blinding, dazzling character. This devastating visitor appeared from the southwesterly portion of the heavens and produced quake-like action of earth, destroying life in all forms, though not being as great as its predecessor of 2782.

Cultural civilization of America thus had altered in three major dynasties, involving as many localities as the Nationals involved up to this date; Aztec power ended with the subjugation and betrayal of Montamazumais in the year 9162 by Spanish invasion and subsequent Spanish Mexican rule.

The last recorded account upon stone is that of 9067. An astronomical phenomenon was recorded, coincidental with priestcraft rule and eviction from power.

Ojibway historical accounts whether in mythological or legendary form identically narrate events that are recorded upon stone, stela, hieroglyphics, hammered gold-leaf, manuscripts and upon papyrus-like parchments which escaped destruction at the hands of the Spanish priestcraft in 9162 or, according to Gregorian calendar system, 1517 A. D.

In the narration of Ojibway traditions of historical account, these dates are utilized exclusively for the purpose of initiatory examinations in the higher degrees of the secret organization ramifications, and serve dual purposes in these initiatory rituals, proving diligence, alertness, retentive memory and sincerity of purpose in the embryo neophyte.

NOTE by C. J. Ryan

THE extremely interesting references in the above article to the terrific catastrophes caused by the fall of gigantic meteorites as recorded in Ojibway history of the last nine thousand years or so, give positive support to its authenticity. This could not have been considered seriously until quite recently, but the discovery that the famous Coon Butte or Coon Mountain near Winslow in northern Arizona, now called Meteor Crater, was really created by the impact of a gigantic meteorite or a small comet at some distant period absolutely confirms the historical record. Meteor Crater is more than three-quarters of a mile in diameter and about 600 feet deep, and the terrific impact of a body capable of producing such a prodigy must have destroyed every living being for an area of perhaps many thousands of square miles. Even the comparatively small meteorite (40,000 tons) that fell in the wilderness of Siberia on July 30, 1908, and which was felt a thousand miles away, did enormous destruction within a circle of fifty to sixty miles in diameter.

According to the Indian writer, Nowataye, one terrific meteoric fall happened 6960 years ago, and another, less serious, 615 years ago. A part of the first fell in the 'Flagstaff region' in Arizona (which is not far from Meteor Crater) and its location might reasonably be included in that general term. Other parts, he says, "proba-

bly fell along the Carolinas coast line," which is exactly where many scientists think that several gigantic meteorites or small comets struck and produced certain unexplained geographical features, though there is no unanimous agreement on the point.

What guesses has science made as to the age of the Meteor Crater in Arizona? Some say it fell 650 years ago when (according to Dr. Douglas's tree-ring dating system) some unknown catastrophe destroyed the civilization of that neighborhood, but there are difficulties in accepting such a recent date. A venerable cedar growing on the rim of the crater is estimated to be much older. From the evidence of volcanic ashes found in the central lake — which probably came from some neighboring volcano more than a thousand years ago, the Meteor Crater must be older than that, and various authorities have suggested that the great crash must have taken place somewhere between two thousand and seventy-five thousand years ago! This is not very satisfactory but it leaves no scientific reason to claim that the Ojibway record of 6960 years as mentioned is exaggerated. As this historical record indicates the northern Arizona region as the place of one of the falls, and circumstantially mentions the terrifically destructive heat — just what caused the greatest destruction lately in Siberia — and as northern Arizona is the locality of Meteor Crater, is it not probable that the date has been handed down as accurately as the other facts?

The second catastrophe which the Ojibway record mentions, happened 615 years ago or 9067 years after its first historical date, and was not so widespread as the first. As the record speaks of this having occurred in the 'Rio Grande area' (rather a vague term), it does not seem likely that it refers to the Meteor Crater, for the latter is nearly two hundred miles west of the upper waters of the river. Besides, the time is too recent. Shall we find another but smaller Meteor Crater nearer the mouth of the Rio Grande which will support the record, or are there confirming traditions of a great meteoric fall still lingering in that neighborhood?

In 1931 twelve meteor craters were found in Central Australia, ranging in diameter from thirty feet to 660 feet. The Henbury meteorite, as it is called, broke up into fragments before striking the

earth, the larger ones causing these immense holes. Eight hundred pieces were picked up in the immediate neighborhood.

Science has a curious problem to solve in the fact that not a single meteorite, not even a decomposed one, has ever been found in the miles' deep sedimentary rocks of the earth's crust. Have they only begun to fall within recent years? Again, although millions are constantly falling toward the earth, and a certain number reach the surface, probably about four hundred every day, there is no authentic record of a human being having been killed by one. No person was hurt in the great Siberian fall, and the meteor craters were probably made by the nuclei of small comets.

The islands mentioned in the Ojibway record seem to be lingering remains of lands not far from the American coast, probably in the Antillean region, which began to break up at the time when Plato's small island, the last real relic of Atlantis, finally disappeared, about 11,000 years ago.

TO A MOUNTAIN WILD FLOWER

WILD blossom of the barren hills —
 Thou blue eye in a lonely place!
 From whence hast thou that mystic smile,
 From what deep source thy vernal grace?

Sad toiler I, in crowded marts;
 In haunts thy dream-life never knew;
 Some secret well of joy is thine —
 Tell me, that I may drink there too!

—LEOLINE L. WRIGHT

NATURE STUDIES — X

By H. Percy Leonard

Seeing Beauty Everywhere

THE man who cannot see the beauty in a moss-rose, a greyhound or a sunset all glorious with purple and gold, must be a man very much immersed in the life of sensation, but it requires a somewhat unusual development to obtain a thrill from a clod of common earth, a stagnant pool, or a toad that sits by its margin.

The awakening of William L. Lathrop to the beauty of Nature's less appreciated side is so interesting in this connexion that it will be profitable to relate it here.

As a young boy, he was returning one evening from his work, when he made a sudden halt in the road, startled by a ravishing glimpse of blue and yellow caught out of the corner of his eye. On the right, beyond the river, was an ordinary bank of mud, and mud he had always supposed was nothing but hideous slime. But there could be no mistake; the thrill of beauty had come from the mud-bank. He looked again and then he saw — the bank of yellow clay streaked with layers of the softest blue, and the blended tints were mirrored back by the glassy surface of the lazy stream.

"But how can mud be beautiful?" he asked himself. From this time he began to study the world around him with eyes that looked for beauty in the most unlikely places — and found it. He came in time to see more charm and interest in a battered old freighter, reddened with rust stains and chafed and dented by the tempest and the wear and tear of dogged toil, than in the freshly painted liner on her maiden voyage. It was the record of honest strife and service that beautified the old hulk, just as the wrinkled face of an old man may sometimes reveal the soul of a hero, whose character and exploits are recorded in his habitual expression.

Since Nature's origin is divine, beauty must be discoverable in all things, but men's faculties are so dulled by sense-pleasures and so blinded by the prejudices of false education that for the most part we pass through life with eyes that never see the loveliness and glow of common things.

Spiritual Alchemy

B. FINKERNAGEL

IN the writer's mind humanity is divided into two great groups, namely those individuals who are helplessly drawn in any direction by their lower nature — their desires, passions, and emotions — and those people who refuse to be governed by these lower impulses because they realize that they come from, and belong to, the lower aspect of their nature — their personality — which is not their real Self. The first group comprises that vast majority of mankind which habitually identify themselves with their physical bodies, their sense-cravings, and their desires. They have no knowledge whatever of their real being, and therefore they believe that their physical bodies and their desires are all there is of them, the majority of them believing that physical death ends all. But the people forming the second group have acquired knowledge by careful observation and by deduction, which has convinced them that they are in their inner and real being, spiritual and immortal, their personal nature alone being mortal, enduring only during the life of the physical body. They know full well that each of their imbodyments on earth is but the continuation of such a previous imbodyment on this globe, each such life-period on earth being what may be very appropriately called but 'another day in school' in the greater life of the Soul of Man. They know that in their Inner Essence, they are a Ray of Light and Splendor, which has been emanated from and is rooted in the Supreme Intelligence of this Solar Cosmos who resides at the Core of our Solar Orb, and that all the countless Centers of Life which infill and compose our Solar System, be they great or small, high or low, live and move in that Supreme Intelligence. In the far-off future when this Solar System shall have lived its life, and when its lower form aspects shall begin to pass away, then every center now composing it will be reabsorbed into the Source which has originally emanated them.

But let it be understood that the first group of human beings,

although they have no notion whatever of the existence of their inner divine nature, are, nevertheless, also rooted in the Supreme Intelligence of our Solar System, and therefore their spiritual nature will also, at the culmination of this System, merge again with its original Source. But as the people of this group lack all knowledge of their real inner being, they are almost invariably grossly selfish and material in their aims and objectives, their entire attention and interests being absorbed in their physical life, thus to their gross lower minds spiritual realities have neither meaning nor attraction. Their personality, with its selfish and petty objectives, fills their whole horizon to the exclusion of everything else. Whereas the individuals of the second group are constantly engaged in the purification and the molding of their personality into the image of the universal and impersonal spiritual Essence which forms the basis of their being.

When the very great difference which divides these two groups is seen, it will be manifest that an enormous gulf separates them from one another, not only in their modes of action, but in their motives, as also in their mental attitude towards life. The group which is entirely absorbed in physical existence are ever trying to accumulate physical wealth, fame, and position, which they grasp and hold for their exclusive benefit and use, being little concerned how their selfish striving for these things may react upon the rest of their fellow beings. Whereas the people whose spiritual nature has awakened are devoting ever their thoughts and their actions to the unselfish service for others. They are impelled towards unselfishness because they see the whole of life, and the entire universe they live in as one great and inseparable whole, knowing that nothing stands alone or isolated from the rest. They realize that selfishness is a most fatal illusion, for how could anything be standing unrelated to anything else, seeing that all has come forth from one common Center, and therefore, everything must be linked and related to everything else, and be an integral portion of the great Whole? As this universal fact is deeply impressed upon their consciousness, they realize their solemn obligation and duty to all that lives, and therefore, the ideal of service and of unselfishness is

never lost sight of by them, being the background of all they think, say, and do. They are urged by an unflagging determination to be ever more impersonal, and to live, think, and act for the common good, and not merely for their petty, selfish, personal self. No one who is at all impressed with the logic of these statements can ever fail at least to try to be more unselfish and impersonal in thought, speech, and action, and it would seem, therefore, that to anyone who merely 'talks' Theosophy without trying to live up to its precepts, these spiritual realities have not yet reached the heart; they have sunk no deeper with them than the 'skin.' True spiritual progress is quite impossible unless the aspiring soul maintains a constant struggle against its lower nature, always trying to take the impersonal and the universal point of view, rising above the personal and the selfish one. Such endeavor has a most far-reaching effect upon all our human principles, which effect will be better understood when the profound complexity of human nature is correctly perceived and realized.

Man is in his essence a God, which God is enshrined in what in Theosophy is called the Buddhic Principle, forming the Divine Monad in Man — Âtma-Buddhi. But Âtma-Buddhi is in turn enshrined by the Spiritual Soul, our Higher Mind, or the Reincarnating Ego, which is again enshrined by the lower mind, the human soul, which is an emanation or projection of the Reincarnating Ego into the brain-consciousness, forming what is our physical waking consciousness. This human soul is again enshrined by the animal soul, which is our passions, feelings, and desires. This animal soul, together with all above it as just enumerated, is enshrined by the most dense and material principle or vehicle of them all, the physical body.

Now when this great complexity of our human constitution, and the relation of our principles is rightly understood, the teachings of Theosophy will throw a great flood of light upon the working of human consciousness, explaining much which hitherto has been unintelligible or misunderstood. What in Theosophy is called the personality in man is the lower mind in its association with the animal or psychic nature and the physical brain, in and through which the

lower mind functions when we are awake in the physical body. The lower mind, the human soul, must be awakened to spiritual realities, so that it will perceive that it is not in its essence this animal body and its sense craving in which it dwells. Nor is it even its restless mind or the selfish thoughts and impulses that are continuously passing through its waking consciousness. The human soul has to learn that they all arise in its consciousness, because in some cases due to the reactions which the activities of its fellows have upon it; and they are also due to the memory, stored in the life-atoms, and the cells which compose our own four lower principles. It is only when this matter is well understood, that the imperative need to dominate and to gain perfect control of all such experiences and impulses is seen, and that we must rise utterly beyond any possibility of our consciousness being swayed by them in any way. This is in fact the preliminary task in which every spiritually awakened soul must engage, and which must be fully achieved before the attainment of any higher spiritual objectives can be successfully contemplated. Such attainment demands an ever increasing selflessness and love for the whole of life. As spirit is absolutely impersonal, cosmic, and universal, it is indispensable that the aspiring soul should utterly transcend all the mean, paltry, and selfish characteristics of its personality; and unless this is fully achieved the aspiring consciousness will be quite unable to link up or come into conscious touch with its inner and divine nature. We must at all cost to ourselves succeed in conquering the evil habit of yielding to anger, or harboring hate, malice, envy, or wrath towards any living being, when they, in their ignorance of the higher obligations of life, persecute, malign, or deliberately try to hurt or to injure us. We should never yield to any of such base and unbrotherly impulses. We must train ourselves to respond to every unbrotherly thought, speech, or deed, with a forgiving and loving spirit, sending towards our erring brother thoughts of compassion and of pity, realizing that it is his misconceived ideas and false concepts of life, which impel him. When we further realize that our brother is actually bringing upon himself by his behavior much sorrow and pain, the result of karmic reaction, and also remember

our own spiritual ideals which we strive to build into and to develop in our consciousness and our character, it should not prove such a very difficult feat to forgive our erring brother with all sincerity of heart and mind, sending towards him thoughts of kindly sympathy and brotherly love, all of which ought to well up spontaneously from our hearts and minds if we have been seriously trying to mold ourselves into our high ideals and aspirations. If we are able to do this we are liberating powerful spiritual forces which will envelop our erring brother, shedding their benign rays upon him, tending to disarm his antagonism; for impersonal love, such as this, is a mighty force which will melt even the stoniest human heart, steadily leading the erring soul into nobler and better modes of thought and action. We must therefore be ceaseless in our efforts never to retaliate or to strike back, but rather to suffer injury in silence, trusting utterly to the Law of Karma, and to be reconciled to whatever may come to us.

A formidable list for accomplishment, most people will say. Yes, it is. But it is not beyond the reach of anyone, provided the individual is in dead earnest and is definitely determined to succeed. If any aspiring individual feels himself unequal to put forth such efforts, then let him be satisfied, for the present, with a less ambitious objective. But whatever the objective may be failures are sure to be experienced before the objective is fully realized. It is well, therefore, to remember that even if we fail thousands of times, there is actually no failure provided we pick ourselves up immediately, determining that we will do better next time. But if we lie down and wallow in the mire of our failure, without instantly determining to do better, only then can it be said that we have failed. In the former case each failure is but a stepping stone to ultimate success.

Let all then who have realized something of these great truths of life take their courage in both hands, looking neither to the right nor to the left, but with their gaze and their trust fixed in the Master Soul — their God within — let them press onwards and upwards towards their goal, which will surely lead them ever nearer to the Heart of the Universe, which, in sober truth, is the very Essence of our Being.

The spiritual activities here outlined are actually what we may call the Spiritual Alchemy of the Soul, by which, like the alchemists of old who transmuted base metals into pure gold, the mortal, paltry, selfish, personal self, is transmuted into and raised to the stature of the impersonal, universal, and immortal Spiritual Self. It is thus that the ever aspiring human soul is finally able to merge into the great Ocean of Universal Consciousness, without thereby losing its individual selfhood.

A Dream

GRACE FRANCES KNOCHE

MANY years ago I had a dream which I shall now relate as it came to me, with no addition or subtraction of essential points. I do so with the hope that it may bring help to those others who at times may feel the erosion of despair.

It occurred one afternoon, when sick with discouragement and the sharp pain of loneliness, I lay down to rest, wondering why? why? why? The next thing I knew I found myself completely surrounded by water; in fact I was right in it, but I had no feeling of wetness, or inability to breathe. On and on I drifted in the blue water, without apparent reason, until suddenly I was startled by the projection of a sheer precipice of yellow sandstone directly in front of me. The waters had apparently receded, and I saw that the cliff dropped illimitably downwards into a cavern of blackness, and likewise loomed far upwards into the blue of the sky. Up and down I looked, wondering strangely what was going to happen. I knew I must do something, but what? I could attempt to scale the precipice with the hope of freedom, but this seemed quite impossible; or on the other hand, I could simply let myself fall and be lost in the bottomless cavern of black death. But choose I must. I did not want to die, yet in looking up it seemed that that was all that could possibly result, no matter what I did.

A few more seconds passed while I waited, letting time help me if it would. Suddenly something within me said: You can *try*.

It may be death. But better to die fighting than succumb without any effort. Even if you fail and fall headlong to certain death, at least you'll have done your best. So try I did, and for a while I made slow but steady headway with the assistance of niches that my desperate hands fought to grip.

After what seemed an eternity of struggle hope rose in my heart as I visioned the top and saw that with but one more effort I could hoist myself over. But as suddenly the scene shifted, and instead of the near release I had just glimpsed, I saw that the yellow sandstone had changed to hard black rock, clean-cut and glistening in its cruel outline, looming far above, and this time absolutely bereft of any helpful niche. To my horror, the blackness below took shape and alluring figures seemed beckoning me to come to them. Up and down, down and up, I looked, fascinated, yet with the clammy hand of fear freezing my heart, my blood congealed, and for a moment sheer terror gripped me — but no, I would not give myself to Death without a struggle. *I would fight.*

With all the strength of my soul I determined to make one more effort, and if I didn't succeed, all right, I didn't care. So calling upon every resource of spirit, soul, and body, I made one titanic effort — and lo! invisible arms seemed to lift my tired body, and I felt supported by a strength superior to any I had previously known. I was free, lying peacefully in the sand, and I felt the beauty and the subtil freedom of self-respect. I knew in my heart that no one could ever defeat me except myself.

From whence this help had come to me I did not then know; it was not until later when I had come in contact with the Theosophical philosophy as given to the world by H. P. Blavatsky, that I realized that back and behind and inspirer of all our life, was this strong companion, this Inner God within each human being, and that if the human part of us would rely upon this elder brother, despair and the torment of loneliness need never completely submerge one. "Man is composite," said the Buddha to his disciples in his dying message. "Be lamps unto yourselves, and work out your own liberation."

The Fourth Dimension

H. T. EDGE, M. A., D. LITT.

Those people who try to imagine a four-dimensional world by drawing geometrical analogies between the properties of lines, surfaces, and solids, commit some egregious fallacies. Thus we hear of one-dimensional creatures, living in a one-dimensional world, meeting and being unable to pass one another. Why not? What physical obstacle is there to prevent their passing one another? A one-dimensional world is not physical; the physical world, the world of obstacles, is three-dimensional neither more nor less. These reasoners are mixing up physics with pure geometry. Pure geometry treats of abstract magnitudes, which are usually *represented* by diagrams on paper. These have no physical properties whatever; not even the geometrical solids. A geometrical cube is as abstract as a geometrical square; nobody ever handled a geometrical cube, though he may often have handled solid bodies having a cubical shape. In plane geometry, two-dimensional figures can pass freely through or over each other; there is nothing to prevent; lines can intersect without any splicing or gluing; no amount of superimposed squares will ever attain to any thickness, as would be the case with sheets of paper. The spatial dimensions, or rectangular co-ordinates, usually called length, breadth, and thickness, fill up physical space; no more of such dimensions exist. If one of these three dimensions is reduced to zero, the other two vanish also.

Whatever unit of measurement we may use for the linear dimensions, if one of the numbers denoting these dimensions is zero, the product is zero, and the volume is zero. If there are two-dimensional existences, they do not exist in physical space; their dimensions are not spatial.

We might speak of time as a one-dimensional magnitude (using the word 'time' in one of its senses); but we do not regard this as a physical dimension, though in a diagram it may be convenient to represent it by a line. In science the word 'dimension' is used in

a wider and more general sense; we speak of the dimensions of units, which consist of space, mass, and time.

Any such dimension can be represented on a chart by a line and thus we obtain graphs, like those made by recording barometers, etc. Advanced science now speaks of time as a fourth dimension, but the four dimensions do not characterize physical objects but 'events.' Now an event may be a sufficiently real thing, but we can hardly talk about what would happen if two events met one another out walking. We cannot make our events have so many faces and so many edges, and so many angles, etc.

We can calculate an abstract mathematical construction with four dimensions, on the analogy of the cube, and say how many faces, edges, etc. it ought to have; but this is not the same thing as imagining an actual physical 'tesseract' somewhere in space. We say it is not the same thing; but we do not say that such a thing as a four-dimensional being does not exist; we merely say it is not a physical being.

Some people who mix up pure geometry with physics seem to think that we can build up a line out of points, a surface out of lines, and a solid out of surfaces. This cannot be true in a physical sense; for the point has no magnitude and cannot build up anything. Moreover, unless we *begin* by presupposing three-dimensional physical space, we shall have nowhere to place our point, and it cannot be regarded as having position or distance in relation to other points. Such reasoners do what generally is done in arguments — they assume their conclusion; they assume physical space and then proceed to construct it. They should begin at the other end and assume as a unit a point having dimension, an atom in fact; and then a line becomes a row of points, and so on.

But if we step beyond the physical plane, and use the word 'dimension' in its general sense as 'the degree of manifoldness of a magnitude,' the case is different. We may evolve our universe out of points, lines, triangles, etc., always remembering that these are not physical distances or pieces of string. Points, lines, triangles, etc., are frequently mentioned in *The Secret Doctrine* in reference to existences on other planes — non-physical planes; in

one passage there is a definite distinction made between 'solids' and 'solid bodies.' The point, as a symbol, stands for a monad, a unitary center, a logos; the line is a motion or force, it has length; a triangle (or, more generally, a superficies) has shape, and shape represents quality or character; and so on, as we prefer to leave such interpretations to the fancy of the individual student, not being sure enough of our own personal dogmas.

Analogy is a useful servant, but a bad master.

Theosophical University Meteorological Station

POINT LOMA, CALIFORNIA, U. S. A.

SUMMARY FOR THE MONTHS OF JULY—DECEMBER, 1937

	TEMPERATURE					
	July	Aug.	Sept.	Oct.	Nov.	Dec.
Mean highest	76.60	73.00	73.30	69.20	65.00	66.50
Mean lowest	62.90	64.00	63.10	58.10	53.00	53.50
Mean for month	68.20	68.20	68.20	63.60	59.00	60.00
Highest	80.00	77.00	83.00	75.00	70.00	75.00
Lowest	60.00	61.00	60.00	53.00	47.00	46.00
Greatest daily range	18.00	12.00	15.00	16.00	18.00	20.00
	PRECIPITATION					
Inches for month	0.16	0.00	0.00	0.00	0.01	1.17
Total from July 1, 1937	0.16	0.16	0.16	0.16	0.17	1.34
	SUNSHINE					
Number of hours actual	190.60	167.00	223.60	184.00	164.00	196.20
Number of hours possible	435.00	413.00	371.00	351.00	314.00	310.00
Percentage of possible	43.80	40.00	60.00	52.40	52.20	63.00
Average hours per day	6.10	5.40	7.50	6.00	5.50	6.30
Number of clear days	11	8	17	14	16	19
Number of partly cloudy days	6	12	7	5	3	3
Number of cloudy days	14	11	6	12	11	9
	WIND					
Movement in miles	3197.00	3196.00	3457.00	2829.00	2558.00	2623.00
Average hourly velocity	4.30	4.30	4.80	3.30	3.40	3.50
Maximum hourly velocity for 5 minutes		18.00	19.00	14.00		

LIGHT IN THE LODGES — VIII

By Kenneth Morris, D. Litt.

Constructive or Critical

THESE are two modes of mental action; and it is sometimes difficult to see that the one is definitely the mode of the god in man, and the other as definitely the mode of the brain-mind. The first is intent on drawing out of the Infinity Within rich treasures for mankind, for the T. S., for our National Section, for our lodge and its members. These *may* be treasures of the intellect: which someone has to supply; which we could all supply more than we do; and which, as we evolve, we shall have to supply: but they *must* in any case be treasures of love: —“Thou livest in the heart-life of all things.” This Work will grow like wildfire when all the members love it so well, and have so clearly in mind its aims, and what it can accomplish for mankind, that (you may say) nothing short of being dead — well then, absolute imperative duty holding them elsewhere — could keep them away from a meeting; when every meeting is regarded as a sovereign opportunity for putting the wealth they have mined within themselves during all their moments on the altar of the Work: pooling it; giving it for the common enrichment; when to every member, every other member has come to seem more himself than he himself is; when the vision of the centuries to be is present with us all, always; and we see what has its fountain in our hearts and our efforts now, laving and fertilizing a world it has made clean and beautiful; when all of us study Theosophy, and endeavor to understand it and make its teachings clear-cut and love-lit in the mind, so that we may pass them on to others and change the misery of men into happiness and strength with them. This is the Constructive Mode, which is activity of the Higher Manas; and we personal selves have got to become the Higher Manas; and so, cannot do better than cultivate in ourselves its mode of thought.

Then there is the Critical mode which belongs to the brain-mind. The brain-mind can be a good servant; but it is a perfectly

vile master. The ability to criticize, to see faults and failings and weak points, is not in us for nothing: if we turn it rigorously on self, and never allow it to play on any other area, it is of high value; because then it not only aids us in our work of self-evolution — the proper duty of mankind — but also . . . it helps to define our fortifications.

Thus: In the main, say, you are a pukka Theosophist, putting your love and energy into spreading Theosophy. But there is Molyneux W. Blenkinsopp, able Theosophist in the Kamchatkan Section, whom this grim business, life, oppresses sorely, so that he does not clearly see the pathway before his feet; who has his doubts and difficulties, and greatly needs your love and help. But some of your thought has escaped into criticism of poor Molyneux; you have allowed yourself to think, Why in — Kamchatka — can't he have a little sense? — You have not altogether minded your own business there, which is, to send out love in all the directions of space. And now watch what happens:

Business takes you to Kamchatka, or brings him to Wales; and you meet; and he pours out to you his perturbed mental condition. Now your criticism has gone out against him; you have thought of him not according to the Way of the Universe, which is Love; not as yourself, but as something alien; and action and reaction will persist in being equal and opposite till the cows come home. Something from your lower nature has gone to Blenkinsopp, and so something from his lower nature will come to you. If you had never criticized him, the power of your Higher Nature would flood over his barriers and wash away his doubts and difficulties. But because you have done so, something of his doubts and troubles by natural reaction will wash into you; in the contest, he on the side of wrong will be stronger than you on the side of right; instead of helping him, you will need your best efforts yourself.

That Critical mode is subtle: as the ballad says,

*Slick, slick are the ducks that swim
In the marshlands by the sea;
But man's brain-mind is the slickest duck
Of all the ducks that be.*

Often it but dimples the surface of the mind with tread lighter than a fairy's; and yet is worth watching and correcting. As when one comes into a lodge-meeting, and it starts trickling through the mind like this: Wish the chairman wouldn't look like that. . . . Wish the piano-sharp wouldn't play like knocking two bits of wood together. . . . Wish to goodness the one who puts the lodgeroom ready had attended to his duties better. . . . Wish the lecturer would not say such fool things — my God! there's Sandy McGraw in the audience: what the devil will he be thinking of such a statement as that? . . . Trifling — but just enough, perhaps, to prevent the Force from flowing! Change those little wishes thus, and see what happens: Chairman looks tired; wish I could give you some of my vitality, dear man! . . . Come early next week, and get that dust off the mantelpiece when no one's looking. . . . Darned good point, that, from the lecturer! Sandy my lad, get that into your consciousness! . . . Oh well, I'll bet the chairman puts that straight all right!

Thoughts on Public Speaking

B. DE ZIRKOFF

MANY students of Theosophy experience something akin to a psychological and mental 'shrinkage' when asked to give a little talk to a group of people. When confronted with the proposition of actually addressing an audience at a public meeting, their psychological state becomes similar to the one graphically described by a Slavonian proverb, according to which the 'soul' of the party in question takes refuge in his heels — whatever may be the process by which this is accomplished! Others, with a certain amount of what they term 'courage,' go through the 'trial' of facing an audience, brave the tribulation of hearing their own voices, and, in general, 'stick it out' to the bitter end — and then are surprised to find out that the audience was not particularly interested in what they had to say, or felt the meeting to be too long. Cool reasoning would

suggest that the above-mentioned attitude is a sheer waste of energy, a waste of time, and a waste of fun. It is all a matter of outlook, rather of change of outlook, and public speaking can become not only easy but actually a pleasure, a relaxation, and a source of inner satisfaction at having shared, however little, some noble thoughts with one's fellow men. No one can do it for you; you have to do yourself; although a few suggestions from others might be of some help.

The first thing to establish seems to be this: What are you actually going to do when called upon to speak? Are you going to speak in order to share some beautiful thoughts with others, to whom these thoughts may not be familiar as yet, or are you going to gather together any kind of ideas that might be around, in the realm of your mind, so as to fill the time allotted to you? Are you going to think, while speaking, of the often unvoiced hunger of the audience for a little help in life, or are you going to express to your listeners, irrespective of circumstances, some idea or ideas that happen to be paramount in your own mind, that mean to you a great deal, but may mean nothing at all to your listeners? Are you going to show them how well you can build a sentence and how beautifully you can deliver it, or are you going to use simple language, everyday words, in order to give utterance to a few simple, everyday truths? Are you going to speak on a subject which tasks the imagination of the highest minds, places under stress the mental capacities of the most learned ones, and takes everybody right out of all daily concerns or practical relation to life, or are you going to speak to your listeners about issues which are a *living reality* within your own self, about problems which vibrate with life in your own mind and heart, and are in sympathetic accord or touch with the yearnings and unsatisfied longings of others? Are you going to think of the impression your personality might produce upon the audience, and spend energy and time trying to appear 'impersonal,' and 'natural,' meanwhile being as awkward as anyone can be, or are you going to search somewhere in your audience for a pair of intelligent eyes, wherein can be sensed a keen expectation of receiving an answer to some unvoiced question? Are you going to speak from your brain-mind

and anxiously watch the time-piece lest it run too fast and some of the many quotations you have brought along with you remain unread, or are you going to forget all about any set program and give a few definite, helpful ideas, which will 'stick' and be remembered by those present, because they are universal in their appeal and simple to understand? Are you going to try to cram into the allotted time as many facts, arguments, ideas, thoughts, statements and proofs, as you possibly can do, speaking 'a mile a minute' so as to be able to cover all the ground you had in mind to cover, or are you going to bring to the attention of your listeners one, two, or three thoughts, at the utmost, repeating them over and over again, in different language each time, thus bringing these few well-chosen thoughts or teachings home to everyone who listens?

When you do find yourself on the public platform or anywhere else, facing an audience, never look at the front row or any of the rows close by; look towards the farther end of the hall most of the time, particularly if you are a beginner in public speaking. This will help your thought to fill the hall, to permeate it with its message; you will include in it, encompass in it, the whole of the audience, instead of being crowded out yourself by the magnetism of eyes looking at you from everywhere. Choose, as subject, a teaching or a thought which you KNOW the truth of, which you have imbodyed in your own being, which nothing can take away from you, which no amount of argument will ever shake, and which therefore will radiate from your whole being, while you speak of it to others. Against such a background, you can project, as it were, other teachings which you know only in an intellectual way. To illustrate: the Oneness of all Life can be expressed in simple, eloquent language, as an integral part of your being, as the basis of your own life; and against this REALITY you can project some of the teachings regarding the Doctrine of the Spheres, or the Circulations of the Cosmos. If you start with the latter ones, you will be, more often than not, repeating what you have read in books.

By all means, do not take yourself too seriously. Do not think for a moment that you are 'saving' souls from 'hell,' or helping to place the Theosophical Movement on its feet once again, or are

representing the Masters themselves on the greatest and most spiritual platform of public speaking that was ever erected in the Occident. Let no one in the audience imagine for a single instant that the Theosophical Society is made up of people who are in any way different from the rest of humanity, that before it was started in the West no one knew anything about spiritual teachings anywhere in the world, and that 'Dark Ages' prevailed all over the globe before H. P. Blavatsky came to America and wrote *Isis Unveiled*, nor that the only work which embodies a lofty ethical standard is *The Voice of the Silence* or other Theosophical books. And above everything else, when you have made your audience think a little, make it also smile a little, by making some timely and harmless joke, either about some idea, or about yourself, as a speaker. This will help them to remember (if they had a chance to forget it) that you are just as much a human being as they are themselves.

Do not speak in a monotone, nor in a chant-like manner, nor like a bubbling rivulet, nor as if you were on the verge of ecstasy, nor with rhetorical grandeur, nor with mile-long technical terms which only confuse the meaning of what you intended to say, nor so loud as to shatter people's nerves (already heavily strained by the probable stuffiness of the hall, or the impossible shape of the chairs), nor again so low as to be heard exclusively by those in the front row. Do not use the language of law-courts, nor make anyone believe you are prosecuting him for his remarks, or court-martial him for his question, or flay him alive for being 'unorthodox,' or seem to try to make him apologize for having come to attend the meeting, or perchance reprimand him for being alive at all.

If you have gone to the platform with a sincere desire to serve your fellow-men to the best of your knowledge, to bring them light, to give them encouragement and a new strength, from out of the little light and courage that you yourself have found in Theosophy through the years; if you have started speaking about teachings which, like those of Karman and Reincarnation, are basic, fundamental, vital, living, real, and truly helpful, and have done so because you know what these teachings have done in your own life; if you have used simple English, or simple Swedish, or simple

French, or simple anything, and have made your audience feel that you are an integral part of itself, one of them, their brother and friend, not their tutor or disciplinarian; if you have made your points amply clear to everybody by expressing them in varying language over and over again; if you have added here and there some real humor and made everybody feel at home with you — the chances are overwhelming that you will have felt calm and composed yourself, happy to be doing it, encouraged and strengthened inwardly as a result of it, and that the audience will have departed with a keen feeling that it was 'a heck of a good meeting' and that it was too short.

Correspondence

Lomaland, January 25, 1938.

DEAR EDITORS:

While agreeing with all that Dr. Edge said in his reply to Dr. Ernest Fewster in your January issue, yet I think Dr. Edge hardly responded to the real point of our brother Dr. Fewster's letter — the acute need of aesthetic beauty in our presentation of Theosophy. In spite of its somewhat prickly wrappings the idea is important.

Let me remind Dr. Fewster, should he read these lines, that poetry is the ultimate flower of any culture. He will remember that it begins crudely in folk-song and ballad. But the lyric, the drama, and the sonnet have been the slow work of centuries. The same of course is true of music. Now, the modern Theosophical Movement is but sixty years old, less than a split second in the full cycle of a civilization. Theosophy is assuredly destined to produce a new culture of great originality and richness. But you must give it time, Brother Fewster. And meanwhile please change over from the knocker class to that of the creators. And among the creators he who can suggest and inspire is worth an army with banners.

Then as to memorial services for the dead. There are hundreds of beautiful musical and literary compositions suitable for such occasions, as Katherine Tingley abundantly showed. If Dr. Fewster will write to the Conservatory of Music of Lomaland School, I am sure he will receive

ample help along this line. 'Into the Silent Land' (music by Arthur Foote, words by Longfellow) and the music of Sibelius's 'Hymn to the Athenians' are both appropriate. The latter particularly so as Theosophy emphasizes in a wonderful manner the triumph of death over physical limitations. As for literature there are hundreds of Theosophical ideas in most of the poets. (See Walker's *Reincarnation*.) In Lomaland the *Bhagavad-Gîtâ* is always used for its majestic thoughts and cadences. Also the note of triumph is heard in *The Light of Asia* —

"Broken thy house is, and the ridge-pole split!
Delusion fashioned it!
Safe pass I thence, deliverance to obtain."

These words of the Buddha complement wondrously St. Paul's cry —
"O death, where is thy sting; O grave where is thy victory?"

And meanwhile we should be developing poets and painters and musicians of our own. Why does our dear Companion, Ernest Fewster, with his ardent love of beauty, not try his own hand at verse or some other form of splendid imagery in the Theosophical vein?

— L. L. WRIGHT

BOOK REVIEWS

William Blake's Circle of Destiny. By MILTON O. PERCIVAL. Columbia University Press: 1938. \$3.50.

THIS work seems to us worthy of the highest commendation, not merely as a vindication of Blake, as an interpretation of mysticism in general, and as a pathway to truth for those whose approach is through religion and literature; but also as profitable reading for Theosophists, who will find herein so many of their familiar and most cherished doctrines presented in a different garb. For such students the reading of a book like this will help them to separate the idea from the language in which it is clothed, and to grasp Theosophical teachings unobscured by the veil of words — words which often obscure what they are intended to reveal. There are so many Theosophists whose first and only acquaintance with mystical ideas has come to them through the medium of Theosophy, that they do not realize the extent to which doctrines familiar to them, and called by them Theosophical doctrines, have been familiar to the mystics of all historical times. It is no derogation to H. P. Blavatsky to call in question an originality which she never claimed, and

which indeed she was at pains to deny; her genuine title to the rôle of a pioneer and originator rests on too sure a foundation to be in need of any props. Her *Secret Doctrine* surveys with extended view the world of ancient and modern thought from China to Peru, and needs for its full appreciation a background of literary knowledge which few readers can boast. The Messenger gathered up the scattered rays of thought, which in their isolation and diffusion had failed to warm the earth, into a glowing focus; even a God that builds a world has to use old materials, which however without his aid would remain a chaos without form and void.

Professor Percival reveals Blake as scion of an immortal line of mystics reaching from Pythagoras, through Plotinus, to Blake's own time, and preserving an undying and immutable tradition, in part handed on, in part revealing itself ever anew to each successive exponent. Blake is one of those who, born in one age, look forward to the next; he was in, but not of, the eighteenth century; in spirit he is kin to the ensuing Romantics. He uses Christian terms, but only as their interpreter; for he realized the fall of Christianity from its virgin purity.

Blake envisions the circle of destiny as a Fall, followed by a Return. This return is a self-redemption, accomplished by man himself; moreover it is continuous. The Fall consists in a disintegration of the perfect undivided human nature; the return is a reintegration. Thus the Fall was into bisexuality: the Specter becomes sundered from the Emanation, mind from emotions, reason from sense, the inner from the outer. This duality is allegorized by Blake as Albion and the four Zoas — the Spiritual Monad and the four elements or builders of imbodiment. The struggle is continual until Albion achieves his mastery over the unruly elements, not by killing them, but by bringing them into the harmony of his own reconstituted unity. And what is the source of the Fall? It is the urge of the Spirit to experiment, to explore the possibilities of the lower worlds. The consequence of this marriage of heaven and earth is that intelligence is led astray by the grossness and turbulence of the elements, and personal self-will is engendered.

But the very power which leads man down the cycle is the same power that carries him up the redemptive arc. For within his bosom he bears always a fire that can never be satisfied with personal aims; until at last he finds that the only way is to sacrifice the personal to the impersonal. Vainly do those strive to explain the mystery of sacrifice who do so from the viewpoint of the personal man; for from that viewpoint it is sheer nonsense. Can Satan cast out Satan? Can sacrifice be the mere

giving up of something we like for the sake of getting something better? If so, Satan has merely dressed himself in fine clothes and we are still pursuing self. Or is sacrifice a suppressing of things after which we still secretly hanker? In Blake's vision, it means the abandoning of ambition and revenge, and the birth of pity, forgiveness, and divine love. The desire to benefit personality in any way whatever, by administering to pride, vanity, ambition, love of comfort, must disappear like mists before the sun. This is the true redemption by the birth of the Christ in man.

Evolution is spiral, and the universe is a living being. What applies to the drama of man, applies also to the drama of worlds. Sex is the eternal duality, whereof physical sex is a terrestrial manifestation. This last is natural and holy in itself, but when man began to think about it he perverted it, and it became a sin. Whatever may have happened to physical man at the separation of the sexes, and whatever may happen when the reunification takes place, the important point is that his interior nature has become separated into warring elements of reason and emotion — the real man and woman in every human being. It is these that must once more be made one.

The book is too copious and detailed for a more extended consideration within prescribed limits; but these brief remarks should afford a clue and whet the appetite for more. The chapters deal with the characters and setting of Blake's mystic drama; Contraries, Specter and Emanation; Sex Symbolism; God and Man; Astrological Symbolism; the Fall; Alchemical Symbolism; the Return; Regeneration; etc., which will give an idea of the ground covered. The author has surely succeeded in extracting from his subject the essential truths concerning Man, his nature, his place in the universe, and his sublime destiny. This review must not close without appreciative mention of the excellent reproductions of many of Blake's designs and illustrations.

— H. T. EDGE

Yoga Explained. By F. YEATS-BROWN. The Viking Press, New York, \$2.00.

AN increasing number of books are appearing every year dealing with Yoga, and in nearly every case accentuating Hatha-Yoga with bare mention of the other, and higher, classes of Yoga, and with little or no warning as to the dangers accompanying Yoga-postures and especially Yoga-breathing exercises. Francis Yeats-Brown, however, is to be commended for calling attention to the preliminary requisites which are rarely, very rarely, even mentioned in modern occidental works on

Yoga, but which are insisted upon by many, if not by all, of the Yogins of India who lay claim to follow the time-honored rules in respect to giving instruction in Yoga; for instance, as the author writes:

"There is no easy road to knowledge of the true self. Every form of Yoga insists on purity of the body as a prior condition of superconsciousness. *Every* form of Yoga. The books on the subject published in the West slur over this important matter. They make concessions to the sloth of their readers. . . . Not so the gurus by the Ganges, who insist there must be activity within and without . . . before you are worthy to stand in the shrine of the temple."

The author enumerates eight steps in Yoga, according to some teachers, comparing these to the Buddha's eightfold Path. We call attention particularly to his description of the first step:

"1. Yama-niyama, or right views, includes harmlessness, truthfulness, continence, poverty, cleanliness, contentment, austerity, study, self-surrender, in short, the best moral precepts of all lands and ages. Knowledge begins with the will and there must be a desire for Yoga before it can be assimilated or achieved. Yoga must not be practised for selfish ends. It *can* be so practised, however, when the adept possessed of power without virtue becomes a danger to his community or even to the world; and hence the gurus are careful to test the character of their pupils, sometimes for years, before allowing them to enter the Path."

All this is well said, and it is to be regretted that this fine and true spirit in regard to Yoga is not followed throughout the book and that the author also presents contradictory views. For instance, as just quoted: "right thought must precede right action"; but he writes: "Do you dislike and distrust this physical approach to the supernatural," thus putting the physical approach above that of knowledge? And yet he asks: "Are you your body?" and answers: "Obviously you are more than the physical body," and, "instinct may tell you that the permanent self, underlying all contents of consciousness, is not to be found in any intellectual processes." How then can it be said to be that the approach toward knowledge of the Self is a "physical approach," i. e., by physical or Hatha-Yoga? After saying, "You must think first of your self, your true Self," he begins by centering the attention of his readers on the physical body and accentuates postures and breathing-practices as the first steps in Yoga. The author correctly and properly says, as quoted above, "Hence gurus are careful to test the character of their pupils, sometimes for years, before allowing them to enter the Path." But, it may be asked, can he

advance this as the age-old practice of all true gurus (teachers), and then himself depart from this age-old rule by offering instruction in Yoga and particularly in Hatha-Yoga to all and sundry who may read his book without his knowing anything whatever, without indeed his having the possibility of knowing anything whatever, of the character of his readers who thereby become *his pupils*, or that they possess the preliminary and, as he himself says, necessary qualifications?

Thus he writes that "this book is not for those who are already on the royal road to self-knowledge, it is written for the legion of the lost who are looking for a teacher. I can tell them how to begin, or at any rate one of the ways to look for the Self. After that they must find another guide."

Note also the following:

"Undoubtedly my Yogi friends would be horrified by the experiments suggested in Chapter II and no guru would permit breathing-exercises to be undertaken until he had studied the mental and physical make-up of his pupils, and until he had given them suitable exercises in flexibility and nervous control."

He then attempts to justify himself: "But people in the West are accustomed to engage in adventures light-heartedly." Then, we would say, all the more reason for following the time-honored rules.

The author calls attention to the *Bhagavad-Gîtâ* and Patañjali's *Yoga Aphorisms* as being two of the greatest works on Yoga; but there is little in either of these, particularly in the *Bhagavad-Gîtâ*, that has to do with Hatha-Yoga, except only as a minor adjunct to spiritual and mental training, all based on the highest ethics.

The words of Śankarâchârya, one of the greatest Teachers that India has known, are worthy of serious study by all who are attracted to the subject of Yoga whether theoretically and more particularly as a practice.

As a final comment: No one of the truly spiritual Teachers in India — and this is in accord with our own Theosophical teachings — will permit a pupil to undertake Hatha-Yoga practices save in very, very rare instances, and then only in each case under the supervision and guidance of a Teacher. Hatha-Yoga practices followed according to descriptions given in a book and undertaken *by any one*, however well-intentioned, without the guidance of a true Teacher, are fraught with the greatest danger not alone to physical health, and particularly through the ignorant practice of Yoga breathing-exercises, but to mental health because of the reaction upon the nervous system, which may seriously affect the

functions of the brain. This is no idle statement but is founded upon actual, recorded facts. Hence it should be clearly understood that while in the course of events it appears to be inevitable that more and more books will appear on the subject of Yoga practices, those who look for true enlightenment, who are indeed searching for the Self and for a knowledge of Self, should at the outset realize that the approach to the inner Self, the God within, is not by way of any physical exercises but primarily and solely by way of aspiration and high spiritual and intellectual training. Hatha-Yoga may, under rarely fortunate circumstances, induce better physical health, and therefore may provide a better vehicle for the expression of the inner thought-life, but is fraught with the gravest dangers if followed ignorantly, even with the best of motives, and without the guidance and supervision of a true Teacher. — J. H. FUSSELL

The Physical Treatises of Pascal: translated by I. H. B. and A. G. H. SPIERS, with introduction and notes by Frederick Barry. New York, Columbia University Press, 1937. \$3.25.

THIS is a volume of the series 'Records of Civilization: Sources and Studies,' published by the University. The Foreword, by Frederick Barry, speaks enthusiastically of the keen logical mind of Pascal, and the book itself shows how remarkably Pascal has exemplified the scientific method of induction from experiment, availed himself of the work of Boyle, Torricelli, and others, and anticipated matters often regarded as modern. The work was published after Pascal's death, by his collaborator F. Perier, who also contributed to it the results of his own researches, and this translation is from not easily accessible originals. It is interesting to note that Perier, in his Preface, says that Pascal's Treatises are so perfect of their kind that they could hardly be improved upon; but the kind itself is greatly beneath the dignity of the author. "For although he had as great a gift as any man who ever lived for penetrating into the secrets of nature . . . he had so thoroughly realized for more than ten years before his death the vanity and the emptiness of all such knowledge, and had conceived such a distaste for it, that he could hardly suffer people of intellect to make it their study or the subject of their serious conversation." He thought that religion was the one worthy object of attention, and that it was a proof of degeneration that men could so ardently devote themselves to things that could not promote their happiness.

Pascal's method, as mentioned in the Foreword, is a fine example of the inductive-deductive method used by science: generalizing from a num-

ber of observed data, making inferences from the generalizations, checking the inferences by experiment. The last step is necessary on logical grounds; and an illustration of its practical necessity is given by a remark of Perier, to the effect that the principle of equality of hydrostatic pressure in tubes of varying width, assumed by Pascal to be a general principle, does not hold good in the case of capillary tubes.

The interesting point is made in the Foreword that earlier investigation in the field of fluid equilibrium had been inhibited by a dogma — that Nature abhors a vacuum; and that Pascal's researches have dispelled this bogey. This may surely afford a lesson for us of today; for are we not prone to enter investigations with minds prejudiced by fixed ideas, searching for objective truth with colored spectacles? We find psychic researchers, for instance, seeking to explain the phenomena of a (presumably) non-physical world by the familiar physical conceptions as to space, time, volume, and the like; an illogical procedure sure to lead to perplexity. They are in the same position as the early physicists, who were first under the necessity of relating their facts to whatever theories were available, and who devised the now familiar generalizations of science only by slow and painful degrees. The same is true of our physicists and our biologists: new concepts have to be created to hold the new facts, but it is hard to be off with the old.

The treatises deal with hydrostatics and pneumatics — in general with fluid pressure. The equilibrium of liquids, the conditions of equilibrium between liquids and immersed solids, the pressure of the atmosphere, and so forth; so that it would do quite well for a modern textbook of elementary physics. The hydraulic press is here, the air-thermometer is not absent, and of course the barometer plays a leading rôle. The whole mass of the spherical shell of air round the earth is shown by calculation to be 8,283,889,440,000,000,000 pounds. Illustrations of the apparatus used are given. This volume of the series of Records of Civilization also contains, as appendices, translations of Simon Stevin's Fourth and Fifth Books of Statics, Galileo's Remarks on Nature's Abhorrence of a Vacuum, and Torricelli's Letters on the Pressure of the Atmosphere. It is a good thing that so many valuable works which are inaccessible in libraries should now be brought into public view by means of these translations and publications. Our mental picture of the ages preceding our own is apt to be as simple as the map of an unexplored country; and it is well to know that people with brains existed even in ages we are pleased to call dark.

— H. T. EDGE

The Questioning Mind. By RUPERT CLENDON LODGE. E. P. Dutton and Company, Inc., New York. \$2.75.

NATIVE to all men, whether barbarian or savant, is the spirit of adventure, and in this book we are invited to storm the gates of our own minds, as well as of philosophic theory, and to develop from an honest survey thereof a philosophy of our own which will have the virility of truth. The aims of the present work are twofold: first, "to stimulate and aid personal meditation, to rouse into activity the obstinate questionings, . . . to awaken from its fitful slumbers the spirit of reflective inquiry"; and secondly, to acquaint the reader with the three philosophical approaches to reality: realism, idealism, and pragmatism.

A wide variety of subjects is discussed here, and the author is to be commended for the courage he shows in his thinking processes. We do not often find a mind able and willing to weigh all sides with strict impartiality and honest vision. Present-day problems of Religion, Morality, Knowledge, Intuition, Free-Will, Education, and kindred topics are here frankly discussed, in dialogue form, by the realist, the idealist, and the pragmatist. The realist seeks knowledge by empirical means, by analysis, and through the weighing of accumulated facts arrives at truth. The idealist seeks union not so much with knowledge *per se* as with the Knower, the Spiritual Ideal, "through the progressive development and realization of ideals," and his "never-resting search for value and perfection"; whereas the pragmatist is not interested in absolute systems, but seeks ultimate truth through efficiency, the successful solution of practical problems. Though many of us may lean toward the idealist-standpoint, and we venture to remark that the author himself does, nevertheless Mr. Lodge with charming skill leads the reader to recognise that the enlightened man is *de facto* a realist-idealist-pragmatist all in one.

At times, the discussion tends toward the laborious, though the philosophic mind will delight in the many evidences of profound intuition shown by the author, particularly in his recognition of spiritual values. As witness the following taken from the chapter on 'SELF':

"Without our great men, what would our space-time world be? . . . The history of culture shows us the 'immortals' at their work of gradually transforming this world into something more nearly resembling our dreams of heaven. The work grows slowly, but surely. Its achievements are toilsome, but permanent. It spreads in space; it occupies more and more of time; it fills our libraries, our art-galleries, our universities, our homes. Yet its real place is not in space-time, but in the spirit. . . . To

realize the ideal, to pass on to others the sacred flame, to inspire them, too, to write their names in the book of life, and to join the 'immortals' in their undying work — this is immortality itself. . . . It is ideal life. It is lived in space, and yet it is not of space, but of the spirit. It is lived in time, and yet is not of time, but of eternity." (p. 247)

A book for the thinker, whether young or old. — G. F. K.

Tao Tê Ching. A New Translation by CH'U TA-KAO. With a Foreword by Dr. Lionel Giles. 1937. The Buddhist Lodge, London, 37 South Eaton Place, S. W. 1. 3/6.

AN amazing proof of the deathless appeal of this great Chinese classic is the surprising number of new translations that are appearing now after nearly twenty-five hundred years. And in 1937 comes this new translation by Ch'ü Ta-kao, of which the publishers state: "Never before has this masterpiece of Chinese wisdom been translated into English by a Chinese. Mr. Ch'ü Ta-kao has the unusual advantage of a profound knowledge of Chinese philosophy combined with a training in Western literature and modes of thought. His translation has been made from a hitherto unused edition of the text in which, as a result of recent research, certain rearrangements have been made in the contents of the chapters. The work is thereby given a greater coherence, and this is one of the few translations which convey the terse and forceful style of the original without injury to its meaning or to the beauty of the English language." On the whole, a reading of this translation substantiates the publishers' statements.

In the foreword by Dr. Lionel Giles, Keeper of the Oriental Manuscripts at the British Museum, we read: "No book in the world, perhaps, with the exception of the Bible, has been translated so often as the *Tao Tê Ching*. . . . Of most previous translators it may be said that 'despite their sagacity they have gone far astray.' Some have tried in vain to emulate the consciousness of the Chinese, others have usurped the functions of the commentator, and become flabby and diffuse. The present translation avoids these mistakes. Like the Great Way itself, it is plain and smooth, and does not diverge into bypaths. It gives us Lao Tzu's words as far as possible unchanged, and lets us judge of their inner meaning for ourselves." The more one studies Ch'ü Ta-kao's translation, the more is one impressed with the justice of Dr. Giles's authoritative endorsement.

In the translator's own Preface, written at Cambridge in July, 1937,

he tells us: "There are several factors which make it an extremely difficult task to translate Lao Tzu's *Tao Tê Ching*." He enumerates six of these factors at some length and concludes: "That is why for hundreds of years the editors and commentators of the *Tao Tê Ching* have never completely agreed with one another as to the text and meaning of this mysterious work." No wonder; for, if we may believe the Swami Jagadiswarananda in his article on *Taoism and Vedanta*, reprinted in *Buddhism in England*, May-June, 1937, from 'Review of Philosophy and Religion': "There are sixty-four editions of *Tao-Teh-King*. It has been commented upon by twenty Taoists, seven Buddhists and thirty-four literati." Says Ch'ü Ta-ko in his Preface: "During the last two centuries scholars of Lao Tzu have furnished a considerable amount of valuable material for the emendation of the *Tao Tê Ching* text. This material has recently been collected for the first time by a contemporary scholar, Mr. Ch'ên Chu, into one book (published 1930, Shanghai), which accumulates all the reliable researches and comments of former and present-day scholars, . . . The present translation is based mainly on Mr. Ch'ên's reading, but in a few places where opinions differ I have preferred the readings of other scholars. I believe that this new edition throws more light on the *Tao Tê Ching*, and renders its contents more consistent and intelligible than any other I know."

The temptation to quote extremely from any good translation of the *Tao Tê Ching* is almost irresistible. To whet the reader's appetite for more of Mr. Ch'ü Ta-ko's translation under review, we quote only part of Chapter xxx, which is extremely timely, and which must be of strong appeal to every serious thinker:

"He who assists a ruler of men with Tao does not force the world with arms.

"He aims only at carrying out relief, and does not venture to force his power upon others.

"When relief is done, he will not be assuming,

"He will not be boastful; he will not be proud;

"And he will think that he was obliged to do it.

"So it comes that relief is done without resorting to force. . . .

"What is against Tao will soon come to an end."

— IVERSON L. HARRIS

Papers from the Smithsonian Report, 1936. Smithsonian Institution, Washington, D. C. Illustrated.

Easter Island, Polynesia. By HENRI LAVACHERY.

The Eskimo Archeology of Greenland. By THERKEL MATHIASSEN.

The History of the Crossbow, illustrated from Specimens in the United States National Museum. By C. MARTIN WILBUR.

Petroglyphs of the United States. By JULIAN H. STEWARD.

DR. LAVACHERY'S paper describes the results of the Franco-Belgian Expedition which explored Easter Island from July 29, 1934 to January 3, 1935. Although it contains only six pages of text this paper is highly controversial, the author being opposed to theories which call for any great antiquity for the monuments. He thinks the island was not inhabited till the twelfth or thirteenth century A. D., when it was probably colonized from the Gambier Islands, 1750 miles to the west, and that the 'Pascuans' of today are the direct descendants of the makers of the statues and the platforms. He says that the abundance of easily carved stone was the sole predetermining cause of the Pascuans erecting on their island the largest statues found in the islands of Oceania.

The author does not endeavor to explain, however, how the great platforms (*ahus*) could have been constructed with the aid of the extremely inefficient wooden or stone tools used by the Pascuans which might have been adequate to carve the statues, or at least some of the softer ones. The *ahus* consist of carefully fitted masonry, in some cases so exquisitely cut as to resemble the finest Peruvian work in which the joints are almost invisible. Many, if not all, of the *ahus* are built of the hardest basalt, which is so hard as to turn the edge of the best steel tools, according to other authorities.

Dr. Lavachery's brief description of the present condition of the Pascuans is interesting, but, to judge by his sarcastic flings at other students it would seem that either he is unacquainted with the real difficulties of the subject or that he has deliberately ignored them in order to impress the reader with the importance of his glib and quite unsatisfactory solution of a problem which is still unsolved.

In March, 1936, Chilean archaeologists, on reaching Los Angeles after having spent some time at Easter Island, reported the discovery of remains of an ancient race which they assert dwelt there long before the dawn of the present culture. The skulls are entirely different. The Chileans do not agree with Dr. Lavachery's assumption that the island has only

been inhabited for about seven hundred years. He failed to discover these far older remains, which were found by the Chileans not long after his expedition left the island. Dr. Lavachery says: "After being Christianized the Pascuans became ashamed of most of their past history, and essayed, not without success, to remove all traces of it from memory." Other researchers do not agree with this sweeping statement, and Lieut. E. Rodriguez of the Chilean expedition reports that "the Polynesians now on the island have it that the ancient race was wiped out by a cataclysmic eruption of the two sacred volcanoes, . . ." He believes that the discovery of the unknown skulls, in conjunction with a study of the inscriptions already known, "will serve to link the ancient Incas of the Andes with a contemporary Indo-Iranian culture, *via* a trans-Pacific bridge of islands — or possibly the fabled continent of which Easter is the sole remaining speck."

It does not follow that even this culture, supposed to have existed at least five thousand years ago, is the earliest civilization in the Pacific, or that Easter Island was not inhabited at a far earlier date. The material of which the *ahus* are made is so intensely hard as to be almost indestructible. The statues are far softer and are probably comparatively modern.

Dr. Therkel Mathiassen's paper on the archaeology of Greenland briefly describes the results of "a long series of adventurous and interesting years" of exploration. He speaks highly of the Eskimo, calling them "the kindest and most helpful people in the world," but he is compelled to admit that what we call civilization has come to the Greenlanders. Even the motorboat has appeared, taking the place of the old kayak, and guns have replaced the harpoons. "The old Eskimo culture in Greenland will soon exist only in the old house-ruins and graves, and in the museums." Many of the Eskimos have disappeared with their ancient culture, but there seems no likelihood of the race becoming extinct. Traces of Norsemen were found near Inugsuk about ten miles north of Upernavik, the northernmost Danish colony on the west coast. It is known that Norsemen lived in South Greenland from 1000 to 1500 A. D., but the fact that they had reached such a high latitude as Inugsuk, was not suspected.

The crossbow has been used for more than two thousand years in the Old World, but was unknown in America (except among a few Eskimo in Alaska) until the Spanish invasion. Mr. C. Martin Wilbur's paper describes its history and distribution as illustrated by the collection in the United States National Museum. He writes: "The crossbow appears to be another example of those remarkable Chinese inventions — such as

silk, paper, printing, and gunpowder — which have spread over a large part of the globe and in several regions altered the course of history. The earliest mention of it occurs in Chinese texts dating from the third century B. C." It is still used by primitive peoples in Southeastern Asia, and was used as lately as 1895 by Chinese troops in the war with Japan. Though it is a very powerful weapon, it is, of course useless against modern artillery.

This paper, illustrated by twelve plates and many cuts in the text, treats principally of the designs and figures carved or painted on rocks by Indians in the West. The writer is very severe upon the unscientific speculation which has been rife, and still is, among enthusiasts who have been carried away by imaginative stories of mystery and glamor and for whose support they seek evidence in these rock-glyphs. He says: "Petroglyphs are so variable and generally so crude in form that it is all too easy for a person bent on proving a thesis to read into them whatever he desires and to find any shapes he seeks." It is practically impossible to tell their age. Many of them are quite modern, of course, but, as what appear to be prehistoric animals are found in a few places, it follows that some petroglyphs must be very many thousand years old, but the author scouts the suggestion, made several years ago, that a very peculiar image resembling a long-necked dinosaur could possibly be taken from life, as those reptiles are supposed to have been extinct ages before man appeared on earth. He suggests that some of the petroglyphs represent mythical animals seen in dreams by boys or girls during the puberty ritual. In one or two of the illustrations the student of symbology will find diagrams which require little or no imagination to relate to certain fundamentals of the Ancient Wisdom, once so widely distributed over the earth. Mr. Steward calls one of these a "supernatural being." It consists of a long ovoid body divided into seven horizontal sections, with a human face at the top in a circle from which rays proceed. He remarks that "the testimony of modern Indians concerning petroglyphs is extraordinarily disappointing." No doubt the petroglyphs have a great variety of meanings, many of them quite commonplace, but it may not be fanciful to imagine that if our learned ethnologists had a more sympathetic understanding of Indian 'medicine,' and did not brush aside the possibility that certain trained Indians have some real occult knowledge, they might find unexpected light on the meaning of certain petroglyphs. The Indians do not wear their hearts on their sleeves, for very good reasons.

— C. J. R.

Life Here And Now. By ARTHUR PONSONBY. Allen & Unwin, London. 10s. 6d.

THIS remarkable book, which is both instructive and entertaining, contains so many Theosophical ideas that one feels that only some very trifling obstacle stands in the way of its author taking the few steps necessary to accept the Ancient Wisdom. A lengthy discussion of the sense of Duration, "our only guide" to the nature of our experience of Time, leads up to his conclusions in regard to religion, education, war, and above all, to immortality. Using the word 'Duration' in the sense of a kind of consciousness behind all our experience, he shows that it has no fixed standard, but varies according to conditions. Its length and intensity change in sleep, under the effect of drugs or hypnotism, in sickness, suffering, and joy. Ten minutes in the dentist's chair is much longer than an hour at an exciting play; and so forth. Duration can be watched and correlated with states of consciousness, but what about Time in its real essence?

H. P. Blavatsky gave serious consideration to the difference between Duration and Time, and she uses the words rather differently from Lord Ponsonby. 'Duration' to her, is not the changeable, but the eternal. 'Time' is the illusion. The author of this thoughtful work should read what she says in *The Secret Doctrine* on this profound subject. We can quote only a few words here. Commenting on a sentence in the archaic *Book of Dzyan*, "Time was not, for it lay asleep in the Infinite Bosom of Duration," she remarks, in part:

"Time is only an illusion produced by the succession of our states of consciousness as we travel through eternal duration, and it does not exist where no consciousness exists in which the illusion can be produced; but 'lies asleep' . . . the sensation we have of the actuality of the division of 'time' known as the present, comes from the blurring of that momentary glimpse, or succession of glimpses, of things that our senses give us, as those things pass from the region of ideals which we call the future, to the region of memories that we name the past. . . . It is these 'sum-totals' that exist from eternity in the 'future,' and pass by degrees through matter, to exist for eternity in the 'past.'" — *S. D.*, I, 37

The author is deeply interested in the problem of the immortality of the soul, and devotes many pages to its consideration. After exhaustively discussing various ideas of immortality, he decides that "we find no prospect of immortality that is offered us that is either convincing or attractive" and advises the abandonment of "all fanciful and remote expecta-

tions," in favor of a concentration in "Life Here and Now." He touches very lightly on the Buddhist view of reincarnation, merely repeating the common misconception that no recollection of any kind links one successive life with another. The survival of personality or any part of it not being involved in Buddhism, as he supposes, immortality of the soul is out of the picture. In regard to Spiritualism, he makes a curious remark which is almost identical with the opinion H. P. Blavatsky expressed in *The Key to Theosophy* in speaking of spirit-return. Referring to the Spiritualistic claim "that the spirits of the dead can communicate with us and have existence in a life which carries with it a capacity to look down on this world and watch our doings," he dryly remarks, "This would seem to be the nearest approach to hell which has yet been invented."

The author gives little or no attention to the problem of higher Time-perception involved in the doctrine of Reincarnation, and seemingly has not dwelt on the tremendous possibilities suggested by the concept that the ordinary human personality, the 'mask,' is literally the instrument or vehicle for the experience on the physical plane of a far more evolved entity, one that may well have its own perceptions of Time and Space, and yet which is, paradoxically as it might seem, one with the lower self. As Rolleston has pointed out, if we, in our personal everyday consciousness, *knew as an undeniable fact* that after death we should be exactly the same as we are now, only more agreeably conditioned, much of the significance of our lives would be nullified. Such a prospect would impair the sublimity of noble acts of devotion, self-sacrifice, and duty, which exact a heavy price and are done without looking for reward. The miner who risks his life to rescue his fellows is taking the chance, for all he *knows*, of losing it for ever. Yet some Power or Presence within inspires him with courage to overrule the sense of self-preservation natural to the human personality, and to dare all.

Dr. C. D. Broad, the distinguished Professor of Moral Philosophy at Cambridge University, England, one of the few leading thinkers who have seriously considered the subject of Time in the light of prevision or precognition, i. e., seeing or knowing what is about to happen before it has manifested on the physical plane, is not referred to in this work! In his series 'Inquiry into the Unknown' he complains that his colleagues, the 'philosophers,' are inexcusably indifferent to the facts of prevision, which are as well authenticated as any of the established phenomena of Nature. Dr. Broad has had the courage to investigate such things as well as telepathy and psychic phenomena, and he says: "The odd, inexplicable

facts are always the point from which the next great and fundamental advance in knowledge may be made." A study of Space in relation to telepathy by Dr. Rhine has already revealed unexpected facts, and prevision may prove a key both to a higher species of consciousness in man and to a clearer evaluation of Time.

We would ask the author to reconsider the question of mysticism. On page 276 he writes: "The mystic goes too far. He not only emphasizes the existence of mystery but he admits little else. By temperament he is inclined to find comfort in the unintelligible because it is unintelligible . . . he mistakes his emotions for spiritual inspirations. . . ." Surely this is going too far. There have been such extremists, but the true mystic does not find comfort in that way. What to the average man may be unintelligible is not so to him; he simply cannot express it except in symbol or metaphor or poetry, or in other ways incomprehensible to those who have not had a glimpse of the Golden Gates.—C. J. R.

Lectures on The Bhagavad Gita. By D. S. SARMA, M. A. Published by N. Subba Rau Pantalu, President of the Hindu Samaj, Rajahmundry. 3/.

THESE lectures were delivered in 1935 and 1936 in the Government Arts College, Rajahmundry, by D. S. Sarma, the Principal of the College. His aim was to stimulate interest in this great scripture especially among young men, and to give them a view of a larger purpose in life than is generally recognised.

The lectures abandon the ritualistic, the theological, the sectarian, the scholarly, and Christian missionary's, way of treating the Gîtâ, but regard it as a sacred book which holds spiritual ideals that will respond to every man's innermost aspirations and lead to the attainment of self-knowledge and union with the Divinity within, or in other words Yoga. Prof. Sarma points out that conduct is three-fourths of religion, and he states:

"It is the best scripture for a man who wants to know the essence of Hinduism and is in need of a spiritual guide. For the Gita is simple and easy on the whole; it is unsectarian; and, above all, it is a practical gospel. What vistas of spiritual life it opens up for the student who allows it to influence his thought and conduct!" (p. 7)

These lectures are full of earnestness, are simple and direct, practical in their appeal even to the modern man, show an enlightened understanding, and strike deep into the original spiritual message of this ancient work. Professor Sarma further states:

"You should not look upon the Gita as simply a dialogue between

two historical or quasi-historical characters in the remote past. You should look upon it as a living dialogue that goes on every day in the recesses of every striving soul. God speaks to us as He speaks to Arjuna on the field of battle, if only we tune our ear to hear His voice." (p. 13)

The latter half of the book contains Prof. Sarma's own English translation of the *Bhagavad-Gîtâ*. This translation is very true to the original and retains its sacred atmosphere. It avoids the technical Sanskrit terms and substitutes for them English words and phrases, so that any reader may grasp with ease the teachings of this sacred and mystical scripture.

Lovers of the *Bhagavad-Gîtâ* will enjoy this book.— JUDITH TYBERG

To Become Or Not To Become. By Mrs. Rhys Davids, D. LITT., M. A. Published by Luzac & Co., 46 Great Russell Street, London. Paper 1/6, cloth 2/6.

THE aim of this little book is to show the disloyalty of many a translator in regard to the very frequent Sanskrit verb-root *bhû*, 'to become' and to restore the original meaning and import of the word. The writer feels that this word 'become' is of very lasting importance in the religious life of man, for she points out that the ancient works of India and the teachings of the Buddha are persistently endeavoring to show that man is in a constant process of 'becoming More and ever More,' of spiritually growing.

This word 'become,' Mrs. Rhys Davids says, has been "evaded, played with, and weakened, so that you cannot see what India was trying to say." The author gives many quotations in which different forms of the verb *bhû* occur with their various translations, some of which are very misleading, and discusses them all in detail and shows how they often kill the original spiritual import of the passage. This reading would be rather uninteresting save to the scholarly mind. The writer will feel rewarded, though, if all her painstaking research should influence future translators to hold to the historically true significance of this verb *bhû*, a word which breathes the eternal inner unfoldment of man's possibilities.

— JUDITH TYBERG

Courtesy Book. By HORACE J. GARDNER and PATRICIA FARREN. J. B. Lippincott Company, Philadelphia, London. Price \$1.00.

THOSE of a former generation who were brought up on the prosaic 'musts' and 'don'ts' of a rigid chalk-line of etiquette, will find this little book on good manners a delightfully sane guide for our young people

of today, who require to be given fundamental reasons for any course of conduct. It may be said to be based on the saying that "Courtesy comes from the heart," the authors telling us that: "At all times a courteous person is manifestly unselfish. . . ." The book further states that "Character is the foundation . . . Courtesy and unselfishness the groundwork . . . Manners the tools or expressions . . . Etiquette the rules of the game." All the usual points of etiquette for special events as well as suggestions for "more gracious living" in our daily intercourse with others, are carefully and adequately dealt with. The fact is stressed that during the past few years, the world has become language-conscious, and that too much emphasis cannot be placed on a close study of the correct way of writing and speaking. In respect to religion, the reader is asked to develop a kindly interest in the beliefs of others for: "There is beauty in all religion, if you will but look for it." Running throughout the pages of this helpful little book is the fundamental idea that courtesy is respect for the rights of others, and out of this attitude grow consideration and thoughtfulness and sympathetic understanding.

— H. H.

BOOKS RECEIVED

- Memoir of A. E.* by John Eglinton. Macmillan. 7s. 6d. (to be reviewed).
The Living Torch, A. E., Edited by Monk Gibbon, with an Introductory essay, Macmillan. 12s. 6d. (to be reviewed).
The Path of Healing by H. K. Challoner. Riders. 6s.
The Spiritual Awakening of Man by Hari Prasad Shastri. The Shanti Sadan Pub. Committee, London.
Condition of Being by Jay Cook. .25
The Silence by Evelyn Mitchell. De Vorss & Co. Los Angeles. .30
Victims Victorious by Molony. Victor Gollancz Ltd. 12s. 6d.
Friendship Colors and Lyrics by Ernest J. Stevens. Rambino Pub. Co. .65



Books reviewed in these columns may be ordered through Theosophical University Press, Point Loma, California, or Theosophical Book Co., 3 Percy St., London W. 1, England.

The Sacred Flame of Theosophical Propaganda

We request that this article be read aloud at the opening of a members' meeting (not a public one). Please report any questions or discussion to the undersigned.

DOES this expression 'The Sacred Flame' seem sentimental or exaggerated when applied to our publicity work? Listen then to H. P. B.:

. . . that moral courage which fires the heart of the true Adept with the *sacred flame of propagandism*. (Italics ours. L. L. W.)

Perhaps then you will agree that only when we can thus feel ourselves consecrated shall we generate the kind of energy in our public speaking, our talk with inquirers, and our general attitude towards the spread of the Teachings, that can put Theosophy across as a world-influence.

You may recall that passage between the disciple Peter and his Master:

He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto Him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.—*John*, xxi, 17

Link up those words, 'Feed my sheep,' with a recent utterance of Dr. de Purucker:

. . . To do our utmost to fill this emptiness in human hearts, more than anything else I believe to be our duty.

— THE THEOSOPHICAL FORUM, February, 1938, p. 2

And I might also refer just here to an instructive statement by one of our hard-boiled magazine writers that the great early success of the New Deal propaganda was largely owing to its evangelical character. It carried a real message to the heart of the common man.

So now we have our basis well established for a fresh and vigor-

ous propaganda campaign in 1938. I say WE, for you — yes, YOU, dear Companion on the Path — are hereby drafted into an enthusiastic

TREASURE HUNT

This as you know is a popular game among our socialites. You have all read about it. But do not smile pityingly at this pastime. For it can be switched into a highly useful channel. Let us all join together now and comb the world of newspapers and magazines each day for the smallest crumb of allusion or news that can serve as a point for a Theosophical article (not over 150 words) or a Letter-to-the-Editor stunt. If, in every little town or corner of the great cities you keep your eyes open, you are sure to run across occasional items. Have it in mind every time you read your daily paper. And when you find the slightest thing write something to that publication *at once*. Or if you are too modest then send immediately either the issue or a clipping, plainly marked with its title and date, to the undersigned. We will see that it is taken care of. Or, if your letter or article is published send it to us in the same way. We expect to keep a record of such successes and print them here from time to time.

And let us keep to the policy of all our Leaders — never to touch politics; and to eschew equally those economic measures which draw one insensibly into political discussion.

Again, it is more than likely that you yourself have some ideas about the kind of Theosophical propaganda that will take. Don't mind if your idea is sketchy — our earth was once a nebula. The hugest creatures began as invisible specks. Consider the elephant and the whale. Who knows but what your modest suggestion may develop into the whale of an idea? And we mean to keep you posted with propaganda methods, ideas, and results. Watch future issues for news.

TREASURE HUNTERS! — Be Keen on the Scent — Brisk on the Uptake — AND LET US KNOW!

Address: Mrs. LEOLINE L. WRIGHT, *Ch. Publicity Comm.*,

*General Offices The Theosophical Society,
Point Loma, California.*

THE THEOSOPHICAL SOCIETY

GENERAL OFFICES POINT LOMA, CALIFORNIA, U.S.A.



The Theosophical Society was founded at New York City in 1875, by H. P. Blavatsky, assisted by Col. H. S. Olcott, William Q. Judge, and others



STATEMENT

THE THEOSOPHICAL SOCIETY is an integral part of a Movement which has been active, whether publicly known or unrecognised, in all ages and in all countries. The aims and purposes of the Theosophical Society are wholly philosophical, religious, scientific, and humanitarian. It is entirely non-political.

The more particular objects of the Theosophical Society are the following:

- (a) To diffuse among men a knowledge of the laws inherent in the Universe.
- (b) To promulgate the knowledge of the essential unity of all that is, and to demonstrate that this unity is fundamental in Nature.
- (c) To form an active brotherhood among men.
- (d) To study ancient and modern religion, science, and philosophy.
- (e) To investigate the powers innate in man.

The Theosophical Society has neither creeds nor dogmas, although teaching a sublime archaic philosophy of the Universe. From each Fellow it requires the same kindly, well-bred, and thoughtful consideration for the beliefs of others which he expects others to show towards his own. Acceptance of the principle of Universal Brotherhood is the only prerequisite to Fellowship.

Founded in 1875 by H. P. Blavatsky, the Messenger or Envoy in our age of the guardians and custodians of the esoteric wisdom throughout the ages, the Theosophical Society as an organization of students zealously devoted to the research for truth and its promulgation among men, and to the formation of at least a nucleus of a Universal Brotherhood of Humanity, recognises through its Fellows the need of remaining utterly faithful to the spiritual impulses which brought about its founding. It extends a cordial invitation to Fellowship to all men and women who are in sympathy with the sublime philosophy which it teaches, and with the Purposes and Objects which compose its platform, and to all who desire the eradication of the evils arising out of ignorance, prejudice, and injustice.

The Theosophical Society comprises National Sections, themselves formed of Lodges. All Lodges and National Sections are autonomous within the provisions of the Constitution of the Theosophical Society. Application for Fellowship in a Lodge should be filed with the President or Secretary of the Lodge. Applications for Fellowship 'at-large' should be addressed to a National President; or, including requests for any further information that may be desired, to the Secretary-General, Theosophical Society, Point Loma, California.

THE MOST FASCINATING TOPIC

*of Study, particularly at this Time of
The Spring Equinox—*

THE MYSTERY-SCHOOLS OF ANTIQUITY

H. P. Blavatsky refers in *The Secret Doctrine* to the ancient Mysteries more often we believe than to any other historical fact. She constantly gives these Mysteries as the source or the confirmation of many of her most interesting statements. But the great number of references will be laborious to find. We therefore recommend at this season a work where the material from *The Secret Doctrine*, *Isis Unveiled*, and other sources is brought together and expanded into narrative form. This book is—

The Esoteric Tradition: by G. de Purucker

Its title, like those of the two above mentioned refers to the Teachings preserved and taught in the Mystery-Schools. Two chapters, xxxv and xxxvi, are devoted to a full and factual account of those wonderful Universities of Antiquity. The following interesting pointers for your study are selected from the Index: all nations have had Mysteries, pp. 60-2; esoteric nature of, 865-6; they taught of post-mortem journeys of monad, 764-5; nature of initiation in, 1054-7; several Roman emperors were initiated in, 1051; founded on spiritual facts of Universe, 1079-1082; the seventh step in the Mysteries, 1096-7; they exist today, 1070— and a great many other fascinating suggestions: see Index of 59 pages.

Bound in crimson cloth; 2 vols. 1100 pages, \$5.00; special autographed edition, \$10.00.

Fundamentals of the Esoteric Philosophy: by G. de Purucker

This work presents the same subject in a different way, and abounds with frank statements and with leads suggestive of the esoteric verities behind what we know of the Mysteries historically. The two following quotes are significant:

“. . .the ancient initiations, and the Mystery-Schools in which these initiations took place, were established solely for the purpose of ‘forcing’ or quickening the evolution of fit and proper candidates.”—page 275

“. . . that is what the Greater Mysteries were, a passing behind the veil of this physical shell.”—page 249

Cloth, 546 pages; brief Index, \$7.50; separate full Mimeographed Index, \$1.00.

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