



O my Divinity! thou dost blend with the earth and fashion for thyself Temples of mighty power.
 O my Divinity! thou livest in the heart-life of all things and dost radiate a Golden Light that shineth for ever and doth illumine even the darkest corners of the earth.

O my Divinity! blend thou with me that from the corruptible I may become Incorruptible; that from imperfection I may become Perfection; that from darkness I may go forth in Light. — *Katherine Tingley*

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ESOTERIC TEACHINGS ABOUT HUMAN AND ANIMAL EVOLUTION

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A REQUEST has been made of me to throw a little more light upon the very recondite and difficult topic of the origination of Man and of the animal phyla or stocks from Man. I realize what great difficulties a Theosophical teacher or writer is faced with when he tries to make clear to minds more or less untrained in philosophical, and especially Theosophical, thought some of the far past history not only of the human race but of all the great stocks of animate beings which have in the past peopled this globe, or which people it today. First, then, it is almost hopeless to attempt to reconcile, in all respects, modern-day scientific theories with the Ancient Wisdom. It cannot be done, because modern scientific theory utterly ignores, is ignorant of, is indeed unconscious of, a great deal of the past history of the widely spread stocks of animate creatures which formerly inhabited this globe. So any attempt fully to reconcile modern-day biological thinking, whether in botany or zoology, with our esoteric records, is almost hopeless. The only thing

that can be done is to tell the facts of past history according to our esoteric records, and then point to the discoveries of biological and palaeontological science as being corroborative material. When one realizes how rapidly science itself is changing, biological science especially, one will more clearly understand that any attempt fully to reconcile the biological theories of our day with our own ancient science, *i. e.*, with our ancient esoteric teaching, would be almost a waste of time; because the biological science of ten, twenty years from now, will be different from what it now is, and the work will have to be done all over again.

What I have to say is therefore difficult, not from one standpoint alone, but from several; first, because it is inconvenient in plain words to explain the processes of the physical reproduction of creatures as such processes occurred in far past geologic time. Second, because while these processes are now in large part utterly unknown on Earth, at least in the human kingdom — indeed in any of the other animate phyla — there still remain today remnants or hang-overs, as it were, of these now far past processes; just as there still remain in the human body the vestiges, the survivals, of organs or forms of organs that were active and vitally functional in former stages of evolutionary development that the human race has passed through.

The first question that was asked of me is this: “Can you throw a little more light than you have given in your *Theosophy and Modern Science* on this question: ‘How did the animals originate from man?’ ”

In the first place, I must say that this is a mistaken question because it is not accurately expressive of the facts. It is not the Theosophical teaching that in this present Fourth Round, as we Theosophists call it, *this* great Life-Cycle, all the animal-stocks originated from man or mankind. Only the mammalia did in this Fourth Round, *i. e.*, the beasts with breasts (mammas) and with a vertebrate skeleton and reproductive functions, all more or less like our own. All the other animal-stocks, especially the lower Orders thereof, are hold-overs in this present Fourth Round or Life-Cycle from the great evolving animal-stocks that were in their heyday of evolution in the Third Round or Life-Cycle. All the beasts or animals or animate entities in the evolutionary stages beneath us and the other mammalia, are hang-overs from the Third Round, and specialized in this Fourth Round. Their *sishtas* or remnants or seeds of life were, in the majority of cases, already on this Fourth Globe at the beginning of this Fourth Round, before what we call the First Root-

Race of men put in its appearance on this Globe in this Fourth Round. I hope that this point at least is clear.

The First Race and the early part of the Second Race of mankind were astral men. I call them 'men' by courtesy because they were our distant progenitors — that is to say, the distant ancestors from whom we are descended in direct ancestral line; but nevertheless they were not truly human as we now understand the term, because they were mindless — *i. e.*, the Sons of Mind, the Mānasaputras, had not yet incarnated in them, had not yet infilled them with the flame of intelligence and thought. They were mentally like little children; just as today our little children are mindless — not meaning, however, that our children lack mental capacity or rather the potentiality of it. This is obvious, because mind does not manifest itself in the unborn child, nor in the newly born child, nor even in the child of two or three years. Mind begins to manifest itself only as the years pass by, and when the child in its growth begins to show the functions and qualities and operations of mentality. The little child today is mindless in this sense, but has the capacity and latent powers of mind.

The First Root-Race was astral, as stated. It was also more astral or ethereal than the Earth upon which it lived. As the ages passed, this First Race slowly grew more material in structure, *i. e.*, the astral slowly thickened or condensed, became more concreted; but still even the Second Root-Race which followed it, which was merely the First Race become more concrete and material, was likewise semi-astral; was indeed a gelatinous,¹ filamentoid race, physically speaking. Both the First Race and the Second had neither bones, nor organs, nor hair, nor true skin. In physical substance one might say that they were like the jelly-fish, possibly. I do not mean to say that they were jelly-fishes, because

1. The word 'gelatinous' is here used because fairly descriptive of that intermediate stage between solid flesh and the ethereal yet quasi-visible tenuity of the astral. Flesh is thickened or condensed astral. There is no need to boggle over a difficulty here, for the reason that the thickest astral and the most tenuous material are virtually the same. The two realms melt or merge into each other; and there is absolutely no division-line. Indeed, physical gelatinous substance could be called with equal truth and propriety condensed or thickened astral. They are exactly the same. The heavier astral is so close to the tenuous physical, that, as said above, the distinction is impossible to make: the two are one. Consequently it is correct to speak of a thinly gelatinous substance as a thickened or condensed astral substance; and this statement is made deliberately and without reserve.

they certainly were not. They were the First Race of humanity, 'human' by courtesy because as yet not having evolved or developed into functional activity the main and more striking elements of the human stock, which are psychical faculty, mental faculty, and spiritual faculty. The First and Second Root-Races were shells in the sense that they were not yet infilled with the spiritual-intellectual Dhyân-Chohanic essences and energies; just as a little child from its birth is a human shell until the slowly incarnating Dhyân-Chohanic essence of it begins to manifest itself through and in that physical body.

The First Race propagated itself by fission, that is to say, by a portion of the parent breaking off, said portion growing to be like its parent; *i. e.*, a part dissolved off, or separated itself off, from its parent, very much after the fashion that living cells today follow, *i. e.*, by division. A living cell today is a gelatinous, semi-astral entity without organs as we understand them, without bones, without hair, and without a true skin.

The Second Race propagated itself by gemmation, *i. e.*, by budding. Instead of a large portion of the parent separating or dividing off, as was the case in the First Race, the process followed in the Second Race was that a small part of the body, *i. e.*, a bud, separated from the parent, dropped off from the main trunk, and thereafter began to grow and develop into a being in all respects alike unto its parent. About the middle period of this Second Root-Race these buds became much more numerous, and became what zoologists would call 'spores' or 'seeds.' Many of them at certain seasons, after the parent-entity had become mature, would leave the parent-body as do the spores or seeds of plants today. These seeds were then taken care of and were developed in the proper environment, closely similar to the manner in which the seeds of plants are cared for today. Millions might indeed perish, but other millions would successfully grow into beings alike unto the bodies of the parents which gave them birth.

Then after millions and millions of years, began the Third Root-Race, a development or evolution of the Second Root-Race; and this Third Root-Race was still more material than was the Second. The jellylike substance of the Second Race had now become what one might call tender flesh composed of cells, beginning to surround bones, and to acquire skin and hair, and containing rudimentary organs. The method of reproduction of this more advanced or Third Root-Race was hermaphroditic or androgynous; that is to say, that the two sexes existed

in every individual of this early and middle Third Root-Race. The psycho-magnetic activities within the individuals, almost identical with the psycho-magnetic processes that take place in birds and certain reptiles today, produced a fertile germ which was cast off from the body as an egg. The creatures mentioned produce eggs from which their young grow and develop to maturity. Just so was it with the androgynous, egg-bearing Third Root-Race of mankind some twenty million years ago or more. The egg was matured; and in those days it took a long, long time for one of these 'human' eggs to become matured, and for the infant finally to issue forth from it. A year or more was required before the egg was broken and the young issued from it as the chick does today from the hen's egg.

As time passed, the later Third Root-Race gave birth to the beginnings of the Fourth Root-Race. By this time the androgynous Race had passed away, the sexes had separated, and beings were born in the manner which at present occurs. It is interesting to note that at first, when the sexes first began to separate, such a being might have been considered to be unusual, *lusus naturae*, a 'sport' of Nature; but finally the 'sports' found themselves in the majority, and the present method of reproduction became the rule, so that an androgyne (the rule was now reversed), came to be considered a teratological monster.

Now then, when the First (or astral) Race appeared in this Fourth Round, there were then present on this Earth — which was more material and consolidated than this First Race was — many groups of the vegetable kingdom, the *sishtas* or remnants of the preceding or Third Round; and also there were a number of groups of different animals, although below that stage which we now call the 'mammalian.' There were protozoa and crustacea, and fishes, and reptiles, and birds — although very few reptiles and birds — but no mammals. The first mammals appeared as unimportant 'sports' in the very last part of the Second Root-Race — that Race which I have already described as being semi-astral or gelatinous, filamentoid in structure, almost without internal organs, and without bones — although it is possible that these first and unimportant mammalian representatives appeared during the first third of the Third Root-Race. As regards lack of bones, I may point out that even the shark today has no bones, strictly speaking. Its firmer parts are cartilaginous; and so was largely the internal structure of the last part of the Second Root-Race: a Race which reproduced itself first by bud-

ding, and then by spores, or what H. P. B. called 'vital sweat'—*i. e.*, by animal-seeds or spores cast off or dropped from the parent's body.

Now mark you an important point: evolution was then in full swing. Evolution as taught in Theosophy signifies unfolding, bringing forth, what is within; and evolution *as evolution*, contrasted with involution (equally taught in Theosophy), continued its work of unfolding the matter-side of beings, *i. e.*, developing and specializing their bodies, until the turning-point of this present Fourth Round, which occurred at the middle of the Fourth Root-Race. Then evolution *as evolution* stopped its work, and involution began—the reverse process; and thereupon what is called the 'door into the human kingdom,' closed. This great natural fact of biological history meant not only that no longer could new great phyla or racial stocks be produced by unfolding or evolution; it meant not only, therefore, that no longer could entities inferior to the human kingdom enter the human kingdom by an evolving forth of what was within them; but it meant, as I have just said, that no longer could phyla, as the modern biologists call them—that is to say, new racial stocks—be produced from the then present seeds of life, for the reason that the processes of unfolding, of starting new stocks, of originating new families, orders, and classes, had come to an end. Evolution had ceased, *i. e.*, its impulses had faded out; and therefore while mere specializations of what already existed could and did continue, in some cases even to extreme degrees, no new orders or great stocks of distinct animal or vegetable entities could henceforth appear for the remainder of the grand Life-Cycle of this Planetary Chain.

Involution was from this turning-point the manner of Nature's universal working on this Globe; and involution means the unfolding or unwrapping or coming into manifestation through the vehicles already materially evolved, of hitherto latent spiritual, intellectual, psychical, and therefore physical, functions, processes, and senses. Evolution as here used means the unfolding of the potencies latent in matter, and the *in*-folding or *involution* of spiritual qualities; this involution thus providing a treasury or repertory of faculties and functions which became progressively more recessive as the evolution or the unfolding of bodies proceeded. At the turning-point there occurred the last fading out of the evolutionary process, and thereupon the involutory process began, that is to say the release or manifestation of the faculties and functions and organs infolded by the preceding process of evolution.

We have, then, first the evolution of matter and the involution of the spiritual; but from the turning-point the process is reversed, and we have the expression or manifestation or unfolding of the spiritual and intellectual, and the recession or *involution* of matter. On the downward arc matter unfolds or evolves itself in myriad forms, and spirit infolds or involves itself. From the turning-point when the Ascending Arc is begun, involution begins, which means the involving of matter and the unfolding or evolution of spirit. The same procedure in the small is seen in the growth and development after birth of all entities. The human child is an example. From conception until the mid-point or turning-point of life, it is the body which grows and develops faculty and power and organ, while the intellectual faculties are more or less latent or involved. From the mid-point of life, say early middle-age, the reverse procedure takes place. The body becomes less active, less important, or evolved; and the evolution of the nobler spiritual and intellectual and psychical faculties and organs occurs, as man develops mind and what is commonly called 'soul.'

To return to the turning-point above mentioned: the door into the human kingdom had closed, and although all the animate stocks are on their upward way to become men — for all creatures evolve towards the human stage — nevertheless, because the door into the human kingdom had closed, the animate stocks which had not reached the human stage at this turning-point could no longer evolve upwards, and must wait their turn until the next great planetary manvantara or Life-Cycle. But the human stock and the higher anthropoid apes which were already in existence before this turning-point, could and did continue their upward course, involving the functions and organs of matter, and beginning, although slowly, to evolve the organs and functions of the spiritual and intellectual energies latent within them. The single exception, therefore, to the animate stocks below man, as stated above, is the simiidae in their highest representatives, that is to say the anthropoid apes — and possibly the cynocephalus; the reason for this being that they had a strain of genuine human blood in them before the turning-point above spoken of was reached. They possessed this human strain for the reasons that are set forth in our books. The anthropoid apes, therefore, are an exception, and are destined to become human beings of a low grade in the next or Fifth Round, the next great Planetary Life-Cycle, millions and millions of years hence.

Now then, after this picture I come to the direct question: How did the mammalia originate from the human stocks? The mammalia, you will remember, are animate beings with breasts, suckling their young, and reproducing themselves more or less as we humans do. The mammalia originated from the human stock somewhat after the following manner: Before the Lords of Mind, spiritual beings of an intellectual type, had begun even their first approaches to imbodiment in the then mindless humanity (which imbodiments happened in the last part of the Second and took place fully in the middle part of the Third Root-Race) — before the Lords of Mind, I say, had done more than project the feeblest ray of intelligence into the then evolving Second Root-Race, this Second Root-Race was mindless as was indeed the First. It did not possess the psychical and physical instincts and barriers that now infill and control the human consciousness and therefore act upon the physical bodies. Please try to understand this point of psychical instincts and their barriers, because it is very important. If you do not understand this idea of the natural psychical barrier or inhibition forbidding, and therefore preventing, the miscegenation of a higher with a much lower stock, then you should study it, because otherwise you will understand with difficulty what I am trying to explain in this very involved and intricate topic.

As said, in this mindless Second Race its bodies were the vehicles of the life-germs of all kinds of evolving entities seeking manifestation, seeking to unfold, to unwrap, *i. e.*, to evolve; because in that early geologic period of time all the stocks from the 'human' down to the protozoa, were under the natural urge and instinct to evolve ever newer corporeal forms. All the entities on the planet were still running down the arc of descent and unfolding through evolution; all the stocks had an inner urge, powerful, masterful, to express themselves, *i. e.*, to unfold, to unwrap, to evolve, what lay latent within them; exactly as the acorn is urged to grow after germination, and unwrap or evolve the oak lying latent within it: and exactly as the human embryo must unwrap or evolve itself, *i. e.*, unfold itself and produce itself as a human child.

The consequence of this common evolutionary urge of all beings was that these spores, these drops of 'vital sweat' as H. P. B. calls them, of the later Second Root-Race and early Third, were in large part guests in the bodies of these two Races, drawn to those bodies by karmic attraction, and helping to build the physical frames of these bodies — exactly

as the cells of man's body today are animal-cells, guests in man's body, for Man is their host and uses them in his body. Even the human body today, I say, is builded of animal-cells, each one greatly inferior to a human being, yet in their aggregate inferiority forming the human body through which the psychical and mental and spiritual apparatuses of the inner man work.

Now these cells or life-germs, using the bodies of the Second Root-Race as their hosts, were cast off in a then perfectly normal way from these human bodies; and grew, each cell, according to its swabhâva, which means according to the essential urging characteristic within each such cell. Swabhâva, remember, means the expression of the internal urge of individuality; the swabhâva of an oak is an oak, the swabhâva of a rose is a rose, of a man is a man, of a god is a god, of a horse is a horse, of a fish is a fish, etc. Even today, if this psychical bar or barrier did not now exist with such intensity and vigor of operation, a vast number of the human spores or seeds cast off in one way or another would grow, *i. e.*, would evolve, and would become the starting-points, if you like, of new phyla, although inferior to the human; the starting-points of new stocks of creatures which passed through the human body in germ exactly as the life-atoms pass through our bodies today.

Remember that every seed, every spore, is the dwelling or house or body of an evolving entity, of a psychical life-atom. Of course, every life-atom has everything in it *essentially* that a man or a god has; but no life-atom can express on any one plane, which means on any one globe, more than its then evolutionary capacities permit it to express or unfold or evolve. Do you understand me? Exactly as a man today cannot be a god because he has not yet evolved forth the god within him, although it is there, latent, or dormant, asleep — more accurately it is we who are asleep and cannot express the god within us — just so every vital cell, every reproductive germ, contains within itself the potentiality not only of the divinity latent within it, but it also contains within itself lower quasi-psychical life-impulses, which, could they only find expression or come out, would produce an inferior creature, whether it be an elephant, a giraffe, a horse, a cat, a dog, or some other biological 'sport' not yet appeared on Earth.

The reason why such cells or reproductive germs in man today do not evolve forth into new phyla or animate stocks beneath man is for the two reasons that I have already brought to your attention: first, *evo-*

lution as a process of unfolding new bodies and starting new stocks has permanently ceased for the remainder of this manvantara. The *evolutionary* urge has faded out and involution has taken its place. Evolution on this globe has ceased. Involution is at work. Now while it is quite true that there can be no evolution without an accompanying involution in the manner hereinbefore described — such as the involution of matter and the corresponding evolution of spirit, or *vice versa* — nevertheless, during the geologic periods when one of the two is predominant, the other then and there is recessive.

If we human beings could project ourselves back into the time, and into the physical laws, which governed evolution or unfolding at the time when the Second Root-Race lived, we should find things happening which would appear very strange to us. A human individual would find that the vital or reproductive germs from his body — ‘sweating,’ to use H. P. B.’s term — if falling from that portion of his organism where the reproductive plasm had become perfected, would reproduce a second human like unto its parent, even as at present; but if this ‘vital sweat,’ these spores of vital fluid, fell from some other portion of his body, say from the somatic plasm, as it is now termed, of a cell, these last germs would not grow into human beings like unto the parent, but would in millions of instances grow into beings who would be the beginnings of new phyla, new stocks.

The main point is the following: every vital cell or germ is a storehouse or repertory of unexpressed types; and if there be no natural inhibition, no barrier or bar to expression, the type having the strongest urge would be the one to emerge and grow into an entity which would be the beginning of a new stock of creatures. This no longer occurs because of the strong psychical energy which controls each such reproductive germ, barring or inhibiting the self-expression or manifestation of all inferior types, which thus become utterly recessive and non-expressing.

As said above, all animate entities on the Earth today are now on the Upward Arc; but the door into the human kingdom is now definitely closed and barred, which means that not one of the phyla of animate creatures existing on Earth today and below man, can attain the human stage for the remainder of this planetary manvantara — the single exception, as said before, being the anthropoid apes. The door is closed, the reason being that we are all now going upwards; we are all on the

Ascending Arc, moving towards Spirit, which is to say that we are ingrowing, involving, matter and its products, and evolving or unfolding spirit and intellect and their types. Thus the producing of new stocks of bodies, new startings of animal-races, is ended.

Now all these animals or beasts that came forth from the then human bodies in the manner that I have described, as beginning with the last part of the Second Root-Race and continuing up to the central part of the Third Root-Race — all these animals or beasts were mammals. Why? Because they were the highest kinds of evolving beast-monads, which naturally drifted to the kingdom next above themselves — the human kingdom, which already at that time was beginning to take unto itself the foreshadowings of the mammalian type or character.

One of the questions that I am often asked is the following: "Did not the animals, like the human stock, have an inner urge behind them causing them to evolve along their own lines?" The answer is obvious: "Yes, certainly." The important thing to remember in this complicated natural fact is the following: All the kingdoms of Nature below the human kingdom aspire towards the human kingdom, yearn upwards to become human; and during their aeon-long evolutionary pilgrimage, the Monads evolving in the beast-bodies cast off beast-body after beast-body, gradually rising along the scale or Ladder of Life until the human kingdom is reached, when they enter into the lowest class of human vehicles. It is the human type to which all the lower kingdoms tend; and this wonderful truth of Nature is now becoming so obvious that intuitive biologists and biological palaeontologists are beginning to recognise it. Men like Dr. Robert Broom, President of the South African Association for the Advancement of Science, are noteworthy instances in point; although Dr. Broom's theory differs from the Theosophical teachings inasmuch as he makes man to be a descendant of some formerly living anthropoid ape. This Theosophy does not accept. Theosophy shows the apes as derivative from man, more particularly from certain degenerate groups of the great Fourth Root-Race — an occurrence which took place probably in the Miocene geologic period; although here I should point out that the Theosophist does not give to the duration of the Tertiary age the overlong time-extension which modern palaeontologists give.

To come back to our argument, it should be remembered that the lower kingdoms look up to man as their type, because man has preceded

them; man is far older than they; man has blazed the way. He has made and left the astral molds behind him out of which he has grown to greater things; and the inferior beings of the animal kingdom, trailing along behind, follow along the path that he has made and thus copy him, as we humans indeed copy those beings now far in advance who have preceded us, *i. e.*, the Dhyân-Chohanian Races.

Thus it is that man preceded the mammalia and also gave birth to their phyla or stocks. Once that these mammalian stocks were begun or started, thereafter they pursued each its own rapid evolutionary unfolding, breeding true to type, and yet developing, each one such stock, along its own particular swabhâvic or characteristic line or road of development. But when the turning-point above spoken of, the middle point of the Fourth Root-Race, was reached, and the door into the human kingdom closed, then evolution as a process of unfolding or of unwrapping new stocks and new phyla ceased; and because the door into the human kingdom *had* closed, all that the evolutionary impulse or urge working in and through and behind these various animal stocks could produce was — what? Specialization — specialization, I say, in all its manifold, and mysterious and intriguing complexities, producing some at least of the fascinating varieties and species and classes discoverable around us everywhere. It was evolution on large and ‘creative’ lines until the door into the human kingdom closed; and thereafter the evolutionary impulses produced bewildering specializations. The animate stocks beneath the anthropoids cannot go higher for the rest of this manvantara or Planetary Life-Cycle; but what they can do is to specialize. Do you understand what specialization means? The elephant, for instance, with its long so-called ‘trunk’ or proboscis, and its huge ears, is highly specialized in proboscis and ears, but it will nevertheless always be an elephant as long as the elephant-stock lives.

The beasts will die out before the last or Seventh Round of this manvantara — all except the apes; and of course our own human stock will live on. The beasts will slowly die out because they will not be able to rise along the Ascending Arc; they will not be able to ‘make the grade.’ But as long as they live and propagate their kind, if there is any evolution or unfolding towards a higher phylum on the scale of life, it will be extremely limited; but there will be a large amount of specialization in many directions.

Two more examples of minor evolution called specialization, as con-

trusted with grander evolution proper, *i. e.*, unwrapping and unfolding of impulses towards higher kinds of beings, are the bat and the whale. Both are mammals; both are of the mammalian type, as much so as man is. Yet one, the bat, left the earth, took to the air, and became a flying creature with a flight which, in its ease and swiftness and silence, is more perfect than the flight of most of the true birds. The other, the whale, left the land and took to the water. Although as much a mammal in type as a man is, it took to the water and therein it acts like a fish, looks like a fish, swims like a fish. These are strange and vastly interesting specializations, and they are 'evolution' in the sense of the unfolding of innate faculty; but they are not, strictly speaking, evolution in the larger sense of the unfolding of larger capacities. Do you catch the distinction? For all the rest of this manvantara or planetary Life-Cycle, that is to say, for the remainder of this Fourth Round and for the Fifth and the Sixth and the Seventh and last Rounds, the animals, if they live till the Sixth Round, will be specializing in myriad ways, but truly *evolving* no more. The human race, however, will 'evolve' by 'involving,' paradoxical as it may sound: evolving forth spirit, and involving matter.

From the foregoing, the beauty of this wonderful Theosophical teaching that man is a microcosm, a copy in the small of the Macrocosm, should be apparent. Man, both as individual and as a stock, is the repository, the depositary, the treasure-house, of only the gods know how many as yet unmanifested future great phyla of animate beings, who will in future far, far distant ages, in a new planetary manvantara or Great Life-Cycle, flow forth from him as his off-throwings. Just as we are the children of the gods, so are the beasts, the higher beasts, mammals especially, our children; all belonging to a lower kingdom than the human, yet each on its upward way to become in future ages members of the then future human kingdom — I mean not the bodies, but the imperfectly evolved Monads, now inhabiting their imperfectly evolved animal bodies.

Indeed, I will go even farther and say that everything beneath man, all the creatures of the Third Round who then filled the Earth, were the offspring of the then imperfectly evolved human stock; and that in those now far distant times of the past, all these lower beings were unconsciously produced, unconsciously thrown off, from the then mankind, owing their origin to the then imperfect, because imperfectly evolved, human physical stock.

Now I ask you: How can one explain these things easily to a modern scientist who knows nothing of the astral world and still less of the spiritual and intellectual worlds, although indeed he may be beginning to have some adumbrations of their existence? The only thing to do is to point to what even now remains in botany and zoology — in biology, in other words — of the vestiges of what took place in those distant ages of the past, and endeavor to explain that what now remain as remnants or vestiges or disused organs, were the regular and common appendages and procedures of that distant past; that the stock which has been longest on the Earth obviously is the most advanced stock; and this stock is the human. It takes time to grow, *i. e.*, to evolve; and it is only the evolving ages which in their revolving courses have conducted man from the elemental he was in the opening of the term of evolution on this Earth, to the status of the most important animate stock on the Earth today.

Now, I am asked another question bearing on the same subject: What is the process of consolidation by which the early astral and semi-astral Races of mankind evolved into the physical condition? What types of beings were the First, Second, and Third Root-Races on this Fourth Round on this globe?

Any difficulty in understanding the principles involved lies in two facts: first, that students are apt to take H. P. B.'s teachings literally as words, rather than constructively and synthetically as teachings, *i. e.*, their thoughts are led away by the *words* that H. P. B. uses in attempting to describe very difficult things. Thus they omit to synthesize or bring together in proper co-ordination the many open statements she makes. And yet, nothing is really more simple or more easy.

What I say now has reference to this Fourth Globe in this Fourth Round only, omitting other than fugitive references to preceding Rounds.

The First Root-Race, therefore, was a highly ethereal race of beings, only vaguely of the present human shape, but *reminding* one of the present human shape — an astral race, in fact, somewhat physicalized. They were without organs, without hair, without bones; and were only slightly consolidated, *i. e.*, astral. They were likewise transparent, or would be to our present Fifth-Race vision. The nearest present-day thing to which I can liken them would be a cloudiness in the air, or a highly heated air with its dancing effect to the eye; or perhaps a cloudy

gas. This does not mean that they were formless. They had form, but they were transparent, and consequently made no fossil-impression on the earth at that time.

In this connexion I remark that the Earth at the opening of this Fourth Round, this Fourth Globe itself, was more ethereal than now it is, although as compared with this First Race of beings, it was relatively hard and condensed; in other words, the First Race was more ethereal than the Earth was. Both the Earth and the Races which inhabit it, consolidated steadily until the middle of the Fourth Root-Race, when the bottom was reached, *i. e.*, the extreme degree of consolidation or physicalization possible during the present manvantara of seven Rounds. Since the time of the middle of the Fourth Root-Race, *i. e.*, the middle of the Fourth Round — for the time-periods here are identic — both the Earth and its inhabitants, such as men, have become somewhat etherealized again. The flesh of the Atlantean Race, for instance, was grosser and coarser than is the flesh of our Fifth-Race folk; and both Earth and its inhabitants will become more and more ethereal as the aeons of time in the future slowly drop into the past; until, at the end of the Seventh Round, the Earth and its then humanity will have reached the highly ethereal stage that prevailed during the First Round.

Now then, to return to the Races in this Fourth Round on this Fourth Globe, Earth: the Second Race was more condensed, more material, more physicalized, than was the First, considerably more so. The Second Race, especially at its middle part and towards its end, was no longer transparent, even to our Fifth-Race vision, but was becoming gelatinous, filamentoid, but still without bones, which would then have been represented by gelatinous or cartilaginous substance; and this Root-Race at its middle or later parts was still without organs or hair. But it was steadily consolidating or physicalizing. It was still too ethereal to leave any fossil impression on the then Earth, which, although itself physicalizing or consolidating, was not doing so as rapidly as was the Second Root-Race itself.

At about the beginning of the Third Root-Race, and reaching on to the middle of this Race, this process of consolidation (of the astral into the physical, *i. e.*, the astral becoming the physical) meant that the bodies of the latest Second and early Third were changing over from astral substance into physical substance; and, as those early Third Root-Race beings were becoming distinctly physical — indeed now heavily

gelatinous — the beginnings of bones were making their appearance, although as yet soft. Organs were beginning to appear. The filamentoid structure of the Second Race has thus given place to tendon and muscle and organ and flesh, although still quite gelatinous. From the middle to the end of the Third Root-Race this process of condensation of the astral into the physical, or the changing over of astral into physical substance, proceeded apace, so that at the end of the Third Root-Race, when the androgynes of the middle Third had already become the sexed beings of the latest Third, this latest Third Race was a fully developed humanity as we now understand it, with bodies of flesh, with organs developed, with skin and hair and bones and all the other zoological characters that we now possess; and this process of physicalization or condensation continued without interruption to the middle of the Fourth, when the reverse process began to take place.

Turning now to the First Root-Race: these beings were ethereal, as said before, *i. e.*, ethereal beings who had become ethereal out of incorporeal beings; and they were titanic in size. They had form, but no *physical* appearance, as already pointed out. The Second Root-Race was still titanic in size, but smaller than the First; and already, as said before, beginning to thicken, the astral slowly condensing into the physical. The Third Root-Race beings were still huge in size as compared with our own pygmy-humanity of today; while the grossest and coarsest Race of all, even more physicalized and dense than we are — I mean the Fourth Root-Race — were, at least up to the middle of the Fourth Root-Race, relatively huge creatures, twenty to thirty feet tall.

The difficulty lies in the picturing to oneself of the gradual solidifying of an ethereal series of Races through the ages into a physical series; and this difficulty, once the idea is grasped, should vanish. Of course it is difficult to picture all the details of these early Races, because there is nothing on earth today to give us exact ideas of what their details of structure were. But, reasoning by analogy and keeping in mind the gradual physicalization of the astral, the consolidation of the astral into the physical, some fairly clear notion ought to be grasped by any thoughtful student.

As a matter of fact, the same process takes place even today in the growth of the embryo. The embryo begins its existence as a microscopic speck of human protoplasm, the life-germ thinly gelatinous, which gradually hardens as it grows until it becomes a fleshy embryo, which in turn

hardens still more and finally is born as a human babe. The hints that embryology gives to the thoughtful student are illuminating. For instance, back of and behind and within this consolidation of the astral into the physical, there was the constant evolutionary urge of the indwelling monads working in the individuals of these various Races, exactly as these same monads work today in the urge toward growth and development of the growing human embryo, and later in the growing child, urging the child and guiding it in its growth to full manhood. There is the picture in the small.

Returning to the First, Second, and Third Root-Races again, and speaking in more technical Theosophical terms, there were seven (or really ten) classes of Pitris (meaning 'fathers' or 'ancestors'), four of these seven classes being relatively gross or inferior to the higher three. These four lower classes are the ones which builded the physical bodies, and the three higher classes supplied man's intermediate principles, both the classes working together through the ages and building the First, Second, Third, and Fourth Root-Races, as each played out its drama on the stage of time. The Chhâyâs, that is to say the astral bodies of the lower Pitris (who are the four lower classes above spoken of) were projected into the physical — which simply means that they consolidated into the physical, that is to say, that they densified, physicalized; and thus the astral bodies of these, the lower Pitris, finally grew into the physical bodies, or, more accurately, finally *became* the physical bodies, by condensation, of the late Second and early Third Root-Races.

The student should see here, therefore, how it is that the early Root-Races left no geological record in the rocks. They could not, because they were too ethereal to make an impression when their bodies died and were cast off. The late Third easily could have made a geologic impression, and there is a possibility that some such fossil remains may be found; but it is hardly likely, having in view the tremendous volcanic and seismic and cataclysmic geologic events that have occurred since the day of the middle and later Third Root-Races. Continents have sunk beneath the oceans, and the constant grinding of the rocks through volcanic and seismic activities would tend to break up and ruin any such geologic record.

All these astral processes were perfectly harmonious with life on the physical plane, just as much so as is the life of the gelatinous jelly-fish today; and there is nothing at all that is miraculous or contrary to Nature

about it. Simply figurate to yourself, first the incorporeal Races becoming ethereal, and then the ethereal, *i. e.*, astral, slowly becoming condensed and physicalized through the geologic ages that have elapsed since this globe felt the incoming life-waves of this Fourth Round.

Speaking of time-periods, I here touch with great reserve upon this matter, for several reasons. When H. P. B. first wrote her *The Secret Doctrine*, geologists then very grudgingly gave to the geologic periods what Theosophists looked upon as sufficient time for the evolution of the First, Second, Third, Fourth, and Fifth Root-Races. But today the geologists give us a great deal more time than is required by our occult records. Some of their time-periods in our view are excessive in length. Our records show that it is some 320,000,000 years since sedimentation began on this globe in this Fourth Round; and I do not here speak of the three Kingdoms of Elementals which preceded the mineral activities beginning such sedimentation. Of course the four Root-Races which preceded ours, spoken of hereinbefore, did not require all these 320,000,000 years for their evolution, because the First Race appeared on this globe in the Fourth Round long after the mineral-activity had begun; long after the Vegetable Kingdom had awaked; and even after the Animal Kingdom had awaked from its obscurity — except, of course, the higher division of the Animal Kingdom, the Mammalia, which in this Fourth Round *followed* man.

It is man himself, using 'man' in the sense of mankind, who is the great repertory or treasury of biologic types; and it is from mankind, evolving through the aeons of the past, that have come forth all the stocks of the inferior Kingdoms below man. This is equivalent to saying that man is the oldest of all the stocks on earth, and that is just what I mean. It was man who threw off at various periods during his long past aeonic evolution the root-types which later *specialized* into the Vegetable and Animal Kingdoms. Indeed, I could say the same thing of the Mineral Kingdom also, but in preceding Rounds.

Summarizing, then: The First, Second, and early Third Root-Races were more ethereal than the relatively condensed Earth on which they then lived. But they condensed or physicalized more rapidly than did the Earth, which also became more condensed or physicalized up to the turning-point of this Round, which took place during the Atlantean period. Since this turning-point, or middle, of the Atlantean period, both the Earth and the beings upon it have begun slowly to dematerialize or de-

physicalize towards the astral again, although we have not advanced far as yet in these respects.

The First, Second, and early Third Root-Races were: astral for the First Root-Race; quasi-astral or gelatinous for the Second Root-Race; and virtually condensed-gelatinous, or physical, for the later Third Root-Race. You might look upon the bodies of the individuals of the middle Second Root-Race, for instance, as being albuminous, having a form, having even the beginning of bones and organs, hair, and skin; but all as yet imperfectly developed, imperfectly condensed. And remember that this whole process of condensation is not that of an astral 'meeting' a physical, and joining with it, but of astral beings physicalizing themselves, or materializing themselves, from astral into physical or material beings.

Another reflexion which may be useful to students: when the astral First Root-Race of humanity began to concrete or consolidate and thus become more physical, it naturally used material already existent on this globe, and this was material which had been cast off by the evolving human stock during the preceding or Third Round. The use of this material by evolving humanity naturally aided the evolution of the atoms composing such used substance; and the life-atoms of such material naturally were impregnated with the influence of the higher astral matter of the growing and evolving human stock.

A little may be said, by way of two or three more hints, in respect to time-periods. Mankind separated into opposite sexes about eighteen million years ago, according to the occult records, or in what geologists in H. P. B.'s time called, in defining time-periods, the late Triassic or Jurassic of the Secondary Age.² Humanity was then a fully physical-

2. In regard to the use of geological terms by H. P. Blavatsky in *The Secret Doctrine* (published in 1888) it is very important, in order to be prepared for scientific criticism, for students to realize that she spoke in terms of the time-measurements adopted by geologists and astronomers of fifty years ago, which were, however, nearer the truth than those tentatively in use today. When she spoke of 'Jurassic,' etc., and said that man existed at such-and-such periods, she was using the *short* calculation in vogue, which could very well fit in with the age of imbodyed humanity ('Vaivasvata's humanity') as given in the esoteric records (18,600,000 and odd years). But now that geologists have enormously increased the lengths of all their periods, while retaining the same names, the esoteric statements and those of geology, in regard to the number of years in the periods, no longer harmonize. But H. P. B. was well aware of this possibility, which is specially referred to on page 693 of the second volume of *The Secret Doctrine*, where she writes:

ized Race, although not so grossly physical as was the Fourth Root-Race of Atlanteans which followed this later Third Root-Race of some eighteen million years ago. The early Third, or possibly the later Second Root-Races, which were sexless in the Second Root-Race and androgynous in the early and middle Third, stretched back even to a longer period in bygone geological time than the eighteen million years spoken of, possibly as far back as twenty-five to thirty million years from our present Fifth-Race time. Some twenty-five or thirty million years ago mankind, then in the Second Root-Race, was distinctly gelatinous or condensedly albuminous, somewhat like the white of an egg, to take an imperfect but suggestive illustration; whereas the First Root-Race stretched still farther back into geologic time.

It is extremely difficult for a Theosophist today to locate these different Root-Races in the modern geologic Ages, for the reason that geologists themselves disagree as to the lengths of these different geological Ages. Then, also, remember that preceding even the beginnings of the purely astral or ethereal First Root-Race, there were between two and three hundred million years of development belonging to the Animal Kingdom (but not including the mammals), the Vegetable Kingdom, the Mineral Kingdom, and the three Elemental Kingdoms. Remember, as said before, that sedimentation began on this Globe in this Round some 320,000,000 or even more years ago.

The geologists today are basing their exaggerated time-periods on the fairly recent discovery of radio-activity in the rocks, which they believe provides a reasonably trustworthy method of calculating the time elapsed since the rocks were formed. This radio-activity, which is the disintegration of certain heavy elements, is supposed to have taken place with no change of speed during all the ages these radio-active minerals have lain in the rocks where we now find them. As a reason for rejecting the modern time-periods estimated by this method (and on which there is such disagreement that the best modern textbooks of geo-

“It may make our position plainer if we state at once that we use Sir C. Lyell’s nomenclature, . . . and that when we talk of the Secondary and Tertiary age, of the Eocene, Miocene, and Pliocene periods — this is simply to make our facts more comprehensible. Since these ages have not yet been allowed fixed and determined durations. . . . Esoteric teachings may remain quite indifferent to whether man is shown to appear in the Secondary or the Tertiary age.”

As the Tertiary has now been extended far beyond the few million years accepted in 1888, the ‘Vaivasvata humanity’ would be included in its more recent epochs.

logy point out carefully that they depend upon yet unproved assumptions), I must point out the following: The change referred to was brought about because of the fact that the Earth and all on it are now on the Ascending Arc, dematerializing, and thus bringing about a breaking up or disintegration of the coarsest, grossest, heaviest, of the chemical elements. On the Descending Arc, up to the middle of the Atlantean Race, all the chemical elements (which means the body of the Earth) were condensing and therefore concreting, and radio-activity as now understood was unknown. From the turning-point at the middle of the Fourth Root-Race, the Earth and all on it has been etherializing; and consequently radio-activity will become more and more pronounced, and chemical elements and chemical compounds less heavy and less concrete. The lowest now known, not at present radio-active, will soon, speaking in terms of geological time-thought, also become so. In other words, the process of radio-activity will in future ages affect all the chemical elements and compounds, beginning with the heaviest and grossest, and then running up the scale. Do you catch the thought? Consequently, when the geologists base their presently exaggerated time-periods on radio-activity, they should properly do so only from the mid-point of the Atlantean Race, when this radio-activity first began. But because they do not know of a Descending Arc and an Ascending Arc, they think that radio-activity began with the first incrustation of our globe. For this reason the geological time-periods are highly speculative and inaccurate at the best, and at the worst thoroughly wrong.

The student should bear in mind the teaching concerning the Life-Waves following each other around the planetary chain from globe to globe, and the manner in which each Kingdom or Life-Wave follows the one preceding it, if he would get some idea of the manner in which a globe awakens from its obscurity to begin its evolutionary cyclical course, with its several types or stocks of inhabitants. I have outlined these teachings, though briefly, in *Fundamentals of the Esoteric Philosophy*, to which I refer the student.



It is but in the latter half [of the Fourth] that the spiritual Ego will begin its real struggle with body and mind to manifest its transcendental powers. Who will help in the forthcoming gigantic struggle? Who?

— *The Mahatma Letters to A. P. Sinnett*

IS RELIGION AN OPIATE?

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

A FAMILIAR saying states that "Religion is the opiate of the people"; and while we may be unwilling to make an assertion so sweeping, or to indorse any policy that might be based thereon, we may wish to ask to what extent religion may become an opiate. This implies no slur on religion itself or on any particular religion; but rather a desire to relieve religion from an incumbrance to which, in common with other institutions, it may be liable. There are always people who wish to sleep and dream, and people ready to assist them to do so. Inertia is the force opposed to motion, whether in physics or anything else. The conflict of opposing forces is necessary to growth; but when either of them unduly preponderates, we have stagnation on the one hand or hurry on the other.

Religions begin as a great outpouring of light and energy by a Messenger, and end as a set of crystallized dogmas and observances which hold back progress. Between these extremes lie graduated stages. Thus a point is reached when the religion weighs on the side of inertia, and then it may be said to merit the title of opiate. When that is the case, reform is needed; the religion must be regenerated.

Religion in its essence is behind all creeds, which are but its imperfect and varying expressions; it is the universal origin and foundation of all faiths. Its cardinal doctrine is that of the essential and innate divinity of man. It states that man is a god living in a house of flesh. The divine immortal Man enters on a pilgrimage of incarnation, is at first misled, but is destined to triumph over the flesh and to realize self-consciously his divinity. The Teacher declares himself to be a man who has attained, and urges his disciples to follow in his footsteps. He shows that the way to salvation lies in renunciation of private and personal aims, in order that the obstacles to attainment may be removed and the supreme law of Divine Love may gain sway. He preaches the Golden Rule. He forms a group of disciples, to whom he entrusts his message. But after he is gone, and the original source of light is withdrawn, a process of gradual decline sets in. Sects and schisms appear; there is strife; eventually one party becomes predominant, and, to pre-

vent further schism, a creed and articles of faith are drawn up. In this way religion becomes fixed and standardized; and perhaps there will be rival types persisting in a state of hostility or toleration. Religion has reached a static condition; a form has concreted around the original spirit; certain writings are taken as a standard text (misprints, mistranslations, editings and all); a church or hierarchy is the ultimate authority as regards interpretation and matters of casuistry.

The Teacher being no longer present in person, his memory is revered and he becomes deified. He is regarded as more than man, and the idea of imitating him is regarded as presumptuous, impious. Magic creeps into religion; the essence of which is the desire to propitiate external powers. All this is illustrated by history, and it is the work of the historian to record the illustrations: how religion has opposed free inquiry and tried to suppress the inquirers. In recent times religion has fought science and given ground step by step, so that religion has often been follower rather than leader.

No influence can avail for long to stem the expansive force of man's essential nature. Man continually asserts the might of his own Self against all that would withstand it. Religion itself must either mend its ways or perish before this force. For this is the real religion of man.

Anything which tends to deprive man of his belief in his own essential divinity is an opiate. Such an influence was introduced early into Christianity. We find Pelagius in controversy with Augustine on this point. This man, a Briton, had brought from his northern monastery views of a more manly kind than prevailed in the exhausted and decadent world to which he came.

It seemed to him that the Augustinian doctrine of total depravity and of the consequent bondage of the will both cut the sinew of all human effort and threw upon God the blame which really belonged to man. Unless men had the power to do God's will, it was vain for Him to declare it. And if men believed they were incapable of virtue, they would make no effort to reach it. His favorite maxim was, "If I ought, I can."—Rev. MARCUS DODS, D. D., in *Encyclopaedia Britannica*, 9th ed.

But Pelagius was a heretic! He asserted the power of man's innate divinity against the dogmas of the church, and the church had no use for such a doctrine. What else can we call the doctrine of man's depravity and helplessness except an opiate, depriving him of effort and causing him to lean on a power extraneous to his own divinity?

The original doctrine of the divine sacrifice by which man is saved

has become perverted. What this doctrine was we can ascertain not only from the Scriptures but from a comparison with other religions and great philosophies. In the beginning of John's gospel we find a hint of the true teaching, tacked on, however, to the personality of Jesus. "The true Light, which lighteth every man that cometh into the world." The 'Son' is the Divine Self in every man; we are *all* sons of God, not Jesus only; and there is enough in the teachings of Jesus to show that he intended his disciples to realize this and to follow in his footsteps. Man is redeemed, saved, by invoking the divinity within him. This has been turned into the doctrine of vicarious atonement, which, in its extreme form, bids man glory in the fact that he is saved, not by his own merit, nay, even against his own merit, by his faith in a divine sacrifice. This perversion destroys our sense of justice and our feeling of responsibility for our own actions.

We find the same thing in Pagan religion, where the Gods, originally representative of the innate powers in man and in cosmos, become deities to be propitiated.

Religion will have to give up its teaching that a man's life on this earth is limited to a single span; for otherwise religion will be unable to keep up with the march of knowledge. The idea that a man's character and fortune are arbitrarily assigned to him by Deity is not consistent with our innate conviction of the universal harmony and equity. Man at any given time is that which he has made himself to be; and his character and fortune in this life are what he has created for himself in former periods of similar experience in a similar sphere. Death removes him not for ever from the scene of his hopes and endeavors, to an eternal state of changelessness; death is but a change which carries the man into a new stage of his endless career; and, like the diurnal sleep, it removes him but to bring him back in a new awakening. These ideas must be assimilated into religion, for people are finding them out for themselves. Any religion which refuses to recognise the advance of knowledge is obscurantist and reactionary.

But everywhere we can find signs of the desire to accommodate religion to the advance in knowledge. In England Bishop Barnes of Birmingham is an accomplished man of science and a mathematician, and devotes himself to showing that scientific knowledge is not opposed to religion; but we suggest that, before being too anxious to swallow current theories of evolution, he might wait a bit to see what changes these

will undergo. Dean Inge of St. Paul's is an erudite Neo-Platonist and does not hide his light under a bushel. In all such efforts to ennoble religion, we see man's inner light in conflict with authoritarian, dogmatic, and conservative influences. Does not this indicate that the fount of religion is within man himself? Indeed, one may ask, where else could it be? The alternative is tradition — original teachings handed on from a divine messenger. But then we must either make that original message a unique and unrepeatable event, or allow that the same thing may happen again at any time. History shows that it happens continually, in varying degrees, through men of varying status, initiating reforms of greater or less extent.

The world abounds with people of superior insight, who have found no home, and whose efforts are therefore lost; and Theosophy affords the means of bringing such people together and uniting them in a common faith. There will necessarily be teachers and leaders, for people will naturally seek help from those able to help them. There are people who say that they are unable to trust any teacher and that they will rely upon themselves, since the light shineth within every man. But such people forget that they are indebted to the unselfish labors of others who have preceded them, and whose culture they inherit, preserved as it is in the books which they have studied. Had the Founder of the Theosophical Society pursued a policy of personal self-development, these people who prefer to study Theosophy in isolation would have had no Theosophy to study. It is the duty of all who have received light to pass it on in the same spirit as it was received; and thus every student is at once teacher and disciple.

The Wisdom-Religion was once universal; and will become so again. Theosophy is laying the foundations for universal religion; for though the forms through which truth is expressed are many, truth itself is one. In proportion as we draw nearer the fount, so do we become united. It must always be borne in mind that religion, in its full sense, includes knowledge — knowledge of all the mysteries of the universe. Science has accustomed us to think of definite truths which are undeniable and recognised by everybody competent to understand science. There are no separate schools of thought as regards facts in chemistry or electricity. There may be diverse schools as regards theories not yet confirmed; but not as regards ascertained truth. What we need to realize is that there must also be a definite body of facts relating to every other department

of Nature — not merely to those physical realms which science explores. The facts are ascertainable.

What we have to do, then, is to throw away our crutches when the need for them has passed. It can be said with truth that formalized religion has protected man in certain periods of chaos, by conserving the truth and affording an institution stable and independent of international strife; but we can equally well point to cases where the restrictive influence has outlived its usefulness and become a hindrance.

Man himself is by natural birthright the source of his own salvation. To some this statement will sound presumptuous, impious; but that is only because they have failed to distinguish between man's weak foolish egoism and his better self. This is the original teaching of religious teachers, and we might illustrate it abundantly from the Bible. Take the following as an example:

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again.

It will be unnecessary to do more than refer Bible students both to the sayings of Jesus and to those of Paul in his epistles, in order to have further illustrations of the distinction between man's lower and higher nature. The teaching is that God is actually incarnate in man, and not merely in one particular man. The doctrines of Theosophy, says H. P. Blavatsky, call forth every hitherto dormant power for good in us; and the message of Jesus and of the other teachers could hardly be better expressed. It was the desire of Jesus to have his disciples follow in his footsteps and attain like powers with himself. He distinguishes between the multitude and the few, dealing specially with each, and having special private teachings for his disciples. The divine spirit sleeps in every animate being, but in man pre-eminently are its powers manifest. Yet in the average man, great as may be his intelligence and culture, the real powers of spirit are still dormant, waiting to be aroused. The first

step in this arousing is to recognise their existence. If a religion tells us that we have no such powers, and bids us look for aid elsewhere than to the divine source within, then it is administering an opiate.

It is instructive to note how the vital teachings of religion have been transformed, so that their original force is lost, and they have been converted into doctrines which favor a state of inertia. In the first chapters of our Bible we have a version of a very ancient allegory, which forms an essential part of the teachings of the eternal Wisdom-Religion. We see mankind, in an early stage of its evolution, represented as a man and woman living in a state of blissful ignorance. Upon them descends the divine intelligence, represented as a speaking serpent, who displays before them the path of self-knowledge. They accept the proffered gift, their state of paradisiacal inertia is ended, and the agelong career of self-conscious evolution begins. Knowledge and free will are theirs, to use or abuse; through experience must they learn. No longer the passive subjects of powers they comprehend not nor resist, they have become masters of their fate, and have entered upon the adolescence of the human race. And to what has this story been twisted? The great Teacher, the speaking serpent, has been converted into a devil, leading man astray. Man is said to have 'fallen.' And, that he may not be lost, we have the promise that he can be saved, not through his own spiritual nature, but by the special intercession of the Son of God. In some forms of this doctrine, emphasis is laid on the corrupt and helpless nature of man, said to be innate; and on the consequent necessity for spiritual aid from an external source. Without such aid, man is destined to destruction; but with this aid, he gains eternal bliss irrespective of merit. Such is the doctrine of salvation, still accepted by so many, though it is not so popular as it once was, even among church members.

Theosophy says that this is a parody of the real and original doctrine of salvation.

Let once man's immortal spirit take possession of the temple of his body, and his own divine humanity will redeem him,

says H. P. Blavatsky. Man, originally divine, and always potentially so, has, in the course of his natural evolution, temporarily forgotten his divinity, but is on his way to regain it. There was an epoch in man's evolution when he acquired intelligence and free will and became responsible for his own acts and able to determine his own conduct. It was

this power which led him on his age-long pilgrimage through the realms of materiality; and it is this same power which will eventually 'redeem' him, by bearing him aloft once more towards his spiritual home.

Our Higher Self is a poor pilgrim on his way to regain that which he has lost, again says H. P. Blavatsky.

The first stage of reaction against a form of religion which has become hidebound and repressive is the reaction to extreme atheism, secularism, rationalism; when the proposal is made to do without religion altogether and to trust to 'reason.' But too little allowance is made for the accumulated effects of past moral training in society; the civic institutions and law-abiding community thereby created are taken for granted, and their continuance assumed. Whereas a people throwing over all support from the spiritual side of their nature would be living on their capital; and these barren philosophies would soon work out their effects in the body politic, so that society would fall to pieces. This stage of first reaction has passed in most countries; and the effort is rather to restore religion than to cast it aside. We see that man cannot live by bread alone. What is called 'reason' is very fallible and changing, as so well illustrated by the changing views of the sciences, consequent upon more recent discovery in physics, chemistry, biology, antiquities, all departments.

Materialism is a word often used, but mechanicalism is in some respects a better word. It denotes a degenerative disease to be found both in our religious and our scientific and philosophical views. The outer world of phenomena, effects, is viewed apart from its invisible causes; and an attempt is made to construct a complete science or philosophy out of these effects alone, by connecting them with each other in a causal sequence. What is the effect of this mechanical philosophy on our view of human history? That history is supposed to be a growth wherein each age is produced by the ages before it, and gives rise to the ages that succeed; so that we get a doctrine of human evolution which resembles a sort of perpetual-motion machine generating its own energy by its own motion. It is supposed that mankind will gradually 'evolve' into something better. But nothing besides decay or stagnation can ensue from such a condition. As a fact, human evolution is promoted by the eternal divine spark of man's spiritual nature, which is always welling up from its source, and manifests itself through the work of men of insight

and power, who lead their fellows. Behind such great men lies a long history of self-conscious evolution in past lives, till they have reached a level when, no longer living for themselves alone, they can be leaders, teachers, inspirers of their kind.

It was to create *disciples*, not blind followers, that such men as the great founders of religions came. And by 'disciple' is here meant, not mere listeners, but pupils who follow in their Master's footsteps and aspire to become Teachers in their turn. If those who venerate Christ would only realize that their Master desired to awaken in man the Will, the Intelligence, the power to act, and not to create a servile body of 'believers' waiting to be saved! Many devout Christians do feel this in their hearts, but need the support of authoritative sanctions — which is where their pastors fail them. Theosophy, then, comes to gather together such people, of all faiths, all lands; and to give sanction to their inner conviction as to the true nature of religion. No longer an opiate, religion will then be, what it really is, the panacea for human ills.

Faith in our own spiritual resources — surely this is the definition of religion; and a faith that prompts to its own immediate realization in act.

But what is most needed just now is a sane and comprehensive philosophy or science of the universe; for we lack not of injunctions to follow the Golden Rule, and of gospels of Love. If these latter are not to waste themselves in futile emotionalism, and in vain striving to ameliorate conditions which are as continually made worse, we must have a science, a philosophy, to bind the whole into a rational structure. Here is where Theosophy comes to the rescue. It is a masterkey. It shows the fundamental principles that bind all together. In Theosophy, man is no longer a hapless being wandering aimlessly about on an equally mysterious globe and encompassed by ruthless and seemingly purposeless 'laws,' but he is an inseparable part of the universe itself. Man is a member of a vast society of living beings, whose totality constitutes the universe. Once let him realize that he has an inner nature, and he starts on the road to an unfolding of his own latent faculties, whereby he will become aware of a far grander universe than that which discloses itself to his bodily senses. The original purpose of the great religious founders was to teach the mysteries of the universe; but their original teachings have been lost or suppressed, and all that is left is the merely pious part, with more or less of highly unsatisfying theology. What has

become of the original gospel (divine message)? Let us resurrect it; let us not throw away the kernel with the husk.

Theosophy, in resurrecting religion, might be called 'humanistic,' since it insists so strongly on a recognition of the value of man. Yet such a label is misleading unless we define what we mean by 'man' and 'human.' If man is to be nothing more than a mechanically improved beast, humanism may well be equivalent to animalism — philosophical at least, if not (let us hope) in actual practice. We must start with a proper conception of human nature. The graduated types of animal and human organisms are joined, the one to the other, not by links like those in a chain, but by their common union with the invisible source from which they emanate. Evolution does not proceed like a system of cogwheels and levers, but like the growth of a tree, whose manifold and diverse branches derive from a single root. Thus any individual human being can find within himself the path that leads direct to the eternal source of all growth and expansion.

Religion, be it remembered, must be broad enough to include equally *all* faiths, however diverse in their externals. There are many eminent and worthy Christian divines who have ennobled the conception of their religion, and yet have not advanced beyond the parochialism of regarding Christianity as the supreme and last word. They must dig deeper yet. True religion is beyond all divisions, local, sectarian, racial, what not.

In conclusion let it be said that Theosophy is not imposed upon anyone as a set of doctrines essential to salvation; but is offered as a resource wherein the earnest seeker may find his satisfaction. It is not for those already satisfied. Theosophists have a duty to make known as widely as possible the source whence they themselves have derived so much help.



At the beginning of the solar manwantara the hitherto subjective elements of the material world now scattered in cosmic dust . . . will form into primordial ripples of life and separating into differentiating centres of activity combine in a graduated scale of seven stages of evolution. . . .

When the solar pralaya comes the whole purified humanity merges into Nirvana and from that inter-solar Nirvana will be reborn in higher systems. The string of worlds is destroyed and vanishes like a shadow from the wall in the extinguishment of light. We have every indication that at this very moment such a solar pralaya is taking place while there are two minor ones ending somewhere.

— *The Mahatma Letters to A. P. Sinnett*

THE SCIENCE OF NATURE

OLUF TYBERG

PART III — ACTION

WHAT is action? Let us try to answer this question by considering what is involved in the process of producing a movement of the body, so as to obtain some direct understanding of the metaphysical or organic action fundamental to physical movements in general. Whenever I move my body, attempt to lift something or strike a blow with my arm, I know that such movements are caused by an internal energy, and that such energy is necessary to the organic actions of every living entity. In order to determine the nature of this internal energy let us consider the following illustration.

If I wish to lift a bucket of water and place it upon a raised platform, I must ascertain whether I have the power to do so. This I can learn only by taking hold of the bucket, for by so doing I make the bucket of water a part of my bodily resistance. In the attempt to lift the bucket I learn that not only must I be able to overcome my increased bodily resistance, but must have the added strength to move the bucket the required distance. This makes me aware that two distinctly different forces must be brought into play before I can move my body and lift the bucket. One of these is a force whose magnitude must be equal and opposite to the force of resistance and whose function is to neutralize the resistance, while the other is a force whose intensity determines the velocity and direction of the resistance thus neutralized.

The functional difference between these two forces is evidenced by the fact that the magnitude of the neutralizing force is determined by the force of resistance itself, while the intensity of the other force is one of choice, limited only by my organic capacity. This distinction is further emphasized by the fact that any change in velocity alters the force of resistance. Hence it is the necessary function of the one force to maintain the resistance in a neutralized condition, irrespective of its velocity or direction, in order that the other force may be able to perform its function of directing the neutralized resistance. It should therefore be understood that in an organic action the magnitude of one of these forces is predetermined by the resistance itself, while the intensity of the other force is one of intelligent discrimination.

It might be necessary to state here that the reason for introducing the bucket is in order better to illustrate this process of neutralization, which, in the actions fundamental to our habitual bodily movement, has become a sort of second nature, and is not so readily apprehended. However, this illustration contains some other valuable hints, which will be better understood as we proceed.

The functional difference between these two forces is further verified when I move my arm with the object of striking a blow. Experience has taught me of two distinctly different ways of controlling the impact. I can either place a heavy object in my hand or I can increase the velocity of my arm. In the one case I must increase the magnitude of the force for neutralizing the bodily resistance, and in the other case I must increase the intensity of a force of an altogether different order.

If I now call the resistance the *inertial force*, the function for neutralizing the resistance the *initial force*, and the function for governing the direction and velocity of the neutralized resistance the *directing force*, I can state that an organic action, resulting in a bodily movement, consists in applying an equal and opposite *initial force* for neutralizing the *inertial force*, and that when this primary condition is fulfilled, and only as long as it can be sustained, is it possible for the *directing force* to function and for the organic action to continue.

For a better understanding of these dynamic relations let us try to symbolize them geometrically by an isosceles triangle, Fig. 1. This triangle illustrates an organic action, while the angles A, B, and C, represent its three functional aspects respectively, the *initial*, the *inertial* and the *directing* force. Regardless of the particular form or height of this isosceles triangle the *initial and inertial forces* always remain equal and opposite, while their joint relation to the *directing force* is established by the angles themselves, whose sum totals 180 degrees.

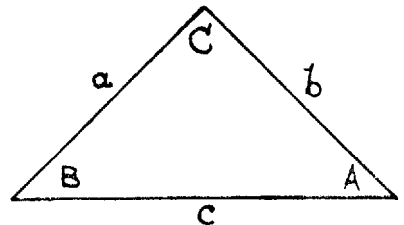


FIG. 1

It should be evident that the isosceles triangle illustrates an organic action in a manner that words cannot convey, by pointing out how two opposite forces can be united by a third force, capable, so to speak, of embracing them both in the effort to produce an organic action.

This diagram shows also the inseparable relation between the three

forces in an organic action, while their characteristic differences should make it evident that none of these forces can function independently of the others. Henceforth we shall adopt a Kantian term intended to convey the same idea, and define the three functional forces in an organic action as a 'dynamic community,' and regard this community as internal energy. For the purpose of future consideration we shall sum up this evidence as follows:

(a) *The internal energy in an organic action is a dynamic community of three functional forces inherent in and fundamental to entitative existence.*

(b) *Volition and predetermination are inseparably linked together in a dynamic community.*

As we propose to consider these functional forces in relation to their corresponding phenomena in Nature, it may suffice here to state that when Einstein, in his general theory of relativity, established an equivalence between *gravitational* and *inertial mass* and deduced from this equivalence an *intensity mass*, mathematically defined as a function of velocity, and at the same time declared that "energy and mass are alike," he may be said to have confirmed this threefold division of energy. It should be noted, however, that the real significance of Einstein's division of mass seems to have been lost sight of, as it was so evidently buried in the four dimensional space-time continuum fundamental to his theory.

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When we now begin to consider these internal, organic actions in relation to their corresponding external bodily movements, it becomes evident that the internal actions are *metaphysical, dynamic, and qualitative*, while the external movements are *physical, mechanical, and quantitative*. As quantities must be associated with form, the natural inference is that there must be something connected with the qualities that has the capacity to receive form in order that *an internal act may be externalized as a physical fact*. Furthermore, as experience has shown that a physical fact appears different to different observers, it must be the observer himself who, by virtue of his senses, has the capacity to invest the qualities in organic nature with form, and who by so doing transforms internal acts into external facts, in other words to measurements.

If this inference is correct I cannot consider my bodily movements

separate and apart from my organic actions on the one hand, or from my sense-perceptions on the other, without reducing these movements to mere abstractions. Applying this inference to a constantly moving and changing Nature of which man himself is a miniature, I must recognise that the objective reality attached to the forms and movements in physical nature must be attributed to an organic Nature in and behind physical nature, and for the purpose of considering the relation between the two, I will postulate that *all physical forms are exterior sense-representation of an internal organic Nature.*

In considering this postulate, we must take into consideration our insufficient knowledge of the human senses, and also their very limited range, of which we but recently have become aware. We know now that the sense of sight can react only to activities taking place in one of the numerous 'light octaves' that have been disclosed by spectrum-analysis. A similar limitation is revealed by other senses concerning which we know altogether too little. But we know sufficient to realize that all sense-representation is confined to only a small portion of the activities taking place in internal Nature, thus leaving the major portion to appear to us as empty space. On the other hand, this very sense limitation enables us to see across this empty space, to extend our vision and obtain a much larger but necessarily illusive picture of a much greater portion of Nature. This picture informs us of innumerable heavenly bodies or worlds floating about in empty space, and it was upon this *prima-facie* evidence that classical physics rested.

As far back as 1881, Prof. J. J. Thomson introduced the idea that mass was of electro-magnetic origin. When this was later confirmed, physicists began to recognise that empty space is filled full of electro-magnetic activities, whose masses were vastly greater than the mass of any physical body, in fact so much so as to justify Einstein in thinking that the mass of light, because of its great velocity, could be regarded mathematically as infinite. This later evidence therefore tends to confirm the more mature conception of the ancients, who maintained that these floating worlds, apparently separated from one another by a vast empty space, are more closely linked together than are the limbs and organs in the human body.

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Some of our scientists have recently been echoing ancient philoso-

phers, like Plato, who insisted that *thought precedes Nature* and that it is *the mind that gives shape to the world*. Giordano Bruno referred to the physical world as *the shadow of ideas*, and pointed out that if Nature is studied objectively, regardless of its relation to an inner subjective world, it reveals itself as a passive mechanism impelled by blind forces. We observe only how bodies move and how they interfere with one another; and from the determinations based upon such evidence we can learn only how inert bodies and blind forces can be manipulated. Hence, when we allow our conceptions of Nature to be guided solely by these observations, we reduce Nature to the status of a mechanical automaton. Bruno therefore regarded knowledge based upon observations as negative and valuable only when considered in its complementary relation to the positive knowledge that must be developed from within, for only with this dual knowledge can experience be properly appraised.

On the assumption that the physical world has a real existence of its own, empirical science has been insisting that our knowledge must conform to objects; but if the evidence presented here is correct, it tends to show that a science of Nature must make objects conform to our understanding, as it did when it accepted the findings of Copernicus. This was referred to by Kant, who called attention to two sources of knowledge, one of which belongs to the subjective world residing within ourselves, while the other belongs to the objective world existing about us. Kant also pointed out that these two kinds of knowledge, the *intuitive and the instinctive* must be cultivated by two opposite faculties of the mind, whose relation is analogous to that of the opposite forces in the dynamic community, and as such must be united and co-ordinated by the intellectual faculty of the human mind.

It is only within ourselves that we can co-ordinate these two opposite kinds of knowledge, and can obtain something more than a mere one-sided concept of the processes of Nature. As a case in point, let us consider the relation between cause and effect usually recognised as successive, every cause producing an effect which in turn becomes a cause, and so forth. But as soon as we recognise the efforts put forth as the cause, my own actions as already indicated, inform me that *the effort put forth cannot function apart from the effect accomplished and that cause and effect are inseparably linked together in the dynamic community*.

When I recognise physical facts as the external representation of internal acts, and on the strength of this refer to internal Nature as the

causal world and to external nature as the world of effect, and at the same time recognise the efforts put forth as the cause, I am faced with the paradox that *the effect must be present in the cause*, and furthermore that *the cause must reside in the effect*. If this is correct, this cause and its relation to the effect should be recognisable in every physical fact. That modern science has not recognised this only goes to show that an understanding of Nature cannot be acquired either by observation, measurements, or mathematics, unless the physicist has something from within to bring to bear upon experience. Before we can find anything we must know what we are looking for.

The same idea was expressed somewhat differently by Kant when he stated that "no mere observation, no accidental association of sense-impressions and ideas, however thorough these may be, will enable us to become aware of a self-evident, necessary and universal truth." He said also: "We may analyse as much as we like, we shall never arrive from one object and its existence at the existence of another, or at its mode of existence by means of the concepts of these things only." And again: "Suppose we should carry our empirical intuition even to the very highest degree of clearness, we should not thereby advance one step nearer to the knowledge of the constitution of objects."

As we proceed we expect to show that these pronouncements were not those of a biased mind, but of a constructive critic and intuitive philosopher, whose aim was to enhance the value of an empirical and analytical science by calling attention to the importance of a complementary synthetic science and by emphasizing the necessity of studying Nature *deductively from within as well as inductively from without*. But of the two methods he regarded the former as the more important, just as he insisted that the conviction arising from a knowledge of oneself constitutes the final 'court of appeal.' Kant's position was akin to that of Giordano Bruno, who demanded that we make the evidence of the senses conform to a rationalistic, reasoning process which must be guided by our innermost convictions.

As experience has shown that we can see only what we are prepared to see, it necessarily follows that in order to establish a physical confirmation of the *dynamic community*, we must approach Nature as did the ancient philosophers, who made man's knowledge of himself paramount and who regarded *Nature, like man, as a bipolar entity, from whose inner pole emanates a life-giving spiritual essence that pervades the whole of*

Nature and makes possible every effort put forth; and from whose outer pole streams forth the life-receiving material essence upon which such efforts may be exerted; while it is the mysterious power inherent in the entity itself that unites these two essences and transforms them into a dynamic community. (Internal Energy)

It is the antinomic relation between the two poles of Nature that gives rise to the paradoxes with which true philosophy abounds. Instead of regarding them as contradictions to be avoided, science should welcome them as valuable guides to an understanding of Nature. When we succeed in harmonizing the inner experiences recorded by the great mystics of every age with the facts presented by the great physicists of modern times, philosophic romancing will be supplanted by a conviction strong enough to recognise in the active union of the spiritual and material aspects of Nature the keys to a scientific confirmation and a mathematical formulation of a self-acting, self-contained, and self-creative Nature.

The very first of these keys is this *dynamic community*. Before considering this key itself, I wish to point out how this community of forces together with the principles of causation becomes fundamental to what in the Kantian philosophy was defined as "synthetic unity."

PART IV — EVENTS

My concept of a trinity of forces representing a dynamic *community* fundamental to action was derived from two sources of knowledge, and is the result of combining inherent and acquired knowledge. The inherent or intuitive knowledge was called into activity by my interest in and study of ancient philosophy, while the acquired knowledge was gained through practical experience as a mechanical engineer. Hence, this concept combines a synthetic deduction from ancient philosophy and the application of a corresponding method of induction to the facts of Nature, and as such meets the requirements for a rationalistic as well as a logical intellectual concept, according to both Galileo and Kant.

This trinity and its fundamental relation to Nature can be found recorded in the *Vedānta philosophy*, in the *Book of the Dead*, in the *Kabala*, in the symbolic language of the *Old and New Testament*, in the writings of Plato and other Pythagoreans, and in many other ancient systems of thought, when we learn how to recognise it. It was first brought to the general attention of the Christian world through the

heroic efforts of Giordano Bruno. Later, certain aspects of Bruno's philosophy were elaborated upon and formulated more cautiously by other philosophers, and we can recognise this principle in Spinoza's 'Substance,' in the 'Monad' of Leibniz, and in the 'dynamic community' which, according to Kant, is basic to *synthetic unity*.

However, it must be distinctly understood that the recognition of one identical metaphysical trinity fundamental to the many different ancient symbolic expositions as well as to a number of modern philosophies, would not have been possible without the aid received from the profound writings of H. P. Blavatsky, who in *The Secret Doctrine* expounds this trinity in its purely metaphysical aspect, and presents it as the first fundamental proposition in the teachings of an archaic philosophy. According to this Ancient Wisdom-teaching reasoning man has lived upon this Earth some eighteen million years, and has occupied different faces of its continually changing surface. The universal recognition of these truths, like the rise and fall of civilizations, is one of 'cyclic recurrence' which, during the Christian era and until this work was published, had become an altogether 'Secret Doctrine.'

In order to verify these statements, H. P. Blavatsky presented a number of keys to the understanding of the esoteric language in which this archaic teaching had been recorded in ancient manuscripts. With the aid of these keys she traced the archaic philosophy through a series of ancient and modern religions, philosophies, and sciences, and pointed out how its teachings had become subjected to different literal interpretations and distortions, and finally had been completely lost sight of. But it should be borne in mind that these keys and the teachings that they reveal must be judged entirely upon their merit and not upon the authority of anybody's 'say so.'

When this work — *The Secret Doctrine* — was first published in 1888, the Western world evinced but little interest in ancient civilizations or in pagan literature. Since then much more authentic information concerning these has been gathered and has given more and more astonishing glimpses into the great past. When once we begin to realize how closely humanity's future is linked up with and is foreshadowed by its past, we shall no longer fail to take into account the complete isolation from this great past to which the Western world was violently subjected by a zealous Church. It was this isolation that paved the way for the Dark Age, while only the last few centuries represent a period

of gradual reawakening, during which the struggle between the forces of light and darkness, progress and retardation, is becoming more and more accentuated.

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Ancient knowledge was formulated by a mentality very different from ours, just as the ancient attitude to Nature is altogether foreign to us. Yet the universality of the archaic teachings points to a great antiquity, while their mature outlook upon life and Nature makes it evident that they have been tested by ages of experience and have persisted from one period of enlightenment to another. To reclaim the truth contained in 'the wisdom of the ages,' requires an open mind and an earnest effort to interpret its profound thought-pictures so as to be able to express them in terms suitable to our own mental development and to make them helpful in meeting the many problems facing humanity today.

In doing so we shall be able to recognise the marked contrast between ancient philosophy and modern physical science, whose fleeting theories have been resting largely upon a dualistic attitude to Nature. This attitude became conventionally established in the Western world when the writings of Aristotle were interpreted by the early scholastics in such a way as to provide a suitable metaphysical support for dogmatically formulated theology. This metaphysics postulated a complete separation between the two poles of Nature, which according to the ancients, are as inseparably linked together as are the poles of a magnet.

The scholastic interpretation was later strengthened and was able to assume a recognised position in modern philosophy when Descartes introduced a Cartesian dualism postulating two distinct worlds, one of spirit and one of matter, and each endowed with a homogeneous substance of its own. This complete refutation of the philosophy of Bruno, Kepler, and Galileo opened the door to an independent investigation into the world of matter, without coming into direct conflict with a theology supposed to be applicable only to the world of spirit.

It is therefore of interest to note that the year 1642 not only closed the stormy career of Galileo but also gave birth to Isaac Newton, a more practical and mathematical genius who, on the strength of this Cartesian dualism, was able to disarm opposition and sweep aside the many

obstacles confronting Galileo. Unlike Galileo who, because of his intuitive understanding of Nature, resorted to experimental methods for purposes of illustration and verification, Newton based his knowledge upon the methods themselves and his philosophy of Nature constitutes a process of induction from these very methods. He attributed the fall of the apple to a universal force, *gravitation*, maintained that *inertia* was a property with which God had endowed homogeneous matter, and on the whole introduced conceptions that the minds of the men of his time were prepared to accept. When he formulated his laws of motion, he laid the foundation for an empirical science that has proved itself an invaluable aid in this age of invention.

The real value of Newton's work must be appraised in the light of his time, and whatever the future estimate may be, it speaks for itself as a necessary and important stepping-stone to the real science of Nature, which so evidently was the one and only aim of Newton himself.

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Side by side with the painstaking efforts made by analytical physicists to formulate a world-picture with the aid of measurements and mathematics, we must consider the series of similar attempts made by the synthetic philosophers already referred to, whose conceptions of Nature were based upon self-examination, reflexion, and inner conviction. But none of these philosophers succeeded in relating his world-pictures to experience, that is, to experience as formulated and presented to us by the mathematical physicists. We have already mentioned the unsuccessful attempt made to apply Kant's synthesis to physics, which, a century ago, resulted in completing the break between philosophy and science. This failure may be said to have been anticipated by Kant himself, for the reason is explained by him in one of his latest utterances (printed as a footnote in his *Critique of Judgment*):

It has been thought a doubtful point that my division in pure philosophy should always be threefold. But that lies in the nature of things. If there is to be an *a priori* division it must be either analytical, according to the law of contradiction which is always twofold, or it is synthetic. And if in this latter case it is to be derived from an *a priori* concept, the division must necessarily be trichotomy. For according to what is requisite for synthetic unity in general there must be (1) a *condition*, (2) the conditioned, and (3) the concept which arises from the union of the conditioned with the condition.

A philosophy of Nature whose method of deduction is synthetic or

threefold cannot be expected to be in agreement with, or substantiated by, an empirical science whose method of induction is analytical and twofold; particularly when these two methods are based upon entirely different premisses. The synthetic philosopher maintains that cause and effect are inseparably linked together in Nature, while Newton and the Newtonian physicists regard cause and effect as belonging to two distinctly separate compartments of Nature.

As an example of this essential difference let us consider Newton's third law of motion: "To every action there is an equal and opposite reaction." His law has proved itself a valuable contribution to a science whose knowledge was confined to information obtainable from mechanical methods and whose object was largely to construct more and more effective mechanical devices; and while this equivalence is incontrovertible, it is nevertheless an incomplete and misleading statement when considered as a description of Nature's way of working. How could anything happen in a Nature in which action and reaction did nothing but neutralize and cancel each other? Certain it is that his equivalence is a poor guide to the understanding of a Nature where everything is subject to continuous changes resulting in either growth or decay.

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Let us consider the following scholium to the Third Law of Motion, from which Newton abstracted this equivalence.

If the action of the external agent is estimated by the product of its force into its velocity, and the reaction of the resistance in the same way by the product of the velocity of each part of the system into the resisting force arising from friction, cohesion, weight, and acceleration, the action and reaction will be equal to each other, whatever be the nature and motion of the system.

According to Newton man was an external agent, endowed with powers to act that were beyond human understanding. Hence self-acting man was distinguished from the conservative systems of which the physical world was supposed to exist. In order to determine the action of this external agent he established a metric equivalence between this action and the product of the resistance of the system and the speed of its motion. When later physicists substituted the term *energy* for the action of the external agent, and the term *work* for the corresponding reaction, and established an *equivalence between energy and work*, this

equivalence was made the basis of the doctrine of the conservation of energy, for according to such eminent authorities as Lord Kelvin and Clerk Maxwell, nearly the whole of this doctrine is contained in Newton's scholium quoted above.

The text-books in physics of today tell us that "the energy of a body is its capacity to do work," that work is measured by the product of the weight of the body and the distance through which it moves, and in addition to this they volunteer the information that "in physics the word *work* is used to describe not the effort put forth but the effect accomplished." This seems to show that the physicists have failed to recognise the significant fact that when I wish to change the position of a bucket of water, I must for the time being make that bucket an integral part of my own internal energy, and that the same is true when, instead of my own energy, I substitute the energy of a steam-engine or an electric motor.

Experience shows that *initiative* and *inertia* — representing two opposite forces expressing themselves through appropriate media — must be linked together in all the movements in physical Nature and in every kind of mechanical work produced by man. However, there is a very essential difference between the work of man and the work of a steam-engine. For while the reaction to the work of man tends largely to strengthen and sustain him, the reaction to the work of an engine tends only to wear it out and destroy it.

But irrespective of this difference, when, instead of studying facts analytically, we consider them synthetically, we learn that every action and its equal and opposite reaction combine to produce a transformation. When we now apply the term *event* to such transformation it is clear that *an event is the union of an action and its equal and opposite reaction.*

This definition completes Newton's analytically formulated equivalence, and establishes an event as the manifestation of what Kant called *synthetic unity*, namely, *the concept which arises from the union of the conditioned with the condition*, in other words, *the union of the reaction with the action.*

According to Kant *synthetic unity* constitutes an "apodictic verity," in other words, something basically evident, whose recognition he regarded as necessary to an understanding of the processes of the mind and the processes of Nature. It is the object of this series of articles to con-

firm this, and to show that the Kantian synthesis is fundamental to each and every operation and structural formation in a constantly changing Nature, and that the growth and decay resulting from such changes are the eternal co-workers with birth and death in that continuity of life which we know as Nature.

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Physicists have presented us with a multitude of analytically formulated methods that enable us to manipulate and mold material external to ourselves, but they have failed to consider the synthetic process fundamental to these methods by means of which man and other entities sustain themselves and mold the material of their own bodies. Let us consider mechanical methods in the light of a dynamic process.

Every mechanical method originated in an attempt to reduce an idea to practice. This makes a method the physical manifestation of a concept in the mind of the inventor. Every experimenter knows, if he stops to think, that his success depends upon his ability to construct a device whose actions and reactions unite in producing results — events — corresponding to the concept in his mind. But owing to their conventional attitude to Nature, physicists have been in the habit of ABSTRACTING FROM THE METHODS THE VERY MIND THAT CONCEIVED AND CONSTRUCTED THE METHOD, just as Newton abstracted an equivalence from an event and established this isolated equivalence as “a law of motion.” Herein lay the seed of materialistic science. This method of abstraction was referred to by Kant when he said: “As soon as we abstract in thought our own subjective nature, the object with the property ascribed to it disappears, for it is the subjective nature that determines the form of the objects as phenomena.”

A concept is energy, a dynamic community, and it is constructive because one of its functions *is the directing force of intelligence* (volition) that manifests itself in the methods of man as it does in the processes of Nature. But owing to their habit of abstraction and analytical formulations, physicists are unable to recognise its manifestation in physical Nature. The attempt to abstract this force from the processes of Nature, explains why analytically formulated methods are debarred from serving as guides to an understanding of Nature.

It is with *the directing force of intelligence* that man creates his environment and, like Nature, molds his exterior form. The present in-

tense activity of this force accounts for the inventions and industrial achievements of recent times, while the failure to recognise its directing intelligence and to understand its real nature and influence in the life of humanity explains the present world-wide disturbances,— both mental and economic.

It is therefore a hopeful sign that the more progressive scientists are now recognising that their pronouncements are incomplete and unsatisfactory, and that whether they know it or not, it is the manifestation of *the directing force of intelligence* that Einstein, in an involved and round-about way, has been trying to formulate mathematically and introduce into physics as “intensity mass.”

As we proceed I expect to show that a rational and intellectual conception of the processes of Nature must be evolved from a philosophy that has its source in the knowledge of the complete being of Man, while the function of empirical science is to test, reject, or confirm the concepts of man. Empiricism, by itself, cannot establish a firm conviction in the mind.

When we regard man as a child and an integral part of Nature, instead of an external agent, it is evident that only in ourselves can we unite an inner and outer percept into an intellectual concept, and learn to understand something about the dynamic processes governing Nature which, like man, is self-acting; while the scientific recognition of such a concept is necessarily dependent upon the ability to confirm it empirically.

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When we apply the synthetic method of induction to Newton’s above-quoted scholium, we find that the event arising from “the union of a reaction with its action” is a transformation in the body of the external agent himself, and that no such internal transformation is possible without a corresponding external movement. It is this external movement that physicists abstracted from the constructive process of Nature, and defined as work, and formulated mathematically as the product of weight and distance.

Newton determined the action of the external agent by measuring the reaction manifesting itself in the alteration of the system to which the action was applied, as for instance that of lifting a bucket of water onto a raised platform. Let us consider this reaction. As the bucket is

placed upon the platform, the platform reacts to the impact of the bucket, thereby producing another event whose action constituted the reaction in the previous event, while the reaction of the platform to the impact may occasion several simultaneous events whose combined reactions must be equal to the impact. Each of the reactions of these simultaneous events in turn will give rise to succeeding events and so forth *ad infinitum*. As an endless series of events cannot possibly have a beginning, it necessarily follows that, just as every reaction becomes an action in a succeeding event, so every action originated as a reaction in some previous event. From this we learn that *every event in Nature is the effect of an endless succession of events and the cause of other endless successions of events*.

* * * * * * *

I have defined my bodily movements as physical representations of actions of my organic body; and realizing that all such voluntary actions originate as reactions to corresponding actions of my mind, I obtain the idea of a continuous interaction between the mind (the condition) and the body (the conditioned) through which the mind expresses itself, and learn that the union of these actions and reactions results in a series of transformations (events) that are as essential to the growth and well-being of my mind as they are to the body. In other words, this interaction constitutes a necessary process for improving my mind and developing my body and sustaining my existence as a self-acting entity.

When once imbued with the idea that the processes of Nature are universal and intelligently directed from within, self-conscious man is justified in basing his general understanding of these processes upon the self-evident knowledge of his own being. This being done, the conviction will force itself upon his mind that the interaction between mind and body is indicative of a constructive process that is repeating itself all through Nature, and is actually confirmed by the constructive methods of man, as has already been pointed out. When we recognise that the event, manifesting itself as the physical form of man, is the consummation of countless events, we must recognise also that a similar constructive process is fundamental to the manifestation of every other form in Nature and that *the whole of Nature is an event, the consummation and manifestation of a totality of past events*.

* * * * * * *

Physicists have been studying the interference to which these events are and can be subjected, and by their method of isolation have gathered a mass of metric evidence based largely upon a destructive process, and it is the theories formulated from this evidence that have been applied to the methods of man. As these theories are analytical formulations and as such conceal *the directing force of intelligence*, they have resulted in keeping physicists and laymen alike from recognising the constructive process in Nature, which is universal and synthetic. But when physicists are prepared to approach their studies with the conception that universal Nature is a natural unfoldment from within and the representation of a totality of events, they will recognise that in the harmonious grouping and correlation of events is mirrored forth an intelligently directed and constructive process, and that the key to the understanding of this process is to be found in the constitution of the event itself.

This was significantly indicated by Jacob Boehme, the uneducated shoemaker and mystic of the sixteenth century, when he stated that "multiplicity cannot be derived from unity" (as generally understood), and that therefore "*the great diversity necessitated a multiplicity within the fundamental unit from which all proceeds.*"

As we proceed an attempt will be made to confirm this profound statement by showing how the physical phenomena, revealing themselves in the great diversity of Nature, are explainable only when considered in the light of the *dynamic community*, fundamental to *synthetic unity*. This was recognised by Kant who referred to the functions in the *dynamic community* as "*the analogies and determinators in experience.*"

* * * * * * *

I have defined an organic action as a dynamic community, and have symbolized it geometrically by the angles in an isosceles triangle (fig. 1). When we recognise that this organic action originated as a reaction to an equal and opposite action of the mind, and define the union of this action and reaction as *synthetic unity* (event), we can also present a geometric diagram of *synthetic unity*, with the aid of some very ancient symbols.

Fig. 2 is adapted from what is known as 'the (decussated) cross in the circle.' By joining the two upper and the two lower ends of this cross, I transform the cross into two equal and opposite isosceles triangles. The content of the lower upright triangle represents the action of the mind, while its reaction is similarly represented by the inverted,

upper triangle, corresponding to the organic action symbolized in Fig. 1, by an upright triangle. The circumference enclosing the two triangles is symbolic of the event resulting from the union of an action and its reaction. This is indicated geometrically by the angles of the two tri-

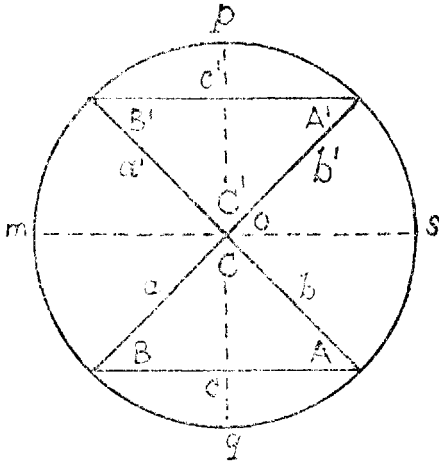


FIG. 2

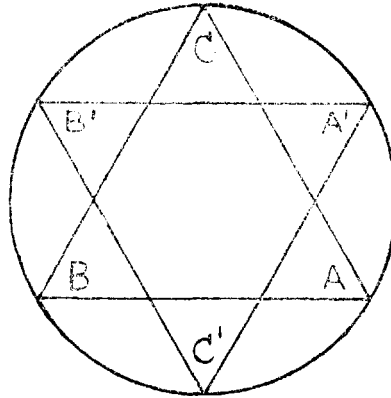


FIG. 3

angles whose sum totals the 360 degrees contained in the circumference.

Fig. 3 is another ancient symbol known as 'the interlaced triangles.' It gives us another and more graphic description of the interaction and its result, as the interlacing of the triangles results in producing a hexagon whose angles together with the angles of the two triangles total 3×360 degrees. This makes the circumference represent the contour of a three dimensional concrete form, a sphere or spheroid.

As we shall have occasion to consider these diagrams more fully as we proceed, I will only point out that just as the *dynamic community* combines two equal and opposite forces into an action, so *synthetic* unity combines two equal and opposite *dynamic communities* into an event, thus establishing a mathematical analogy between action and event.

Keeping in mind that scientific knowledge must be tested and confirmed by experience and that its formulation must conform strictly with the laws of mathematics, let us turn our attention next to the bulwark of modern science, its physical mathematics.

(To be continued)

THEOSOPHY: THE MOST SERIOUS MOVEMENT OF THE AGE

JOSEPH H. FUSSELL, D. THEOS.

“**I**NTRINSICALLY, Theosophy is the most serious movement of this age,” writes H. P. Blavatsky, in *The Key to Theosophy*; to which we may add, not only of this age, but of any and every age. In regard to our own time, and in regard to the present stage of evolution in which is the great mass of humanity, it is the most serious movement in a very special sense. Thus, to be and to declare oneself to be a Theosophist — that is, one who not only studies Theosophy, but strives to apply its teachings to his own life *first*, and then to pass them on to others — is the most serious task that any one can undertake; for, as H. P. Blavatsky also says in the same work: “Theosophist is who Theosophy does.”

We are facing, and are actually in the midst of, although it has not yet culminated, one of the greatest crises known to recorded history, threatening the very existence of our vaunted civilization on more than one continent, if not in the whole world.

The keynote of the present age is *personality*, in its *worst* forms as well as masquerading under more subtil disguises. It is selfishness, self-seeking, greed, and, in greater or less degree, each man for himself, each nation for itself. It is unbrotherliness, which Katherine Tingley characterized as “the insanity of the age.” A hundred years ago materialism was rampant; matter was held to be the only reality, from which in some inexplicable way, by chance, life emerged; mind was ‘an affection of matter.’ Because the soul could not be seen and weighed, therefore it did not exist. Even today more than one eminent scientist regards life on this earth as the result of accident. Man, as many scientists still hold, is but a higher animal, the chance offspring of the apes — or of a common ancestor — which, in turn, were the offspring of still lower forms of life, even ultimately of the amoeba. Under the psychology of this degrading dogma, is it any wonder that animal propensities and instincts hold such sway over the vast majority of men and that their gratification is regarded as natural and right? Natural! — yes, from the standpoint of the lower, animal-nature, which indeed is a part of man’s composite being! But, descended from apes, how could man have anything but

an animal-nature? — for it is a self-evident truth that the less cannot contain the greater, nor can the lower give birth to the higher.

So, too, a hundred, even fifty, years ago, in the sphere of religion the prevailing doctrines were equally materialistic: a material heaven and a material everlasting hell; God, so taught the churches, was Infinite, a God of love and mercy, and yet personal — hence, limited — wrathful, vengeful, jealous, angry, possessing in fact the imperfections of gross human nature. Man was ‘born in sin,’ ‘a miserable sinner,’ ‘predestined’ either to heaven or to hell; hence, man, however noble his character and however virtuous his life, could not achieve ‘salvation’ by his own efforts, but only by the ‘grace of God.’ And this in spite of the dogma that Jesus died ‘for the salvation of the whole world,’ and in spite of the dogma that man and the world, ‘the heavens and the earth,’ were created by God, were *creatures* of God — which, if true, absolved man from any responsibility and made God, the ‘Infinite, all-loving, all-powerful God,’ *alone* responsible for all the evil, sin, suffering, and misery, of the world. What contradictions! what a miserable fantastic medley! And yet such were the dogmas of the Church during the dark, so-called ‘Middle Ages’ of some five hundred years ago in Europe — even of a hundred, or fifty years ago, and still taught and believed in by some.

The dark ‘Middle Ages’ were in fact a time of religious, philosophic, and scientific superstition, which still sways the human mind, for in spite of the great advance, truly epochal, made in modern science, and less marked advance in certain phases of philosophic and religious thought, the present age is still, relatively speaking, an age of superstition, of unreality, of unwillingness to face the facts of life and to discern in them the beneficent hand of Nature, and the workings of Divine Law. While recognising, *academically*, that all men and nations are interrelated, as was so abundantly proven by the Great War and since — *in consequence whereof*, and of the causes which led up to the war, the whole world is suffering — yet we look in vain for a recognition of the warning and the lesson of the war; so that today the world is facing, unprepared, an even greater crisis, an even greater cataclysm — the result of men’s thoughts and acts in past centuries, the result, indeed, of self-seeking, self-interest, in a word, unbrotherliness, which is “the insanity of the age”!

The great western nations, while professedly Christian, that is, followers of the Christ, ignore his injunctions — we speak generally, for there are notable exceptions among individual men and women — regarding

them only as beautiful sentiments, instead of rules of conduct: such as, "he that would be chief among you, let him be the servant of all." In not one, so far as the present writer knows, of the professed 'churches of Christ' is the heart of his teachings proclaimed — "Ye are gods," with the inevitable corollary, "therefore, act like gods," the first step in which god-like action is the practice at all times and in all circumstances of the Golden Rule, an injunction taught in all the great religions of the world, and perhaps best and most wisely and practically expressed by Confucius: "Do not unto others what you would not have others do unto you."

Yet even in the dark night of the Middle Ages, and through the drifting clouds and fogs of a materialism so gross that its equal is not to be found in the recorded history of our present human race, there shone through at times the fitful gleams of star-light. Always there have been a few watchers in the night who not only caught these gleams and found the answering light in their own hearts, but sought to enable others to see the same light. Such were the mystics, Qabbâlists, alchemists, great poets, and others, including scientists and philosophers, teaching or writing, at times within the shadow of the Church itself and, in order that their message might be heard at all, using even the language of the prevailing theology. Some of them, speaking more openly, were condemned to the stake as heretics, such as Giordano Bruno (died 1600 A. D.). Of others, space permits the naming of only a few: Albertus Magnus (1193 or 1205¹), Roger Bacon (1214), Thomas Aquinas (1225), Dante Alighieri (1265), Trithemius (1462), Copernicus (1473), Cornelius Agrippa of Nettesheim (1486), Paracelsus (1493), Jan Baptista van Helmont (1558), Henry Khunrath (1560), Galileo (1564), Jakob Boehme (1575), William Lilly (1602), Henry More (1614), Thomas Vaughan (or Philalethes) (1621), Pico di Mirandola (1643), and Gottfried Wilhelm von Leibnitz (1646). Many others might be named, all of whom had their followers and influenced, though at the time it may have appeared to be but slightly, the age in which they lived.

Of wider range and influence in the midst of this intellectual and moral darkness, and the forerunner, as it were, of the work of H. P. Blavatsky, was the discovery in the last quarter of the eighteenth century of the vast treasures of Oriental literature; the formation of the Royal Asiatic Society in 1784 by Sir William Jones and others; the discovery

1. Date of birth.

and re-translation from the Persian into French by Anquetil du Perron of some of the Upanishads; and later the writings and translations of Max Müller.

Following almost immediately upon the discovery of the vast treasures of Oriental literature, came the discovery of the Rosetta Stone which gave the key to the deciphering of the Egyptian Hieroglyphics — chiefly due to the labors of Champollion and Thomas Young. From these discoveries began to appear a new influence in the realm of philosophy, and more slowly in that of religion.

So, too, during the last quarter of each century has come a Messenger from the Great Lodge of the Masters of Wisdom, to give out what teaching was possible, to light new fires and fan into flame the smoldering embers of the old, as far as the spiritual and intellectual darkness of the times permitted. Always such Messengers found a few eager souls, often only a few, who kept the light from altogether dying out. Among those already named may perhaps, and perchance not, be one or more who were such Messengers, or their direct disciples, conscious of the work which they were sent to do. Perchance the real founders of the Renaissance in the fourteenth century, of the Rosicrucians in the fifteenth, and of Freemasonry² in the seventeenth — all of these being minor 'Theosophical' movements — were Messengers, or disciples of the Messengers of the Masters of Wisdom. Then in the last quarter of the eighteenth century came that mysterious personage, Comte de Saint-Germain, regarding whom H. P. Blavatsky wrote that he was

certainly the greatest Oriental Adept Europe has seen during the last centuries. . . . Perchance some may recognise him at the next *Terreur*, which will affect all Europe when it comes, and not one country alone.— *Theosophical Glossary*

The century-cycles — in the last quarter of each of which comes a Messenger of the Lodge — are but minor cycles. A far more important cycle is the Zodiacal 'hour-cycle' of 2160 years, when the balance between the nations and races is struck, and new civilizations are born. These are cataclysmic times, not only in human affairs but in Nature, and are marked by a major effort of the Masters of Wisdom, and by the coming of an Avatâra who strikes the keynote for the new civiliza-

2. Freemasonry had its rise, as a 'movement' much earlier than 1717 when the first Grand Lodge was established in England. In the present writer's opinion, the work of Elias Ashmole (1617-1692) has not received full justice in this connexion at the hands of any Masonic historian.

tion of the coming Zodiacal age. Such an Avatâra was Jesus; such also was Krishna (3102 B. C.); and such in our own time was H. P. Blavatsky.

It is, however, to be understood that Avatâras are not all of the same grade or measure of greatness. Each has his own work to do, peculiar to and fitted to the needs and conditions of the time in which he comes. Krishna came at the beginning of a great downward cycle, the beginning of Kali-Yuga, the 'Black Age' of 432,000 years. Jesus came also at the time of a downward cycle, an age of spiritual and intellectual darkness and superstition, as the history of the past two thousand years has shown it to be. The present cycle on which we are now entering is a minor upward cycle within the Kali-Yuga, which, if we can win through the present and coming crisis, is a cycle of great promise and of a high, even brilliant, civilization compared with the gross darkness of the Middle Ages, and the darkness and more subtil dangers — because more intellectual, and more insidious, seeing that they were based on reasoning from false premisses — of the materialism of last century, out of which we are now emerging. But the future is not wholly assured, only the possibilities of that future, if we will accept and use them, acting in accordance therewith, and thus transforming such possibilities into actualities by the will and the action of men. As H. P. Blavatsky wrote in 1888:

Yet in the prognostication of *such* future events, at any rate, all foretold on the authority of cyclic recurrences, there is no psychic phenomenon involved. It is neither *prevision*, nor *prophecy*; no more than is the signalling of a comet or star, several years before its appearance. It is simply knowledge and mathematically correct computations which enable the WISE MEN OF THE EAST to foretell, for instance, that England is on the eve of such or another catastrophe; France, nearing such a point of her cycle, and Europe in general threatened with, or rather, on the eve of, a cataclysm, which her own cycle of racial *Karma* has led her to.

— *The Secret Doctrine*, I, 646

In the recent Great War these prognostications were partially fulfilled, but not wholly, for the War was but a prelude to what is still impending — the 'next *Terreur*,' referred to above. The present writer, however, be it said, is not a pessimist; no Theosophist can be that; and he believes, nay, is convinced, that the crisis, at whatever cost (and the cost will be great) will be successfully overpassed, because the hopeful, saving, and inspiring Message of Theosophy has already made its impress upon the thought-atmosphere of the world, and is attracting the ever-increasing attention of the more serious-minded and thoughtful in

all nations. It was for this that H. P. Blavatsky came: to strike the new-old keynote for the coming Zodiacal, the so-called Aquarian, Age: her purpose, and the purpose and aim of Theosophy, and of the Theosophical Society which she founded at New York in 1875 for the promulgation of her message, and the carrying out of that purpose and aim, was to restore to man knowledge of himself, his divine origin and destiny, and his relation to the Universe, of which he is an integral and inseparable part. That she fully recognised the serious gravity of the mission which she was sent to fulfil, is clearly expressed in the Preface to her first great work, *Isis Unveiled* (1877), regarding which she wrote:

It is offered to such as are willing to accept truth wherever it may be found, and to defend it, even looking popular prejudice straight in the face. . . . It is meant to do even justice, and to speak the truth alike without malice or prejudice. But it shows neither mercy for enthroned error, nor reverence for usurped authority. It demands for a spoliated past, that credit for its achievements which has been too long withheld. It calls for a restitution of borrowed robes, and the vindication of glorious reputations. Toward no form of worship, no religious faith, no scientific hypothesis has its criticism been directed in any other spirit. . . .

Referring to the teachings given, H. P. B. continues:

Such knowledge is priceless; and it has been hidden only from those who overlooked it, derided it, or denied its existence.

And then (referring to what H. P. Blavatsky foresaw, and what actually became the case), we read further in the same Preface:

. . . we apprehend criticism, censure, and perhaps hostility, although the obstacles in our way neither spring from the validity of proof, the authenticated facts of history, nor the lack of common sense among the public whom we address. The drift of modern thought is palpably in the direction of liberalism in religion as well as science. Each day brings the reactionists nearer to the point where they must surrender the despotic authority over the public conscience, which they have so long enjoyed and exercised. . . . The day of domineering over men with dogmas has reached its gloaming.

Our work, then, is a plea for the recognition of the Hermetic philosophy, the anciently universal Wisdom-Religion, as the only possible key to the Absolute in science and theology. To show that we do not at all conceal from ourselves the gravity of our undertaking, we may say in advance that it would not be strange if the following classes should array themselves against us: . . .³

In the Preface to Volume II of the same work, H. P. Blavatsky, again

3. It is not necessary to enumerate these classes here. Whom they comprised the reader may easily surmise.

showing her recognition of the gravity of her undertaking, as well as her sense of justice, writes:

Were it possible, we would keep this work out of the hands of many Christians whom its perusal would not benefit, and for whom it was not written. We allude to those whose faith in their respective churches is pure and sincere, and those whose sinless lives reflect the glorious example of that Prophet of Nazareth, by whose mouth the spirit of truth spake loudly to humanity. Such there have been at all times. History preserves the names of many as heroes, philosophers, philanthropists, martyrs, and holy men and women; but how many more have lived and died, unknown but to their intimate acquaintance, unblessed by their humble beneficiaries! . . . This volume . . . contains not one word against the pure teachings of Jesus.

Since the foundation of the Theosophical Society in 1875, the publication of *Isis Unveiled* (1877), and later of *The Secret Doctrine* (1888), great changes have come in the thought-life of the world, especially in regard to science and religion. No longer, save in a few instances, is there conflict between science and religion;⁴ no longer are the faiths of others derided or regarded as inventions of the 'devil.' Today among all the western nations, Hinduism, Buddhism, Zoroastrianism, Mohammedanism, are openly taught, and their adherents are respected as honorable men and women, as much entitled to their beliefs as Christians are to theirs. Very different was it when H. P. Blavatsky came to the western world some sixty years ago, and the present generation would have difficulty in realizing what were the restrictions upon freedom of thought in those days in respect both to religion and to science. As an example the following 'anathema' was proclaimed by the Oecumenical Council of 1870:

Let him be Anathema . . . who shall say that human Sciences ought to be pursued in such a spirit of freedom that one may be allowed to hold as true their assertions even when opposed to revealed doctrines.

The message which H. P. Blavatsky came to deliver was thus described in the Preface to *The Secret Doctrine*:

The aim of this work may be thus stated: to show that Nature is not "a fortuitous concurrence of atoms," and to assign to man his rightful place in the scheme

4. The title of Draper's important work is a misnomer. No conflict has ever existed, or can exist, between science *per se* and religion *per se*. The conflict was between misconceptions of the one and of the other, between scientific dogmas and dogmatic theology, not between true science and true religion, for truth cannot conflict with truth.

of the Universe; to rescue from degradation the archaic truths which are the basis of all religions; and to uncover, to some extent, the fundamental unity from which they all spring; finally, to show that the occult side of Nature has never been approached by the Science of modern civilization.—*Op. cit.*, I, p. viii

H. P. Blavatsky taught the age-old doctrines of the Wisdom-Religion: that life is universal; that the Universe, all Nature, every atom is alive, is an organism; that no speck, no single point, in the spaces of Space is devoid of life and consciousness;⁵ that evolution is from within, and is the unfolding, the evolving, or bringing forth into manifestation of the latent energies, potencies, possibilities, which are infolded, involved, locked up, within every entity, every atom; hence, that behind all evolution are divine, spiritual agencies;⁶ that force and matter are not separate and independent, but are two inseparable aspects of one and the same thing; that matter is but a form or manifestation of energy and conversely, that force is but sublimated matter; that the atom is a solar system in miniature;⁷ that the reign of law is absolute throughout all the realms of Nature, spiritual, intellectual, psychical, and physical; governing the small as the great, electron, and atom, as also man, solar system, comet, and nebula; therefore, that the Universe is a Universe of law and order — a Cosmos and not a Chaos; and finally, that man is an integral part of the Universe; that whatever is in the Universe is potentially in man, in every atom, and *vice versa*; that whatever is in man — will, mind, intelligence — is in the Universe and in every part of it, latent, or partially or transcendently expressed. This is the secret and the *rationale* of evolution.

All of these teachings — and many others could be cited — were published by H. P. Blavatsky in 1888, in *The Secret Doctrine*, and are yearly receiving corroboration and acceptance by the most eminent of

5. See Address of Robert Broom, F. R. S., before the South African Association of Science of which he is President, July 3, 1933: in which we read that "there must be behind evolution spiritual agencies of various degrees of intelligence"; and also the words of General Smuts: "a spiritual view of the universe may not only be justified, but may receive firm support from science itself."

6. See *The Hibbert Journal*, July, 1930, 'The Universe a Living Whole' by Professor J. E. Boodin, University of Southern California; and 'The Living Universe' (1933) by Sir Francis Younghusband. See also the pronouncements of Planck, Jeans, Schrödinger, and others to the effect that "consciousness is the fundamental of the Universe" and of Eddington that "mind-stuff is the fundamental of the Universe."

7. Both of these last two statements are now accepted by modern science, due to researches in micro-physics.

modern scientists. We have referred to the discovery and translation of the vast treasures of Oriental literature, from researches into which has sprung the 'study of Comparative Religion,' but it was H. P. Blavatsky who gave the key to that study, and who demonstrated with overwhelming evidence that all the great religions of the world sprang from one and the same source — the Wisdom-Religion: all teaching the same fundamental truths, the same ethics, the same 'Pathway of Life' and means of 'salvation.'

Instead of 'salvation by faith' and 'salvation by acceptance of the sacrifice of another,' she taught man's essential divinity — which Jesus also taught — and hence man's full, complete, and inescapable, individual responsibility for his every feeling, thought, and deed, and that there is no wiping out of sin save as man himself restores the harmony which he has disturbed. In other words, as H. P. B. expresses it in the Third Fundamental Proposition of *The Secret Doctrine*, the age-old teaching of the Wisdom-Religion: man's evolution and progress is "by self-induced and self-devised efforts (checked by its Karma)" (*The Secret Doctrine*, I, 17), "the one law which governs the World of Being . . . the unerring LAW OF RETRIBUTION," (*Ib.*, I, 634) — the Law of Consequences, of cause and effect, which was taught also by Jesus and Paul, but not in medieval or modern theology.

Theosophy teaches, in fact, that at no time has Humanity been without its Spiritual Guides, Saviors, and 'Redeemers,' or without the true doctrine; and hence, as a corollary, that Jesus the Christ was not the only true Savior, nor is Christianity the only true Religion; nor, indeed, as may be demonstrated from a study of Comparative Religion is it the most complete religion. For Jesus, coming as he did at the beginning of one of the darkest cycles known to recorded history, could give only such teaching as the mind and heart of man were ready to receive and could assimilate. Thus, the teaching of Jesus was mainly ethical, and necessarily so, at the beginning of a period of spiritual and intellectual darkness, superstition and blind faith during the Messianic cycle which closed at the end of last century.

Theologians, and Christian writers generally, speak of 'Christian ethics,' but in truth as the study of Comparative Religion shows, Jesus taught the same ethics as all his Predecessors taught. Right ethics are no conventional rules of conduct, varying from age to age or according to changing conditions, but are rooted in the very fabric, structure, opera-

tions and laws of the Universe. For man they are the expression of his relation not only with his fellow-men, but with the Universe of which he is an integral and inseparable part. Right is eternally right; wrong is eternally wrong; and the concept of justice is rooted in man's very being.

Coming then, as H. P. Blavatsky did, in the closing years of the darkness of that Zodiacal hour, a cycle of credulity, of religious and scientific dogmatism and superstition; 'sent' to the U. S. A. in 1873 as she herself declares, and then two years later receiving the mandate of her Teacher — one of the Masters of Wisdom and Compassion — to found the Theosophical Society and re-state the age-old truths of the Wisdom-Religion, the Secret Doctrine, is it any wonder that she met with opposition and bitter attack, slander, vilification, and derision? In spite of what she wrote in the preface to *Isis Unveiled*, and later in the preface to *The Secret Doctrine*, and the actual proofs given of many of her statements, and her calling attention to the fact that all of the teachings might be found "scattered throughout the scriptures of the great Asiatic and early European religions," and hence capable of verification, she was accused first of being a plagiarist, and then of having invented not only the teachings but even the 'Masters of Wisdom.' As she wrote in the Introductory to *The Secret Doctrine*:

No one styling himself a 'scholar' in whatever department of exact science, will be permitted to regard these teachings seriously. They will be derided and rejected *a priori* in this century; but only in this one. For in the twentieth century of our era scholars will begin to recognize that the *Secret Doctrine* has neither been invented nor exaggerated, but, on the contrary, simply outlined; and finally, that its teachings antedate the Vedas. Have not the latter been derided, rejected, and called "a modern forgery" even so recently as fifty years ago? Was not Sanskrit proclaimed at one time a progeny of, and a dialect derived from, the Greek, according to Lemprière and other scholars? — I, p. xxxviii

As already said, great changes have occurred in the realm of thought and in the views of scholars during the past sixty or seventy years, and it is difficult for the present generation to realize the intolerant, narrow-minded dogmatism of both science and religion of a century and even less ago — speaking generally, for there were notable exceptions both among scientists and the clergy, as also among laymen. Such, however, were the conditions amid which, and to combat which, H. P. Blavatsky began her work.

Theosophy, literally 'Wisdom such as that possessed by the Gods'—

Divine Wisdom — is, as the fearless and unswerving pursuit of Truth ever is, the most serious and holy undertaking possible to men or gods. It is ever the “most serious Movement of the age”; for it means the fashioning of one’s life by the one undertaking that sublime task, in accordance with the principles of Theosophy — Divine Wisdom — as far as and to the fullest extent of, his knowledge and understanding of those principles: — else, having knowledge and not acting in accordance therewith, we are but ‘whited sepulchers.’ As quoted by H. P. Blavatsky from *The Book of the Golden Precepts*: “But even ignorance is better than head-learning with no Soul-wisdom to illuminate and guide it.” For they who follow merely the letter, and ignore the spirit, of the Teachings, though they “speak with the tongues of men and of angels, and have not charity”— that is, do not practise *brotherliness* — are “as sounding brass and a tinkling cymbal” even though they assume to “understand all mysteries, and all knowledge” (*1 Corinthians*, xiii, 1-2).

Thus the first step on the Pathway of Wisdom — the Pathway of Life, as proclaimed by all the Saviors of mankind, by all the great Sages and Seers in all ages — is the *practice* of right ethics, the heart of which is Brotherliness; and first and more particularly ‘brotherliness for one’s co-disciple,’ for those who are seeking to follow the same Pathway.

To live to benefit mankind is the first step. . . .

So shalt thou be in full accord with all that lives; bear love to men as though they were thy brother-pupils, disciples of one Teacher, the sons of one sweet mother.

— *The Voice of the Silence*

There is great need today of reminding ourselves of the obligation laid upon all men, and particularly upon Theosophists who have been privileged to receive some of the teachings of the Ancient Wisdom, and who accept those teachings, the imperative obligation, which ever accompanies knowledge, of expressing those teachings in action in daily life. For the *sine qua non* of understanding the teachings is the fashioning of the life in accordance therewith; in other words, one’s acts must accord with one’s profession: “Live the life if thou wouldst know” (*i. e.*, understand) “the doctrine.”

In its beginnings the teachings of each of the great religions were pure — the pure doctrines given by its Founder, and continuing pure for a longer or shorter period according as the immediate disciples of the Teacher, and later adherents of the teachings, not only preserved them as given, but *lived* in accordance with those teachings. Yet such

is, and ever has been, the frailty of human nature in general — and of the human mind in particular, which ever tends towards the crystallization of ideas — the teachings originally given by the Teacher, as history records, impersonally, as principles universally applicable and fluidic, became materialized and overlaid with dogma, so that, as said in the *Bhagavad-Gîtâ*, “in the course of time the mighty art was lost.” The spirit was lost sight of, and only the letter — in many instances not the whole letter, but only a part of it — remained and was often misinterpreted. In every instance there arose those who, not content with the preservation of the teachings, not realizing the responsibility of passing them on ‘only as they had received them,’ indeed, not giving the whole teachings even so far as these were still available, gave only a part of them, garbled, imperfect, and assumed to interpret them and to insist upon the acceptance of that interpretation as the only true one, and as a test of being a true follower of the Teacher.

Yet one of the fundamental teachings, the basis of all personal ethics as universally taught by all the Teachers, is as already said, that all human progress is

by self-induced and self-devised efforts (checked by its Karma). . . . The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations.— *The Secret Doctrine*, I, 17

That H. P. Blavatsky foresaw the possibility, nay, the inevitable certainty, that the same danger would, soon or late, menace the Theosophical Society, is clearly shown in many of her writings; and in fact the Society today is face to face with such a danger: the danger of dogmatism and sectarianism! We today, as Theosophists, are confronted with this danger through the non-application by some of the all-important purpose for which the Society was founded; to which end, in order that we might fully understand that purpose, and might realize that only by making that purpose a living energy in all our dealings with our fellow-men, and especially and first with our fellow-Theosophists, such a rich measure of the Teachings — more indeed than has been given to the world for many thousands of years — has been vouchsafed to us in this present day and generation.

That all-important purpose, for the accomplishment of which the Theosophical Society was founded, is Brotherhood; and not simply Brotherhood among ourselves as Theosophists, but Universal Brother-

hood: brotherliness, sympathy, kindliness, to all. If we as Theosophists fail in this respect among ourselves, how can we accomplish the greater purpose of evoking the spirit of brotherliness and sympathetic understanding in the hearts of men; and so help to bring harmony and peace among the nations of the world: co-operation and mutual trust in place of fear and distrust? One aspect of H. P. Blavatsky's mission was, in her own words, "to break the molds of mind"; to break down the barriers of dogmatism, sectarianism, superstition, and ignorance which are the chief causes of unbrotherliness; or in the words of G. de Purucker, the present Leader of the Theosophical Society: "to change men's hearts and minds." That is our basic work as Theosophists; but how can we accomplish this? Are we not open to the charge of insincerity, if we individually do not practise brotherliness in all our dealings with our fellow-men and at all times, first by showing our recognition of, and our willingness to stand, with our fellow-Theosophists, upon the common platform of devotion to the teachings of Theosophy as given by H. P. Blavatsky — the common platform of devotion to the *principles* of Theosophy, and first of all to Brotherliness?

That H. P. Blavatsky foresaw these dangers and the possibility that the present effort to re-establish in the world a knowledge of the Ancient Wisdom might fail, is clear from the warnings which she issued in her early as well as in her later writings. No one who loves her or regards her as the Messenger of the Masters of Wisdom and Compassion can fail to heed these warnings.

In 1878, under the significant title 'A Society without a Dogma,' she wrote:

At the very beginning of what must be a long struggle, it is imperatively demanded that the Theosophical position shall be unequivocally defined. . . . *Dogma?* Faith? These are the right and left pillars of every soul-crushing theology. . . . Theosophists have no dogmas, exact no blind faith. Theosophists are ever ready to abandon every idea that is proved erroneous, upon strictly logical deductions.

— *The Complete Works of H. P. Blavatsky*, Vol. I (Rider & Co., London)

In 1888, in a Message to the American Section of the T. S., speaking of those who were looking for phenomena, etc., but also applicable generally, she says:

Such are not those who will ever comprehend Theosophy pure and simple. But there are others among us who realize intuitionally that the recognition of pure Theosophy — the philosophy of the rational explanation of things and not the tenets —

is of the most vital importance in the Society, inasmuch as it alone can furnish the beacon-light needed to guide humanity on its true path.

Note the definition she gives of pure Theosophy: “the *philosophy* . . . and not the *tenets*”: the principles, and *not* the doctrines.

Could anything be more significant than the following, also from the same letter:

Orthodoxy in Theosophy is a thing neither possible nor desirable. It is diversity of opinion, within certain limits, that keeps the Theosophical Society a living and a healthy body, its many other ugly features notwithstanding. Were it not, also, for the existence of a large amount of uncertainty in the minds of students of Theosophy, such healthy divergencies would be impossible, and the Society would degenerate into a sect, in which a narrow and stereotyped creed would take the place of the living spirit of Truth, of an ever-growing Knowledge. . . .

The function of Theosophists is to open men’s hearts and understandings to charity, justice and generosity, attributes which belong specifically to the human kingdom and are natural to man when he has developed the qualities of a human being.

Many other passages might be cited from the writings of H. P. Blavatsky, and from those of the Masters themselves, accentuating the same warning: first, that the practice of ethics and primarily of brotherliness is the great need of the world today and at all times; and that without this practice — that is, without the living of the life — there is no understanding of the doctrine, no real growth in knowledge. Second, that each man must do his own thinking, and is inalienably entitled to his own convictions; and further, that no one has the right to insist upon *his* interpretation of the teachings, or *his* convictions, as the only one truth, thus seeking to establish an orthodoxy. From lack of space, however, we must content ourselves with the following pertinent citations, every word of which is pregnant with meaning:

Theosophy leads to . . . *action* — enforced action, instead of mere intention and talk. . . . But no Theosophist has the right to this name unless he is thoroughly imbued with the correctness of Carlyle’s truism: “The end of man is an *action* and not a *thought*, though it were the noblest,” and unless he sets and models his daily life upon this truth. . . . *Cant* is the most loathsome of all vices. . . .

— *The Key to Theosophy*

In a letter to A. P. Sinnett, one of the Brothers, or Masters, writes that

a *Universal Brotherhood*, i. e., an association of “affinities” of strong magnetic yet dissimilar forces and polarities centered around one dominant idea, is necessary for successful achievements in occult sciences— *The Mahatma Letters to A. P. Sinnett*, p. 20

The *Chiefs* want a "Brotherhood of Humanity," a real Universal Fraternity started; an institution which would make itself known throughout the world and arrest the attention of the highest minds. I will send you my *Essay*. Will you be my *co-worker* . . . ? — *Op. cit.*, p. 24

What does this last appeal mean, save that to be a 'co-worker' with the Master — which means a 'co-worker' with all the Masters of Wisdom and Compassion: a co-worker, in short, with Nature — one must work for and promote a "Brotherhood of Humanity, a real Universal Fraternity"— in other words, one must *practise* Brotherliness? Note, also, H. P. Blavatsky's words: "It is diversity of opinion, *within certain limits*, that keeps the Theosophical Society a living and healthy body." What are those 'limits,' beyond which 'diversity of opinion' should not be permitted to go? What else but the limits of Brotherhood, brotherly regard for one another, kindly consideration for the opinions of others, and gentlemanly courtesy towards one another? Note, too, what H. P. Blavatsky says of "the existence of a large amount of uncertainty in the minds of students . . . healthy divergencies," without which "the Society would degenerate into a sect."

Let us instance one or two examples, as we see them, of specific dangers existing within the ranks of Theosophists. Today there exist several Theosophical Societies, not one T. S. as was the case in the days of H. P. Blavatsky. It is but natural that the members of any of these Theosophical Societies, or of any Association of Theosophical students, should consider that the Society or Association to which he belongs is most nearly in accord with the *principles* of Theosophy; but important as this is, it is beside the mark unless he recognises the right of others, members of other Theosophical Societies or Associations, to *their* convictions: unless, in other words, he shows "the same thoughtful consideration for the beliefs of others" (whether members of the same, or another, Theosophical Society or Association, or of none such) "that they desire others to show towards their own" (*Constitution of The Theosophical Society*) — that is, unless he practises the Golden Rule.

That a knowledge of the doctrine is necessary to a living of the life is self-evident, but the acquirement of fuller knowledge is conditioned by the putting into practice of that which we already know. "To live to benefit mankind is the first step," as quoted above; and it is this first step, namely *Brotherliness*, which is the *first and indispensable mark of*

a *Theosophist*. This is emphasized by H. P. Blavatsky, who thus defines a Theosophist:

Whoever feels his heart beat in unison with the great heart of humanity; whoever feels his interests are one with those of every being poorer and less fortunate than himself; every man or woman who is ready to hold out a helping hand to the suffering: whoever understands the true meaning of the word 'Egoism,' is a Theosophist by birth and by right. He can be sure of finding sympathetic souls among us.

There is no insistence here on uniformity of opinion or belief. On the contrary, as we have already quoted, H. P. Blavatsky distinctly says: "It is diversity of opinion, within certain limits, that keeps the Theosophical Society a living and healthy body."

One illustration may suffice by way of example. The T. S., during the time of H. P. Blavatsky and for a few years thereafter, was one Society. Then came a 'split' in the ranks — it is not our purpose to enter into the causes of this: they are all indelibly inscribed on the Screen of Time — at first into two main divisions, represented today by the T. S. (Point Loma) and the T. S. (Adyar), each recognising its own Leader as 'Successor' to H. P. B. From each of these two main divisions others have sprung, so that there are today some half-dozen more or less well-known Theosophical Societies or Associations, one at least of which in its published statements recognises no Leader and declares that H. P. B. had and has no 'Successor.'

Is this 'diversity of opinion' or, let us say, this *conviction*, sufficient warrant for refusing to accord the same friendly consideration for the beliefs or convictions of others which one expects for his own? — and this, even though each may find confirmation for his convictions in the writings of H. P. Blavatsky or of Judge or even of the Masters themselves, which others nevertheless interpret differently? Is this a case wherein 'diversity of opinion' is not to be confined within 'certain limits,' the limits of brotherliness, of kindly consideration, generosity, and gentle courtesy? In answer to these questions, let us turn again to H. P. B.'s own words:

The function of Theosophists is to open men's hearts and understandings to charity, justice, and generosity, attributes which belong specifically to the human kingdom and are natural to man when he has developed the qualities of a human being.

— *Message to the American Convention*, 1888

The inference is obvious! And if we, professed Theosophists, fol-

lowers of H. P. B., accepting her as the Messenger of the Masters, sent by them — if we do not open our “hearts and understandings to *charity, justice, and generosity*” towards all men, and first towards those who are seeking, as we are, to tread the Pathway of Wisdom: how can we, how *dare* we call ourselves Theosophists, or even students of Theosophy? For first, there must be *Brotherliness*, ALTRUISM, which, as H. P. B. says,

is the key-note of Theosophy and the cure for all ills; this it is which the real Founders of the Theosophical Society promote as its first object — UNIVERSAL BROTHERHOOD. . . . But in order that we may be able to effect this working on behalf of our common cause, we have to sink all private differences. Many are the energetic members of the Theosophical Society who wish to work and work hard. But the price of their assistance is that all work must be done in their way and not in anyone else’s way. And if this is not carried out they sink back into apathy or leave the Society entirely, loudly declaring that they are the only true Theosophists. Or, if they remain, they endeavor to exalt their own method of working⁸ at the expense of all other earnest workers. This is fact, but it is not Theosophy. There can be no other end to it than that the growth of the Society will soon be split up into various sects, as many as there are leaders, and as hopelessly fatuous as the 350-odd Christian sects which exist in England alone at the present time. Is this prospect one to look forward to for the Theosophical Society? Is this “Separateness” consonant with the united Altruism of Universal Brotherhood? Is this the teaching of our Noble MASTERS? Brothers and Sisters in America, it is in your hands to decide whether it shall be realized or not. You work and work hard. But to work properly in our Great Cause it is necessary to forget all personal differences of opinion as to how the work is to be carried on. Let each of us work in his own way and not endeavor to force our ideas of work upon our neighbors.

— *Message to the American Convention, 1889*

Can we, can anyone who loves Theosophy, anyone who loves H. P. B., disregard this solemn warning? The Theosophical Society is no longer one in organization; there are several Theosophical Societies or Associations, but whatever the opinions or convictions which are the *raison d’être* for the existence of these separate societies or associations, there is yet a common bond of union, a common platform on which we can meet: namely, our love of Theosophy, and our acceptance of the Message of H. P. B.

Brothers of Adyar, of the U. L. T., of the T. S. of New York, or of any other Theosophical Society, as well as ourselves of Point Loma: is not the test of our love of Theosophy and of reverent devotion to H. P. B. this — that, whatever be our convictions, our opinions, and personal

8. Or, in some cases, their own interpretation of the Teachings.

differences, whether as to 'leaders,' or 'successors,' or as to any teaching or doctrine, we shall *practise* first among ourselves, and among each other, Brotherliness, Friendliness, Courtesy? And while not in any jot relinquishing any one of our own convictions, but *according to the convictions of all others the same friendly and courteous consideration which we desire and expect for our own*, can we not do this in friendliness and courtesy one to another, without setting up barriers? If we do not fulfil this first requirement of a Theosophist, this first principle of Theosophical ethics, are we entitled to the name 'Theosophist'? — or is our profession of devotion to Theosophy and of reverent love towards H. P. B. merely a profession and a sham?

"Theosophy is intrinsically the most serious movement of the age," for it calls for "action, enforced action, instead of mere intention and talk"; it demands "living the life if we would know the doctrine."

THE HIERARCHICAL CONSTITUTION OF THE UNIVERSE

GERTRUDE W. VAN PELT, M. D., M. A.

THIS is an ambitious title and one likely to evoke an incredulous smile from a critical reader. How indeed do Theosophists know, or even imagine that they know, the constitution of the Universe, that mystery which the greatest scientific minds of the day are vainly trying to solve? This is a natural, an inevitable query, and in view of its reasonableness it seems not out of place to attempt an answer before embarking upon the main theme of this article.

Theosophists know because they have been taught, just as students of music, of chemistry, of mathematics, or what not, have been taught by teachers who, having mastered the lower grades of these sciences, pass them on. And they have accepted the teachings offered, pending the time when they can gain the higher knowledge from personal experience, because in accord with the facts as they have observed them. So true indeed is this that, given the Theosophical keys, the whole of life becomes illumined and Nature's habits and observable phenomena begin to suggest and reflect in a new way the broad outlines of Truth, as the Sun reflects its light from the Moon, the planets, and the face of the Earth. The highest qualities of mind and heart are certainly needed to

interpret and progress, but an earnest student of the Theosophical message of this age holds in his hand the thread of Ariadne and is not forced to wander hopelessly through the labyrinth of earth-life, nor interminably to find himself running into blind alleys, nor yet chasing will-o'-the-wisps.

Who are these Teachers who are able to explain the constitution of the Universe? Here, probably, is the crux of the difficulty in what one might call the composite mind of our western civilization. Their existence is regarded as improbable, to say the least, and belonging to the speculations of idle dreamers or credulous dupes. Yet, in reality, logic is with those who affirm rather than with those who deny in this matter. Why should there *not* be great Teachers, those who can open the door ordinarily closed to men of our present stage of evolution? Are they not indeed inevitable? Do we, as men of today, expect to exist for ever under our present limitations? As there are those far, far behind the general average, must there not also be those equally far beyond it? And if so, is not their help a foregone conclusion, when one reflects that devotion to the interests of others is universally recognised as the crowning virtue, the *sine qua non* of true greatness? Probably an understanding of Reincarnation is needed to bridge these difficulties, but that would carry us too far just now.

Aside from presumptive evidences, there are the Great Teachers all down the ages to be explained, such as the Buddha, Krishna, Jesus, Apollonius of Tyana; and the great Initiate-Kings, whose existence intolerance has not been able to conceal. These were not the product of the times in which they lived, but rather of earlier ages. They were like stars of glory coming among a people who were children in comparison to them, but whose intuitions were sufficiently awakened to welcome them. They moved on a plane far above the multitude, changed the civilizations they entered, did their work and vanished. Always they had a selected few to whom they could communicate secret knowledge, and through whom they could still work when their time came to depart. In some ages they were able to establish Mystery-Schools or Colleges, as in ancient Chaldaea, Egypt, Greece, Syria, or in Scandinavia; but even when this has been impossible, it is said that the light has never gone out, even in the darkest ages of history: somewhere it has been kept burning, awaiting the time when the world should be again ready to receive them. Meantime they send their Messengers, as they sent H. P. Blavatsky in

this age, to state again, as has been done at favorable cycles repeatedly since mankind appeared on this planet, the same eternal truths about life, in other words, the Ancient Wisdom-Religion, bearing the name of Theosophy today, as has also been the case at certain other historical cycles.

It seems so simple and natural that this should be so, that one seeks for a reason why it should be doubted. Probably the explanation may be found in the history of the events through which our race has passed from about the time of Pythagoras. The clouds which enveloped Europe during the Dark Ages began to gather, shutting out and cutting off knowledge of a brighter past, thus forming an incubating center for Bigotry, out of which was born its natural child, Materialism, a negation of things spiritual. But the tide has turned, the race is awakening, and certainly needs the guidance of its Teachers. That they exist, that their teachings are available, all may discover who so desire. Read, for example, the lore of ancient India, or H. P. Blavatsky's Introductory to her *The Secret Doctrine* — not for dogmatic statements, not for unsustained assertions, but for hints as to how to discover and verify for oneself the fact that there is and always has been a body of teachings as to the nature, structure, and workings of the Universe and man's relation to it, which have been given out to those prepared to receive them. This preamble, it is hoped, will call forth a more lenient attitude toward our ambitious title and justify the explanation to follow.

A Hierarchy, briefly outlined, consists of a graded series of entities, each grade having its own powers and responsibilities within its own limits, the whole system being held together, animated, and governed by a supreme authority called the Hierarch. All life in the Universe — and there is nothing but life — exists during the periods of manifestation or activity in this form, for every hierarch is himself a member of another hierarchy, greater than the one he commands. This system extends infinitely in all directions; the number of hierarchies is countless.

There are ten degrees or grades in every hierarchy in the Universe, the smaller having the same elements as the larger, and so wonderfully are they intermingled that the highest of any series is the lowest of the one above it. By climbing up in our imagination we reach a point where we must conceive of a great Hierarch at the head of our Island-Universe, one supernally great Being who holds together the Solar Systems which literally fill the vast ocean of Space. We may think of this Being as

the root of a mighty tree whose branches ramify to the outermost boundaries of the Milky Way, bound together by a web of living tissue — as the connective tissue in our bodies binds together the parts — with its arteries and veins nourishing the whole, its nerves uniting every point in consciousness. The ancients symbolized the idea as the sacred Aśwattha Tree, whose roots were above and branches below. This supernally great Whole we must conceive as functioning under law and order, in utter harmony with all its parts, which indeed are itself; with a divine purpose; holding all its lesser worlds in its grasp of compassionate power; sending life and force eternally and constantly to its utmost ramifications of being — a transcendent Hierarchy, governing a transcendent Hierarchy. And yet this is but one Universe, one among others, which unite to form a greater! And so on for ever!

We may turn to another picture taken from the opposite pole, and find, as the Hermetic axiom expresses it, “As above, so below.” Even the atom, being an integral part of the Whole, has locked within itself these ten aspects of life. It can therefore not only unfold or evolve to an infinite degree, but it can through its natural affinities form a part of a hierarchy on any of the ten planes — and it is indeed the teaching that the atoms are in different stages of evolution.

Moving nearer the center in imagination, we come to the human kingdom, and find man’s body described as a hierarchy in itself, having its hierarch which holds it together and keeps the various elements working harmoniously (except when the unevolved lower human mind interferes with its processes). On page 501 of *Fundamentals of the Esoteric Philosophy* by G. de Purucker, we find:

. . . man’s body is an entity, and yet is composed of hosts of cells; and these cells again are entities, and in their turn are composed of molecules and of atoms; and the atoms in their turn are composite things; and yet they all live together, and function together, every one of them common to a hierarchy, within other hierarchies, and all interrelated and interlocking.

But considered as a part of man himself, the body is but an outer covering — the crust, one might say, of the real or astral body — and in his entirety man is tenfold, having seven manifested and three unmanifested principles. At the head of the hierarchy — man — is his Hierarchy, his Inner God, his Father in Heaven, whose will holds together all his elements for the natural life-period, and who then relaxes for rest, to draw the same parts together again at the next recurring cycle.

For all being manifests periodically. All life has its pulse, from the atom to the Universe.

When man is considered collectively instead of individually, he forms part of a greater hierarchy. This idea has been included in the theology of the various religions, which have thus held reflexions of the original teachings as brought by the Teachers throughout the ages. Referring to the different grades of beings who build up and sustain a planet, for instance, they can be classified as (1) Divinities, (2) Gods, (3) Demigods, (4) Heroes, (5) Men, (6) Beasts, (7) Vegetable world, (8) Mineral world, (9) Elemental world. The tenth would be the highest of the Hierarchy next below, or the lowest of that next above, as all evolution merges from one grade into the next. There are no gaps in Nature, but an infinite series of beings leading up through infinite degrees from the atom to the Lord of our Universe; endless hierarchies existing in all degrees of perfection and imperfection.

Dionysius in the fifth century, greatly influenced Christian theology though he taught the hierarchical system of the Neo-Platonists, disguised under the names of God, the Summit, then Seraphim, Cherubim, Thrones, Dominations, Virtues, Powers, Principalities, Archangels, Angels. The Stoics, the Syrian system, and others, used other names, but the hierarchical idea was universal.

It is impossible to form an approximate conception of this fundamental law of life unless we firmly grasp the idea that the Universe is an *organic* Whole. All things, down to their ultimate infinitesimals, are vitally bound together, are parts of its living fabric. We are not considering such hierarchs as the overlords of our large successful corporations or the generals of our armies, for example. These are but imitations of the real thing. Rather can we seize the idea in thinking of our relation to our own bodies. We know they are a vital part of us, however far we may be from realizing our responsibility for their creation, or our eternally inescapable relation to them.

Further, before we can approach realities with any hope of enlarging our understanding, we must entirely change a point of view common to mortals of our present evolution; we must cease to imagine that things are what they seem to be. Our limited senses furnish us with the information essential to our present physical life, but the notion that they fully reveal Nature is pure fantasy. Because Space seems empty is not even presumptive evidence that such is the fact. Other beings responsive

to other rates of vibration may perceive the plane above us as full of apparently solid objects, while our plane may seem to them to be empty space, and the same may be supposed of the successive planes either above us or below. Because humans move about apparently independent one of another, it does not follow that they are so separate. W. Q. Judge states in his *The Ocean of Theosophy*, page 168, that "the units in nation and race are connected together by invisible strong threads." Such are the limitations under which we live. Nature gives us one set of conditions at a time to master, and it is childish to imagine that innumerable others do not exist. The ancients described all objective existence as a *Mâyâ* — illusion — meaning thereby that the reality is not as it appears to be.

To return to our analogy of a tree: we have the trunk and branches, all growing out from the parent stem; the branchlets spreading and differentiating still further, followed by the leaves — suggestive in this connexion because every part grows out from another, nurtured by the sap flowing from the root. This is literally true also of the Tree of Life which fills all Space. The teaching was known to the ancients as the Doctrine of Emanations — suppressed by the Christian Church because conflicting with its theology. This marvelous old teaching shows the interrelations of all beings; every grade of entities is the parent of the grade below itself and the child of the grade above. Mortals do not know this because they are not yet fully perfected as men; they are in the process of becoming. But the Immortals above us are conscious of their place in and relation to the Universe. *They* know their responsibilities to those above them and below them. While we men through the ages have created our bodies unconsciously, guided by higher beings until mind was awakened, and have since then been forced to learn through bitter experience how to make a perfect body; just so again there are those far beyond us, those who have fully evolved the principle of Mind, helping us, unconsciously to ourselves, to do the same — to unfold the mind-aspect of our complex constitution.

The teaching is not only that life emanates life, but that it does this on a hierarchical plan. A similar but never identical pattern is repeated infinitely, the Universe being built upon the number ten. There are ten degrees or aspects of consciousness and every entity is related to these ten conditions either actually or potentially, either consciously or unconsciously. The beasts, for instance, have not yet evolved the principle

of Mind. It is latent in them, but they have the possibility of becoming mind-conscious. Their turn will come on another planet, the child to be of our present one. Planets also not only are hierarchies in themselves, but combine to form greater hierarchies. We can revert to the tree-simile again. Every branch has its stem, its hierarch, and this in turn is part of a larger stem. The teaching about the relation of the Sun to its many planets is wonderful and fascinating, but too long to describe here. Those interested will find it in G. de Purucker's *Fundamentals of the Esoteric Philosophy* in the chapters dealing with 'The Doctrine of the Spheres.'

There is a plan running through this Tree of Life, the divine plan of the divine beings who rule it. We feel their will and energy in what we call the 'Laws of Nature,' such as Light, Electricity, Magnetism. This does not imply slavish obedience to a higher authority, for free will is the prerogative of all composite beings. Even the *amoeba*, within the limits of its little restricted life, exercises this. Then, as the scale ascends, as life grows more complex, the circle of limitation, so to say, grows larger and free will has a greater play, so long as it does not clash with the authority higher up, so long as it does not run counter to the will of one's Father in Heaven, as the Christian might say, or so long as there is no rebound, no disturbance in Nature, no karmic reaction, as the Theosophist might express it. Infinite variety is also part of the plan. It has been truly said that Nature never repeats herself. But from the other point of view it is equally true that Nature eternally repeats herself. The same plan and general operations are to be found throughout our vast Universe, on Venus, Mars, or the Pole Star, on the most distant Sun as on Earth.

The relation of a Hierarch to its hierarchy is shown in the teaching about so-called death. Periodicity is a universal habit of Nature. Rest succeeds activity in the great as in the small. Just as in life we breathe and relax, just as the heart beats and rests, so a time comes when that Being at the summit of man's nature withdraws; and so absolutely does it nourish and sustain the system that in the instant of withdrawal, the whole combination begins to fall apart — later to re-combine when its rest is ended. As we ascend the scale in evolution, the intervals of rest and activity increase. Man, for example, is also part of a greater whole and will change his body many times before the Overlord of Earth calls upon the human family collectively to rest. Mightier still is Father

Sun, the One in whom all his children, atoms, men, gods, and planets, live and move and have their being — yet even He, at some moment in the inconceivably distant future, will withdraw to rest, and in an instant his whole vast system will crumble — to be reborn in future aeons as a star still greater and more glorious.

So essential is the understanding of the Doctrine of Hierarchies to a comprehension of the structure and workings of the Universe, that it was taught to the Ancients as one of the seven Keys to Wisdom, sometimes called the Seven Jewels. On page 158 of *Fundamentals of the Esoteric Philosophy* we find:

The third Key is the doctrine of interpenetrating Beings or Existences, otherwise called the doctrine of Hierarchies, which are also inseparable and universally interpenetrating Planes or Spheres. EVERYTHING EXISTS IN EVERYTHING ELSE. There are, in strict truth, no absolute divisions, anywhere, neither high nor low, neither within nor without, neither right nor wrong, nor up nor down. Fundamentally, there is naught but an eternal is and an eternal now. As the ancient Stoics said so finely, *Everything interpenetrates everything else.*

In their higher reaches these keys are connected with advanced initiations, and one who has turned these seven keys seven times will have attained the status of a god, and know from personal experience of the inner kosmic workings behind the deceptive surface on which we live.

As part of the Universal Mind, the human mind also has woven into its structure the idea of hierarchies. Not realizing why, man undertakes no serious enterprise without organizing it according to a hierarchical system. Some knowledge of the plan is inherent in his mental make-up. Instinctively Nature's structure is copied in government, in business enterprises, army-formation, or what not. Chaos would exist without it. Yet, although essential, it is but a copy. The real thing is formed of living tissue, vitally united everywhere. The imitation — necessary, indeed inescapable as it is — approaches the reality only when the hierarch or leader is not only wise but impersonal and chooses his subordinates wisely and impersonally. Such have existed in history and the results have been reigns of glory, but often have we seen a good thing used for evil.

In addition to the 'Laws of Nature,' so-called, such as Light, Electricity, etc., there is another equally powerful, equally inescapable, and universal, known as the Law of Compassion. No gods have decreed that this must be, rather is it something inherent in life itself. It exists, IT

is. Theosophy expresses it in the oft-repeated phrase, that "Brotherhood is a fact in Nature." No man can hurt another without hurting himself, or hurt himself without likewise injuring others. No smallest or greatest life in all Space could exist for an instant except for the vital stream flowing into it through the next higher rung of the Ladder of Being. No one can resist the universal call to move up higher without dragging upon and holding back those above and retarding those below, so radical and so perfect are the interrelations of all creatures.

The Gods, Dhyân-Chohans, Buddhas, Masters, are conscious of this relationship and are a part of the Hierarchy of Compassion. Their lives are selfless and devoted to the service of the races of men below them, and thus have they found their true place in the great scheme of Nature. But humanity in general is still in the making, still suffering through constantly breaking this law. Experience is a needed teacher, but the Great Ones seek to hasten this slow process of learning by impressing the facts of being upon the mind of the race. In this age their message is known as Theosophy, all of which centers about the basic truth of the unity of all life. Could this but reach the ears of men and awaken their minds, from a sheer realization of its necessity, they might share the sentiment expressed in these quatrains from a modern poet — and move forward.

Whether the time be slow or fast,	No matter how the die is cast
Enemies, hand in hand,	No matter who may win,
Must come together at the last	You know that you must love at last —
And understand.	Why not begin?

STUDIES IN ORPHISM*

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III. THE GREEK MYSTERIES

I

THE Orphic teachings in regard to the fifth and last of the Cosmic Rulers, Zagreus-Dionysos, were imbodyed in the mystery-drama, which was witnessed by those initiated into the sacred rites. Nevertheless, using the keys given by H. P. Blavatsky in *The Secret Doctrine* and *Isis Unveiled*, many details of this story of the Greek Mystic Savior can be recovered by piecing together the statements made by the later Platonists, and their opponents the early Christian Fathers.

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First, a few quotations from H. P. Blavatsky in regard to the general character of the Mysteries.

They [the Mysteries] were observances, generally kept secret from the profane and uninitiated, in which were taught by dramatic representation and other methods, the origin of things, the nature of the human spirit, its relations to the body, and the method of its purification and restoration to higher life.¹

Elsewhere she adds: "Their object was to re-establish the soul in its primordial purity, or that state of perfection from which it had fallen."²

In the Mysteries were symbolized the pre-existent condition of the spirit and soul, and the lapse of the latter into earth-life and Hades, the miseries of that life, the purification of the soul, and its restoration to divine bliss, or reunion with spirit.³

And again:

It is well known that throughout antiquity, besides the popular worship composed of the dead-letter forms and empty exoteric ceremonies, every nation had its *secret* cult, known to the world as the *Mysteries*. . . . These . . . were the last surviving heirloom of archaic wisdom. During the public classes and general teachings, the lessons in cosmogony and theogony were delivered in allegorical representation. . . . Alone the high initiates, the *Epoptai*, understood their language and real meaning.⁴

Fair-minded scholars have always admitted the nobility and purity of the true and undegenerated forms of the Greek Mysteries.

Bishop Warburton declares:

The wisest and best of the Pagan world invariably hold that the Mysteries were instituted pure and proposed the noblest ends by the worthiest means.⁵

The Reverend Dr. Edwin Hatch, also justly emphasizes the fact that —

The main underlying conception of initiation was that there were elements in human life from which the candidate must purify himself before he could be fit to

1. *Isis Unveiled*, I, Before the Veil, p. xxxvii, s. v. Mysteries.

2. Cf. Plato, as quoted by Warburton, *Divine Legation of Moses*, Vol. I, Bk. II, § iv, p. 210; ed. London, 1837: Σκοπὸς τῶν τελετῶν ἐστίν, εἰς τέλος ἀναγαγεῖν τὰς ψυχὰς ἐκεῖνο ἀφ' οὗ τὴν πρώτην ἐποιήσαντο κάθοδον, ὡς ἀπ' ἀρχῆς, ἰ. ε., "It was the end and design of initiation to restore the soul to that state from which it fell, as from its native seat of perfection." Also cf. Sallust, the Greek Neo-Platonist, *On the Gods and the World*, iv: "It is the intention of all mystic ceremonies to conjoin us with the world and the Gods."

3. *Isis Unveiled*, I, Before the Veil, p. xiv.

4. *Lucifer*, IV, pp. 226-7.

5. *The Divine Legation of Moses*, Vol. I, Bk. ii, § iv, p. 244, ed. London, 1837.

approach the Deity. . . . Thus, the race of mankind was lifted on to a higher plane when it came to be taught that only the pure in heart can see God.⁶

In fact, the whole aim of initiation was to procure for the pilgrim-soul true bliss by freeing it from the snares and impediments of a purely earthly life. Therefore, the mystics were taught to worship the One Ineffable Deity and to live a clean, pure life in accordance with the spirit of brotherhood. Or in the words of an Orphic fragment:

Love light and not darkness. Remember thy journey's end, whilst thou travellest. For when souls [after death] return to the light [*i. e.*, earth-life], they wear as hideous scars upon their ethereal body all the sins of their former lives, which they must wash away by returning to earth.

The teachings of the Mysteries were rarely conveyed by the exposition of doctrine and dogma, for the Greeks knew of no hard-and-fast credal systems; but by means of a drama, illustrative of the soul's history, representing allegorically life, death, and rebirth, symbolically revealing the soul's divine parentage, its fall, and its final restoration to Deity. The faith in and the authority of the Mysteries was based not upon external forms but upon the *Light within*, by means of which man was lifted out of his lower animal-self, brought into communion and association with the Divine Within and Above, and purified by the leverage of aspiration. Plotinus says:

Knowledge has three degrees — opinion, science, and illumination. The means or instrument of the first is reception; of the second, argumentative reasoning; of the third *intuition*.

And it was the function of the Mysteries to develop the intuition.

A most interesting Orphic Confession of Faith, dating from the fifth century B. C. has been preserved to us by Porphyry from the lost *Cretans* of Euripides, in which the mystic declares:

In one pure stream
My days have run, the servant I,
Initiate of Idaean Jove;⁷

6. *Influence of Greek Ideas and Usages upon the Christian Church*, Hibbert Lectures for 1888, ed. London, 1907, p. 285.

7. Here "Idaean Jove" or Zeus, the All-Father, is identified with Zagreus-Dionysos, the Mystic God-Man, for in the words of St. Clement of Alexandria, *Stromata*, v, ii, p. 688: "Euripides, the philosopher of the stage, has divined as in a riddle that the Father and the Sons are One God."

Where midnight Zagreus roves, I rove;
I have endured his thunder-cry;⁸

Fulfilled his red and bleeding feasts;⁹
Held the Great Mother's mountain flame;¹⁰
I am set free; and named by name¹¹
A Bakchos of the Mailèd Priests.¹²

Robed in pure white I have borne me clean
From man's low birth and confined clay,
And exiled from my lips alway
Touch of all meat where life hath been.¹³

The successive stages or grades in initiation are given by Theon of Smyrna as: first, previous purification; secondly, admission to participation in the lesser mysteries or myesis; thirdly, initiation into the greater mysteries or epoptik revelation; fourthly, investiture or enthroning; and fifthly, interior communion with the Divine. His complete statement well deserves study. He says:

Again, philosophy may be called Initiation into the true sacred rites and the instruction in the genuine Mysteries; for there are five parts of initiation, the first of which is the preliminary purification. Inasmuch as the Mysteries are not communicated to all who wish to receive them certain persons are precluded by the voice of the sacred Herald, such as those whose hands are impure and whose enunciation is unintelligible. Then such as are not excluded must first be refined by certain purifications; and after purification, the instruction in the sacred rites (myesis) succeeds; while the third part is denominated revelation or inspection (epopteia). The fourth, which is at the end and design of the revelation is the investiture or enthronement, the binding of the head and the fixing of the crowns, whereby the initiated person is enabled to communicate to others the sacred rites in which he has been instructed, whether after this he becomes a Torch-bearer or a Hierophant of the Mysteries or sustains some other part of the sacerdotal office. The fifth part, which is produced from all these is friendship and interior communion with the Deity and the enjoyment of that happiness which arises from intimate association with divine beings — or, according to Plato, an assimilation to Divinity, as far as it is possible to mankind.¹⁴

8. *i. e.*, persevered, as a neophyte, in the Divine Quest after Spiritual Illumination.

9. *i. e.*, partaken of the covenant of blood or the Sacrament of the Eucharist.

10. *i. e.*, carried the mountain pine-torch at the celebration of the mystic marriage.

11. *i. e.*, from the treadmill cycle of ignorance. I have passed into the circle of Divine Knowledge and am familiar with the laws of life and death.

12. *i. e.*, an initiate-follower of the Mystic Savior, a member of the sacred guardian-band of the Kouretai.

13. Murray's Translation.

14. *Math.* I, p. 18 (ed. Baill).

Proklos, also, bears similar testimony:

The perfective rite (telete) precedes in order of time the initiation (myesis), and initiation the final apocalypse (epopteia).¹⁵

It is thus evident that there were three principal stages or grades in all mysteries: (1) preliminary purification; (2) initiation; and (3) revelation. To the perfective rite belonged the sacrament of baptism and to the revelation the sacrament of the eucharist.

The ceremonial of the Mysteries began with a solemn proclamation made by the sacred Herald either in the form:

Let no one enter whose hands are not clean and whose tongue is not prudent.
or

He only may enter who is pure from all defilement and whose soul is conscious of no wrong and who has lived well and justly.¹⁶

This proclamation is reproduced by Aristophanes, as follows:

All evil thoughts and profane be still; far hence, far hence from our chorus depart,
Who knows not well what the mystics tell, or is not holy and pure of heart;
Who ne'er has the noble revelry learned.¹⁷

In connexion with the ancient Mysteries there were two forms of baptism, the common or popular form consisting of bathing in or sprinkling with pure water; and a second form, apparently peculiar to the Orphic ritual.

In the common form those entering the sacred precinct purified themselves by dipping their hands in holy water, drawn from a sacred spring, and were at the same time admonished to present themselves with pure minds, without which mere external baptism was of no avail. When the rite consisted in bathing it was usually performed in the sea.

Euripides thus refers to the usual rite, as performed in the fifth century B. C.:

Pass ye, and cleanse with the pure spray-rain
Your bodies, or ever ye enter the fane.
Set a watch on the door of your lips; be there heard
Nothing but good in the secret word
That ye murmur to them whose hearts be stirred
To seek to the shrine, that they seek not in vain.¹⁸

15. *On the Theology of Plato*, IV, p. 220.

16. Origen, *Contra Celsum*, III, 59.

17. *Frogs*, 354-356, Rogers' Translation.

18. *Ion*, 96-101.

And in the Greek Anthology we read:

Come, pure in heart, and touch the lustral wave;
 One drop sufficeth for the sinless mortal;
 All else, e'en ocean's billows cannot lave.¹⁹
 With hallowed hands, with mind and tongue
 Both pure and true,
 Come, enter in, not cleansed by baths
 But washèd white
 In spirit; for from wickedness
 The ocean wide
 With all its floods cannot the stain
 Wash clean away.²⁰

The exact parallelism between these verses of ancient Greece and the following verse from the *Epistle to the Hebrews* is at once obvious:

Let us draw near with a true heart, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.²¹

This is, in fact, to all intents and purposes a paraphrase of the words of Euripides, written in the fifth century B. C. Therefore Pagan baptism was explained by Justin Martyr as an anticipatory imitation of the true baptism, that the false votaries might have a pretended purification by water.²²

The peculiar Orphic form of baptism is no longer practised in Christian ceremonial. It consisted in washing from the face of the neophyte a mixture of clay and bran with which it had been previously smeared. The smearing referred to the disguise adopted by the Titans in the Orphic Myth preparatory to their murder of Zagreus-Dionysos, the God-man or Mystic Savior, and typified the disguise and deceit associated with man's lower nature, from which the candidate for initiation must be cleansed. Therefore the significance of this rite, which has been often misunderstood, lay not in the smearing of the face but in the later cleansing of the neophyte, comparable to the reduction of the bodies of the Titans to ashes by the lightning of Zeus, subsequent to the Passion of Zagreus.

Baptism was not infrequently followed by a ceremonial sacrifice of salvation, the so-called Soteiria, which was symbolical of spiritual regeneration. Then followed the admission to participation in the lesser

19. Sandys' Translation.

21. *Hebrews*, x, 22.

20. From the Greek Anthology.

22. First *Apology*, chapter lxii.

mysteries or myesis; while the third stage, that of revelation, seems to have culminated in the sacrament of the eucharist, which typified the direct union of humanity with Divinity, and which as in the case of the myesis was preceded by an allegorical ceremony signifying the renunciation of the desires of the lower nature.

The mystic Pagan eucharist of the fifth century B. C. is thus described by Euripides, who says, in speaking of Dionysos as the Mystic Savior:

In the God's high banquet, when
Gleams the grape-blood, flashed to heaven²³
To all that liveth His wine he giveth,
Griefless, immaculate.²⁴
Yea, being God, the blood of Him is set
Before the Gods in sacrifice, that we
For His sake may be blest.²⁵
Then in us verily dwells
The God Himself, and speaks the things to be,²⁶
The Lord of Many Voices,
Him of mortal mother born,
Him in whom man's heart rejoices,
First in Heaven's sovereignty.²⁷

If further proof of the existence of the eucharist in the Mysteries is desired, it is given in the explicit statements of the early Christian Fathers, in Justin Martyr (*First Apology*, c. LVI) and in Tertullian (*De Praes. Haeret.*, c. XI), for instance.

In speaking of the eucharist as celebrated in the pre-Christian Mysteries, H. P. Blavatsky writes:

Cicero mentions it in his works, and wonders at the strangeness of the rite. There had been an esoteric meaning attached to it from the first establishment of the Mysteries, and the Eucharistia is one of the oldest rites of antiquity. With the hierophants it had nearly the same significance as with the Christians. Ceres was *bread* and Bacchus was *wine*; the former meaning regeneration of life from the seed, and the latter — the grape — the emblem of wisdom and knowledge; the accumulation of the spirit of things and the fermentation and subsequent strength of that esoteric knowledge being justly symbolized by wine.²⁸

In the Greek Mysteries there were not only two forms of baptism, the common and the Orphic, but also two forms of the eucharist as well.

23. *Bacchae*, vv. 383, 384 (Murray's Translation).

25. *Ibid.*, vv. 284, 285.

27. *Ibid.*, vv. 376-380.

24. *Ibid.*, vv. 421, 422.

26. *Ibid.*, vv. 300, 301.

28. *Isis Unveiled*, II, 44.

Orphic ritual seems to have forbidden the use of wine and to have substituted a kind of mead made of honey and milk. Therefore Euripides sings of the epiphany of Dionysos:

Then streams the earth with *milk*, yea streams
With *wine*, and *honey* of the bee.²⁹

And again in speaking of the Maenads upon Mount Kithaeron:

If any lips
Sought whiter draughts, with dipping finger-tips
They pressed the sod, and gushing from the ground
Came springs of *milk* and reed-wands ivy-crowned
Ran with sweet *honey*.³⁰

On the Orphic Tablets dating from the fourth century B. C., the Soul of the Initiate in the after-world says "A Kid I have fallen into milk,"³¹ an expression which probably refers to the Orphic Communion. It is noteworthy in this connexion that in the rites of the primitive Christian church the neophyte drank not only of wine but also of a cup of milk and honey so that those "new-born in Christ" tasted of the food of babes as is declared by Tertullian:

When we are taken up (as new-born children) we taste first of all of a mixture of milk and honey.³²

Likewise, upon one of 'the Magic Papyri' the worshiper is thus mystically advised:

Take honey with milk, drink of it before sunrise, and there shall be within thy heart something divine.³³

The symbolism of the two elements of this Orphic Communion is given by Porphyry and Macrobius. The honey typified both purification and preservation, both life and death, and as it was used by the ancients in embalming, it represented eternal bliss as well. Therefore we read upon a sepulchral inscription of the first century B. C.:

Here lies Boethos, Muse-bedewed, *undying*
Joy hath he of sweet sleep in *honey lying*.³⁴

29. *Bacchae*, vv. 146, 147 (Murray).

30. *Ibid.*, vv. 708-710.

31. Campagno Tablet (a) vide *Critical Appendix on the Orphic Tablets*, by Professor Gilbert Murray, in Miss Harrison's *Prolegomena to the Study of Greek Religion*, 2nd ed., 1908, p. 667.

32. *De Corona Militis*, III.

33. *Berliner Zauber-papyrus*, in *Abh. d. Berl. Akad.* 1865, p. 120, l. 20.

34. O. Benndorf, *Grabschrift von Telmessos in Festschrift für Th. Gomperz*, p. 404 (Translation given by Miss Harrison).

The milk symbolized both reincarnation upon earth and spiritual regeneration. Sallust, the Greek Neo-Platonist, in speaking of the five species of fables, says:

We employ the nutriment of milk, as if passing by this means into a state of regeneration.³⁵

H. P. Blavatsky has stated: "the Mysteries are as old as the world."³⁶
And Euripides speaks of

Heaven's high Mysteries, that heritage sublime
Our sires have left us, *Wisdom old as time*.³⁷

Dr. Hatch also makes the same declaration:

The Mysteries were probably the survival of the oldest religion of the Greek races and of the races which preceded them. They were the worship not of the Gods of the sky — but of the Gods of the earth and the Underworld, the Gods of the productive forces of nature and of death.³⁸

The Mystery-drama, as a part of the 'Secret Doctrine' handed down throughout the ages, is independent of time and place. Everywhere it will be found to be identical in spirit, although divergent in letter and form. It contains at least seven well-marked symbolical moments or salient features. These are (1) the first Mystic Marriage, the marriage of the Divine All-Father with the mighty Earth-Mother; (2) the first birth of the Divine Son, as the mortal God-Man; (3) the Agony or Passion of the mortal, mystic Savior; (4) the second Mystic Marriage of the Divine All-Father with the Earth-Goddess in the guise of a mortal virgin; (5) the conquering of death or the Descent to and Emergence from Hades of the Divine Son; (6) his second Birth as the risen immortal Mystic Savior; and lastly (7) his triumphant Re-ascent to his Heavenly Homeland.

II

OF these seven symbolical moments the emphasis and symbolism of the fourth, the second Mystic Marriage, varies somewhat in the different forms of the national myths; but the elements are invariably the same: while the subject of the Mystery-drama is always the story of the Agony and the Passion of the Divine in man, followed by Its ultimate triumph.

35. *On the Gods and the World*, c. IV. 36. *Isis Unveiled*, Vol. II, p. 98.

37. *Bacchae*, vv. 200, 201 (Murray).

38. *Influence of Greek Ideas and Usages Upon the Christian Church*, ed. 1907, pp. 283, 284.

The Mystery-teachings universally held out the hope of Divine help in this life, the promise of regeneration and atonement for past wrongdoing, and the hope of immortality in the hereafter, and all inculcated the belief in the One Life from which all separate individual lives have sprung into being.

In this connexion the following points should be noted: First, the Mystery-God is both mortal and immortal: he suffers a Passion, is torn to pieces, dies, and comes to life again. Therefore, he brings the hope of immortality. Secondly, the worshiper becomes one with the Mystery-God and thereby immortal. So in the Orphic Confession, already quoted, the worshiper of Zagreus becomes a Bakchos; and the pure soul in the Egyptian underworld becomes Osiris. Thirdly, the worship of the Mystery-God is ascetic, that is, the true worshiper renounces his lower nature. The key-note is: "God thou art and unto God thou shalt return." Whether Eleusinian, Orphic, common Bakchic, Samothracian, Phrygian, Phoenician, or Egyptian, the Mysteries all came from one common source, as is shown by the identity of the teaching underlying the diversity of the mythical setting. This ultimate identity was clearly recognised in antiquity, as may be seen from the following epigram of the poet, Ausonius:

Ogygia (*i. e.*, Greece) calls me Bakchos;
 Egypt thinks me Osiris;
 The Mysians name me Phanax;
 The Hindûs consider me Dionysos;
 The Roman Mysteries call me Liber;
 The Arabian race, Adonis.³⁹

Ancient Mysteries were of two chief varieties: civic, that is administered by the state; and private, controlled and managed by individuals. Of the civic Greek Mysteries those of Athens, celebrated at Eleusis and according to tradition founded as early as 1800 B. C., were the most famous. The Eleusinian Mysteries continued to be celebrated for more than five hundred years after Greece became a Roman province, that is until 396 A. D., when the Telesterion or temple of the Mysteries was destroyed by the soldiers of Alaric the Goth at the instigation of fanatical Christian monks. The Eleusinian Divinities were Demeter Thesmophoros, the Earth-Mother, as Goddess of Law and Order; Persephone-Kore, the Divine Maid; and Iakchos, the Divine Son.

39. Epigram, xxx.

Judging from the Homeric Hymn to Demeter, the Sacred Drama was originally based merely on the myth of Persephone, but probably in the sixth century B. C., under the influence of Epimenides and of Onomakritos the editor of the Orphic Poems, a scholar prominent in the court of Peisistratos (564-527 B. C.) at Athens, the Orphic Mystery-myth of Zagreus-Dionysos was incorporated into the Eleusinian ritual, and the Eleusinian Divinity, Iakchos, the son of Demeter, was identified with the Orphic God-Man. The Lesser Mysteries of the Eleusinia were celebrated every spring at Agrae, a suburb of ancient Athens, in the neighborhood of the Panathenaic stadium. These seem to have consisted of the dramatization of the carrying-off of Persephone and of the murder of Zagreus: in which case the Greater Mysteries, which were celebrated at the Telesterion or Temple of the Mysteries at Eleusis, represented the Return of Persephone from Hades and the Rebirth of Dionysos.

Speaking of the Eleusinian Mysteries, Sophokles says:

Ah! would I were there

By the torch-lit shore,
Where awful powers still watch,
O'er solemn rites for men of mortal race;
Whose golden key is set upon the lips
Of priests, Eumolpidae, who tend the shrine.⁴⁰

And Krinagoras in the *Greek Anthology* advises:

Go thou to Attica;
Fail not to see those great nights of Demeter,
Mystical, holy!
There thou shalt win thee a mind that is care-free
Even while living,
And when thou joinest the major assembly
Light shall thy heart be.⁴¹

Although in ancient times there were many Mysteries celebrated in honor of Demeter, Kore-Persephone, Hermes, Iasion, Ino, Achermos, Agraulos, Hekate, and other Divinities, the chief myths which were utilized as versions of the Mystery-story were (1) those of Demeter, Persephone, and Dionysos; (2) of Zeus, Rhea-Kybele, the Great Mother of the Gods and Attis; and (3) of Aphrodite and Adonis. Of all these

40. *Oedipus at Colonus*, vv. 1044-1053.

41. Allinson's Translation

the pure and unadulterated Orphic Mysteries were the noblest and the most important. Proklos states justly that

All Greek theology is derived from the Orphic Mystagogy [that is, from the Orphic Mystery-teaching].⁴²

And Augustine declares:

The Kingdom of the Impious [that is, the Pagan Graeco-Roman World] is wont to set Orpheus as head over the rites that have to do with the world-hereafter.⁴³

The Orphic Mystery-Gods are three in number: Zeus, the Divine All-Father; Demeter-Persephone, the Earth-Goddess, as both Mother and Maid; Zagreus-Dionysos, the Divine Son or God-Man. In later Greek times many foreign mystery-myths were introduced into Greek lands; namely, the myth of Rhea-Kybele from Phrygia; that of Adonis from Phoenicia; that of Mithra from Persia; and the myths of Isis, Osiris, and Horus, from Egypt.

The historical Mysteries of Greece were derived from Egypt if we may trust the statement of Diodorus Siculus, who says that the whole mythology of the Greek Hades was adopted from that of Egypt, that the Mysteries of Osiris are the same as those of Dionysos, and those of Isis the same as those of Demeter.⁴⁴

Plutarch makes the same statement in his treatise *On Isis and Osiris*, and adds that Isis and Osiris are not merely local gods of Egypt but universal divinities worshiped under one name or another by all mankind. Herodotus says:

I can by no means allow that it is by mere coincidence that the Bakchic ceremonies in Greece are so nearly the same as the Egyptian.⁴⁵

Elsewhere he adds:

The rites called Orphic and Bakchic are in reality Egyptian and Pythagorean.⁴⁶

And the case is made all the stronger by the further statements repeated by several ancient authors that not only Orpheus but Pythagoras and Plato as well were initiated by the Egyptian hierophants. Therefore it can hardly be doubted that the Orphic Mystery-God Zagreus-Dionysos is identical with Osiris.

On the other hand, the statement of Diodorus Siculus⁴⁷ to the effect

42. Quoted by Lobeck, *Aglaophamus*, 1839, Vol. I, p. 723.

43. *De Civitate Dei*, xviii, 14.

44. I, 96.

45. II, 49.

46. II, 81.

47. III, 65.

that "all the Mysteries which had their origin in Dionysos are called Orphic" needs to be qualified. The true Orphic teachings constituted "a system of the purest morality," and were quite distinct from the common unreformed Bakchic rites,⁴⁸ by whose votaries, apparently, Orpheus himself had been put to death.⁴⁹ Only those rites celebrated in honor of Zagreus-Dionysos, as reformed by Orpheus, the religious teacher, deserve the name Orphic. In these not only were all forms of license strictly forbidden, but in the eucharist milk and honey took the place of wine.

Consecration, perfect purity issuing in Divinity is — the keynote of Orphic faith, the goal of Orphic ritual.⁵⁰

The best and the noblest in all Greek religion and philosophy is to be found in the "Golden Chain of Succession," extending from Orpheus through Pythagoras and Plato down to Neo-Platonism, the last blossom on the tree of the Dionysiac faith. The genuine followers of Orpheus carefully distinguish between merely formal and true initiation, as is shown by their proverb: "Many are the wand-bearers [*i. e.*, those who carry the mystic thyrsos] but few the Bakchoi," *i. e.*, the pure or true Initiates. In one of the *Chaldaean Oracles* we read:

Things Divine cannot be realized by those whose intellectual eye is directed to the body. But only those can succeed in possessing them, who, stript of their garments, hasten to the summit.

The rise of the Orphic worship of Dionysos is the most important fact in the history of Greek religion, and marks a great spiritual reawakening. Its three great ideas are (1) a belief in the essential Divinity of humanity and the *complete* immortality or eternity of the soul, its pre-existence and its post-existence; (2) the necessity for individual responsibility and righteousness; and (3) the regeneration or redemption of man's lower nature by his own higher Self.

Orphism was the last word of Greek religion, and its ritual was but the revival of ancient practices with a new significance.⁵¹

It is fitting to close with the words of Thomas Taylor, the Platonist,

48. H. P. Blavatsky, *Isis Unveiled*, Vol. II, p. 129.

49. 'Studies in Orphism,' I. Mythical and Historical Orpheus, *THE THEOSOPHICAL PATH*, July, 1933.

50. Miss Harrison, *Prolegomena*, 2nd ed. p. 477.

51. *Ibid.*, p. xii.

who of all modern scholars has most justly appreciated the spirit of the Greek Mysteries:

As to the philosophy, by whose assistance the Mysteries were developed, it is coeval with the universe itself; and, however its continuity may be broken by opposing systems, it will make its appearance at different periods of time, as long as the sun himself shall continue to illuminate the world. It has been, indeed, and may hereafter be violently assailed by delusive opinions; but the opposition will be just as imbecile as that of the waves of the sea against a temple built on a rock, which majestically pours them back,

Broken and vanquished, foaming to the main.⁵²

However it may be involved in oblivion in barbarous and derided in impious ages, it will again flourish — through all the infinite revolutions of time.⁵³

RECENT SCIENTIFIC DISCOVERY AND OPINION

C. J. RYAN, M. A.

SINCE the last issue several surprising and extremely interesting events have happened in the world of science, all of which show the rapid and increasing tendency toward the teachings of the Ancient Wisdom of the East, and fully confirm H. P. Blavatsky's statement that the twentieth century would not be very old before many of its most 'improbable' claims would be discovered to be true.

PARTS OF LEMURIA REVEALED BY SCIENTIFIC RESEARCH

One of these is the report of the expedition in the Pacific Ocean, conducted by Captain C. B. Mayo of the United States Navy, for the purpose of making soundings by the new sonic method. A sound is projected to the bed of the ocean, and by ascertaining the time taken for the echo to return to the surface the depth is easily and accurately calculated. This method is very much faster than the old way of casting the lead and measuring the length of the rope. Captain Mayo's survey covers the entire Pacific Ocean from about ten degrees north of the equa-

⁵². Preface to *Eleusinian and Bacchic Mysteries*, 1st ed. Amsterdam (London), 1790; 2nd ed. London, 1816.

⁵³. Preface to *Miscellanies in Prose and Verse*, 1st ed. London, 1805; 2nd ed. London, 1820.

tor up to fifty degrees north latitude, and as a result we now know the exact configuration of the bed of the northern Pacific. A large relief map, carefully modeled in accordance with these findings, has been placed in the Natural History Museum at Balboa Park, San Diego, California, and should be seen by all students of Theosophy who can possibly visit the museum.

Until now, the bed of the Pacific has been practically unknown. A few parts have been carefully charted, but only in the limited regions of shipping-routes or cable-lines.

Among the theories about the origin of the Pacific Ocean the favorite has long been Sir George Darwin's idea that its bed is a great scar, left behind when (as alleged) the Moon was flung off the Earth when the latter was in a liquid or fluidic state. Some geologists have ventured to believe in the possibility of certain continental areas having existed in the Pacific in very distant geological ages, but there has been no agreement on the subject, and of late even the moon-theory has been abandoned by its strongest supporters, as was reported last year to the American Association of Science.

The chart of the Pacific, now authoritatively demonstrated, is most remarkable. It shows that the entire area sounded is nothing less than a vast continent, with enormous ranges of mountains, higher than the Himâlayas, volcanoes, great rolling continental plateaus, river-valleys, enormously deep lakes (or inland seas, perhaps) and in fact every natural feature that should be found in a land that was not so very long ago (geologically speaking) above the water. On the American side there are few mountains and Capt. Mayo says (as shown in the relief map) that the lost continent was apparently joined to the western coast of America. On the eastern side great depths separate it from Asia. It was suggested, before these new discoveries, that the great geological fault called the San Andreas Fault, running down a large part of California, is the axis or bounding line between the Pacific continent and present-day America, and the chart lends color to this supposition.

Students will remember H. P. Blavatsky's statement that a large strip of California is a relic of the ancient Pacific land of 'Lemuria.' She also gives a description of the situation of Lemuria which fits precisely into the revelations made by the exhaustive sonic soundings now at our disposal. We may congratulate ourselves on having a new and irrefutable piece of evidence in favor of the accuracy of her teachings.

LEMURIA IN THE INDIAN OCEAN

Simultaneously with this splendid confirmation comes another tribute to H. P. Blavatsky's knowledge on similar lines. The Sir John Murray Oceanographic Expedition, which has been carrying on similar investigations between the coasts of Africa and India, reports that it has discovered traces of the western part of Lemuria in that region, precisely where H. P. Blavatsky said they would be found. According to Col. Seymour, the leader of the expedition, the whole sea-floor was once a land-area, with great ranges and a deep valley running from India toward Socotra. This valley appears to be the continuation of a great river-bed which, according to geologists, formerly flowed across northern India from east to west. The width of the district explored is 1480 miles, but it is only a small part of the ancient continent of the Third Race of mankind. The name 'Lemuria' was suggested by Haeckel for a supposed continent lying between Africa and Ceylon and Java, because of the existence of ape-like lemurs within that area, and H. P. Blavatsky adopted the name, though extending the territory enormously and tracing it far into the Pacific Ocean. Since her time, however, fossils of lemurs have been found in Europe and North America. Haeckel traced the origin of man to the lemurs, but this notion has long been discredited, as H. P. Blavatsky declared it would be. She gave reasons which have since been fully verified, and the lemurs are no longer accepted, even by Darwinians, as possible ancestors of man.

DOES LIGHT VARY IN SPEED?

Another report has recently been announced which is of great interest to the scientific world, and in part of special significance to students of Theosophy. It comes from the Mt. Wilson Observatory, Pasadena, California, and presents the result of the late Dr. A. A. Michelson's careful measurement of the velocity of light in a vacuum tube a mile long. He did not live to complete the calculations, but the work was completed by his associates and has been checked and rechecked against every conceivable chance of error. It is found to be 299,775 kilometers or 186,271 miles per second, with a possible margin of error not exceeding two kilometers. Considering the difficulties in the way, the result is a great tribute to the skill of the observers. An unexpected phenomenon in regard to the speed of light was revealed, which, if established by further ex-

periments, may cause a complete revaluation of the Relativity Theory of Einstein, and may, incidentally, prove to be another valuable confirmation of the teachings of *The Secret Doctrine*. It has a very important bearing upon the problem of the existence of the ether of space, which has lately been placed, at least temporarily, in the discard by the majority of physical scientists. This alleged phenomenon is that the speed of light actually *fluctuates in a regular rhythm*, with variations ranging through a margin of about twelve miles per second. To quote from the press reports received to date:

The scientists found a queer, periodical rhythm in the fluctuations. One period was short, fourteen and three-quarter days [*exactly half the lunar synodic month*]. The other seemed to last about a year. . . . The same tidal force which raises ocean waters, and has been found more recently to raise tides in both the earth's crust and in the upper atmosphere, also appeared to have some effect on the speed of light. This change was in addition to other periodic changes. . . . That such fluctuation is possible is contrary to present scientific beliefs, which have accepted the speed of light as absolute. This velocity has been regarded as about the only thing in the universe which never changes. . . .

Professor Einstein is quoted as saying the results are "most interesting from a geophysical standpoint," obviously sharing the opinion, expressed by Dr. Millikan and others, that the differences may have resulted from the conditions under which the experiments were conducted rather than from actual changes in the speed of light. Director Harlow Shapley, of Harvard Observatory, however, who used to be a member of the Mt. Wilson staff, surmises that the fourteen and three-fourth days' variation may be due to the movements of the moon, and that the annual variation may be due to the earth's revolution round the sun. But this explanation is questioned by believers in the theory of relativity, because it assumes that gravitation may affect the velocity of light.

If the velocity varies at all, scientists have good reason to be concerned for a good many theories, but it is well to bear in mind that the apparent fluctuations may be due, as Director Adams of Mt. Wilson insists, to mechanical errors or experimental conditions not yet accounted for.—*Los Angeles Times*

The interest of this to Theosophical students is very great, because the teaching of Theosophy is that science has not correctly estimated the velocity of light in outer space (beyond the solar system), and that it greatly diminishes upon entering the system. It is therefore subject to variation, the very thing that the Michelson experiment appears to prove, in spite of the difficulty in which it places the Relativists. In *The Mahatma Letters to A. P. Sinnett*, we are told that "could they measure light above our atmosphere they would soon find they were wrong," and H. P. Blavatsky, in *The Secret Doctrine* refers to "the mysterious laboratory"

far out in space, where transformations occur. The subject was fully discussed in *THE THEOSOPHICAL PATH* for March, 1931, p. 255, to which the student is referred. We look forward with the greatest interest to the further experiments that are to be made to determine the accuracy of the variations and their possible causes, and shall have much more to say if the fluctuations are finally established, as we fully expect they will be. It seems unlikely that such fluctuations should be 'accidental' and yet in perfect harmony with cosmic rhythms.

PSYCHIC RESEARCH

While students of Theosophy know that psychic research is liable to mislead in the hands of those who are unprepared by special training under a real Teacher, yet the utter contempt with which efforts made by sincere investigators to penetrate behind the veil of matter have been received by the Academies of Science and most modern 'philosophers' is a sorry sight. The lower levels of the inner world are indeed strange, and full of illusions and paradoxes, but no theories of the universe can be complete which ignore them. It is interesting to learn that another attempt to investigate the subject is being started by a fresh body of scientists. It will not down! How many times during the last hundred years have learned bodies or individuals hopefully set forth to 'settle the question once for all,' and, after finding there was something in it, how many times have they been received coldly, or with contumely as if they were criminals, when their researches were published! Perhaps this attempt will be more successful, as public opinion is slightly veering towards broader views on such subjects. We have had to listen to strange scientific talk about 'curved space' and 'contracting and expanding time' and 'expanding universes' so much of late that we are prepared for still greater shocks!

Gerald Heard, in England, is presenting through the radio and the weekly broadcasting journal, *The Listener*, a series of addresses by leading thinkers on the 'Unknown,' as he calls the occult. This attempt may be of service in turning inquirers toward the teachings of the Ancient Wisdom, which contain the clues to the enigma in question. The problem was studied and solved by the Adepts ages ago.

In his introductory address, Mr. Heard points out what we have so often repeated in Theosophical literature; that scientists have no right, *from their own standpoint*, to refuse to investigate psychic or occult

matters, for the reason (always advanced by them) that the alleged phenomena cannot be reproduced in the laboratory. As he says:

That is not the way science itself has advanced. . . . Fireballs, for example, could not and still cannot be produced and studied in the laboratory. They have to be studied wherever nature chose to display them. . . . They were and they remain rare and freakish phenomena, uncontrollable and indefinable. On these grounds orthodox science for a long time denied their existence. Today out-of-door observers have proved that fire-balls do exist and at last photographs have been taken of them.¹

Mr. Heard shows that the greatest difficulty in reaching definite conclusions about psychic matters lies, not merely in the fact that they are in a class by themselves, but in the strange fact that nearly all who investigate them feel so strongly about them, and *either want them to be true, or (quite as often) want them to be not true!* But he cheerfully concludes:

I think in the end we shall find our minds widened, and, whatever conclusion we arrive at about psychic research today, we shall realize that our deepest knowledge now will look like ignorance tomorrow.

As crude an article as a club is sometimes necessary to make any impression upon dense materials, and, though psychic research as carried on by the 'scientific researcher,' is not at all a spiritual weapon it may well be the only one that can "break the molds of mind" of some materialists and start them on the path that leads to self-knowledge.

A SCIENTIFIC DANIEL COME TO JUDGMENT

In further support of the impossibility of accepting the dictum, "*Science* says so-and-so and therefore kindly remove your fanciful notions about Nature and cease to trouble us with them," we would earnestly draw the attention of our readers to statements made by Dr. W. F. Bridgman, Professor of Mathematics and Natural Philosophy at Harvard University, in *The Scientific Monthly* for November, 1933, in his article 'On the Nature and the Limitations of Cosmical Inquiries.'

His object in analysing modern ideas on cosmogony, "the theory of creation of the world or the universe," is to show that our ideas of the distances of the stars, their masses, positions, movements, composition,

1. Students will find the subject of fireballs and their relation with occult philosophy treated briefly by H. P. Blavatsky in *Isis Unveiled*, Vol. I, p. 107, and also in an article in *THE THEOSOPHICAL PATH* for October, 1932, p. 264.

temperatures, etc., are so seriously limited by the number of *unproved* (even though 'highly probable') assumptions that the subject is in a class by itself. He also points out that although cosmogony partakes of the nature of such rigidly 'scientific' matters as physical chemistry, it also calls upon "less sharply defined activities, verging on the artistic, the emotional and the metaphysical."

Dr. Bridgman illustrates this by the attitude of various leading scientists toward the problems of the past and the future. For instance, Dr. Tolman dislikes the idea of a definite beginning or end, and therefore favors the theory of an Expanding and Contracting Universe, an endless rhythm. Sir Arthur Eddington, on the contrary, considers such an oscillatory universe irreconcilable with his feeling that there is a definite purpose in the evolution of the stars. The 'artistic attitude' is shown in the selection of the most elegant or the most simple solutions out of many; and the 'metaphysical' by the conviction that the universe is run on exact mathematical principles, and that human beings can formulate those principles. Dr. Bridgman points out the dangers in the unavoidable mixture of 'human' and 'purely scientific' elements, but sees no way of avoiding them, though he hopes that his analysis will help to minimize them. To the student of Theosophy the unavoidable mixture that he deplores is not a matter for grief; in fact, the Teachers of Theosophy have always declared that the attempted separation of pure science and its austere scientific reasoning from the human element has been a serious mistake and has caused endless confusion and error. Dr. Bridgman speaks of the "warmer and incalculable aspects" of the human elements referred to as "an abiding source of fascination to many," and he even condescends to admit that "it has at least added to the pleasure of this attempt at analysis."

According to the Theosophical interpretation of the cosmos, consciousness and life are universal. Man is an integral part of a whole, and not only is he affected by cosmic conditions but he affects them himself in far greater measure than modern science imagines. One of the Masters of Wisdom has written, in regard to the need of the knowledge of what he calls 'spiritual dynamics':

In conformity with exact science you would define but one cosmic energy, and see no difference between the energy expended by the traveler who pushes aside the bush that obstructs his path, and the scientific experimenter who expends an equal amount of energy in setting a pendulum in motion. We do; for we know there is

a world of difference between them. The one uselessly dissipates and scatters force, the other concentrates and stores it. And here please understand that I do not here refer to the relative utility of the two, as one might imagine, but only to the fact that in the one case there is but brute force flung out without any transmutation of that brute energy into the higher potential form of spiritual dynamics, and in the other there is just that. . . .

To give you another practical illustration — we see a vast difference between the two qualities of two equal amounts of energy expended by two men, of whom one, let us suppose, is on his way to his daily quiet work, and another on his way to denounce a fellow-creature at the police-station, while the men of science see none; and we — not they — see a specific difference between the motion of the wind and that of a revolving wheel. And why? Because every thought of man upon being evolved passes into the inner world, and becomes an active entity by associating itself, coalescing we might term it, with an elemental — that is to say, with one of the semi-intelligent forces of the kingdoms. . . . The human brain is an exhaustless generator of the most refined quality of cosmic force out of the low, brute energy of Nature; and the complete adept has made himself a center from which irradiate potentialities that beget correlations upon correlations for Aeons to come. . . .

— *The Occult World*, chap. iii

To the student of Theosophy the above remarks are full of significance and are strictly 'practical,' though they open a door utterly unknown to modern science.

In analysing modern cosmogony with the object of showing that it is in a class by itself and that the number of unproved assumptions necessary to be made render it impossible to make final determinations, Dr. Bridgman discusses the various ideas offered by Eddington, Einstein, Tolman, Le Maître, and others. Referring to the permanent limitations in astronomical methods of observation of the distant celestial bodies, he dwells at length upon the astonishing number of *assumptions* that must be made, and shows that we are really dependent upon *probability* rather than established 'scientific facts,' so-called. After enumerating some of these, Dr. Bridgman says:

The argument again rests here on considerations of probability which appeal to everyone with scientific experience, but which nevertheless involve vague and imperfectly understood ideas which have so far eluded precise formulation.

IS GRAVITATION UNDERSTOOD?

The following are a few of Dr. Bridgman's criticisms. Speaking of the masses of the distant stars, and the way they are determined, he says: "The inverse square law of gravitation has to be assumed with the same constants as observed in the solar system," yet "there is no defense

against the criticism of possible changes in the law of gravitation at great distances or in remote epochs of time."

Owing to the fact that light rays take an appreciable time to travel, we do not see the stars as they are today, but as they were in the past — in the case of the more distant, thousands and even millions of years ago. Such a suggestion as Dr. Bridgman makes — that there may be changes in the law of gravitation — would have been scouted by scientists a few years ago, but today we find Le Maître and Eddington and others speaking confidently of such possibilities. The former recently said that in the most tenuous regions of space the laws of gravitation "might not work in the orthodox manner," and that there was strong evidence for the existence of cosmic *repulsion*, a force which works the opposite way to that in which gravitation works, and would tend toward the expansion of the universe.

The Secret Doctrine is emphatic in teaching that gravitation is only one-half of the truth. Occultists see a polarity where hitherto science has only seen attraction, a polarity consisting of attraction *and* repulsion, opposite aspects of one unity. H. P. Blavatsky refers to the ancient belief of 'cosmic magnetism,' quoting the teaching of Empedocles who called the pair of opposite forces 'hate' and 'love,' and says that gravitation as understood by science is incomplete because lacking in the element of repulsion. It is really a parallel to magnetism. Students will find illuminating passages in *The Secret Doctrine* in Volume I, pages 490, 497, 513, 584, and 603-4. Dr. Le Maître and others are getting very near the ancient knowledge.

Dr. Bridgman mentions the 'Doppler effect'—the peculiar shifting of the lines in the spectrum by which movements of stars in the line of sight are calculated, which has given rise to the theory of the Expanding Universe. While the accepted explanation is probably true, he says, "it only gives results on the assumption that we know how to separate the Doppler effect from other effects giving rise to spectral shifts."

HEAT OF THE SUN AND STARS

Speaking of the possibility of knowing anything about the interior conditions of stars, Dr. Bridgman says the mathematical and physical difficulties are enormous, and that:

The mathematical solutions, which have been obtained thus far, agree in assigning to the interior of the stars *perfectly scandalous temperatures* of the order of

tens of millions of degrees, and pressures of the order of tens of millions of atmospheres. Such conditions are so tremendously beyond the reach of anything that can be obtained in the laboratory that any extrapolation of properties observed in the laboratory must be viewed with extreme suspicion, even when this extrapolation is made with the help of the best theories we have at present. *Entirely unknown sorts of behavior of matter* under these extreme conditions are to be expected. The recently discovered dense stars show definitely enough the possibility of matter existing in hitherto unknown dense forms. . . . (Italics ours.)

This would imply that "entirely unknown states of matter" may occur in the sun and the other stars which would perhaps make the "scandalous temperatures" attributed to them illusory, an unnecessary hypothesis — exactly what H. P. Blavatsky says in *Isis Unveiled*, etc.²

In relation to unknown states of matter in the sun and the stars, a Master says:

We know that the invisible Sun is composed of that which has neither name, nor can it be compared to anything known to your science — on earth; and that its 'reflection' [the visible sun] contains still less of anything like 'gases,' mineral matter, or *fire*, though even we in treating of it in your civilized tongue are compelled to use such expressions as 'vapor' and 'magnetic matter.'

— *The Mahatma Letters to A. P. Sinnett*, p. 165

Verily when your astronomers speaking of *sun-matter*, term those lights and flames as "clouds of vapor" and "gases unknown to science" . . . whereas we know it to be simply magnetic matter in its usual state of activity. . . . — *Ib.*, p. 164

H. P. Blavatsky says of the sun:

Externally is spread its robe atmosphere, chromosphere, etc., the nature of which is not matter, whether solid, liquid or gaseous, such as you are acquainted with, but vital electricity, condensed and made visible.— *The Theosophist*, Vol. IV, Sept., 1883

The Solar substance is immaterial. In the sense, of course, of matter existing in states unknown to Science.— *The Secret Doctrine*, I, 499

THE CONSERVATION OF ENERGY

Dr. Bridgman then discusses the impossibility of trying to reconstruct a star in terms of laboratory data because of the difficulty concerning radiation, saying, "an exploration of all known sources of energy discloses that they are inadequate." Speaking of the theory favored by certain scientists that energy is produced by the annihilation of matter when electron combines with proton he points out that "the process is purely

2. See articles on the 'Cold Sun' in *THE THEOSOPHICAL PATH* for October, 1932, and April, 1933.

inferential” and that “we must assume processes not directly given us by laboratory experience.” Then he makes a suggestion which would certainly have shocked the scientific conscience and caused the learned physicist to be metaphorically burnt at the stake by the high-priests of physics a very few years ago! He dares to say:

There are many other places where it would be plausible to look for unknown processes. What is the basis for assuming that the conservation of energy is sacrosanct? Why may we not simply postulate that energy is created in a star? . . . Physicists are already openly discussing the necessity of modifying the accepted quantum laws for the nucleus. Why may not matter be created inside the stars? The universe had to come from somewhere.

We cannot resist giving another quotation from H. P. Blavatsky’s *The Theosophist*:

. . . the sun is quite as self-dependent as he is self-luminous; and . . . requires no help, no foreign accession of vital energy. . . . Were the sun ‘a cooling mass,’ our great life-giver would have indeed grown dim with age by this time, and found some trouble to keep his watch-fires burning for the future races to accomplish their cycles.— Vol. IV, Sept., 1883

This was written fifty years ago. What scientist would have dared to suggest that “*energy is created in a star*” in those days?

CAGLIOSTRO

A Messenger Long Misunderstood

P. A. MALPAS, M. A.

XI

THE CASE OF THE DIAMOND NECKLACE (CONTINUED)

THE elements of a profitable ‘combination’ had appeared. A very few details and some minor actors would fill in the background to perfection. If only that wonderful man Cagliostro — ? But Jeanne remembered that her first idea of him as an adventurer similar to herself had fallen very flat. His loyalty to the Cardinal’s interests was certain. Fortunately he was absent at Lyons working the Lodge ‘Sagesse Triomphante’—probably the happiest period of his mission and his life. If the matter could be concluded in his absence, all would go well for the adventure. If he returned, the game would fail.

The Cardinal was at Saverne in Alsace. A very short note was sufficient to raise the curtain on the comedy — so soon, alas, to turn to a tragedy, with all Europe for its stage and theater:

A great lady known to him was dying to possess the necklace. She wanted to buy it, secretly. She needed a friend to make the purchase for her, payment being guaranteed for the 1st August, when she would herself pay for it.

It was the Cardinal's grand opportunity, the opportunity of his life. To gain the favor of the Queen was the only triumph required to complete his happiness and social success. He was immensely rich and would have willingly lent a far greater sum to gain his end.

But Cagliostro? The Cardinal's intuition told him that Cagliostro would make difficulties, would tell him to beware of the Countess and her adventures. Desire gained the day, and intuition was not asked to throw further light on the affair. *Cagliostro need not be told.* Then, when all was over and success was complete, it would be time to let him admire the Cardinal's astuteness and to congratulate him on his success. The story is as old as the world — the drama of the human soul torn between the good and the bad angels, crucified between the two 'thieves.' What need of artificial dramatic mysteries when they come so plainly before every soul that makes the least attempt to follow the path of human progress?

Utterly forgetting the advice to stay at Saverne — the advice of 'one who knew' — de Rohan hurried joyously to Paris, arriving on January 3, 1785. Doubts, if any, were immediately dispelled by the production of a letter by de la Motte purporting to be from the Queen.

Jeanne's audacity, like her ambition, was boundless. Her husband discovered one day a frail beauty of the Palais Royal who possessed a very remarkable resemblance to the Queen. Jeanne determined to turn this to account, and she did so most effectively by arranging a meeting between this person, one Nicole Leguay, posing as the Queen, and the Cardinal de Rohan. From frail Nicole, by transposing the letters of *Valois*, Jeanne 'created' the 'Baroness d'Oliva.'

The meeting occurred at midnight in a grove at Versailles. It was all very simple. A whispered word, a letter, or a token, and the Cardinal would know that he was restored to favor once more, even though not publicly. And all succeeded admirably with Jeanne as stage-manager, for her inventive genius was inexhaustible. There was a murmured

sentence taken to mean that the past should be forgotten, there was the rose — Nicole forgot the letter altogether — and then the sudden, well-planned interruption: “The Comte and Comtesse D’Artois are coming!”

The Cardinal and ‘the Queen’ did not wait to see that the intruders were only Jeanne’s puppets. He only knew that he was in the seventh heaven of delight, and that he had ‘the Queen’s’ rose and the memory of her gracious words. His ambitious dreams were coming true.

Now the Necklace enters into the story.

The Court-jewelers, Bassenge and Böhmer, had worked for years collecting and setting a large number of diamonds for a grandiose, but not particularly artistic, necklace. They tried to sell it at various Courts, but the price was too high. (It was valued at 1,600,000 livres, the price of a battleship.) They had calculated on Marie Antoinette’s love of jewelry and her reputed extravagance to secure her, the Queen, as a purchaser, but when solicited, she flatly refused to buy it. The jewelers, however, became absorbed in the idea that she might in some way be induced to buy it, and for several years repeatedly renewed their offer. They agreed to sell it by instalments, or by annuities, but to no avail. The only response was the advice to break it up and sell it piecemeal. But some 800,000 livres had been borrowed from the naval treasurer to pay for the stones and the jewelers found the interest very heavy; their anxiety to sell the necklace became acute. Böhmer actually threw himself at the Queen’s feet and threatened to drown himself in the Seine if she did not buy it. She repeated her advice to break it up; this was in 1777. In 1784 the necklace was still unsold, a costly burden to the makers.

Now Böhmer had a friend whose son-in-law frequently visited Jeanne de la Motte. She was playing with him as she played with everyone, showing the Queen’s (forged) letters and making capital of her ‘influence’ at Court. Talking with him of jewelry on one occasion an idea came to her young visitor and he asked if she would not like to interest herself with the Queen in the sale of the necklace, since she had such influence. Scouting good pickings, Jeanne consented, and as it turned out, she was right. Böhmer’s friend said his son-in-law knew a Countess who had access to the Queen, and the jeweler promptly offered 1000 louis to anyone who could find a purchaser for the necklace. They showed it to Jeanne on December 29, 1784.

On the 23rd of January, 1785, Jeanne told the jewelers that within a

few days a sale of the necklace might be made to a very great nobleman, meaning of course Cardinal de Rohan.

The terms were fixed: 1,600,000 livres, payable in two years in four instalments six months apart, was the arrangement. The first instalment was due on the first of August, 1785, the necklace being delivered on the first of February. The arrangement was put into writing and the Cardinal demanded the Queen's signature. As of course the Queen knew nothing of the transaction Jeanne told the Cardinal that the Queen preferred not to sign. The Cardinal insisted. So at the bidding of Jeanne de la Motte, Villette wrote "*Approuvé — Marie-Antoinette de France.*" This was not the customary signature of the Queen, nor was it written in imitation of her handwriting, so, thanks to Villette's clever counsel, it was not reckoned technically a forgery at the trial. To this Jeanne added a note saying that the Queen wished the Cardinal to keep this document absolutely secret, in order to avoid trouble with the King, who complained of her extravagance. It was this forged signature which in due time furnished the clue that proved the Queen's innocence of the whole thing. The use of such a signature was a patent blunder, but nobody seemed to notice it at the time.

On January 24, 1785, the Cardinal viewed the necklace at the jewellers, and on February 1st it was delivered to him. Jeanne assured the Cardinal, and the Cardinal assured Böhmer, that the Queen would pay the interest due on the money until the whole sum was paid.

Enter now the Cardinal's good angel. With inexplicable suddenness Cagliostro quitted Lyons, in the very midst of his physician's work, and went to Paris January 30, 1785. Now, the Cardinal's evil genius, the adventuress Jeanne de la Motte, must work with feverish speed to avoid a catastrophe. Using the name of the Queen she persuaded the Cardinal to hurry with the necklace the same evening to Versailles, where in Jeanne's apartment it was handed by her to the 'Queen's messenger'—whom, we may add, Rohan plainly recognised, in spite of the dimness of the room and the glass door that separated the 'messenger' from him.

What indeed more natural than such a recognition? Had not the same Villette been the *valet de chambre* who accompanied the Queen on that dark night in the wood at Versailles, when she met him for an instant in token of reconciliation and restored favor? A little later Villette handed the necklace over to Jeanne de la Motte.

So everybody was happy; the Cardinal, because he had gained the

Queen's favor, or thought he had; the jeweler, Böhmer, because he had sold to the Queen the finest collection of diamonds that ever court jeweler had gathered into one glorious galaxy; de la Motte, because she had the same jewels in her avid clutches at last; the Queen in her innocence of the whole thing. But Cagliostro, the Friend of Humanity — was he happy in his friend's, his pupil's, distrust and utter foolishness?

That very evening the famous necklace was dispersed. Retaux de la Villette sold some of the diamonds in Paris; de la Motte, Jeanne's husband, soon crossed the Channel and sold more of them in Bond Street; no one suspected a robbery.

In a few days the Cardinal could refrain no longer from telling Cagliostro, though not in detail, of his great success and triumph. Precisely as he had anticipated, Cagliostro failed to show either enthusiasm or approval. His advice had not been asked; it was now too late to give it. "Since the matter is an accomplished fact, it is useless to speak to me of it," was his only remark.

The Cardinal was piqued; Madame de la Motte foresaw difficulties with Cagliostro. She planned to catch him, and at the same time to reassure de Rohan, by proposing to the Cardinal a *séance* to be conducted by Cagliostro in order to divine the future in regard to the Queen. Cagliostro's method was known to her as it was to all the world. He sometimes employed children for clairvoyant purposes — a very ancient method.* The Comtesse suggested her own niece as a suitable 'innocent child,' although she had reached the mature age of fifteen, and Cagliostro seemed to seek innocence in much younger children, as a rule, in those days, sometimes even employing children of six.

Cagliostro, knowing human nature, could hardly help laughing at the suggestion, but decided to see the farce through, for reasons best known to himself. Perhaps he wished to defeat some plan of the Countess for altogether undermining the Cardinal's impaired confidence in him, in case of refusal. Those friends who tell us the bare truth often lose our confidence when it hurts. Cagliostro complied with the suggestion, therefore, but the result was unsatisfactory, as the girl was evidently lying. First she said she saw nothing. Then, realizing that this would be a confession that, not being innocent, she *could* see nothing,

*See Lane's *Modern Egyptians* for an example of the use of young children for reading the pictures in the Astral Light in a pool of ink, in the manner of crystal-gazers.— SUB-EDITOR

she declared she saw — what she had been told by her aunt to say she saw! The whole thing was without result except that it was a first-class opportunity for the Cardinal to realize, if he kept his eyes open, that he was in the hands of rogues.

The fateful days of 1785 passed without further sign of favor from the Queen. Böhmer saw her often, but she never wore the necklace. July came, and Böhmer, a little anxious, spoke to the Cardinal. The latter reassured him. But, for all that, Böhmer wrote to the Queen, thanking her for her kindness. She glanced at the letter and threw it aside, not understanding that it referred to any special matter. The Cardinal also grew a little anxious, and at length made a clean breast of the whole thing to Cagliostro, thus discrediting his former hints of a grand *coup* by which he had regained the Queen's favor.

Whatever Cagliostro had known before — and he probably knew everything, unless his most extraordinary and sudden departure from Lyons for Paris was a simple 'coincidence' — he could say nothing, for he was not asked. But now that an appeal was made to him, he was positive enough.

"They have shamefully deceived you," he told the Cardinal. "You can do nothing excepting to go and throw yourself at the feet of the King, and tell him everything."

Hard doctrine, but eminently practical; in fact, the only way. But the Cardinal did not dare. Cagliostro offered to act as mediator, saying, "One of your friends will go for you." Pride again refused.

Meanwhile Jeanne de la Motte in Paris blossomed out overnight into the unparalleled magnificence of the Arabian Nights. She prepared the way by saying that her husband had been very successful on the race-course in England. But although she herself sold many of the diamonds in Paris, she spent money in utter disproportion even to the amount she had. If she had been given millions she would have run through them in no time. De la Motte returned from London on the 2nd of June, 1785. They entertained magnificently and people began to ask questions as to how the beggar of a few months before had managed to attain to such magnificence.

Strangely enough, accident or coincidence had prevented an early discovery of the plot through the most obvious channel — Marie-Antoinette herself. On February third Rohan suggested to Böhmer that he should thank the Queen for buying the necklace. But the jewelers

had so pestered her before that it was not easy to find a really suitable opportunity, and several months passed by. This suggestion is ample evidence of the Cardinal's good faith and innocence. On the other hand, even after the display of her wealth and luxury had begun, Jeanne continued to receive gratuities from the Cardinal of three or four louis at a time; when he came to see her, she showed him into a poorly furnished room; she even made him pay bills for which she had induced him to stand security. Then she sent him to Saverne in Alsace by means of one of the famous blue-bordered notes 'from the Queen,' to get him out of the way, and he did not return until June 7th. In July, 'the Queen,' through Jeanne, declares that the price is too high and asks for a rebate of 200,000 livres as an alternative to the return of the necklace. The jewelers naturally enough made objection, but finally complied rather than have the necklace thrown on their hands again. The Cardinal once more told them to thank the Queen. This is on July 10th, and the first instalment of 400,000 livres was not due until August 1st.

Bassenge wrote to the Queen, and the Cardinal polished the note for him. Having other jewelry ordered by the King to give to the Queen, Böhmer presented the note personally — this was on July 12th. Unfortunately, an interruption prevented its immediate reading and by the time it was read Böhmer had left. The Queen spoke of the letter and remembering the importunities of Böhmer on former occasions, *burnt it without sending for him to explain it*, with the remark that she was "tired of his talking about diamonds."

This, as Funck-Brentano aptly remarks, is really the dramatic climax of the story, for had the moment been seized to follow the incident to its logical conclusion the whole history might have taken another turn and Marie-Antoinette would have remained outside the case! But Destiny, shall we say the Karman of Nations, ruled otherwise. The jewelers supposed she understood and that all was well.

Time pressed. July was passing, and the first of August, when the first instalment was due, approached. The Comtesse de la Motte began to stir from her careless attitude. She knew that Böhmer had written to Marie Antoinette, and receiving no reply, was, for the moment, satisfied, thinking that the Queen understood and that she supposed no reply was called for. The adventuress knew that the Cardinal had confessed to Cagliostro and that if she was to save the situation for herself, she must act rapidly. She did. She raised 30,000 livres on some of the dia-

monds. She sent the money to the Cardinal with a letter 'from the Queen,' saying she could not pay the instalment of 400,000 livres due on August 1st, but that the 30,000 were by way of interest. On October 1st she would pay 700,000 livres.

The Cardinal was blinded by the money, for Mme de la Motte could not possess such a sum of her own, therefore it *must* have come from the Queen, and, as he told Böhmer, all was in order. The latter, however, was now thoroughly alarmed; he would have the instalment in full or nothing. He went to Madame Campan, the Queen's lady-in-waiting, and learned that the Queen had never received the diamonds at all! He returned to the Cardinal, who was still confident. Böhmer had the Cardinal's guarantee. Why make such a fuss?

Jeanne de la Motte took a bold line — hitherto boldness had always paid her. She sent Retaux de la Villette to Italy, to get rid of her only really fatal witness: then she sought two days' hospitality with the Cardinal, calculating that the police would assume that such a step could only be taken by an innocent woman. Cleverly enough, she declared that she was being persecuted for his sake, since all she had done was by his orders, and now rumors and accusations against her were rife. She wished to retire from it all into the country; meanwhile, just for two days, he owed her his hospitality, as she had done it all for him. In this way she hoped to establish her innocence, or at least come under the protection of the Cardinal, who was still one of the great political powers of France.

Jeanne de la Motte left the Rohan mansion on the fifth of August, after a two days' stay, and went to her own house at Bar-sur-Aube. She had left affairs to be settled between the Cardinal and the jewelers. As Rohan said at the trial, she calculated that he would prefer to pay and say nothing, leaving her to enjoy the fruit of her intrigues. Her best plan was to show no alarm and to give no rise to suspicion. By remaining she would force Rohan into silence, for little was wanting to show him guilty of high treason, with the scaffold looming in the distance, if the Queen were to be dragged into the matter; and this would be the case were the intrigue made public. Then came the *dénouement*.

(To be continued)