

that from the fact of our being convinced of the existence of noumena, it follows of necessity that, if not now, the time will come when we will be able to cognize them. When such a one is presented with evidence that men already exist, who can cognize noumena, he can easily believe that such is the case.

Why is it that we so greedily accept evidence of the existence of men lower in the scale of evolution than we, and so readily believe that they exist, and scout the idea of the existence of men who have reached a higher stage of development than our plane? Is this the result of egotism; the feeling that we are the people; in fact, the *ne plus ultra* of being?

It has been said that if these superior men do exist, why do they not come and live amongst us, so that we might be convinced of their higher development?

Again, I say that he who is acquainted with the facts of evolution will conclude, *a priori*, that seclusion is the very price of their existence. If a few of us imbued with the desire to convince monkeys that we have reached a higher stage in the scale of evolution than they, were to go to live with them in order to assure them of that fact, we would hardly be able to convince the monkeys, and the result would be disastrous to ourselves. Instead of proving our superiority to the monkey mind, we ourselves would sink to the level of monkey life, for reasons almost similar to that which prevents us from piling water in a heap. Buchner, a very painstaking investigator, gives credence to a story of a child being stolen and reared by a wolf. After six or eight years' experience of wolf life it conformed itself to wolf habits as near as a child could, and had become so inured to wolf environment that it died under domestication.

But it may be said that the case of the monkeys is not parallel to ours, that our intelligence would enable us to appreciate superior development, which no monkey could understand. But I submit the cases are parallel. We are quite as incapable of understanding the cognition of noumena, as the monkeys are of understanding the infinitesimal calculus. As a matter of fact when these men of higher development do come amongst us, we do not understand them. We call them

quacks and tricksters, and crucify them for their trouble.

To the ordinary layman, one of the most certain proofs of genuineness of occult science, is the manner in which it deals with all systems of thought, ancient, modern, and even prehistoric. Shakspeare's greatness consisted in his remarkable power of analysing individual character. His genius makes one see the inner workings of the very conscience of his characters. The very innate secrets of their souls are laid bare. In a similar manner theosophy deals with races and societies of men, with creeds and systems of thought. Its analysis is so complete that the quackery and sincerity are seen sifted apart. It shows that nothing exists without a soul of truth in it, when that departs the thing dies. Men observe the universe as different individuals might observe the mechanism of a watch. One might look only at the balance wheel and maintain that a watch consisted wholly of a wheel with a swinging motion, and another who observed nothing but the seconds hand would steadfastly affirm that it consisted entirely of a bar of steel pivoted near the centre of its length, and having a rotatory motion in a constant direction upon that centre; while a third who confined his attention entirely to the mainspring would dogmatically assert that it was neither, but only a strip of steel coiled in a spiral form, and had no motion at all. But the watchmaker's explanation would show that the observations of all three were inaccurate, although each had seen a portion of the truth.

Theosophy deals with the facts, theories, and speculations of science, philosophy, and religion, with a competency equal to that of the supposed watchmaker with the watch critics. It gives a description of the universe which includes the main features of all systems of thought. Even the most diverse views are harmonized, such as free will and necessity, materialism and spiritualism as opposed to each other, and it completely harmonizes the conflict between science and religion. In fact, its description of the universe is so vast and all comprehensive that its construction would be far beyond the power of the ratiocinative faculty alone.

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